APPENDICES
EMOTIONAL INTELLIGENCE INVENTORY

(E I I)

By
Santhosh .B., M A., M Ed.
(Investigator)

&

Dr. M.S. Geetha., M A, M Ed, M.Phil, PGDTE (CIEFL), Ph.D
(Principal, Govt.Brennen College of Teacher Education, Thalassery &
Research Supervisor )

RESEARCH AND DEVELOPMENT CENTRE
BHARATHIAR UNIVERSITY, COIMBATORE – 641 046
TAMIL NADU, INDIA

2010
Dear students,

I am doing a research on the topic “Effectiveness of an Instructional Package in Yoga for Improving the Emotional Intelligence and Academic Achievement of Secondary School Students in Kerala”. Please go through the statements given and mark your responses which you feel appropriate.

Thanking you

Santhosh B.
EMOTIONAL INTELLIGENCE INVENTORY (EII)

PART I
PERSONAL DATA SHEET

Name of the student :
Class
Gender : Male/Female
Name of Institution :

Instructions
Some statements are given below. You are expected to indicate to what extent each of the statement is true in your case. Five responses are given along with each statements, viz., ‘Strongly Agree’, ‘Agree’, ‘Undecided’, ‘Disagree’, ‘Strongly Disagree’. Please make a ‘√’ mark at the appropriate answer. You have to respond to all the statements. You may mark the first response that comes to your mind after reading each statement.
## PART II

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Statements</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Undecided</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<td><strong>Section I</strong></td>
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<tr>
<td>1.</td>
<td>I have awareness about my responsibilities.</td>
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<td>2.</td>
<td>I daily find time to reflect on my experiences.</td>
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<td>3.</td>
<td>I am able to identify the emotions I have at the moment.</td>
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<td>4.</td>
<td>I have understanding about my goals and values.</td>
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<td>5.</td>
<td>I am fully aware of my abilities.</td>
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<td>6.</td>
<td>I am willing to admit my mistakes and to tender apology.</td>
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<td>7.</td>
<td>I take initiative in certain tasks at home and school.</td>
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<td>8.</td>
<td>I usually feel discomfort in facing new situations.</td>
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<td>9.</td>
<td>I can express my opinions honestly.</td>
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<td>10.</td>
<td>I can take right decisions at any situations.</td>
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<td><strong>Section III</strong></td>
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<td>11.</td>
<td>I do not feel sad with the unhappy things of the past.</td>
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<td>12.</td>
<td>I behave with others openly enough.</td>
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<td>13.</td>
<td>Without knowing facts, I do not express my opinions on any issue.</td>
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<td>14.</td>
<td>I neither hide my anger nor let it burst on other.</td>
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<td>15.</td>
<td>I can manage my moods.</td>
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<td>Sl. No.</td>
<td>Statements</td>
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<td>16.</td>
<td>I know how another person understands me during a particular interaction.</td>
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<td>17.</td>
<td>I can understand another person’s mood by observing his/her body language.</td>
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<td>18.</td>
<td>I have a lot of people to approach for help.</td>
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<td>19.</td>
<td>I can match my feelings with those of another person in an interaction.</td>
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<td>20.</td>
<td>I pay complete attention on another person when I listen to that person.</td>
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<td><strong>Section V</strong></td>
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<td>21.</td>
<td>I have many important things in my life which I am proud of.</td>
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<td>22.</td>
<td>Others feel motivated after talking to me.</td>
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<td>23.</td>
<td>I usually try to find the positive in any given situation.</td>
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<td>24.</td>
<td>I can complete my work despite hindrances.</td>
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<td>25.</td>
<td>I believe that my day to day activities have meaning and value to society.</td>
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<td><strong>Section VI</strong></td>
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<td>26.</td>
<td>I can start conversation with strangers, if there is such a need.</td>
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<td>27.</td>
<td>I can address my fellow students in class and at assembly.</td>
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<td>28.</td>
<td>I can manage the emotional displays of others with calmness.</td>
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<td>29.</td>
<td>I experience respect and love from others though they have disagreement with me on certain things.</td>
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<td>30.</td>
<td>I can influence others to accept my point of view without forcing.</td>
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Appendix II

LIST OF SUBJECT EXPERTS CONSULTED FOR EMOTIONAL INTELLIGENCE INVENTORY

1. Dr. S. Raju, Former Head, Dept of Psychology, Kerala University, Thiruvananthapuram.
2. Dr. K.K. Chandini, Asst. Professor and Head of HSS SCERT, Thiruvananthapuram.
3. Dr. G.R. Santhosh Kumar, Associate Professor in Educational Psychology, Govt.College of Teacher Education, Thiruvananthapuram.
4. Dr. C.V. Kunhiraman, Associate Professor in Educational Psychology, Govt.College of Teacher Education, Thiruvananthapuram.
5. Mr. Rahul C.V, Asst. Professor in Educational Psychology, Govt. College of Teacher Education, Thiruvananthapuram.
6. Dr. Santhosh Areekuzhiyil, Associate Professor in Educational Psychology, Govt.Brennan College of Teacher Education, Thalassery.
7. Mr P. Arun Kumar, Assistant Professor in Educational Psychology, Govt.Brennan College of Teacher Education, Thalassery.
8. Dr. Koshy P Chacko, Principal, Titus II Teachers College, Thiruvalla.
9. Dr. T.K Mathew, Associate Professor in Educational Psychology, Titus II Teachers College, Thiruvalla.
10. Dr. R Binoy, Principal, Govt. Physical education College, Kozhikodu.
INSTRUCTIONAL PACKAGE IN YOGA

YOGA FOR IMPROVING EMOTIONAL INTELLIGENCE AND ACADEMIC ACHIEVEMENT (YEIAA-PACKAGE)
(Specially designed for Secondary School students)

Prepared by
Santhosh B. M.A., M.Ed
(Yoga Ratna)
(Research Scholar, Research and Development Centre, Bharathiar University Coimbatore)

&

Dr. M.S Geetha M.A, M.Ed, M.Phil, PGDTE (CIEFL), Ph.D
(Research Supervisor, Principal, Govt. Brennen College of Teacher Education, Thalassery)

RESEARCH AND DEVELOPMENT CENTRE
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Tamil Nadu, India

2010
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MODULE 1

TOPIC: YAMA AND NIYAMA

TIME REQUIRED: 3 HOURS

OBJECTIVES:

1. To develop self-discipline among the adolescents
2. To make the adolescents aware of moral values
3. To develop healthy life style among the participants

TRANSACTIONAL STRATEGIES: Interactive lecture; discussion; presentation

TRAINING MATERIALS: Slides and pictures

MODULE DESCRIPTION:

Module I introduces the participants to the world of yoga science. It also deals with the basic concepts of Ashtanga Yoga such as Yama and Niyama. It helps the adolescents to develop self-discipline, familiarity with essential moral values. It also motivates them to hone healthy life styles.

TEACHING CONTENT:

Introduction to Yoga- Four paths of Yoga –Principles of Yoga-Ashtanga Yoga- Guidelines for teaching Yoga
1.1 INTRODUCTION TO YOGA

The word ‘Yoga’ has been derived from the Sanskrit word ‘Yuj’ which means to ‘join’, ‘to unite’, ‘to combine’, or ‘to integrate’ In this broader sense, Yoga thus means integration at three levels-body, mind and soul. Pathanjali defined yoga as “Chitta Vritti Nirodhah”. It may be translated as the restraint (Nirodhah) of mental (Chitta) modifications (Vritti) or as suppression (Nirodhah) of the fluctuations (Vritti) of consciousness (Chitta). Yoga is a psychophysical system of exercises based upon the knowledge of the relation between the body and the mind.

