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Yoga in Higher Education:
North American Educators and the Use of Yoga as Pedagogy

A DISSERTATION

submitted by

Laura Douglass

In partial fulfillment of the requirements
for the degree of
Doctor of Philosophy

LESLEY UNIVERSITY

May 28
2011

ACKNOWLEDGEMENTS

My first introduction to yoga was in high school, where I stumbled upon a popularized text on *hatha yoga* that was available at Edison Community College in Ft. Myers, Florida. A few years later, Akhilananda of the International Society for Krishna Consciousness introduced me and a group of unruly undergraduates at the University of South Florida to *bhakti yoga* and the study of the *Bhagavad-Gita*. By 1996 I had met Swami Satchidananda, a yoga teacher who blended the study and practice of *raja*, *bhakti*, *jnana*, *karma* and *hatha yoga*. Satchidananda had a profound influence on my initial conception of what “yoga” could be and I began an exploration of yoga in western culture. I am grateful to the culturally pluralistic and religiously diverse country in which I live. Without our culture’s dedication to diversity, this dissertation, and my interest in yoga, may have never taken shape.

This thesis would not have been possible without the ongoing support of my primary adviser, Dr. Judith Cohen. Dr. Cohen was available to me throughout the long process of my doctoral work and encouraged me to see myself as a scholar and as a researcher. She helped me to challenge assumptions I carried about my place in the world. The freedom that results from this questioning is a gift that I cannot repay. In many practical ways she helped to develop my skills as a scholar. She arranged for us to present together at two academic conferences: *Interdisciplinary at the Borders: Creating, Thinking and Living New Knowledge* in Tempe, Arizona and *The Future of Adult Higher Education: Principles, Contexts and Practices* in Saratoga Springs, New York. She also recommended me for several adjunct teaching positions while I was at

Lesley University, including *Ways of Knowing*, *Nature of Inquiry* and my work in the Self Designed Master's Degree Program at Lesley University. Perhaps most importantly, Dr. Cohen's sense that the body, and critical thinking can happen together was imperative to my sustained enthusiasm throughout the doctoral process.

My other doctoral advisers were also important to the development of this work. Dr. Meenakshi Chhabra provided insight into my qualifying exams that helped me to hone my thinking in the dissertation. Dr. Neal Klein, in addition to providing insight into my thesis, gave me several opportunities to teach and develop courses that use yoga as pedagogy; these experiences helped me explore some of the ways in which yoga is being used within the curriculum and provided me with a source of income during my doctoral work. Dr. Klein has also encouraged me to publish in Lesley University's journal, *Pedagogy, Pluralism and Practice*, for which I am grateful. Dr. Sat Bir Khalsa has provided much needed critical insight on how to make this project successful. Some of his insights I ignored, which has made my research process considerably more problematic! His phone calls challenging a particular aspect of my work have consistently reminded me that the details of my research matter to educators across North America. Dr. Khalsa also provided me with an opportunity to volunteer in a study he was running on *Yoga in the Public Schools* that informed my thinking as a researcher and a scholar.

I am thankful to Lesley University for providing me with two teaching fellowships, that while not directly supporting my research, did provide additional opportunities to experience the system of higher education on an intimate level. This work helped me, as a new scholar, to relate to the concerns and interests of those I

interviewed. I am also appreciative for the opportunity to study with Dr. Caroline Heller and Professor Leah Hager-Cohen, both of who encouraged me to see the possibilities of writing my research in a way that is enjoyable to read and to re-think my ideas. I am thankful to Constance Varattas, the librarian at Lesley University who introduced me to bibliographic software, for which I will forever be thankful. My colleagues Nancy Young, Jan Wall, Celia Biacioni, Tracy Wallach, Jessica Schwarzenbach and Pete Cormier have provided support in encouraging me to complete my doctoral work. Frank Trocco, perhaps unknowingly, provided me with an essential reminder that it is possible to be an academic and retain your sense of humor – for which I am exceptionally thankful.

I am thankful to the Adult Higher Education Alliance who gave me the 2010 Arthur Chickering Award to present aspects of my research at the annual conference.

Many individuals have given their time through interviews. I could not have completed this research project without their full and very generous support. To participate in qualitative research is unsettling, as inevitably one's words are woven into a narrative that the participant has done little to create. I am aware of how courageous it is to allow your words to be "interpreted" by an outsider, and hope that I have provided an adequate context to do their words and work justice. Many of my presumptions about what was happening (in yoga as pedagogy) were proved wrong in the process of my research. I am quite grateful for the insight the research participants offered; any misinterpretations of their words are my fault alone.

I have published parts of this dissertation throughout my time as a doctoral student. I am thankful to the peer reviewers of these journals for providing feedback on

my ideas and encouragement to share my findings with a wider community of scholars.

The following articles were written while I was a doctoral student, and parts of them appear in edited form in this dissertation:

Douglass, L. (2010). Thinking through the body: The conceptualization of yoga as therapy for individuals with eating disorders. *Eating Disorders: The Journal of Treatment and Prevention*, 19 (1) 83-96.

Douglass, L. (2010). Yoga in the Public Schools: Diversity, Democracy and the Use of Critical Thinking in Educational Debates. *Religion & Education*, 37(2) 162-169.

Douglass, L. (2007). How did we get here? A history of Yoga in America, 1800-1970. *International Journal of Yoga Therapy*, 17: 35-42.

Finally, a heartfelt thanks to my family Ken and Seth Martin. I am extremely thankful to Ken Martin, who provided much needed love and consistent support throughout my years of study that (I hope) has been repaid in his improved knowledge of and appreciation for qualitative studies. My son, Seth Martin, was four years old when I started the doctoral program, and is now finishing the second grade. He came to many doctoral meetings, and allowed me the space to work on my dissertation. He has made me promise to “never get another doctoral degree.” I am grateful to his support and love.

PREFACE

We are well educated people who have been schooled in a way of knowing that treats the world as an object to be dissected and manipulated, a way of knowing that gives us power over the world
(P. J. Palmer, 1993, p. 2).

Paulo Freire was one of the first educators to express that liberation from preconceptions is the goal of education with his 1970 publication of *Pedagogy of the Oppressed* (Freire, 2001, 2004, 2006 originally published in 1970). Freire was committed to transformational education; he claimed that education is, “the action and reflection of men and women upon their world in order to transform it” (Freire in Merriam, Caffarella, & Baumgartner, 2007, p. 141). Yoga can also be seen as a form of education that is concerned with freeing the individual from his or her preconceptions. Yoga is an East Indian philosophical system of self-knowledge that is foundational in the East; Patanjali’s Classical Yoga is one of the *shad dharshan*, or six philosophical systems considered essential for intellectual mastery (Radakrishna, 1998). Yoga has many branches and addresses everything from physical wellness, intellectual acumen to spiritual harmony. It can include complex theories of human learning and psychology (Dalal, 2001b; Krishnamurti, 2003). What is common to the diverse systems of yoga is that they are all viewed as methods by which the individual is freed from their habitual ways of interpreting the world (Sri. Aurobindo, 1997; Dalal, 2001b; Satchidananda, 2003; Sivananda, 2001). The goal of seeing the world free from our preconceptions is achieved through the systematic and consistent practices of yoga in one or more of its forms: postures, breathing practices, meditation, yogic diet, ethical precepts, self-study,

as well as many other contemplative practices (Feurstein, 2003; Leggett, 1990; Muktibodhananda, 1993; Ravindra, 2006).

Like many individuals, my first experience of yoga was the physical postures, or *āsanas*. Initially I had great difficulty with the physical practices; not only was my body stiff, but the slow pace of the class made me painfully aware of the ongoing negative dialogue in my mind. I was grounded in what educator Parker Palmer calls “a way of knowing that treats the world as an object to be dissected and manipulated” (P. J. Palmer, 1993, p. 2). Not only did I habitually critique the information offered by the teacher, but I was entrenched in the habit of evaluating and judging my body’s performance – always demanding it do more. I began to understand that I viewed my body as distinctly “other.” It was a tool to be used and the less time I had to care for it the better. Resistance to seeing our body as essential to our experience is deeply rooted in issues of power. According to the French philosopher Michel Foucault, every culture strives to regulate and supervise the use(s) of bodies; this is one of the primary methods of asserting control over both the individual and society (Foucault, 1978). Reclaiming the body lies at the heart of the physical practices of yoga, for we often understand the world in the same way that we understand our bodies (S. Sarukkai, 2002). The layers of meaning the body held for me were unraveled in the quiet practice of yoga postures, breathing practices, systematic relaxation and meditation. As I began to feel more easeful within my body, I was distinctly more at ease with others in my community.

Many of the participants in this study are using yoga as a pedagogical tool to think through the body; yet for others yoga has very little, if anything, to do with the physical body. The diversity in how yoga is conceptualized and practiced is astounding.

One thing for certain is that as academics are beginning to integrate yoga into their lives, new forms of scholarship are emerging. Yoga has moved out of the physical education department and into the classroom as a topic of scholarly concern and as a pedagogical tool (Brockington et al., 2003; Cohen, 2006; Counihan, 2007; DeMichelis, 2005; Douglass, 2007a; Michelis et al., 2008; Moore, 1992; Strauss, 2005). The integration of the practice of yoga into accredited course design is also on the rise:

- Harvard University's Dr. Sat Bir Khalsa a neuroscientist and educator offers a 3 credit course entitled *Mind, Body and Medicine* for medical students, which include an optional, but weekly practice of yoga.
- At Lesley University Professor Amy Tate, and the author teach a 3 credit social science course titled *Yoga: theory, culture and practice* in which half of the class time is spent practicing yoga. Lesley also offers a 3 credit graduate course titled *Yoga and Therapeutic Touch*.
- At York University in Canada, Dr. Deborah Orr offers a 6 credit course called *Embodied Understanding* in which students study the philosophers Wittgenstein, Patanjali, and Nagarjuna and practice yoga for one hour of class time.
- At Alabama University Dr. Metka Zupancic, teaches a 3 credit course titled *Yoga: East and West* in which half the time is spent practicing yoga.

Simmons College offers yoga in the form of a continuing education course called "Integrating Yoga into Social Work Practice" (Sisk, 2007). Loyola Marymount University in Los Angeles, California has hosted international seminars on yoga traditions (Brockington, et al., 2003) and now offers certificate programs in Yoga Philosophy and Yoga Therapy. Hindu University in Orlando, Florida offers masters and doctoral degrees in yoga philosophy.

As a practitioner of yoga since 1995 I am well aware of the many benefits the practice has to offer: increased health, vitality and clearer thinking. These benefits are

considered ancillary in the traditional practice of yoga, which positions knowing one's self as the primary goal (Sarawati, 2005; Satchidananda, 2003; Sivananda, 1995). As a scholar, my understanding and engagement with yoga directly and inevitably influences the direction of my academic work (Douglass, 2007a, 2007b, 2009, 2010, 2011; Douglass & Tiwari, 2006; Tate & Douglass, 2010). In an effort to understand how my own experience of yoga fit in to a wider community of practice in academia, I interviewed individuals who integrate yoga into both their classrooms and their lives. This dissertation draws on eighteen 45- 90 minutes interviews conducted from 2006 to 2010 with individuals who are committed to understanding yoga in theory and practice. These individuals are not "tied to one theoretical structure or mode of behavior," but express incredibly diverse ways of understanding and embodying yoga (Clandinin & Connelly, 2000, p. 147). This dissertation does not have the space to bring many of the complexities of the interviewee's perspectives and histories to the foreground. I have chosen to focus on themes that were shared by all of the interview participants, which means the unfortunate exclusion of some extraordinarily rich data. It is my hope that the few themes that were shared between all of the interviewees are a starting point to understanding the role of yoga in the contemporary lives of educators.

The themes that emerged from this research reflect a wide array of opinions; perspectives that are unique to the individuals I interviewed. It is my hope that the reader does not search for one "right" way to view yoga as pedagogy, but instead allows the diversity of responses to co-exist. In *The Location of Culture*, Homi Bhabha asks,

How do strategies of representation or empowerment come to be formulated in the competing claims of communities where, despite shared histories of deprivation and discrimination, the exchange of values, meanings and priorities may not always be collaborative and dialogical,

but may be profoundly antagonistic, conflictual and even incommensurable? (2006, p.2).

Bhabha's question is an important one. Our understanding of education and of learning can be a process in which we search to understand conflict and allow these points of discussion to nourish each other.

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ABSTRACT

This study used eighteen interviews and a self-administered online questionnaire (n=117) to examine the use of yoga as pedagogy in undergraduate and graduate level classrooms in North America. The results of this study suggest that educators define yoga in three distinct ways: as a modern postural practice (eight interview participants), a philosophical orientation (seven interview participants) and a New Age orientation (three interview participants). The data from this research indicates that educators who view yoga as a modern postural practice and a philosophical orientation were highly committed to maintaining the following characteristics of higher education: secularism, the biomedical model, and the need for rational thinking. Educators using yoga as pedagogy were involved in a complex process that attempts to balance indigenous practices (yoga) with the tensions, needs and culture of higher education.

INTRODUCTION: THE SIGNIFICANCE AND CONTEXT FOR YOGA AS PEDAGOGY

There is nothing “merely academic” about how we think and what we think we know...In the case of the academy, we can know that knowledge that is claimed to be objective and inclusive yet reflects and perpetuates social discrimination and prejudices fails even on its own terms (Minnich, 2005, pp. 1, 80).

The philosophers and sages of India discussed yoga as a method by which the individual could attain the physical and mental clarity necessary to transcend his or her limited concepts of self. While the understanding of “yoga” may have been influenced by early Vedic thought and is referenced in the *Mahābhārata* and *Sāmkhya Kārikā*, it is most commonly associated with Patañjali’s *Yoga Sūtras*, considered a 2nd BCE text (Leggett, 1990). Patañjali’s classical yoga is one of the *śad dharshan*, or six philosophical systems considered essential for intellectual mastery in India (Radakrishna, 1998). It is a theistic system that emphasizes the power of the mind and relies “primarily on immediate perception as a means of knowledge” (Brockington, et al., 2003, p. 15). According to the philosopher Patañjali, the mind is the cause of internal conflict, suffering and distress. Patañjali offers a cognitive process¹ by which he believes clarity of thinking can be obtained. The steps he outlines to obtain this clarity are ethics, bodily postures, breathing practices, withdrawing the senses from the external environment and concentration techniques. Other forms of yoga (*bhakti*, *karma*, *jnana*, *hatha* -see Glossary, pp. 194-199) are non-dual, or situated in the belief that our embodied

¹ Classical yoga in itself is a diverse discipline that eight techniques to help the individual ground their thinking in the present moment: *yama* and *niyama* (ethical disciplines), *āsanas* (physical postures), *prānāyama* (breathing practices), *dharna* (concentration techniques), and *dhyana* (meditation).

experience is not separate from our spirituality (Feurstein, 2003). Within the non-dual perspective, yoga is a method by which individuals can experience the wholeness of their lives (Chidbhananda, 2005; Sankaracharya, Suresvaracharya, & Vidyananda, 1993). Yoga also has a long tradition in Buddhist, Sikh, and Jain religions; as well as being an important part of many individuals' secular lives (DeMichelis, 2005; Feurstein, 1997; Singleton, 2010).

Yoga, as a product of East Indian culture, is now viewed by academics as a transcultural production (Strauss, 2005). Anthropologist Joseph Alter suggests that yoga (both those forms based on Sanskrit texts and the scientifically oriented secular approaches) are a social product that reflects a blending of different historical and contemporary influences, while simultaneously shaping how individuals think about and experience themselves (2004). The transcultural perspective avoids the question of "who" is an authority on yoga and looks at the reality: yoga is shaped, for better and worse, by *all* those participating and enacting it. This rejection of authorities in yoga results in the meaning of yoga being, at times, heavily debated. Academics add their perspectives to that of yoga educators, those with political agendas, *gurus*, the writers of popular New Age texts and writers of "yogic memoirs" or "yogic pulp fiction."² Indeed, some individuals express irritation about what they feel are grossly inadequate representations of yoga that exist with equal authority alongside what are regarded as correct views (Ramaswamy, Nicholas, & Banerjee, 2007; Vitello, 2010). The cultural

² Contemporary examples of yogic memoir include Gilbert's *Eat, Pray, Love* and Debra Galant's *Fear and yoga in New Jersey*. An example of yogic pulp fiction is Anne Cushman's *Enlightenment for Idiots: A Novel*.

theorist, Homi Bhabha, considers contested meanings as “hybrid moments” that reflect a concern with the negotiation of new power relationships (Bhabha, 2006, p. 41).

Yoga, popularly defined by many educators as “postures” and “breathing practices,” has recently made its way into higher education as a pedagogical tool. Educators vary greatly in how they define yoga³. They may draw on one or many of the yoga traditions and practices to inform instruction in their classrooms. Yoga as pedagogy is informed by competing sources, reflecting that pedagogy is created by a confluence of personal, historical, political, popular and academic sources. Despite disagreements around the definition of yoga, it is clear that the yoga based practices of postures and breathing practices have made their way into the departments of philosophy, religion, political science, education, arts, humanities, and the social sciences as pedagogical tools. Yoga practices are also being used in the professional schools of law and medicine. Some educators are using yoga in their classrooms to reduce stress and enhance learning (Counihan, 2007; Schure, Christopher, & Christopher, 2008). Others are using yoga specifically to enhance student’s understanding of Western philosophical ideas (Helberg, Heyes, & Rohel, 2009). Still others, use the practices to illustrate the intersection of Eastern and Western epistemology (Zupancic, 2007).

Because higher education transmits and reflects culture (Bourdieu & Passeron, 2000; Shulman et al., 1988; Spindler, 1997), the presence of yoga in undergraduate and graduate level classes reflects subtle social changes in the pedagogical practices of some

³ The *Merriam Dictionary* states that when yoga is capitalized it refers to “a Hindu theistic philosophy teaching the suppression of all activity of body, mind, and will in order that the self may realize its distinction from them and attain liberation.” (<http://www.merriam-webster.com/dictionary/yoga> 2010, ¶1.) I chose to not capitalize yoga in this dissertation as my work is about the contested meaning of yoga, and how educators are reinterpreting “yoga” as pedagogy.

North Americans. The inclusion of yoga in the curriculum reflects a growing acceptance of ways of knowing that originate outside of Western epistemology. This acceptance has led educators to break down mythic barrier of “East” and “West,” that were once incredibly useful to understanding the dynamics between cultures (Said, 1994).

As what educators do in the classroom is a reflection of what practices and discourses are considered valuable and valid to a given society the study of pedagogy is almost always political (Fernandez, 2001; Freire, 2001; Leistyna, 1999; Spindler, 1997). Educators understand that “pedagogy involves the production and transmission of knowledge, the construction of subjectivity, and the learning of values and beliefs” (Giroux, 1997, p. xiii); educators recognize that when pedagogy changes, it is usually the result of social change, or a shift in the structures of meaning that individuals and institutions hold. The use of yoga as pedagogy reflects a change in North American culture worth investigating.

The phenomenon of yoga as pedagogy is filtered through my own point of view as a middle class, white, female that now uses yoga practices as pedagogical tools in two academic courses I teach on yoga at Lesley University (Cambridge, MA): “Yoga: Theory, Culture and Practice” and “Psychology of Yoga: East Indian Understanding of Mind, Self and Society.” My initial interest in yoga’s role in higher education surfaced in graduate school, where I took a psychology course in which the professor used yoga in most classes. I was surprised and somewhat disgruntled by the inclusion of yoga in the curriculum. It seemed out of place and, well, *ridiculous* in a university setting. I was angry to have paid tuition in search of academic knowledge, only to be practicing yoga during class time. I was adamant: yoga was *not* a pedagogical tool for the higher

education setting. I was surprised to learn that a growing number of professors were integrating yoga in secular settings such as Harvard University, or in Catholic educational settings, such as Loyola Marymount University. The courses I found were quite distinct from “mindfulness” as it is presented by Jon Kabat-Zinn at the Center for Mindfulness in Medicine at the University of Massachusetts. While Kabat-Zinn’s programs have secular and Buddhist influences, the courses I found were specifically centered in yogic traditions. This led to my interest in the meaning of yoga to the lives of educators, and in understanding how our personal interests inform and change our pedagogy and research agendas. I was intrigued by yoga practices being used separately from its philosophy and methodology. I began to question why I was resistant to including yoga in higher education, and what was I teaching by restricting the inclusion of yoga to courses on and about yoga.

Essential to my research was what the philosopher Husserl called “epoche” or the suspension of my presuppositions about the meaning yoga holds for educators (Husserl et al., 1967). Having considerable experience with yoga “outside the classroom,” I clarified my skepticism regarding yoga as pedagogy, and put these “beliefs” aside in an effort to understand the reality of how educators are thinking about and using yoga in their classrooms. Mixed methods research requires that we step out of our role as an authority and listen with curiosity. In the construction of knowledge there is always interplay between self and other; this interplay was sometimes unsettling as my notions of the “place” of yoga and the “purpose” of higher education were challenged and refashioned.

The research on yoga as pedagogy falls into three general categories: biomedical research, action research and yoga studies. Biomedical research seeks to understand the effects of yoga on memory, cognition, stress reduction and other factors that affect learning ("Breath control helps quell errant stress response," 2006; Flegal, Kishiyama, Zajdel, Haas, & Oken, 2007; Hopkins & Hopkins, 1979; Jedrczak, Toomey, & Clements, 1986; Kimbrough, Rancich, & Balkin, 2007; Malathi & Damodaran, 1999; Naveen & Nagendra, 1997; Oken et al., 2006; Ospina et al., 2007; Peck, Kehle, Bray, & Theodore, 2005; Rangan, Nagendra, & Bhat, 2008; Shannahoff-Khalsa, 1999; Subramanya & Telles, 2009). The second category is action-research in which educators view yoga as part of the movement towards "contemplative learning." In this setting, the researchers are often educators themselves. They usually see yoga as one technique among many that is instrumental in returning the "spirit" to higher education – something they see as vital for learning to take place (Duvall et al., 2007; Hill, Herndon, & Karpinska, 2006; J. P. Miller & Nozawa, 2005; Rockefeller, 2006; Sarath, 2006; Tubbs, 2008; Zajonc, 2006). The third category is the relatively new interdisciplinary field of yoga studies. Yoga studies primarily consists of research on contemporary practices of yoga by anthropologists and religious scholars (J. Alter, 2004; Brockington et al., 2003; DeMichelis, 2005; Hauschild, 2007; Lea, 2009; Michelis et al., 2008; Morley, 2001, 2008; Persson, 2007; Singelton, 2010; Smith, 2007; Strauss, 2005). In general, these researchers are viewing yoga through the lens of Western epistemology, with an emphasis on philosophers such as Merleau-Ponty, Foucault, and Mauss who have

cultivated the idea of the body as a source of power and as the primary tool by which we make sense of the world.⁴

These three bodies of existing literature do not adequately addresses 1) the contested meanings of yoga⁵ 2) the inroads yoga has made as a pedagogical tool within North American higher education or 3) the characteristics of individuals who have integrated yoga into their classrooms. This deficit is a significant issue, as higher education maintains the power to “impose meanings and to impose them as legitimate by concealing the power relations which are the basis of its force” (Bourdieu & Passeron, 2000, p. xv). The use of yoga in the classroom raises questions about power relationships and identity formation for educators; it explores the question of what happens when professors choose to identify and teach practices grounded in Eastern epistemological traditions. This mixed methods study describes how this change is happening and explores the meaning that educators are making of this change.

A mixed method approach allows for the phenomenon of yoga as pedagogy to be described within the context of individual lives. Heidegger put forth the concept of *dasein*, or “being there” as an essential component of observing, analyzing and making sense of the human experience (Heidegger, 1962); that is, we cannot make sense of the world through speculation, discussion and analysis alone - humans require immediacy of perception. To answer the question of how educators in North America who use yoga practices in their undergraduate and graduate level classrooms perceive and describe yoga as pedagogy, I relied heavily on qualitative methods because they are best

⁴ I have not seen any interpretations using Eastern philosophical traditions.

⁵ While the religious scholar Elizabeth DeMichelis outlines a clear and very useful definition of modern postural yoga (DeMichelis, 2005), it (of necessity) leaves out the multiple meanings that are made of yoga.

positioned to answer the question of yoga's meaning for educators integrating its practices into higher education (Creswell, 1998). The quantitative data helped me to better understand the complexities of the phenomena of yoga's use as pedagogy and to provide a broader context by surveying educators who use yoga in their classrooms.

This study is an in-depth portrait of one group of innovators in higher education: individuals experimenting with cultural pluralism and pedagogical change through yoga. While the cultural production of yoga as pedagogy is a reflection of social change, it reflects change within the narrow band of higher education. Researching this thin band of society is important as it adds to the existing research that attempts to understand the process by which new techniques become accepted pedagogy (Bourdieu & Passeron, 2000). This research is also important because higher education is a primary arena in which citizens become active agents for social change and justice. How yoga contributes to the beliefs, values and techniques used by educators in their classrooms informs a new generation of citizens. Educators' "knowledge and actions presuppose specific visions of public life, community and moral accountability" (Giroux, 1997, p. 263); therefore, making pedagogical changes explicit contributes to our society's understanding of the important role that educators and yoga play in North American society.

This study will also explore the contested descriptions of yoga within higher education. If the cultural theorist Homi Bhabha is correct, the contested meanings of yoga may reflect a re-negotiation of "pedagogy" in higher education – illuminating both *what* pedagogy is and the shifting *role* of pedagogy in North American educational institutes. Understanding descriptions of yoga's use as pedagogy is important because it explores

how contested meanings are handled or modeled by different types of educators within North America.

CHAPTER 1

LITERATURE REVIEW: A HISTORY OF YOGA IN HIGHER EDUCATION ⁶

Difference must not only be tolerated, but seen as a fund of necessary polarities between which our creativity can spark like a dialectic. Only then does the necessity for interdependency become unthreatening. Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways of being in the world generate, as well as the courage and sustenance to act where there are no charters
Audre Lourde (1984, p. 111).

To appreciate how contemporary educators are thinking about yoga and its role in the classroom, the long history of how yoga has been conceptualized by academics in North America needs to be understood. The literature produced by academics on and about yoga is a reflection of that particular author's beliefs, interests and biases. For example, while the author may intend to illuminate the East Indian perspective on yoga, more frequently the text reveals the authors preoccupations, concerns and culture.

The literature from the 1900s to the present reveals a long standing tension between the way North American and East Asian scholars conceptualize the tradition of yoga. North American scholars have, and continue, to portray the yoga traditions as “suffer[ing] under the burden of nationalism and the culture of colonialism in one form or other” (Alter, 2004, p.103). East Indian scholars portray the North American as unable to truly comprehend what East Indian society and philosophy is all about. The scholar, Chakrabarty states,

⁶ Part of this article was previously published in the authors first year of the doctoral program as Douglass, L. (2007). How did we get here? A history of Yoga in America, 1800-1970. *International Journal of Yoga Therapy*, 17, 35-42.

The everyday paradox of third-world social science is that *we* find these theories, in spite of their inherent ignorance of ‘us,’ eminently useful in understanding other societies. What allowed the modern European sage to develop such clairvoyance with regard to societies of which they were empirically ignorant? (Chakrabhaty in Roy, 1998, p. 3).

Both perspectives are a reflection of tensions that emerged around issues of identity, religious fidelity, social class, and authenticity when the two cultures came together. This was, in part, through the availability of yogic texts, first available to New England scholars in the 1800’s.

Higher education is a reflection of the surrounding culture (Spindler, 1997), which is in part influenced by concepts of colonialism and post-colonialism. Ashis Nandy was one of the first intellectuals to associate colonialism, not with sovereignty over another nation, but with a state of mind (Nandy, 2004). The extent to which educators in North America reflect and replicate colonialist culture vary, but these broad categories have been identified by recent scholars as salient: feelings of superiority, feeling powerless to change the system, lack of trust, fear of loss of control, the need for stability and dualistic thinking (Breault, 2003). As these qualities make their way into higher education, they are periodically challenged by educators. As we will see in this literature review, many of the individuals researching yoga unconsciously position it and themselves within the constraints of colonialist and post colonialist culture.

Inclusion and Exclusion Criteria. Yoga, being a lived practice, is continually influenced by popular discourse on the subject. Yoga in higher education shines light on how professors respond and adapt to this discourse. Popular perceptions of yoga are included in this literature review when they help to illuminate the way educators have

historically struggled with North America's cultural and religious plurality. I have included work by practitioners of yoga only if these perspectives have made their way into academic journals as a subject of concern. My goal is to demonstrate how educators and scholars in the academy have historically struggled with the multiple ways in which yoga is presented: from an indigenous ways of knowing to a secular practice for fitness. The choices educators make about how to frame yoga reflects an ongoing struggle to understand and situate multiple discourses within higher education.

