



**UNIVERSITY OF PELOPONNESE  
FACULTY OF HUMAN MOVEMENT AND QUALITY OF LIFE SCIENCES  
DEPARTMENT OF SPORTS ORGANIZATION AND MANAGEMENT**

**OLYMPIC SOCIAL VALUES AND YOGA:  
AN EXAMINATION OF PHYSICAL EDUCATORS' AND STUDENTS'  
PERCEPTIONS**

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## **SUMMARY**

Sadhvi Bhadauria: Olympic Social Values and Yoga:  
An Examination of Physical Educators' and Students' Perceptions  
(Under the supervision of Dr. Katerina Mouratidou, Professor)

This research examined the perceptions of Physical Education teachers and students regarding the incorporation of social values through the practice of yoga. This study aims to explore the perceptions of Physical Education teachers and students regarding the role of yoga in teaching Olympic values like cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. Understanding these views is important to see if yoga effectively supports students' overall growth. Specific objectives were set for this study, the objectives of the present study could be summarized as follows: to find out physical educators' perceptions concerning their preparedness to integrate and teach social values in their yoga lessons. To assess the impact of yoga on students' behaviour from the perspective of the PE teachers. To evaluate students' perceptions of the social values they learn from yoga, examining both how these values may impact their behaviour and whether students view them as beneficial for personal growth and character development. The study employed quantitative research by distributing questionnaires via Google Forms to understand the integration of values in yoga sessions, changes in students' behaviour, and the overall impact of yoga sessions in school settings in Delhi NCR, India. The findings highlighted that both PE teachers and students perceived yoga to have a positive impact on student's behaviour. Both groups recognized the

significant influence of practicing yoga and learning and implementing values on themselves, their surroundings, and their daily lives. They agreed that yoga helps students become better individuals, promotes self-awareness, and encourages personal change. The study concludes that the social values taught through yoga have a profoundly positive and effective impact on student's behaviour and life skills. Practicing yoga had a positive impact on students' mental, physical, and psychological health. They learned social values that made them better individuals, helping them control their anxiety, emotions, and stress while contributing to their overall development. It was found that the social values taught through yoga promote the Olympic values. Therefore, it is recommended that yoga serve as a valuable tool in the Olympic Values Education Programme to create a more effective and greater impact on children's holistic development across the globe.

Keywords: Yoga, Olympic, Olympic Values, Education, Physical Education Teachers, Social Values, India, Children, Student

## ABBREVIATIONS

PE	Physical Education
OVEP	Olympic Values Education Programme
IOC	International Olympic Committee
YOG	Youth Olympic Games
NOC	National Olympic Committee
ABFT	Abhinav Bindra Foundation Trust
JOC	Japanese Olympic Committee
ADHD	Attention Deficit Hyperactivity Disorder
US	United States of America
CAM	Complementary and Alternative Medicine
YMCA	Young Men's Christian Association
BMI	Body Mass Index
NCR	National Capital Region
EHAE	Ethics & Research Ethics Committee
MCQs	Multiple Choice Questions

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# **“Olympic Social Values and Yoga: An Examination of Physical Educators' and Students' Perceptions”**

## **I. INTRODUCTION**

In the present context of the world, yoga is something that cannot be ignored, as *chitta* — mind, ego, and intellect — is present in every stage of human life. The actual need for yoga is in the 21st century, as, with the fast-growing world, people have been living in the midst of a materialistic and globalized environment. Yoga helps to bring together mental and physical disciplines to achieve a peaceful mind and body which helps in reducing stress and anxiety (Ansori, 2023).

Yoga, deeply rooted in the dimensions of body, mind, emotion, and energy, has transcended its origins in India to become a global phenomenon. Yoga is more than just a physical practice; it is a holistic & well-rounded approach to well-being. Yoga's global evolution has seen its integration into diverse cultures, often adapted to address specific societal challenges. For instance, programs like "Yoga in Schools" in the United States have emphasized mindfulness and stress management, addressing issues such as bullying and mental health among students (Centeio, 2017). Similarly, in countries like Japan, yoga has been incorporated into corporate wellness programs to enhance productivity and reduce workplace stress (Valle, 2020). These examples highlight yoga's adaptability and its potential to foster positive change in various settings.

In recent years, especially after the COVID-19 pandemic, there has been a sudden wave of attention toward not only physical health but also mental health as well. The pandemic underscored the fragility of modern lifestyles and the need for practices that nurture resilience and emotional balance. Children have been affected the most by this, as schools were shut down and the government introduced digital e-classrooms, requiring them to spend many hours

in front of laptops, tablets, and smartphones, depending on their age. Not only was the entire education system digitalized, but restrictions on outdoor activities also meant that children stayed at home all the time, leading to zero physical activity and complete digital dependency. This increased digital dependency has caused several issues for children, including computer vision syndrome, long-term behavioral changes which affects both mental and physical health, and makes the ongoing myopia epidemic worse (Saxena, et al., 2021). A study conducted in 2016 revealed a report card which concluded that in India most of the children did not achieve the recommended physical activity. They are not at all involved in a physical activity and spend of their day immobile, pandemic has only worked as a bane to it (Bhawra, 2023). A sudden increase of technology has led to the minds of the younger generation becoming dependent and less creative. While technology is not inherently a bane, as it makes life easier and provides access to things beyond imagination, it has also brought challenges. Children these days are becoming increasingly aggressive, stressed, and emotionally and mentally unstable and technology has played a significant role in this, including video games, social media, and the content they watch on television. The rapid technological advancements of the new millennium have made life more comfortable and luxurious, creating a dependence on machines that brings material wealth and economic growth. Modern parents, due to their busy schedules, have also turned to technology as an escape route, handing children smartphones during meals and outings to keep them occupied. In Mumbai, a city in India, studies have recorded aggressive behavior among children aged 10 to 12. A total of 12% of the population has shown higher aggression, with boys being more affected than girls. The contributing factors include poor academic performance, exposure to physical abuse, and excessive viewing of violent content on television (Bohra, 2016). However, this has also led to a decline in moral and spiritual values. It has caused social and economic inequality, devastating wars, persecution, nuclear disasters, and, more recently, environmental crises (Sauer, 2021). Issues such as anxiety, stress,

career concerns, mental health, and behavioural changes have created a struggle for young individuals who find it challenging to cope. Acceptance of these challenges requires time, acknowledgment, and courage. The seriousness of these issues has escalated, necessitating a shift in societal awareness and responsibility, especially in the post-pandemic era. The pandemic serves as a wake-up call for individuals to be more conscious and responsible for their well-being and that of society. Indian government has introduced many programs like integration of yoga in school curriculum (Dr. Sukanta Majumdar, 2023), Manodarpan for Psychological Support: Post Covid-19 Pandemic (Ministry of Education I. , 2020), Vidya Pravesh for Grade 1 Children (6 to 7 years) (Ministry of Education I. D., 2020) and some state governments supported the Abhinav Bindra Foundation for the integration of the Olympic Values Education Programme in some parts of India (ABFT, 2022). These programs focus on nurturing moral behaviours, life skills, social values, and social responsibilities among children and young athletes, emphasizing their development both on and off the field.

While, the integration of yoga at an early stage emerges as a solution, especially within the curriculum of schools, aiming for the holistic development and well-being of young learners. By introducing yoga as a part of school education, children can develop emotional intelligence, self-awareness, and the ability to deal with stress from a young age as yoga provides a potential solution by promoting self-awareness, balance, and inner peace, helping individuals navigate the complexities of modern life (Khalsa S. &., 2016).

On the other hand, the Olympic Values Education Programme (OVEP) by the International Olympic Committee (IOC) started a great initiative in 2005. Through OVEP, the younger generation of the world to learn values such as respect, excellence, and friendship through sports. Through this programme the IOC wants every child to be active and learn social values through sports. As we know, the Olympic Movement is based on values and humanity. Pierre de Coubertin, the founder of the Modern Olympics, came up with the concept of Olympism.

He saw himself first as an educator, and his main aim was to bring change through educational reform. Coubertin conceived this idea when he grew up in England. He believed that only education could bring change in the world and wanted to make modern sport a necessary part of the school education (Parry J. , 1998).

The OVEP educational themes provide an ideal way of learning that helps young people to develop and grow socially, mentally, physically, and academically with positive youth development "principles." It inculcates these values into physical activity programs, combining the Olympic Games with themes of Olympism, traditions, and beliefs of ancient and modern Olympic Games. Therefore, the program's goal is to provide a values-based education that shapes character and moral development among children and young people. By engaging students in activities that promote teamwork, respect, and perseverance, OVEP not only enhances physical fitness but also nurtures essential life skills while the Olympic Values of excellence, respect, and friendship, aiming to shape the character of youth and children. The program is rooted in the Olympic Philosophy, emphasizing that well-rounded growth and learning occur through the balanced development of the body and mind. It encourages to promote a healthy lifestyle, bringing people together, gender equality, and the help local communities in rebuilding. OVEP aims to enhance physical and academic literacy. By drawing on Olympic sport traditions and positive sporting values, the program seeks to create a sustainable platform for addressing societal issues.

The integration of yoga into Indian school curricula has gained attention as a promising approach to address these challenges and fast-paced lifestyle changes, working beyond a mere exercise regime. It provides potential benefits that can shape children's personalities and create a positive impact on their overall growth, with lasting effects on adulthood. The decision to focus on schools is grounded in the formative nature of this period, where foundational habits

and attitudes are established. Investigating the impact of yoga during these formative years is crucial.

With growing academic pressure, technological distractions, and social challenges, children often lack structured guidance in developing essential social values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness. While the Olympic Values Education Programme (OVEP) promotes character-building through sports, there is limited exploration of alternative physical activities, such as yoga, in instilling these values.

Therefore, this study aims to examine the perceptions of Physical Education teachers and students regarding the role of yoga in teaching Olympic values like cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. Understanding these views is important to see if yoga effectively supports students' overall growth.

## II. REVIEW OF THE RELATED LITERATURE

### 2.1 Olympism and Olympic Values

International Olympic Committee (IOC), According to the IOC charter Olympism as a universal idea, which plays an important role in promoting the ‘education through sport’ process. Olympism was envisioned by Pierre de Coubertin, in the end of the nineteenth century understood that sport will gain a major popularity that as a physical activity. It will provide universal platform as a means of contact and communication across the culture. Olympism in a universal social belief, focusses on how sports can help bringing people together, promote peace, teach social and moral values (Parry J. , 2003). He believed that it represents a philosophy of life that combines the qualities of body, will and mind. The Olympic Charter (IOC, Olympic Charter , 2025) define Olympism is a way of life that blends sports with culture and education it is the joy found in effort, the balance between body, mind and character, the educational value of being good role model for others, social responsibility and observing the universal ethics of; tolerance, generosity, unity, friendship, non-discrimination and respect for others. Central to this philosophy, Olympism has the core values of excellence, respect and friendship. Olympism aims to create a peaceful society that values the respects human dignity by putting sport at the service of human’s balanced growth and development. Olympism not only focus on the elite athletes but everyone in the world, it is not about maintaining peace for the short truce period but living and spreading entire life, it is not about winning and competing but much more than that, it is about learning, and sharing values and co-operation, the Olympism is not just a activity but it shapes and grow a person’s personality and social life that can play an influential factor in describing them (Wigmore, 2010). Olympism describes the role of sport in the world development, peaceful life across the globe, international understanding, social and moral education through social philosophy . In the late nineteenth

century Coubertin understood that liberalism is imperative, so his idea of Olympism emphasised on the values of justice, rightfulness, equality, high regard for each other, rationality and understanding, autonomy and excellence. Although these values are 3000 years old of Olympic history but they are understood differently at different times. The Olympism cover all the five continents. The entire Olympic movement is well-planned and integrated, worldwide, and ongoing effort by people and organisations motivated, managed and guided by the IOC. It culminates with all the global athletes coming together at the great sporting event, the Olympic Games. Five intertwined rings serve as its emblem.

### *2.1.1 The Core values of Olympism*

The core of the values of Olympism: These values are not only imperative to the Olympic movement but also are guiding principles for the expansion of Olympic Value Education Program. There are three core values of Olympism.

- 1) **Excellence:** To be one's personal best in all areas of life, doing one's best and giving one's best in everyday life, and competing with oneself by being self-aware. It involves accepting not winning while still striving to do one's personal best and inspiring others.
- 2) **Friendship:** Building understanding, unity, and peace among people from diverse backgrounds across the world. Friendship focuses on creating respect and good understanding between people from different cultures, backgrounds, and countries. The Olympic Games promote friendship by bringing people together to enjoy different cultures while competing fairly. It demonstrates that sports can unite people as a universal language.
- 3) **Respect:** Respect for oneself, others, and the rules and regulations that govern society. It encompasses fair play, ethics, and consideration for others, including people, animals,

the environment, and other cultures—values that are integral to promoting peace and harmony through sport.

### 2.1.2 *The Educational Themes of Olympism*

There are five educational themes of Olympism that are built on its core concepts. They are based on three main ways of learning: thinking and understanding (Cognitive), feelings and social skills (Affective), and using the body (Kinaesthetic). So, the five teaching themes are:

- 1) **Joy of Effort:** When youth exercise and develop their social actions, intellectual, and physical skills. An individual pushing themselves and one another via physical activities, movement, games, sports and inspires people and their surroundings to pursue their own goals and take pleasure in the process of exerting themselves via hard work in life, learning, and physical activity.
- 2) **Fairplay:** Although fair play originated in sports, it is now applied in many aspects of life around the world. It encourages following the rules, respecting others, and promoting equality, justice, and fairness in all areas of life and sport. Playing fair in sports helps develop and reinforce fair play behaviour and honest in the community and everyday life.
- 3) **Practicing Respect:** Youth who grow up in multicultural environments help foster peace and global understanding when they learn to value and accept differences and act in a nonviolent manner. This approach promotes peace and harmony across societies by emphasizing respect and understanding for individuals, cultures, and diversity.
- 4) **Pursuit of Excellence:** Excellence encourage youth to make wise decisions and work towards becoming the best versions of themselves in all they do. Self-awareness motivates people to strive for personal development and make constructive contributions to society by giving their all in all facets of life.

- 5) **Balance between body, will and mind:** Pierre de Coubertin's interest in bringing back the Olympic Games was based on this idea. The entire body, not just the mind, is involved in learning, and both intellectual and moral learning are enhanced by physical literacy and movement-based learning. This emphasises the value of holistic growth by fostering mental acuity, emotional stability, and physical health to live a balanced and contented life.

## 2.2 The Olympic Values Education Programme

*“The future of our civilisation does not rest on political or economic foundations. It wholly depends on the direction given to education.”*

(Coubertin P. d., 1924)

The OVEP came into consideration from Value Based Education, as institutions like schools promote the social and moral development of children and prepare them for their future and life to look after themselves and others and make positive contributions towards society. Teaching values to young people and preparing them for life are known as Value Based Education. The idea is to teach value-based education through physical education while engaging them physical activity and encouraging them to learn moral and social responsibility, positive social behaviours and respect for others. The OVEP educational themes provides an ideal learning methods for the social, mental, physical and academic development of children with positive youth development “principles”, inculcating all these values into a physical activity programmes with combination of Olympic Games and themes of Olympism with traditions, beliefs of ancient and modern Olympics Games, therefore the programmes goals is to provide a values based education that shapes children’s personality and develops character. The OVEP is based on the current education theory about multicultural, intercultural, and multiple intelligence approaches to learning and teaching. The learnings are supported by many principles of learning. OVEP is developed on principles like learning is an active process not a passive one. Learners are more productive and enjoy the learning process when they are fully

engaged. OVEP aims to provide an engaging educational experience for students by incorporating various supportive learning methods. These methods include discussions, listening, playing, writing, debates, and activities. Creative approaches such as theater, art, movement, and music are also integrated, along with sports, dance, and physical education. (Programme, 2023)

The IOC introduced OVEP to demonstrate that sports can serve as an excellent tool for positive outcomes, such as peace, social development, and overall education. OVEP is designed based on the Olympic Values of excellence, respect, and friendship, aiming to shape the character of youth and children. The program is rooted in the Olympic Philosophy, emphasizing that well-rounded growth and learning take place when the body and mind grow in the balanced way. It strives to promote a healthy lifestyle, social balance, gender equality, and the building of strong local communities. OVEP aims to enhance physical and academic literacy. By drawing on Olympic Sport traditions and positive sporting values, the program seeks to create a sustainable platform for addressing societal issues. (IOC, Olympic Values Education Programme, 2025)

On 11<sup>th</sup> December, 2024 the Olympic Value Education Programme has been awarded/honoured with the prestigious “Nurturing Values and Ethics Award” at the Reimagine Education Awards ceremony in London. The programme was established in 2005, it is very versatile and easily adaptable worldwide, it is innovative and scalable. The framework provided in OVEP enables its resources to diverse in nature and culturally adaptable globally. The nurturing award is a tremendous honour for the programme as it acted as a testament to sport’s transformative role in education. OVEP is designed to target young people 5 to 18 years old.

