

PHYSICAL LITERACY - GLOBAL PHENOMENA OR ANCIENT WISDOM?

GITA KRISHNA RAJ

FOUNDER, MAVERICK PHYSICAL LITERACY; NATIONAL HEAD, SPEFL - PEPS; INDIA
AMBASSADOR IPLA

Introduction:

Physical Literacy is a growing global phenomenon that is generally described as a disposition in individuals to be active for life. It is widely accepted as our relationship with physical activity and movement (Sports England, 2023). The International Physical Literacy Association - IPLA defines physical literacy as the motivation, confidence, physical competence, knowledge and understanding to value and take responsibility to be active for life (IPLA, 2017). While physical literacy is gaining traction world over, it was introduced in specific schools in Tamil Nadu, India in 2013 by Maverick (Maverick, 2022) as a physical literacy informed physical education curriculum.

While physical literacy is a new approach to physical education, the philosophical underpinnings of physical literacy resonate with the Indian culture and ethos. Therefore, this paper explores the amalgamation of ancient Indian philosophy and modern western thought into how it may be applied in the Indian context in the 21st century. This paper explores a deeper understanding and spiritual rootedness to the value of movement in and for life. The paper presents a distinction between the global understanding of valuing physical activity for human flourishing against the Indian philosophical approach of venerating the human body as the validation of life. Based on this philosophy, the paper makes a clear distinction between the need for physical education to address not just the elements *of the body* but also ingrain the principle of living *through the body*, for Indian school children.

The next segment presents the global spread of the concept of physical literacy.

Physical Literacy - a Global phenomenon.

Thanks to the pioneering work of Dr. Margaret Whitehead, Founder of IPLA and considered the mother of physical literacy, the world is marching from a narrow winner-centric approach of physical education, to a more holistic and inclusive approach fostering a sense of accomplishment in every child's unique physical literacy Journey (Whitehead, 2019).

Physical Literacy promotes the concept of treating the individual as a whole integrating the physical, affective and cognitive elements. Every situation in life is a collaboration of the physical, intellectual and emotional dimensions (Whitehead, 2019). For instance, the simple act of rescuing a cat from a tree requires emotional involvement and intellectual planning in addition to physical competency. World over people have begun to shift to a physical literacy informed approach to engage students in physical activity through the triple lens - viz., the physical lens by building competency; the affective lens by valuing, motivating and gaining confidence; and the cognitive lens through greater exposure to knowledge leading to understanding.

Physical education programs in India largely continue to remain a process for external manifestations. It is still deeply rooted in a sports-based curriculum with a sprinkling of fitness, games and yoga (Green, 2020). Despite the lofty ideals of physical literacy, the focus during implementation is towards building physical capabilities *of the body* in a wide variety of physical activities; improving knowledge and understanding *of the body* and how movement

works; and building confidence while instilling motivation by enhancing the value *of* the body (Whitehead, 2019). But life is not merely about accomplishments *of* the body. Life is lived *through* the body.

Physical educators have long debated on whether physical education should be *of the body* or *through the body* (Jesse Fering, 1930). While capacity building of each individual child with an inclusive approach is absolutely laudable and very much necessary, the importance of embodied learning cannot be ignored. Embodied learning believes the body is fundamental to learning and propagates that learning is the result of new practices that we commit our body to, not merely in the gathering and understanding of information (Strozzi institute, n.d.). The intrinsic call for movement is individualistic and the environment plays a crucial part in this beckoning (Durden-Myers, et al., 2021). The physical education programs ought to work on creating avenues for this 'embodied beckoning' (Durden-Myers, et al., 2021) - ie., physical education should enhance the natural desire of individuals to move, and promote surroundings to invite such participation. In other words, moving our bodies should be as natural as eating and every stimulus from outside should be inviting us to move.

The next segment presents details about India's first foray with a physical literacy informed physical education program in schools and Indian thought that supports the concept of '*through the body*'.

India's first foray with Physical Literacy:

Accepted by peers as the first physical literacy informed physical education curriculum in schools, Maverick physical literacy has been present in several schools in Tamil Nadu since it was piloted in 2013 (Maverick, 2013). In 2024, as the National Knowledge Partners of the Sports, Physical Education, Fitness & Leisure Skills council (SPEFL-SC), Maverick physical literacy curriculum is available for schools across India through SPEFL's state partners (SPEFL-PEPS, 2024). The uniqueness of the program is its integration of ancient Indian wisdom with modern scientific methodology.