The choice to take a close look at the texts that circulated in academic communities of higher education means the unfortunate exclusion of many excellent East Asian authors. There is an abundance of East Indian scholarship that has yet to be adequately noted for its important contributions. In 2004 anthropologist Murphy Halliburton argued that while East Indian thinkers are not necessarily any more unproblematic (due to their frequent situation within a privileged class), the increased use of such sources might open doors to new questions, and new ways of viewing our own knowledge construction (2004). I have included East Indian authors whenever their perspectives have been included in North American academic texts and journals. I am aware that this means some of the brightest and most knowledgeable individuals will not be presented within this literature review.

Yoga in the 1800s: With familiarity comes controversy

One of the first significant English translations of a Hindu text in which yoga was discussed is Charles Wilkins' *Bhagvat-Geeta* (Wilkins, 1785). Independent scholars in London, such as William Jones and Henry Colebrook, enthusiastically greeted Wilkin's

translation of the *Bhagavad Gita*. Lectures on India, Hinduism and yoga were for limited audiences only with attendance requiring a formal invitation and black tie dress. The embrace of yoga by the elite of Europe initiated the process of viewing yoga as something “worth knowing” in educated North American circles ("Address to the Royal Geographical Society of London," 1838; Bloomfield, 1899; F. Hall & Jones, 1872; Powell, 1946).

Wilkins’s *Bhagvat-Geeta* arrived on American shores sixty years after its initial publication in England. New England poet and essayist, Ralph Waldo Emerson sorely lamented its late arrival (Goodman, 1990; Riepe, 1967). Emerson found the *ideas* of yoga a potent antidote to the materialism of his times. He organized The New English Transcendentalists to further explore the ideas of Indian philosophy that he and his colleagues found so inspiring. Like other intellectuals, Emerson struggled with what he perceived to be a contradiction between India’s poverty and intellectual acumen. In an early poem he wrote of India: “ ‘glum abyss of misery’ where ‘men bowed...down to slavery and chains’” (Emerson in Goodman, 1990, p. 627). He contrasted this sorrowful view of India with that of ancient India; of which he wrote, “young muse caroled in thy sunny clime...fair science pondered in thy mountain brow and sages mused where havoc dwells now” (Emerson in Goodman, 1990, p. 627).

Scholars who could afford to travel to India, study Sanskrit and esoteric systems of philosophy, viewed knowledge of (and over) the East as part of their intellectual identity; yet the practice of yoga was met with skepticism and even aversion. Emerson embraced yoga philosophically, but it was his noteworthy student, Henry David Thoreau, who first moved from “knowing about” yoga to its “practice.” He states in a letter to a

friend, “Depend upon it that rude and careless as I am, I would fain practice the yoga faithfully...to some extent, and at rare intervals, even I am a yogin” (Thoreau in Hodder, 1993, p. 412). Thoreau’s embrace of yoga was a challenge to a relatively new and predominately Christian nation. Scholars in the United States were “tolerant” of and interested in Asian religions, but the practice of contemplative techniques smacked of infidelity to Christianity and contradicted the notion of one path to God (W. B. Stein, 1970). Thoreau’s eager proclamation that the yogic system of understanding the mind was equal to and (at times) superior to Western models was met with disgruntlement by academics, who disparaged Thoreau for his “...wild juxtaposition on incongruous cultural forms as much an assault on aesthetic judgment as on religious fidelity” (Hodder, 1993, p. 404). Thoreau’s practice of yoga and refusal to position Christianity as the superior way of knowing led to unsettling questions: Does the study and practice of yoga lead individuals away from Christianity? Can one respect religious pluralism while maintaining their Christian faith?

The tension scholars felt between Christianity and yoga was given profound expression in the works of German-born scholar Max Muller. Muller, dubbed the “founder of the science of religion,” played a pivotal role in shaping higher education in North America from the 1800-1900s (Girardot, 2002). Muller’s interpretations of the sacred *Vedas* alternated between awe and revulsion (Tull, 1991). It is difficult to interpret his comments regarding the *Rig Veda*, “hidden in this rubbish are precious stones” (Muller in Tull, 1991, p. 29). He may have been writing to appease a Christian audience who had difficulty embracing religious pluralism, or he may have meant the text was useless despite a few well-chosen phrases. Muller’s negative depiction of the *Vedas* was

so disturbing to Hindus in India that his *Hibbert Lectures* was boycotted; rumors circulated that it had been printed with the blood of sacred cows (Lang, 1879). The controversy surrounding Muller's comments on Hinduism reflect the ambiguity and uncertainty faced by scholars and the general public as they attempt to understand another way of knowing.

In the 1800s, academics viewed yoga within the context of Hinduism (in contrast to today's academics who largely view yoga as a transcultural production). One scholar stated, "Yoga makes the soul to know that from eternity unto eternity it is God, that, as Sankara states it, 'it has become God by being God'" (Flagg, 1898, p. 15). Viewing yoga through a religious lens, created a visible anxiety regarding religious fidelity. It was not only fidelity to Christianity that mattered to these early scholars, but the link of Christianity with "modern society." What concerned scholars was India's poverty and apparent carelessness towards the poor, ill and disadvantaged individuals within its society; an attitude they viewed as anathema to modern, Christian views that sought to uplift the poor (S. Johnson, 1873).

In 1898 William Flagg published *Yoga for Transformation*, which indirectly attests to the power and ambiguity of the intimate interchange between religions. The text offers a chapter on: Egyptian Yoga, Mohammedan Yoga, Christian Yoga, The Roman Stoics as Yogis, Hindu Yoga, and Chinese Yoga (Flagg, 1898). Flagg attempts to ameliorate the fears of infidelity to Christianity by promoting the idea that one can be of any faith and practice yoga. His emphasis on yoga as a discipline to free humanity from its mental constraints and as an avenue towards greater physical health assuaged the

reader's reservations by extolling that there are many different methods to achieve spiritual unity, all of which can be enhanced through the physical practices of yoga.

Popularizing and secularizing yoga: The discourse of Vivekananda. By the late 1800s attempts to reduce the tension between Hinduism and Christianity became a critical aspect of yoga practitioner Swami Vivekananda's life work. As one of the chief disciples of the yoga master Ramakrishna, Vivekananda was pivotal to sharing the wisdom of yoga in a contemporary context with an international audience (Aravamudan, 2001; Vivekananda, 1955). He was as well educated in Western philosophies as in the meditation traditions of his native India; he spoke English as fluently as Bengali. His bi-cultural proclivities contributed to making him one of the most influential speakers on yoga and Vedanta.

Vivekananda came to the United States in the hopes of raising money for programs in India; he arrived in 1893 to attend the World Parliament of Religions in Chicago (DeMichelis, 2005). With little money and without so much an invitation to speak at the conference, it seemed doubtful that he would fulfill his proposed tasks. Yet, his handsome physique, charisma, charm, excellent English and mastery of the subject of yoga were exactly what North American intellectuals outside of academia were looking for. He played on the American fascination with the exotic, wearing silk turbans which were not a part of his regular dress, to his lectures (DeMichelis, 2005; Strauss, 2005).

Vivekananda's positive reception in North America also rested on his unique ability to understand and diffuse the tension regarding yoga's association with infidelity to Christianity. In his speech at the World Parliament of Religions he stated:

I am proud to belong to a religion which has taught the world both tolerance and universal acceptance. We believe not only in universal

toleration, but we accept all religions as true. I am proud to belong to a nation which has sheltered the persecuted and the refugees of all religions and all nations of the earth... I will quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different paths which men take through different tendencies, various though they appear, crooked or straight, all lead to Thee (Vivekananda, September 11th 1893, paragraph 2).

Vivekananda's words diffused the negative image many North Americans had of Hinduism. He spoke of yoga as something accessible to all, and of central value to anyone concerned with health and freedom (Strauss, 2005). Understanding yoga as a "system of health" and Hinduism as "accepting of all world religions," while limited in perspective, served to diffuse tension around religious fidelity and made yoga a subject accessible to many Americans. In his later works Vivekananda would build on these ideas, and frame yoga as a system that could lead anyone to greater physical health and mental acumen (Vivekananda, 1955, 1956, 2009), liberating the practice of yoga from the popular conception that it was a practice primarily for Hindu men.

Vivekananda's extreme popularity in esoteric circles (DeMichelis, 2005) did not extend to academic communities, where he was strongly criticized for his re-interpretation of yoga. He was scorned for blending everything from Nyāya, Mīmāṃsā, Christianity, and Lewis Carroll's *Alice in Wonderland* within a single lecture (Hatcher, 1999; Rambachan, 1994; Sil, 1993). One review in the *American Journal of Theology* said of Vivekanda,

The swami's yoga is neither Hinduism nor Christianity, but a mixture of both. And as the Swami's Yoga, so is the Swami himself. Neither of them is the genuine article...[his] is not the genuine Yogi dress; and the life he is living is not yogi life (Macdonald, 1898, p. 402).

Later in the same article Vivekananda is reviled for the ultimate academic mistake: taking “no trouble to define his terms” (Macdonald, 1898, p. 403). Academics in the 1800s struggled to define a yoga that was stable. This need for stability is always challenged by the incredible flux and dynamic change of the living tradition of yoga.

Vivekananda viewed blending of multiple religious traditions and sources of knowledge as a method for seeing the present moment as it is; free of our societal conditioning. Yoga practitioners were not interested in codifying the historical texts and periods of yogic knowledge. Yoga’s “purity” was not a concern of yogis, but for academics. While academics criticized practicing yogis for inconsistencies and odd juxtapositions, practicing yogis accused academics of being dry, abstract, and expounding ideas that were not applicable to daily life. Vivekananda, while highly educated, was not an academic. He stated, “No theories ever made men [sic] higher. No amount of books can help us to become purer. The only power is in realization, and that lies in ourselves and comes from thinking” (Vivekananda, 1955, p. 262).

Yoga in America from 1900-1940: Magical or practical

From the 1900s to the 1940s yoga continues to be a study engaged in primarily by the elite; the literature displaying a narrative that is at once hopeful to embrace new religions, but fearful of what such an embrace might mean. The predominant perspective of academics on yoga in the early 1900s was influenced by the predominate view that Hinduism was a primitive, polytheistic religion – of which yoga was considered a part. In 1914 James Woods, a prominent professor of philosophy at Harvard University published

the first edition of *The Yoga-System of Patañjali: Or the Ancient Hindu Doctrine of Concentration of Mind*. Woods held great reservations about translating a text never previously interpreted in Europe or America. He stated in his introduction that he was inspired to do so for the text forms a bridge to “the fully developed Indian Buddhism” (Woods, 1927, p. ix). Buddhism was viewed as a superior philosophical system in part because of its atheistic stance. In 1844, the scholar Salisbury states, “It would seem as if, when the parent stock [Hinduism] was on the point of falling to decay, its forces had all been gathered anew, for the struggles to perpetuate itself [in the new form of Buddhism] (Salisbury, 1844, p. 82).⁷

Academics were interested in the magical components to the discipline of yoga, and focused on texts that discussed supernatural powers, such as reading the thoughts of others and levitation (W. E. Clark, 1919; Haydon, 1928; Hopkins, 1901; Lanman, 1917). Indeed in the 1901 article *Yoga Techniques in the Great Epic* the author succinctly states, “The exercise of Yoga imparts magical powers” (E. W. Hopkins, 1901, p. 336). The doubts that such early scholars raised on yoga’s possibility for offering any insight into the human condition played a significant role in yoga’s marginalization within the academia.

⁷ The negative view of Hinduism was not without its consequences for the educated elite of India. For many Hindus the *Bhagavad-Gita* became essential in symbolizing a religion that was both intellectually compelling to a “modern” mind, and spiritually moving to the educated and elite. Within the *Bhagavad-Gita*, yoga is depicted as a practical discipline for obtaining knowledge, self-realization, working with desire, and as a keystone to understanding the nature of work and duty (Besant, 1906; Chatterji, 1960; Duneja, 1998; Ravindra, 1998). The movement towards a form of yoga and Hinduism that is practical and rational would later be dubbed “apologetic” by scholars (Bharati, 1970); a dismissive term that skirts the complexities inherent in cultural pluralism.

Alongside the literature that grappled with yoga's "magical side" was a body of literature that focused on how yoga cultivates mental concentration and equanimity (Basu, 1915; Coster, 1934; Lanman, 1918; Leuba, 1919; Wood, 1948; Woods, 1927). An example of this is the 1934 text by Coster, *Yoga and Western Psychology*, in which yoga is defined as "a process akin to analytical therapy" (p. 155). Other depictions describe yoga as illogical, with little more than a "naïve" understanding of psychology (Leuba, 1919) and practically no knowledge of the emotions (Edgerton, 1944).

While yoga's merit was still being deliberated by academics, yoga's popularity was solidified through groups like the Theosophists (founded by Madame Blavatsky) and the School of Wisdom at Darmstadt (founded by Count Herman Keyserling), who were embracing East Asian religions and philosophies with fervor (Besant, 1906; Houlst, 1910; Jung, 1996). The unbridled enthusiasm these groups and individuals had for yoga is captured in Ernest E. Woods 1948 book *Practical Yoga: Ancient and Modern*; he states,

...I am now promoting the subject of Yoga here [in North America], knowing that it is as well adapted to modern life as to the simpler life of ancient India, and believing that it can make the individual stronger and freer and help to promote social harmony and material progress (Wood, 1948, p. 23).

The popular literature on yoga in the 1930s and 40s extolled the virtues of the physical practices of yoga, in addition to maintaining interest in the underlining philosophical system of Sāmkhya-Yoga (Bragdon, 1959; Coster, 1934) This attention to the philosophical and methodological details of yoga in the popular literature would lose momentum in the 1960's, and all but cease by the year 2000.

Despite texts and teachers available to be studied within America, yoga is still envisioned in the 1900's as a mystical and strange practice, which mandates the study of

Sanskrit and a visit to India's shores to study with her masters. Texts and articles written during this period emphasize their authority by drawing on the significance of the authors' regular visits to India. Articles assiduously track their adventures, detailing their travails and triumphs in pursuit of the mystical. Ideally such scholars located and were accepted by an "authentic" Indian teacher; in marked contrast to the West were student's desired acceptance by an influential University. Complaints regarding the difficulty of finding a suitable yoga teacher were as plentiful then as they are now. Rājendra-lāla Mitra stated in 1918, "I had hopes of reading the work [the recent translation of *Patanjali's Yoga Sūtras*] with the assistance of a professional yogi; but I have been disappointed. I could find no Pandit in Bengal who had made Yoga the special subject of his study..." (Lanman, 1918, p. 360).

Carl Jung, psychology and yoga. No literature review of the 1900s-40s would be complete without a brief exploration of the impact of Carl Jung's work on the popularization of yoga as a subject within academic circles. In 1930 at the University of Tübingen, Jung attended a lecture by J.W. Hauer entitled "Yoga in the Light of Psychotherapy" (Pietikainen, 2000). Jung had a "deep affinity" for yoga (Pietikainen, 2000, p. 525) and by 1931 Hauer and Jung co-sponsored a seminar on Kundalini Yoga that was extremely popular. In 1932 this lecture series was edited into the book *The Psychology of Kundalini Yoga*, bringing the subject of yoga to the forefront of academic thought (Jung, 1996). Yoga gave Jung a language that helped him to dispel his long held self-doubts, to re-think his ideas, and to propose a well thought out alternative to Freud's negative view on religion and spirituality. Jung is one of the avenues by which

psychology students find out about the intimate interchange between psychology and yoga (H. Coward, 1979; H. G. Coward, 1983; J. Hopkins, 1985; Jung, 1996; Moacanin, 1986; Pietikainen, 2000; M. Stein, 2001).

Jung's personal practice of yoga is a subject of debate in the academic literature.

In the 1996 version of *The Psychology of Kundalini Yoga* he states,

I was frequently so wrought up that I had to eliminate the emotions through yoga practices. But since it was my purpose to learn what was going on within myself, I would do them only until I had calmed myself and could take up again the work with the unconscious (Jung, 1996, p. xxv).

Despite Jung's forays into the practice of yoga, he strongly believed that it should be removed from its background of Hinduism, and refashioned on a Christian foundation if it was to be used by Westerners. He stated,

The Indian concepts are alien to us Westerners; most people are incapable...of acquiring an inner relation to them. Moreover, physiologically we are all Christians, whether our consciousness recognizes this or not. Thus every doctrine which continues in the Christian spirit has a better chance of taking hold of our innermost being than the profoundest doctrine of foreign origin (Jung, 1996, p. xxxi).

Jung's perspective raises questions about how people think of the relationship between their religious identity and their bodies. It also raises questions about cultural fidelity and the "fear" that is propagated about adopting cultural practices that originate outside the culture one is born into.

Yoga in the 1950s: Transcultural dialogue and debate

For Western scholars in the 1950s the importance of fidelity to Christianity shifts. "Faith" in Christianity is not enough, nor considered particularly valuable. What is

significant to Western scholars is the *values* they perceive as having emerged from Western theology: the importance of the individual (Brightman, 1952), the primacy of reason over religion (Mus, 1959), Western interest in improving the world, over seeing it as a place of suffering (Goodwin, 1955), and the emphasis on thinking about ideas, as opposed to practicing them (Raju, 1952). These values, essential components of secular society in North America, are directly challenged by consideration of yoga – resulting in scholars reconsidering and upholding those values which they felt to be most significant.

The study of yoga was expedited in the 1950s by English translations of Sanskrit texts. In the 50s scholars were still expected to study Sanskrit, but the layperson was encouraged to embrace the “wisdom of the East” that was available in English translations (White, 1956). Scholars such as David White encouraged the layperson to engage in personal exploration to fully grasp what was being conveyed in the texts.

White stated,

If one begins by reading the most careful and scholarly translations, he is likely to meet with a dull awkwardness well calculated to convince him that the ‘Wisdom of the Orient’ is much exaggerated (White, 1956, p. 247).

The 1950s was a period of dynamic conversation in which both cultures mutually benefited from challenging intellectual debates. Eastern writers began offering critiques of Western interpretations of yoga in academic journals (Akhilananda, 1959; Chaudhuri, 1955; Nikam, 1955). For example, Swami Akhilananda offered a thoughtful review of a collection of essays and lectures by Carl Jung in which he states, “We are very grateful to him [Jung] that he tried to understand the Great Oriental religions even though he was brought up in the Christian tradition” (Akhilananda, 1959, p. 177). Akhilananda goes on to critique what he perceives as Jung’s over reliance on concepts such as “heredity” and

“social influence” as explanatory factors in the human condition; urging him to reconsider concepts articulated by the philosophers of India, including the concept of reincarnation. Akhilananda also critiques Jung’s use of the word “yoga.” He stated that Jung’s use of the word yoga only referred to “hatha yoga” or the physical practices of yoga, which are only preliminary practices to keep the physical body fit for the higher practices of *raja yoga*, *jnana yoga*, *bhakti yoga* and *karma yoga* (Akhilananda, 1959). East Asian authors asked for a careful consideration of all aspects of their philosophical and ontological traditions; taking pieces from the traditions (such as hatha yoga) and calling it the whole (yoga), was seen as dismissing the complexities inherent in the disciplines of yoga. As we will see, the difficulty of defining yoga continues within higher education in the twenty-first century.

East Indian practitioners of yoga also began writing books in English; texts on yoga began to circulate from Paramahansa, Yogananda, Krishnamurti, Swami Sivananda, and Sri Aurobindo (Sri Aurobindo, 1955, 1958; Krishnamurti, 1956; Sivananda, 1946; Yogananda, 1998). These successful East Indian teachers of yoga were distinctly bi-cultural and spoke directly to the concerns of contemporary Euro-Americans and East Indians who desired a yoga practice that was practical and concerned with society’s betterment. While later scholars would scorn Euro-American’s view of India as a land of mysticism (V. Srinivasan, 2003), in many ways yoga practitioners encouraged this view. For example, Swami Sivananda stated, “Great souls are born in all parts of the world, but the number of great souls is greater in India than in any part of the world” (Sivananda, 1995, p. 30, originally published 1958). Paramahansa Yogananda’s *Autobiography of a Yogi* also contributed to the popular view that India was a land of mysticism and saints

(Yogananda, 1998, originally published in 1946), instead of a land struggling with issues familiar to most countries: class, political unrest, and poverty.

Alongside practitioners who viewed yoga as mystical, were those who saw its study as a practical endeavor (Sri Aurobindo, 1955; Spring & Goss, 1959). “How to” books emerged, including, *The Study and Practice of Yoga: A practical, illustrated manual of home exercise for men and women* (Day, 1953) and *Yoga for Today* (Spring & Goss, 1959). These popular books encouraged the average North American to engage in yoga for greater health, and an “imperturbability and equanimity [that] have always been essential for the survival of the physician [but] are of no less importance for the layman” (Spring & Goss, 1959, p. xi). The emphasis of yoga for the “layman” reflects attempts by the upper classes to share knowledge (and possibly profit from) the growing middle class in North America. These individuals directly spoke to class concerns, unabashedly stating that previously such “intellectual ideas” were beyond the capacity for “the masses” to understand (Brunton, 1954).

Mircea Eliade’s *Yoga: Immortality and Freedom* (Eliade, 1958) was also published in the 1950’s, and was one of the first academic books on yoga to be embraced by the public. This book continues to be widely used (currently in its 9th printing), in part, because it avoids the mistake of lumping all yogic practices together (Nagatomi, 1959). Eliade’s study of Sanskrit with the East Indian scholar Surendranath Dasgupta at the Sanskrit college of Calcutta (now Kolkatta), assisted him to make the refined distinctions necessary to fully understand the varied ways in which the word “yoga” is used by different scholars, philosophies, sects, and cults of India. One example of

Eliade's attention to the categorization of yoga is his clear recognition of the difference between popular forms of yoga and classical systems of yoga. He stated:

As we shall soon see, there is a "classic" Yoga, a "system of philosophy" expounded by Patanjali in his celebrated yoga-sutras; and it is from this "system" that we must set out in order to understand the position of Yoga in the history of Indian thought. But side by side with this "classic" Yoga, there are countless forms of "popular," non-systematic yogas... (Eliade, 1958, p. 4).

Despite Eliade's popularity with those interested in yoga studies, his work was not always embraced within academia. One scholar explains,

many, if not most, specialists in anthropology, sociology, and even history of religions have either ignored or quickly dismissed the works of Mircea Eliade [primarily because] ... his theology, while it may do justice to much of archaic religion, is inadequate for understanding Christianity and other historical religions (Allen, 1988, p. 545 & 548).

The religious scholar Allen points out that Eliade was critical of and uninterested in the positivist, historically oriented, materialistic, and reductionist views hailed as bringing in new forms of knowledge. Eliade's approach to writing about and researching religion was to value the "cosmic dimension" of religion (Allen, 1988). Eliade's critics saw this approach as perhaps applicable to "archaic" religions, but not to the understanding of Christianity, viewed as a more contemporary, and "superior" expression of religion.

Eliade reflected the typical religious scholar's concerns with studying, not practicing or embracing the perspectives of yoga. In the preface to *Yoga: Immortality and Freedom* he makes a distinction between yoga's "study" and "its practice." He clarifies,

Let us not be misunderstood. We have no intention of inviting Western scholars to practice Yoga (which, by the way, is not so easy as some amateurs are wont to suggest) or of proposing that the various Western disciplines practice yogic methods or adopt yogic ideology. Another point of view seems to us far more fertile – to study, as attentively as possible,

the results obtained by such methods of exploring the psyche (Eliade, 1958, p. xvii).

As we can clearly see in this literature review, concerns regarding cultural and religious fidelity are periodically raised when individuals of Euro-American origin begin to accept East Indian perspectives. (It seems to be less disconcerting to Euro-Americans when East Indians take on a reductionist, positivist view).

It should be pointed out that while academics were debating the fine points of yoga and how it does and does not fit into “Western” society, the public’s embrace of yoga was flourishing. In part, this was because of Gandhi’s highly publicized Satyagraha Movement, that resulted in the political freedom of India (Gandhi, 2001). The apparent anomaly of achieving independence through non-violence action made Gandhi somewhat of a celebrity. Gandhi’s ideas regarding *satyagraha* were heavily influenced by yoga as it is outlined in the *BhagavadGita*. The secret to his political effectiveness and influences was much debated in academic literature (Lavrín, 1960; Naess, 1958; Rivett, 1959). It was even radically assumed that his effectiveness was not because of political suaveness, but from a dedicated practice of yoga. One author states, “The secret of his popular following lies in his achievement or personal stature through the classical yoga of renunciation, rather than in his program, his speeches or his political activity” (Pitt, 1947, p. 71).

Yoga in the 1960s and 70s

During the 1960s and 70s, students no longer needed to travel to India to study yoga. Teachers from India, like Swami Satchidananda, the Maharishi, Yogi Bhañan and

Bhagawan Shree Rajneesh immigrated to North America and quickly became the darlings of pop culture, influencing musicians from Carol King to the Beatles. The interest expressed in yoga and consciousness studies by pop culture's top icons propelled the practice of yoga into the main stream. Yoga, with its emphasis on natural health and achieving higher states of consciousness, was embraced by many involved in the youth culture of the 60s. By 1970, however, Richard Hittleman produced the first television show on yoga called *Yoga for Health* (Hittleman, 1983) that captured the public imagination about the potential of yoga to be integrated into secular life.

The movement of yoga and Eastern consciousness studies from academia to the youth culture, is perhaps best told in the story of two infamous Harvard psychologists: Dr. Richard Alpert and Dr. Timothy Leary. Leary's interest in altered states of consciousness led him to be associated with the Good Friday study by psychologist Walter Pahnke, in which ten of twenty theological students received the psychedelic psilocybin in an attempt to induce a mystical experience, resulting in nine of ten individuals having an induced religious experience (Dass, 1974). The ethical nature of these studies was questioned; as was Alpert and Leary's personal association with the burgeoning drug culture that began to swirl around Harvard. Their dismissal was inevitable (Cloud, 2007).

In 1967 Alpert left America to study Buddhist meditation in India. At the time he was not interested in yoga practices that were influenced by Hinduism. In India, Alpert met his *guru*, Neem Karoli Baba. He felt so transformed by his contact with another way of knowing (which included chanting, meditation, *bhakti* yoga and *hatha* yoga) that he returned to America as the practicing yogi, Ram Dass. Dass helped revolutionize and

publicize new ideas on consciousness with his illustrated text *Be Here Now* (Dass, 1971) and the *Only Dance There Is* (Dass, 1974). Students traveled long distances to hear him talk about yoga, while academics shrank at the thought of American students and professors leaving rationality behind (Dass, 1974).

The tenuous link between drugs and yoga was investigated by a few researchers who were interested in the lifestyle patterns of America's youth culture. One researcher stated, "Most [LSD cults]...share an interest in various forms of Eastern mysticism especially Yoga and Zen Buddhism, and interpret the LSD experience as a confirmation of Eastern metaphysics" (Bauman & McCabe, 1970, p. 319). In another article on deviant behavior, researchers Clark and Tifft list yoga, alongside alcohol and drugs as a method of inducing indifference and lack of interest in society (Clark & Tifft, 1966). The view that yoga practice resulted in antisocial behavior was resisted by many academics of the time, who viewed yoga as a complement to Western forms of psychology (H. Coward, 1979; Mishra, 1963; Murphy & Murphy, 1968), a tool to assist in psychological release (Upadhyaya, 1976), and a way to stimulate creativity (Wegner, 1976).

Yoga was also unconvincingly associated with experimentations in sexuality and gender. The nature of this academic work is eclectic. Topics range from the vibrant nature of female energy known as *sakti* (Deutsch, 1965), male sexuality (O'Flaherty, 1969a, 1969b; Rexroth & Pondrom, 1969; Zigmund-Cerbu, 1963), to ethnographies on female saints (Lipski, 1969). Embracing sexuality was seen as part of the recovery of wholeness, of which yoga was now a part (Pearce, 1979; Schiff, 1973; Spates, 1976).