## 2.3 Yoga Philosophy

Intense spirituality and the practical realisation of truth have long been central to Indian Philosophy. The Vedas are the foundation and source of the Indian Philosophy. The philosophy of yoga has existed since the ancient era.

In addition to being mentioned in the Vedas and Upanishads, yoga was also practiced before the Vedic era. Maharishi Patanjali is credited for introducing yoga to the world; however, the Hiranyagarbha is credited as its founder. Because of the overabundance of yoga, he is regarded as the founder of yoga, and the philosophy of yoga is these days known as the Patanjali Philosophy, also known as the Patanjali Yoga System. The first work by Patanjali on yoga philosophy that analyses the forms, features, and goals of yoga is the Yoga Sutras.

Yoga literally means the spiritual connection between an individual soul with universal soul. In the broader aspects it also means disciplining body and mind. To attain the liberation, self-realization and freedom yoga philosophy uses logic and practical methods to achieve these. It has a hands-on approach to life and spirituality and by this philosophy today it is shared and practiced across the globe. The Bhagwad Gita defines Yoga as the state of ultimate fulfilment, where nothing else is greater or more meaningful, and a person stays strong even in the face of intense pain. Patanjali views yoga as a spiritual practice focused on achieving perfection by mastering the body, senses, and mind, while understanding the distinction between *Purusha* (the soul) and *Prakriti* (nature). (Johnston, 2001)

*Prakriti* (nature).

Patanjali Yoga Sutra 2 says:

**योगश्चित्तवृत्तिनिरोधः ॥ २ ॥**

## **Yogashchittavrittinirodhah**

### **Yoga is restraining the mind-stuff (Chitta) from taking various forms (Vrttis)**

This Yoga Sutra of Patanjali explores the nature of cessation of mental modifications, which is Yoga. Chitta refers to the complete form of the mind which includes manas (mind), buddhi (the intellect), and ahamkara (the sense of ego or self-identity). It has been explored that Chitta is the finest form of matter.

Chittavritti are the mental modifications in the form of thoughts, waves, fluctuations, operations, or activities of the Chitta that create disturbances in the mind. According to Patanjali, Yoga is a method by which these chittavritti are controlled, and the restless mind is calmed. Thus, the essence of yoga is to still the fluctuations of the mind. (Vivekananda S. )

Bhagwadgita says:

*//yoga-sthaḥ kurukarmāṇi saṅgaṁ tyaktvā dhanañjaya*

*siddhy-asiddhyoḥ samobhūtvā samatvaṁ yoga uchyate //*

According to the Bhagavad Gita, yoga is a balance state of mind in which an individual remains calm and steady without being unaffected by success, failure, likes, and dislikes in life. This balanced mind state helps free the person from the mental ups and down, leading to peace and relaxation (Prabhupada, Bhagavad-gītā As It Is, 1972).

*// buddhi-yukto jahātīha ubhe sukṛita-duṣhkṛite*

*tasmādyogāya yujyasva yogaḥ karmasu kauśhalam //*

According to the Bhagavad Gita, it also characterizes yoga as "skillfulness or dexterity in action." This implies that engaging in work with precision, full concentration, and without expecting specific outcomes (non-attachment) is a form of yoga. It serves as a technique for achieving success in life. Following this principle from the Bhagavad Gita, practicing non-attachment contributes to the attainment of relaxation (Prabhupada, Bhagavad-gītā As It Is, 1972).

Bhagwadgita highlights the importance of being aware while performing actions. It teaches that calm and mindful effort is the process, and the outcome is effective and skillful action.

The theoretical foundation of yoga philosophy is rooted in the Sankhya system, which recognizes two fundamental entities in the universe: Purusa and Prakriti. Purusa refers to the countless souls of living beings, while Prakriti represents the vast complexity of matter composed of various elements.

These two entities are entirely different and opposing in nature. Purusa is eternal, pure, quality-free, and conscious, it observes without involvement but inactive whereas active, ever-changing, and unconscious is Prakriti. It is guided by the presence of Purusa that generates the diverse world around us.

The three qualities of which Prakriti is made of are (Sattva, Rajas, and Tamas) which generally stay balanced. However, Purusa remains close to itself and disturbs this balance, leading to creation and change. While Prakriti is one whole thing, while there are countless Purusas. The connection or "bondage" of Purusa to Prakriti happens because of misunderstanding.

The aim of yoga is based on the theory of Sankhya philosophy. It is to eliminate ignorance, and to free Purusa from being tangled with Prakriti. Sankhya is the theoretical provider, which helps to understand the universe and the aim of the Sankhya is freedom, while, yoga provides us the

practical ways to reach that goal. Sankhya and Yoga, together can work well for the system as Sankhya explains the reason 'why' and yoga teaches the methods 'how'.

The Yoga philosophy is very practical as it shows how yoga can be applied in everyday life through several important elements including:

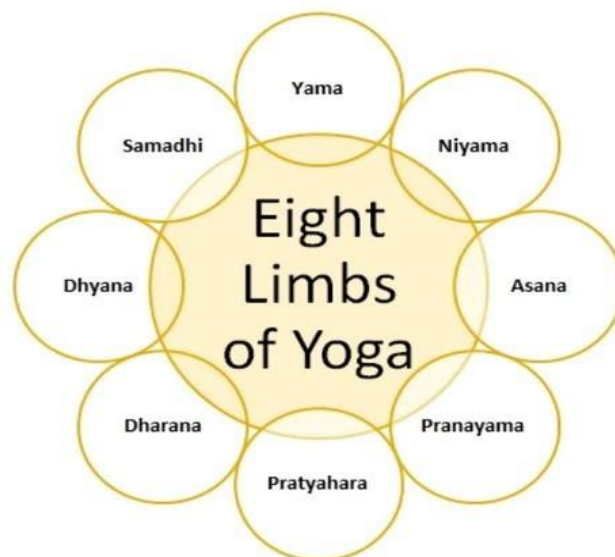
1. The Yoga philosophy is about attaining liberation which is the ultimate aim of life.
2. In Yoga philosophy it is considered that the world is a place of suffering due to Physical, Psycho-Physical and Psycho-spiritual desires. It is believed in Yoga Philosophy that all three types of suffering can be eliminated by understanding and appreciating the true value of life.
3. The cause of binding of all this is considered ignorance. A lack of ignorance leads a person to believe they are tied to Prakriti and its flaws. Freedom from this connection is possible only through wisdom and clear reasoning.
4. The three means of real knowledge in Yoga Philosophy are Pratyaksha(intellect), Anuman(inference) and Shabda (verbal testimony).
5. The Yoga Philosophy accepts the three qualities of Prakriti and the theory of evolution. The three qualities of prakriti are Sat, Raj, and Tam, and also accepts that the universe has evolved from Prakriti.
6. Satkaryavada (it is the theory of pre-existence effect where the Karyas significance is the Karyas that already exist in material cause and Sat significance is that nothing new has brought into existence) is also accepted by the Yoga Philosophy. The potential or 'seed' exist in all actions and activities in the universe which is form within Prakriti, the fundamental source of nature and creation. Everything that happens and we see in the universe is the form of Prakriti as its cause.
7. Twenty-six steps are necessary for the process of development of the Yoga Philosophy, it consists of Purusha, Prakriti, Ten External Senses, Three Internal Senses, Five

Organs, Five Elements and The God. The Yoga Philosophy has complete faith in the existence of God and has used logic in the Yoga Philosophy to prove the same. (Satkaryavada, n.d.)

### *2.3.1 The Eight Limbs of Yoga Philosophy: Ashtanga*

The purpose of yoga is to help people control their wants and life goals, yoga guides people to find and understand their inner true self. Yoga makes the person to connect with oneself. By controlling these feelings and emotions, one can achieve a sense of calm and clear thinking. Just like you can see a clear image in calm water, having a calm and focused mind is important to connect with oneself and higher power. When your thoughts are restless, unclear and out of control, it is difficult to feel close to God. Yoga provides a pathway through meditation and discipline to achieve and help you to connect with yourself and understand the deeper lessons of life.

Next are the eight Limbs of Ashtanga Yoga which can entirely transforms one's life.



### **Figure 1. The Eight Limbs of Ashtanga Yoga**

- 1) Yama (Social Discipline): The process of controlling your internal and external conflicts and control over body, mind and speech is called Yama. It also teaches you how to behave and interact with others. Yama makes you free from undesirable actions known as Yam. Yam has five types which as follows:
  - Ahimsa (Non-Violence): It means non-violence towards self and others in thoughts, words and deed. Yoga Philosophy plays great importance on non-violence and views non-violence as the roots of all evil.
  - Satya (Truth): Letting go of lies completely is truth in yoga. Satya in yoga teaches to always live, own and speak your own truth focusing on the well-being of others through thoughts and words. It focusses on communicating in ways that do not hurt others, following the idea of non-violence.
  - Asteya (Non-Stealing): Do not steal, and take things which belong to others. Non-stealing teaches that a human being should not be jealous and should be aware of and care about the problems and pain others are going through. It encourages to be kind, caring, and understanding, instead of ignoring or dismissing their struggles.
  - Brahmacharya (self-control): It is a path to highest potential and moderation in everything we do. One way to achieve the best in life is by following the path of moderation. This means avoiding extremes—neither overindulging nor depriving yourself—and finding balance in everything you do. In Brahmacharya, a person can create a peaceful, calm, and satisfying life choosing balanced path and without worrying about the stress of extreme decisions.
  - Aparigraha (Minimalism): It teaches human being that not to accept gifts out of greed or to have only those things that we actually need. It's about avoiding hoarding and only keeping what is necessary. This applies to everything—our homes, bodies,

relationships, and belongings. Having too much of anything can lead to imbalance, so we should focus on simplicity and only hold on to what is truly important.

2) Niyama (Self-Discipline): Niyama teaches how to live a balanced, disciplined, and positive life. Niyama focuses on self-care and self-discipline encourages to good conduct. It teaches us five Niyama:

- Shauch (Cleanliness): Shauch means cleaning, according to yoga sutras it means purification of mind, body and soul. Cleaning internally and externally. Comprises of external cleanliness such as bathing, pure and clean food, residence also internal cleanliness such as mental cleanliness comprises of friendliness, mercy, love, sympathy, happiness etc.
- Santosh (Contentment): Be content and satisfied for what we have and who we are. It teaches how to be content and satisfied,
- Tapas (Discipline): Using your willpower to overcome laziness of the mind and overcome from your comfort zones through willpower, self-discipline and inner strength through consistent effort.
- Svadhyaya (Self-study): Study of self-reflection, self-awareness on our thoughts, actions, and understanding ourselves better, and the study of spiritual texts.
- Ishwara Pranidhana (surrender to higher power): Trusting and surrendering our fruits of action to the highest power and devotion.

3) Asanas (Body Discipline): Asana means posture, and asanas in yoga, says respect your body as much as one respect their mind. It is important before began any meditate to find a comfortable and stable posture. By doing so it helps the body stay still and makes it easier to focus. Patanjali, the great yoga teacher, says that a good posture should be firm, comfortable, and easy to hold. Asanas, or yoga postures, help remove toxins from the body through stretching. Stretching also improves flexibility, not just in the body,

but in the mind as well. Regular practice of asanas builds strength, endurance, and helps maintain overall well-being. By practicing asanas, we connect more deeply with our bodies, creating balance and calm, which prepares us for meditation and a more peaceful mind. Asana has three aspects: *Ayama: Control, Vyayama: Repetitive movement exercise, Posture: Stillness.*

4) Pranayama (Breathe Discipline): Yoga in Pranayama is the most powerful. If one starts practicing it, they can achieve anything in their life. It involves controlled inhalation, exhalation, and breath hold and release. Practicing pranayama helps the body to use oxygen better, it calms and relaxes the mind, and also slows down the aging. The primary and foremost goal of pranayama is to regulate, control and bring balance to the breath. According to Patanjali, pranayama literally means reducing and slowing down the natural pace of breathing. In Pranayama, a person learn to consciously control the breathing, they learn to bring the breath under control and follow certain rules and principles that helps to promote balance and well-being. Regular practice of Pranayama, one can calm the mind, increase the day-to-day energy, and improve focus and concentration. If one adopts this in everyday life, they can have wonderful effects of it on their mental and physical health.

5) Pratyahara (Sense Discipline): Pratyahara means mastering in controlling the five senses, the ear, tongue, eyes, nose, skin. It is about bringing one's senses under control so they don't get distracted by everyday sights, sounds, or other outside temptations. It teaches to turn the focus inward and withdraw the focus from the outside world. Instead of letting the senses lead us, Pratyahara helps us train the mind to take charge. For example, the eyes, ears, and other senses stop reacting to external distractions and start following the guidance of the mind. This practice isn't easy—it takes determination, consistent effort, and discipline to control the senses and calm the mind. By learning to

quiet restless thoughts and impulses, Pratyahara prepares us to move deeper into inner peace and self-awareness. It's like taming a wild horse; with patience and focus, the mind becomes steady, helping us move forward on the path of yoga and self-discovery.

6) Dharana (Aim Discipline): Dharana in yoga means being aware of the thoughts and making it a one point of mind. Practice of dharana helps one in focusing the mind on one specific thing with deep concentration or unwavering focus. The thoughts of any human being in everyday life and in every minute jump from one idea to another, like a monkey swinging from tree to tree. Some people can concentrate only for a short time, but with regular practice of dharana, one can train the minds to stay focused for longer periods as dharana teaches a person to calm the restless mind and direct the attention completely to one object or idea. In the beginning, this focus could be on a mantra, an image, an idol, or even a single point. Over time, with dedication, our concentration becomes so strong that the body and mind no longer react to external distractions, leaving only the object of focus clear and bright in our awareness. By practicing Dharana, one learns to quiet the scattered thoughts going in the mind and it helps a person to work towards any goal with one mind determination. It helps to tame the "monkey mind" and bring and develop the inner peace and clarity, while making it easier to achieve success in meditation and everyday life.

7) Dhyana (Meditation Discipline): In the seventh limb of ashtanga yoga a person learns to become still and focused by practicing dhyana; it is a state of a person being in a deep meditation where mind becomes one to itself, where one feels either few or no thoughts, where one can completely feel in the present and at peace at the same time. When a human being is deeply involved in an activity where they lose track of time and everything else such as thoughts, feeling, emotions fade away a person finds themselves in the being; "in the flow." According to Patanjali, keeping the mind focused on one

goal or purpose is called Dhyana. In the state of dhyana, the mind sees only focuses on the object and remains unaffected by distractions or thoughts which are wandering around, the desires in that state becomes calm and steady, while, creating a sense of harmony and clarity. Yoga teaches us that to discover the deeper truths of life, we need to withdraw from both external distractions and internal chaos. By practicing Dhyana, we train the mind to let go of its constant chatter and focus on the inner self, leading us to a state of true understanding and inner peace. It's about finding stillness and connecting with our higher purpose.

- 8) Samadhi (Bliss): The last but the most powerful limb of ashtanga yoga is Samadhi. A state of ultimate peace and pure bliss, which is described as **Sat-Chitt-Ananda**—truth, consciousness, and bliss. In such state, a human being can feel that they go beyond the mind and feels the deepest connection with the universe, it is the state of experiencing the oneness with everything. When a person reaches to a point where the meditation (Dhyana) becomes effortless, easy, in a flow and like its own goal, they transform into Samadhi. The state of Samadhi often referred to as being deeply focused and disconnected from the world around them, they reach to the point where the connection with the outside world disappears. It's a state, where there is no sense of self, and the act of meditating itself dissolves. If a person in such state lasts for a long time while maintaining awareness, it is called **conscious Samadhi**. Leaving pure awareness, when even the object of meditation fades, is known as **superconscious Samadhi**. Samadhi in Yoga philosophy holds the highest state of spiritual and mental practice. Samadhi is the point where the soul (Purusa) completely separates from the materialistic world (Prakriti) and return to its eternal, unchanging state or nature. Samadhi is often seen as the ultimate goal of yoga, where a human finds and achieves the true freedom and

connect with the divine. The culmination of all yogic practices, is a result of leading life to pure joy and self-realization (Yogendra, 2009).