India is one of the oldest living continuous civilizations in the world. Our cultural continuity is so ingrained in our daily lives that many believe we traditionalized even what appears to be modern innovations (Singer, 1955). However, *Ayurveda*, *Yoga* and *Natyasastra* stand testimony to the ancient wisdom of this land to value and integrate movement, mind and aesthetics in our daily lives. *Ayurveda* is the traditional system of Indian medicine attributed to *Atharva Veda* from 3000 years ago (Britannica, 2024) while *Yoga* is the Indian system of gaining mastery uniting body-mind, compiled by Patanjali 4000 years ago (Singh, et al, 2020) and *Natyasastra* is the ancient Indian work on performing arts ascribed to Sage Bharata between 300 BC & 200 AD (Oxford reference).

In addition to the science of *Ayurveda*, *Yoga* and *Natyasastra*, the spiritual undercurrent of India is a crucial aspect in how movement has always been an integral part of daily living and not merely a form of competition (Phor, 2021). According to Rajesh Kumar Phor (2021), community dancing, swinging (more like the modern trapeze), and swimming were common in ancient India, while wrestling, horse and chariot racing and sword fighting were also apparent among certain classes. There is also some evidence of self-exploration through physical pursuits (Whitehead, 2019). However, the important aspect was the common practice of *yoga and pranayama* for self-realisation by the masses (Phor, 2021).

Self realisation is grossly misunderstood from ancient texts and interpreted as a passive state common for all. However, self realisation is more an active participation in living ones life by

uniting their body-mind-spirit to embody all that they are at the current moment where the knower, knowing and known exists as one (PramahansaYogananda, nd). It is that state of oneness where the dance and dancer are one and the same (Krishna Raj, 2021).

The next section expands on the philosophical underpinnings of physical literacy - world over and in specific relation to India.

Philosophical underpinnings:

The global phenomena of physical literacy is based on the interconnectedness of mind and body, with focus being given to address the physical, affective and cognitive elements of the whole person through engagement in physical activity (Whitehead, 2019). As there are several types of activities available, to select the most appropriate type of activity for inclusion in physical education, Murdoch and Whitehead suggest grouping the activities based on common characteristics - viz., athletic, adventure, fitness/health, competitive, aesthetic/expressive and interactive/relational (Roetert, et al, 2015). The rationale for this grouping is to provide students with opportunities to engage in all of them thereby providing a breadth of experience to support informed choices.

Although this approach presents a wide variety of exposure to students, it nevertheless limits the teaching during physical education to activities *of the body*. In lieu with the argument of this paper that physical education in India should enhance activities *through the body*, we need to expand on the philosophical basis for such a proposition. The philosophical underpinnings of the present approach grouping activities into aesthetic, athletic, adventure, health, competitive and interactive are based on a monistic approach (explained hereunder). The approach proposed by this paper is a more spiritual orientation that has greater cultural relevance in India.

This section addresses a subtle difference in approach specific to the Indian ethos, drawing inspiration from the *Advaita* philosophy to present a psycho-spiritual approach to valuing the sacredness of the human body.

Dualism is the philosophy that mind and body are two independent entities (Whitehead, 2019). The Cartesian divide brought in by the dualism of matter and mind has resulted today in a lifestyle that is detrimental to our well-being. The mechanistic view that our non-material mind pushes a button for our material body to do its bidding, has made us seek external goals focusing on imagined result. With the power of our imagination, we project a dream from our non-material mind to bid our material body to achieve a desired end. Dualism prompts the overloading of the mind to enslave the body. The dream of winning a match, the idea of a 6 pack ab, the desire to avoid disease or the attraction to applause, prompts us to action. Through this approach of mind and body being separate, we attach value only to the result of winning, with our body being treated merely as an instrument to achieve the dreamt goal.