How to view yoga was complicated in the 1960s and 70s. Did its practice lead North Americans to antisocial or social behavior? And how could academics, and for that

matter the public, understand the differences between the multitude of ways in which yoga was presented in society? Attempts to answer these questions were influenced by the 1978 publication of *Orientalism* by Edward Said. *Orientalism*, though not about yoga, had a widespread influence on how scholars thought about indigenous ways of knowing. Said defined orientalism as "...dealing with it [the Orient] by making statements about it, ruling over it: in short, Orientalism as a Western style for dominating, restructuring and having authority over the Orient" (Said, 1994, p. 3). Said's work (influenced by Foucault) positioned indigenous ways of knowing in structures of class and power. His work encouraged educators to become more respectful in their discourse about non-western perspectives, a view that continues to influence the way that educators think about indigenous ways of knowing.

Yoga in the classroom, from the 1980s – present

By the 1980s yoga was widely accepted as a practice by mainstream North Americans. Centers like the Integral Yoga Institute, Sivananda's Divine Life Society, The Ramakrishna Center, The International Center of Krishna Consciousness, Bikram Yoga College, Krishnamurti, along with a plethora of Hindu-inspired meditation movements were established in the major cities of the United States (Williamson, 2010). This proliferation of yoga centers exposed many urban Americans and educators to the practice of yoga. During this time period, yoga moves from a "subject of interest" to a "practice" worth integrating into educational settings. The subject of yoga as a practice with merit for the classroom is discussed in two distinct fields: science and holistic

education, which often uphold spirituality as an essential value. While the fields of science and spirituality appear to be diametrically opposed, they reflect our society's sincere interest in both as powerful meaning making systems.

Science and Yoga. Every educator is intuitively aware that the state of the body directly affects learning. We know that a malnourished student will have difficulty concentrating and that a student in chronic pain may find his or her ability to connect with other students in the class diminished. Bodily well-being directly affects our thoughts and ability to successfully engage in learning. While educators are intuitively aware of this process, the relatively new field of neuroscience began to fill in the gaps of exactly how the body based practices of yoga impacts cognition, memory and learning (Jella & Shannahoff-Khalsa, 1993; Kimbrough, Rancich, & Balkin, 2007; Naveen & Nagendra, 1997; N. Srinivasan & Baijal, 2007; Stueck & Gloeckner, 2005). Indeed, yoga's increasing popularity as a pedagogical tool in North America is partially because of the increase in research on yoga's therapeutic benefits (Duraiswamy, Thirthalli, Nagendra, & Gangadhar, 2007; Javnbakht, Hejazi Kenari, & Ghasemi, 2009; S. B. S. Khalsa, 2004; Klatt, 2009; Nespor, 1993; Ospina et al., 2007; Pilkington, Kirkwood, Rampes, & Richardson, 2005; Rubia, 2009; A. N. Singh, 2006; Wahbeh, Elsas, & Oken, 2008; Williams et al., 2005).

The mechanisms as to how yoga practices “interact with somato-neuro-endocrine mechanism affecting metabolic and autonomic functions remains to be worked out”(S. Singh, Malhotra, Singh, Madhu, & Tandon, 2004, p. 203). Recent research shows that the body-based practices of yoga directly alters the production of specific neurotransmitters,

hormonal messengers that are implicated in every aspect of our health and well-being including impulsivity, novelty seeking, memory and learning. The most consistent finding has been that the practice of yoga (postures, breathing practices and meditation) has been shown to reduce cortisol levels, which improves the stress response (Carlson, Speca, Patel, & Goodey, 2004; Granath, Ingvarsson, von Thiele, & Lundberg, 2006; Harte, Eifert, & Smith, 1995; Platania-Solazzo et al., 1992; Schell, Allolio, & Schonecke, 1994; Schmidt, Wijga, Von Zur Mühlen, Brabant, & Wagner, 1997; West, Otte, Geher, Johnson, & Mohr, 2004). Indeed, the research confirming that yoga is an effective stress reduction technique (when preformed mindfully) is prolific (Agte & Chiplonkar, 2008; Brownstein & Dembert, 1989; Khasky & Smith, 1999; Malathi & Damodaran, 1999; Michalsen et al., 2005; Monnazzi, Leri, Guizzardi, Mattioli, & Patacchioli, 2002; Schell, et al., 1994). Yoga is also viewed as a potential antidote to the fast paced lives of many North Americans (Hoyez, 2007; Malathi & Damodaran, 1999) – a pace which some educators believe is negatively affecting our visual perception, short-term memory and decision making (Merriam, et al., 2007). Current thinking shows that one way in which awareness practices such as yoga assist the human to learn is that it takes us out of the repetitive, unconscious mechanisms of “rote learning” (Langer, 1997; Siegel, 2007).

Despite the increase in scientific knowledge about how yoga works, teachers in K-12 settings who integrate yoga based practices into their classrooms were the center of religious controversy in the 1980 and 90s, that brought to the foreground complicated emotions about the religious diversity found within North American schools (Douglass, 2010). Still, most proponents of yoga-based practices in educational settings have a

simple, secular hope that these practices will increase the physical and mental clarity of their students. Neuroscientist Dr. Khalsa explains:

The education system has virtually nothing established in its curricula that focuses on stress management, physical and mental flexibility, disease resistance, anxiety and depression, trauma and stress in general...Evidence suggests that the practice of Yoga will improve emotional tolerance and stress management...At its core yoga is a physiological practice. Meditation is a very simple cognitive process. The regulation of the breath and the stretching of the body are physical activities that generate physiological responses. It is so simple. Although yoga comes from a culture that has mantras, fancy names for asanas and is deeply spiritual, the truth is, you can teach yoga without all of that and it is just about as effective ("Yoga therapy research: An interview with Sat, Bir Khalsa, PhD," 2008, p. 17).

The increase in scientific studies on yoga has enhanced educators understanding and use of yoga in the classroom, despite the fact that “the legitimacy and limits of science as a distinct way of knowing and way of controlling knowledge” began to be dismantled with the publication of Thomas Kuhn’s 1970 classic, *The Structure of Scientific Revolutions*. Anthropologist and author of *Yoga in Modern India* (2004), Joseph Alter states,

If there is a single word associated with the development of Yoga in the twentieth century it is the English word “science”...with respect to the English word, however – and much of the early twentieth-century Indian literature on Yoga is in English- it is clear that one of the connotations of science is authority, legitimacy and power (Alter, 2004, p. 28).

The “hard” sciences *do* generate genuine insights into the way we learn and how learning best happens; there are “real” reasons science is equated with “authority, legitimacy and power” (J. Alter, 2004, p.28). Disciplines of philosophy, and in particular feminist philosophers, had been saying for years that the body was an ignored aspect of learning (Bordo, 1995; Foucault, 1994). What “science” accomplished was to provide the

mechanisms and the details necessary to make those claims legitimate. Philosophers Lakoff and Johnson explain,

“Cognitive science, the science of the mind and the brain, has in its brief existence been enormously fruitful. It has given us a way to know ourselves better, to see how our physical being – flesh, blood, and sinew, hormone, cell and synapse – and all things we encounter daily in the world make us who we are. This is philosophy in the flesh” (1999, p. 568).

Yoga and Holistic Education. Alongside the increase in our understanding of the physiological effects of yoga, from the 1980’s to the present a group of educators became concerned with holistic teaching. Holistic teaching and learning is viewed by its proponents as pushing education beyond the traditional acquisition of knowledge and skills. They see learning as involving cooperation, thinking creatively, including somatic or embodied learning, critical questioning, respecting diversity, and being open to change (often called “self-transformation”). Spirituality, long denied in the classroom, is considered an important ingredient in holistic education as it is understood to be a precondition for creating changes in oppressive societal structures (Duvall et al., 2007; J. Miller et al., 2005; J. P. Miller & Nozawa, 2005). Spirituality is an important component of holistic education, but its advocates are very clear to separate spirituality from religion:

By spirituality, we do not mean organized religion or rigid belief systems. Many formal religions are organized on a sectarian basis that seeks to exclude those who do not subscribe to their particular tenets. By contrast, our conception of spirituality is more open, inclusive, and welcoming of a wide variety of diverse practices (Shelton-Colangelo, Mancuso and Duvall, 2007, p. 1).

Yoga, when it is presented as a possible pedagogical tool in higher education, is often incorporated under this larger umbrella of “holistic teaching” (Duvall, et al., 2007). Other approaches included under the banner of holistic education include: silence,

narratives, creating sacred spaces, learning from nature, joy in the classroom, martial-arts, multi-cultural classrooms, and communication. For those educators interested in holistic education, yoga is not necessarily viewed as special (i.e. having its own theory, philosophy and methodology), but as one among many possible approaches that has potential for developing an overall more humane way of learning.

Despite the burgeoning literature on the place of spirituality and contemplative traditions in higher education (Chickering, Dalton, & Stamm, 2006; Dillard, Abdur-Rashid, & Tyson, 2000; Douglass, 2007; Duff, 2003; P. Palmer et al., 1999; Speck et al., 2005; Steingard, 2005; Subbiondo, 2006; Tisdell, 2003), the incorporation of yoga within higher education as a pedagogical tool is not without its critics. Anything eclectic is viewed by many contemporary academics as “violently uprooting truths from their contexts” and “charged with attempting to strong-arm diversity into a totalizing program” (Hatcher, 1999, p. 35). Holistic education, which borrows practices from diverse traditions (yoga, tai chi, chi gong, Buddhist meditation) each with has its own cultural context, history and literature – yet I could find no academic work that explores how this paradigm condenses multiple traditions to fit within a single North American education paradigm.

Educators interested in yoga for its pedagogical potential may not be interested in the larger socio-historical forces that shape the discipline and practice of yoga. Many educators are interested in incorporating *facets* of yoga into their curriculum, free of context. This may be as simple as incorporating a yogic breathing practice to calm and “center” students prior to a writing exercise (Counihan, 2007) or using meditation as a tool to enhance the classroom experience (Barnard, 1999; Moore, 1992; Rockefeller,

2006; Sarath, 2003; Zajonc, 2006). Academics are also incorporating *asanas*, as a practical tool to address needs of students that have not historically been met by higher education, such as ignoring the body (Cohen, 2006; Helberg, et al., 2009; Orr, 2002; Zupancic, 2007).

The presence of yoga in the classroom brings up issues about the role of higher education in the lives of students and how we assess whether or not they are learning.

Logan Skelton, a professor at the University of Michigan, states

How do you grade contemplative achievement? How do you assess anything to do with it? It seems to me that it is in a domain that is deeply personal...If you were to add it up you'd probably have something like an entire semester's class where they do nothing but sit in silence. That seems out of balance to me (Gravois, 2005, p.A-11).

Concerns like Skelton's have yet to evolve into serious academic research, but this does not mean that we do not need to hear more from such voices if practices like yoga (including meditation and breathing practices) are to secure a stable foothold in the classroom. While most educators value the process of reflection and engagement in contemplative practices like yoga, there is disagreement about just where, and with whom these practices should occur.

Some educators are rightfully concerned that yoga is being integrated into the classroom with little debate over what should be taken metaphorically and what should be taken literally. A good example of this is the 10 credit course called "Trauma, Terror and Treatment," that is approved by the American Psychology Association. One of the True/False test questions is, "In trauma, first chakra (earth element) impact is the most severe, as it involves life or death issues" (Glenn, 2003, p. A15). This course has raised considerable controversy in the field of psychology. It may also have raised concern for

some religious scholars and philosophers. The New Age psychological overlay of treatment onto the ancient yogic chakra system is a source of perennial frustration; New Age adaptations of yoga in educational settings often uphold yoga as something mystical (Strauss, 2005), or frivolous (Berdayes, 2004) with very little understanding of the depth of Indian psychology (Dalal, 2001a, 2001b). In East Indian literature, chakras are a conceptual map for understanding levels of human thinking. Chakras are not something to “be manipulated” for “progress” or “better health.”

Yoga, as this literature review shows, has always challenged Western notions of self – calling into question North American practices (and beliefs) of secularity, individuality, and fidelity to Christianity. When yoga moved from being a “subject studied” to a “practice in the classroom” in the 1980s, educators began asking themselves, their colleagues, and their students, to critically engage with ways of knowing that are linked to faiths other those that are Judeo-Christian, and with people of diverse traditions and class. While educators are not concerned with “issues of fidelity to Christianity,” they are just as avid about secularity. Some scholars are arguing that “secularity” is simply a thin veil for “Christian” ideology (Blumenfeld, 2006), a perspective that calls into question whether educators may still be wrestling with unease about religious identity. While questions regarding issues of identity, authenticity and authority have been with us since the 1800s, contemporary educators may have new answers.

Globalization has “de-centered the local and de-centered the individual” (Shumar, 2004, p. 32) creating a situation in which diverse cultural and theoretical lenses impact how educators think about pedagogy. As this literature review shows, yoga in the twenty-first century has primarily been viewed as a series of practical practices to help students regain mental clarity, enhance the ability to concentrate, and to deal with stress. This position has been reacted to by scholars who feel that the secular, practical approach to yoga ignores or misrepresents yoga’s spiritual ties (Ramaswamy, et al., 2007). These perspectives are added to by those who view yoga as part of New Age thinking (Glenn, 2003). What is being explored in this study is the interplay between these different approaches to yoga. These different approaches to yoga (secular/practical or spiritual/religious) have co-existed and transformed each other since at least the 1800s – with academics, educators, *gurus* and the general public each adding to the conversation about what yoga is and where it belongs. The purpose of this research is to clarify how educators describe yoga, and to understand when and why they draw on yoga as a pedagogical tool. I intend to provide a space in which educators are able to reflect on the implications of pedagogical choices within higher education. I do not propose any solutions, nor is it my intention to justify the inclusion of yoga as pedagogy. I am interested in showing the successful and sometimes awkward adaption of yoga to the higher education setting. It is my hope that this paper provides educators with an understanding of yoga’s place within higher education and the complex reasoning that goes in to most educators’ decision to include yoga in their classrooms. It is my anticipation that this study helps to illuminate the lives of a small subset of educators in

North America, so that the current struggles of educators in this moment in history can be made visible.

CHAPTER 2

METHODOLOGIES

What I had discovered working at...[research] was that very little scientific research can be done alone. It usually requires a combination of minds. This is because it is so easy to make mistakes (Salsburg, 2001, p. 3).

Adult educator, Jack Mezirow stated that “the justification for much of what we know and believe, our values and our feelings, depends on the context-biographical, historical and cultural – in which they are embedded... (Mezirow et al., 2000, p. 3). The previous chapter details the long history of yoga as a subject within academia, and how this history exerts a subtle influence on the culture in which educators are thinking about the philosophy and practice of yoga. Educators are also influenced by the growing interest in experiencing yoga in one or more of its many forms. Even though North American culture primarily embraces modern postural yoga (indeed, yoga is often defined as “postures”), people are increasingly interested in the philosophy and methodologies of one or more branches of yoga as this research shows. Educators are part of this subtle cultural shift that is willing to accept knowledge and pedagogy from non-Western origins. This research, *Yoga in Higher Education*, is an opportunity to explore the initial stages of this new pedagogical technique. Whether or not yoga is an enduring pedagogical practice, the insight that this research offers on the way that alternative discourses such as yoga are included and excluded from higher education has its own independent value.

There are two interrelated yet distinct sets of questions that I hoped to answer about educator’s use of yoga in the classroom. First, I wanted to understand the meaning

of yoga through descriptions the educator's use of yoga as pedagogy. Second, I was interested in where in the North America this integration is happening, in which academic departments yoga is being used, and the characteristics of educators who are using yoga as pedagogy. Because there are two interrelated, yet distinct, sets of questions a mixed method study is best positioned to provide the necessary insight. This chapter defines the relevancy of a mixed method approach. It describes the instruments and procedures used, explains the research setting and the data sample, it outlines the way research was collected and analyzed and it describes the results obtained from this method.

Inclusion and Exclusion Criteria. The people who are the focus of this research are educators who use or who have tried using yoga in their undergraduate and graduate level classrooms in North America. The courses they teach can be in general education, liberal arts or professional studies. Some of the individuals are integrating yoga into traditional subject areas, while others are developing courses in which the practice of yoga plays a significant role in theory and in practice. I was interested in interviewing individuals who reflect the multiple ways in which yoga is being thought about and integrated into the curriculum. I wanted to include both of these groups of educators because there is a need for qualitative work that focuses on the "intersection" of competing ideas, at it is at this intersection where humans struggle to "present themselves as unambiguously real and meaningful" (Alter, 2004, p. 231). I believe that competing narratives on "yoga as pedagogy" may shine light on the methods, practices, and narratives that educators engage in to justify pedagogical choice. These descriptions may

illuminate not only how yoga has come to “be pedagogy,” but how pedagogical change (including the acceptance of diverse ideas) happens and is justified in North America.

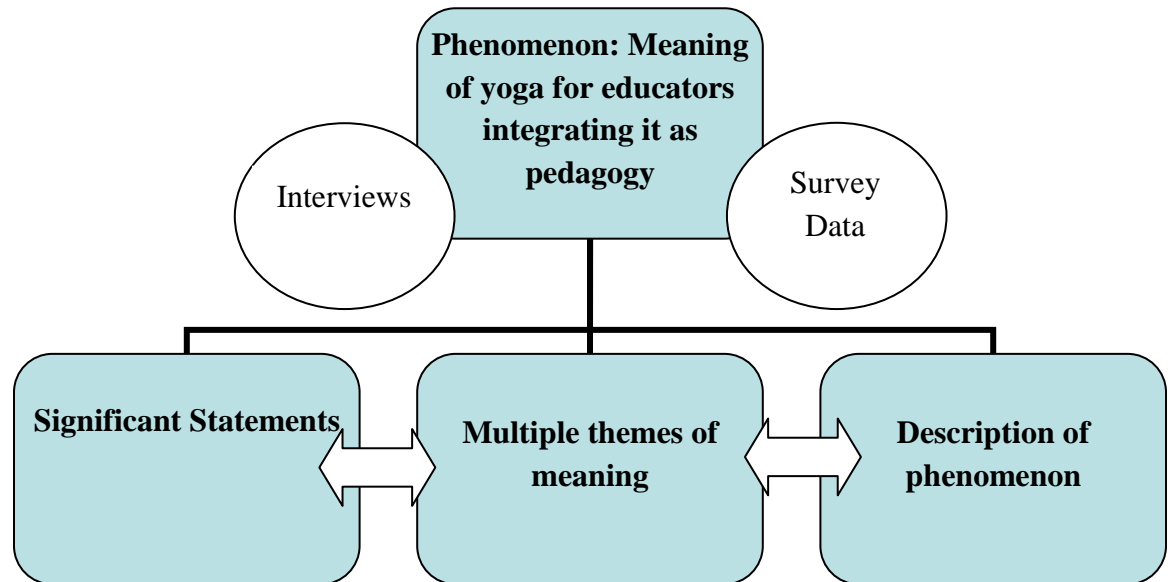
To be included in the study: 1) All participants must have used, or be using yoga postures, yoga breathing practices and yoga meditation(s) in courses they have taught within higher education. 2) All participants that were interviewed need at least one year’s experience practicing yoga, but they did not need to be trained as yoga teachers. 3) Educators can be from any gender, ethnic, class or religious background. This study does not include educators who are primarily using mindfulness meditation or educators who are primarily using “Courage to Teach” (P. J. Palmer, 1993) and/or other systematic and codified training methods for integrating contemplative practices into the classroom. It also does not include educators who are using body based postures, breathing practices and meditation from non-yogic traditions (pilates, Sufi dancing, martial arts et cetera) as this would make the study too broad, and not allow for meaningful discussion regarding the academic use of yoga as pedagogy.

Rationale for the Mixed Method Study. The qualitative component of this research is primarily based on interviews. I used the interviews to help “describe the meaning of the lived experiences for several individuals about a concept or phenomenon” (Creswell, 1998, p. 51). The meaning of social interaction (language, the nature of questioning, conversation patterns, significance of history, and preconceived notions) is not given to us, we must discern it (Creswell, 1998; Heidegger, 1962). I used the narrative function of language and storytelling as it unfolded in the interviews to reveal the identity and meaning of the lived experience for those educators who are using yoga as pedagogy.

A self-administered online questionnaire was used to collect data on a larger group of educators who use yoga in the classroom to provide a rich source of information that enhances the descriptive work of this study. The intention of adding the survey was to help identify simple relationships and patterns between variables (for example, a correlation between gender or religious orientation and the use of yoga as pedagogy). The inclusion of the survey in this research study added context, so that the qualitative data could be understood in relationship to a larger body of data. Additionally, the survey provides the details necessary so that the reader can understand the scope of yoga's use as pedagogy in higher education.

An additional advantage of the mixed method approach is that it allowed for triangulation of the data (Reinharz, 1993). The interviews and field research are a limited source of data that provided intimate descriptions of the phenomenon, yet this data is not representative of the larger group of individuals who are integrating yoga as pedagogy. The addition of the survey allowed me to check my conclusions against a more representative body of data. The mixed method approach was intended to allow me to move beyond dichotomies of yoga's use as pedagogy as "good" or "bad" and into a descriptive narrative that explores the complexity of yoga's meaning for these educators. Figure 1 provides a visual images of how different sources of data were used to explore the phenomenon of yoga as pedagogy.

Figure 1, Visual Image of Concurrent Nested Strategy



Data Collection Procedures

This study, Yoga in Higher Education, used what qualitative researcher Berg calls “research-before-theory”. In this perspective, the point of research is to see new perspectives and to use the research to generate meanings that are not clear (2007). The following process was followed in this research study: Idea (being explicit my initial bias and identifying the central research question) → Design of Research (in conjunction with the individuals, groups, institutes that my work is involving; this included approval by Lesley’s IRB) → Data Collection (allowing this process to shift the design as needed, this includes the interviews and self-administered survey) → Theory (why yoga is being used as pedagogy) → Collaboration of Theory with Co-Researchers (individuals, institutes examined in the theory and re-thinking based on responses) → Analysis → Findings.

Participant – Observation. In preparation for the interviews and the development of the self-administered online questionnaire, I attended conferences and workshops at which I thought that yoga as pedagogy might be discussed (there have been no conferences specifically on this topic as far as I know). This practice was aimed at helping me to connect with individuals committed to both higher education and yoga, and to help me to begin to articulate the meaning that educators make of their lived experience of the practice of yoga. I planned on using my research notebook to record what researcher Berg calls the four tasks of participant observation: 1) describing the physical setting 2) developing relationships 3) observing and asking questions and 4) locating the “subgroups and stars” (Berg, 2007). I completed field notes both in the field and then immediately upon leaving the field. Each entry was accompanied by date, time, place of observation, details of what occurred as well as sensory impressions of the experiences. My goal was to use my field notes as a source of data to differentiate subsets of individuals, and to be able to frame my interviews and the self-administered online questionnaire in a way that was effective.

Interviews. Interviews were the primary method by which I planned to understand the meaning of yoga as pedagogy for participants. The interviews were intended to provide “snapshots” into the lives of educators who are interested in using yoga as pedagogy. As someone who has integrated yoga as a pedagogical tool into the higher education classroom, I wanted to see beyond my own preconceived ideas about the experience. While preconceptions are natural, challenging our familiarity of the topic is essential in qualitative research (Delamont, 2002). Interviews allowed me to look at the

discourse particular to individuals who are using yoga as pedagogy and to uncover the meaning of the central themes in the educators' lives. I wanted to understand how their choices were rooted in experiences both inside and outside of the classroom and how they interpreted or made meaning of those experiences.

Qualitative researchers Berg (2007) and Glesne (2006) recommend pre-testing all interview questions to ensure that the questions are not emotionally laden, leading, or reveal my preconceptions. I pre-tested the interview questions in 2007 with four interviews. These questions were refined and again pretested in 2009 with an additional four interviews. I drafted a final set of questions in 2010 that was reviewed by my advisory team, who helped to refine the questions so they would direct the interviewees to ground their descriptions in *direct experience* of the phenomenon of yoga. The formal interview questions (see Appendix 2) were the backbone of the interview, but I did ask additional questions during the interview to ensure that I was clearly seeing the perspectives of the interviewees. This semi-standardized interview format allowed the questions to be reordered, the wording of the questions to be flexible and I was able to ask questions and make clarifications. This format allowed for a more organic conversation and for the language used to “reflect an awareness that individuals understand the world in varying ways” (Berg, 2007, p. 95)

I planned on finding participants by: 1) Contacting people I knew who used yoga as pedagogy. 2) Looking up course descriptions online that reflected an interest in yoga and sending the individual a letter regarding my research and an interest in including their perspective in the research. 3) Asking research participants if they knew of other educators who are using yoga as pedagogy. The individuals interviewed are a

convenience sample. I made no attempt to ensure that this sample is an accurate representation of the larger population of individuals within higher education who are integrating yoga into their classrooms (as there is no centralized listing of these academics). I did, however, plan on using the survey as a way to triangulate the data and clarify what data could and could not be generalized.

Each interviewee received and signed a consent form prior to the interview (see Appendix 1). In lieu of returning a “signed hard copy” of the consent the participant could send an email stating that they read the consent form and agreed to all the terms outlined. A copy of this email was attached to the consent form and kept in a locked file. Each of the interviews was recorded on an analogue tape; these tapes were destroyed once the research was complete. Each individual interviewed had their name changed in all transactions, and had the location of their university or college changed to help protect their identity. The IRB of Lesley University evaluated and accepted the ethical procedures taken to protect identity.

Each interview included: background information on the study, answering questions participants had regarding participation in the study, a review of the consent form, and their right to terminate the interview at any time or skip questions they were not comfortable in answering. Each interview was suffixed by a fifteen minute period of un-recorded time for interviewees to express their thoughts and feelings regarding the process of participating in the study, and to share anything they felt the interview did not cover, but that was important to them as educators. I followed each interview with a written thank you note and encouragement to contact me at any time with amendments to

their interviews, or with any concerns they might have. Each participant was informed that they would receive a digital copy of the final dissertation.

I considered the individuals interviewed as “co-researchers,” or individuals who collaborated with me to have a better understanding of the subject (Reinharz, 1993). Interview participants were encouraged to ask me questions whenever they arose. I also sent participants research articles related to their topic of interest when possible as a way to express appreciation for their time and to further collaboration. During and after each interview I recorded detailed descriptions in my research notebook. The observations consisted of direct quotes, as well as comments about what I felt and thought about the transaction. When I conducted the interviews in person, I also recorded descriptions of the “scene.”

Survey. The self-administered online questionnaire consisted of fifteen questions that focused on factual information: what yoga based practices they integrate into the classroom, which departments they teach in, what their position within higher education is, gender, religious affiliation et cetera (see appendix 3). No previous research existed on the characteristics of individuals who are integrating yoga as pedagogy; therefore, I could not use a previously designed survey instrument. I recognize the limitations that the efficacy of the survey design itself was not tested and planned on overcoming this shortcoming by triangulating the survey data with the interview material. After designing the questionnaire, I submitted it to my doctoral committee, and the IRB of Lesley University for suggestions, revisions and approval.

I chose an online survey for several reasons: 1) economy of cost 2) convenience for participation 3) time constraints (i.e. it was not possible for me to phone interview each participant) 4) higher completion rate; mailed surveys are unlikely to achieve a sixty-percent response rate, even with incentives (Dunning & Cahalan, 1973). Another reason for choosing the online questionnaire is that whenever issues of identity and “self-presentation” may influence how a respondent answers, securing anonymity results in more accurate responses (Wright, Aquilino, & Supple, 1998). Yoga as pedagogy is still new and experimental; many educators may not feel comfortable describing their use of yoga without full anonymity. Anonymity was maintained for all participants in the survey portion of the study. In the online format the researcher cannot ensure “who” is filling out the online questionnaire. The software I used to collect the data, Monkey Survey, does not allow the same computer to access the survey more than once; this reduced the possibility that the same person answered the survey more than once.

A sample of this population was solicited in several ways: postings on relevant websites and email invitations. Generalizability of the survey findings to the wider population of educators within higher education *cannot* be made with any authority as the survey is not a random sampling. The findings from the survey are considered as preliminary data that I planned on using to provide greater insight into how individuals who use yoga as pedagogy represent themselves.⁸ The statistics in this study are descriptive; of course whenever you describe many observations with a few indicators

⁸ Future research could secure better random sampling by exploring yoga’s use as pedagogy in a smaller geographic area (for example one state or one university), or look just at religious studies departments and use of yoga as pedagogy in private or public universities. This study, however, was looking at the *intersection* of contested meaning and needed a wider scope of sampling despite the limitations this causes.

there is a risk of distorting data by losing important details. It was my goal to have the qualitative data balance any distortions that might occur by relying on quantitative data alone. Figure 2 summarizes the research goals for this study and the data collection methods used for each goal.