*Yoga is the journey of the self, through the self to the self.*  
*The Bhagwad Gita*

## **2.4 Benefits of Yoga**

As far we know that Yoga has the power to transform a person's physical strength, mental strength and also to the extent if done mindfully one can attain the super consciousness. To understand more about yoga lets delve deeper into the benefits of Yoga. Yoga is usually often considered as more than the physical exercise; it's mind and body exercise. Yoga also affects the psychological state of the body such as emotions, attitudes, behaviour, thoughts, actions and the overall mental state (Herrick and Ainsworth & Satchidananda, 2005).

Yoga has the ability to align together mind and body with disciplining the breath and meditation. Yoga empowers and improves a human in many ways by making them aware of their body, emotions, senses, flexibility, postures and balance of the will. It is a pathway of spiritual enlightenment. Many studies have been done on yoga and the benefits it provides. Yoga impacts in your overall health, which includes, increase the strength in the cardio muscular, muscular training and the normalisation and controlling the blood pressure. Regular practice of yoga leads to the way in disciplining one's emotions that helps improves self-esteem, boost immunity, reduce the anxiety and stress, helps to sleep better and lead to the happy and healthy well-being. The body postures and movements practiced in yoga which are known as 'Asanas'; helps in flexibility, balancing, improve body postures, coordination and strength, the ability to master emotions by releasing them through the practice of asanas. By practicing breathing through the form of 'Pranayama'; 'AUM' Chanting makes one person

aware of their 'Pranas', which is called a 'life force'; it refers to the breathing which in deeper sense in Yoga meant to make one aware of their every breath and reserve their prana, their energy and to live life in an efficient way (Herrick and Ainsworth & Satchidananda, 2005).

In a pilot study conducted by Virginia S. Cowen and Troy B. Adams where they examined twenty-six healthy adults aged (20-58) of which 20 were women and 6 men engaged in yoga practice for six weeks of either Astanga yoga or Hatha yoga. The aim of the research was to examine physical and perpetual benefits of yoga asana practice. After six weeks of practicing yoga at the follow up significant improvements have been seen in all the people participated. They have seen a notable reduction and controlled blood pressures, upper body got strengthened and muscular, reduction of mass in belly fat and trunk became muscular, increased endurance, improved flexibility and health perception this is gained by practicing Ashtanga Yoga. The changes noticed by practicing Hatha Yoga were more on the physical aspect such as muscular trunk, strength and endurance. The results indicate that the fitness advantages of practicing yoga vary depending on the style of yoga performed (Virginia S. Cowen, 2005).

A study was conducted for two years in United Kingdom. A group of 12-13 years old children in single secondary school in central London, randomly selected by class to participate in ten weeks of yoga, mindfulness and control groups. The study examined the impact of school-based Yoga and Mindfulness for Adolescents in a Highly Deprived Urban Area. Mix methods were used in this study. Pre and post intervention, surveys and cognitive tasks were conducted with children (n = 232) to measure any changes in wellbeing or mental skills. Interviews with a group of children (n = 45) were conducted to understand children's views, experiences, and perceived benefits of practicing school-based yoga and mindfulness. Interviews with staff (n = 16; intervention facilitators and school staff) were conducted to explore facilitators and barriers to implementation and delivery. The results showed that yoga and mindfulness programs can

be successfully introduced to a new group, the adolescents from a highly deprived area in the UK. The yoga programs has the potential to improve the well-being of vulnerable adolescents. However, for better results, schools may need to include these activities more regularly in the school schedule to maintain their benefits over time. This study helped schools find practical ways to support students' well-being, which has become even more important because of the rise in mental health challenges caused by the COVID-19 pandemic (Sumner A. , 2021).

A review by Serwacki and Cook-Cottone (2012) focused on how the application of yoga in schools settings, especially in non-clinical that is outside of therapy programs settings. Mostly the studies were conducted in the public schools of U.S., with some input and contributions from India, Germany, and England. The results of this study showed that school in yoga can and have the potential to improve the emotions and provide stability, boost self-confidence, self-awareness, and cognitive and mental abilities. Moreover, a strong change was found in anxiety, negative thought patterns, and emotional reactivity. (Sumner & Cook-Cottone, 2021).

In India, a study was conducted among the students aged 11-15 years, they were randomly selected and were divided into two groups, experimental (n=41), and control (n=41). Key mental development variables were examined at the beginning and after 12 weeks of yoga practice in both groups. It was found that there were significant and positive improvements in mental ability and memory after twelve weeks of yoga practice. However, there were few challenges which were acknowledged related to different cultural adaptation, teacher training, and parental perceptions. (Anita Verma, 2014 Sep, )

According to the overall study, it was found that Yoga greatly and positively impacts on both adults and childrens life, physically and mentally. It's helps them in a holistic development. This literature review highlights the imperative and positive impact of yoga, not only in Indian

schools but globally. The transformative potential of yoga in elementary education is evident and also the positive impact on adults.

## **2.5 Yoga and Social Values**

Value Education is a holistic process which includes and covers all types of learnings, cognitive thinking skills, feelings and physical abilities. It also, includes learning about knowledge, deep understanding and valuing of one's culture, along with moral, artistic and spiritual values, which comes from both the nation pride and values, global views and perceptions. Thus, value education is a way of teaching that focusses on overall development of an individual keeping in view all aspects of personality development, the intellectual, social and emotional growth, willpower and character (Gupta, 2000).

Things which have not changed fundamentally over generations to generations, society to society and culture to culture which were described by the philosophers and educationists are the ultimate values such as goodness, truth and beauty. What makes man or human different from animals are the values such as honesty, fairness, justice, self-control, kindness, independence, etc which are cultivated and idealised by the human beings also such values and ideals are part of the rich culture heritage. But what exactly is the value education, it is part of the education system, where human values or social values are taught through the curriculum. It goes beyond just knowledge and skills, shaping thoughts, character, actions and behaviour to support personal growth, social, national and global understanding, it is called value education. Eight limbs of Yoga in Ashtanga Yoga guide individual towards wisdom and proper spiritual development helping an individual to understand true human values. The Indian Education system always had the focussed on spiritual development, receiving knowledge and disciplining the mind. Swami Vivekananda described education as the most powerful tool. He stated that through education, a person's character is shaped, mental strength is increased, and

intellectual abilities are developed. These qualities empower an individual to stand on their own feet and lead a purposeful life.

Yoga has various definitions which defines that *What we should derive from life; and What should we give to others*. In Yoga terms - *“Yoga Karmasu Kausalam,” “Yoga Samatvam uchayate,” “Yoga citta vritti Nirodha,”*

As we know that we all are living in the fast-growing world, everyone wants to learn things and get education in order to earn. Human life is just more than just living, it’s about the understanding and finding the purpose of living the life and live the life with morality and good human characters. The value-based education helps an individual to lead and live a purposeful life. The basic Sanskaras (principles) of Ahimsa, Satya, Asteya, Aparigraha, and Bramhamacharya form the foundation of values, which are the part of Ashtanga Yoga. If the concept of Yama- Niyama, are rooted in early primary education, it will help develop a solid foundation also the Asanas, Pranayamas, Kriyas, Bandhas, Mudras are very beneficial for both mind and body. The healthy mind lives in a healthy body. When the body, mind and spirit are in a harmony, a person’s personality blossoms and flourishes.

When we talk about social values and morality, we speak about the behaviour of an individual towards himself, others and the society he/she lives in. Morality is equal to the principals used to make judgement about actions that have an impact on human life and welfare. A crucial contrast between the content of moral thoughts and the form of moral reasoning is made by the cognitive development approach. There are three levels and six stages of the moral development which as follows:

- Stage 1: is the pre-conventional stage, which includes Heteronomous morality,
- Stage 2: Individualism, instrumental purpose, and exchange;
- Stage 3: is the conventional stage, which includes

- Stage 4: Social contract or utility and individual rights;
- Stage 5: Social contract or utility and individual rights;
- Stage 6: Universal Ethical Principles.

Eight limbs or levels of yoga are described in Patanjali's Yoga Sutras. The Yoga Sutras teach us about life in eight limbs, but the first limb YAMA goes into great detail about the ethical disciplines, these rules cover moral behaviour and social norms that, if ignored, can result in chaos, violence, dishonesty, wastefulness, and greed. These evils stem from the feelings of attachment, desire, and greed, which might be weak, moderate, or extreme. All they bring is suffering and stupidity. By reorienting one's thoughts along the five Yaman principles, Patanjali attacks the core of these ills. According to Kohlberg, a regular yoga practitioner can progress through all six stages of moral development. The sixth stage of moral development, which is discussed here, is actually far below what a Yogi is. Morality comes easy to who practices yoga on regular basis. A person acts morally and avoids immorality in an instinctive and natural way. Then a person is truly a moral ambassador where the values are a manifestation of his internal balance.

So far, we all know how impactful yoga is and especially when it comes to learning moral/social values through yoga. Yoga has great power to transform one's life, it is a powerful tool to improve behaviour, emotions, and personality by creating harmony between the body, mind, and spirit. In Yoga sutras Patanjali explains that yoga helps to achieve emotional intelligence by calming the mind and stabilizing emotions. Practicing asanas on regular basis impacts human on another level, it makes you aware of the moment and the emotion present at that moment while practicing asanas. Asanas develops once stability, steadiness and lightness of the body. Yoga works and impacts the human being both ways physically and mentally. Not only practicing asanas but, pranayama (breathing exercises) and kriyas (cleansing methods).

These practices have a positive impact on an individual, and having a good balanced vegetables and nutrition rich diet makes one's feel happy and light which automatically leads to the good mood. Yoga enriches our emotions and attitudes, helps balance our mind, and promotes mental peace. It acts as a bridge connecting the physical body, the mind, and the inner self, fostering healthier behaviour and greater harmony in life (Das, 2024)

## **2.6 Yoga and Physical Activity Not Sport**

Many studies have revealed that Yoga is a physical activity. Few researchers have found that Yoga intervention in schools improves children's physical fitness. (Bera and Rajapurkar, Ganguly, Gharote, Gharote, & Moorthy, 2023)

Yoga is often misunderstood as a sport, but this is far from the truth. While practicing yoga through asanas (postures) makes a person flexible, promotes sweating, reduces weight, strengthens muscles, builds immunity, and contributes to personal growth, these physical benefits have led to the misconception that yoga is a sport. This notion is fundamentally incorrect.

Researchers who have studied yoga consistently highlight its benefits, emphasizing that yoga is primarily a journey of self-discovery, self-mastery, and self-awareness. It is a value-based practice, and when taught and practiced correctly, it empowers individuals to grow and thrive in life. Yoga is a way of living.

The yoga system comprises eight interconnected sub-systems, known as the eight limbs of Ashtanga Yoga. Unfortunately, when yoga is reduced to just one of these sub-systems—static postures or asanas—it loses its essence and becomes comparable to artistic gymnastics. Organizing contests based solely on asanas diminishes the true spirit of yoga.

Globally, yoga is often perceived as a system of physical activity infused with spiritual elements. However, the reality is the opposite: yoga is a spiritual practice experienced through the stillness of asanas. It cannot truly be explained in words; it must be felt and experienced through daily practice. Yoga has no external reflection—it is an inward journey that transcends the idea of competition, especially on the path of spiritual learnings.

The one major difference between yoga and sport is what methods and approaches are used to conduct the activities. Sports is a targeted training applied to reach the highest achievements in a certain discipline. Sports athletes are trained with a logical approach prepared to reach the highest goal and achievement in their respective sports competitions whereas Yoga has a different approach of teaching and practicing; while performing asanas the load is increased in a steady way until the person experiences the least amount of pain. There are several technique yoga systems uses such as psychic gestures called mudri, poses combined with energy blocking known as bandhi, controlled movement of fine energy known as pranayama, and by breathing control known as prana. In many researchers and traditional yoga text has mentioned that Yoga is a powerful way to not only improves' one's overall physical fitness but also leads to live a healthy delaying age process (Das, 2024)

Yoga is a physical activity, when someone performs Asanas, it's when person masters' their posture through balance and controlled breathing, which strengthens the muscles, increases flexibility, helps in weight loss and builds stamina. There are many asanas practice which works on different parts of the body and smallest muscles (Govindaraj, 2016).

Yoga is a 3000-year-old tradition form India, and now it has become a very important part of the western world for the overall development of health and physical strength recognised and classified by the National Institutes of Health as a form of Complementary and Alternative Medicine (CAM) (Med., 2002).

Yoga if practiced regularly fosters qualities of friendliness, kindness, and increased discipline while fostering a sense of serenity and wellbeing. It also helps to build strength, endurance, and flexibility (Elsevier, 2009).

That's why in today's world doctors prescribe people to do cardiovascular exercises. Cardiovascular fitness or aerobic breathing is important these days to increase the overall capacity of respiratory and cardiovascular system is important it increases the strength and helps a person to carry prolonged exercises as yoga works efficiently on increasing the lungs capacity through breathing exercises.

That's why in today's world doctors prescribe people to do cardiovascular exercises. Cardiovascular fitness or aerobic breathing is important these days to increase the overall capacity of respiratory and cardiovascular system is important it increases the strength and helps a person to carry prolonged exercises as yoga works efficiently on increasing the lungs capacity through breathing exercises (Bouchard C, 1994).

It has long been known that the maximum oxygen consumption (VO<sub>2</sub>max) reached during a graded maximal workout to voluntary exhaustion regarded by the WHO as the most reliable measure of cardiovascular and respiratory fitness. (Boucher, 2007)

Practicing yoga regularly enhance and improves the fitness and overall health, it regulates and controls the body functionality in a balanced way and contributes to the long-term health.

A study has been performed on the 18-25 years old females with unstable mental state, epilepsy and mental diseases, recent fractures or neuromuscular issues, and musculoskeletal infections recent head injuries, serious spinal injuries, and system. They tested the following:

- 1) Cardiovascular fitness with Young Men's Christian Association (YMCA) 3- minute bench test to record how fast their heart rate returns after a brief activity session.

- 2) The Body Mass Index was calculated using BMI formula.
- 3) Trunk Forward Flexion Sit & Reach Test was performed on the participants to test the flexibility of hamstring, hip and lower back.
- 4) Hand grip test was performed to check their muscular strength.

After all the tests, the participants were informed about the asanas and the benefits of yoga after practicing it for four weeks. The four weeks of yoga included asanas such as **Bhujangasana** – Cobra Pose, **Paschimottanasana** – Seated Forward Bend Pose, **Makarasana** – Crocodile Pose, **Dhanurasana** – Bow Pose, **Naukasana** – Boat Pose, **Setubandhasana** – Bridge Pose, **Chakrasana** – Wheel Pose, **Adho Mukha Svanasana** – Downward-Facing Dog Pose, **Ardha Mandalasana** – Half Circle Pose, **Pavanmuktasana** – Wind-Relieving Pose, **Tadasana** – Mountain Pose, **Yogamudrasana** – Yoga Seal Pose.

The Yoga classes were held for four weeks for one hour for six days in a week. The session lasted for 60 mins with sufficient rest intervals. After four weeks of practicing yoga once again the test was performed YMCA 3-minute bench step test, trunk forward flexion sits and reach test, handgrip test and Body Mass Index calculation. The results revealed that there was a positive increase in the stamina, body weight, flexibility and muscular strength.

Another study was performed on the 14-16 years aged girls, it suggested that practicing Yoga for long duration has significant impact on the hypothalamus and lowers both the systolic and diastolic blood pressure by influencing the vasomotor centre, which lowers sympathetic peripheral resistance and tone. The involvement of relaxation and movements in yoga is imperative for the management and elimination of hypertension or high blood pressure. The regular practice of yoga asanas enhances the blood circulation in the body which promotes a healthy heart health and improves the body regulation and eliminates the hormone regulations (Oduniaya, 2005).

Yoga is a great physical activity it not only helps a person in weight loss, but increases the muscular strength, flexibility, cardiovascular health which helps to build in the stamina, pranayama breathing exercise increases the capacity of lungs, boost the metabolism, improves postures, its works on all parts, muscles and cells of the body. The four weeks of yoga training on 18-25 years of females determined the regular practice of asanas significantly improved the body structure, mobility, physical strength and heart-lung endurance. Therefore, practicing yoga not only improve the overall physical fitness but also improves the psychological aspects of the body even just practicing a low impact exercises (Chinmayee Bedekar, 2017).