Martin Heidegger's concept of 'being in the world' reiterated the subjectivity of life. He elaborated that material objects don't make sense to the non-material mind through rationalization (Hamilton et al, 2015). It is only through contextual practice and action that we actually make sense of our world. Objects make sense because of their subjective applicability. Phenomenology is the idea that individuals view the world from their unique perspective based on their experiences and Existentialism is the concept that individuals create themselves as they live and interact with their world (Whitehead, 2019). Both phenomenology and existentialism, still treat the mind as separate from the body. But they acknowledge an emotional connection between our mind and body that inspires and motivates us. The subjectivity of an individual's passion to run prompts them to undertake marathon running. The love for adventure, living on

the edge motivates some to undertake exploration and leisure sports. The social applause and camaraderie prompt a few to dance under the limelight. Through this approach of personalising the experiences, we attribute value to the exposure, with the body being treated as a vehicle to experience and feel in certain ways!

Physical literacy has its philosophical underpinning in Monism. From the tangles of dualism, phenomenology and existentialism, western thought has emerged to monism - the belief that our mind and body are inseparable, interconnected and intertwined (Whitehead, 2019). But even monism talks of a mind and a body and the interconnectedness of the two! Today scientific data explains how movement promotes mental well-being and vice versa. Through this approach of the mind and body having mutual influence over each other, the value being assigned is to the impact and control one has over the other.

The magnificence of ancient Indian thought is that Indian philosophy went beyond monism or the interconnectedness of mind and body to realize *Advaita*. *Advaita* is generally translated as non-duality. But for greater understanding, it's meaning is closer to the term Non-Secondness (Menon, nd) - One without a second. *Ayu* or life is an inseparable amalgamation of body, senses, mind and soul and is expounded in *Ayurveda* (Hetal, et al 2014).

Advaita philosophy of non-Secondness views the human body as sacrosanct - sometimes as the dwelling place of the divine and at others as the manifestation of the divine (Craft, 2011). However, despite this lofty philosophy, the Indian sub conscience has not managed to translate that reverence to actual practice for every individual. In a long list of deifying people, animals and objects, our own personal health and the awe one ought to feel for the immaculate human body, have been grossly neglected in living practices. Without going into the metaphysics of the *Advaita* philosophy, what I wish to state in this paper is simply by paraphrasing Satprem (1968) - "By what oversight did Non-Secondness or *Advaita* translate as 'everything is one, except the body'!" When did this body lose its divinity?

Sacredness or sanctity is an integral part of the Indian ethos. Every grain of sand is revered as a manifestation of the divine. In the context of this deep-rooted cultural belief, it becomes crucial to impart the wisdom of the sanctity and dignity of the body - an opportunity to immensely enhance the value of being responsible for one's physicality!

The often-used Indian phrase '*Mata Pita Guru Deivam*' (translated as Mother, Father, Guru and God) denotes that *Mata*, *Pita*, *Guru* and *Deivam* are one without a second - they are irreplaceable. Our human body too is one without a second - unique, sacred and irreplaceable. Our body is neither an instrument for the mind to use, nor is our body an extension of the mind to facilitate experiences. But equally true, neither is the body and mind distinct from each other to merely influence each other. The body is as primary to our existence as life, for as much as we cannot live without *prana* or life force, we do not have a life without our body. The Infinite has manifested as the finite in each of us for in the true essence of *Advaita* or Non-Secondness, our unique body is one without a second! This psycho-spiritual understanding which is not alien to the Indian culture, brings dignity and sacredness to life. Even if the body is not permanent, temporality does not imply worthlessness! As elaborated by Wehrle (2019), the body is both the subject and the object of life as we simultaneously have a body and are the body which leads to a dual aspect of human embodiment.

The next section briefly presents the need and urgency for this dual approach of empowering students 'on the body' and 'through the body' with physical education.

An urgency for the Indian approach to physical literacy

In a video titled 'Five extra years' based on a study by Nike, the film makers believe that the next generation has a reduced life span of five years in comparison to their parents due to the lack of movement (designedtomove.org, 2013).

Depersonalization is the feeling of being cut-off from your own self and body while derealization is the feeling that the world around you is not real (Rethink mental illness, nd). There is a growing number of persons afflicted with the Depersonalization-Derealization disorder (DDD) - a persistent feeling of detachment from one's own body and identity of the self (Yang, et al., 2023). Studies show that use of virtual reality triggers depersonalisation-derealisation disorder even in healthy people (Simeon, 2023).

In a world that is fast moving towards artificial simulations and virtual reality, it is imperative to ground people especially children with the reality of their physicality and bodily existence to sustain life. The scope of physical education, hence needs to expand from merely training the body for movement to teaching children the value and understanding that life is lived through the body.