THE FOUR PATHS OF YOGA

The four paths of yoga are;

1. JnanaYoga  
2. Raja Yoga  
3. BhaktiYoga  
4.KarmaYoga

**JnanaYoga**

Jnana Yoga is the process of converting intellectual knowledge into practical wisdom. Jnana literally means 'Knowledge', but in the context of yoga it means the process of improving awareness which leads to illuminative wisdom. This path involves study of true knowledge through ancient scriptures and self reflection. It is not a method by which we try to find rational answers to eternal questions, rather it is a part of study leading to self-enquiry and self-realization.

**RajaYoga**

Raja Yoga is often called the "Royal Road", it offers a comprehensive method for controlling the waves of thought by turning our mental and physical energy into spiritual energy. The chief practice of Raja Yoga is Hatha Yoga and Meditation. It also includes all other methods like Kundalini Yoga, Nada Yoga, Laya Yoga etc which help one to control body, energy, senses and mind. In Raja Yoga, Yamas (restraint), Niyamas (disciplines), Asanas (postures) and Pranayamas (pranic breathing techniques) Dhyana (meditation) and Samadhi (absorption in the universal identity) etc are practiced to gain control of the physical body and the subtle life force called Prana. When body and energy are under control meditation comes naturally.
**BhaktiYoga**

Bhakti is a Yoga of devotion and complete faith. Through prayer, worship and ritual one surrenders himself to God or his object of faith, channelling and transmuting his emotions into unconditional love and devotion. Continuous meditation on God or object of faith gradually decreases the ego of the practitioner. Suppressed emotions get released and the purification of the inner self takes place. Slowly the practitioner looses the self identity and becomes one with God or the object of faith; this is the state of self-realization.

**KarmaYoga**

Karma Yoga is a path of selfless service. The aim is to surrender the ego and realise the true self by accepting universal unity. When non-attachment with the result of the action is attained the action becomes worship to God, it becomes spiritual. The practitioner achieves stability of mind in all conditions; he can disassociate himself from the ego.

The essence of Karma Yoga as extracted from 'Bhagvad Gita' which says 'The world confined in its own activity except when actions are performed as worship of God. Therefore one must perform every action sacramentally and free from attachment to its results'

Though it is possible to achieve self realization by following any of these paths of Yoga, it is recommended to follow all the four paths.

**THE FIVE PRINCIPLES OF YOGA**

Until few decades ago the science of Yoga was considered to be very mysterious and difficult to follow. The five principles of Yoga were summarized by Swami Vishnu Devananda, disciple of Swami Sivananda. The purpose was to make the Hatha Yoga philosophy simple and understandable.
1. **Proper Exercises**

In contrary to many modern physical exercise systems which focus on developing the muscles through mechanical movement, Yogic physical exercises are designed to develop the body, calm the mind and to lead to spiritual growth. Yoga asanas (Yoga poses) are steady poses which are held for some time. The goal is primarily to increase the spine flexibility, strengthen the muscles and improve the concentration.

The body is only as young as it is flexible. Yoga exercises focus on the flexibility and strength of the spine. In the spinal column the all-important nervous system is located. By maintaining the spine’s healthy state of flexibility and strength, the circulation is increased and the nerves receive the needed supply of nutrients and oxygen. This also has positive effects on the internal organs and the endocrine system.

2. **Proper Breathing**

Most people use only a fraction of their lung capacity for breathing. They breath shallow, mostly till the chest. Their shoulders are hunched, they have painful tension in the upper part of the back and neck, and they suffer from lack of oxygen. Yogic breathing is deep abdominal breathing. It brings air to the lowest and largest part of the lungs. It ensures that the body receives its supply of oxygen. It prevents painful muscle tension in the body, headaches and breathlessness. Controlling the vital energy of breath, Prana, yogic breathing exercises help to calm and control the mind.

3. **Proper Relaxation**

Even while trying to rest, the average person wastes a lot of physical and mental energy through tension. In the course of one day, our body usually produces all the substances and energy necessary for the next day. But it often happens that all these substances and energy may be consumed within a few minutes by bad moods, worry and unnecessary tension. This leads to tiredness, headaches, and exhaustions and over a long period it may lead to serious illness. During proper relaxation, there is practically no energy being consumed or expended. Only a little of the energy is used to keep the body in normal condition while the remaining portion is being stored and conserved. This
relaxation recharges physically, mentally and spiritually and leads to more abundance and vitality.

4. Proper Diet

The diet has profound effect on the physical, mental and spiritual body. The quality and nature of food affects the body as well as thoughts directly. The unhealthy diet brings disease, laziness, inertia and negative thinking.

The yogic diet consists of vegetarian, pure, simple and natural foods which are easy to digest. The purpose of eating is to supply the body with the life-force, the cosmic energy “Prana”. The best nutrition plan for a yoga student is the simple diet of natural, fresh foods, avoiding foods which are overly stimulating like meats, fish, eggs, onions, garlic, coffee, white sugar, tea (except herbal), alcohol and drugs.

5. Meditation

When the surface of a lake is still, one can see to the bottom very clearly. This is impossible when the surface is agitated by waves. In the same way, when the mind is still, with no thoughts or desires, one can see the "Self" this is called "Yoga". The mental ability to concentrate is inherent to all; it is not extraordinary or mysterious. We can control the mental agitation by two means: by concentrating the mind either externally or internally. Internally, we focus on the "Self" or the consciousness of "I am".

In order to achieve true and lasting state of happiness and peace one must first learn to calm the mind, to concentrate and go beyond the mind. All happiness achieved through the mind's temporary and fleeting. By turning the mind's concentration inward, upon the self, we can deepen that experience of perfect concentration and feel long lasting peace. This is the state of Meditation". The goal in meditation is not to become thoughtless but to ignore the thoughts arising from our five senses

INTRODUCTION TO ASHTANGA YOGA

In Sanskrit "Ashta + anga" is Ashtanga. "Ashta" means Eight and "Anga" is limbs so it means Eight Limb path, ashtanga yoga is based on Yoga Philosophy of Patanjali. The asanas, Pranayamas or the dharana or the yama and niyam are based on
the Yoga Sutras of Patanjali. Yoga has its roots about 5000 years BC as described in Vedic Philosophy and Tantras. Patanjali, great sage composed this path into a Darshan (Philosophy) in his Book ‘Patanjali Yoga Sutra’. In which he has formulated Yoga as an Eight Limbs or Eight Fold path.

Eight limbs of ashtanga yoga

The eight limbs or eight fold path are:
1. Yama
2. Niyama
3. Asana
4. Pranayama
5. Pratyahara
6. Dharana
7. Dhyana
8. Samadhi.

The first two steps yama and niyama, include all moral teachings. Asana includes various kinds of sitting postures. Pranayama are the means to get control over the breath. Pratyahara is making mind introspective. Dharana means concentration and dhyana means meditation. Samadhi is the super conscious state of the mind which is known as Godcsciousness.

I. YAMA

The first step yama includes non—killing, truthfulness, non stealing, continence and non receiving of gifts; ‘ahimsa-satyasteya-brahmacharyaparigraha yamaha’. (Swami Abhedananda 2002)

Ahimsa (Non Violence)

Ahimsa means not to kill anyone. Killing generates pain; hence ahimsa can mean not to cause pain to anyone. Yoga demands ahimsa in totality. That means, himsa does not mean only killing or hitting anyone. That is a limited meaning of the word or only physical aspect. To hurt someone mentally is also a himsa. That is oral himsa. Yoga also states further that even thinking ill of someone is also a himsa, which is a mental himsa. Hence, ahimsa covers all aspects such as physical, oral, mental. This indicates the greatness of the depth of the science of yoga.

