

Global Yoga Accreditation Summit

Beginning of a Conversation Towards a Global Ecosystem in Yoga Higher Education through Accreditation

Prelude: This document is in two sections. The first section serves as a discussion paper that builds on the need for mainstreaming Yoga Programs and its accreditation within the Higher Education ambit internationally.

The second section presents the upcoming “Global Yoga Accreditation Summit (GYAS)” firmed on the intent of brining Yoga stakeholders towards beginning a conversation on mainstreaming and accreditation of Yoga programs within the Higher Education ambit worldwide.

Section 1: Discussion paper

The Need for Mainstreaming Yoga Programs and Its Accreditation within the Higher Education Ambit Internationally

“yogash-chitta-vritti-nirodhah”

Restraining the modulations of the mind is Yoga

- Aphorism 1.2 Patanjali's Yoga Sutras

I. The Tradition of Yoga ~ Tracing Roots

Yoga, being widely considered as an ‘immortal cultural outcome’ of Indus Saraswati Valley civilization – dates back to 2700 B.C. There are several belief systems on the genesis of Yoga and one such is that several thousand years ago, in the mountain ranges of the Himalayas, Adiyogi (*Lord Shiva - the First Guru in the Yogic tradition*) poured his profound knowledge into the legendary Saptarishis or "seven sages". The sages carried this powerful yogic science

to different parts of the world, including Asia, the Middle East, Northern Africa and South America. **However, it was in India that the yogic system found its fullest expression** where in Agastya – one of the Saptarishis crafted a culture around a core yogic way of life.

Before the 20th century, history indicates that the medieval Indian yoga scene was dominated by various other texts such as the Vedas (4), Upanishads (108), Smritis, teachings of Buddhism, Jainism, Panini, Epics (2), Puranas (18), Bhagavad Gita, Yoga Vasistha, Hatha Yoga, Pashupata Shaivism Yoga etc.

Though Yoga was being practiced in the pre-Vedic period, the great Sage Maharshi Patanjali systematized and codified the then existing practices of Yoga, its meaning and its related knowledge through his Yoga Sutras - a collection of 196 sutras (*aphorisms*) on the theory and practice of yoga. The Yoga Sūtras of Patañjali was the most prevalent ancient Indian text in the medieval era, having been translated into about forty Indian languages and two non-Indian languages - Old Javanese and Arabic.

There was a period when the text fell into relative obscurity for nearly 700 years from the 12th to 19th century and made its comeback in the late 19th century due to the efforts of Swami Vivekananda (*an Indian Hindu Monk who was a key figure in the introduction of the Indian philosophies of Vedanta and Yoga to the Western world*), the Theosophical Society and many others. It gained prominence again as a comeback classic in the 20th century.

The modern practitioners of yoga have elevated the Yoga Sutras of Patanjali to a status it never knew previously.

II. The Traditional Approach to Yoga

Indian tradition allows “*Pratyaksa PramaaNa*” or direct experience of the individual through yogic practices as the highest level of understanding. While such realization would not be inconsistent with “*Veda PramaaNa*” (*conformity of one’s understanding based on Vedas*), it actually would allow for a correct understanding of the Vedas, which is considered secondary to “*Pratyaksha PramaaNa*”. This implies that the Indian approach of ancient education was uncluttered by dogmas.

Different Indian philosophies, traditions, lineages and Guru-shishya parampara (*teacher - student relation*) of Yoga have led to the emergence of varied traditional Schools of Yoga e.g. *Jnana-yoga, Bhakti-yoga, Karma-yoga, Dhyana-yoga, Patanjala-yoga, Kundalini-yoga, Hatha-yoga, Mantra-yoga, Laya-yoga, Raja-yoga, Jain-yoga, Bouddha-yoga, Tantra-yoga* etc. And each school has its own principles and practices – all eventually leading to the ultimate aim of Yoga i.e., the realisation of the Self (*Nirvana*).