Figure 2, Summary of Research Goals and Data Collection Methods

Research Goal	Data Collection Method	Recording
Describe the context of the phenomenon (yoga as pedagogy).	Participant Observation Analysis of Existing Data (syllabi, websites, brochures)	Field Notes, Thick description. Collection of Artifacts.
Describe the multiple experiences of using yoga as pedagogy.	Interviews	Analog recording and transcription. Use of the software Atlas to store and code data.
Understand the descriptive qualities of the larger population of individuals who are integrating yoga as pedagogy.	Self-Administered Online Questionnaire	Online Software, Survey Monkey and Excel.

Data analysis and validation

Data analysis is the process of “cleaning” or “transforming” data, with the goal of highlighting the most useful information. Analysis in this study happened within the quantitative data, qualitative data and *between* these two approaches (Creswell, 2003). In this section I will cover how I planned to analyze 1) the interviews material and data from participant-observation 2) the self-administered online questionnaire and 3) strategies for triangulation. The aim of these three levels of data analysis is “to produce an account [of yoga as pedagogy]...which would enable the reader to live within it without violating the rules. The account is sometimes called a thick description and aims to make the familiar strange and the exotic familiar, via the analytic categories of themes” (Delamont, 2002, p. 170).

Qualitative Data Analysis. Standards in qualitative research are difficult to evaluate for there is no attempt to account for a single, reliable, objective reality. What is of interest to me is that the representation is credible, and dependable. The sheer volume of material related to the interviews, documents collected, and field notes necessitates a clear method by which the qualitative data was to be analyzed. I drew heavily on the concept of data analysis spiral as advocated by Creswell in *Qualitative Research and Research Design* (1998). In this model the researcher starts with data collection and then throughout the research process cycles through the process of organizing the data, reflecting and writing about the data, categorizing the data, describing the data, and attempting to create an account which accurately describes the data. This process occurs both while the data is being collected, and is an ongoing process that continues until the

final account of the research is made. I will describe the steps of this process, but it should be kept in mind that I cycled through these steps in a circular and repetitive fashion as opposed to linear progression through the data.

In keeping with the model of the data analysis spiral, I analyzed data throughout the process of collection. I planned on transcribing the interviews shortly after their completion to glean initial themes. I attempted to verify these themes in subsequent interviews (while sticking closely to the interview protocol). This process helped me to identify emerging themes, but I kept in mind that the themes would shift and change once all of the data was coded and read through in its entirety. In keeping with the idea that the interview participants were co-researchers, I planned on running sections of the data analysis by participants for feedback.

Once the research stage officially “closed” the data was to be read through in its entirety. Living with the data (reading it, sifting through it, listening to it, making notes about it), means that at this stage nothing was to be thrown out. I planned on writing memos in the margins of all the interviews and attempted to glean broad themes that were relevant to or seen throughout all of the data. It was at this stage that I planned on beginning the process of “coding,” or using labels to classify the pieces of data and attempt to assigning meaning to them.

After reading through the material in its entirety and developing the researcher’s description of the phenomena, analysis and reduction of the data begins. In phenomenological based research, this includes making a list of the statements of meaning for co-researchers. Once these meaningful themes are developed, the researcher begins to code the data. Language, metaphor, narrative, audio files and images that

encapsulate the themes are brought together as the data is re-organized based on these themes. The initial process of reflecting upon the data and attempting to manage the volume of the data prompted my decision to use data management software. I chose the Qualitative Software Atlas, as its research interface allows for complete data management of qualitative data.

In the final stage of the analysis of the qualitative research, detailed descriptions are used to attempt to convey the essence of the meaning for the reader. Each co-researcher's experience with the phenomena of yoga was to be described. Second, there was a description of "how" the phenomenon was experienced (also called an imaginative variation of structural description). Third, there is a description of the overall essence of the experience for co-researchers. Each educator received an invitation to provide comments, critiques, and suggestions to ensure that the summary accurately portrayed their particular relationship to yoga, pedagogy and higher education. Implicit within this process is the understanding that language conveys socio-cultural perspectives, identities and meaning. "People often encode into narratives the problems that concern them and their attempts to make sense or resolve these problems" (Gee, 2006, p. 150). Researcher James Gee points out that while many narratives are not logically consistent, there are themes that the speaker attempts to develop; it is the researcher's role to pull out these themes and to describe them in a way that renders the meaning clearer for both the co-researcher and author (Gee, 2006).

The final stage of the data analysis is in writing the chapters from a combination of field notes, memory, audio files, transcripts of conversations, and examination of any articles or books written by the co-researcher. Writing in qualitative research is

considered a method by which the data, and themes become visible (Wolcott, 1990). Thick description is a phrase used by anthropologist Clifford Geertz that refers to describing the details of the research in such depth that the reader can discern for him or herself the ways that the researcher may understand or misunderstand the phenomena they are describing. The process of writing should render the views of yoga as pedagogy accessible; clarifying the cultural framework to such a degree that the choices made seem comprehensible and sensible (Geertz, 1988). I intended to capture the complexities and paradoxes of educators using yoga as a pedagogical tool through participant-observation, interviews, thick description and the other qualitative research techniques defined above (Creswell, 1998; Delamont, 2002). As a way to ensure that this research accurately reflects the meaning of the co-researchers experiences with yoga the following verification procedures were followed:

- Prolonged engagement and persistent observation. I made numerous decisions about what was significant in the process of winnowing the data to a manageable set of themes. Engaging with the phenomenon of yoga as pedagogy since 2006 (and using interview material gathered from 2006, 2009 and 2010) will ensure that themes are reflected in multiple observations over a prolonged period of time.
- Triangulation. I planned on asking three participants, co-researchers, to read, and provide feedback on several of the chapters to check the work for accuracy and integrity. I also planned on having a fellow colleague question the process, outcomes, and effectiveness of my writing to elucidate the themes and to clarify researcher bias. Of course, my advisory team will provide important feedback on my process of research collection and analysis.
- Thick Description. The writing will separate “description” of the phenomenon from the “analysis” of the phenomenon to allow the reader to draw his or her own conclusions.

Quantitative Data Analysis. The online self-administered questionnaire was intended to broaden the description of educators who are using yoga as pedagogy beyond

the pool of individuals interviewed. The statistics gathered in this study were to be analyzed in a cycle between data cleaning and data analysis; I edited the data by looking for missing data and examining inconsistencies. My process of quantitative data analysis was to occur in the same time frame as analysis of the qualitative data. In fact, I often used the qualitative data as a way to make meaning of inconsistencies and missing data.

Prior to analyzing the data, it must be “placed in a form that permits their summarization and interpretation” (Jaeger in Shulman et al., 1988, p. 466). The computer software I used to collect the information, Survey Monkey, was a convenient survey tool that allowed me to easily browse, filter and even cross tabulate data responses. Using an online survey tool, eliminated the first step of data reduction (entering in the data to be reduced), as the respondents had already entered the data as part of their participation in the study. The data was also downloaded to Excel to further explore both 1) univariate analysis (exploration of one variable, such as gender) and 2) ordinal scales (ordered to the degree with which participants possessed certain characteristics). Excel was also used to plot the mean, mode, range, variance and standard deviation for all questions.

Once the data was cleaned, it was analyzed for frequency of response. The frequency distribution showed the number of observations that fell within a certain range of values. Frequency distributions were put in graphic forms for ease of analysis and for ongoing reference throughout the research process. Data was put into either pie or bar graphs. This data will be integrated, or nested, within the qualitative data. The survey also required analysis of open questions. The comments were entered as primary data into the Atlas software for analysis.

The analysis of the online self-administered questionnaire attempts to organize and conceptualize information related to educators who are using yoga as pedagogy. I was interested in what ways this data expressed a “community” of values, or norms among educators who are using yoga in the classroom and in what way the data deviated from norms. It was my goal that the analysis of the quantitative data would add to the qualitative data and together they could provide a conceptual model for understanding the use of yoga as pedagogy.

Triangulation and Analysis between Quantitative and Qualitative Data. The use of multiple strategies was thought to enhance the validity of the study through triangulation between the different types of data. The narrow view offered by the interviews could possibly be misleading. Approaching the subject from a broader perspective through the inclusion of the survey will allow me to approach the subject of yoga as pedagogy in a more holistic fashion. The methodological triangulation used in this study was to be between the self-administered questionnaires, interviews, and collected information and observation. The advantages of triangulation are that it allows a given social phenomenon (yoga as pedagogy) to be analyzed from multiple angles, allows for data transformation (exploration of qualitative material in a quantitative fashion) and a more thorough exploration of outliers (Creswell, 2003).

After quantifying the number of data points in the qualitative data, I planned on comparing these data points to questions from the self-administered questionnaire. For example, if “student need” was something discussed frequently in the interview as a justification for yoga’s use as pedagogy, this information was going to be compared to

the data collected in the survey to explore similarities between data sets. I also wanted to explore irregularities between data sets. For example, if few interviewees discussed concentration techniques as important, but most of the questionnaire participants rated concentration as significant this information was explored.

Results

My choice of a concurrent nested method, in which the quantitative data is “nested” in the qualitative data necessitates a *narrative* description of the data. This type of data will be presented in the following chapter. This section will detail the results of my research plan in regards to the process of participant-observation, interviews, and the self-administered online questionnaire.

Results for the participant-observation. Figure 4 outlines all of the sites in which I engaged in participant-observation. I collected flyers, brochures and other data that was useful in the analysis of the role of yoga in the lives of educators. Three individuals I connected with at the sites below sent me flyers of their workshops (two were collected), course descriptions (two were collected) and notes from conference proceedings.

Figure 3, Participant-Observation Sites

Site	Location	Date	Description
Hindu Dharma Summit	Orlando, FL	12/14/2007- 12/16/2007	Conference sponsored by Hindu University and University of Central Florida on the role of Hindu's in the Academy.
Uncovering The Heart of Education Conference	San Francisco, CA	2/22/2006- 2/25/2006	Conference on the integration of contemplative practice into education. Convened with the California Institute of Integral Studies and the Contemplative Mind in Society.
Lecture by Daniel Siegel on Mindfulness in Research	Cambridge, MA	2/11/2010 1-3pm	Dr. Siegel from UCLA Medical School discussed the research of mindfulness in research.
Mindfulness in Education Conference	Cambridge, MA	3/20/2010- 3/23/2010	Conference on mindfulness in education, with keynote speech by Dr. Lazar (lead researcher on yoga) and Dr. Wapner who integrates yoga as pedagogy at American University.
Yoga Class	Methuen, MA	2/26-2010 (8am- 12:30pm)	Visited the yoga studio of an academic who integrates yoga as pedagogy. Attended her yoga class & interviewed her regarding her work.
The Science Behind Yoga and Meditation	Millis, MA	2/27/2010 (8:30am – 5:30pm)	Lecture by Dr. Khalsa, a lead yoga researcher on the existing research being conducted on yoga. The workshop was held at the Baba Siri Chand Kundalini Center.
Harvard Osher Research Center	Boston, MA	4/27/2010 (4pm-6pm)	Lecture by Dr. Nagendra a former space scientist at NASA, who established the Vivekananda Kendra Yoga Research Foundation in 1975.

The following material was recorded throughout participant observation:

- I kept one research notebook in which ideas were sketched out in the field notes themselves as a way to record initial impressions and thoughts regarding the data. This notebook also contained more detailed description of the phenomenon. This notebook consists of one hundred and fifty-seven pages of data.
- I kept a separate journal to reflect on my own process and thoughts regarding the research. This notebook consists of one hundred forty-one pages of data.
- I wrote a monthly report to summarize ideas and findings. These notes were kept during the active research phase (January 2010 - December 2010, with the exception of months May and June, when I was out of town). These reports helped me to reflect on my methodological process. This was also a method by which I could receive direct feedback from my advisory team.

Other documents that I collected and used as data included a collection of emails sent to me from participants regarding the study and analysis of public documents.

I collected syllabi in which yoga played a role as pedagogy from university websites and/or by asking for the syllabus from the professor (see figure 5). Only one of these syllabi is connected to an individual who was interviewed. All of the syllabi helped inform my initial understanding of how yoga was being used in the classroom.

I also spent time exploring yoga studies programs that exist in private religious universities in North America. I looked at the following programs online:

- 1) Loyola Marymont University's Yoga Studies Program (Los Angeles, CA).
- 2) Hindu University's Yoga Philosophy Program (Orlando, FL).
- 3) Maha Babaji University's Yoga Studies Program (Antioch, CA).

I discovered the Maha Babaji University's website in March of 2010, and by June of 2010 they no longer had a website. I am uncertain whether the program (complete with a director, four faculty and a complete course listing) no longer exists or if it has changed names, but I found no evidence of its continuing existence. This type of field data helped

Figure 4, Syllabi Collected from University Websites

Title of Course	University/College	Credits	Department	State
Yoga: Theory and Praxis	Stony Brook College	3	Religion	NY
Yoga: Methods and Goals	University of Wisconsin	3	Religion	WI
The Hindu Yoga Tradition	Michigan State University	3	Religion	MI
Yoga and the Chakras: The Transpersonal Embodied	Naropa University	3	Psychology	CO
Yoga: East and West	Alabama University	3	Interdisciplinary	AL

me to understand the range of ways that yoga is being approached and integrated in the public lives of educators.

Results for the Interviews. The Contemplative Mind in Society, an organization promoting the uses of contemplative practices, sent me a contact list of six individuals that they were aware of who integrated yoga into their classrooms. I asked for a total of twenty five interviews. Three individuals did not respond to the request and I had the incorrect contact information for one individual. Three individuals granted my request for an interview, but were unable to be interviewed because of a family emergency (1), and

time constraints (2). The total number of completed interviews was eighteen, resulting in a response rate of seventy-two percent. I conducted sixteen interviews with academics integrating yoga as pedagogy. The interviews were conducted from 2007-2010: four interviews in 2007, four interviews in 2009 and ten interviews in 2010. I had approval from Lesley's IRB to include the interviews from 2007 and 2009 as existing data; as these interviews contained valuable data (in particular they were an excellent record of how my own thinking changed). I also used them as a way to explore whether or not the quality of my questions was unduly influencing the responses. Two of the individuals interviewed are swami's who work within higher education, but are not themselves professors. I kept these interviews to help illuminate the subject of yoga within higher education, as their presence indicates a subtle shift in who is considered an authority within the academia. These two interviews also help illuminate how academics are perceived by yoga authorities outside of higher education and the interplay between religious communities and higher education. While these two interviews contain important data, I did not include their statistics in the characteristics of academics integrating yoga as pedagogy.

No individual withdrew from the study and most individuals expressed a strong interest in seeing the outcome of the study. Seven interview participants named other individuals they thought might be willing to participate in the study. Although I already had enough individuals scheduled for interviews, this showed a high degree of interest and enthusiasm for the research topic. Each interview was approximately one hour long (ranging from forty-nine to ninety minutes). Each interview was recorded on an analogue tape. I transcribed each interview, which resulted in a total of one hundred and seventy-

eight pages of text. One participant asked for a copy of the transcript and returned an edited version of the oral conversation; one participant asked for a copy of the dissertation pages in which she was quoted to ensure accuracy. Interview participants were encouraged to review and respond to the written transcript, but only one participant asked for the transcript and did so, which was done. One individual asked for portions of their transcript to be omitted, which was done.

Characteristics of Interview Participants. The individuals I interviewed work in the following departments: (3) interdisciplinary, (2) philosophy, (1) yoga studies, (1) education, (2) dance education, (2) political science, (2) religious studies, (1) expressive therapies and (2) psychology. The interviews represent the following geographic areas of North America: (2) Canada (Montreal and Toronto), (6) Massachusetts, (2) Florida, (1) Pennsylvania, (1) Alabama, (1) California, (1) New Hampshire, (1) Washington D.C. and 1) New Jersey. I initially assumed that Massachusetts had more representation as this is the state that I work in; however, the survey results confirmed that the use of yoga as pedagogy is more prevalent in the Northeast (or the fact that there are a large number of colleges in Massachusetts, over one hundred fifty). Participants were sixty-nine percent female and thirty-one percent male. Their ethnicity was eighty-seven percent white Euro-American and thirteen percent East Indian (also very closely aligned with the survey results). Fifty percent of the individuals I interviewed had a Ph.D. and fifty percent had a master's degree. Their position within academia is as follows: six percent assistant professors, twenty-five percent adjunct professors, six percent consultant, thirty-one percent full professors, and thirty-two percent associate professors. The courses in which

they integrated yoga as pedagogy were found in the following classes: fifty-six percent undergraduate classes only, nineteen percent undergraduate and graduate classes, nineteen percent all graduate classes, and six percent doctoral classes only.

Coding for themes. I entered the following data into the software program as “primary documents” that were to be analyzed: eighteen interviews, eight syllabi, selected passages from my research notebooks, course flyers and descriptions. Once entered into the system, each of these primary documents was coded for themes. (The researcher still codes all of the data manually, but the software allows for more systematic retrieval of those codes. For example, after coding the data the researcher can pull all of the data with the code TRANS, to look at it more closely). Creswell advocates that the researcher choose no more than twenty to thirty categories and then reduce these to five or six categories (1998). I had nineteen categories total, and organized these under five main themes (see figure 6). Each theme was coded, and the number of times that code appeared was listed next to the theme (for example, SR-23 means that the code of “silencing religious views” appeared twenty-three times in all of the data). This allowed me to see the prevalence with which participants discussed certain meanings.

The two important themes that are not represented in figure 6 are the “Adjuncts Perspective” and the “pop psychology” view of yoga. I separated these themes from the other data as these perspectives were from those who were either working in the academy full time (with masters degrees, but not as part of the scholarly community of higher education) and those who taught part time, but who did not benefit from the scholarly community. The theme of pop psychology emerged sixteen times, but held different

connotations whether it was discussed by an educator who had a scholarly community or if they did not.

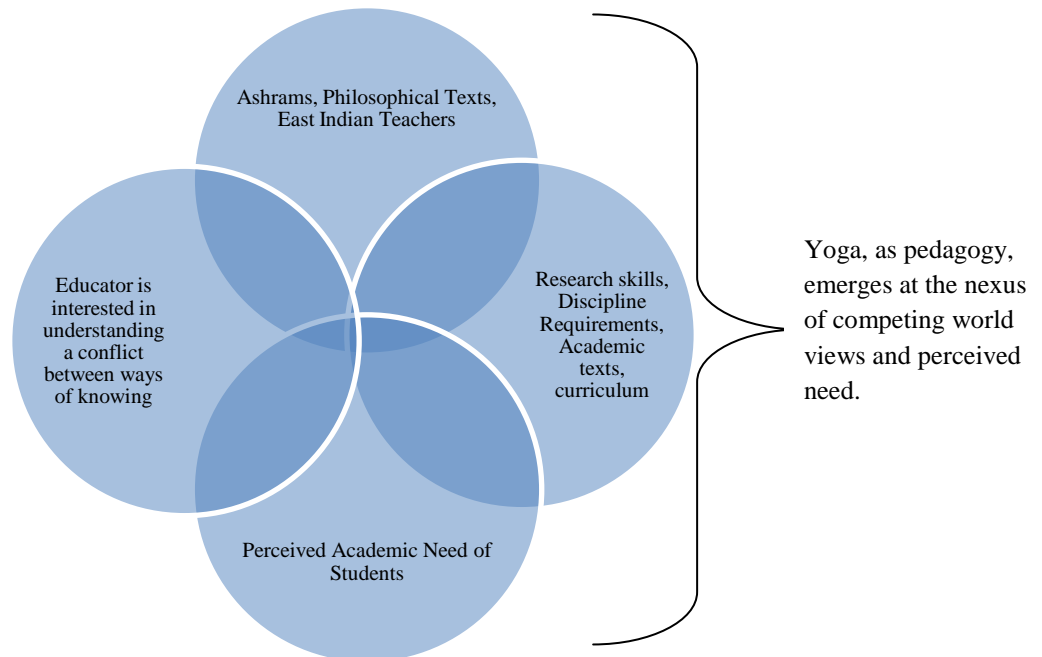
Figure 5, Primary Themes in Qualitative Data

Perceived Conflict	Private Self	Public Self	Perceived Need
Colonialism C-37	Ashrams. ASH -33	Academic world view AWW-18	Student Need SN-46
Secularity S-19	Transcultural Influences. TRANS-72	Critical Thinking CT-13	Body in Learning BL-37
Silencing of Religious views SR-23	Hindu World View. HWV-28	Money M-14	
Limited Knowledge of yoga LKY-27	Knowledge as living. KL-27	Politics P-13	
	Hindu and Academic World View HAWV-31	Critique of Higher ED CHE-45	

I noted the broad themes that contributed to the shifting idea of yoga as pedagogy: ashrams, the modern postural practice of yoga, and contact with East Indian teachers or gurus all contributed to a personal sense of the value of yoga. The themes generated led to the understanding that yoga as pedagogy emerges at the nexus of competing world

views and perceived need (see figure 7). These themes were then developed and refined in the final stages of the qualitative analysis, writing.

Figure 6, Democracy Holds Competing Ideas in Dynamic Tension



In the final stage of research analysis, the ideas generated in stage 1 were further winnowed to find themes that were consistent through the entire data set. For example, since only eight participants mentioned that the body was important to them as a significant site of learning, I de-emphasized this data in an attempt to find themes that held up across the entire data set. The following themes emerged as important for individuals across the qualitative data set: secularism, biomedical model, need for rational thinking, and characteristics of colonialism (superiority, need for stability, feeling powerless to change the system, lack of trust, fear of loss of control, dualistic

thinking). That is, all participants expressed either indirectly or directly an interest in these qualities. Specific words (such as “trust”) were examined for how participants in the interviews used and expressed the terms. I also compared and contrasted how different participants described experiences. For example, I pulled all of the data points in which participants used the word “important” to see if the themes that I generated touched on and or included topics that they felt were particularly relevant.

Results for the self-administered online questionnaire. A sample of the population to be interviewed was solicited in two ways: postings on relevant websites and email invitations. The International Association of Yoga Therapists, The Contemplative Mind in Society and the Mindfulness Education Network agreed to post a paragraph description of the study on their website, and/or email their mailing list (see Appendix 4 for the letter). I do not have a complete list of individuals who viewed the survey; therefore it is not possible to determine the proportion of people who responded. I emailed the survey to individuals who participated in the interview portion of the research project (sixteen participants). I also researched course syllabi online and personally emailed two hundred and thirty-four educators who expressed an interest in integrating yoga into their curriculum (approximately forty-nine hours of work). One hundred and twenty-five individuals responded to the survey between June 7, 2010 and August 9, 2010. This is a fifty-three percent response rate for those individuals I sent a personal invitation to. It cannot be ascertained how many individuals viewed the invitation to participate online.

Once the data is in analyzable form the researcher develops a scheme for handling missing data (Shulman, et al., 1988). Data was missing for the following questions: one

(two skipped), two (two skipped), three (twenty skipped), four (six skipped), five (three skipped), six (four skipped), seven (four skipped), eight (six skipped), nine (twelve skipped), ten (one skipped), eleven (six skipped), twelve-fourteen (one skipped) and fifteen (thirty-one skipped). The data showed that respondents were more prone to skip the question when there was a possibility of leaving a comment. Question two had forty-six comments; Questions nine had twenty-eight comments and questions fifteen had thirty-six comments.

Respondents who did not provide complete data were eliminated from the data set. I chose this technique as many of the questions were related to the university setting in which the individual taught in; I did not want to include data from individuals who were not teaching in higher education. For example in question three (What is the academic focus of the course you teach in which you integrate one or more of the practices of yoga?) two respondents skipped the question and in the comment shared that they taught in grade schools. All data from these respondents was eliminated. I decided to keep respondents who answered all questions except three, nine and fifteen – if they provided a comment which clarified their response. The comments they made outweighed the non-responses and served as an important form of data.

The following questions in the survey had space for open ended comments: one (twenty-one comments), three (forty-six comments), nine (twenty-eight comments), ten (thirty comments), fourteen (three comments), fifteen (thirty-six comments). There were a total of one hundred and sixty-four responses that needed to be analyzed. On average twenty-seven percent of respondents left comments when there was a space available. I used the comments to understand the number of skipped responses. For example, thirty-

one individuals (or twenty-five percent) skipped question fifteen, “what best describes your religious or spiritual identification?” and the question had thirty-six comments (twenty-nine percent of the individuals responded). The comments helped me to understand why participants had difficulty with this question. I also used the quantitative data and qualitative data to explore the outliers in the study. In the qualitative data adjuncts seemed to use more “pop psychology” interpretations of yoga; that is their descriptions of yoga were embedded with ideas of “self-help,” had a simplified understanding of the texts and traditions of yoga, academia and human behavior. For example, they used the language of yoga (such as *chakras*) in a way that exhibited little understanding of the yogic literature, and a reinterpretation through a self-help lens. These individuals also saw themselves as helping individuals to “progress” or “transform.”

The data was also analyzed by exploring responses to groups of questions. The fifteen questions of the survey can be grouped into four categories based on the type of information they are trying to uncover: 1) Attempting to uncover the level of experience and interest in yoga 2) Attempting to uncover the level of experience integrating yoga into higher education 3) Attempting to uncover demographic material about educators integrating yoga as pedagogy and 4) Attempting to uncover how yoga as pedagogy is distributed within higher education (see figure 8).

I used qualitative data to understand responses in the quantitative data. For example, in the qualitative data themes on “secularizing yoga” and “silencing religious views” emerged. These themes were explored in conjunction with the thirty-one individuals (or twenty-five percent) who skipped question fifteen, “what best describes

your religious or spiritual identification?” The questions thirty-six comments (twenty-nine percent of the individuals responded) helped me to verify that religious identification

Figure 7, Grouping of survey questions by topic

Data is trying to uncover	Survey Question
What yoga based practices are being integrated.	Which of the following yoga based practices do you integrate, or have you integrated, into your curriculum? (Question1)
What are the reasons for integrating yoga based practices in the classroom.	What best describes the reason you have chosen to integrate yoga into your curriculum? (Question 9)
Attempting to uncover the level of experience and interest in yoga.	How often do you personally practice the following [yoga practices] (Question 10) How long have you practiced yoga? (Question 12)
Attempting to uncover the level of experience integrating yoga into higher education.	How many semesters have you integrated yoga? (Question 2) Yoga has influenced my scholarship in the following ways: (Question 11) How long have you been integrating yoga based practices into your curriculum (Question 12)
Characteristics of individuals integrating yoga in higher education.	What best describes your gender (Question 13) What best describes your ethnicity (Question 14) What best describes your religious or spiritual identification (Question 15) What is your position at the college or university where you teach? (Question 8) How long have you taught in higher education (Question 12)
Attempting to uncover how yoga as pedagogy is distributed within higher education	What is the academic focus of the courses you teach in which you integrate one or more practices of yoga? (Question 3) What best describes the setting you teach in? (Questions 4,5, 6) At what level do you integrate yoga based practices in your courses? (Question 7)

is difficult for academics. The qualitative data assisted me in understanding why so many participants had difficulty with question fifteen. Looking between the sets of data helped me to understand that religion is a particularly difficult topic for academics, one that they struggle with.

In my conversations with interview participants, they were invariably surprised that other academics were integrating yoga as pedagogy. Most participants considered themselves to be one of about ten individuals who were engaged in this practice. I also initially envisioned my study as one of extreme outliers (or outsiders). As I spoke with more educators, I realized that the practice was much more wide-spread than I initially thought. The addition of the self-administered questionnaire validated that more individuals are using yoga as pedagogy. Unfortunately, the survey was administered in the summer (due to time constraints) when many individuals in academia are not answering emails because of traveling, research and other summer time activities. In retrospect, I may have had more individuals respond to the survey if I had conducted it in the early Fall.

The qualitative data from adjuncts was so unique to them that I separated this data from that of other educators. To further explore the position of adjuncts as “outliers” I took out all the data on adjuncts and instructors from the survey (fifteen percent of respondents identified themselves as adjuncts; twenty-two percent identified as instructor or lecturer) to compare it to that of educators who are teaching within a community of scholars (those who are associate, assistant and full professors, who consisted of sixty-three percent of the survey respondents). This exploration allowed for a more full analysis of the outliers in education (in this case adjuncts), and a better understanding of

their unique role within higher education. This type of data analysis is particularly important as the number of adjuncts on all campuses is increasing dramatically; yet I could not find any studies which explored how not being a part of the scholarly community influences their role as educators. This study shows unique ways in which adjuncts are distinctly “outsiders” in terms of their conceptualization of yoga as pedagogy.

CHAPTER 3

THE DATA: DESCRIPTIONS OF YOGA'S USE AS PEDAGOGY

If you want to understand our controlling conception of knowledge, do not ask for our best epistemological theories. Instead, observe the way we teach and look for the theory of knowledge implicit in those practices (P. J. Palmer, 1993, p. 29).