The next section expands on the components incorporated in a physical literacy informed curriculum in schools in the Indian context.

An amalgamation of science, wisdom and philosophy

The National Education Policy 2020 calls for a holistic, multi-disciplinary approach to education incorporating Indian knowledge systems. The fusion of ancient Indian philosophy with contemporary physical education paradigms offers a promising framework for nurturing physical literacy in India. By embracing a holistic approach that honours the body's intrinsic connection to life, physical education can transcend mere exercise, becoming a transformative journey towards lifelong well-being.

In 2013, the author of this paper began exploring a holistic approach to physical education with the intent to empower children to honour and treat their physical body with sanctity and dignity (Maverick, 2021). The words sanctity and dignity were specifically chosen for sanctity, in addition to meaning sacredness also means inviolability - cannot and should not be violated (Oxford Languages, nd). The term dignity eludes the quality of being worthy and in control (Oxford Languages, nd). The Maverick Fit Kids physical literacy curriculum has been designed as an amalgamation of scientific evidence, ancient wisdom and spiritual insights.

Some of the concepts that have influenced Maverick's holistic Indian approach to a physical literacy informed physical education curriculum that works both *of the body* and *through the body* are discussed in this section.

- ***Dinacharya***: The practice of *Dinacharya* or daily practice propounded by *Ayurveda* is to achieve optimal health through daily observance of health and hygiene practices (Suryawanshi, et al., 2021). Rather than a competitive or goal-oriented approach, the process-oriented approach promoting consistency through daily practices of health and wellbeing is used to inculcate self-discipline and self-awareness.
- ***Pancha Koshas***: Yoga is not just about *Asana* practice (bodily movement). It presents various nuances of which the *Pancha Koshas* or the five sheaths are an important and valuable part. As elaborated by this author in a paper titled 'From a human being to being human' (Krishna Raj, 2021), understanding the current evolutionary maturity of each individual helps design interventions based on individual needs. In brief, based on their physical, mental, emotional or

intellectual need, the importance of physical activity is enumerated using relevant inclusive approaches to ensure every child finds value and purpose in their movement.

- **Rhythmic Literacy:** Rhythmic literacy refers to the skill of recognizing, managing, and distinguishing the rhythm of an activity based on the specific requirements of the surroundings. This skill empowers performers to swiftly adapt their movements in unpredictable settings, ensuring successful execution. It promotes predictive abilities, recognizing patterns, adaptability and enhances cognition (Frischen, et al., 2022). Progression in exposure to rhythm is based on practices from the classical Indian dance form of *Bharatanatyam* and as expounded by the *Natyasastra*.
- **Embodied Emotions:** Body language and embodiment of emotions impact the processing of emotional information. Our feelings play a significant role in shaping our decisions, often manifesting physically within our bodies - for example, excitement quickens the heartbeat, while anxiety causes muscle tension. Deliberately expressing emotions and embodying certain feelings elicits somatosensory feedback from our bodies. According to the *Natyasastra*, *Rasa* or the taste of a feeling is realised when an emotion is awakened (Abhinavagupta, 1016 CE). Dramatisations using the body inculcate empathy, teaching to voluntarily adjust behaviour to align more effectively with the stimuli and obstacles present in the environment.
- **Mindful Movement:** *Chakras* are energy centres enumerated in *Yoga*. Several physical postures and exercises have been shown to regulate energy flow (Chek, 2017). Further, bringing a mindfulness to the practice of all movement brings a greater connectivity between the human body and the identification of the self. Through incorporating mindfulness during movement, children learn to get fully engrossed with their body as they move, helping bring a greater sense of connectedness to life and their physicality.
- **Neuroplasticity:** Neuroplasticity refers to the nervous system's capacity to adapt its activity in reaction to internal or external stimuli, restructuring its organisation, functions, or connections following learning and new experiences. Bodily movement provides sensory input for the brain, which selectively processes and adapts to optimise learning through four key stimuli: novelty, repetition, complexity, and positive emotion. By creating complex movement patterns that combine novelty with repetition, the focus of mastering control over bodily movement is addressed. Application of this principle promotes problem solving capabilities.
- **Cognitive value of movement:** Executive function, a vital cognitive aspect, involves the ability to plan ahead, process and manipulate information, consider potential consequences of actions, and regulate behaviour. Core executive functions in children begin to develop during early preschool years. Games that enhance cognition foster the growth of executive functions crucial for adaptability and self-regulation in social and educational environments. These games are designed based on three principles of mental engagement: contextual interference, mental control, and discovery (Tomporowski, et al., 2015). Through these games children are exposed to experiencing body-mind integration where changes in the context as perceived by the mind, translate into updated action of the body.
- **Contralateral Movement:** When differing instructions are given to the two sides of the body, it requires greater coordination and concentration. Contralateral movements and crossing the midline support faster flow of information and greater motor control. Dance movements generally have both ipsilateral (same side) and contralateral (opposite side) movements, within the same grouping of movements. Engaging in a wide range of rhythm-based