For example, the Yoga Sutras of Maharishi Patanjali emphasize on the practice of *Yama* (Universal morality), *Niyama* (Personal observances), *Asana* (Yogic body posture), *Pranayama* (Regulation of the 'Life force'), *Pratyahara* (Withdrawal of senses from the sensory objects), *Dharana* (Concentration), *Dhyana* (Meditation) and *Samadhi* (Transcendental state) – which help in developing awareness and control over one's mind and eventually to attain self-realization. The Yoga Sutras clearly form the sub-stratum or essential thinking of both the wisdom while also having the breadth to accommodate other philosophies and see the spiritual core of rituals of any religion of the world.

On the other hand, *Hatha - Yoga* lays emphasis on *Asanas* , *Shat-karmas* (Yogic cleansing techniques of the body), *Ashtakumbakas* (8 varieties of pranayamas), *Bandhas* (muscular yogic locks) , *Mudras* (Body gestures for channelizing Life force) , *Mita-ahara* (moderate eating) *Nadanu sandhana* (invoking subtle sounds within) etc for bringing a total harmony amongst the body, mind and the Self.

Whereas, the Bhagvad Gita explains *Karma, Jnana* and *Bhakti* yoga (the law of action, wisdom and devotion) as the three interconnected paths that can help to find the purpose and meaning of one's life through inner realization and fulfillment.

No matter whatever may be the chosen path, Yoga is a *Sva - Dharma* (one's own duty) which can lead to *Moksha* (liberation).

III. Yoga in the Modern Era

✓ The Benefits of Yoga

Yoga is more about harmonizing oneself with the universe. It is the technology of aligning individual geometry with the cosmic, to achieve the highest level of perception and harmony. The depth of Yoga's understanding has evolved over the millenniums in two ways. First, it has spawned a deeper understanding of the relationship between the individual body, physiology, mind and spirit and its relationship with one's overall health. Second, Yoga brings with it a deep philosophical understanding of the world and the cosmic order with clear prescriptions for optimal societies.

Yoga can be seen from a scientific standpoint as an engendering communication within the 70 trillion cells of the body and the cosmos, and realizing the nature of creation and existence. This unfolds the purpose as well as the orientation of harmonious living (*SvaDharma*). The practices of various traditions of 'Yoga' have a common goal of enhancing coherence in communication (*Naadi and Chitta Shuddhi*) that helps attain the realization of the Self. Thus any Yoga education should encompass everything in the physical, social and cosmic domain.

It is being increasingly acknowledged that the right practice of yoga based on traditional principles can become a boon for the 'modern' man. Growing awareness on Yogic practices and its contribution in the preservation, maintenance and promotion of one's health is well acknowledged. Yoga can optimally impact an individual's health with respect to the following:

- ❖ *Musculo-Skeletal system*
- ❖ *Neuro – endocrine system*
- ❖ *Genetic Programing*
- ❖ *Respiratory and cardio vascular system*
- ❖ *Energy System*
- ❖ *Immune System*
- ❖ *Psychological well being etc*

The above levels of manifestation in the human system are closely related to Ashthaanga Yoga and the Panchamaya system used in Vedaantic philosophy and Ayurveda.

Furthermore, the practice of yoga promises calmness, mental relief from stress - anxiety and provides hope, strength and courage to the individual.

The obvious impact of Yogic practices at one's individual level leads further to a much deeper understanding and answers to the less sustained healthcare model that has emerged in the USA and in many parts of the world. Yoga has the ability to

- ❖ *Bring a spiritual understanding in treatments that can move away from the 'business culture' of disease management and unnecessary testing to a 'service culture' of health management and intuitive medicine.*
- ❖ *Develop a deeper understanding of the epidemiology of diseases (which is stress that suppress immunity potential) and bring a lifestyle management approach to health.*

Yoga practices also have recommendations for optimal social order as well that can contribute in a big way in creating waves of peace and tolerance worldwide. The advancement of the science of Yoga has now begun to reach a point where it is time to connect back reason with spiritualism. The ancient spiritual model is still applicable in this world and the understanding & application of Yoga in its truest essence can be the solution to many of the challenges the world is facing today both at the individual and societal levels.