The use of yoga as pedagogy within the academy is ambiguous. It solves problems, but it also creates them. For instance, modern postural yoga may be included in the curriculum as a practical tool to integrate embodied ways of knowing into the classroom, yet the philosophy of yoga teaches that over-identification with the physiological self inevitably leads to suffering. The data in this study shows that educators who are using yoga in their classroom are doing so in eclectic ways. Yoga's use as pedagogy does not point towards any single idea, instead yoga's presence as pedagogy emphasizes how engagement with traditions outside of Western epistemology challenges us as thinkers. As one educator in this study states,

Yoga lends itself to academia because it is itself interdisciplinary. It is about the body, but also very much about the mind. It has a philosophy and an approach to explore that philosophy: meditation. It also has a component of service, *karma yoga*. It has ethics. In all these ways yoga is interdisciplinary and maybe that is one of the reasons it gets drawn into higher education because it can be used in so many ways. I don't know. I do know it challenges us to rethink where knowledge comes from and to begin valuing traditions that originate outside of Europe and America (Personal communication, February 4, 2010).⁹

To comprehend yoga's place as a teaching tool, I relied on knowledge negotiated between the qualitative and quantitative data collected. Through simple summaries and

⁹ All identifying characteristics of participants in this study have been changed to protect identity, except where noted.

graphic analysis, the descriptive statistics provide the background necessary to contextualize the eclectic meanings educators generate about yoga.

Describing yoga as pedagogy is difficult because it is primarily being integrated by isolated individuals, who may not be aware of other educators who are using yoga as a teaching tool. One of the most common comments in the interviews I conducted was, “Have you had much luck finding other participants?” followed by surprise at the number of individuals who are integrating yoga as pedagogy. Educators wanted to know where in the country yoga was being used, and in what types of settings these educators worked. This chapter attempts to answer these questions by organizing the data collected into six distinct areas:

- 1) How educators define yoga
- 2) Who is integrating yoga in higher education
- 3) How educators develop an interest in yoga
- 4) Why educators are using yoga as pedagogy
- 5) How yoga as pedagogy challenges and supports secularism and religious identity
- 6) How the use of yoga reflects educators’ legacy of post-colonialism

How educators define yoga

The way in which educators define yoga is diverse, reflecting that the meaning of yoga is not cohesive, but is a contemporary re-envisioning of yoga’s possibility as a pedagogical tool. Cultural theorist Homi Bhabha states that, “problems of cultural interaction” only emerge “at the signifying boundaries of culture, where meanings and values are (mis)read or signs are misappropriated” (2006, p. 50). Bhabha is pointing to the importance of research that looks at how the meanings of a given phenomenon change depending on which culture they find themselves in, and the necessity of

understanding problems and conflicts that emerge in the process of relationships with people and phenomenon from diverse cultures. For example, individuals within the culturally pluralistic society of North America chose a specific definition or definitions of yoga from the multitude of available characterizations, in an effort to best align yoga with their conceptualization of what education should be. What gets included and excluded in these definitions point to areas of tension, as well as long-held values. In this study the definitions of yoga given by educators could be categorized in three general ways: 1) as a modern postural practice 2) as a philosophical orientation and 3) as a New Age practice.

Yoga as Modern Postural Practice. Despite the incredible diversity of yoga practices within North America, the form that is most commonly integrated into higher education is modern postural yoga. Religious scholar Elizabeth DeMichelis defines the secular practice of yoga *asana* (postures), *pranayama* (breathing practices) and *dhyana* (meditation) as “modern postural yoga” (DeMichelis, 2005). Modern postural yoga is a concept that has been developed by scholar Mark Singelton to denote a fairly contemporary form of physical practice that is as influenced by European women’s gymnastics as East Indian texts like the *Hatha Yoga Pradipika* (2010).

The data collected in this study showed that two thirds of participants defined yoga as a modern postural practice that is transcultural in nature¹⁰. This was evidenced in the self-administered questionnaire, where seventy-two percent of educators who responded to the survey were integrating the postures of yoga, *asanas*, and eighty-two

¹⁰ Four participants who defined yoga as a postural practice used the term “transcultural” specifically. Eleven of the eighteen participants discussed that yoga is influenced by different cultural forces, and/or that yoga does not belong to any one people, culture or place.

percent were integrating breathing practices, or *pranayama* (see figure 9). The preference for modern postural yoga was also reflected in the interviews, with eight of the eighteen participants' primarily defining yoga as a postural practice. Participants who were using modern postural yoga as pedagogy were predominantly white (eighty-six percent), female (seventy-two percent) faculty members who had been at their institution of higher education for over ten years (sixty-three percent). See figures 18-21.

Individuals with a postural practice viewed yoga as a secular application that belongs in higher education. From this perspective, the only obstacle to yoga's place in the academy is that the administrations of higher education or one's colleagues do not understand what yoga is, why it belongs in the classroom and how educators can integrate it effectively. Six of these informants expressed attempts to clarify yoga's place as a valid pedagogical practice. Three (of the six) participants submitted their use of yoga as pedagogy through the university curriculum committee, thereby indirectly challenging the institution of higher education to publically support their use of yoga. Three (of the six) individuals received grants or fellowships (from the Contemplative Mind in Society, Fetzer Institute and the American Council of Learned Societies) to fund their exploration of yoga's use as pedagogy. Monetary support to validate the authenticity of their choice to use yoga as pedagogy was particularly valuable for participants who received it. One educator who received a fellowship stated,

The fellowship I received was really important. Before the fellowship, I was doing this stuff on my own. It felt like I had a private life and a professional life. This organization said, 'bring them together.'
...Before the fellowship I never used yoga in a systematic way, I would add a visualization here or an asana practice there. The fellowship also introduced me to a lot of other people who are trying to integrate the

different parts of their lives; this really ignited my interest in the potential change that could happen in higher education (personal communication, May 5, 2010).

Attempts to validate one's use of yoga as pedagogy were not engaged in by those who viewed yoga as a philosophical orientation or as a New Age practice.

To legitimize their pedagogical choice, six of the educators who defined yoga as a modern postural practice sought to align yoga with the dominant tradition of neuroscience, secularism and "research studies." This strategy was consistent with the predominate vision of higher education in promoting neutral, scientific, and rational thinking. From this perspective, yoga becomes a practical tool that supports the vision and values of higher education. Seven of the educators who defined yoga as a postural practice recognized that yoga emerged from philosophical and religious texts, but these perspectives were considered ancillary to the somatic practices of yoga.

How modern postural yoga is used in the classroom is exemplified by one participant, who works as a political scientist at a private university on the East coast. He explained that he often shifts to the practice of yoga postures during divisive conversations to enhance student's self-awareness. Pausing from his lecture, he guides students into *paschimottanasana*, a full forward bend (See Appendix Six, Vignette One for a detailed account of this educator's use of yoga as pedagogy). He states,

By taking a yogic posture to the edge, not of pain but of sensation a student can think about ways to negotiate that edge: does one just push through it? Does one pull back? Does one play at the edge? And then we think about that politically, how do we look at the world in all its tragic elements and what do we do? Turn away? Plow right in? Or is there some other way that we can respect, and be real with what is in front of our eyes and not 'turn away,' but 'turn towards' with some kind of compassion and sensitivity. I think yoga is a terrific tool for raising self-awareness about how we engage and disengage in political action (personal communication, May 5, 2010).

Educators integrating modern postural yoga into their curriculum define what they are doing as “yoga,” not “modern postural yoga.” As one educator who works at a small West coast private university states,

One of the things I do in class is to look at yoga within a transnational and transcultural context. We explore the movement of the practice and the basis of this movement, and the intention of this movement; we look at how yoga got here [to North America] and why (personal communication, September 22, 2006).

While this educator exclusively discussed modern postural yoga (and not *tantra*, *bhakti*, *karma*, *jnana*, *raja* or some other form of yoga), he described what he is doing simply as “yoga.” Those who subscribe to modern postural yoga do not use any verbal clarifications to delineate what they do as distinct from or similar to other forms of yoga (this is in stark juxtaposition to educators who defined yoga as a philosophical orientation).

Yoga as a philosophical orientation. Educators who have a philosophical orientation to yoga view the secularization of yoga practices (postures, breathing practices and meditation) as only one aspect of yoga, but they viewed these practices as peripheral to their primary interest in yoga as a philosophical orientation to life and education. Seven of the eighteen interview participants (forty-one percent) had a philosophical orientation to yoga. The fact that fewer educators had a philosophical orientation to yoga is also reflected in the self-administered questionnaire, where thirty-five percent studied the spiritual texts of yoga and twenty-seven percent were interested in chanting. (That is, individuals with a philosophical orientation to yoga were over-represented in the qualitative interviews).

Four of the interview participants were dedicated to *bhakti yoga*, a spiritual path of devotion that teaches individuals to see all of life as sacred. The term *bhakti* comes from the root '*bhaj*', which means 'to be attached to God' (Sivananda, 1995). In this branch of yoga the practitioner cultivates a humble and devoted service to the Divine, which is seen as manifesting in the world around him or her. This belief is often embodied by the *bhakti yogi* as the practice of self-less service and love of a particular aspect of divinity, or of humanity. For these participants no aspect of life is mundane, even secular spaces were viewed as an expression of the sacred. Of the four individuals who identified with *Bhakti Yoga*, one was a practitioner of *Vaishnavism*, which holds the *Bhagavata Purana* and the *Bhagavad Gita* as sacred texts upon which one reflects and basis's their life. Two of these individuals were practitioners of *Shaivism*, which holds the *Svetasvatara Upanishad* and *Shiva Rahasya Purana* as sacred texts. One individual identified simply as a "bhakti yogi" and three others as "yoga practitioners." Six of the seven participants viewed all practices of yoga (including modern postural yoga) as contributing to a sense of well-being, contentment and harmony. One participant practiced modern postural yoga, but saw it as separate from his spiritual practice of *bhakti yoga*.

How yoga as a philosophical orientation is used in the classroom is exemplified in one participant, who works as a political scientist at a community college in the Southern part of the United States.¹¹ He explains that his orientation to teaching and working with students is highly influenced by the disciplines of yoga. He does not integrate yoga postures, breathing practices or meditation into his political science lectures; instead yoga

¹¹ This is a different political scientist than the one used as an example for modern postural yoga.

helps him understand his students as spiritual beings who are at times in need of guidance (See Appendix 6, Vignette 2 for a detailed account of this educator's use of yoga as pedagogy). He explains,

Now you can say this [his care for students] has nothing to do with yoga, it is just that I am a generous person. In my case, the decision to work with students individually is guided by my yoga life. I am constantly guided by the *yamas* and *niyamas* [the ethical precepts of yoga]. My concept of *karuna* [compassion] and *ahimsa* [nonviolence] guide my understanding that this person is eighteen years old, not fifty years old.

For the seven participants who viewed yoga as a philosophical orientation, the presence of yoga in higher education was viewed as challenging, not reinforcing, two ideas: materialism and secularity. Yoga was viewed as challenging materialism as the discipline of yoga was seen as expanding an individual's identification solely with the physical reality of the body. In particular, they viewed yoga as encouraging identification with the *atman*, or soul, which was seen as that which is "permanent." Identifying solely with the body was viewed as leading to suffering by three participants; although they recognized the importance of understanding the embodied experience. These individuals felt that a view of the human experience as something "more than" the material body was a perspective that was not in alignment with the secular role of higher education.

Therefore, the use of yoga as a pedagogical practice was seen as potentially problematic to the secular space of higher education.¹² Indeed, these educators did not integrate yoga practices (postures, breathing practices or meditation) into the classroom at all, unless they invited outside guests to teach these aspects of yoga. Instead, all seven of these

¹² These participants were not interested in challenging secular spaces. They wanted to maintain secular spaces.

educators viewed yoga as a pedagogical orientation and process that positively influenced their scholarship and their work with students.

Educators who viewed yoga as a philosophical orientation were uncertain as to whether or not the practice of yoga fit within the secular framework of higher education.

As one religious studies professor stated,

How to integrate yoga in the class is something I am grappling with more... clearly there are so many students in the class who are craving spiritual guidance. It is one thing planting a seed, which is what you do in philosophy classes. You introduce the concept of *atma tattva* or *ishwara* or whatever it is, but there are many who take that seed and are so anxious to plant it and grow it. I am not clear about what to do. I am not a guru. How can I provide opportunities for them to grow, to continue the practices within the context of higher education; this is my next challenge (personal communication, April 9, 2010).

This quote points to the educator's recognition that differences matter; she understands the significance of higher education as a neutral, secular space, but also desires to help students meet their "craving" for spirituality. This educator's personal experience with students is reflected in the growing literature that shows spirituality is an important concern for students in North America (Astin, 2004; Chickering, Dalton, & Stamm, 2006; Dillard, Abdur-Rashid, & Tyson, 2000; J. A. A. Lindholm, H.S. , 2008; Speck et al., 2005; Steingard, 2005; Subbiondo, 2006; Tisdell, 2003).

Educators with a philosophical orientation to yoga were concerned with the diverse ways that students may make meaning of yoga and whether or not yoga might clash with existing beliefs held by students in their classes. These concerns led this group to be less public about how yoga influenced their pedagogy and (potentially) made them less likely to seek support for the integration of yoga through fellowships, grants, curriculum committees or publications.

The seven individuals who viewed yoga as a philosophical orientation took the time to clarify that their perspective and definition of yoga was only a fraction of what the yoga traditions offered. All of the educators who defined yoga as a philosophical orientation to life contextualize their definition of yoga. As one philosophy teacher explains,

A lot depends on how you define yoga and, of course, yoga for me is not *asana*. ...I had my training in Indian philosophy and lifestyle in India in the traditional context [an ashram] ...I have been a yogi for 30 years, a *bhakti* yogi, but *asana* was never part of my practice or my spiritual journey. The last ten years I have practiced Iyengar yoga, but I still don't consider it my spiritual practice. It really depends on how you define yoga. *Bhakti* yoga is not really a part of what is now being called modern postural yoga (personal communication, April 9, 2010).

Yoga as a New Age practice. The term “New Age” is associated with a movement of the late 20th century in Western culture that is characterized by an eclectic and individual approach to spirituality. They draw inspiration from all of the world’s religious traditions, feeling it is unnecessary to identify with any one tradition. Religious scholar Elizabeth DeMichelis defines the New Age movement as a critique of the alienating, biomedical influences of Western culture through a blending of Eastern and Western spiritual ideology, blended with ideals of “self-help,” pop psychology (Bear, 2003; DeMichelis, 2005). Often individuals with New Age thinking will use quantum physics to loosely justify their thinking in regards to the therapeutic modality that they hold to be useful (Bear, 2003). New Age adaptations of the meaning inherent in yoga, often uphold it as something mystical, and draw on pop and positive psychology as often, or more, than they draw on Indian psychology or the yoga traditions. The agenda of adherents to New Age ideals is not to understand contexts, or traditions, but to generate

new insights that empower the individual to make positive changes in his or her life through a patchwork of traditions.

Participants in this study were primarily *not* associated with New Age ideals, but saw spirituality as significant for its power to move people to participate in social struggles (one example that an interview participant mentioned was Gandhi's *Satyagraha* movement in India). Spirituality from a New Age perspective integrates self-help techniques designed to free the individual despite existing structures of oppression (Kim, 2005). There were, however, three adjuncts who participated in this study that used New Age paradigms to articulate the role of yoga as pedagogy. There was no quantitative data collected on New Age perspectives, as I did not expect this viewpoint to surface in higher education¹³. While these three participants were in the minority, they exhibit the diverse ways in which yoga is being used and thought about in academia.

The three individuals I interviewed did not define what they were doing as New Age thinking. They would agree that aspects of biomedical influences of Western culture needed to be critiqued (2), that Eastern and Western spiritual ideology were important and easily blended as they had more similarities than differences (3). They used general ideas (people can improve), to make claims about yoga's universal effectiveness (2). They believed that individuals can improve themselves if provided simple frameworks for understanding their problems, without regard to social structures (3). As one participant explained, "Yoga is thousands of years old, these are not New Age concepts; the ideas I teach are quite ancient, with a long history behind them" (personal

¹³ It is a possibility that a percentage of the individuals who I identified as having a postural approach to yoga in the survey data hold New Age views. A new quantitative study could be conducted in light of the findings in this research.

communication, January 30, 2010). This individual taught students in her undergraduate classroom a “chakra dance” in which they systematically cleansed themselves and initiated healing through affirmations, dance, visualizations, yoga postures and breathing. This approach utilizes the structure of the East Indian systems of chakras, but seems to replace the historical context and related literature with pop psychology concepts of self-improvement, and the ability to self-heal psychological disturbances.

New Age interpretations of yoga are, like the movement itself, eclectic. Scholar Sura Rath in the 2006 article, *What Would Said Say?* states, “there needs to be a search for *traditions*, and not just the vocal, visible dominant tradition...” (Rath, 2006, p. 29). The three adjuncts in this study seemed to be doing just that –turning to traditions, in the plural. These three individuals were using an eclectic variety of practices including: yoga, Buddhist meditation, chi gong, Tai Chi, Feldenkrais, Mind-Body Centering, pilates, dance and Reiki. Unlike the regular faculty members in this study (both modern postural and philosophically oriented) the adjuncts did not minimize the differences in these diverse traditions with the intention of creating a neutral, secular, rational space of learning. Instead, these three individuals felt that the qualities of higher education were not worth replicating (3). They articulated that their goal as educators was to transform the undergraduates they worked with (2). For example, one individual who works at a private university in the field of human services stated, “I know that there is this sort of other field of energy and awareness that is out there. This has radically shaped my world view” (personal communication, January 30, 2010); she stated that she likes working with undergraduates as she sees these, “students are so ripe for development that they actually change very quickly, so I find it very satisfying to work with college students

because there is so much development” (personal communication, January 30, 2010).

When I asked how she came to teach in higher education since she, herself, experienced great dissatisfaction with higher education, she stated:

I have just come into the academic environment by chance, but at this point I don't know how to teach anything without a connection to the body - it is just not the way that I think anymore. For example, I wasn't planning in the first class of the counseling seminar, which is a two hour seminar, to integrate yoga, but then in the first class people were obviously fidgety and they hadn't been moving. They obviously needed to move and so that spontaneously happened [that she integrated yoga] and I think that we should keep it up (personal communication, January 30, 2010).

The adjuncts with a New Age perspective on yoga did not see themselves as “part of” higher education, but rather as drawing some part time work from these institutions. While this description may sound negative to some academics, these three individuals saw what they were doing as extremely positive as they perceived that they were offering students much needed wisdom, and opportunity for spiritual growth within the otherwise competitive environment of higher education. They commonly described their students as “more alive,” “vital” and “restored” by their inclusion of yoga in the classroom.

The three views of yoga (as postural practice, philosophical orientation or New Age practice) all contribute to the redefinition of yoga as pedagogy by expanding the definition of yoga to include that of “teaching tool in higher education.” Educators are (unconsciously) enlarging the nexus of yoga's meaning to include “pedagogy.” This new definition of yoga points to some educators' vision of enhancing the system of higher education with the practices and philosophy of yoga. Of course, these three groups of educators do not agree on exactly what yoga practices (or philosophies) should be

integrated into higher education or why. The hybridity of North American culture necessitates that multiple definitions compete for sovereignty.

In John Dewey's 1916 text, *Democracy and Education*, he eloquently addresses the absurdity of speaking of a single, monolithic unity called America. He states,

We find not unity, but a plurality of societies, ...the problem is to extract the desirable traits of forms of community life which actually exist, and employ them to criticize undesirable features and suggest improvement (Dewey, 1994, p. 525).

In today's global and post-modern world, consideration for the multiple communities within democracy raises the question as to which voices are being thoughtfully weighed and listened to. The importance of understanding multiple points of view is understood to be a central aspect of democratic education; not out of some moral stance, but because isolation of ideas and thoughts makes for a rigid and static society. While the predominate method of viewing yoga by educators is that of a postural practice, the exploration of those with a philosophical orientation and a New Age perspective expands what is knowable about the creation of pedagogy in higher education. For example, it allows us question whether competition in education is as negative as the New Age educators believe it is or whether or not a philosophical orientation enhances an educators work with students in a way that secular approaches might not.

Who is integrating yoga in higher education

The use of yoga as pedagogy is primarily found in East Coast private universities located in urban, undergraduate, Arts & Humanities programs (see figures 9-20). Arts & Humanities is a broad term that includes the disciplines of American Studies,

Communication, Comparative Literature, Women's Studies, Music and Critical Theory.¹⁴

While this describes where yoga's use as pedagogy is primarily situated, participants in the self-administered questionnaire shared the information that they worked in the following departments: Religious Study (4); College Success Seminar (1) ; Voice (1); Introduction To College Course for 1st Semester Students (1); Introduction to Yoga (1); Sacred Dance & Yoga (1); Yoga therapy (1); Transformational learning (1); Physiology (1), Human performance (1); Nursing (1); Health (4); Social Work (2); Yoga Studies at Naropa (1); Law (1); English Writing (2); Interdisciplinary Studies (2), Eco-Spirituality (1); Design and architecture (1); Mathematics (1); Psychology (6); Public Health (2); Women's Studies (2); Special Education (1);History (2); Sanskrit(1).

The use of yoga as pedagogy is largely being conducted by fulltime faculty members as is evidenced by the fact that sixty four percent of the individuals who responded to the survey were assistant, associate or full faculty members (figure 22). Individuals integrating yoga into the classroom are predominately female, white and have been working in higher education for over ten years (see figures 23, 24, and 25).

How educators develop an interest in yoga

The data in this study suggests that the relationship between educators' experiences inside and outside of the academia often shifts throughout their lives reflecting their interests, passions and relationships with ways of knowing that originate outside and inside of western epistemology. Using yoga as pedagogy brings forward the

¹⁴ At Lesley University Arts and Humanities also includes Religious Studies and Philosophy.

issue of how educator's private experiences and lives inform their public role as a professor. The multiple ways in which educators make meaning of their world inevitably surface within the classroom because teaching asks for genuine intimacy in the forms of dialogue, transparency, vulnerability and reciprocity.

The presence of yoga as pedagogy is, in part, due to the increasing exposure many North Americans have to the ideas and practices of yoga. Educators' private lives lead them to draw from a confluence of sources on and about yoga: *ashrams*, yoga institutes (like the Ramakrishna Center or Integral Yoga Institute), public yoga classes (modern postural yoga), new religious movements (like Siddha Yoga and Transcendental Meditation), meditation centers, and *gurus*. One or more of these avenues to studying yoga may exert a powerful influence on an educator's choice to add yoga to the curriculum. One educator who works at a Catholic college shares his experience with how yoga and academics emerged as simultaneous and overlapping interests,

I started yoga a teenager in the late 1960s. I took up an asana practice and I began studying with the Kundalini yoga people [Yogi Bajan's organization]. In my freshman year of college I studied with the Hari Krishna movement [founded by A.C. Bhaktivedanta Swami Prabhupad], where I learned to chant in Sanskrit. In the early 1970's I met [my guru] who had dedicated a place called Yoga Anand Ashram in Emityville New York. I transferred universities to be on Long Island where her center is. My wife and I were deeply involved in this organization and with her teachings... These experiences encouraged me as an undergraduate to double major in Comparative Religions with a focus on Tibet and Sanskrit Literature. Then I did my Ph.D. in Fordham on *Yoga Vasistha* and the concept of *purusha*, which is the concept of will. (Personal communication, March 8, 2010).

This quote shows that the religious diversity of North America is more than superficial for many individuals; these diverse practices and ways of knowing have a profound

impact on some educator's choices regarding how to organize their academic and personal lives.

Eight of the educators in this study were dedicated to a systematized yoga practice that emphasized meditation techniques and a "lifestyle of yoga." Participants in survey and in the interviews identified as students of Yogi Bhajan's organization "Happy, Healthy, Holy" (3); Transcendental Meditation (1), Self-Realization Fellowship (1) and Siddha Yoga Meditation (2). Religious scholar Lola Williamson sees these Hindu-Inspired Meditation Movements as new religious movements that have increased North America's acceptance of different cultural ideals (Williamson, 2010).¹⁵ While many of the participants did not emphasize their involvement in new religious movements, one individual was originally unaware that the practice of yoga was ever linked to a systematized way of knowing or religious ways of knowing. She states,

My interest in yoga led me to take a teacher training program through the Siddha Yoga tradition. I didn't really know that I had signed up with someone who was a disciple of Swami Muktananda. I didn't know anything about any of that stuff (personal communication, February 4, 2010).

The data in this study shows that *gurus*, *ashrams*, and systematized yoga practices are currently influencing educator's views of the self, learning and teaching. Some professors have been so inspired by what they learn in settings outside of academia that they require students to participate in these educational venues. As one educator who works in a four year university states,

In a way these two different environments [*ashrams* and higher education] offer distinctly different lenses from which to study the same topic. There is some overlap between them, but they offer different ways of learning.

¹⁵ The term "Hindu-Inspired Meditation Movement" is not entirely accurate for this study as Yogi Bhajan's organization emphasizes Sikh traditions of yoga.

For instance *Shiva Ratri* [a Hindu festival in honor of Shiva, celebrated with fasting and an all-night vigil] happened a few weeks ago and a few of my students went down to the Sivananda Yoga Institute where they stayed up all night chanting. This gives them a direct sensory experience through the fragrance, the food, chanting and visuals. This supplements what they have been learning about in class. It is an important piece...they can hear about yoga, but until they are actually in it, they don't have the context for understanding what it really is (Personal communication, March 8, 2010).

What is learned and the method of learning in higher education and at yoga centers or *ashrams* is sometimes overlapping. For example, Swami Tyagananda the head of the Ramakrishna Center in Boston, Massachusetts also serves as the "Hindu Chaplain" for MIT and Harvard University. In the academic setting he may teach students how to apply texts like the *Bhagavad Gita* to their own lives, and introduce them to meditation practices in the Ramakrishna tradition. He is also a guest speaker in religious scholar Diana Eck's courses at Harvard University, bringing a lived perspective of yoga to academic classes (Anonymous, 2011, Harvard Chaplains page, <http://chaplains.harvard.edu>). Although not an academic himself, Tyagananda is a frequent contributor to the American Religious Association's annual conference, where he challenges what he believes are limited notions of who yoga master Ramakrishna was as a person, thinker and yogi (personal communication, February 15, 2010). Indeed, as yoga centers have become more profitable, organizations like Kripalu in Lenox, Massachusetts are funding their own research teams and offering post-doctoral positions to study yoga (<http://www.kripalu.org/article/505>) with an agenda to promote research based yoga practices. As one educator states,

There is an interplay between educators and these [yoga based] communities. My guru really fostered this relationship in the early 90's. It really caught on with folks. She gave permission for them to cross over a

little bit - to teach and learn in different venues (Personal communication, April 9, 2010).

Educators in both yoga based communities and higher education are concerned about whether or not students are receiving “authentic” teachings. One individual who frequently supervises independent studies as part of his faculty position at a religious university on the East coast stated,

My students often think they can get credit for going to India and sitting at some Baba’s feet and chanting. Why would you presume to get credit for just sitting in an ashram? Do you see how a person’s thinking works? It devalues who we [Hindu’s] are. This devalues the teachings of yoga. This is really the same as attending an authentic Christian seminary or educational institute and wanting credit for sitting in some alternative wing of Christianity. What would you say? How would you respond? We do have legitimate teachers. Why not teach about them? It seems like a negating of the legitimacy that does exist (Personal communication, September 22, 2006).

The issue of who is an authority was also important for one of the swami’s I interviewed.¹⁶ He states,

It is kind of an odd thing to learn yoga at an academic level...If you’re in the academic world you need to satisfy the credential process of this world. Who is a ‘spiritual authority’ doesn’t matter to academics. They might say ‘Who is Swami Krishnananda? What does he know! Who is he to give you a degree in something?’ The question is, ‘how do you satisfy requirements in spiritual matters?’ Whoever makes those decisions in academia would have to see that there really are people in the yoga community with spiritual authority...

It is kind of a shame that they [students in academic classes about yoga] would miss out on all the people who have real wisdom to pass on, but is that the role of the academic world to see that [yogic wisdom] is passed on? They are going to lose out if their pool is just intellectual knowledge, but at least they know they meet the criteria for that world. If you’re going to start mixing the worlds you need to set a new criteria and somebody needs to assess whether that criteria was met or not. How do you assess someone like Swami Krishnanada, “oh yeah, he’s the real deal.” You’d

¹⁶ As stated in the Methods Chapter, I interviewed two swami’s who view themselves as educators and/or work in higher education. See methods chapter for more information.

have to accept some authority in the spiritual world, which has some reputation and trust to those in the academic world. The academic world won't be able to assess who's qualified to do that (Personal communication, September 25, 2006).