Satya (Truthfulness)

Satya should also be considered in depth. It does not only cover speaking the truth. Proper understanding of the talk and the mind is the truth. Here, proper means exactly what is seen, understood or heard, the same thing should be followed by our
tendency to talk and also by the mind. God has created our tongue for the benefit of all and not for destruction. So the truth, which results in the destruction of someone or something, is also not the truth. Mahabharata has analysed and classified the truth as under: Silence is greater than the speech, true speech is greater than the silence, speech as per one’s dharma is greater than it and the true speech according to dharma and which is pleasurable and useful to others is the greatest.

**Asteya (Honesty)**

Asteya means theft. Asteya means not stealing anything. However, asteya has a comprehensive meaning and is not limited to not stealing something from the other and keeping it in possession. It means not keeping anything with self, which does not belong to the self. Picking up or possessing something, which does not have any owner, is also a theft.

**Brahmacharya (Sexual Continence)**

Yoga sadhaka should follow continence, but this does not mean that one should renounce family life and become a monk; such an action is not expected in Yoga science. When a sadhaka progresses on the path of Yoga, he feels that he should renounce the worldly activities and he will be free from all desires and hence can easily study dhyana and dharana. One should deliberately avoid consumption of items, which increase the desire or reading material, which excites the feelings. However, in today's world avoiding all these, one may not be able to live. Hence, instead of literally following the instructions, one should try to understand the logic behind it. If such desires are not controlled and not fulfilled, they can prove harmful to the mind and the body. To avoid this, one must follow continence.

**Aparigrah (Non Possessiveness)**

Aparigrah means not hoarding anything. Storing things, which are not required by us, is known as parigrah. We should enjoy only what is necessary and that too in a controlled manner. Not to store or hoard the things is aparigrah. To observe aparigrah, one should not
Run behind acquiring things, which are not necessary. Yogi should religiously follow the five yama. When the yama are to be followed, it is stated in this aphorism that they are to be followed irrespective of caste, country, period, time etc. Yoga states that these yama should be followed by all castes, all over the country in any place and at whatever period and time.

II. NIYAMA

The rules to be followed by a sadhaka in case of self are given by way of Niyama. They are;

Shoucha (Purity)

This means the purity. Like ahimsa, this purity is also physical, oral and mental. Physical purity is again divided into two parts, outer and inner. Yoga has considered all types of purity and given directions as to how to achieve it. However, Patanjali Yoga does not give detailed description of this. But it is stated in detail in Hatha yoga. While considering outer purity, Hathayoga describes many processes right from brushing the teeth. The specific powder (churna) that should be used for cleaning the teeth is also mentioned under Sudhikriya in Hatha Yoga.

There are six types of shuddhikriyas for the internal purity. Dhouti, Basti, Neti, Tratak, Nouli and Kapalbhati.. Yoga has accepted the inseparable relation of the body and the mind. Hence, each and every yogic process affects the body as well as the mind.

Santosh (Contentment)

Contentment is also an important virtue. When we observe the never-ending efforts of all creatures in their day-to-day lives, and think of the purpose behind it, we realise that all these efforts are to gain mental contentment and peace. We try to derive the contentment from outside matters. However, none is aware of the fact that the contentment does not depend upon these outside matters. It is a state of mind. It is not a reaction of the mind on any incident. Hence, it can be controlled irrespective of the incidents. Yoga with the use of this word intends the hidden meaning that one should learn to be happy in what one gets. This attitude will reduce pain and suffering in life. However, there should be mental preparation for this. When this tendency to feel
contented is adopted by the mind, the perpetual happiness is not far behind. In fact the root of happiness lies in this tendency of the mind. And the root cause of suffering is in Trishna (thirst). Hope is such a chain that when tied with it, the creature starts running and when released from it, the creature stands peacefully. Running behind the hope will lead to only pain and suffering.

**Tapa (Endurance)**

Tapa means to bear some trouble with a good intention. Even if there is some physical or mental trouble, one should not discontinue his actions, but should continue them. This is known as Tapa. While studying Yoga or practising some yogic process, there may be some physical trouble. One should bear it happily and should pursue his studies. This is tapa.

The seventeenth chapter of Bhagwad Gita has described Tapa. There are three types of tapa: Satwik, Rajas and Tamas. Tapa done with faith and without hoping for the fruits is Satwik. That which is done for the expectation of status, felicitation etc is known as rajas tapa. And tapa arising out of folly, with some trouble to the body and with the intention of creating trouble for the others is tamas tapa. The daily practice and study of tapa, after its completion, removes all such impurities.

**Swadhyaya (Self Study)**

Japa is swadhyaya. It includes both shrawan and manan (listening and contemplation). Japa is of two types, oral and mental. Again oral japa is of two types, audible - with loud chanting which can be heard by the others and inaudible - whispers which cannot be heard by others. Mental japa is also of two types - without dhyana and with dhyana.

**Ishwar Pranidhan (Worship with Complete Faith)**

It means while believing in the existence of God and having faith in his greatness, completely devoting oneself to Him without any expectations in return. There is some divine strength at the root of this universe, which is beyond our imagination. To identify the divine strength and to surrender one completely to it is ishwarprranidhan.
While viewing from a common man's angle and after starting the study of yoga, it may not be possible to follow the Yam and Niyam to the fullest possible extent. However, for us common people, the aim of the Yoga studies is not samadhi but to live happily and with contentment in our family life. Hence, we should try to follow Yama and Niyama accordingly. Hence, Yama and Niyama should be followed remembering the customs of this world and to the extent possible for us.

III. ASANA

According to Patanjali, an ‘Asana’ is that bodily posture which confirms to steadiness but is at the same time pleasant and comfortable. In other words the pose must make one steady and also create feeling of pleasure and comfort. In the sacred books, the Vedas, and Upanishads, it is clearly mentioned that it is impossible to get mental harmony without a steady, comfortable and balanced pose (Datey, 2007). Patanjali says : ‘sthirasukhamasanam’, (Swami Abhedananda 2002). There are various kinds of sitting postures or asanas, and they are the means to control over the breath and they are explained in Module II to V.

Asanas are of two types:

1. Cultural  
2. Meditative

The cultural ones are for the specific purpose of regulating the nervous and endocrine system, while the meditative poses are for the control of the mind.

IV. PRANAYAMA

The derivative form of ‘pranayama’ is ‘prana’ and ‘ayama’. The word ‘prana’ signifies the ‘life force’ and ‘ayama’ means ‘to control’. To get control over the breath is the main aim of pranayama. Pranayama doesn’t mean only control of physical breath, but also control of psychic prana. The physical method is the science of breathing and the mental or psychological method is concentration. There are various methods by which this control can be gained and they are explained in Module II to V.
V. PRATYAHARA

Pratyahara means making the mind introspective. It is a psychological method of directing the mind towards one object. It is also the preliminary step of concentration. When one has gained pratyahara, he can take the whole of the mind from one place and put it on another, with the most wonderful results. It is just like a stream flowing in one direction.

VI. DHARANA

Dharana means the holding of the mind on a certain point. Patanjali has stated the definition of Dharana. The natural meaning of this sutra is "Deshbandh of chitta is Dharana". Chitta i.e., the mind is extremely wavering; to engage it in a particular area is Dharana. The mind will be free within the periphery of this area, but it should not cross the boundary. This exercise is known as Dharana. The highest stage of mental concentration described by the modern psychologists is more or less similar to the description of Dharana i.e. the primary stage of concentration as described by Patanjali. The daily practice of dharana reduces the wavering attitude of mind and a different kind of peace can be observed throughout the day.