## **2.7 Yoga and Physical Education**

Physical Education is a theory-based education for school children. It is a scientific discipline created for all areas of human understanding based on the most recent scientific discoveries. Since Yoga is used as a physical education approach, it is important to understand and address certain issues pertaining to distancing Yoga form the philosophical significance of ancient India, which is evident in aspects of mysticism and esotericism.

The main goal and contribution of Yoga in Physical Education is for the balance growth of children and youth. It is appropriate to mention a great thought by a very fine mind, the Father and Founder of the Olympic Movement; **Pierre de Coubertin** in 1994 addressing in a speech during the Parisian Congress. *“...there are not two parts to a man, body and soul; there are three, body, mind and character. Character is not formed by the mind, but primarily by the body”* (Coubertin P. A., 1985).

As, it is mentioned above that Yoga is a not a sport since sports is targeted training applied to reach the highest achievements in a certain discipline, and yoga is more a practice, the application of yoga is used in Physical education as non-command strategy as it's the students choose to participate in the own initiative there is no set amount of time or set goals to be

accomplished in the limited time. These are the reasons that made Shri Yogendra describes yoga as an all-purpose form of physical education. As, it is discussed above the eight limbs of Ashtanga Yoga; Yama (Social Discipline), Niyama (Self-Discipline), Asana (Body Discipline), Pranayama (Breathe Discipline), Pratyahara (Sense Discipline), Dharana (Aim Discipline), Dhyana (Meditation Discipline), Samadhi (super-conscious state- Bliss). These eight limbs of Ashtanga Yoga especially the first two elements Yama and Niyama should and can be easily be included in the Physical Education school curriculum. These are so simple to understand that they can be included in both regular classes and extracurricular activities. Alos, the Asanas of Hatha yoga along with the eight limbs of Ashtanga Yoga can be incorporated with the practice of pranayama for improving concentration and controlled breathing (Nikolova, 2014).

Yoga can effectively be integrated into physical education, provided its implementation by well-trained yoga instructors who make yoga as a practice and not as a religious practice or medical treatment. It should be integrated as a specialised kind of motor activity with social and educational benefits.

There can be endless discussions about yoga as an important part of physical education. According to Swami Kuvalayananda, yoga exercises based on yogic philosophy hold great social value because of two important elements and rules of behaviour in yoga. Yoga focuses on spiritual ideals as well as social, moral, psychological, and intellectual systems, which set it apart from other systems. This makes yoga an important and effective method of physical education, helping both adults and children stay mentally and physically fit and healthy (Prasad, June, 1959).

## **2.8 Impact of Yoga on Children's Holistic Development**

A study conducted in Brazil among children aged 6-8 years. 16 children from 1st grade have been assessed from the public elementary school in the south of Brazil. The children participated in 12-week practice for twice a week for 45 min each session. Bruininks-Oseretsky Test of Motor Proficiency - Second Edition were used for assessing children's performance along with the flexibility test (sit and reach – Eurofit, 1988), a picture-based scale was used to measure to assess the social acceptance among young children. A semi-structured interviews were prepared and conducted for children, parents, and class teachers. Wilcoxon test were used for data analysing and level of significance was 5%. The yoga program was well received by the children, who showed noticeable improvements in their overall motor skills, including balance, strength, and mobility. The data collected through interviews revealed positive changes in their social interactions and the application of what they learned through program to situations outside of school setting. The study concluded that the two-week integration of yoga practice in physical education lessons had a very positive impact on children's physical and motor development, particularly in balance, strength, and flexibility. Even in a short time, yoga helped improve their well-being and social interactions. These findings show that yoga can be a useful educational tool for children's overall and long-term growth. It is also important that yoga for children is taught in a fun and engaging way, covering all areas of their development (Folletto, Pereira, & Valentini, 2016).

Another study conducted in India to study the usefulness of Yoga Nidra in mitigating stress mid 10<sup>th</sup> grade (14–16 years) adolescents. The students were divided in two groups one (experimental) practicing Yoga Nidra and another without practicing Yoga Nidra for 21 consecutive days. The study uses modified adolescent stress questionnaire (ASQ-1) to assess the stress in the students before and after the practiced Yoga Nidra. The results indicated that practicing Yoga Nidra was worked well and effectively decreased the total stress ( $P < 0.001$ ) and requisite domain like home stress ( $P < 0.026$ ), interaction with teachers ( $P < 0.024$ ), future

uncertainty ( $P < 0.001$ ), school and leisure conflict ( $P < 0.001$ ). The study concluded that low, control, and moderate stress was observed in 58.06% and 41.93%, while in the YN group, it was 96.15% and 3.85% and was statistically significant ( $p < 0.001$ ). Therefore, the study showed that Yoga Nidra reduces psychological stress in teenagers and could be useful in the school curriculum (Ovine Loyster D'souza, 2021).

A study conducted in Serbia investigated the effects of motor and cognitive abilities in preschool children by practicing a 12 weeks' yoga program. A group of 23 children regularly attended the preschool yoga program every week for 3 sessions 30 mins. The motor abilities and cognitive were assessed and experimental program, of yoga exercise were prepared and Preschool children ( $n = 45$ ; age 5–6 years) attending regular preschool programs. Participants were divided into a yoga intervention group ( $n = 23$ ) without random selection, who attended 30-minute sessions 3 times a week, and a control group ( $n = 22$ ), this group did not participate in any additional structured physical activity. The intervention group followed a yoga-based exercise program. Motor skills (assessed through BOT-2 subtests, including precise control movement, hand skill, stability and two-sided movement control,) and intellectual abilities (evaluated using the School Maturity Test subtests, such as visual memory, building with cubes, symbols and patterns) were measured before and after the yoga program in both groups. Data analysis were done using repeated-measures ANOVA. Participants in the without random selection group improved fine motor integration ( $p = 0.022$ ), fine motor skills in general (0.029), two-sided control movement (0.000), body control (0.000), and body coordination (0.000). Young children's participation in the preschool yoga practice significantly improved their motor abilities compared to their abilities as the sample size was small it was recommended in the study to conduct in future the large sample size using different cognitive measures which assess more cognitive abilities (Aleksandra Aleksic Veljkovic, 2021).

Another study was conducted with concern to the rise of mental and physical issues with emerging concerns like internet addiction and associated cognitive and sleeping disorders among adolescents' post covid-19. This study aims to design and validate a comprehensive yoga-based practice to: first support recovering in overcoming internet addiction, second, improve mental well-being by reducing academic anxiety, third to improving cognitive function by increasing concentration, and fourth to improve sleep quality and overall well-being in adolescents. The yoga-based program involved high school students and was evaluated through a pilot randomized controlled study. The ultimate goal was promoting teenagers well-being and encouraging the integration of yoga into educational policies. The study was conducted in Uttar Pradesh, India in 2023. The participation criteria included no serious health issues, no prior experience with yoga, no participation in extreme physical training like gym. A 25-mins integrated intervention was developed for participants to engage for six days a week for three months.

The participants were required to attend at least 80% of the sessions to be included in the analysis. The Control group were asked to continue with their usual daily activities and asked not to engage in any yoga practice or extreme physical exercises outside school hours. After the three-month yoga program, both groups were asked to complete the questionnaires again. In a final analysis of 45 students, only 25 from the Yoga group and 20 from the Control group completed the questionnaire. The results showed a positive impact of three months yoga practice for 25-minutes. It showed that students who were engaged regularly in the yoga practice had significant improvements in their ability to manage internet use and maintain concentration. Students experienced a noticeable reduction in academic anxiety and insomnia. The yoga program contributed to overall well-being by decreasing general health issues, emphasizing its comprehensive benefits for adolescents (Reshu, 2025).

Researches continuously praise the effect of yoga practices among children, adolescents and even adults. Yoga consistently supports in managing mental disorders like anxiety, stress (S. Telles, 2012), (J.J. Breedvelt, 2019). Not only, yoga has significant impact on mental abilities but also in improving the immunity function (H. Venkatesh, 2020). In an early study, yoga also demonstrated a positive impact on emotional regulation, self-awareness, self-confidence and persistency which has contributed to enhanced mental health outcomes in schools (S.B.S. Khalsa L. H.-S., 2012). Such empirical findings address that integrating yoga into school curriculum promotes student wellness (S.B.S. Khalsa B. B., 2016). To attain an optimal health and wellbeing incorporating yoga regularly is one of the best ways. Yoga practice is a holistic process, it offers variety of styles and practices to choose from, it not makes an individual physical and mentally fit but teaches a person to be self-aware. It teaches a person social values to be kind, empathetic, positive, respectful towards yourself, others and the environment. Yoga has a lot of beneficial aspects, it also has been applied for clinical researchers many doctors prescribe their patients to practice yoga to deal with chronic diseases and to attain healthy mind and body (Ansori, Health Impacts of Yoga: A Brief Review, 2023).

The post-pandemic immobility among children has also emerged as a challenge. As discussed in previous studies, regular yoga practice helps children become self-aware, leading them to respect and value time. Yoga practice involves physical movement that children often find enjoyable. Incorporating yoga into school programs has been shown to engage in physical activity among elementary school children in India (Tarun Reddy Katapally, 2024).

Due to excessive digital dependency, children have stopped interacting with their peers. Research has shown that practicing yoga exposes children to mindfulness, which improves prosocial behaviour, peer interactions at home, and interest in contributing to a positive and inclusive school culture (Chauhan, 2024).

The reviewed literature highlights that practicing yoga helps children become more self-aware, learn social values, and effectively manage anxiety and depression. It also reduces their dependence on technology, encourages mindfulness, enhances social interactions, and promotes physical activity. Children actively participate in yoga and find it enjoyable. Building on these findings, this study examines whether practicing yoga contributes to the promotion of Olympic social values.

## **2.9 Aims and Hypothesis of the Study:**

The study aims to explore the perceptions of Physical Education teachers and students regarding the role of yoga in teaching Olympic values like cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. More specifically, the objectives of the this study could be summarized as follows:

- To find out physical educators' perceptions concerning their preparedness to integrate and teach social values in their yoga lessons.
- To assess the impact of yoga on students' behaviour from the perspective of the PE teachers.
- To evaluate students' perceptions of the social values they learn from yoga, examining both how these values may impact their behaviour and whether students view them as beneficial for personal growth and character development.

Additionally, it was hypothesised that:

- 1) PE teachers and students will perceive yoga as an effective method for teaching and learning social values.
- 2) The values imparted through yoga sessions develop and align with those in the Olympic Values Education Programme (OVEP).

### **2.10 Importance and originality of the Study:**

This study will help to understand the perceptions of Physical Education teachers and students regarding the incorporation of social values through the practice of yoga. The study is important as, post-pandemic, children's mental, physical, and psychological health has been significantly affected. Digital dependency among children has increased, and a decline in social and moral values has been observed. At the same time, there has been a noticeable rise in aggression, stress, anxiety, lack of social skills, low morality, and lack of self-confidence.

After reviewing the related literature, it is found that practicing yoga in school settings has a positive impact, as yoga has emerged as a potential solution to these issues. Additionally, the study explores whether the values taught through yoga align with Olympic values. To understand this, the research examines the perceptions of Physical Education teachers and students regarding the role of yoga in teaching Olympic values such as cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. Understanding these perspectives is essential to determine whether yoga effectively supports students' overall growth, influences their behaviour, and contributes to their holistic development.

### **2.11 Delimitations and Limitations of the Study:**

The study was delimited to data collected from Physical Education teachers and students in Delhi-NCR, with a limited timeframe. The students, aged 9-12 years, could not respond without parental consent, which was also a delimitation of the study.

The limitation was that some students could not respond due to declination from their parents or been unavailable to provide the consent. Also, Due to limited time available for data collection, it was difficult to explore certain aspects of the impact of yoga or gather data from a larger sample of schools or regions.

### **2.13 Definitions:**

Yoga: According to Patanjali Sutras 1.2, "Yogas chitta vritti nirodhah," where yoga is defined as the stilling of mental fluctuations, "chitta" refers to the complete structure of the mind, which includes manas (the sensory mind), buddhi (intellect), and ahamkara (ego-self-identity). It is recognized as the most refined and subtle form of matter. Various mental activities represent "Chittavritti," such as thoughts, disturbances, and fluctuations, that destroy the mind's stability. According to Patanjali, yoga is a practice that controls these mental activities, leading to a calm and steady mind (Bryant, 2009).

Olympism: Olympism is a way of life blending sports with culture and education, it is a balanced development of the mind, body and character, the joy found in effort, the educational value of being a good role model for others, social responsibility and observing the universal ethics of (IOC2007a, 2023);

- Tolerance
- Generosity
- Unity
- Friendship
- Non-discrimination
- And respect for others

Value Education: Value education is an important aspect of holistic education; the value education focuses on nurturing students' imparting positive values and attitudes by various subjects and relevant learning experiences. The goal is to help to develop the ability to recognize the values encapsulated in different situations, analyze them objectively, and make wise & sound judgements when faced with various challenges at different stages of their

development, it makes an individual self-aware, kind, empathetic and to take appropriate actions in their future lives (Kong, 2022).

*Social Values*: Social values are typically seen as the principles or norms that a society regards as important. They determine what is considered good, bad, right and wrong, and shape social interactions and structures (Purnomo, 2023).

*Physical Education*: Physical Education is learning through physical activity. It enhances students' physical abilities, movement skills, and safety awareness, which enables them to participate in various activities that promote an active and healthy lifestyle. It enhance their confidence and essential skills such as teamwork, communication, creativity, critical thinking, and aesthetic appreciation. By inculcating positive values and attitudes, Physical Education builds a strong foundation for lifelong learning and personal growth (Hong Kong, 2024).

*Olympic Values*: Olympism has three core values that is; excellence, respect and friendship. These values are the foundation of the Olympic Movement which builds its activities to promote sport, culture and education with a view to building a better world (Olympic Committee, 2025).

### **III. METHOD**

In this chapter we will discuss the research method, research design, sample procedure and data collection method along with the ethical considerations.

#### **3.1 Research Method**

The Quantitative Method was used for this study. This design seeks to methodically obtain data to characterize a population, circumstance, or case. This research strategy is exploratory, it enables researchers to accurately characterize the population, circumstance, or case without affecting the research variables or testing hypotheses. This underscores its appropriateness for investigating some research for investigating certain research domains and servers as a precursor to a more extensive quantitative study. The data can be collected in both quantitative and qualitative ways, such as through surveys, observations or case studies (Cathy Heath, 2023).

#### **3.2 Research Design and Measure**

This present study investigates the perceptions of Physical Education teachers and students concerning the incorporation of Olympic social values through the practice of yoga. The study was conducted in India, particularly in the capital and nearby cities Delhi NCR (National Capital Region). The study was conducted among PE teachers and students in the Delhi NCR region, focusing on children aged 9-12 years. A questionnaire for PE teachers and a questionnaire for students. The questionnaire enabled the researcher to gather valuable insights

into the perceptions of Physical Education teachers and students regarding the role of yoga in teaching Olympic values. The questionnaire for PE teachers was designed to assess how yoga is integrated into the school curriculum and whether it is used as a tool to teach values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness. It included questions about the frequency of yoga sessions, student participation levels, and teachers' perspectives on whether these values are naturally embedded in yoga practice or need intentional integration. The questionnaire explored whether teachers actively incorporate these values into their sessions, the behavioural changes they have observed in students, and their evaluation of yoga's overall impact on student development. Teachers were also asked to suggest ways to strengthen the integration of values in yoga sessions and identify any challenges they face while teaching yoga in schools. The PE teacher's questionnaire consisted total of 7 questions multiple choice questions with the details like name, contact number and email address were asked to follow up with the teachers for children's questionnaires. The questionnaire for students, targeted at children aged 9-12, aimed to understand their engagement in yoga and how they perceive its impact on their behaviour and personal growth. It included questions about the frequency of yoga sessions in their school, their enjoyment of the practice, and whether they feel they learn social values such as kindness, honesty, and responsibility through yoga. Students were asked to identify which specific values they believe they learn the most and to reflect on how yoga has influenced their confidence, focus, respect for others, and sense of responsibility. The questionnaire also provided students with an opportunity to express what they enjoy most about practicing yoga in school. The children's questionnaire consisted total 7 multiple choice questions and age group was asked for data analysis. The structured format of both questionnaires ensured a comprehensive understanding of how yoga contributes to the development of Olympic values in children from the perspectives of both educators and students.