The presence of yoga in higher education requires the educator to question the location of authority by re-defining who is an expert.

Yoga's presence in higher education invites both practitioners of yoga and professors to expand their community of practice, and this is not always comfortable. As one swami I interviewed mentioned,

I don't think a lot of swami's are interested in hob knobbing with academics. And academics will say we are just studying the religion we don't want to mix with these people. There are a small number who are trying it and my hope it that this number will increase. The beginning has been done (Personal communication, November 12, 2009).

Cultural differences challenge educators to rethink ideas of unity that may be too simplistic (Bhabha, 2006). As my respondents showed, educators interested in yoga refine their identity by clearly articulating the intimacy of who they take to be an authority, and which communities their work supports and challenges. Educators who are able to bring their private experiences with yoga into their public role as a professor feel that they have accomplished something rather significant. As one educator shares,

I am very excited that these two parts of my life are coming together: the private and the professional. On one level it is what I want to bring to students, and on another level it is what I want to bring to myself. I think it is making me a better teacher because I am able to be more authentic and more expressive in class and to offer what I really care most about - not just in [modern postural] yoga, but meditation and self-reflection. I care a lot about inner explorations. [Bringing my two worlds together] allows me to be in the classroom with my whole self. This is exciting to me, and turning students on to that is always a bit of a risk. I am not completely comfortable in the way that I am doing it [integrating yoga]. I am constantly refining and trying to find new ways of doing it (Personal communication, May 5, 2010).

How Educators Develop Their Skills in Yoga as Pedagogy. Educators interested in modern postural yoga and those who viewed yoga as a New Age practice were both likely to invest time and resources in attending two hundred hour teacher training programs on yoga (all except one of the modern postural yoga and New Age practitioners had attended at least one two hundred hour teacher training program). This is in contrast to those who defined yoga as a philosophical orientation, none of whom attended a teacher training on yoga. The yoga trainings attended by modern postural and New Age yoga generally included introductory training in yogic diet, spiritual texts, *kriyas* (the cleansing practices of yoga), *pranayama* (breathing practices,) meditation, and chanting. The educators in this study were trained in Anusara Yoga (2), Iyengar Yoga (5), Bikram Yoga (3), Kripalu (1) and Integral Yoga (4).¹⁷ These trainings may also introduce participants to ideas that originate in other traditions of yoga, like *raja* yoga, that emphasizes the significance of knowing one's biases, thinking patterns and habitual ways of experiencing the world (Radakrishna, 1998). Not only did the practice of modern postural yoga claim the time they might have spent in academic pursuits, but some individuals took sabbaticals or their summer to get trained in a form of modern postural yoga. One educator shares the positive impact that a simple yoga teacher training program had on her pedagogy,

In the beginning [prior to her yoga teacher training], I was just adding yoga on to my existing curriculum. We would sit in silence, or do a few yoga postures in class. But now that I feel like I am living a yogic lifestyle, it [my yoga practice] has changed how I think about my classes, and what I think is important in life and in coursework itself. My yoga practice has really changed how I, as a teacher, think about the

¹⁷ These numbers are from the qualitative data, and from the self-administered questionnaire when participants wrote in the kind of yoga training they received (this was not a question on the survey, but volunteered information).

potential in each student and the possibilities inherent in learning... Yoga really changed and expanded my sense of what it is possible to be in this world (personal communication, February 20, 2009).

The concept of two hundred hours of yoga training was met with skepticism by three of seven individuals who defined yoga as a philosophical orientation to life. These individuals saw the standard of two hundred hours as reducing a complex system of philosophy, practice and lifestyle guidelines to the biomechanics of stretching. They felt that this reinforced the materialistic notion that “we are the body,” an idea that they saw as having no place within any of the traditions of yoga. They also viewed the limited trainings as an attempt to signify that while the West has complex systems of philosophy (requiring Ph.D.’s to master), the ideas of the East can easily be “mastered” and controlled within a short period of time. One educator with a master’s degree in yoga from the Bihar School of Yoga in India stated,

Some individuals go for a weekend, 15 hours, and they come back a yoga expert. All they know is muscle this and muscle that. I said, ‘you are making no sense to me. Yoga has nothing to do with muscles, it is a mental discipline.’ If you don’t understand the overall discipline of yoga, than what is the point of your training? Quads and biceps, this is what yoga has become. It is gym language. Yes, this is what kills me. I am fearful that this whole yoga thing [in North America] is sliding in this direction. Many of you will miss out on the true benefits of yoga to radically increase your cognitive function, and increase your happiness. Why? You are essentially afraid of paradigms that do not affirm your biomedical model of the human species (personal communication, September 22, 2006).

One political science professor I interviewed explained his frustration at the limited definition of “yoga” that is commonly accepted at the academic level,

It doesn’t matter how you cut it, two hundred hours of training [the typical hours for yoga certification] will always come up short. The individuals offering these trainings do not look at this limitation,

because they see yoga as somebody just twisting themselves this way and that. Maybe chanting a few things and a few breathing exercises and that is that. It has been hard to shift the idea of what yoga is, what yoga's true potential is. We are seeing some shift; it is not all about postures. There *are* a whole bunch of people passing "postures" as yoga and that is all they are doing...it is a shame when this passes for yoga in the academy...and if you accept those things [definition of yoga as postures] at the university level, why not have a tarot card reader and a palmistry reader? What non-sense is this? (personal communication, February 25, 2010).

At the heart of the controversy about what training in yoga accomplishes, is a fundamental disagreement about which epistemological view should inform the practice of yoga. Those who view yoga as a postural practice see it as a practical tool that enhances cognition and "fits" within the biomedical model (not a philosophy). Those who define yoga as a philosophical orientation challenge the idea that the self is physical, and ask the practitioner to radically reconsider identification with the body and mind. These individuals also are more insistent that yoga requires mastery of complex philosophical traditions. These two sets of ideas compete for authority.¹⁸

Why educators use yoga as pedagogy

For practitioners of modern postural yoga and those who define yoga as a philosophical orientation, the use of yoga as pedagogy was perceived as a means to meet particular educational needs that could not be met with tools from the western epistemological tradition. Ninety-two percent of the survey participant's integrated yoga to allow students to bring ideas from the texts into their lived experience or to integrate

¹⁸ Those with a New Age orientation to yoga did not have any remarks about yoga trainings other than that they attended them; these participants were as likely to be influenced by drumming traditions of Africa (2) as they were yoga practice.

body based learning in their classroom. Twenty-nine percent of educators were using yoga as an experiential tool to teach students about cross-cultural issues and seventy percent viewed yoga as an effective way to teach students about working with the mind. Other educators wrestled with how to deal with stressed, unfocused students and chose to use yoga to “facilitate a relaxed, focus awareness which helps students to listen to course lecture material” (personal communication, February 12, 2009). Some in the medical profession used yoga as a way to introduce students to “evidence based yoga practices” (personal communication, February 20, 2009) (see figure 21).

Using yoga in the classroom was a decision that often came after much deliberation about how to convey a particular topic to students, or meet a particular student need. One educator who teaches an undergraduate psychology class on eating disorders explains,

So much of the literature [related to eating disorders] swirls around the idea of “self,” and this literature can be indulgent. Other literature dwells on the feminist inequities and this literature can result in individuals getting stuck in anger because so little emphasis in psychology is placed on changing the societal structures that keep inequities in place, or in changing our relationship to the body and how it feels. I’m interested in how people navigate between the ideas of self and society; when to feed one and when to feed on the other. Yoga was really the only pedagogical tool I could think of that allowed for an exploration of self, body and society (personal communication, February 12, 2009).

The educator quoted above spent several years discussing how to change her curriculum to include ideas about the body that she felt were important. Her choice to use yoga was cleared by her university curriculum committee, and was also a topic she explored in a presentation at a conference. She felt that it was not correct for her to integrate yoga as pedagogy without approval from her academic community. This dedication to having

one's ideas understood was also found in the self-administered questionnaire, where sixty percent of participants had been studying yoga for more than ten years, and only twenty percent of the educators have been using yoga in their classroom for this long (see figure 12 and 13), reflecting the time and thoughtfulness that some educators engage in when considering the use of yoga in the classroom.

Use of yoga to ameliorate tensions in higher education. Six of the eight educators who defined yoga as postural practice began their explorations of yoga out of an attempt to amend aspects of their identity that were unfulfilled by the time consuming nature of their professional role. One educator who works at a four year college explains,

The academic world that I had been promised of ideas and an intellectual community was completely subordinated to a kind of hum-drum teaching students who didn't really want to be there and were totally unmotivated. My colleagues were burnt out and jaded. I was in this awful work environment. I thought I have to do something that is not the job otherwise I am going to burn out... (Personal communication, March 8, 2010).

She turned to modern postural yoga, which has since made its way into her courses as pedagogy, and has been the subject of one academic article.

Six individuals (one with a philosophical orientation, four with a postural practice and one with a New Age orientation) who integrated yoga as pedagogy expressed feeling pressure from the "system" of higher education to be inauthentic to their own views, or as one participant worded it, "to be other than one is." Participants criticized that higher education "is a lot of ego" (3) and that the university environment encourages "competition" (9) and "politics that undermine and discourage creative thinking and intellectual risk taking" (10). As one participant explains,

Higher education is very hierarchical, but they also like to pretend that they are not. They are quiet mystified institutions. This makes it hard, for junior people especially, to see what is going on. They are incredibly competitive. They are competitive for very scarce resources that have a disproportionate impact on your work... The trouble with academia is that, well, in our system we are literally competing with every other colleague in a zero sum game for merit increases. If one of your colleagues has a really good publishing year, it takes more money out of the pool and there is less available for you. The competition is completely explicit; there is nothing subtle about it. And if you do really well there is no culture of praise or recognition. You are on your own (Personal communication, March 8, 2010).

Having a personal practice of yoga was viewed by six of the educators as a method to gain insight into their own personal agency and to assert individual authority in a system that demands submission. Practicing yoga encouraged these educators to reconcile their personal ideas, beliefs and agency with the expectations and boundaries of higher education. As one educator who works in a private university states,

There is a certain sense of authenticity in my yoga practice. I realize that if I am doing a posture or using yoga as self-inquiry there is no incentive to fake it. Yoga is about really figuring out what is going on with me, and there is no reporting back to anybody. I think that this type of authenticity can be translated into academic inquiry... we need to be as honest as possible, and not doing forms of inquiry where we say, "I know already what I want to find, so I'll get the data together," or "I'm doing this for the professor," or "I'm doing it for an audience in the back of the recesses of mind who is going to buy this book; [In yoga] there is no one to impress, no one to hide from (Personal communication, May 5, 2010).

In the above quote the educator is facing the choice as to whether or not to hide one's self. This, of course, implies that there is someone or something to hide from. Many of the educators articulated that the system of higher education makes demands on them that are often unrealistic. "System" was a key word for educators; the participants in this study were very careful to avoid placing blame on specific individuals. People were often reduced to the role that they play within higher education. As one educator stated,

Administrators see faculty time as a free resource. We are infinite, we can do an infinite amount of stuff and it never costs them anymore (Personal communication, March 8, 2010).

In this example, the complexity of the individual administrator's choice to ask a lot from faculty is reduced to his or her "role" in the system. The informant does not view the "administer" as an individual who struggles to balance competing psychological, financial and person needs, but he/she becomes "the administrator," an unattached individual, fulfilling the consumer needs of the university.

Five of the participants viewed themselves as alone in a system that demands competition. These participants felt greatly supported by organizations like The Contemplative Mind in Society and the Mindfulness Education Network in their struggle to experience themselves as part of a supportive community. As one educator states,

In the beginning it was really important that I got a fellowship and met other individuals who were integrating yoga and other contemplative practices into their classes. I feel that my work, my approach to teaching is looked down upon by some of my peers. They wouldn't say that, but I feel it. I feel that they do not understand or trust what I am doing. To have the Council of Learning Society give me a cash grant signified that what I am exploring is important to a group of people – not just to me (Personal communication, April 7, 2010).

The philosophy and practice of yoga gave some educators a tool with which to deal with their fear of being "other" in the academy. As one educators who teaches courses on yoga philosophy states,

Yoga has the concepts of *atman* [the aspect of self that is not identified with the materialistic world] and *jiva* [the living being], what is that all about? It is about recognizing that fragmentation is part of [the higher education] system. We embody this fragmentation. It becomes part of who we are. Yoga asks us to look at this fragmentation, to understand it, but know that our journey doesn't stop there. We cannot identify with fear, ego, and competition and think well, or feel well. We have to find out for ourselves who we are, and operate out of out an inner sense of security –

we can't find that outside of ourselves (Personal communication, February 25, 2010).

Feeling powerless to change the system of higher education was a major theme for the educators who were interviewed (see analysis chapter). One participant commented, "I often think, here we are all smart, intellectually capable people who can't get it together. We can't create an institution of learning that doesn't rest on suffering" (personal communication, February 12, 2009). Another educator commented that,

It just goes to show you that institutions over determine individual experience and individual agency. I am always teaching theories that say 'that's likely to happen!' Tomorrow I am teaching a class on Marxism and I know the students are all going to roll their eyes at some of Marx's ideas, but it is like he said we are not in control of the economy. He said that we are not in control of these institutions, and that they make us, we don't make them. You need look no further than the university to see how true that is (Personal communication, March 8, 2010).

Indeed, educators often turned their objections about the system back on themselves, as if they had no individual "right" to disapprove of the demands their position necessitates.

The same educator stated,

I still think it is crazy how much work academics have to do, and I feel at the same time ashamed of saying that because we have so much flexible time and in so many ways it is a privileged job. I just think people who don't do it, don't get it. It is incredibly demanding; it really is (Personal communication, March 8, 2010).

In this comment the teachers understanding of privilege is internalized, and used as a method to restrain her concerns about injustice within higher education.

Other educators positioned the institution of higher education as deliberately separating the individual from inner peace and happiness. One professor who works at a public university commented,

Higher education is a whole set of practices that leads us away from happiness. And it does so purposefully. If we fear not getting tenure, we are more likely to kowtow to the status quo. If we do not trust our colleagues, we are less likely to share our real feelings and thoughts regarding where the university is going (Personal communication, February 26, 2010).

When I asked one educator if he thought his yoga practice helped him to see his own role in perpetuating the dissatisfying aspects of higher education he stated,

Academia is a worthy adversary of my yoga practice. I can see all the political stuff that goes on. My peers, very educated people, think the problems of higher education are abstract, that the problems are about the system. But it isn't, it is us and what we as individuals bring to the table. My colleagues say, "oh society and culture is doing this and that – there is nothing we can do." I think 'no, this is a group of individuals, a group of ten people and we are all mean. Let's look at that!! Let's look at what is happening right here!' But I would never say that. No. I think yoga helps me to see it, but what can I do? (Personal communication, January 31, 2010).

In this example, the individual's yoga practice assists the educator in having insight into him as an agent of authority, but bestows little motivation or ability to make a stand against the aspects of higher education that he sees as inhibiting creativity and the cultivation of new knowledge. One educator thought that the reason yoga was not having a more potent impact on educators who were using it as pedagogy was because of the very effort to make yoga fit into higher education. She stated,

Yoga does not fit [higher education]; it does not fit fully into their models and paradigms. They don't seem to see that their whole world is cubicled. But that is a reality. [Educators] try to make choices, but the framework itself is choice-less. We are all using common themes; common paradigms and we are calling it original. It is not. It is actually not being honest. So you have people spinning the same truth, like cotton candy, they keep adding more air...the system is flawed and...the expertise model is a disaster because no one listens to anyone. This [higher education] is not a model based on compassion, awareness and contentment. Fitting yoga into the same model is a recipe for disaster on every level... (Personal communication, September 22, 2006).

Educators practicing yoga are responding to the threats and pressures they experience to intellectual integrity and creativity as opportunities to “do” education differently. They are not directly challenging “the system,” but subverting it.

Weighing the decision to use yoga as pedagogy. Both professors who defined yoga as a modern postural and those with a philosophical orientation were thoughtful in their integration of yoga as pedagogy, carefully weighing how Eastern and Western epistemological traditions could possibly work together. As one professor at a public university states,

Educators in the West have yet to recognize how we have been impacted by Eastern thought. We have been changed in ways that are truly remarkable. Our culture is changing as much as Eastern culture is changing from contact with the West (personal communication, March 8, 2010).

The reasons educators chose to integrate yoga into their classrooms are incredibly diverse and the reasons shift depending on the type of yoga that people are practicing. In the survey, forty-four percent of the educators integrate yoga for its ability to enhance the understanding of ideas, and forty-eight percent are interested in yoga’s potential to expand embodied learning (see figure 21). One educator who works in a community college in the South explains,

Yoga is about cultivating awareness. I try to teach my students to ask themselves. ‘What is it that I am doing that is whittling away my energy, why is it that I am struggling? Why am I multi-tasking?’ This is a real pedagogical story I am telling you with my students. I had two women who came to me last semester, separately, they are both homeless, they live in their cars. They are 18-20 year olds...what we are talking about here is the whole person is not being attended to in higher education...They have their relationship issues, nutrition issues, addiction, they don’t study, and they work two jobs because no one is

supporting them or they need money... How am I supposed to handle this? Not dumbing down my course, but what can I do in my limited capacity to facilitate learning in light of what I have just heard? My yogic perspective enables me to reframe my perspective to one that includes the real lives of students and isn't that pedagogy? Yes, that is called embodied pedagogy (Personal communication, February 25, 2010).

I did speak with three faculty members who had little or no outwardly formulated conception as to why they were integrating yoga in their classrooms. These individuals were adjuncts with a New Age orientation to yoga, who either did not define themselves as academics, or who had no community of scholars to support their work. As one individual explains,

I imagine that if I had been [doing yoga] in my high school and graduate school... I would not have had been able to stay in the falsehood of academic performance. What I wanted was real learning engagement. [Even though I teach in higher education] I wouldn't consider myself an academic practitioner in terms of content creation, writing articles, research or anything like that. I consider myself to, currently, be more hands on (personal communication, January 30, 2010).

Another adjunct commented that, "Nobody really sees what I do" (personal communication, September 22, 2006).

One adjunct who primarily works as a therapist in the private sector and teaches a three credit weekend intensive on the healing capacity of yoga did have a very clear concept of yoga as pedagogy. Like other adjuncts who participated in this study, she actively rejected what she viewed as the competitive, content oriented courses of higher education. She states,

I believe that we are all in a relationship with knowledge, and I want people to have a *real* experience of that. I want them to move out of intellectual knowledge into having their experiences validated. There is not a separation of "critical thinking" and "experiential learning" – there

is no reason to spate it all out... I want students to become more aware as they practice yoga and this is different than what you typically bring into an academic course. Yoga opens another realm of awareness... I am not interested in imparting a whole bunch of knowledge to people. I am interested in people having an experience that is a contrast to their possible very stressful lives. So, yeah, it is a different paradigm. It is not an achievement paradigm. It is really different (Personal communication, February 26, 2010).

How yoga challenges and supports secularism and religious identity

Nowhere was the influence of multiple cultural traditions more apparent than in how professors defined their religious identity. In the United States eighty seven percent of the population identifies as one of the four major Christian groups (Protestant, Roman Catholic, Mormon and Eastern Orthodox ("Pulse of the pools," 1997); this is in stark contrast to the participants in this study, where twenty percent identified as Christian. Having to choose a single religious identity was met with irritation by some participants. One individual shared on the survey that she sees, "all the world's religions as threads that are woven together" and challenged "watertight classification and tagging as not a proper way to identify" one's self. This irritation was evident despite having the choice of "multiple religious identifications" available, which thirty-four percent of study participants selected (see figure 26). Participants in the study were students of Meher Baba, were initiated into Hindu based meditation practice (Siddha Yoga, Transcendental Meditation and the Self-Realization Fellowship), identified themselves as "as pagan with Buddhist interests," Unitarian Universalist, Jewish Buddhist, non-affiliated spirituality, Kashmir Shaivism, Taoist, and 'Muslim, but open to other religious philosophies.' Educators were very particular about how they structured their religious identity, with one participant stating in the comments on the survey that he or she was a "Secular Jew

raised in Chicago, with Hindu and Buddhist leanings.” Such descriptive phrases err on the side of inclusivity; claiming many and no traditions simultaneously.

Secularity and Yoga. Professors integrating yoga into their curriculum cite different reasons for the integration, but almost always frame their interest in yoga within a secular format. Educators who view yoga as postural practice often cite the practical, therapeutic, relaxing and focusing effects of yoga based practices. One individual who integrates modern postural yoga into her classes, in addition to knowledge about the ethical underpinnings of Classical Yoga, reasons that,

One of the reasons yoga is popular and widespread in the United States right now is that it brings vital aspects back into someone’s life that is not necessarily covered in our daily life. For example, yoga moves our spine in all three directions; it encourages spinal mobility and this relieves stress. It also encourages people to breathe, fully and deeply; many Americans are oxygen starved because we don’t breathe adequately. And three, it includes rest; *savasana*, or relaxation pose moves us out of the sympathetic nervous system. This invites the parasympathetic nervous system to be engaged which helps with digestion, integration, and relaxation. I think we are desperate for situations in which that balance is included: doing and resting (Personal Communication, April 7, 2010).

By redefining yoga as a practice that is helpful for the body, yoga “fits” within the Western biomedical model and the West’s interest in materialism, and secularism. These values are upheld in higher education out of an intense interest in keeping the public sphere inclusive. Indeed, the secularism of yoga was seen by some of the participants with a distinct awareness that secularization is a necessary practice for yoga to become an accepted part of the academic culture. One educator stated, “Neuroscience and research are a way [for yoga to come] into the academia” (Personal communication, February 4, 2010). Another educator explained that her use of yoga in the classroom is directly

related to the neuroscience research being conducted on the practices. She states,

There is a surge in what is going on in the research and that helps me justify yoga's place in the academia. There is a lot of research going on that is related to cognitive factors: memory, attention, and so on (Personal communication, February 12, 2009).

While eight of the participants who viewed yoga as postural practice cited “research” as one of the reasons they felt comfortable integrating yoga as pedagogy, only one participant was able to direct me to specific research studies. Neuroscience was spoken of vaguely, but was often positioned as a remarkable partner that justified what these individuals already knew. As one educator stated,

I think neuroscience is a natural partner for the embodied practices [such as yoga]; it is proving things that dancers and those involved in embodied practices have been describing for a thousands of years. Science lags behind experience, because it is hard to measure certain things. .. Neuroscientists are generally not defensive [about being associated with yoga] because they are a “hard” science. They are not worried about their image (Personal communication, April 7, 2010).

Three educators, who viewed yoga as a philosophical orientation, felt that “secularism” was a thin veil for Judeo-Christian ideals. One educator states,

Secularism is an ideology with strong missionary zeal. How can you speak of secularism when the historical evidence shows that the underpinning of secularism is a missionary zeal?...When we speak of secular education where is it in this country? What we are seeing in this country are major faith groups buying academic chairs, and university's that are so starved for money that they allow this to happen. Every major school has a school of Divinity; they don't have a School of Hinduism, or a School of Islam. They have a school of Divinity. And when you look at the head of these departments they are of one brand or another of Christian faith. And that's fine, but don't talk to me about secular education. I don't see secular education (Personal communication, September 22, 2006).

Another educator linked secularism directly with Judeo-Christian influences. She stated,

Who were the colonial masters? They were Western, European, largely Judaic Christian forces. They have created impressions far and wide and in cultures totally removed and foreign from their origin...I see Judeo-

Christian influences all over higher education in America. It's almost alarming that we call our institutions secular! Sure, we've renamed the Christmas break "winter break," but the reason for the break is the same. I don't understand why we can't recognize that most of America is Christian, and just say the holiday is to honor them. There isn't a break for Ramadan, Diwali or any Buddhist holidays (Personal communication, February 25, 2010).

These educators were not against "secularism," indeed they thought it was an important part of public life. They were, however, completely unconvinced that North American educational institutions are secular.

Educators from Judeo-Christian backgrounds were much less likely to see problems with how secularity is enacted in higher education. After speaking with two individuals who did not see higher education as a secular institute, I presented the issue to another participant,

LD (researcher): In the interview I conducted last week the professor pointed out that she doesn't really see any "secularism" in higher education. She saw secularization as another name for Judeo-Christian influences. How would you respond to that?

TM (participant): Well, I disagree. I think I disagree strongly. I don't know what would make someone say that except Judaic Christian tradition is the dominant cultural mode in America, but it is certainly not [dominant] in my thinking. In fact I must confess that I'm pretty ignorant about the Judaic Christian tradition. And I don't really think about it. I think about myself as an educator, and that the principles of yoga are tremendously helpful; [they are] universal and have wonderful application inside or outside of a religious context (Personal communication, October 25, 2006).

The equation of yoga with "secularity" and with that which is "universal" is intended to create a neutral space, where differences do not matter. There are key power differentials between secular and religious worldviews and the choice to describe yoga as a secular practice is done strategically, and with the intention of embracing the discipline of yoga. In secularizing yoga, the educator no longer conceptualizes it as a discipline or tradition

that must be kept intact, nor is it a religious worldview that is lacking in power. Yoga becomes a secular, universal, practice that enhances neurocognitive functioning and thus “belongs in education.” As philosopher Deborah Orr states,

Scholars have argued at length against the appropriateness of transporting Western concepts of religion to the home cultures of these practices and so it is appropriate that they are usually presented as nondenominational techniques (Orr, 2002, p. 486).

Another way that educators sought to secularize yoga was to emphasize it as a spiritual tradition separate from any religious roots. Exploring “yoga” within the secular, public space of higher education allowed some educators to question the authenticity of “spirituality.” One educator used this tactic, but after reflecting on the process of separating spirituality from religion stated,

A lot of people think of spirituality as anything. I used to believe this, but I don’t buy it anymore. Spirituality is often simply separating practices from its religious roots. I once thought you could separate spirituality from its religious roots. But I don’t think that now... You can’t separate it. [For example] some people hold that mindfulness meditation is a secular practice, spiritual, but a secular form of meditation. Well, that [mindfulness] comes out of a religious tradition - Buddhism. Now there are many different types of religious practices that people can adopt as part of their spirituality, but the fact is that they probably did originate in some religious tradition. This kind of cafeteria approach, a little bit of this and a little of that, people can resent that. It almost becomes cultural appropriation (Personal communication, March 3, 2009).

Some educators see spirituality as one of the missing elements in education (Chickering, et al., 2006; Duvall, et al., 2007), simultaneously it brings up fears regarding the abandonment of secularization and sensitivity to issues of cultural appropriation.

Yoga was often used by the educators I interviewed as one tradition among many that they were drawing pedagogical practices from. These educators saw the use of yoga

as part of holistic education, that includes incorporating bodies into the classroom, silence, narratives, learning from nature, joy in the classroom, martial-arts, and multi-cultural classrooms (J. Miller, et al., 2005). Educators in this study most frequently combined yoga with Buddhist meditation, as those who practice modern postural yoga did not see yoga as having its own meditation tradition or they were attracted to the atheist underpinnings of Buddhism. Participants also combined yoga with Native American chanting, chi-gong, martial arts, and rituals intended to create a sacred space. For many of these educators yoga was one ingredient within an overall more humane way of learning. As one participant who works in a doctoral program in education explained,

There are more ways of knowing than rational thought. If the academia is going to be about how people know and learn, particularly in schools of education, because here it is all about how people know and learn, than you have got to recognize that people don't only know and learn through rationality. They are also going to learn through other ways of knowing: through emotions, and relationships, and deeply transformative experiences that are spiritual (Personal communication, March 3, 2009).

Whether or not it was the role of educators in the academy to teach these alternate ways of knowing did not come up for any of the individuals I interviewed.

The blending of multiple perspectives (neuroscience, secularism, spirituality, education) is what enables educators to successfully integrate yoga as pedagogy within higher education. An example of this is found in the comments of one educator, who stated,

The academy is based on critical thinking and the scientific method; people who perceive [yoga] as in opposition to critical thinking, see yoga as either a waste of time or dangerous in that it leads students to think you learn by doing nothing. Through research, academics will begin to understand that [yoga] is a compliment to critical thinking that actually increase cognitive capacity and critical thinking. It ...allows students to learn in different ways (Personal communication, February 20, 2009).