VII. DHYANA

'Dhyan' (meditation) is the study of deep concentration, calmness and tranquility of the mind. It is the study of attaining complete control over one’s mind. Meditation takes the consciousness beyond conscious, sub conscious and unconscious states to super consciousness. According to Patanjali, meditation (Dhyan) means -"Full concentration of the mind focused on one of those experiences". In simple terms the spontaneous concentration of the mind on the object is Meditation.
VIII. SAMADHI

The last of the eight steps is called ‘samadhi’. Samadhi means a supercoscious state. It comes after meditation or ‘dhyana’. It is called superconscious state, because it is a state above our ordinary consciousness which is above our ordinary plane. In this stage the subject and object become one.

1.3 GUIDELINES FOR TEACHING YOGASANAS

1. The class of yogic practices should start with a quiet mood which could be attained by reciting a short prayer.

2. Yogic practices should be introduced on the basis of the principles of progress.

3. While practicing asanas, relaxation in the effort of performance should be emphasized. Sufficient practice in relaxation should be given to the students.

4. Yogic practices should be introduced to the students in the morning.

5. Yoga asanas should be practiced when stomach is empty. An interval of three to four hours should be given after eating.

6. Students should be adequate dress during the performance of yogic practices.

7. Participation in yogic practices by girls should not be insisted upon during their menstrual periods.

8. Students should be encouraged to carry on yogic practices at home after the training.

**Evaluation**: The instructor asks pertinent questions to assess the participants on their comprehension of the yama, niyama and principles of Yoga taught in the class.

**Feedback**: The instructor elicits oral/ written feedback on the content, method and usefulness of each class.

**Home Practice**: The participants are advised to practice the yama and niyama in daily life.
MODULE II

TOPIC: YOGASANAS-Part 1

TIME REQUIRED: 5 HOURS

OBJECTIVES:

1. To develop self-discipline, self-control and self-confidence among the adolescents;
2. To make the participants familiar with the practice of different asanas, mudras and pranayama;
3. To make the participants aware of the health and spiritual benefits of various asanas, mudras and pranayama; and
4. To develop good personality traits characteristic to learning achievers.

Transactional Strategies: Demonstration; training; lecture; presentation.

Training materials: Slides and pictures

MODULE DESCRIPTION:

Module II describes some basic asanas proved useful for learning and personality development. The module also provides modes of training on yoga asanas. The participants are made aware of the health and other benefits of the yoga items included in the module. The module attempts at developing skills of practicing these items with diligence.

Teaching Content:

2.1 YOGASANAS Part I

1. PRAYER

2. VAJRASANA

Sthiti: Dandasana

Practice
1. Fold the right leg and bring the right heel under the right buttock.
2. Sitting on the right heel fold the left leg and bring the left heel under the left buttock.
3. Sit erect comfortably with the buttocks resting on both the heels and palms resting on the thighs.
4. Release the legs one by one

Benefits
One of the meditative postures. Keeps the spine erect and prevents drowsiness. Stimulates Vajra nádi at the ankles which increases the awareness. Helpful for cases of Vericose veins, prevents deep vein thrombosis. Makes the ankles flexible and prevents flat foot. The only posture which can be performed even after heavy food. Useful for heel pain.
Limitations
People suffering from stiff ankle due to Rheumatic problems may avoid this posture.

Complimentary: NIL
Type: Sitting
Category: Cultural as well Meditative

3. SASHANKASANA

**Sthiti:** Dandasana

**Practice**

1. Fold the right leg at the knees and then the left leg and sit on the heels in vajrasana resting the palms on thighs.
2. Take the hands behind the back, make a fist of the right palm and hold the right wrist with the left palm.
3. Relax the shoulders.
4. Inhale, lean backwards a little from the waist opening up the chest.
5. Exhale, slowly bend forwards from the waist bringing the forehead on to the ground in front of the knees. Collapse the shoulders.
6. Maintain this position for about one minute with normal breathing.
7. Inhale, slowly come up to the vertical position.
8. Release your hands and come back to Sthiti.

Relax in Sithila Dandasana.
Benefits
Enhances blood flow to the head, stimulates the brain, gives flexibility to the spine, ankles and knees. A good posture for breathing ailments.

Limitations
Patients with gastritis and peptic ulcer may avoid this posture.

Complimentary: SuptaVajrasana
Type: Sitting
Category: Cultural

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4. PASCHIMOTTANASANA

Sthiti: Dandasana

Practices
1. Inhale, raise both the arms sideways at shoulder level parallel to the ground.
2. Turn the palms facing upwards.
3. Continue to inhale and raise the arms further up vertically biceps touching the ears and stretch the trunk from the coccyx region. Now turn the palm forwards.
4. Exhale, bend the trunk forwards from the lower back. Stretch the arms hands parallel to the ground.
5. Exhale completely, form hooks of index fingers and catch hold of the big toes. Bend the back further forward from the lumbar sacral region so that the trunk is
stretched along the thighs and the face rests on the knee. Bend the hands at the elbow and relax the abdomen muscles.

6. Maintain the position for about a minute with normal breathing.

7. Slowly inhale.

8. Return to Sthiti reversing the steps and the breathing
   Relax in Sthila Dandasana.

**Benefits**
Gives flexibility to the back bone. Stimulates the spinal nerves and back muscles. Improves digestion, Energises the whole body. Removes constipation.

**Limitations**
People with heart ailments, back problems and spondylosis should avoid this posture.

**Complimentary:** Ustrasana
**Type:** Sitting
**Category:** Cultural

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5. **PARVATASANA**

**Sthiti:** Dandasana

**Practice**

1. Fold the right knee, put the right ankle on to the left thigh,

2. Fold the left ankle over the folded right leg and place it on the right thigh.

3. The head, neck and spine must be straight.

4. Raise your arms above the head from the side and touch the arm to the ears. Then join the palms.

5. Close the eyes and concentrate on your normal breathing.
6. Exhale while lowering the arms and let the palms rest on the knees.

7. Release the left leg then the right leg

8. Repeat the same from other side (leg)

**Benefits:** The stiffness in the neck and shoulders if any is relieved. It increases lung capacity and power. This asana is also good for people with any type of neck pain.

**Limitation** Do not fold legs forcefully. It takes few days for the legs to bend smoothly without pain and discomfort. For the first few days, practice folding only one leg. This half lotus posture is also called 'Ardha Padmaasana'

**Complimentary** : Self

**Type** : Sitting

**Category** : Cultural

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**6. PAVANA MUKTASANA**
Sthithi: Supine

‘Pavana’ means wind and ‘mukta’ means release.

Steps

1. Lie supine, i.e. face upward,

2. Raise one leg and bend it at the knee and try to press the bent leg firmly on the abdomen, with both the hands.

3. Now try to touch the knee with your head keeping the other leg extended without bending it, and then do the same with the other leg.

4. Bend them at the knees.

5. Keep them a little apart, hold them between the arms and press them firmly against the abdomen.

6. Again try to touch the knees with your forehead.

7. Maintain this pose comfortably.

6. Now try to contract and release alternately, your anus or what they strictly call anal sphincters, the last few muscular rings on the lowest end of your food canal.

Benefits

The main advantage is the expulsion of gas and tone up several muscles like: those of the back, those of the lumbar region, those of the abdomen. And above all, it helps bowel movement.
7. BHUJANGASANA

**Sthiti:** Prone

**Practice**

1. Bend the arms at the elbows and place the palms beside the lower chest at the level of the last rib exerting least pressure on the palms. Keep the elbows close to each other and let them not spread out.

2. Inhale and come up.

3. Arch the dorsal spine and neck backwards as far as you can.

4. Keep the body below the navel in touch with the ground.

5. Maintain the final position with normal breathing for one minute with least pressure on the palms.

6. While exhaling come back to sthiti position.

Relax in Makarasana.

**Benefits**

Brings flexibility to the dorsal spine. Strengthens the spinal muscles. Reduces the abdominal fat. Useful in management of bronchial problems and back problems.