movements that switch between ipsilateral and contralateral needs, supports enhanced cognition and information flow.

- **Yoga:** One of the main principles of Yoga is the concept of *Ahimsa* - non-injury to self and others as elaborated in the *Hatha Yoga Pradipika* of Svamimarama (1380 CE). By learning to treat our own physicality without violence, we in turn learn not to violate others. By incorporating the principles of yoga at all times and not merely during *asana* practice, we begin to promote the value of venerating the body and through that respecting the physicality of self and others.
- **Pranayama:** Activities in the body are classified as voluntary and involuntary. All physical activity work on the voluntary movements to impact the involuntary actions. Breath is considered as the chord that connects the voluntary and involuntary movements (Mohan, Mohan, 2018). By learning *Pranayama* and more importantly learning to synchronise breath to all movement we begin to take charge and control of our bodily responses.
- **Chanting:** The purpose of *Pranayama* is to elongate the breath - especially the exhalation. By incorporating chanting during the performance of movements, the revered masters of yoga present an easy solution to expand the breath span - especially the exhalation. Just as swimming presents a natural way to expand inhalation and the breath span, chanting especially during movement where breath is matched to the action, presents an easy way to teach children to practice mindful movement and expansion of exhalation.

Conclusion:

“Science provides an understanding of a universal experience, and art provides a universal understanding of a personal experience” - Mae C. Jemison, Astronaut

Physical education over the decades has presented a scientific goal-oriented approach to teach children control of their body. It is time to bring in a more process-oriented arts-based approach promoting personal experiences to empower children on the value of living through their body. Ancient Indian wisdom and spiritual insights can be incorporated with scientific processes and evidence to present a more holistic physical literacy informed physical education curriculum, that values movement of the body and through the body. Further, the true understanding of the *Advaita* philosophy of Non-Secondness of nature and the human body, will promote greater embodied living and lessen the burden created by the present day trends in feelings of depersonalisation and derealisation. Physical education through the lens of physical literacy in India, can be a transformative experience for the students helping them to value their physicality and take responsibility for being active in and for life.

References:

- Abhinavagupta, 1016 CE. Abhinavabharati
- Britannica, The Editors of Encyclopaedia, (n.d.). "Ayurveda". Encyclopedia Britannica, 8 Jan. 2024. Available at: <<https://www.britannica.com/science/Ayurveda>>. (Accessed 22 February 2024.)
- Craft J, (2011). Non-dual Tantra vs. Advaita Vedanta: Sacred body or illusion? |, Atlanta School of Tantra Yoga. Available at: <<https://www.atlantaschooloftantrayoga.com/non-dual-tantra-vs-advaita-vedanta-sacred-body-or-illusion/>> (Accessed 1 March 2024)
- E. Paul Roertert, Lynn Couturier MacDonald (2015). Unpacking the physical literacy concept for K-12 physical education: What should we expect the learner to master?, Journal of Sport and

Health Science, Volume 4, Issue 2, 2015. Available at: <<https://www.sciencedirect.com/science/article/pii/S2095254615000241>> (Accessed on 25 February 2024)