### **3.3 Sample**

This research was conducted in Delhi NCR, India. A sample of about 65 physical educators and 50 students (students selected from 9-12 age groups), were analysed due to the constraint of time, money and population. A questionnaire for PE teachers and a questionnaire for students. Both instruments were created based on theories concerning one's perceptions.

The PE teachers in the study had specializations in various sports, including athletics, football, basketball, cricket, yoga, and other physical activities. The sample included teachers from public, private, government, and government-aided schools, providing a diverse perspective on how yoga is incorporated into different school settings. The questionnaire for PE teachers explored their experience in teaching yoga, the frequency of yoga sessions conducted, and their perceptions of integrating Olympic values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness into these sessions. It assessed their observations of students' behavioural changes and the challenges faced in implementing yoga-based value education while the student sample comprised children aged 9 to 12 years, studying in public, private, government, and government-aided schools. The student questionnaire assessed their participation in school yoga sessions, their enjoyment of the practice, and their perceptions of learning values through yoga. It also asked them to reflect on how yoga has influenced their behaviour, confidence, focus, and interactions with peers.

To collect data, two separate questionnaires were developed, one for PE teachers and another for students. The PE teacher questionnaire included multiple-choice and Likert-scale questions, addressing yoga session frequency, student engagement, the integration of values, and observed behavioural changes. The student questionnaire was designed in a simple and engaging format, using age-appropriate language and structured responses. It included questions about how often they practice yoga, their enjoyment of the sessions, and whether they feel they are learning key values through yoga. The survey also encouraged students to express how yoga has influenced their daily lives, including their emotions, peer interactions, and personal development. The structured approach to data collection ensured a comprehensive analysis of the role of yoga in promoting Olympic values in school settings, considering insights from both educators and students across different school types.

### **3.4 Data Collection and Data Analysis**

The questionnaire was distributed via google forms and the answers were given in anonymity. Participants were asked to fill all items freely and answering them honestly. Questions about demographic information [such as type of school (i.e. public, private), and students' age) are also included. Children's responses were recorded after the parents' consent. The questionnaires for both PE teachers and Children were distributed after the approvals of the supervisors and The Ethics & Research Ethics Committee (EHAE) of the Department of Sports Organization and Management of the University of Peloponnese.

The data collected for this thesis was analyzed using descriptive statistics for both the PE teachers' questionnaire and the students' responses.

### **3.5 Ethical Considerations**

Clearance to carry out the study was obtained. The permission and approvals were made by the supervising committee and the Ethics & Research Ethics Committee (EHAE) of the

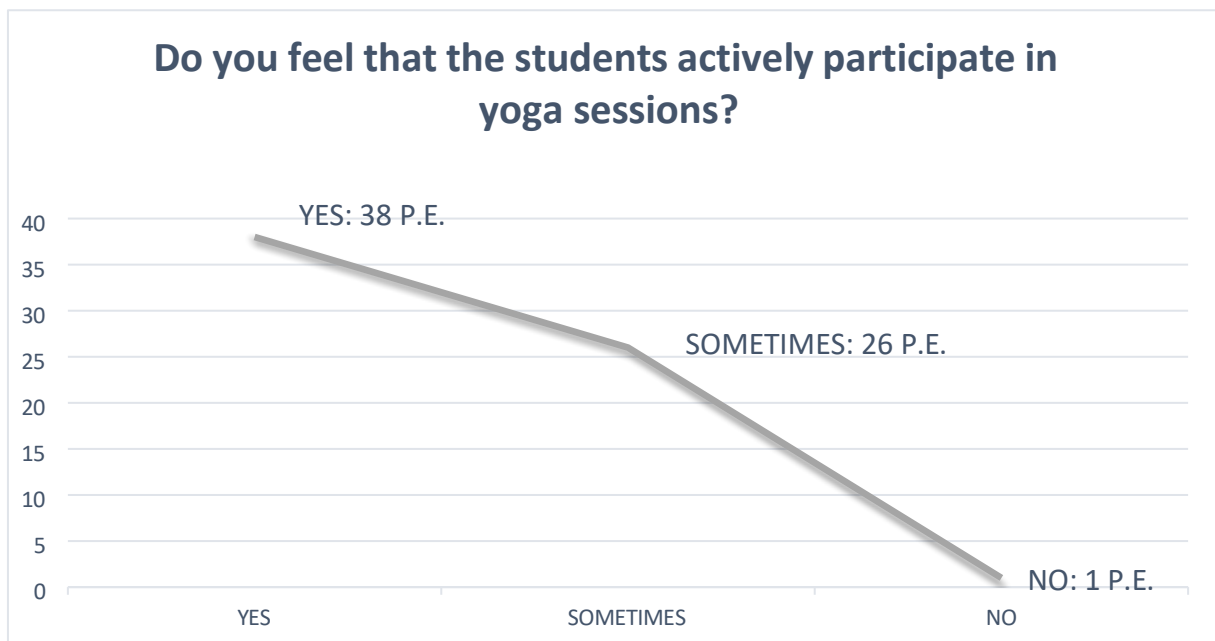
Department of Sports Organization and Management of the University of Peloponnese. Confidentiality was greatly valued, and it was preserved using anonymous identifiers with no indication of the respondents' names. Furthermore, access to the collected data was limited to the principal investigator team.

## IV. RESULTS

This chapter shows the results of the perceptions of PE teachers and children regarding yoga's role in teaching Olympic values; so, explores the idea of how yoga sessions are structured and taught in schools, which is their impact on students' behaviour, and how teachers perceive their preparedness to incorporate value-based education into yoga lessons. By doing so, the study seeks to evaluate yoga's effectiveness as a pedagogical tool for moral and social education. The chapter has two sections; the first part concerns the finding about PE Teachers perspective while the second part refers to the results of children's perspective.

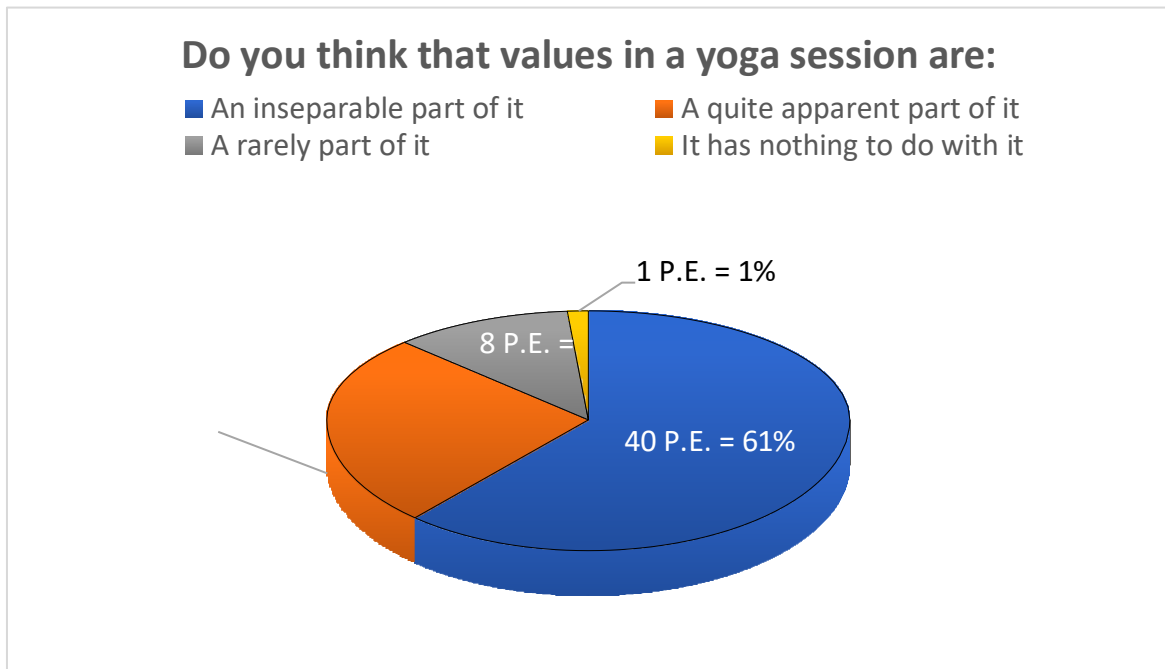
### 4.1 Findings from the PE Teachers Questionnaire

**Figure 1**



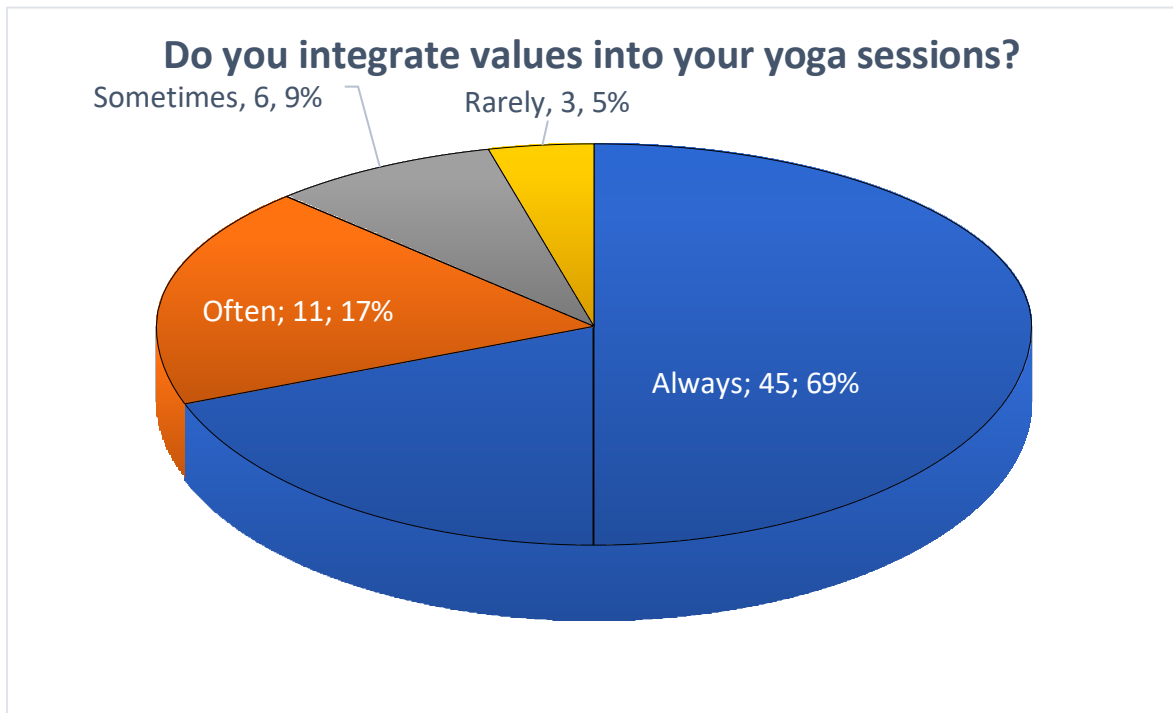
**Figure 1** addresses the teacher's perception of students' active participation in yoga sessions. Out of 65 survey responses, 38% of Physical Educators responded that students actively participate in yoga sessions in schools, while 26% believe that students sometimes participate actively and sometimes do not and 1% responded that students do not participate in yoga sessions at all.

**Figure 2**



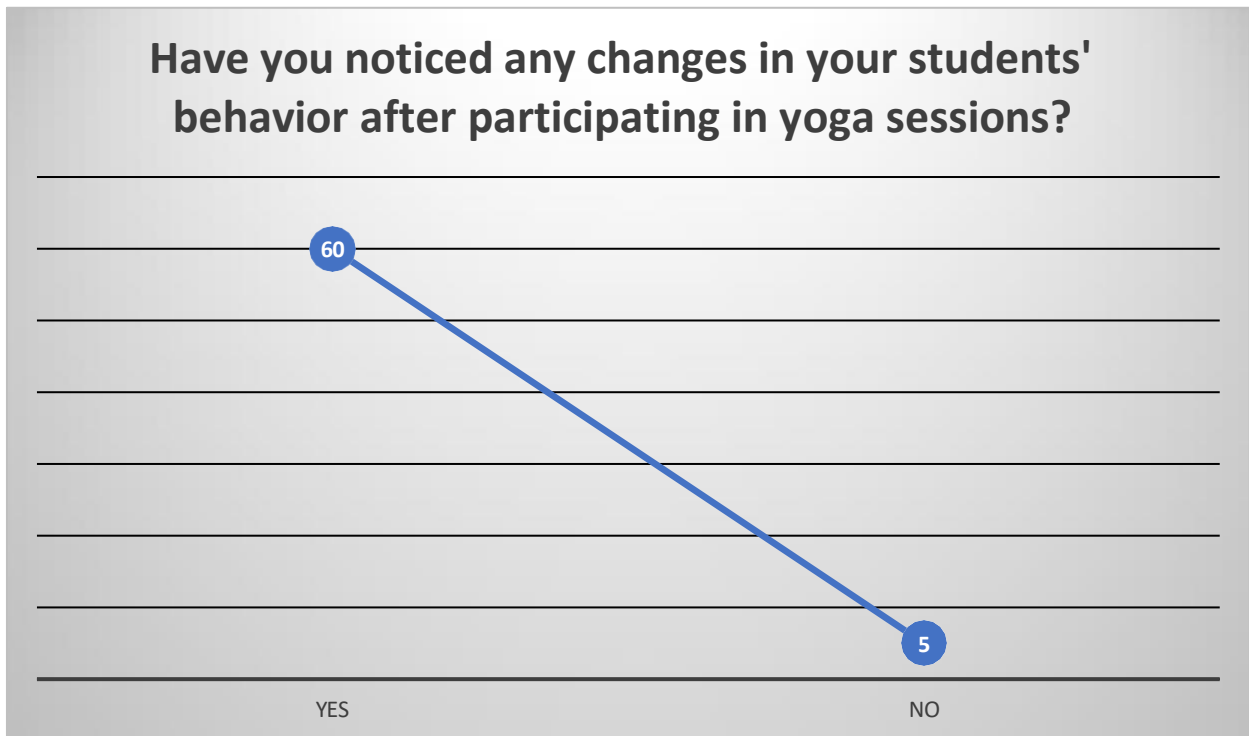
**Figure 2** presents the perception of PE teachers regarding if values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness are incorporated into yoga sessions. Among the respondents, 62% (40 teachers) believe that these values are an inseparable part of yoga sessions. Additionally, 25% (16 teachers) think that the values are quite apparent in yoga, while 12% (8 teachers) think the values are rarely included. Lastly, 1% (1 teacher) feels that these values have nothing to do with yoga.

**Figure 3**



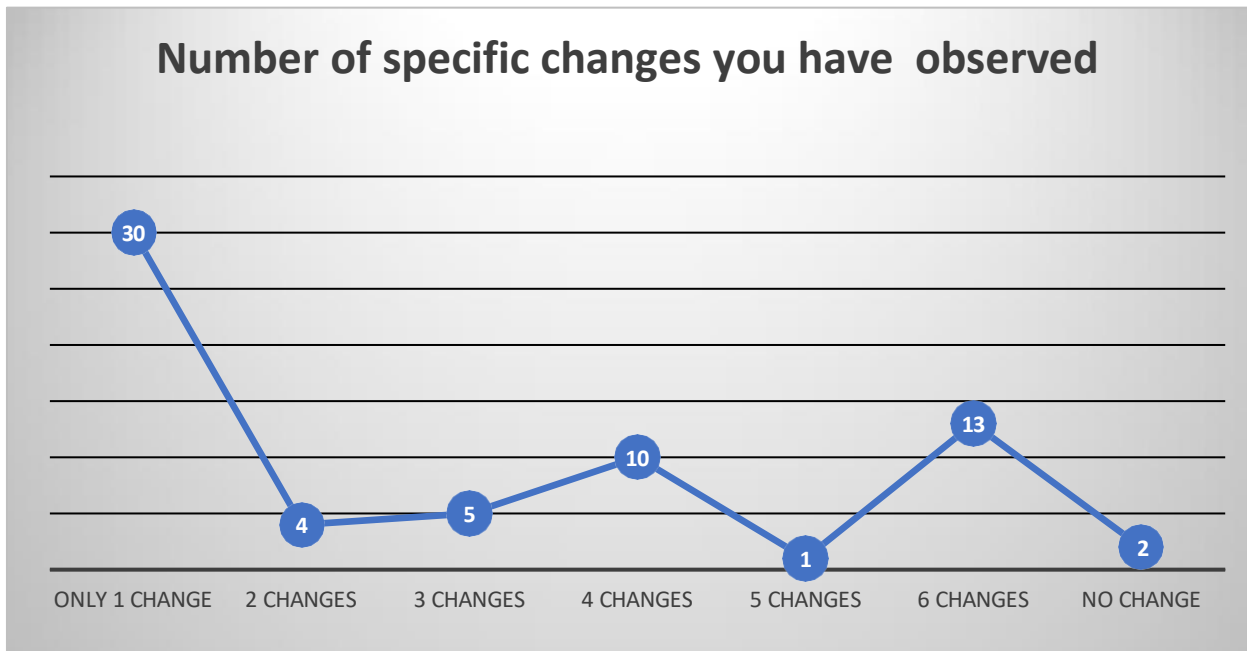
**Figure 3** shows whether PE teachers integrate values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness into yoga sessions. Among the respondents, 69% (45 teachers) **always** integrate these values, 17% (11 teachers) **often** integrate them, 9% (6 teachers) **sometimes** integrate them, and 5% (3 teachers) **rarely** integrate them. Notably, 0% of the respondents reported **never** integrating these values into yoga sessions.