✓ **The Spread of Yoga**

The spread of Yoga has vastly increased in the 21st century.

The resolution on the 'International Day of Yoga (IDY)' introduced by the India's ambassador to the United Nations (UN) and having 175 nations joining as co-sponsors - the highest number ever for any general assembly resolution, has now become a global phenomenon.

The IDY has resulted in creating a huge impact all around the world particularly in India, America, Canada, US, UK, London, China, Australia and New Zealand to name a few. Moreover, not just geographically, but Yoga is also being consciously or unconsciously adopted by many religious/spiritual practices and philosophies which reiterates the universality of this ancient Indian philosophy.

One such impact can be seen through a sharp increase in the percentage of yoga practitioners worldwide. As per a recent statistics, 36.7 million Americans or 15% of US adults practice

yoga during the year 2016; which was 20.4 Million in the year 2014. The study also revealed that 90% of Americans had heard about Yoga since 2016. This staggering growth suggests an estimate of about 55.05 million of US population will practice yoga by 2020. Presently global estimation accounts to 300 million of Yoga practitioners worldwide.

Successive to the declaration of IDY, the World Health Organisation (*WHO*) has come out with a new edition of the “Common Yoga Protocol” based on inputs by various experts (2019). Yoga as India’s one of the ancient practices has now also been inscribed as an element in the UNESCO’s list of Intangible Cultural Heritage of humanity.

Even though with its fast growth and spread, however, most of the people in the world associate Yoga with some sophisticated form of physical regime (*bending and stretching exercises*) offered within the ambit of a yoga studio or a health club etc. There is perhaps very little or no awareness of ‘Yoga’ as being one of the Six Philosophies (*Shad-DarshanaS*) of the ancient Indian tradition.

IV. Main Streaming & Accreditation of Yoga Programs into the Higher Education ambit

✓ The Need for Mainstreaming Yoga Programs

Even though Yoga is fast gaining a rapid popularity worldwide, it has, in its truest essence yet to make its presence felt. There is a mushrooming of institutions offering a multitude of programmes and courses (*e.g. training programs offering certificate / diploma, teachers training course etc.*) but without enough quality leading to a widespread concern.

For e.g. over the past five years, the Pilates & Yoga Studios industry (*consists of Yoga classes, pilates classes, merchandise sales and pilates and yoga accreditation training*) has grown by 9.1% to reach revenue of \$12bn in 2019. In the same timeframe, the number of businesses has grown by 6.8% and the number of employees has grown by 6.5%.

In contrast, however, it is also being noted that yoga in certain parts of the world has gradually moved out to just being confined as a fitness-work within the ambit of a studio – now to a main stream curriculum within a Higher Education Institution.

A recent desk-top study (*in progress; 2019*), undertaken by National Assessment and Accreditation Council (NAAC), an autonomous body of University Grants Commission (UGC) of India revealed that nearly 60 University departments and a large number of other Higher Education Institutions such as colleges and standalone yoga institutions etc within the country are offering various levels of yoga programmes – which add up to almost 200 in number.

Further, the study revealed that though there are thousands of Yoga sets ups (*in the form of a studio, Yoga schools etc.*) both in the West and other parts of the world as China, Japan, Korea offering a multitude of trainings in Yoga; however main stream programmes offered under the higher education ambit is almost negligent – not exceeding ten in numbers.

Moreover, there is an extremely skewed graph that reflects the absence of Yoga accreditation bodies worldwide especially on main stream Yoga Programs and within the Higher Education ambit.

An authentic Yoga Program should be based on the following:

- ❖ *Philosophical Foundations,*
- ❖ *Authenticity of curriculum,*
- ❖ *Research, innovation and extension of yogic ecosystem,*
- ❖ *Facilities for therapy & appropriate learning resources and the*
- ❖ *Application of the domain.*

Therefore, it is becoming increasing important to create the pertinent space for authentic yoga into the mainstream education and make it as a career choice. And one step ahead - the need for the regulation of its education and practice.