**Limitations**

Those who have undergone the abdominal surgery may avoid this Asana for 2 months. Proceed cautiously in cervical spondylolysis.
Complimentary: Salabasana
Type: Prone
Category: Cultural

8. DHANURASANA

Sthiti: Prone

Practice
1. Bend the knees and hold the ankles by the palms.
2. As you inhale, raise the head and the chest upwards. Pull the legs outwards and backwards so that the spine is arched back like a bow.
3. Stabilize (rest) on the abdomen.
4. Do not bend the elbows.
5. Look up.
6. Keep the toes together.
7. Maintain for about half a minute with normal breathing.
8. Slowly come back to Sthiti while exhaling.

Relax in Makarásana.

Benefits
Useful for diabetes patients. Removes gastro intestinal disorders, stimulates and helps in slimming the whole body. Gives good stimulation and flexibility to the back.
Limitations
People with general debility should be cautious while performing this Asana. Practice after expert consultation.

Type: Prone
Category: Cultural

9. NAUKASANA

Sthiti: Prone

Practice
1. Bend the arms at the elbows and place the palms beside the lower chest at the level of the last rib exerting least pressure on the palms.
2. While inhaling raise both the legs up as far as comfortable without bending the knees.
3. Inhale and head and the chest up.
4. Slowly stretch the hands above the head and keep the elbows straight.
5. Maintain the final position with normal breathing for one minute with least pressure on the palms.
6. While exhaling come back to sthiti position.

Relax in Makarasana.

Benefits
Brings flexibility to the dorsal spine. Strengthens the spinal muscles. Reduces the
abdominal fat. Useful in management of bronchial problems and back problems.

Limitations
Those who have undergone the abdominal surgery may avoid this Asana for 2 months. Proceed cautiously in cervical spondylolysis.

Complimentary: Navasana
Type: Prone
Category: Cultural

10. MAKARASANA

It’s a relaxing posture like the Shavasana. It resembles a crocodile which generally appears relaxed.

Sthiti: Prone

Practice
1. By lying in the prone position, keeping a distance of about 20 to 30 cms between the feet.
2. By placing the ankles on the ground and heels on the inner side touching the ground.
3. By holding the right shoulder with the left hand and similarly the left shoulder with the right hand.
4. By placing the forehead between the arms and relaxing completely.

Benefits
Basically, it is relaxing posture. The abdomen is pressed against the ground, and therefore, with the movement of each deep breath, massage is given to the abdominal organs.

Type: Prone
Category: Cultural
11. SAVASANA

This is the corpse like pose. In this posture you completely relax the body as if it is dead and the mind too has to be emptied of thoughts.

**Sthiti:** Supine position

**Practice**

1. Relax the neck and allow it to turn to the side if it is more comfortable.
2. Close the eyes and focus the attention on the body, breathing normally.
3. Begin focusing each body part and relaxing it, then moving on. Keep the mind focused on relaxation, the breath should be normal.
4. Relax the whole body.

**Benefits**

Migraine and any other stress-related disorders disappear and hot conditions also improve. It particularly helps in reducing high blood pressure.

**Evaluation:** The instructor asks pertinent questions to assess the participants on their comprehension of the asanas taught in the class.

**Feedback:** The instructor elicits oral/ written feedback on the content, method and usefulness of each class.

**Home Practice:** The participants are advised to practice the yoga items at home.
MODULE III

TOPIC: YOGASANAS - Part II

TIME REQUIRED: 5 HOURS

OBJECTIVES:
1. To develop self-discipline, self-control and self-confidence among the adolescents.
2. To make the participants familiar with the practice of different asanas, mudras and pranayama.
3. To make the participants aware of the health and spiritual benefits of various asanas, mudras and pranayama.

TRANSACTIONAL STRATEGIES: Demonstration; lecture; presentation.

TRAINING MATERIALS: Slides and pictures

MODULE DESCRIPTION:

Module III provides practical classes of yoga asanas, mudras and pranayama. It deals with the steps of selected asanas and breathing techniques. The benefits of these yoga items are also explained in this module. The module is also meant for teaching participants how to deftly practice the items.

TEACHING CONTENT:

Tadasana—Gomukhasana—ArdhaPadmasana-Padmasana—Yogamudra—Pranadharana—Kapalabhati-Anulomaviloma-Ujjayi-Meditation
3.1 YOGASANAS - Part II

12. TADASANA

Tadasana is an exercise mainly for stretching the whole body.

**Sthiti:** Standing Posture

**Steps**

1. Raise the two arms in front and then above the head, inhaling at the same time.

2. Raise the heels and balance on the toes. (After learning the asana Stages 1 and 2 can be done simultaneously).

3. Now is the time to pose like a spread out palm tree. So you give an extra stretch upward with a little more inhalation, holding out for a few seconds. And then the reverse-

4. Heels down, bring the arms down from the front while exhaling gradually, thus coming back to the original position.

**Benefits**

It gives strength to the ankle joints. Normally in our daily routine we hardly exercise our chest and back muscles, but when we perform this asana, we exercise them sufficiently. Further, with this asana the chances of getting a slipped disc are remote. This asana stretches the spine, and helps to improve the height. We can prevent arthritis of the shoulder joints, and our breathing system naturally becomes more efficient.

**Complimentary:** Sirshana

**Type:** Standing

**Category:** Cultural
13. GOMUKHASANA

It is called ‘Gomukha’ because the arrangement of the legs is supposed to resemble the mouth of a cow.

**Sthiti:** Dandasana

**Practice**

1. Bend the right leg at the knees by drawing it along the ground.
2. Place the sole of the right foot against the inner side of the left thigh.
3. Keep the right heel about 4 to 5 inches away from the perineum.
4. Bend the left knee and place the left foot on the outer side of the right thigh near right buttocks.
5. Bring the left arm up towards the ceiling.
6. Bend the left elbow, bringing the left hand down the center of the back.
7. Bring the right arm out to the right side, bend the elbow and bring the right arm up the center of the back.
8. Hold hands behind the back.
9. Draw both elbows toward the center.
10. Look forward and concentrate on the breathing.

   Repeat the same from other side

**Benefits**

Stretches the hips, ankles, shoulders, and chest.

**Limitation**

Do not fold legs forcefully. It takes few days for the legs to bend smoothly without pain and discomfort.

**Beginners:** Take padding under the sit bones if necessary. Hold a strap between the hands if they do not meet behind the back.
Complimentary: Self
Type: Sitting
Category: Cultural

14. ARDHAPADMASANA

Sthiti: Dandasana

Practice
1. Fold the right knee, put the right ankle on to the left thigh,
2. Fold the left ankle over the folded right leg and place it on the right thigh.
3. The head, neck and spine must be straight.
4. Place the hands on the knees with the fingers depicting the holy sign, as in Chin or Jnana Mudra.
5. Close the eyes and concentrate on your normal breathing.

Sit in this posture as long as one can.

Benefits
It improves concentration and relaxes the mind if exhausted or over strained. It's very suitable for meditation, Pranayama and many other yogic procedures. It also helps digestion.

Complimentary: Self
Type: Sitting
Category: Meditative
15. PADMASANA

**Sthiti:** Dandasana

**Practice**

1. Bend the right leg at the knee joint. Place it on the left thigh, as near the abdomen as possible, but see that the sole is up turned.

2. Do the same with the left leg, placing it on the right thigh.

3. Adjust your heels in such a way that they meet almost in the middle, just above the public bones. The palms are on the knees.

4. Close the eyes and concentrate on breathing in and out.

5. Withdraw the left foot from the right thigh, stretching it forward. Next, the right foot, again stretching it forward.

Then come back to the starting position.