This educator is able to simultaneously maintain a commitment to yoga based on his direct experience with his *guru* (spirituality), while reframing yoga as a complement that enhances western epistemology (secular and scientific).

The consideration of yoga as pedagogy illustrates how the dominant paradigm of higher education wants to be seen: as something stable, enduring, replicable, rational and secular. Within this presentation of higher education there are differences of opinion. The challenges of contested meaning are, however, a most elegant expression of an experimenting society, and the experimenting culture of higher education. Using yoga as pedagogy was not “easy” for most educators, who often struggled with how their colleagues perceived them, and did extra work to pass their courses through curriculum committees, secure funding for fellowships, and other means to validate their choice. While yoga’s use as pedagogy was done with varying degrees of success and some definite failures, its tentative presence in the academy reflects some of the educator’s willingness to challenge the very system they embrace. The responses in this research indicate that there is some strength in a system that allows for such experimentation, for the holding of multiple truths – even if these truths must be subservient to the secular, neutral, rational world of higher education.

How the use of yoga reflects educators legacy of post-colonialism

The presence of yoga in higher education highlights how contemporary educators are struggling with cultural pluralism and the legacy of post-colonialism. “Colonial desire,” stated theorist Homi Bhabha, “is always [articulated] in relation to the Other” (2006, p. 63). Who the “other” is fluctuated in the interviews I conducted. For the East Indian educator the “other” was sometimes articulated as the white faculty member from a Judeo-Christian background who was viewed as appropriating yoga. As one educator explains,

We don't want to admit that Yogic texts might have something to offer in terms of shining light on ourselves. It goes back to xenophobia. If I have all the answers why do I need to listen to you? Why do I need to explore your conception of the human experience? Arrogance and *avidya* [ignorance]. The first thing that it says in the *Yoga Sutras* is to detach from *avidya*; detach from the position that ‘I hold the one truth’ and where ‘I am not even willing to look at someone else’s position’ or other options of truth (Personal communication, February 25, 2010).

For the Judeo-Christian Caucasian educator the “other” was sometimes the East Indian scholars who challenged their use of yoga as pedagogy as a form of post-colonialist appropriation. As one educator stated,

I certainly don't think of it [yoga as pedagogy] as colonializing or re-interpreting. I mean I am reinterpreting nothing. I am taking the teaching as they are, and as I understand them and feeling like I have this wonderful opportunity to offer them in a way that is completely true to the tradition as I understand it (Personal communication, October 25, 2006).

In both instances, the “other's” reality is simplified. While the East Indian educator recognizes that she is sometimes viewed as an “other” that might be feared, the Caucasian educator had no recognition of “self as other.”

The concept of “other” was recognized in how four participants felt about themselves. One educator who works in an Environmental Studies Program explains,

So many of us are alienated from our feelings, breath, body and thoughts. We are alienated from other people and the environment. The broader meaning of these [yoga] practices is that the individual starts to get the intellectual idea that we are interdependent. When you do the practices you start to experience the here and now, you start to realize that when you act, you are affecting other people (Personal communication, April 7, 2010).

Feeling that one's body is "other" was a theme for three participants. One educator who works as an adjunct states,

My experience is that when I am not in my body I am living from a fragmented place. Living from a place of separation, where what my mind wants to do is actually different from what my body wants and is feeling in the moment – this leaves me feel an undercurrent of anxiety, something in between anxiety and terror (Personal communication, January 30, 2010).

Between "self" and "other" is undefined ground, and in this study, the contested meaning of yoga as pedagogy. Liberal pluralism, the "dominant framework for multicultural education," has emphasized searching for the unity in different cultures. This search for unity has resulted in a lack of research on how differences, interdependence, and common interests are potentially problematic and/or enhance society (Burbules & Torres, 2000, p. 21). The narratives collected in this research bring out how individuals are speaking back to those who hold power within the academy, and asking for pedagogy that delivers more than content – but pedagogy that challenges Eurocentric biases. I asked one participant if there was any aspect of Western higher education that he wanted to challenge in his use of yoga as pedagogy, to which he stated,

I'm sure there are. One that comes to mind concerning western academia is that there is still a bias that floats on top and on the bottom. The Eurocentric bias, is that Western civilization is superior. That is not stated, but is implied. The idea that all other traditions didn't make it. What means and how these civilizations are rated varies. But somehow even if you don't have a criteria by which you are measuring, you presume your civilization is better and therefore that your education is better, your

healthcare is better, your medicine is better, your arts and culture is better, your music is better (Personal communication September 22, 2006).

The practice of integrating yoga into the classroom is, however, *primarily* being carried out by Caucasian faculty members; eighty-six percent of the individuals in this study were white. These faculty members do not benefit from challenging the Eurocentric biases of higher education, yet they do intend to challenge these prejudices through the inclusion of yoga. For example, one educator wanted to challenge the bias of learning as happening solely in the intellect. She stated,

One of the things I got frustrated by is that there are lots of arguments, textual arguments, all of which lead to the conclusion that if you want to change your bodily experience you have to do new things with your body and not just talk about it. I read those arguments and I was compelled by them. I thought if that is right, why do we sit around and talk about them and read about them? The paradox of that became more and more pressing for me. I couldn't stand the paradox any longer (Personal communication, March 8, 2010).

In adding yoga to her curriculum, this educator felt that she was probably alienating herself from her more content based colleagues. She states,

I have had a couple of colleagues make oblique comments [about my inclusion of yoga as pedagogy], somebody said to me, "with that yoga thing you are getting really eccentric." Most of the people outside of my own department said in slightly vague voices, "that is a really great idea." And they kind of got it, but they couldn't quite imagine it. They saw the reason I added yoga to the course, but they couldn't quite get what we were going to do in the course - the specifics... The chair of my department ...[said] about four or five times, "when you did that course it was really funny because I had a lot of your students who took my Epistemology class and it was right afterwards and they would all come to class with their mats! And it was really funny." That obviously really struck him that all these students would troupe into his theory of knowledge class with yoga mats tucked under their arms. It was so bizarre for him... we are not used to students looking like they've been doing something. I do suspect that some of my colleagues made fun of the class behind my back, but I have no real evidence for that (Personal communication, March 8, 2010).

Six of the eight educators who viewed yoga as a postural practice felt that their practice of including yoga in the curriculum was not fully understood or embraced by their colleagues, but that it was a worthwhile “pedagogical experiment.” These participants genuinely wanted to present nonwestern traditions. For example, one educator valued the western concepts of critical thinking and deconstructing knowledge, however, she wanted to be able to present what she saw as the wisdom truths of East Indian spiritual texts like the *Bhagavad-Gita* without searching to expose the flaws, and power dynamics that the text is also credited for keeping in place in East India. She explains,

This whole Western liberal democracy presumes that civilization started in Greek Roman times. It presumes that. But there are cultures that precede these cultures by many, many years. Whether we like it, or not, all of us are influenced by Western education. The concept of comparative learning, critical thinking is important and we can't sacrifice that. We can't give anecdotal stories, research methodology is important. We need to adopt criteria that works, adopt a criteria that is objective, analytical, and we need research. But, the reference point of critical thinking is limited. It doesn't mean the Eastern authors are better. I am not talking about better. I am talking about having curriculum that is truly cross cultural; allowing the pedagogy to express the legitimacy of different ways of knowing. Why can't we find the legitimacy in multiple traditions? Why can't we find philosophical explanations in multiple traditions? It comes back to the “our” as being emphasized as the answer (Personal communication, September 22, 2006).

Educators who are using yoga as pedagogy are truly struggling with how to balance Eastern and Western epistemology, and the imbedded pedagogical practices that go with each.

The educators I interviewed had a clear conception of Western society's values and expectations. They mostly recognized, through their lived experience, how the practices of yoga do and do not fit within this dominant model. The ability to navigate

multiple ways of knowing has been essential for those who are willing to publically explore the idea of yoga as pedagogy. There were two predominate ways that individuals made meaning of yoga's place in higher education: 1) yoga challenges western epistemology and 2) yoga complements western epistemology. One educator states,

As an educator yoga has done a lot for me that is difficult to articulate verbally. Just speaking in English predisposes me to rely on certain conditions and conventions of Western epistemology. When we do this, we limit ourselves. Part of this discussion is what the hell do we mean by pedagogy? What does it mean across different cultures? ...People are going to say that [the use of yoga] doesn't fit my pedagogical model, but whose model are we talking about? ...Now, let's take out yoga and put something else in - will you have the same troubles? Yes! As long as you are holding the same pedagogical models, whatever you pull in and push out will give you the same results. But if you determine, 'Wait this whole educational model needs to be examined!' The commonly held definition or working model of what pedagogy is, needs to be restructured. That could be challenging to a bunch of people. Yoga as pedagogy raises these issues (Personal communication, February 25, 2010).

The contrary perspective is that yoga complements Western pedagogical practices. One educator explains,

The academy is based on critical thinking and the scientific method. People who think about yoga as in opposition to these values, see the practices as either a waste of time or dangerous in that they lead students to think they can learn by doing nothing. But once it is understood that yoga is a complement to critical thinking more educators will be open to these new ideas (Personal communication, February 20, 2009).

Educators walk a line between imparting the skills of critical thinking, observing and research that are so essential to Western epistemology, while introducing Eastern models of knowing, such as yoga, that value experiential learning of and about the self.

In a culture which simultaneously values pluralism and diversity, but requires stability, it can be difficult for an educator to decide which pedagogical tools are most valuable. For example, critically analyzing texts is a valued and unquestioned tool of

Western epistemology; however, one educator claimed that our unquestioning acceptance of post-colonialist ideas makes engaging in critical thinking about the texts extremely difficult for students. She states,

I've been teaching some of the philosophy classes and everything stays at such a superficial level. The students get introduced to a lot, but they have difficulty with the material. Most students don't read. And they don't know how to approach a text. They are trained to come to a text with a preconceived set of ideas - what they want to get out of it. That is the Western paradigm; that is the colonizer mind (Personal communication, January 31, 2010).

This educator attempted to use yoga to challenge the “colonizer mind.” Another individual questioned the Western approach to text as artifact, or object and wondered how educators were thinking about the spiritual texts upon which yoga is based. This religious studies professor stated,

One part of being a [yoga] practitioner is the question of our relationship to the text. I see the [yogic texts] as a spiritual source of authority. That doesn't mean divine revelation in the absence of humans, but I think there is a tension between the academic modes of seeing the text as an artifact. The presupposition is that texts are exclusively a human construct and therefore the emphasis is on which humans put it together, and what were the influences that caused them to put it together. A lot of academic teaching is contextualization and reductionism and I see the text as encapsulating experiential information - genuine yogic experiences... For those who teach philosophy, rather than meditation or asana – how do these individuals see yoga? In other words, what do they see it as? Is it purely intellectual, like Greek philosophy? Or do they see texts like the *Upanishads* and *The Yoga Sutras* as coming from a place of enlightenment, the *shruthis*, a place of spiritual awareness (Personal communication, April 9, 2010).

In this quote, yoga challenges viewing the text as something that is “other,” something that one can master and control. This quote also points to how yogic knowledge is constructed: as a relationship between internal and external experiences.

It should be kept in mind that “the colonizer mindset” is, like yoga, a transcultural production. It is a set of ideas that is as replicated in the East as it is in the West. One educator states,

You know the same ideas come out of India. In a way the new trends coming out of India are using the colonizing, theological attitude. [They say] ‘We have the right way of doing it and no one else has the right way of doing it [yoga].’ This is a problem. This is the colonizer attitude (Personal communication, January 31, 2010).

When yoga is used as pedagogy we see that the psychological expressions of post-colonialism are a collective, transcultural mindset that is produced *and* resisted globally.

The practices of post-colonialism and yoga are both part of these educators identity. The master narrative of Western epistemology is the collective history that all of the educators in this study are wrestling with. Yet higher education is also a site where this narrative is challenged. The educator wants to recover a sense of identity free from the constraints of Western epistemology, while recognizing the values inherent in this system. As one educator who was raised in Eastern Europe states,

In a way we admitted that the Western paradigm was more important than anything else. We looked up to the West. America was the big model. We all believed in America. Now I live here and I know what is going on [laughs] (Personal communication, January 31, 2010).

The freedom proposed by post-colonialism (to choose the knowledge bases that you want, to choose which religious practices to engage in, to choose how you will view the world) are both real and illusory. They are illusory in that ideas that do not match the dominant paradigm may be tolerated, but are generally not embraced. The understanding that one was not been accepted fully for their ideas was difficult for many participants. One educator stated, “It is extremely tiring because every word you write or speak, you

have to evaluate and measure it out; it comes to a point where you end up towing the line so you can earn a decent salary” (Personal communication, September 22, 2006).

Educators interested in using modern postural yoga as pedagogy do not often teach the philosophical texts and traditions on which this contemporary form of yoga rests. Choosing to pay little attention to the context of yoga irritates academics who are interested in keeping the tradition and history of yoga linked with its practice. As one educator states, “Framing yoga to fit or as part of the Western model is somehow okay, because then you’ve colonized it” (Personal communication, September 22, 2006). The problem of yoga as pedagogy, however, is not as simple as ‘separate the yoga practices from their theory’ and it is “colonized” and “acceptable.” One educator submitted an article for publication about her experiences using yoga as pedagogy and explained that her use of yoga (without the East Indian context) was seen as a problem by anonymous peer reviewers. She explains that they viewed her inclusion of yoga practice alongside the study of feminist texts as,

...a kind of Orientalism, because I was taking this practice [of yoga] out of context. They wanted to know why I didn’t teach the literature of the *Hatha Yoga Pradipika* or the *Yoga Sutras*? [instead of the feminist literature that she chose as the foundation of the course]. They claimed that ‘you can’t take ideas from one tradition [Western feminism] and put them next to a series of *asanas* that actually have a context and a history and a spiritual lineage of their own (Personal communication, March 8, 2010).

Removing “practices” from their “context” is problematic because it is associated with the post-colonialist desire to take what they want from “other” cultures, while leaving the context and practices they do not want. The problem is that the peer reviewers request asked the educator not to participate in how cultural change happens within her own

(post-colonialist) culture. The request (to teach the texts of yoga alongside their practices) is actually a request for the educator to ignore (rather than make clear) her post-colonialist culture. Another perspective is that this educator is bringing in traditions to enrich her own culture; however, if students do not gain any clarity on the assets and disadvantages of how their post-colonial legacy is “enriched” by taking from other cultures, this quality of their culture remains opaque, an invisible aspect of their culture that is accepted without question.

Most educators who participated in this study were not interested in reproducing (or teaching) the hierarchies of privilege that exist in the theory, culture and practice of yoga. Educators were interested in using yoga, as part of everyday life, as a way to challenge what curriculum is, and what pedagogical traditions are “worth” drawing from. As one educator explains,

The meaning of yoga has always been contested: is it about *aghoris* and *naths*? Or *raja yogis*? How does *bhakti* fit in? There are some scholars who say that no one knows what they are talking about in regards to yoga if they do not take into consideration yoga’s medieval literature - everybody is wrong who doesn’t take into account medieval texts!? I struggle with the idea that I must be tethered to a particular body of literature. It seems too rigid. Contested meaning is part and parcel of living culture and when education isn’t about living culture, but is about culture ‘as yesterday’ *all* the time, than many contemporary societal issues cannot be addressed (Personal communication, February 12, 2009).

It is obvious from this quote that educators are not free to determine what is worth knowing; they work in community and this has consequences. One of the positive consequences is that academic work replicates societal values of truth, non-harming and social justice. One of the additional consequences is that due to the opacity of culture, post-colonialist values are unknowingly being replicated and enacted by educators. These

post colonialist values include: feelings of superiority, feeling powerless to change the system, lack of trust, fear of loss of control, the need for stability, and dualistic thinking.

Figure 8, Survey Data on Integration of Yoga Based Practices

Survey Question: Which of the following yoga based practices do you integrate, or have you integrated, into your curriculum? (Please check all that apply).			
		Response Percent	Response Count
Breathing Practices		82 %	94
Yoga postures and physical exercises		72 %	83
Concentration Techniques		52 %	60
Meditation		72 %	83
Chanting		27 %	31
Relaxation		59 %	68
Study of Spiritual Texts Related to Yoga		35 %	40

Figure 9, Length of time educators have been engaged in yoga

Survey question: How long have you practiced yoga?						
	1 year or less	2-3 years	4-6 years	7-10 years	Greater than 10 years	Response Count
	2.6% (3)	8.7% (10)	13.9% (16)	14.8% (17)	60.0% (69)	115

Figure 10, Yoga Practices Engaged in By Educators

Survey Question: How often do you personally practice the following:						
	Never	Daily	Weekly	Monthly	Yearly	Response Count
Asanas	2 % (2)	52 % (58)	32 % (35)	10 % (11)	5 % (5)	111
Pranayama	3 % (3)	52 % (56)	37 % (40)	6 % (6)	4 % (4)	108
Meditation	3 % (3)	63 % (70)	29 % (32)	6 % (7)	2 % (2)	112
Chanting	22 % (20)	24 % (22)	21 % (19)	19 % (17)	15 % (14)	92
Yoga Nidra	20 % (18)	21 % (19)	28 % (25)	22 % (20)	11 % (10)	91
Study of Yogic Texts	12 % (12)	28 % (28)	26 % (26)	16 % (16)	17 % (17)	99

Figure 11, Length of Time Educators Have Integrated Yoga Into Their Classrooms

Survey Question: How long have you been integrating yoga based practices into your curriculum?						
	1 year or less	2-3 years	4-6 years	7-10 years	Greater than 10 years	Response Count
	13.5% (15)	27.9% (31)	24.3% (27)	16.2% (18)	18.0% (20)	111

Figure 12, Number of Semesters Educators Integrated Yoga as Pedagogy

Survey Question: How many semesters have you integrated yoga?			
		Response Percent	Response Count
1 semester		15 %	18
2-3 semesters		26 %	30
4-6 semesters		27 %	32
7-10 semesters		5 %	6
more than 10 semesters		26 %	31

Figure 13, Ways Yoga has Influenced Educators

Survey Question: Yoga has influenced my scholarship in the following ways (check any that apply):			
		Response Percent	Response Count
Choice of research		55 %	62
Influenced the articles/books I write (in terms of thinking clearer, seeing your subject differently).		50 %	56
Influenced the subject of the articles I write (you have written articles and books specifically on some aspect of yoga).		47 %	53
Participation has influenced my pedagogy.		84 %	94
I tried using yoga in my classrooms and it was not effective.		1 %	1
Yoga does not influence any aspect of my scholarship.		5 %	6

Figure 14, Yoga's presence in academic departments across North America

Survey question: What is the academic focus of the course you teach in which you integrate one or more of the practices of yoga? (Check all that apply).		
	Response Percent	Response Count
Physical Sciences (Chemistry, Physics, Engineering etc.)	5 %	5
Education	22 %	22
Arts & Humanities	46 %	45
Transformational Learning	11 %	11
Professional (Law, Medicine, Business)	12 %	12
Philosophy	14 %	14
Social Sciences	18 %	18
Body-Based Education (Dance, Physical Education, Expressive Therapies).	27 %	26

Other Departments Represented in the Survey: Religious Study (4); College Success Seminar (1) ; Voice (1); Introduction To College Course for 1st Semester Students (1); Introduction to Yoga (1); Sacred Dance & Yoga (1); Yoga therapy (1); Transformational learning (1); Physiology (1), Human performance (1); nursing (1); Health (4); Social Work (2); Yoga Studies at Naropa (1); Law (1); English Writing (2); Interdisciplinary Studies (2), Eco-Spirituality (1); Design and architecture (1); Mathematics (1); Psychology (6); Public Health (2); Women's Studies (2); Special Education (1);History (2); Sanskrit(1)

Figure 15, The Setting in Which Yoga is Used as Pedagogy

Survey question: Which best describes the setting you teach in? (Check all that apply)			
		Response Percent	Response Count
Community College		6 %	7
Private College or University		43 %	50
Public College or University		38 %	44
Institute		5 %	6
Small College		10 %	12
Large University		20 %	23

Figure 16, Location Educators Work In

Survey Question: What best describes the setting you teach in? (Check all that apply)		
	Response Percent	Response Count
My institution, college or university is on the West coast	11 %	13
My institution, college or university is on the East coast	46 %	53
My institution, college, or university is in the Mid-West	21 %	24
My institution, college or university is in the South	16 %	18
My institution, college, or university is in the South-West	3 %	3
My institution, college, or university is in Canada	4 %	4
My institution, college, or university is in Mexico	1 %	1
I teach in a rural setting	12%	9
I teach in an urban setting	53%	39
I teach in a small college town	34%	25

Figure 17, Reasons for Using Yoga as Curriculum

Survey Question: What best describes the reason you have chosen to integrate yoga into your curriculum?		
	Response Percent	Response Count
To allow students a felt or embodied sense of philosophical ideas	44 %	47
To integrate body based learning	48 %	51
To teach about cross-cultural practices or trans-cultural practices	29 %	31
To integrate mind based practices (meditation, concentration techniques)	70 %	75

Figure 18, Position at the College or University

Survey Questions: What is your position at the college or university where you teach?		
	Response Percent	Response Count
Adjunct Professor	15 %	17
Instructor or Lecturer	22 %	25
Associate Professor	22 %	25
Assistant Professor	16 %	19
Full Professor	26 %	30

Figure 19, Gender and Use of Yoga

Survey Question: What best describes your gender?			
		Response Percent	Response Count
female		72 %	83
male		28 %	33
transgender		0.0%	0

Figure 20, Ethnicity and Use of Yoga

Survey Question: What best describes your ethnicity?			
		Response Percent	Response Count
Mixed Ethnicity Identification		3 %	4
African-American		1 %	1
Asian		7 %	8
Native American		2 %	2
Middle Eastern		0 %	0
Caribbean		0 %	0
Latino		1 %	1
White		86 %	100
Pacific Islander		0 %	0

Figure 21, Length of Time in Higher Education

Survey Question: How long have you taught in higher education?						
	1 year or less	2-3 years	4-6 years	7-10 years	Greater than 10 years	Response Count
	5% (6)	6% (7)	12% (13)	14% (15)	63% (70)	111

Figure 22, Religious or Spiritual Identification of Educators

Survey Question: What best describes your religious or spiritual identification?			
		Response Percent	Response Count
Christian		20 %	18
Jewish		9 %	8
Islamic		1 %	1
Sikh		1 %	1
Hindu		11 %	10
Buddhist		17 %	15
Atheist		2 %	2
Agnostic		5 %	4
Multiple Religious Identifications		34 %	30

Figure 23, Adjunct and Lecturers Integration of Yoga Based Practices

Survey Question: Which of the following yoga based practices do you integrate, or have you integrated, into your curriculum? (Please check all that apply).		
	Adjuncts and Lecturers	Assistant, Associate and Full Professors
Breathing Practices	88 % (37)	79% (57)
Yoga postures and physical exercises	76 % (32)	71% (51)
Concentration Techniques	60 % (25)	49% (35)
Meditation	79 % (33)	68% (49)
Chanting	38 % (16)	21% (15)
Relaxation	64 % (27)	56% (40)
Study of Spiritual Texts Related to Yoga	45 % (29)	29% (21)

CHAPTER 4

ANALYSIS

Our imagination is stretched to the utmost, not, as in fiction, to imagine things which are not really there, but just to comprehend those things which are there (Feynman, 1965, p. 121).

Interviews, observations, and collected syllabi were the primary sources of data for this study. This data was augmented by responses to the online questionnaire, which provided additional descriptive data that contributed to understanding the patterns of yoga's use as pedagogy in higher education. Thematic analysis followed each interview, with subsequent interviews and observations adapted to focus on emerging themes. Background reading can be part of the analysis as the themes that emerged are often the end products of long held cultural beliefs that are reflected in the literature (Berg, 2007; Symonds & Gorard, 2010); I used background reading when it helped to illustrate the themes in the data. Data from eighteen transcripts were compared to determine if the themes held up across data sets. The themes that emerged in the transcripts were triangulated¹⁹ with the descriptive data of the questionnaires (n=117), observations of educators, conferences and lectures recorded in my research notebook, and literature. The principal themes were:

- Differences in approach to yoga as pedagogy.
- Yoga supports the goals of higher education.
- Post-colonialism and North American educator's use of yoga as pedagogy.

¹⁹ In the qualitative research triangulation is used to mean 1) when more than one method is used to check results and 2) confirming one's findings with social science researchers who were not directly involved in the research process (Creswell, 2003).

Differences in approach to yoga as pedagogy

The 117 individuals who participated in the survey portion of this research indicate that the movement to include yoga as pedagogy is relatively small within North America (see data chapter). Within this data there were three distinct ways of conceptualizing yoga 1) as a postural practice that includes postures, breathing practices and meditation, 2) a philosophical orientation and 3) a New Age practice.²⁰ Individuals in all three groups' had experiences with yoga that encouraged them to shift their conception of pedagogy. The characteristics of these groups were very distinct as was outlined in the data chapter. The three groups will be analyzed below.

Characteristics of Educators. The view of yoga as a secular, postural practice that belongs in higher education was the primary way in which yoga was viewed by educators; this idea was re-told and reinforced throughout the interview data. Seventy-two percent of the educators who responded to the online questionnaire and eight of the eighteen interview participants (64%) viewed yoga in this manner. These individuals worked in a variety of departments, and were trained in diverse methods of postural yoga (see data chapter). Despite their many differences, participants who defined yoga as a postural practice did have a set of ideas in common:

- The postures, breathing practices and meditation were viewed as the essence of yoga. These yoga practices were viewed as removable from their context (associated philosophical texts, history, and teachers within the tradition) because yoga is transcultural, or a cultural product that is as influenced by Western ideas as Eastern ideas.

²⁰ For statistics, descriptions and definitions of these three groups please refer to the Data Chapter.

- Yoga was viewed as secular.
- The educators were highly motivated to meet student needs, and felt yoga was a practical tool to meet these needs.
- The educators viewed yoga as helping shift learning from “just” the mind to including the intelligence of the body. Embodied learning was viewed as a rational addition to the learning that occurs in higher education.
- These educators were frustrated by the limitations and bureaucracy of higher education to see the value of yoga as a pedagogical tool. They actively worked to produce change in their institutions and classrooms.

Seven of the eighteen interview participants, forty-one percent, were integrating forms of yoga that primarily emphasized a philosophical re-orientation to the human experience (see data chapter). This percentage is high in comparison to the self-administered questionnaire, where thirty-five percent studied the spiritual texts of yoga and twenty-seven percent were interested in chanting. Despite these individuals' differences, the interview participants did have a set of ideas in common:

- The texts of yoga (which differed for each participant) were deeply reflected on; they made attempts to understand the messages of these texts and to apply this understanding to their daily life.
- All of the participants used either *mantras* or practiced *kirtan*, meditative practices that helps the participant access ways of knowing outside of the intellect.²¹
- Individuals viewed the physical world as an expression of divinity (which was defined differently for participants). Secularism was viewed as extremely important in creating a neutral space for students to learn in higher education, but secularism and its associated behaviors were also seen as an expression of divinity.
- Participants viewed service as an important component of their spiritual and secular life. This was reflected in a nurturing role with students, and an acceptance of working within the bureaucracy of

²¹ No individuals from the modern postural group mentioned either mantra or kirtan.

higher education. These participants did not struggle with or attempt to radically shift higher education.

- These individuals saw the teaching relationship as one of the most significant relationships. All participants had at least one teacher that had positively influenced them in the direction of their life, and to whom they felt a sense of deep respect, and inspiration. Respect for teachers was reflected in
- All participants felt that it was important to pay respects to those who developed knowledge before them. This was reflected in an honoring of tradition within academic work, and in respecting and referring to the scriptural texts upon which yoga is based.
- These individuals felt that developing friendliness and relationships was an important part of academic, spiritual and secular life. The participants sought to develop “right relationship” (personal communication, April 9, 2010) with knowledge, peers, texts, work, family, students. Right relationship was seen as one that creates no mental suffering (fear, anxiety, or anger).
- These participants rarely mentioned their publications, achievements or academic appointments. They saw all of the participants in higher education (students, deans, administration, faculty, adjuncts) as equally significant.

Three of the eighteen interview participants’ defined yoga as a New Age practice (see data chapter). There were no questions on the self-administered questionnaire that could lead to assumptions about the prevalence of this perspective, as I did not expect a New Age approach to interpreting yoga to exist within higher education. As the data set was so small it was difficult to determine characteristics these individuals had in common. The themes that emerged as salient were:

- Use of self-help language and pop psychology to explain yoga’s effectiveness.
- These participants were interested in the “transformation of the individual” (Transformation was not defined, but appeared to include shifts in world view or thinking to include spiritual concepts of self and healing).