- Elizabeth J. Durden-Myers, Gillian Bartle, Margaret E. Whitehead & Karamjeet K. Dhillon (2021) Physical Literacy and Intentionality: Embodied Beckoning, *Journal of Physical Education, Recreation & Dance*, 92:9, 42-49, DOI: 10.1080/07303084.2021.1977744. Available at: <https://doi.org/10.1080/07303084.2021.1977744>. (Accessed 24 Feb. 2024.)
- Frischen Ulrike , Degé Franziska , Schwarzer Gudrun (2022). The relation between rhythm processing and cognitive abilities during child development: The role of prediction. *Frontiers in Psychology* Volume 13. Available at: <<https://www.frontiersin.org/journals/psychology/articles/10.3389/fpsyg.2022.920513>> (Accessed 1 March 2024)
- Green, N., (2020). Changing the focus of Physical Education. *International Journal of Physical Education Health & Sports Sciences*. Available at: <<https://www.physical-literacy.org.uk/research/changing-the-focus-of-physical-education/>> (Accessed 22 February 2024)
- Hamilton S, Hamilton TJ (2015). Pedagogical tools to explore Cartesian mind-body dualism in the classroom: philosophical arguments and neuroscience illusions. *Front Psychol*. 2015 Aug 10. Available at: <<https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4530257/>> (Accessed 22 February 2024)
- Hetal Amin, Rohit Sharma, Mahesh Kumar Vyas, (2014). “Philosophical and Applied Vistas of Yoga in Charaka Samhita”. Available at: <https://www.researchgate.net/publication/286879336_Philosophical_and_Applied_Vistas_of_Yoga_in_Charaka_Samhita> (Accessed 24 February 2024)
- IPLA - International Physical literacy Association (2017). Available at: <<https://www.physical-literacy.org.uk/>>(Accessed 22 February 2024)
- Jinyan Yang, L. S. Merritt Millman, Anthony S. David & Elaine C.M. Hunter (2023). The Prevalence of Depersonalization-Derealization Disorder: A Systematic Review, *Journal of Trauma & Dissociation*, 24:1, 8-41, Available at: <DOI: 10.1080/15299732.2022.2079796> (Accessed 1 March 2024)
- Krishna Raj, G (2021). From a Human Being to Being Human - Proposaing a theoretical framework towards an Indian approach to physical literacy, *International Journal of Management and Applied Science*, ISSN: 2394-7926 Volume-7, Issue-3, Mar-2021. Available at: <<https://maverickfitkids.net/from-a-human-being-to-being-human/>> (Accessed 24 February 2024)
- Maverick Fit Kids, (2013). Available at: <<https://maverickfitkids.net/pilot-of-maverick-fit-kids-2013/>> (Accessed 22 February 2024)
- Maverick (2021). Understanding Physical Literacy from Maverick (video series). Available at: <<https://youtube.com/playlist?list=PLM4L8LTXiLQAMComXsoiAvhYHODCEdQyY&si=zpnZzXL2wCZCSXx7>> (Accessed 1 March 2024)
- Maverick, (2022). White Paper on Physical Literacy in India. Available at: <<https://maverickfitkids.net/white-paper-on-physical-literacy-in-india/>> (Accessed 24 February 2024)
- Menon S, (n.d.). Internet Encyclopedia of Philosophy. Available at: <<https://iep.utm.edu/advaita-vedanta/>> (Accessed 22 February 2024.)