**Figure 4**



**Figure 4** displays whether PE Teachers have noticed any changes in students' behaviour after participating in yoga sessions. Among the 65 respondents, 60 teachers believe that **YES**, they have noticed significant changes in students' behaviour after participating in yoga sessions, while 5 teachers believe that **NO**, there are no significant changes in students' behaviour after participating in yoga sessions.

**Figure 5**



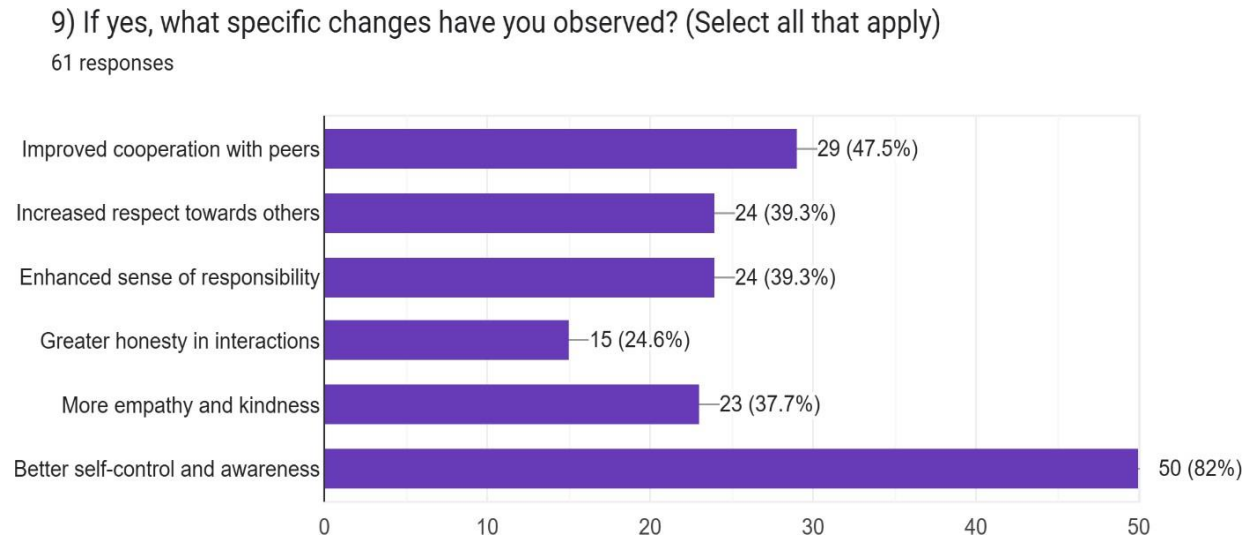
**Figure 5** presents the specific changes which the PE teachers have observed. The options given were as follows:

- 1) Improved cooperation with peers,
- 2) Increased respect towards others,
- 3) Enhanced sense of responsibility,
- 4) Greater honesty in interactions,
- 5) More empathy and kindness,
- 6) Better self-control and awareness

Among 65 respondents, 60 PE teachers responded with **‘YES’**, indicating that they have noticed changes in children’s behaviour. Of these, 30% of teachers noticed **‘one’** change, 4% noticed **‘two’** changes, 5% noticed **‘three’** changes, 10 teachers noticed **‘four’** changes, 1% noticed **‘five’** changes, 13% noticed **‘six’** changes, and 2% noticed **‘no change’**. In the questionnaire, teachers were allowed to select all options that applied (they could choose more

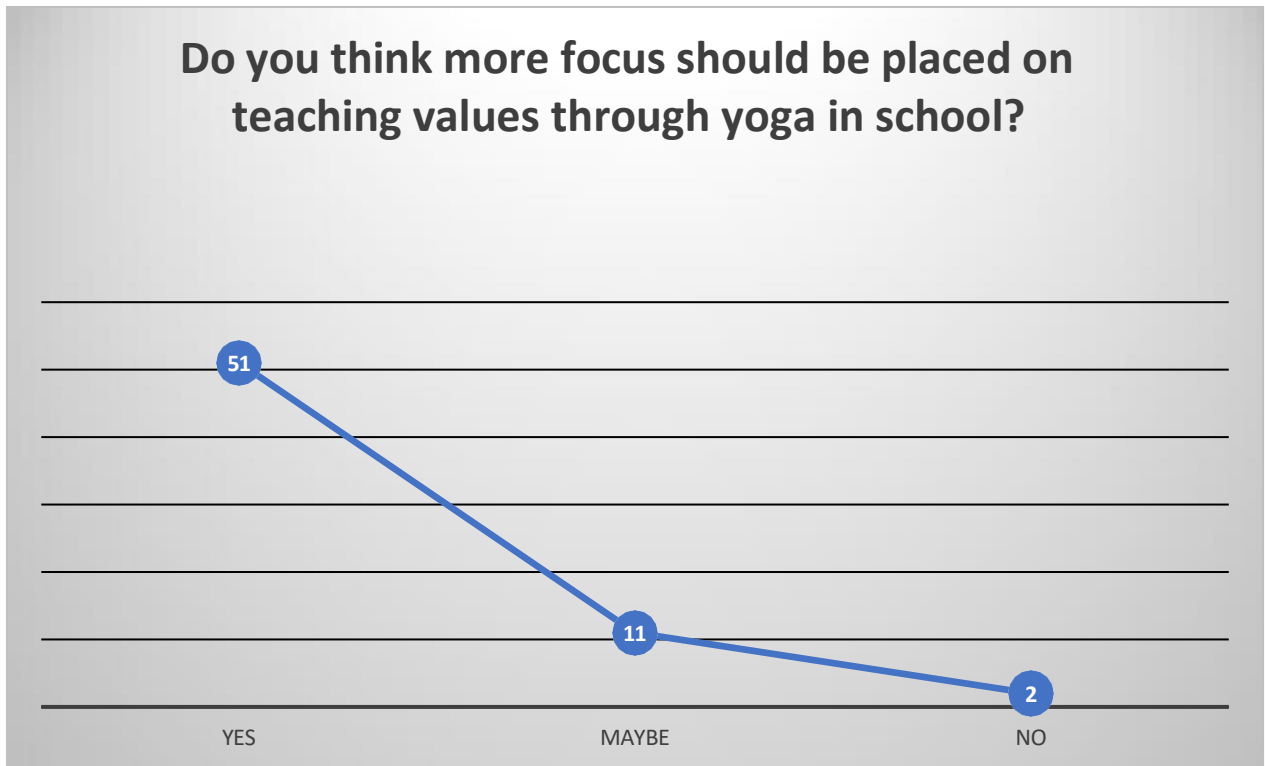
than one option). To elaborate further on these findings, let us discuss the ‘**Specific Changes**’ that PE teachers have noticed in children after their participation in yoga sessions.

**Figure 5.1: Graph Chart of Specific Changes observed**



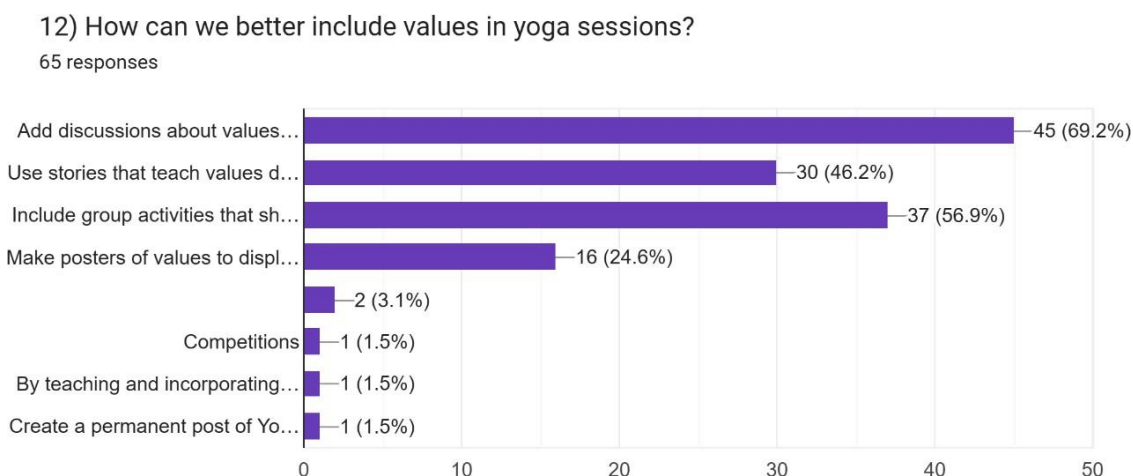
As discussed in Figure 5, the ‘**number of changes**’ noticed by PE Teachers, the actual observation of this question focused on the ‘**specific changes**’ they noticed after children’s participation in yoga sessions. The ‘**Figure 5.1; Graph Chart**’ illustrates the ‘**specific changes**’ identified by PE Teachers, who were allowed to select multiple options. The study found that 47.5% (29 teachers) noticed that children ‘**improved with peers**’, while 39.3% (24 teachers) observed that children showed ‘**increased respect towards others**. The same 39.3% (24 teachers) also noticed that children ‘**enhanced their sense of responsibility**’. Additionally, 24.6% (15 teachers) observed ‘**greater honesty in interactions**’, 37.7% (23 teachers) noticed that children became ‘**more empathetic and kinder**’, and 82% (50 teachers) reported a significant change where children exhibited ‘**better self-control and awareness**’.

**Figure 6**



**Figure 6** presents whether PE teachers think more focus should be placed on teaching values through yoga in schools. Among 65 respondents, 51% of PE teachers believe 'YES,' more focus should be placed on values through yoga in schools, 11% think 'MAYBE,' and 2% believe 'NO,' it should not be.

**Figure 7**



**Figure 7** displays the perception of PE Teachers about how can we better include values in Yoga sessions. The ‘**Graph Chart**’ illustrates the ‘**better inclusion of value in yoga session**’ identified by PE Teachers, who were allowed to select multiple options Among the 65 responses, 69.2% (45 teachers) feels to ‘**add discussions about values before or after yoga practice**’; 46.2% (30 teachers) feels to ‘**use stories that values during yoga**’; 56.9% (37 teachers) feels to ‘**include group activities that show cooperation and respect**’; 24.6% (16 teachers) feels to ‘**make posters of values to display during yoga**’. 1% feels to include ‘**competitions of yoga**’, whereas 1% feels to ‘**teach and incorporating Astang Yog values and providing opportunities yoga classes in communities, teaching positive mindset values**’.

## 4.2 Findings from the Students Questionnaire

### Student's Demographics

The demographic data of the students in this study provides an overview of their age and type of school attended.

#### **1) Students' age:**

9-12 years old,  $M_{\text{age}}=11,05\pm 1,2\text{years}$

**Findings 1:** The participants ranged in age from 9 to 12 years old, with a mean age of 11.05 years ( $\pm 1.2$ ). This distribution suggests that the sample primarily consists of students in their early adolescence, an important stage for cognitive and social development.

#### **2) Students' type of school:**

Public = 6 students = 1,1%

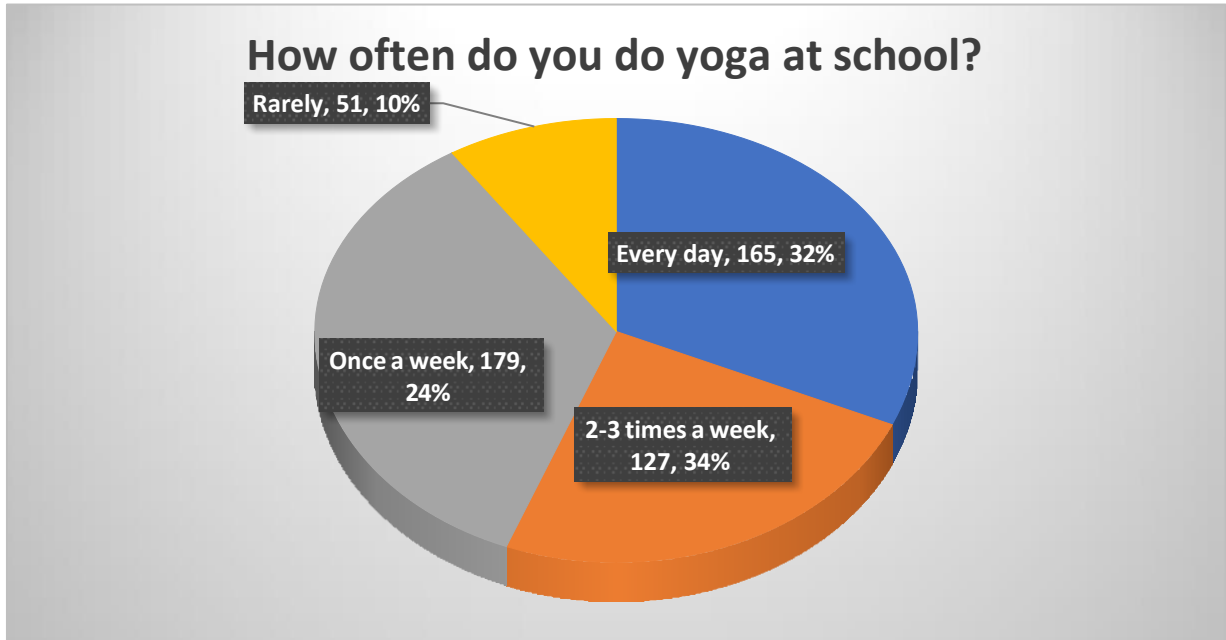
Private = 222 students = 42,5%

Government = 252 students = 48,3%

**Findings 2:** The sample was composed predominantly of students from government schools, accounting for 48.3% of the total participants. Private school students represented 42.5% of the sample, while a very small percentage (1.1%) attended public schools. This distribution highlights that the study captures perspectives from students across different educational environments, with a significant representation from both private and government institutions. The low number of public school participants suggests that their inclusion in the study was minimal, which may limit the generalizability of findings across all school types.

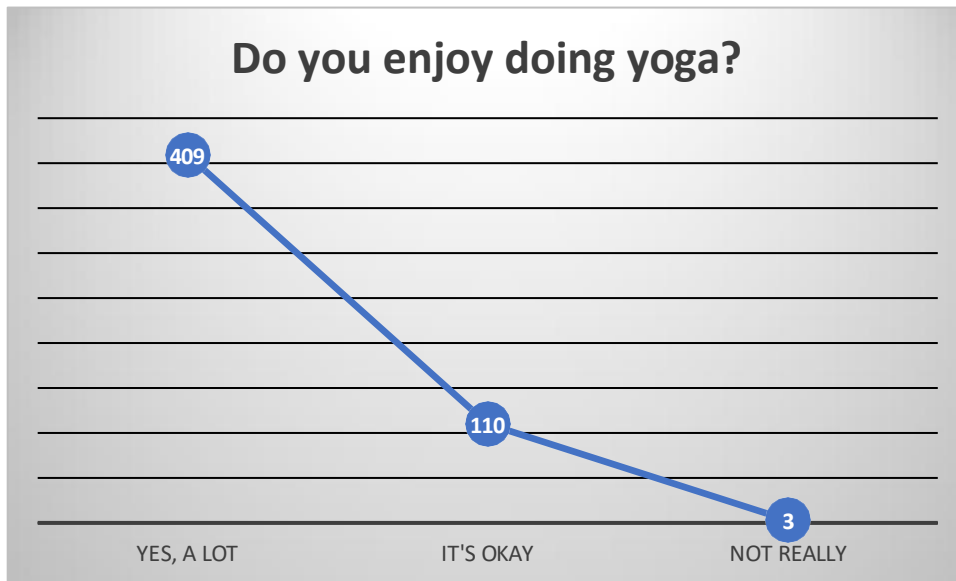
## Illustrations

Figure 1



**Figure 1** displays how often student's practice yoga in their institutions/schools. Among 50 respondents, 34% responded that they practice yoga '**2-3 times a week**', while 32% responded that they practice yoga '**Everyday**', another 24% responded that they practice yoga '**once a week**', and 10% responded that they '**rarely**' practice yoga in schools.