The mammoth task that lies for all stakeholders in the field of Yoga ahead is not just in mainstreaming alone but also ensuring that the Programs offered are well contained within a homogeneous international standard quality framework.

V. The Need & Relevance of Accreditation

A. The National Assessment & Accreditation Council (NAAC) ~ Indian Scenario

Citing India – a country that has one of the largest and diverse education systems in the world. Privatization, widespread expansion, increased autonomy and introduction of Programmes in new and emerging areas have improved access to higher education. However at the same time, this has also led to a widespread concern on the quality and relevance of higher education across all its programs - which encompasses Yoga education offered under the HEIs.

The National Policy on Education (NPE, 1986) and the Programme of Action (PoA, 1992) that spelt out strategic plans for the policies, advocated the establishment of an independent National accreditation agency – The National Assessment and Accreditation Council (NAAC) established in 1994 as an autonomous institution of the University Grants Commission (UGC) with its Head Quarter in Bengaluru.

The mandate of NAAC as reflected in its vision statement is to “make quality the defining element of higher education in India through a combination of self and external quality evaluation, promotion and sustenance initiatives”. And further, off its multi-fold mission, to “arrange for periodic assessment and accreditation of institutions of higher education or units thereof, or specific academic programmes or projects”

The mission statements of the NAAC aim at translating the NAAC’s vision into action plans and define NAAC’s engagement and endeavour as given below:

- ❖ *To arrange for periodic assessment and accreditation of institutions of higher education or units thereof, or specific academic programmes or projects;*
- ❖ *To stimulate the academic environment for promotion of quality in teaching-learning and research in higher education institutions;*
- ❖ *To encourage self-evaluation, accountability, autonomy and innovations in higher education;*
- ❖ *To undertake quality-related research studies, consultancy and training programmes, and*
- ❖ *To collaborate with other stakeholders of higher education for quality evaluation, promotion and sustenance.*

Throughout the world, Higher Education Institutions (HEIs) function in a dynamic environment. The need to expand the system of higher education, the impact of technology on the educational delivery, the increasing private participation in higher education and the impact of globalization (*including liberal cross-border and trans-national educational imperatives*), have necessitated marked changes in the Indian higher education system. These changes and the consequent shift in values have been taken into cognizance by NAAC while **formulating the core values**. Accordingly, in order to ensure external and internal validity and credibility, the QA process of NAAC is grounded within a value framework which is suitable and appropriate to the National context.

NAAC has the mandate of assuring quality of third largest higher education system in the world with over 900 Universities and 40,000 Colleges. The NAAC has rich experience of Assessment and Accreditation of about 12,579 HEIs (include multiple cycles) covering 581 Universities and 11, 998 Colleges as on 4th March 2019. As one of the founder agencies of Asia-Pacific Quality Network (APQN) and The International Network for Quality Assurance Agencies in Higher Education (INQAAHE), the NAAC also has played pro-active role in international quality assurance scenario.

NAAC has also been the organiser of Global Summit 2016 on Quality Higher Education: Sharing Values and Fostering Trust Beyond Borders at Bengaluru, India on re-affirming previous relevant commitments such as Nagoya Declaration on Higher Education for Sustainable Development-2014, Incheon Declaration-2015 “Education 2030: Towards inclusive and equitable quality education and lifelong learning for all” and co-organised by APQN in partnership with 16 leading Quality Assurance organisations including networks and QA agencies from Asia Pacific, Europe, America, Africa and Arab regions .

The Bengaluru Statement 2016 on Next-Generation Quality Assurance of Higher Education: A Shared Vision and Commitment for Fostering Partnership Beyond Borders”, which was the culmination of the global summit organised by NAAC and APQN will be counted as the major landmark in the International history of higher education quality assurance.