**Benefits**

The defects, if any, of the spine are corrected, it is a good asana for meditation. As this asana deals with the pelvic region, the first advantage is free and increased circulation of the blood in this region. This is also one of the postures for meditation and many other breathing exercises in yoga.

**Complimentary:** Self  
**Type:** Sitting  
**Category:** Meditative
16. YOGA MUDRA

Sthiti: Dandasana

Practice
1. Fold the right knee, put the right ankle on to the left thigh.
2. Fold the left ankle over the folded right leg and place it on the right thigh.
3. The head, neck and spine must be straight.
4. Hold the right hand with left palm and inhale and bend back slightly.
5. While exhaling, slowly start bending forward, and touch the forehead to the floor.
6. Remain in this posture as long as you feel comfortable.
7. Inhale and raise the head, chest and abdomen
8. Release the left leg then the right leg

Repeat the same from other side.

Benefits:
Stimulates the pancreas, liver and spleen. Ensures suppleness of the spine, increases digestive power, prevents pot belly, removes fat, eliminates constipation and improves blood circulation to the head.

This Asana is highly extolled in Yogic literature for awakening the Kundalini Shakti. Remaining in this posture for a long time awakens the dormant Shakti. Activates the Subconscious Mind
Limitation:
Those suffering from high blood pressure, who should avoid doing this

Complimentary: Self
Type: Sitting
Category: Meditative

17. KAPALABATI

The synonym for this practice is ‘diaphragmatic breathing’ or ‘bellow type breathing’. It is also called ‘Sinus Cleanser’. The word ‘Kapala’ means forehead and ‘Bhati’ means to ‘shine’. This practice involves rapid and forceful inhalations and exhalations and they help to clear the respiratory passages.

Sthiti: Dandasana
Sit in any meditative posture. Keep your spine and neck erect perfectly vertical to the ground. Close the eyes and collapse the shoulders. Relax the whole body completely.

Practice
1. Raise the ribs and so expand the chest.
2. Give an inward abdominal thrust - at the navel level.
3. Take rapid and forceful exhalation through the nose with the mouth closed, and now relax the abdomen quickly, and simultaneously inhale through the nose.

After ten times lower the ribs and one round is complete. With practice the frequency in each round, as well as the number of rounds can be increased.

4. Remove the hands from the knees, and release the asana. Wait until the breathing comes back to normal.
 Benefits
Brain cells are invigorated. It brings brightness to the face with regular practice. It balances and strengthens the nervous system. It removes the drowsiness from the body. It provides a nice massage to all the abdominal organs. People with digestive problems are highly benefited. It cleanses the lungs and also the entire respiratory tract. It is good for asthmatics and for other respiratory disorders. It removes the distractions of the mind and prepares it for meditation.

 Limitations
Practice of Kapalabhati is to be avoided in case of moderate and severe High Blood Pressure, Ischemic Heart Disease, Vertigo, Epilepsy, Hernia, Gastric Ulcer, Slip Disc and Spondylosis. Women during menses and advanced stage of pregnancy should avoid this.

 Complimentary: Self
Type: Sitting
Category: Meditative

 18. ANULOMA VILOMA
There are three phases in a full pranayama. There is inhalation or breathing in. There is retention or holding the breath and there is exhalation or breathing out. Anuloma Viloma we gives emphasis on controlled inhalations and exhalation in the beginning and retention may be added later on.

 Steps
1. Sit comfortably in pose like the Padmasana, or Ardha padmasana
2. Sit erect with your hands on the knees.
3. Raising the right hand, close the index and middle fingers keeping the thumb and the last two fingers stretched out.
4. Closing the right nostril with the right thumb, inhale through the left nostril.
5. When the inhalation is over, you close the left nostril with the last two fingers and exhale through the right nostril, removing of course the right thumb.

6. After complete exhalation, inhale slowly through the same nostril- the right nostril.

7. Once again close the right nostril and exhale through the left nostril, removing of course, the last two fingers from the left nostril.

Thus repeat the last four stages, three to six times or even more if one feel comfortable.

**Benefits**

This exercise brings tranquility and peace of mind, removes mental fatigue, and improves respiratory efficiency.

19. UJJAYI

Ujjayi is one of the varieties of Pranayama. It is a breathing exercise.

Sit comfortably in pose like the Padmasana, or Ardha padmasana.

**Steps**

1. Placing the hands comfortably on knees, close the mouth and inhale slowly through both nostrils in a smooth uniform manner.

2. Keep the glottis partially closed and produce a frictional sound from the glottis.

3. Now exhale slowly and contract the abdomen gradually, making the frictional sound from the glottis and that completes one round of Ujjayi.

**Benefits**

The practice of Ujjayi has a soothing effect on the body. It calms the mind, removes tensions and improves the respiratory efficiency.
20. MEDITATION

A mind that is in the present moment is meditation. Meditation helps an individual overcome these emotions to facilitate a calm peaceful mind and a healthy and stress free body. Upon daily practice an individual will blossom into an unshakable personality. Sound Meditation is a healing practice that allows us to experience inner calm and deep relaxation. It helps to move beyond the mind’s busy activity and emotional turbulence into profound peace and expanded awareness.

Practice

1. Sit in any meditative posture like padmasana or sukhasana.

2. Keep your spine and neck erect perfectly vertical to the ground. Relax the whole body completely.

3. Close the eyes and concentrate on breathing in and out without any movements as per the time given by the instructor.

   Sit in this posture as long as one can

4. Slowly open the eyes and come back to the starting position.

The time of meditation can be increased gradually. This can be practiced by concentrating one’s mind on a particular point by visualizing the shape of a beautiful flower, a person or God in heart or by chanting Mantras.

Benefits:

Bodily Benefits – Lower Blood Pressure, lowers the levels of blood lactate, improves the immune system, increases body vitality, controls insomnia and increases overall health of the body
Violence Free Society – Meditation develops happiness, contentment and calmness. When increasing number of people practice meditation, it has a calming effect on the environment. This is a potent way to achieve a violence free society.

Mental Benefits – Emotional stability, anxiety decreases, anger reduces, happiness increases, and intuition develops clarity and peace of mind, induces ability to focus, and reduces tension and fear.

Value Based Society – The effects of meditation include happiness, respect for the environment and others, appreciation of diversity in nature, a strong sense of social values. These qualities an individual level, helps develop a value based social system.

Evaluation: The instructor asks pertinent questions to assess the participants on their comprehension of the asanas taught in the class.

Feedback: The instructor elicits oral/ written feedback on the content, method and usefulness of each class.

Home Practice: The participants are advised to practice the yoga items at home.
MODULE IV

TOPIC: YOGA ASANAS – Part III

TIME REQUIRED: 5 HOURS

OBJECTIVES:
1. To develop self-discipline, self-control and self confidence among the adolescents.
2. To make the participants familiar with different asanas, mudras and pranayama.
3. To control the breath and to increase concentration.
4. To develop positive emotions in adolescents.
5. To create interest in academic and non academic activities.

TRANSACTIONAL STRATEGIES: Demonstration; lecture; presentation.

TRAINING MATERIALS: Slides and pictures

MODULE DESCRIPTION:

Module IV gives a detailed description of each of the asanas chosen for the class. It deals with how to practice the asanas. The benefits of the asanas are also explained in this module. The module imparts training on these asanas.

TEACHING CONTENT:

4.1 YOGASANAS – Part III

21. EKA PADASANA

Sthiti: Supine

Steps:

1. Inhale and raise one leg slowly up to an angle of 90 degree without bending if possible,
2. Exhale, and lower the leg.
3. Do the same with the other leg.
4. Come back to the starting position.

While raising the leg, stop at an angle of 30 degrees, then at 60 degrees, and finally at 90 degrees. Raise alternate legs several times to get better results. Do not bend the other knee.