**Figure 2**

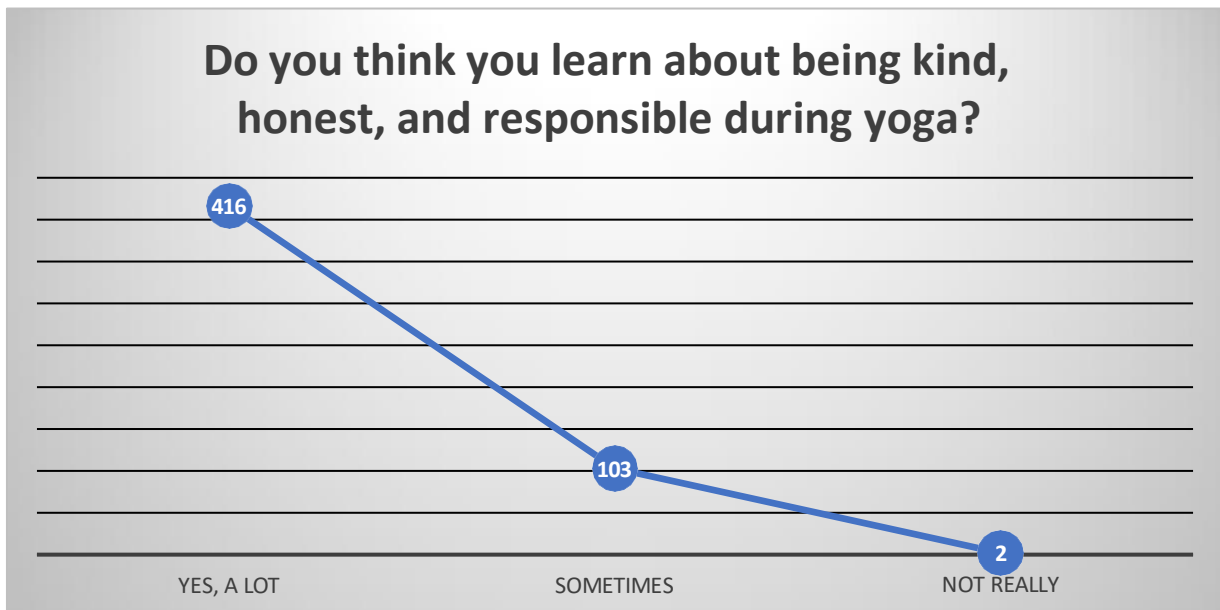


**WHERE:**

**409=78,4% 110= 21,1% 3=0,6%**

**Figure 2** shows whether students in school enjoy doing yoga. Among 50 respondents, 78.4 % responded that **'Yes'**, they enjoy doing yoga, another 21.1% responded that they feel **'It's Ok'**, doing yoga in schools, while 0.6% responded **'Not Really'**, they don't practice yoga in schools.

**Figure 3**

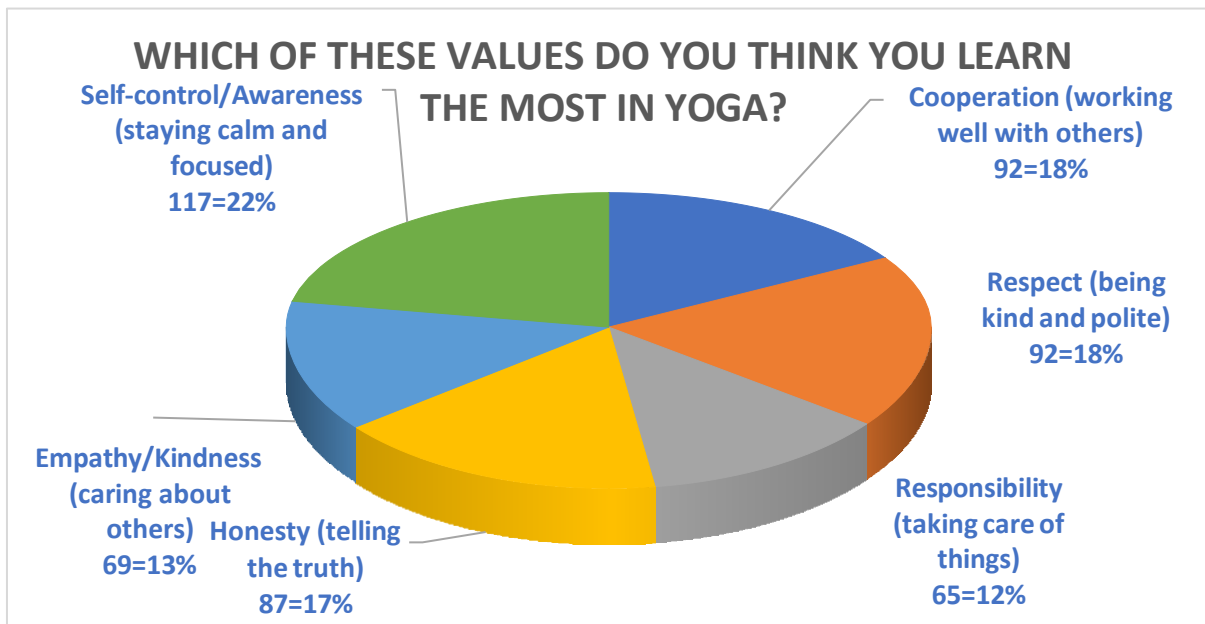


**WHERE:**

**416=79,7% 103= 19,7% 2=0,4%**

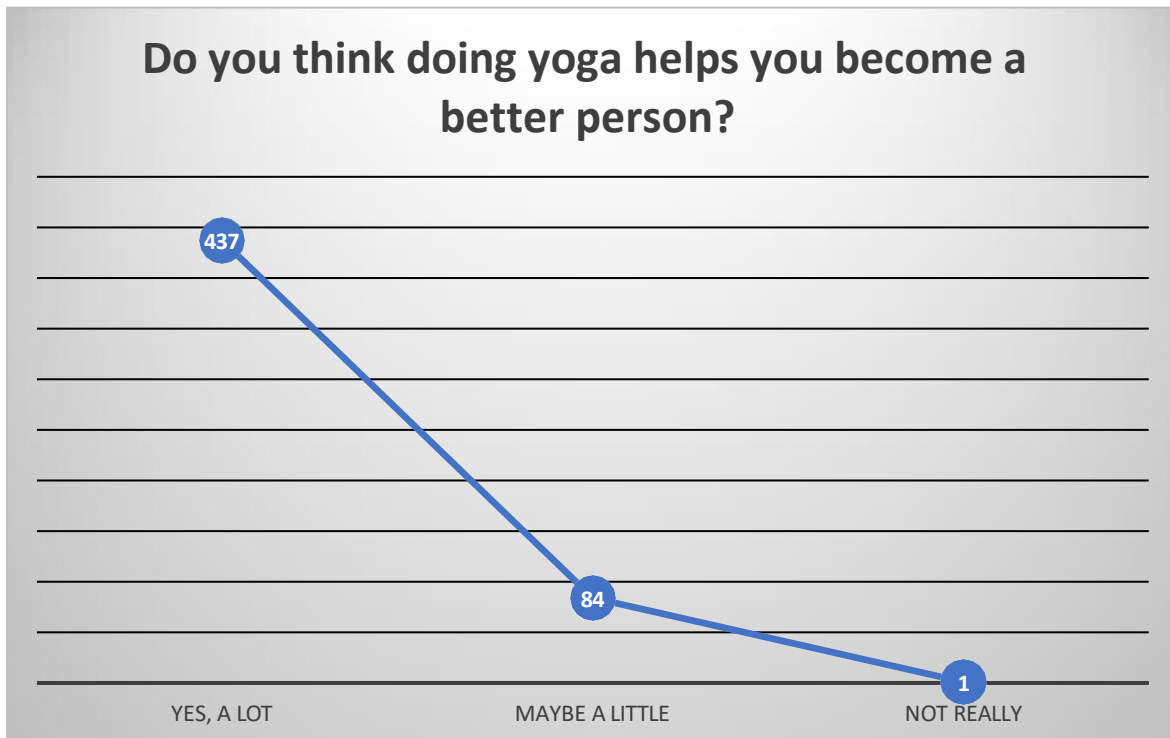
**Figure 3** This section presents students' perceptions regarding the extent to which they learn values such as kindness, honesty, and responsibility during yoga sessions. Among the 50 respondents, 79.7% indicated that they learn these values "**a lot**" during yoga sessions, 19.7% reported that they learn them "**sometimes**," and 0.4% stated that they "**do not really**" learn these values.

**Figure 4**



**Figure 4** This section examines the values that students learned most while practicing yoga, with respondents allowed to select multiple options. Among the 50 participants, 22% reported that they learned **self-control/awareness** (i.e., staying calm and focused), 18% reported that they learned **cooperation** (i.e., working well with others), another 18% indicated that they learned **respect** (i.e., being kind and polite), 17% reported that they learned **honesty** (i.e., telling the truth), 13% indicated that they developed **empathy/kindness** (i.e., caring about others), and 12% reported that they learned **responsibility** (i.e., taking care of things).

**Figure 5**

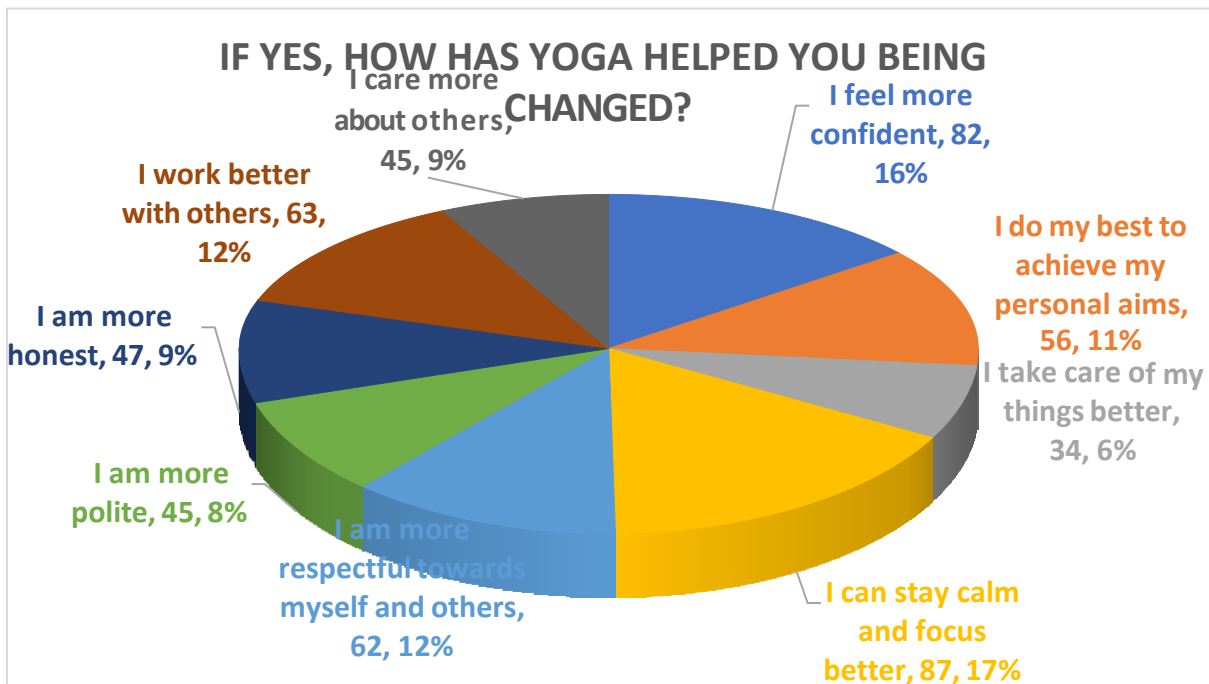


**Where:**

**437=83,7%   84=16,1%   1=0,2%**

**Figure 5** This section examines students' perceptions regarding whether practicing yoga contributes to their personal development. Among the 50 respondents, 83.7% indicated that practicing yoga helps them become a better person "**a lot**," 16.1% reported that it helps "**maybe a little**," and 0.2% believed that it **does not help** them become a better person.

**Figure 6**



**Figure 6** This section examines how practicing yoga has promoted personal change among students, with respondents allowed to select multiple options. Among the 50 respondents, 17% indicated that they **feel calmer and more focused**, 16% reported an increase in **confidence**, 12% felt **more respectful toward themselves and others**, and another 12% noted **improved teamwork**, while 11% reported that they are **more effective in achieving their personal goals**, 9% felt **more honest**, another 9% indicated that they **care more about others**, 8% felt **more polite**, and 6% reported that **they take better care of their belongings**.

**Table 4.1: Similarity between the Olympic Social Values and Yoga Values**

After analyzing the perceptions of PE teachers and children using the data collected through questionnaires, it was found that both groups agree that practicing yoga brings about positive changes. Specifically, both PE teachers and children indicated that yoga helps in developing

social values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness. These findings suggest that the social values learned through 8 limbs of ashtanga yoga are similar with the core Olympic values and the educational themes of Olympism, thereby demonstrating their similarity. For detailed results, please refer to the table below.

Social Values (Learned through Yoga)	Core Olympic Values	Educational Themes of Olympism	Eight Limbs of Ashtanga Yoga
Cooperation	Friendship	Joy of Effort – Encourages teamwork, collaboration, and motivation through physical activity.	<b>Yama (Social Discipline)</b> – Ahimsa (Non-violence) fosters cooperation by promoting peaceful and non-harmful interactions. <b>Dhyana (Meditation Discipline)</b> – Meditation cultivates mindfulness, helping individuals become a better version of themselves.
Respect	Respect	Practicing Respect – Fosters appreciation for diversity, peaceful interactions, and fair treatment of others.	<b>Yama (Social Discipline)</b> – Satya (Truthfulness) and Asteya (Non-stealing) encourage respect for oneself and others through honesty and fairness. <b>Pratyahara (Sense Discipline)</b> – Withdrawal from external distractions to focus inward, fostering deep self-awareness.
Responsibility	Excellence	Pursuit of Excellence – Encourages individuals to be accountable for their actions and strive for personal growth.	<b>Yama (Social Discipline)</b> – Brahmacharya (Self-control) and Aparigraha (Minimalism) cultivate responsibility by promoting discipline and mindful use of resources. <b>Asana (Body Discipline)</b> – Practicing physical postures builds strength, endurance, and

Social Values (Learned through Yoga)	Core Olympic Values	Educational Themes of Olympism	Eight Limbs of Ashtanga Yoga
			mindfulness, supporting overall well-being. Pranayama (Breathe Discipline)
<b>Honesty</b>	Fair Play	Fair Play – Promotes integrity, truthfulness, and justice in sports and life.	<b>Niyama (Self-Discipline)</b> – Shauch (Cleanliness) signifies internal and external purity, fostering honesty in thoughts and actions.
<b>Empathy/Kindness</b>	Friendship	Balance Between Body, Will, and Mind – Develops emotional intelligence, self-awareness, and positive interactions with others.	<b>Niyama (Self-Discipline)</b> – Santosh (Contentment) and Svadhyaya (Self-study) enhance empathy and kindness by promoting self-reflection and acceptance of others. <b>Dhyana (Meditation Discipline)</b> – Meditation cultivates mindfulness, helping individuals become a better version of themselves.
<b>Self-Control/Awareness</b>	Excellence	Balance Between Body, Will, and Mind – Enhances focus, emotional stability, and mindfulness in daily life.	<b>Niyama (Self-Discipline)</b> – Tapas (Discipline) and Ishwara Pranidhana (Surrender) cultivate self-awareness and self-control by instilling focus, patience, and resilience. Pranayama (Breathe Discipline) – Regulates breath, calms emotions, and enhances mental clarity, leading to self-mastery. Dharana (Aim Discipline) – Training the mind to focus on a single goal, developing concentration and resilience. Samadhi (Bliss State) – The ultimate state of self-awareness, where one achieves harmony with the universe and becomes their best self

The above table shows how both **Olympic values education** and **yoga practice** contribute to developing **similar values**, reinforcing positive behavior, personal growth, and character development among students.