- Mohan, A.G., Mohan, G., 2018. Pranayama: The yoga of inner touch. The Hindu. Available at <<https://www.thehindu.com/society/history-and-culture/pranayama-the-yoga-of-inner-touch/article25505224.ece#>> (Accessed 1 March 2024)
- Nāṭyaśāstra, (n.d.). Oxford Reference Available at: <<https://www.oxfordreference.com/view/10.1093/oi/authority.20110803100225481>> (Accessed 22 February 2024).
- Oxford languages, nd. Available at: <dignity meaning <https://g.co/kgs/Qhj7w5C>>
- Oxford languages, nd. Available at: <sanctity meaning <https://g.co/kgs/4AaGCp6>>
- Paramahansa Yogananda, (n.d.). Self realisation. Available at <http://yogananda.com.au/pyr/pyr_self-realization.html> (Accessed 28 February 2024)
- Paul Check, (2017). How to eat, move and be healthy. A Chek institute publication. Available at: <<https://www.scribd.com/document/551088920/Paul-Chek-How-to-Eat-Move-and-Be-Healthy-C-H-E-K-Institute-2017>> (Accessed 1 March 2024)
- Phor, Rajesh Kumar, 2021. Historical analysis of physical activities and sports in Ancient India. Purva Mimamsa, Volume 12, Issue September 2021. Available at <<https://pm.sdcollegeambala.ac.in/wp-content/uploads/2021/10/Vol12-2-22.pdf>> (Accessed 26 February 2024)
- Pratima G. Suryawanshi, Brijesh R. Mishra and Harish J. Purohit (2022) “Importance of Dinacharya in a routine life”, Journal of Ayurveda and Integrated Medical Sciences, 6(6), pp. 156 - 160. Available at: <<https://jaims.in/jaims/article/view/1577>> (Accessed: 24February2024).
- Rethink mental illness, nd. Available at: < [https://www.rethink.org/advice-and-information/about-mental-illness/learn-more-about-conditions/dissociation-and-dissociative-identity-disorder-did/#:~:text=It doesn't have to,more common than previously thought.>](https://www.rethink.org/advice-and-information/about-mental-illness/learn-more-about-conditions/dissociation-and-dissociative-identity-disorder-did/#:~:text=It%20doesn't%20have%20to,more%20common%20than%20previously%20thought.>) (Accessed 1 March 2024)
- Satprem (1968). Sri Aurobindo or the Adventure of consciousness. Available at:<<https://auroebooks.com/sri-aurobindo-or-the-adventure-of-consciousness/>> (Accessed 1 March 2024)
- Simeon, Daphne, and Jeffrey Abugel, (2023). 'Digital Depersonalization', Feeling Unreal: Depersonalization and the Loss of the Self, 2nd edn (Toronto, 2023; online edn, Oxford Academic, 23 Mar. 2023). Available at: <<https://doi.org/10.1093/oso/9780197622445.003.0014>> (Accessed 29 February 2024)
- Singer, M. (1955). The Cultural Pattern of Indian Civilization: A Preliminary Report of a Methodological Field Study. The Far Eastern Quarterly, 15(1), 23–36. Available at: <<https://doi.org/10.2307/2942100>>. (Accessed 22 February 2024.)
- Singh, Chandan & REDDY, DR T.. (2020). Yoga Origin, History and Development in India. Available at: <https://www.researchgate.net/publication/340732215_Yoga_Origin_History_and_Development_in_India#read> (Accessed 22 February 2024)
- SPEFL-PEPS, 2024. Available at: <<https://speflpeps.com>> (Accessed 24 February 2024)
- Sports England, (2023). Our Physical Literacy Consensus statement for England. Available at <https://www.sportengland.org/funds-and-campaigns/children-and-young-people?section=physical_literacy> (Accessed 27 February 2024)
- Stozzi institute, n.d., “Learning to Learn”. Available at: <<https://strozziinstitute.com/learning-to-learn/>> (Accessed on 24 February 2024).

- Tomporowski P.D., McCullick B.A., Pesce, C., (2015). Enhancing Children's cognition through physical activity games. Human Kinetics.
- Wehrle, M. Being a body and having a body (2020). The twofold temporality of embodied intentionality. Phenom Cogn Sci 19, 499–521 (2020). Available at <<https://doi.org/10.1007/s11097-019-09610-z>> (Accessed 28 February 2024)
- Whitehead, M. (Ed.). (2019). Physical Literacy across the World (1st ed.). Routledge. Available at: <<https://doi.org/10.4324/9780203702697>> (Accessed 28 February 2024)
- Williams, Jesse Feiring (1930). "Education through the Physical." The Journal of Higher Education, vol. 1, no. 5, 1930, pp. 279–82. JSTOR, Available at: <<https://doi.org/10.2307/1973984>> (Accessed 24 February 2024).
- www.designedtomove.org, (2013). Five Extra Years. Available at: <<https://youtu.be/BmOlzRQTabA?feature=shared>> (Accessed 1 March 2024)

About the author:

Gita Krishna Raj, has combined her academic background of a Global MBA in Technology Management from the London School of Business & Finance; a certification in Design Thinking from MIT, and several international certifications on fitness and yoga, with her creative expressions evolved as a professional classical dancer, inspiring actor, published writer, award winning director and innovative educator over several decades of professional work, to create India's First Physical Literacy informed PE curriculum in schools - Maverick Fit Kids. Today, as a pioneer presenting holistic health solutions through her company Maverick since 2003, she is a sought after advocate for the cause of physical, mental and spiritual wellbeing. She is the National Head for the SPEFL skills council of India's physical education program for schools (PEPS) and India Ambassador for the International physical literacy Association UK. Her initiative, Maverick Fit Kids physical literacy, is the only curriculum endorsed by the Government of India in promoting holistic physical education programs in schools