B. NAAC's Historic Move: The Yoga Accreditation Manual

A Consultative meeting on Yoga Education in Universities, Vide F.No.4-3/2016-UIA called by the University Grants Commission (UGC), chaired by the Hon'ble Minister for Human Resource Development (MHRD, Government of India) on 2nd January, 2016 led to the decision of setting up the Departments of Yogic Art and Science in Universities set up under MHRD.

This further implied the constitution of a Committee on Yoga Education in Universities to look into the various aspects pertaining to setting up of the Departments of Yogic Art and Science.

Yoga is reliable with India's ethnicity and harmonizing to science, so, it is NAAC's primary duty to endorse it further. Therefore, the study of this discipline, in India is being brought under the National Accreditation ambit with the hope that the National Yoga Accreditation Manual will help the Higher Education Institutions to both prepare for the process of Assessment as well as an Accreditation for the Yoga Programs.

Further, NAAC is geared to offer accreditation to Yoga schools, Departments and universities of Higher Education in Yoga in India keeping the following rationale:

- ❖ *To claim and preserve the Authentic Yoga Tradition*
- ❖ *Safe guard and upkeep the Tradition of Authentic Yoga in its truest essence and avoid deviations;*
- ❖ *Enable the creation of eco-systems across HEIs that scientifically would open every possibility of exploration (tapped-untapped) across various dimensions of Traditional Authentic Yogic Principles (physical, psycho-social, emotional, employability generation etc.)*

It is also heartening that NAAC has brought in new spirit into its process of assessment and accreditation. This has been attempted as a continuance of NAAC's concern for ensuring that its processes are in tune with local, regional and global changes in HEIs scenario.

Keeping in view of the above, NAAC has taken the historic initiative on developing the First Draft of The Yoga Accreditation Manual, launched on the 6th of March 2019 at Bengaluru for all Yoga programs within the HEI's ambit in the country.

The manual was developed over a period of 10 months by a group of experts across the country representing different traditional Schools of Yoga philosophies.

The criteria based assessment forms the backbone of Assessment & Accreditation process. The seven criteria represent the core functions and activities of a HEI. Not only the academic and administrative aspects of institutional functioning but also the emerging issues have been duly included in the Yoga Accreditation Manual.

The seven criteria to serve as basis for assessment of Yoga programmes offered by HEIs are: 1. Curricular Aspects 2. Teaching-Learning and Evaluation 3. Research, Innovations and Extension 4. Infrastructure and Learning Resources 5. Student Support and Progression 6. Governance, Leadership and Management 7. Institutional Values and Best Practices.

Criterion I: Curricular Aspects pertains to the practices of higher education departments offering various levels of Yoga programme and courses that are in tune with the emerging local, national and global trends. This criterion ensures that the Yoga programme has specific outcomes and is aligned to the philosophical foundations of traditional Yoga.

Criterion II: Teaching Learning and Evaluation pertains to the efforts of an institution to serve students of different backgrounds and abilities, through effective teaching-learning experiences. This criterion also gauges the overall health benefits of Yoga as an outcome of learning as well as evaluating the subjective spiritual experiences of the faculty which serves as a navigation to their teaching quality.

Criterion III: Research, Innovations and Extension pertains to seeking information on the policies, practices and outcomes of the institution, with reference to research, innovations and extension in traditional Yoga and its allied fields. It deals with the

facilities provided and efforts made by the institution to promote a 'research culture'. In context of the Yoga programmes, this criterion additionally gauges the transference of yogic values to the community at large.

Criterion IV: Infrastructure and Learning Resources deals with the adequacy and optimal use of the facilities available in an institution are essential to maintain the quality of academic and other programmes in the campus. This criterion, in addition to the above referred facilities also looks into specific requirements pertaining to the upkeep and augmentation of traditional Yoga.

Criterion V: The focus of this criterion highlights on the efforts of an institution to provide necessary assistance to students in the traditional yogic domain, to enable them to acquire meaningful experiences for learning at the campus and to facilitate their holistic development and progression.