Benefits

The muscles and the organs of the abdominal region are toned up. The lumbar region gets a steady pull and consequently the hip joints become flexible.

22. UTTANAPADASANA
**Sthitī: Supine**

**Steps**

1. Lie supine with your hands on the sides and the feet together.
2. Inhale and hold the breath. Then slowly raise both the legs without bending the knee and stop at a 30 degree angle.
3. Extend the angle to 60 degrees, and then further to 90 degrees.

Rising as well as lowering of the legs must be slow, and according to the capacity.

Repetition of this exercise will give good results.

**Benefits:** strengthen the abdominal muscles.

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**23. HALASANA**

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**Sthitī: Supine Posture**

**Practice**

1. Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45° to the ground.
2. Continue to inhale and raise the legs further to 90 degree position and simultaneously bring the arms down placing them next to the buttocks.
3. Exhale, raise the buttocks and the trunk without lifting the head. Support the back by the palms. Rest the elbows on the ground firmly to get better support to the back.
4. Maintaining the legs parallel to the ground, straighten the trunk by pushing it up with the hands till the chin is well set in the suprasternal hollow. Inhale in this position.

5. Exhale, bring down the toes further to touch the ground. Release both hands and rest the arms straight on the ground parallel to each other with palms facing the ground.

6. Maintain this position for one minute with normal breathing.

7. Inhale, come back slowly step by step to rest the trunk on the floor.

8. Now exhale and bring down the legs to the ground.
Relax in Savásana.

**Benefits**
Stretches and stimulates the back muscles, spinal joints and lumbar nerves. Enhances blood flow to the neck, activating the thyroid and keeps spine flexible.

**Limitations**
People with any problem with the spine, hypertensives and those with the cardiac problems must avoid this asana

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24. **CHAKRASANA**

**Sthiti: Supine Posture**
**Practice**

1. Take the hands up and place the palms on either side of the head on the ground under the shoulders with fingers pointing towards the back.

2. Bend the knees and fold the legs, and place the heels on the outer side of the buttocks.

3. With palms and the soles of the feet as four points of support, raise the trunk off the ground with an inhalation arching the entire body convex upwards to look like a wheel.

4. Maintain the position for about half a minute with normal breathing.

As you exhale come back slowly step by step to supine sthiti.

**Benefits**

Brings very good flexibility to the spine, stimulates and activates all parts of the body.

Strengthens the arms, shoulders and legs.

**Limitations**

Only those who are free from any disease can perform this asana.
25. Viparitakarani

In this pose, the position of the body is inverted, the head being on the ground and the legs up.

*Sthiti: Supine*

Steps

1. Raise both your legs and hold them at a 30-degree angle without bending at the knees.
2. Increase the angles to 60 degrees and 3 and then slowly 90 degrees.
3. Now bend the legs towards your head, and raise your buttocks with both the hands, bringing the elbows and the legs in a vertical line.
4. Fold the thighs over your trunk, gradually remove.
5. The support at the buttocks and bring the buttocks down.
6. Lower the legs by stages-first to a 60-degree angle, next to a 30-degree and then to the ground.

The movements must be absolutely slow and gradual.
Beginners may raise the legs straight to 90 degrees without maintaining them at the 30 and 60-degree angles. The breathing must be normal throughout. There must be no jerky action while raising either the legs or the buttocks.

**Benefits:**

As we raise the limbs and buttocks, the venous blood is helped to return to the heart and thus this asana improves circulation. It is, therefore, useful for varicose veins. The abdominal organs are also naturally stimulated.

__________________________

**Evaluation:** The instructor asks pertinent questions to assess the participants on their comprehension of the asanas taught in the class.

**Feedback:** The instructor elicits oral/ written feedback on the content, method and usefulness of each class.

**Home Practice:** The participants are advised to practice the yoga items at home.
MODULE V

TOPIC: YOGASANAS – Part IV

TIME REQUIRED: 5 HOURS

OBJECTIVES:

1. To develop self-discipline, self-control and self confidence among the adolescents.
2. To make the participants familiar with different asanas, mudras and pranayama.
3. To control the breath and to increase concentration.
4. To develop positive emotions in adolescents.
5. To create interest in academic and non academic activities.

TRANSACTIONAL STRATEGIES: Demonstration; lecture; presentation.

TRAINING MATERIALS: Slides and pictures

MODULE DESCRIPTION:

Module IV gives a detailed description of each of the asanas chosen for the class. It deals with how to practice the asanas. The benefits of the asanas are also explained in this module. The module imparts training on these asanas.

TEACHING CONTENT:

Sarvangasana-Matsyasana-Salabhasana- Surya namaskar-Trikonasana
26. SARVANGASANA

Sthiti: Supine

Practice

1. Inhale, raise the legs together slowly and gracefully (without bending the knees) till it forms about 45 degree to the ground.

2. Continue to inhale and raise the legs further to 90 degree position. Bring the arms down and place them next to the buttocks.

3. Exhale, raise the buttocks and the trunk, taking support of the arms and elbows, without lifting the head. Rest the elbows on the ground firmly and support the back with both palms.

4. While retaining the legs parallel to the ground, straighten the trunk by pushing it with the hands until the chin is well set.

5. Inhale and raise the legs vertically keeping the body erect and come to the final shoulder stand position.
6. Maintain effortlessly with normal breathing for about 2-3 minutes. Carefully avoid all jerks.

Slowly come back to Sthiti and relax in savasana.

**Benefits**
Stimulates and keeps the thyroid healthy. Influences the pelvic organs. Useful in varicose veins, piles, hernia and menstrual disorders.

**Limitations**
People with Cervical spondylosis, low back pain and hypertension should not do this posture.

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**27.MATSYASANA**

**Sthiti: Supine Posture**

**Practice**
1. Take the right leg and place it on the left thigh.
2. Place the left leg on the right thigh as in Padmasana.
3. Place the palms on either side of the head with fingers pointing towards the shoulders.
4. Inhale, take the weight on the palms and lift the head and the back off the ground.

5. Bring the center of the crown of the head to the ground by bending the dorsal and cervical spine backwards.

6. Exhale and remove the hands after the weight is well balanced on the head and catch hold of the big toes hooking the index fingers around them.

7. Press the elbows on the ground to bear the weight of the upper half of the body.

8. Maintain this position for one minute with normal breathing. As you exhale come back slowly step by step to supine sthiti.

**Benefits**
Complementary to Sarvāṅgásana, good for diabetes, asthmatics and other respiratory problems.

**Limitations**
Those who have recently undergone any abdominal or thoracic surgery and persons with cervical spondylosis should avoid this posture for 3 months

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**28. SALABASANA**
Sthiti: Prone

Practice

1. Make fists of your palms with the thumbs tucked in and place them under the thighs, with back of the hands towards the ground.

2. While inhaling raise both the legs up as far as comfortable without bending the knees. Maintain this position for about one minute with normal breathing.

3. Come back to Sthiti position while exhaling.

Relax in Makarásana.

Benefits
Helpful in managing sciatica and low back ache. Tones up the kidneys and hip muscles. Reduces fat on thighs and buttocks

Limitations
Cardiac patients and diabetics may avoid this posture. Proceed cautiously in low back pain.

Complimentary: Bhujangasana

Type: Prone

Category: Cultural
29. SURYA NAMASKAR

Suryanamaskar combines Yogasanas and Pranayama. It brings about the general flexibility of the body preparing it for asanas and pranayama. Each stage of Suryanamaskar is accompanied by regulation of breath.

**Sthiti: Tadasana**

**Practice**

1. Stand erect with legs together. Bring the palms together to namaskára mudrá.

2. Bend the body forward while exhaling. Touch the forehead to the knees. Keep the palms on the floor on either side of the feet.