## V. DISCUSSIONS

In this chapter, the results of the study will be discussed. The results from the survey were utilized for discussions, analysis and to draw conclusions of the study and form recommendations for future studies.

The results suggested the positive and significant impact on students in adapting and learning the Olympic social values while participating in yoga sessions in schools. The overall responses by the PE teachers and the students suggested that integration of Olympic social values through yoga session in schools has a positive impact on the holistic development of the student's behaviour and personality. Let's discuss the key findings from the study by PE Teachers and Students with relevant previous studies. In this study, 38% of PE teachers believe that children participate actively in yoga sessions. It was found that 62% of the teachers consider yoga an inseparable part of teaching social values, as they agree that through yoga, children learn cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness. According to studies, active participation in yoga by school-going children improves their physical, mental, and emotional fitness and helps them manage and cope with academic stress also decreased the digital dependency among children and help them to feel emotionally and physically stable (Singh, 2014). Physical Education teachers believe that practicing yoga in physical education changes students' views and perspectives on education in motion and helps them understand how to live in the present moment (Rosén, 2023). Practicing yoga exposes children to mindfulness, which improves prosocial behaviour, peer interactions at home, and interest in contributing to a positive and inclusive school culture.

While the PE teachers agreed that they integrate these values into their yoga sessions, and it has observed a positive behavioral changes in children. In fact in the study, 82% of teachers believe that children become more self-aware, which is seen as the most important change, whereas improvements are also noted in peer interaction, respect for one another,

responsibility, honesty, empathy, and kindness and the PE teachers strongly agree that more focus should be placed on teaching values through yoga sessions in schools. They suggest incorporating discussions about values before or after yoga practice, using stories that highlight values, and including group activities that promote cooperation and respect. The values learnt and performed through the Eight limbs of the Ashtanga Yoga, which are foundational to the practice and promote values such self-control, respect, conscious action and also enhance character maturity. It was found that yoga-based practice in schools provides the support and stability and at the same time the yoga routine offers time easiness and comfortable movements making it easier to follow for children (Desikachar, 1999), (Kabat-Zinn, 2005). As the Bhagwad Gita defines Yoga as the state of ultimate fulfilment, where nothing else is greater or more meaningful, and a person stays strong even in the face of intense pain. It is not only a physical practice but also a philosophical practice or system that focuses on ethical and moral behaviours, according to the Patanjali Yoga Sutras (Domingues, Modern postural yoga as a mental health promoting tool, 2018). While, the survey of children, primarily aged 12 years with 48.3% of responses from government school students in Delhi NCR, shows similar positive findings. 78.4% of the children enjoy practicing yoga, 79.7% agree that yoga helps them learn about being kind, honest, and responsible and they learn most about self-awareness and self-control through yoga, while other social values are also learned to a similar extent. Active participation of children in yoga sessions has reduced their stress and changed the way they deal with daily academic, mental, emotional, and physical stress. Yoga in a school setting seen as attainable and effective strategy for improving physical, mental, and behavioural health, which fundamentally involves cultivating cooperation and respect among students (Khalsa S. &., Yoga in school settings: a research review, 2016). The yoga practice encourages respect for oneself and others, which aligns with the values PE teachers aim to inculcate in students (Latino, 2021). Children agreed that practicing yoga helps them become better individuals, as

they report feeling calmer, more focused, more confident, and more respectful towards themselves and others. They also feel that they work better with peers, strive to achieve personal goals, are more honest, care more about others, and take better care of their belongings. The inclusion of social values in physical education is crucial for character development of students at the early age. Yoga in physical education helps students to practice responsibility and honesty through self-discipline and self-awareness (Suyato, 2024). Yoga practice has positive effects on developing the mental and physical parameters of children, especially on balance, strength, and mobility. It is also efficient in generating positive well-being and social interaction. Yoga is a potential education tool for a full and overall development of children (Folletto, Pereira, & Valentini, 2016). Yoga is a beneficial in practicing self-concept and concentration which also enhances emotional, physical, and psychosocial health (White, 2009). Yoga is an effective complementary theory which helps to promotes health and reduces many factors related to psychological diseases and psychological disorders (Field, 2011). The most effective way of teaching social values through yoga is directly engages participants in reflecting on and internalizing the social values, which aligns with yoga's philosophical fundamental principles that highlight the importance of dignity, value, and fairness in society (Wang, 2021). The promotion of cooperation and respect through group activities enhance social interactions and develops a sense of community among students (Patterson, 2016). A more than a decade old available literature presented the impact of yoga in children has shown that this mind–body practice has shown positive effects in the control of anger, depression, stress, body dissatisfaction, anxiety as well as improving positive emotion (Chandra Nanthakumar, 2018).

As discussed in the chapter II, A study conducted in Brazil among children aged 6-8 years. 16 children from 1st grade have been assessed from the public elementary school in the south of Brazil. The children participated in 12-week intervention, twice weekly, with 45 min each

session. The yoga program was well received by the children, who showed noticeable improvements in their overall motor skills, including balance, strength, and mobility. The interviews revealed positive changes in their social intellectual behavior and the application of what they learned in the program to situations outside of school setting. The study concluded that the implementation of two-week yoga practice in physical education lessons had a positive impact on children's physical and motor development, particularly in balance, strength, and flexibility. Even in a short time, yoga helped improve their well-being and social interactions. The findings show that yoga can be a useful educational tool for children's overall and long-term growth. It is also important that yoga for children is taught in a fun and engaging way, covering all areas of their development. Yoga if practiced regularly fosters qualities of friendliness, compassion, and increased self-control while fostering a sense of serenity and wellbeing. It also helps to build strength, endurance, and flexibility (Elsevier, 2009). The main goal and contribution of Yoga in Physical Education is for the harmonic development of children and young people. It is appropriate to mention a great thought by a very fine mind, the Father and Founder of the Olympic Movement; **Pierre de Coubertin** in 1994 addressing in a speech during the Parisian Congress. “...*there are not two parts to a man, body and soul; there are three, body, mind and character. Character is not formed by the mind, but primarily by the body*” (Coubertin P. A., 1985).

The Yoga Sutras teach us about life in eight limbs, but the first limb YAMA goes into great detail about the ethical disciplines, these rules cover moral behaviour and social norms that, if ignored, can result in chaos, violence, dishonesty, wastefulness, and greed. A person acts morally and avoids immorality in an instinctive and natural way. In Yoga sutras Patanjali explains that yoga helps to achieve emotional intelligence by calming the mind and stabilizing emotions. Practicing asanas on regular basis impacts human on another level, it makes you aware of the moment and the emotion present at that moment while practicing asanas. Asanas

develops once stability, steadiness and lightness of the body. Yoga enriches our emotions and attitudes, helps balance our mind, and promotes mental peace. It acts as a bridge connecting the physical body, the mind, and the inner self, fostering healthier behaviour and greater harmony in life (Vivekananda S. , 2016). The purpose of yoga is to help people control their wants and life goals, yoga guides people to find and understand their inner true self. Yoga makes the person to connect with oneself. By controlling these feelings and emotions, one can achieve a sense of calm and clear thinking. Yoga provides a pathway through meditation and discipline to achieve and help you to connect with yourself and understand the deeper lessons of life. According to Swami Kuvalayananda, yoga exercises based on yogic philosophy hold great social value because of two important elements and rules of behaviour in yoga. Yoga focuses on spiritual ideals as well as social, moral, psychological, and intellectual systems, which set it apart from other systems. In this study both PE teachers and students believes that practicing yoga helps them bring changes in their behaviour and makes them a better person. PE teachers believes that inclusion of yoga sessions in physical education is very impactful in teaching the social values. This makes yoga an important and effective method of physical education, helping children stay mentally and physically fit and healthy (Prasad, June, 1959). Active participation in yoga significantly improved mental, physical, and psychological health reduced the digital dependency among children. At the same time, there has been a positive noticeable acceptance in self-awareness and self-control of emotions. As, it was hypothesised that the values imparted through yoga sessions develop and align with those in the Olympic Values Education Programme (OVEP). After analysing the previous discussions and the key finding of this study the values taught through yoga and Olympic values which can be referred as Olympic Social Values. The data collected, showcased that yoga session in school curricula helps in developing the Olympic social values in students. The perception of PE Teachers and Children both believed and noticed the change, they developed values such as cooperation,

respect, responsibility, honesty, empathy/kindness, and self-control/awareness and shows how both Olympic education and yoga practice contribute to developing similar values, reinforcing positive behavior, personal growth, and character development among children.

## **VI. CONCLUSIONS AND RECOMMENDATIONS**

### **6.1 Conclusions of the Study**

The study aims to explore the perceptions of Physical Education teachers and students regarding the role of yoga in teaching Olympic values such as cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. This research was important to conduct, as children's mental, physical, and psychological health has been significantly affected after the pandemic. Digital dependency among children has increased, and there has been a noticeable decline in social and moral values. At the same time, aggression, stress, anxiety, lack of social skills, low morality, and reduced self-confidence have become more common.

The study, conducted through online questionnaires distributed via Google Forms in schools across Delhi-NCR, found that yoga has a positive and significant impact on children in learning Olympic social values. Participation in school yoga sessions led to changes in behaviour students became more self-aware, developed better control over their emotions, improved relationships with peers, and showed increased respect, confidence, honesty, and responsibility.

After the pandemic, the Indian government introduced several programs to support children's mental, physical, and psychological well-being. One of the most important initiatives was the integration of yoga into school settings. This study highlights the impact of yoga on schoolchildren and shows that both Physical Education teachers and students had a positive response. PE teachers agreed that yoga should be taken more seriously in schools, as it helps children become stronger emotionally, physically, and mentally. They also found it to be a

useful tool for engaging students in physical activities while teaching them important life lessons.

Students also shared that yoga makes them happy and that they enjoy practicing it. Many said it has helped them in different aspects of life, both inside and outside the school setting. It contributed to their personal growth, improved interactions with peers, and helped them develop social values such as cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. In today's world, where children are increasingly exposed to technology and facing higher levels of anxiety, stress, and emotional struggles, especially after the pandemic yoga provides an important way to support their well-being. As many parents are unable to dedicate enough time to their children due to work commitments, using yoga as a regular part of school education can help fill this gap. With no negative effects and only positive results, yoga plays an essential role in shaping children into responsible and balanced individuals.

This study not only explored the role of yoga in teaching Olympic values but also found that the values promoted through yoga are closely related to Olympic values. This presents an opportunity to integrate yoga into the Olympic Values Education Programme (OVEP) or include it as an important component of OVEP initiatives. While this research was limited to schools in Delhi-NCR, further studies in other regions, including rural areas of India and states where OVEP is already being implemented, could provide more insights.

In conclusion, both PE teachers and students recognized the impact of practicing yoga and learning social values in their lives. They agreed that yoga helps students become better individuals, increases self-awareness, and encourages positive change. The study confirms that the social values taught through yoga have a strong and lasting effect on students' behaviour and life skills. They learned values that helped them manage anxiety, emotions, and stress while supporting their overall development. The study also confirms that the values taught through

yoga align with Olympic values. By making yoga a more regular part of school programs, educators can help students grow into socially responsible and emotionally strong individuals, while reinforcing both educational and Olympic values.

## **6.2 Recommendations**

1. **Qualitative studies:** The present study is based on the quantitative research method; the same study can be conducted using qualitative method.
2. **Students age:** The present study was conducted on the perceptions of 9-12 years; the same study can be conducted on teenagers.
3. **PE Teachers Training:** This study has suggested the feedbacks given by the teachers on incorporation of values in yoga session in a better way. A specialized training can be provided to PE teachers to help them effectively incorporate social values into yoga sessions. This can include storytelling, discussions, and group activities that reinforce values like respect, cooperation, and self-awareness.
4. **Collaboration between IOC (OVEP) and Indian Government (Yoga):** The International Olympic Committee (IOC) should explore the possibility of integrating yoga into OVEP as a means of promoting social values. Combining yoga with Olympic education can create a well-rounded curriculum that enhances students' physical and moral development.
5. **Longitudinal Studies on the Impact of Yoga on Student Behaviour:** This study has been conducted in a limited time restrain, further research can be conducted on long-term studies that assess the effectiveness of yoga in shaping students' character and behaviour. A mix of qualitative and quantitative research methods can provide deeper insights into its sustained impact.
6. **Larger Sample Size:** The similar type of study can be conducted on a larger sample.

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## APPENDIX

### Appendix A: Questionnaire of Physical Education Teachers

Objective: The questionnaire aims to explore the perceptions of Physical Education (PE) teachers regarding the role of yoga in teaching Olympic values, such as cooperation, respect, responsibility, honesty, empathy, kindness, and self-control. The insights gained will contribute to ongoing research on the role of yoga in developing these values.

- 1) How often do you conduct yoga sessions with your students?
  - Daily
  - 2-3 times a week
  - Weekly
  - Rarely
- 2) Do you feel that the students actively participate in yoga sessions?
  - Yes
  - Sometimes
  - Never
- 3) Do you think that values, such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness, in a yoga session are:
  - An inseparable part of it
  - A quite apparent part of it
  - A rarely part of it
  - It has nothing to do with it
- 4) Do you think that you could integrate values, such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness, into your yoga sessions?
  - Always
  - Often
  - Sometimes
  - Rarely
  - Never

- 5) Do you integrate values such as cooperation, respect, responsibility, honesty, empathy/kindness, and self-control/awareness into your yoga sessions?
- Always
  - Often
  - Sometimes
  - Rarely
  - Never
- 6) Have you noticed any changes in your students' behavior after participating in yoga sessions?
- Yes
  - No
- 7) If yes, what specific changes have you observed? (Select all that apply)
- Improved cooperation with peers
  - Increased respect towards others
  - Enhanced sense of responsibility
  - Greater honesty in interactions
  - More empathy and kindness
  - Better self-control and awareness
- 8) Do you think more focus should be placed on teaching values through yoga in school?
- Yes
  - Maybe
  - No
- 9) How can we better include values in yoga sessions?
- Add discussions about values before or after yoga practice
  - Use stories that teach values during yoga
  - Include group activities that show cooperation and respect
  - Make posters of values to display during yoga
  - Other (please specify): \_\_\_\_\_

## **APPENDIX B: Questionnaire of Students (9-12 years)**

Objective: The study explores how yoga sessions can enhance educational practices and support holistic learning in schools. The participation of children is entirely voluntary. Their participation and contribution will play an important role in shaping a better educational future by enriching how values are taught and integrated into school programs through yoga.

Parental Consent: Parents are kindly requested to assist their children by helping them understand the questions below and ensuring that the answers provided reflect their child's opinions.

- 1) How often do you do yoga at school?
  - Every day
  - 2-3 times a week
  - Once a week
  - Rarely
- 2) Do you enjoy doing yoga?
  - Yes, a lot
  - It's okay
  - Not really
- 3) Do you think you learn about being kind, honest, and responsible during yoga?
  - Yes, a lot
  - Sometimes
  - Not really
- 4) Which of these values do you think you learn the most in yoga? (Choose all that apply)
  - Cooperation (working well with others)
  - Respect (being kind and polite)
  - Responsibility (taking care of things)
  - Honesty (telling the truth)

- Empathy/Kindness (caring about others)
  - Self-control/Awareness (staying calm and focused)
- 5) Do you think doing yoga helps you become a better person?
- Yes, a lot
  - Maybe a little
  - Not really
- 6) If yes, how has yoga helped you being changed? (Choose all that apply)
- I feel more confident
  - I do my best to achieve my personal aims
  - I take care of my things better
  - I can stay calm and focus better
  - I am more respectful towards myself and others
  - I am more polite
  - I am more honest
  - I work better with others
  - I care more about others