Criterion VI: - Governance, Leadership and Management focuses on the effective functioning of an institution that can be gauged by the policies and practices that it has evolved in the matter of planning human resources, recruitment, training, performance appraisal, financial management and the overall role of leadership with respect to Traditional Yoga and allied disciplines.

Criterion VII: - Institutional Values and Best Practices looks into if the educational institution operates in the context of the larger education system in the country. In order to be relevant in changing national and global contexts an educational institution has to be responsive to the emerging challenges and pressing issues. This criterion also embarks on the contribution of Yoga across the dimensions of Health, Peace and Harmony over and above to its various applications.

Under each of the above Criterion, a few Key Indicators (KIs) aligned to the essence of the tradition of Yoga have been identified. These KIs are further delineated as Metrics which actually elicit responses from the Yoga programmes offered by HEIs.

In conclusion, the above discussions imply on the urgent need for co-ordination and co-operation amongst various bodies dealing with the recognition /accreditation bodies in Yoga worldwide by coming together and embarking on the beginning of a conversation towards a Global Ecosystem in Yoga Higher Education through Accreditation. This undertaking by NAAC will be counted as a major landmark in both the national and international history of Higher Education quality assurance.

VI. The Summit:

The Global Yoga Accreditation Summit (GYAS), scheduled on 26th April 2019, at the United Nations Headquarters, New York, USA is set on the vision to enter into a mutual dialogue and process towards creating a global ecosystem in mainstreaming Yoga Programs and its accreditation within the Higher Education ambit amalgamating a harmonization between the traditional philosophy and modern practices (*refer GYAS Brochure for further details*)

The above Discussion Paper has been jointly prepared by Dr. Jagannath Patil, Dr. Richa Chopra, Dr. Sanjib Patra, Dr. Bharathi Dhevi, Mrs. D.J Savitha & Mr. Umesh Kumar. R under the guidance of Dr H. R. Nagendra and inputs from various colleagues worldwide.



Global Yoga Accreditation Summit

Beginning of a Conversation Towards a Global Ecosystem in Yoga Higher Education through Accreditation

Section 2

- **The Context**

There is an urgent need for co-ordination and co-operation amongst various bodies dealing with recognition /accreditation bodies in Yoga worldwide by coming together and embark on the beginning of a conversation towards a Global Ecosystem in Yoga Higher Education through Accreditation (*Refer Preceding Section 1: "Discussion Paper"*).

The Global Yoga Accreditation Summit (GYAS) is set on the vision to enter into a mutual dialogue and processes towards creating a global ecosystem in mainstreaming Yoga Programs and its accreditation within the higher education ambit amalgamating a harmonization between the traditional philosophy and modern practices.

- **The Summit**

The Global Yoga Accreditation Summit (GYAS), a joint undertaking of NAAC in conjunction with The Permanent Mission of India to the United Nations (UN), USA and The Asia Pacific Quality Network (APQN), China is a historic initiative intended to bring various stakeholders from all over the world in the field of Yoga at the United Nations Headquarters, New York, USA.

- **Summit Date**

26th – 27th April 2019 (Friday & Saturday)

- **Summit Venue**

United Nations Headquarters, New York, USA

- **Summit Vision**

To initiate through mutual dialogue and processes towards creating a global ecosystem in mainstreaming Yoga Programs and its accreditation within the higher education ambit amalgamating a harmonization between the traditional philosophy and modern practices.