3. In this step breath in and kick the right leg back. Push the buttock forward and downward so that the left leg is perpendicular to the ground. Look up.
4. In this step, exhale and take the left leg also back, resting only on palms and toes. Keep the body straight from head to toes inclined to the ground at about 300. Take care to keep the neck in line with the back.

5. While inhaling, bend the legs at the knees and rest them on the floor with buttocks resting on the heels without altering the position of the palms and toes. Exhale as you rest the forehead on the floor. Then relax in normal breathing.

6. While exhaling without shifting the positions of hands and toes, glide the body forward and hold the breath (Bahya kumbhak) and rest the forehead, chest, hands, knees and toes on the ground. Raise the buttock off the ground.

7. Inhale, raise the head and trunk making the spine concave upwards without lifting the position of the hands and feet. Arch the back as far as you can until the elbows are straight. Keep the knees off the ground.

8. While exhaling, raise the buttocks, push the head down until the heels touch the ground without shifting the position of hands and feet.

9. Same as step 5.

10. Inhale and bring the right leg in between the two hands. Arch the back concave upwards as in step 3 until the right leg is perpendicular to the ground.

11. Exhale and bring the left foot forward next to the right foot and reach down with your upper body to touch the forehead to the knees as in step 2.

12. While inhaling, come up to sthiti.

This completes one round of Śūrya Namaskāra. Repeat 3 rounds.
30. TRIKONASANA

Practice

1. While inhaling, spread the feet apart by about a meter and raise both the hands slowly till they reach the horizontal position simultaneously.
2. Slowly bend to the right side until the right-hand reaches the right foot. The left arm is straight up, in line with the right hand. Palms face forward. Stretch up the left arm and see along the fingers.
3. Maintain for about one minute with normal breathing.
4. Return slowly to Sthiti.

Repeat on the left side.

Benefits

Helps in preventing flat foot, strengthens the Calf and thigh muscles, corrects curvatures of back, strengthens the waist muscles and makes the spine flexible.

Limitations

People who have undergone recent abdominal surgery, slip disc or sciatica may avoid this posture.

Evaluation: The instructor asks pertinent questions to assess the participants on their comprehension of the asanas taught in the class.

Feedback: The instructor elicits oral/ written feedback on the content, method and usefulness of each class.

Home Practice: The participants are advised to practice the yoga items at home.
TRAINING SCHEDULE OF YOGASANAS :Phase -1

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<th>Yoga Asanas</th>
<th>Duration</th>
<th>Frequency</th>
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<tr>
<td>1.</td>
<td>Prayer</td>
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<tr>
<td>2</td>
<td>Vajrasana</td>
<td>2 minutes</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Sasakasanam</td>
<td>30 seconds</td>
<td>1</td>
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<tr>
<td>4.</td>
<td>Pachimothasana</td>
<td>15 seconds</td>
<td>3</td>
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<tr>
<td>5.</td>
<td>Parvathasanam</td>
<td>30 seconds</td>
<td>3</td>
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<tr>
<td>6.</td>
<td>Pavanamukthasanam</td>
<td>30 seconds</td>
<td>3</td>
</tr>
<tr>
<td>7.</td>
<td>Bhujangasana</td>
<td>15 seconds</td>
<td>3</td>
</tr>
<tr>
<td>8</td>
<td>Noukasana</td>
<td>15 seconds</td>
<td>3</td>
</tr>
<tr>
<td>9.</td>
<td>Danurasana</td>
<td>15 seconds</td>
<td>3</td>
</tr>
<tr>
<td>10</td>
<td>Makrasana</td>
<td>3 minutes</td>
<td>1</td>
</tr>
<tr>
<td>11</td>
<td>Savasana</td>
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*Duration depends upon the physical capacity and the regular practice of the participant.*
## TRAINING SCHEDULE OF YOGASANAS: Phase–II

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<td>3.</td>
<td>Sasakasanam</td>
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<tr>
<td>4.</td>
<td>Pachimothasana</td>
<td>15 seconds</td>
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<tr>
<td>5.</td>
<td>Parvathasanam</td>
<td>30 seconds</td>
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<tr>
<td>6.</td>
<td>Pavanamukthasanam</td>
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<td>7.</td>
<td>Savasana</td>
<td>3 minutes</td>
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<td>8.</td>
<td>Bhujangasana</td>
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<td>9.</td>
<td>Noukasana</td>
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<td>13.</td>
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<td>17.</td>
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<tr>
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<td>2.</td>
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<td>8.</td>
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# TRAINING SCHEDULE OF YOGASANAS : Phase – IV

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<tr>
<td></td>
<td></td>
<td>each leg</td>
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<td>29</td>
<td>Kapalabhati</td>
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<td>Anuloma viloma</td>
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<td>Ujjayi (1 round 5:10 Second)</td>
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<td>32</td>
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<tr>
<td>33</td>
<td>Savasana</td>
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EVALUATION SCHEDULE FOR YOGA EXPERTS

Dear Sir/Madam

I am doing a research on the topic “Effectiveness of an Instructional Package in Yoga for Improving the Emotional Intelligence and Academic Achievement of Secondary School Students in Kerala”. An Instructional Package in Yoga “Yoga for improving Emotional Intelligence And Academic Achievement” (YEIAA –Package) is prepared to improve the emotional Intelligence and academic Achievement of Secondary School students. Kindly go through the material provided and indicate your opinion regarding the following aspects of evaluation by putting a tick (✓) mark in the appropriate columns.

Thank you

Santhosh B.
## EVALUATION SCHEDULE FOR YOGA EXPERTS

<table>
<thead>
<tr>
<th>Aspects of evaluation</th>
<th>Responses of experts</th>
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</thead>
<tbody>
<tr>
<td>1. YEIAA package is suitable in relation to the secondary students’ developmental stage.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>2. YEIAA package is practicable for the secondary students.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>3. YEIAA package is suitable to the academic standard achieved normally by the target group.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>4. The duration of the package is adequate for attaining significant desired changes in participants.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>5. There is suitability in timing of package transaction.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>6. Practice of simple asanas and breathing in the midst of classroom teaching is advisable for refreshing or preventing fatigue.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>7. The package has the potential for sustaining the interest of the participants.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>8. The suggested transactional strategies/techniques for the modules are appropriate.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>9. The sequence of the items such as asanas, pranayama and mudras is in right order.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>10. Contents of the package are adequate.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>11. Each yoga item has adequate time for transaction.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>12. The package is potential enough to cater to its objectives.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>13. The Package is well illustrated with pictures and description.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>14. The resource materials included in the package are sufficient.</td>
<td>GE  SE  NA</td>
</tr>
<tr>
<td>15. The package has relevance in the present scenario of paradigm shift in education.</td>
<td>GE  SE  NA</td>
</tr>
</tbody>
</table>

GE- To a great extent  
SE- To some extent  
NA- Not at all
Appendix V

List Experts who evaluated the Instructional Package in Yoga

1. Mr. P.N. Mohandas, Rtd Yoga Instructor, Iswardas-I Chunilal Yogic Health Centre, Mumbai.
4. Dr.Mathew P. John ,Associate Professor, Dept .of Physical Education,St. Thomas College , Kozhencherry.
5. Dr. Reginold Varghese, Associate Professor,Dept .of Physical Education,Marthoma College Thiruvalla.
6. Dr. R Binoy, Principal, Govt. Physical education College , Kozhikodu..
7. Dr.Sumai Joseph, Associate Professor, Dept .of Physical Education,Mount Carmel Training College, Kottayam.
8. Prof .Titus Thomas, Associate Professor, Dept .of Physical Education,Titus II Teacher College,Thiruvalla.
10. Prof.Thomas Scariah , Associate Professor, Dept .of Physical Education, B A M College, Thiruvalla.