- **Summit Mission**

- ❖ *To claim and preserve the Authentic Yoga Tradition in its truest essence and avoid deviation.*
- ❖ *Enable the creation of eco-systems across Higher Education establishments that scientifically would open every possibility of exploration (tapped-untapped) across various dimensions of Traditional Authentic Yogic Principles (physical, psycho-social, emotional, employability generation etc)*
- ❖ *Nurture and groom both artistic and scientific temperaments towards this Vast reservoir of Yogic knowledge.*
- ❖ *Promote and Present globally the vast scope of Vedic Psychology (the realm of mind, behaviour etc) subtly embraced within the principles/tenets of Traditional Yogic Philosophy as antidotes/solution to stress and growing lifestyle diseases, building positive human inter and intra dynamics etc in contemporary times – Yoga beyond Asanas.*
- ❖ *Raise the benchmark on scientifically approaching the study of Yoga and provide further impetus to the growth and promotion of Yoga in a standardized manner globally and unearth the techniques and innovatively adopt them for the benefits of the modern society.*

- **Summit Objectives**

- ❖ *Deliberation on the State-of-The –Art of Yoga Higher Education Accreditation Worldwide and strategies for mainstreaming.*
- ❖ *Consultation on draft framework for Yoga Higher Education Programmes /Institutions accreditation being developed by NAAC, India at international level.*
- ❖ *Exploring the co-ordination and co-operation among various recognition/accreditation bodies and networks of Yoga higher education around the world.*

- **Summit Delegates (list enclosed)**
 - ❖ *Key international and national inter and intra governmental policy makers and representatives of bodies such as UNO, UNESCO, WHO etc.*
 - ❖ *Global leaders of Accreditation Networks, Quality Assurance Agencies as NAAC, APQN etc.*
 - ❖ *Representatives of Prominent Yoga Higher Education providers from India, USA and beyond.*
 - ❖ *Yoga Experts and accreditation bodies (International Association of Yoga Therapists – IAYT; Council of Yoga Accreditation International – CYA International etc)*

- **Summit Program (agenda enclosed)**
 - ❖ *Global Yoga Accreditation Initiative.*
 - ❖ *NAAC's Framework on Yoga Higher Education Accreditation.*
 - ❖ *State of - The - Art: Yoga in Higher Education: Recognition and Accreditation in India, USA and around the World.*
 - ❖ *Creating a Global Ecosystem for promotion of Yoga Higher Education through Harmonization and Accreditation.*
 - ❖ *Exploring Shared Understanding and Common Protocol for Yoga Higher Education Accreditation Worldwide.*

- **Summit Outcomes**
 - ❖ *Exploring the formalization of an International Common Minimum Approach / Standards / Protocol / Charter on Yoga Accreditation for Yoga Institutes / Programs across the Higher Education Institutions.*
 - ❖ *Exploring formalization of an International Steering Committee to advocate on Mainstreaming Yoga Programs across Higher Education ambit and its accreditation.*

- **Summit Partners**

The National Assessment and Accreditation Council (NAAC), India

The National Assessment and Accreditation Council (NAAC) established in 1994 is an autonomous institution of the University Grants Commission (UGC) with its Head Quarter in Bengaluru. The mandate of NAAC as reflected in its vision statement is to “make quality the defining element of higher education in India through a combination of self and external quality evaluation, promotion and sustenance initiatives”. And further, off its multi-fold mission, to “arrange for periodic assessment and accreditation of institutions of higher education or units thereof, or specific academic programmes or projects”.

The Permanent Mission of India to the UN (PMI-UN), USA:

The Permanent Mission of India to the United Nations is the formal title of the Indian delegation to the United Nations (UN). India was among the founding members of the United Nations and signed the Declaration by United Nations on 1st January 1942.

Asia-Pacific Quality Network (APQN): Global Partner

APQN, which is proudly associated with this global summit as co-organiser, is the largest regional network of quality assurance agencies in Asia Pacific with 166 members from about 50 countries. APQN aims to enhance the quality of higher education in Asia and the Pacific region through building the capacity of quality assurance agencies and extending the cooperation between them. This is done by promoting good practices, facilitating research, providing advice, information and expertise, developing links between QA agencies, assisting members to determine the standards of cross-border institutions, and the international recognition of qualifications, enhancing the mobility of students between institutions and member nations and enabling members to recognize dubious accrediting practices and organizations.

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