- These participants did not highly value higher education, pedagogy or curriculum; these concepts were secondary to “self-transformation” and “self-healing.”

The three distinct ways of defining yoga are important as they indicate a place of contested meaning, a place where distinct perspectives vie for authority and power (Bhabha, 2006) within the higher education setting. The dominant discourse regarding yoga in higher education is that it is a secular postural practice. Educator Henry Giroux saw challenges to dominant positions as an essential component of understanding higher education, for they challenged standardized views (Giroux, Lankshear, McLaren, & Peters, 1996). The seven participants in this study who viewed yoga as a philosophical orientation did challenge the view that yoga was primarily a postural practice. One participant stated that she was concerned that yoga in North America was,

...staying on this incredibly superficial level and if you stay superficial you don't teach people to think for themselves. You give them facts and they are led to believe that this [modern postural yoga] is all there is (personal communication, January 31, 2010).

For individuals with a philosophical orientation, yoga was viewed as a form of disciplined inquiry that allowed the practitioner to cultivate harmony, or contentment between one's self and the external world. This orientation to life was decidedly distinct from their public role as an educator, as the knowledge they enacted as pedagogy was based on scriptural text and spiritual authorities (not academic authorities, science or secularity). One individual who teaches political science expressed that *bhakti* yoga, “does not fit fully into higher education's models and paradigms; these little windows” (personal communication, February 25, 2010), as it rests on forms of authority not recognized by academia. This educator saw the value in modern postural yoga practices,

but also viewed these practitioners as cut off from the most fundamental way in which the discipline of yoga changes individuals: by encouraging North Americans to revisit the limitations of identifying solely with the body-mind complex, and viewing the world through a lens that is not secular.

There were distinct differences in the ethnicity of the three groups of individuals (modern postural practitioners, philosophical orientation and New Age). Eighty-six percent of the participants in the questionnaire were white, of which seventy-two percent identified as integrating modern postural practices into their classroom (see data chapter). One hundred percent of the interview participants who defined yoga as a modern postural practice were white. Similarly, one hundred percent of the interview participants who defined yoga as a New Age practice were white. This is in contrast to the seven interview participants who defined yoga a philosophical orientation; of which forty-four percent were non-white. The educator Henry Giroux promoted the idea that “whiteness” is linked with the “discourse of power within an increasingly homogenous world culture” (Giroux, et al., 1996, p. 118). This idea is reflected in the data in that most participants integrating modern postural yoga into their classrooms were white. It is inaccurate to exclusively link “whiteness” to modern postural yoga. It is, however, accurate to say that the views held by those with a philosophical orientation yoga contain more non-white voices.

Acknowledging the crucial importance of diversity has been an important and ongoing struggle in education (Bowman, 2003; Breault, 2003; Chan-Tibergien, 2006; Dimitriades & McCarthy, 2000; Freire, 2001; hooks, 2003; Leistyna, 1999). In this study,

differences were only acknowledged by individuals whose meaning of yoga was *different* than the narrative of yoga as a secular, universal, modern postural practice. The eleven individuals I interviewed who held this predominant vision of yoga (as a postural practice) downplayed differences, as is evidenced by their use of the word “yoga” to mean modern postural practices. These participants did not bring up traditions of yoga that were linked to spiritual or religious backgrounds and did not feel it was necessary to define yoga in a way that included these voices. This diverse group of educators was not excluding these traditions with a specific agenda in mind; rather their interest in yoga exclusively revolved around the practices of *asana* (postures), *pranayama* (breathing practices) and *dhyana* (meditation).

The dominant discourse of yoga as a modern postural practice redefines yoga as a secular method for enhancing cognition and awareness of the body as a tool for learning. This redefinition enhances yoga’s “fit” with higher education by contributing to the creation of a neutral learning space. This approach is also in alignment with the slow growing body of research that shows yoga enhances pre-attentive processing, memory, cognition and learning (Chattha, Nagarathna, Padmalatha, & Nagendra, 2008; Kimbrough, et al., 2007; Naveen KV, 1997; Rangan R, 2009; N. Srinivasan & Baijal, 2007; Subramanya & Telles, 2009). Redefining yoga as a postural practice puts the emphasis on yoga as a set of practical tools that can be used to enhance the learning experience.

Individuals who defined yoga as a postural practice downplayed differences across religious or spiritual traditions. One interdisciplinary studies teacher, for example, integrated modern postural yoga, Buddhist meditation, the Japanese form of healing

known as reiki, and the Chinese practice of chi-gong into his classes. These traditions were all viewed as containing positive practices or tools that could enhance student learning within the neutral, secular space of higher education. The interdisciplinary studies educator thought of these practices as spiritual, but secular - practices that emerged from religious traditions, but were unique from the beliefs of these systems. The commonalities of “practice” were emphasized over the “traditions” from which they originated – with differences in origin, theory, literature and practice downplayed. This educator did worry that his Christian students might not understand the value of these practices. He stated,

Of course that is why this [integrating yoga, meditation, reiki, and chi-gong] is so problematic, because all these kids come from Republican families with set values, a firm belief in Christianity and money that comes to the university (personal communication, January 31, 2010).

This quote points to his recognition that while differences are downplayed as a way to help keep the space of higher education neutral and secular, differences do matter.

What emerges by analyzing the differences and similarities between these three groups of educators is that they are symbiotically (albeit unconsciously) working together to create change within the system of higher education. Those who define yoga as a modern postural practice “normalize” the discipline of yoga by primarily identifying with those aspects of yoga that are acceptable to higher education (secularism, identification with the body, and methods to enhance cognition). They redefine “yoga” as a distinctive pedagogical practice and share yoga as pedagogy with their curriculum committees, in conferences and in published papers. This approach solidifies the definition of yoga as a pedagogical tool, and normalizes the discourse of yoga so that individuals who hold

philosophical or New Age views of yoga have more opportunities to explain their particular perspectives and definitions of the traditions of yoga.

Figure, 24 Differences and similarities in how yoga is integrated as pedagogy

	Postural Practice	Philosophical Orientation	New Age
Exploration of yoga as pedagogy	Publically explore yoga as pedagogy through curriculum committees, grants, and fellowships.	Privately explore yoga as pedagogy through personal reflection, contemplation.	Privately explore yoga as a system of growth & “transformation.”
Perception of Higher Education	Interested in keeping higher education a neutral secular space. Yoga is defined as a secular practice that enhances learning.	Interested in keeping higher education a neutral secular space. Are hesitant to integrate yoga as pedagogy.	Not interested in higher education as a system of learning (it is an avenue to teach about transformation).
Concern and Value of Secularism	Educators minimize differences as a way to resolve conflicts. Yoga is not in conflict with secularism or Western tendency to identify the individual with their body.	Educators invite different ideas, no effort to minimize conflicts. Yoga challenges higher education as a secular institute, and it challenges the Western identification of the individual solely with their body.	Educators are not in contact with a community of scholars and are not aware of conflicts. Higher education as a culture is not viewed as significant.
Primary View of Yoga	Yoga is a secular, transcultural practice that can be and is separated from its context.	Yoga is a spiritual practice, with literature and traditions. It contains modern postural practices, but is not limited to these practices.	Yoga is a system of personal growth and self-transformation.

Collaboration between these three groups (modern postural, philosophical and New Age) did not appear in the data of this study. Collaboration did not occur for several reasons:

- Most participants were not aware of other individuals who used or conceptualized yoga as pedagogy.
- Those who define yoga as more than a postural practice, view yoga as a lifestyle that is primarily relevant to themselves as people and as educators. They are less likely (than modern postural yoga practitioners) to publically claim that yoga has value for everyone. Yoga is a private practice and way of engaging with and relating to the world.
- Modern postural yoga practitioners are not likely to recognize other ways of defining yoga and thus unconsciously exclude perspectives that are not based on the physical practices of yoga.
- New Age practitioners of yoga are not part of the academic community (that is they perform functions vital to higher education, but do not participate in the community aspects of higher education). These individuals primarily supplement their income as yoga teachers by working in higher education as adjuncts.

Yoga supports goals of higher education

Both the modern postural yoga practitioners and those who defined yoga as a philosophical orientation felt that three values of Western epistemology were extremely important and worth retaining: secularism, the biomedical model and rational thinking. These three values emerged as salient despite differences in how yoga was defined, what type of yoga was practiced, and whether or not participants were public or private in their views about yoga. Those who viewed yoga as a New Age practice did not mention secularism, felt that the biomedical model was flawed and limited (they preferred to view the individual through spiritual lens) and felt that other ways of knowing were more

significant than rational thinking intuitive ways of knowing, artistic ways of knowing, and body-oriented sense perceptions).

Figure 25, How yoga supports the goals of higher education

Quality of HE	View of Educators ²²
Secularism	All modern postural and philosophically oriented participants agreed that secularism was an appropriate goal. Five individuals disagreed that higher education was secular. These participants called for a re-examination and reclamation of higher education as a secular space.
Biomedical model	All modern postural and philosophically oriented participants agreed that the biomedical model has positively enhanced society. Individuals had no interest in usurping this model. They did, however desire to see other paradigms exist side-by-side with the biomedical model.
Need for Rational Thinking	All participants agreed that rational thinking was an important form of disciplined inquiry. All participants wanted to see this form of inquiry exist alongside other approaches.

Secularism and Yoga. Secularism, or the idea that the government and education should exist free from religion and religious belief was a value that all modern postural practitioners and philosophical oriented practitioners agreed was a positive goal for an institution of higher education. (The concept of secularism was discussed forty-two times within the interview data). Secularism was valued for creating a neutral, safe space in which learning occurs.

The seven individuals with a philosophical orientation to yoga articulated a strong desire for the “secularization of yoga” to be a “serious component of [my research]

²² This view does not include the perspective of the three individuals who viewed yoga through a New Age lens.

analysis” (personal communication, April 9, 2010). The secularization of yoga was a phrase used by four of the seven participants who held a philosophical orientation. This phrase was used to describe how postural yoga in North America is stripped of yoga’s context, history, teachers, and associated religious and spiritual texts. That is, while these individuals valued secularism in higher education, they were concerned that the secularization of yoga removed some of the most significant aspects of the discipline of yoga. In contrast, the modern postural yoga practitioners viewed the most important practices of yoga as being those which were secular, and easily transplanted into the higher education setting: postures, breathing practices and meditation. These individuals did not express concern about the “secularization of yoga.”

Educators who integrated modern postural yoga into their classrooms were primarily concerned with “maintaining secular spaces.” Their interest in secularity extended beyond the higher education classroom, and was a personal value that they maintained in their private lives. These individuals did not articulate any religious beliefs, nor did they subscribe to any traditions of authority other than those that were secular and/or academic²³. Secularity was a belief and value that referred to a mental state in which “neutrality” and “rationality” were the keystones to which ideas regarding the sacred and divine were subject. Secularity was seen as helping those who subscribed to it to distinguish rational thought from superstition. Likewise, secularity was used to acknowledge that no forms of authority exist (such as religious forms of authority) other than those which emerge from and occur within higher education. For these individuals,

²³ Some participants valued spirituality, but they viewed spirituality as a secular meaning making practice that was free from religious traditions (see data chapter and analysis below).

there was a keen interest in keeping all spaces secular. Two participants did recognize that other ways of conceptualizing yoga existed, but these expressions of yoga were not of particular interest to them.

Three educators, who highly valued secularity, were integrating modern postural yoga into their classrooms primarily as a method to incorporate spirituality into the classroom.²⁴ These individuals saw spirituality as a secular meaning making practice that was an important part of a “holistic classroom,” or creating an educational environment that would assist individuals to connect to meaning, their own purpose in life, and sharing this purpose within a community (J. Miller, et al., 2005). These individuals assumed that yoga was a “universal” cultural anchor in a global world. Yoga in the curriculum “added” the spirituality to the concepts of secularism, rationality, and the biomedical model; all of these ideas were seen as universal and worth replicating. No contradictions were seen between “spirituality” and upholding “secularism, rationality and the biomedical model” as spirituality was defined as a secular meaning making practice.

For five of the educators I interviewed who integrated postural yoga into their classrooms, yoga was viewed as a spiritual practice. These participants acknowledged that one could practice yoga without spirituality, because what mattered was the intention one brought to the practice of yoga. Three of these educators articulated a concern about how to integrate yoga while maintaining a respect for secularity. As one individual who used yoga postures to illustrate functional anatomy stated,

We want just enough yoga for people to focus, and breathe deeply, and start to be embodied, but not so much that they feel spiritual, transformed, whole or holy. If they [students] are really embodied yoga in the classroom becomes something that educators aren't supposed to do; you

²⁴ No one mentioned the phrase “humanistic secular values.”

are supposed to teach about religion, not to teach the experience of religion (personal communication, April 7, 2010).

Four of the eighteen interview participants highly valued secularism, but saw the private sphere of life as a safe space in which they could engage in the spiritual or religious dimensions of yoga; all four of these individuals viewed yoga as a philosophical orientation. These four participants disagreed that higher education was a secular institute (see data chapter for details); instead they viewed higher education as having a strong bias towards Judeo-Christian traditions. They saw this evidenced in:

- The “Winter Break,” which they viewed as a “Christmas Break” (three people).
- The high number of white, Judeo-Christian academics who held chairs in Asian Studies and Religious Studies departments (one person).
- The use of the term “Divinity School,” when what is primarily taught is Judeo-Christian traditions (one person).
- The large number of academic classes on Hinduism taught by non-Hindu faculty in comparison with the small number of academic classes on Judeo-Christians taught by non-Judeo-Christian faculty (one person).
- The concern faculty express regarding indoctrination is stronger when a) Eastern words are used (for example saying “progressive relaxation” instead of “yoga nidra”) (two people) or b) when Eastern faculty teach courses on or about Eastern Religions (one person).
- The use of the term “fundamentalism” by faculty with Judeo-Christian backgrounds to describe individuals who resist what they feel are inaccurate descriptions of Hinduism, and yoga (two people).

These participants called for a re-examination and reclamation of public higher education as a secular space. This small group emphasized the importance of secularism more than participants who defined yoga as a postural practice, as is evidenced by the number of times secularism was mentioned (on average two times as much). These individuals experienced breaches of secularism as troublesome, and sought to maintain the secular

space of higher education by not bringing their own beliefs and values into the public space of higher education. These individuals, therefore, did not bring yoga practices into the classroom. Rather yoga philosophy informed their approach to teaching and to pedagogical practices. For example, they sought to create an attitude of acceptance and dedication to students which they viewed as rooted in their understanding of yoga. Unlike modern postural practitioners, these individuals did not feel it was necessary to have secularity define their private lives. Two educators (one works in political science and another who teaches philosophy) felt that their primary reason for reservation about integrating yoga into the classroom was that it might be upsetting to those whose primary religious practice was Christianity. As one educator who works in political science stated,

If yoga gets tagged as spiritual it becomes a burdensome liability...the question [then] becomes, 'oh you are doing yoga, doesn't that conflict with your spirituality?' It does [conflict with an individual's spirituality] if they think they have a monopoly on this thing which you call spirituality (personal communication, September 22, 2006).

All seven educators with a philosophical orientation felt that yoga was a spiritual practice, but that it could be used secularly to cultivate awareness of one's mental functioning, reduce stress, and enhance cognition. These individuals omitted teaching practices of yoga that were radically different than the secular goals of higher education. One educator who identified as Hindu and saw modern postural yoga as part of his spiritual practice stated that the most important issue was to identify what pedagogical goal individuals had for integrating yoga as pedagogy. He stated,

Is introduction to yoga education to help improve study habits, life habits, to be a better person, to reap the physical benefits? What is the purpose? ... At the end of the day whether yoga is inseparable from Hinduism or not, yoga is a universal practice. It doesn't ask you to convert, or to be someone other than what you are. The teachers of yoga have always said,

‘approach it with an open heart and be mindful and alert to your experience’ (personal communication, September 22, 2006).

Biomedicine, rationality and yoga. All of the participants in this study agreed that the biomedical model has positively enhanced society. Educators who practiced modern postural yoga justified their pedagogical choices with “neuroscience” and “scientific studies.” These individuals wanted to see other paradigms²⁵ exist side-by-side with the biomedical model. What “alternate paradigms” educators valued differed and included: the body in the classroom, the holistic classroom, and spirituality in the classroom. For example, practitioners of modern postural yoga were more likely than those who practiced New Age or philosophical orientations to yoga to be interested in integrating the body into the classroom as a legitimate way of knowing:

- None of the seven individuals who identified yoga as a philosophical orientation were interested in the body in the classroom.
- Two of the three individuals with a New Age orientation to yoga were interested in the body in the classroom.
- Five of the eight individuals with a postural approach to yoga were interested in the body in the classroom.

These participants wanted to expand on and develop the Western tendency to identify with the body by positioning the body as a source of knowledge that was recognized for its power as a tool of learning. (This theme emerged in thirty-seven discussions within the eighteen interviews). These individuals aligned with those aspects of higher education

²⁵ The word paradigm is used here to describe distinct concepts and theoretical frameworks through which the individual may perceive his or her world. The word has come to refer to “scientific disciplines,” but this exclusive usage for the word paradigm is more recent.

that they felt to be valuable (secularism and the biomedical model), and disregarded those aspects of yoga that did not “fit” with higher education (spirituality/ religion, identification with subtle aspects of the human experience). This disregard was not done with any mal-intent, but rather reflected one way that change happens in higher education: emphasizing and taking elements from a culture which one admires and disregarding those elements which one is not attracted to.

Five of the individuals interviewed mentioned “neuroscience” specifically as a method that was validating the existence of modern postural practices of yoga. The use of neuroscience to evoke authority was typical of the individuals who justified their use of yoga with science. Precisely what the discipline of neuroscience says, and what studies are being conducted was not cited. For example, one educator who integrated yogic meditation and postures into her classes stated, “there is lots of neuroscience research going on that is related to cognitive factors: memory, attention, and so on” (personal communication, February 20, 2009). The educators who used neuroscience to justify the place of yoga, tended to use general descriptions; referring to lymphatic and other biological systems, or the tools of neuroscience (fMRIs, Pet Scans) without reference to what these tools were measuring. What was important was the linking of yoga to a secular, scientific, biomedical and rational system of education.

Neuroscience was also used by two participants to justify the direction that disciplines like somatics, dance, and yoga (as a discipline) have been headed for quite some time. For example one dance educator who also teaches environmental studies with a somatic component (yoga) stated,

I think neuroscience is a natural partner for the embodied practices; it is proving things that dancers and those involved in embodied practices have

been describing for a thousands of years (personal communication, April 7, 2010).

This view of neuroscience may not be embraced by neuroscientists themselves; rather this perspective is indicative of how science is used and understood by educators who are integrating yoga as pedagogy.

Rationality. All postural yoga and philosophically orientated participants agreed that rational thinking was an important form of disciplined inquiry. Participants wanted to see rationality exist, but did not want it to usurp other ways of knowing. The “other” ways of knowing that educators valued differed for participants and included: embodied ways of knowing, feminism, spirituality, holistic education, emotions, and religious ways of knowing²⁶ (which no one saw as belonging in higher education even if they viewed this way of knowing as significant). None of the interview participants mentioned the arts or the humanities as significant ways of knowing – despite the fact that yogic studies might be considered as belonging in the arts and humanities and forty-six percent of the survey participants worked in the arts and humanities.

Three of the interview participants saw the inclusion of yoga as pedagogy as part of rational thinking, as it was “only rational” that higher education include meaningful ways of knowing that exist outside of Western epistemology. As one participant claimed,

We in the West have been impacted by Eastern thought in ways we have yet to recognize, ways that are truly remarkable. Our culture is changing as much as Eastern culture is changing from contact with Western epistemology; it is only rational that we include these ways of knowing in

²⁶ I am not using the phrase “religious beliefs” as four of the seven individuals with a philosophical orientation to yoga viewed religion as a way of making meaning of the world. They saw this way of making meaning as distinctive from “beliefs.”

our curriculum, just as it is rational that in India they teach rational thought (personal communication, May 5, 2010).

Two other participants claimed that yoga was a rational system of thought and referenced Patanjali, an East Indian thinker who outlined a treatise on the nature of the mind, as evidence for their claim. These two participants focused on the ethical underpinnings and what they perceive as the practical side of yoga.²⁷

How educators (modern postural yogis and those who defined yoga as a philosophical orientation) worked with and engaged rational thinking was quite distinct. Educators who used modern postural practices defined yoga as a secular, rational way to explore embodied and cognitive forms of knowledge; for these individuals yoga expanded on Western rational knowing. For example, one participant stated,

It all depends on what door people come through: philosophical, biological, musical – you name it. These different ways of making meaning all can be taught with integrity. Most people are drawn to contemplative practices like yoga through a crisis, or health issues. Yoga is one way people can make meaning of a health crisis that supplements scientific or rational ways of understanding an illness. Yoga can support and deepen a person's understanding of life. This doesn't mean critical thinking needs to be thrown out – it's essential. But it is also essential to be able to look at life through other ways (personal communication, February 20, 2009).

Educators who defined yoga as a philosophical orientation were more likely to see yoga as a distinct form of disciplined inquiry. For example, one interdisciplinary studies professor wanted to see yoga explored as a way of knowing in its own right, with its own methods, practices and forms of inquiry. She saw the potential for both master's degree

²⁷ Participants did not mention the sections in Patanjali's *Yoga Sutras* in which supernatural powers are mentioned.

and Ph.D.'s in yoga in which students learned both Western and Eastern forms of disciplined inquiry.

Post-colonialism and educators use of yoga as pedagogy

The word “colonialism” is frequently associated with the expansion of one nation over another; a process where sovereignty is asserted through economic, governmental, educational and societal structure. Ashis Nandy was one of the first intellectuals to associate colonialism, *not* with sovereignty over another nation, but with *a state of mind* (Nandy, 2004). This state of mind was further articulated by the educator Breault to include broad categories: feelings of superiority, feeling powerless to change the system, lack of trust, fear of loss of control, the need for stability and dualistic thinking (Breault, 2003). Five of the eighteen interview participants in this study specifically used the word “colonialism,” which brought my attention to this as a potential theme as I examined the data for a theme that was common to each participant in the qualitative research. When I analyzed the qualitative data for this study, all participants discussed these categories. Higher education is a reflection of the surrounding culture which may be, in part, influenced by the legacy of colonialism. This data analysis cannot confirm that these characteristics are, in fact, aspects of post-colonial culture. This data analysis will analyze how the educators in this study expressed the concepts Breault identified with the psychological expression of post-colonialism. Why these characteristics are expressed in the interview data collected is a subject deserving of further research with a broader base of interviews.

Adopting yoga as pedagogy is undeniably a result of higher education's encounter and relationship with the structural forces of globalism – an encounter that goes back to

the nineteenth century. While this study examines education in North America, it is not unlikely that post-colonialism impacts the psychology of all educators or individuals in North American culture. (I am not suggesting that the phenomenon is an expression only of educators integrating yoga as pedagogy; however this study is limited to this population). As North Americans have increased contact with India and other communities, yoga is one discipline that has captured some educators attention as is evidenced by the one hundred and seventeen individuals who participated in the survey portion of this research, and as is evidenced by new programs like Loyola Marymount College's Yoga Studies Program in Los Angeles, California and Hindu University's Yoga Education Department in Orlando, Florida. Just as colonialism is reflected in the literature generated on and about yoga in the nineteenth century (see literature review), in one way or another, the legacy of post-colonialism continues to impact all educators who participated in the interview portion of this research (see data chapter).

Understanding Self and Other. Understanding the relationship of educators to post-colonialism is best articulated in an exploration of whom we consider "others." As cultural theorist Homi Bhabha (2006) points out, it is in relationship to "others" that post-colonialism is always enacted. All participants enacted the concept of "self" and "other." This concept is not unique to cultures influenced by post-colonialism; what is unique is that the participants in this study articulated their relationship to knowledge and pedagogy in very distinctive terms of "self" and "other." While all of the individuals I interviewed held that understanding one's own self was a valuable form of knowledge, the location of knowledge was articulated differently by those who defined yoga as a postural practice and those who defined yoga as a philosophical orientation. Educators

using postural yoga as pedagogy articulated knowledge as something that is found outside of one's self. In this conception of knowledge, the source of learning was with acquaintance and mastery over that which is not one's self, but that which is "other." For example: knowledge is acquired in books, the study of things, people, data, and phenomena. These educators tended to view yoga as a "practice" and as an "other" pedagogical tool that could be mastered and enacted for greater knowledge. Participants who defined yoga as a philosophical orientation tended to prioritize knowledge of one's self as the most important form of knowledge. For these individuals the location of knowledge was internal; yoga as pedagogy was about clarifying one's relationship to self, so that one could see others (knowledge, people, and disciplines) clearly and as free of one's own biases as possible.

The duality of the location of knowledge (inside or outside) was something that participants struggled with. (Dichotomous thinking is a characteristic Breault identified with post-colonialist cultures. The theme of "dichotomies" will be developed later in this chapter). Eight of the eighteen interview participants (both modern postural and those with a philosophical orientation) were interested in expanding the location of knowledge to include internal *and* external phenomenon. They wanted self-knowledge and outside-knowledge to be viewed as vitally interconnected; yet participants lacked an ability, or just did not, articulate the symbiotic *relationships* and *networks of knowledge* that are created in these two different, but interconnected methods of knowledge production. For example, one participant with a postural view of yoga was describing his use of yoga in the classroom, when he paused and explained,

Yoga is more than a practice, it is an orientation to life. It is not just a tool, or a form of exercise, or stress reduction; although it is all these things, it

has this whole philosophical and holistic life that orients us to find knowledge within (personal communication, May 5, 2010).

In this example, the participant moved between articulating knowledge produced outside and knowledge produced inside, by studying one's self. Yoga is seen as containing and balancing these two ways of acquiring knowledge. What was lacking in this individual's discourse (and in that of other interview participants) was an ability to find language that articulated how knowledge was produced *between* these ways of knowing (inside and outside).²⁸

One hundred percent of the educators I interviewed discussed themes that Breault (2003) associated with the psychological expression of post-colonialism: fear, dualistic thinking, thinking they can't change the system, lack of trust, fear of loss of control, superiority and desire for stability. This analysis is not intending to prove that these characteristics are related to post-colonialism; this research is analyzing how these qualities surfaced for educators who are using yoga as pedagogy within the limited data set of eighteen interviews. No quantitative data was collected on these themes, as I did not know they existed prior to analysis of the eighteen interviews. Undeniably, the analysis of these interviews raises more questions than it does answers (the proposed questions are addressed in the Implications Chapter). The way participants expressed these themes will be discussed below.

²⁸ It should be noted that Samkhya Yoga articulates a system for understanding how knowledge is produced within a dynamic network of inner and outer forces. This form of yoga was not studied by anyone in this study who practiced modern postural yoga.

Fear (and its Provocation of Stress and Anxiety). Fear was discussed in all of the interviews as something that hinders clear thinking, but that was enacted in systems of higher education through competition, student reviews, unclear promotion practices and tenure. As one philosophy teacher explained, “I do think that many junior academics are driven almost exclusively by fear, and those people tend to do very boring work” (personal communication, March 8, 2010). Fear was also seen by this educator as something that many students, and people in general, were not really willing to face. She explains,

I teach a book on homophobia and how the homosexual body has been historically constructed... [the author] talks about how important it is to understand freedom not as a set of prescriptions: do this, this and this and then be free. But to understand freedom as a practice that results in a great deal of uncertainty. If we act in the ways she considers as evidence of freedom, we don't know what we will become – which causes a lot of fear in students. Students get really worked up because they say, ‘If I don't know what I am going to become through this kind of politics, why would I be motivated to do it?’ Freedom is a lot about confronting our fears not following a method - and most students, and people, aren't interested in that (personal communication, March 8, 2010).

In this statement the educator raises the issue that freedom results in uncertainty because when one is free they are not relying on institutions (educational, religious, et cetera) to define what is acceptable. This educator is not implying that students in higher education are more afraid to be free than in other settings. I do think she is implying that dealing with fear in students is a concern she faces as an educator.

Another way that participants viewed fear was as a motivation to begin the practice of yoga. One educator who works in a private university stated,

Yoga's popularity is increasing and it has to do with the chaos going on externally. We finally brought it into our consciousness that we are ruining

the planet, and that we really are unstable economically; all of this fear causes people to rush to do more things, but the foundation of right living isn't there. We are seeking freedom from these fears in the practice of yoga (personal communication, February 26, 2010).

This quote implies that fear can be dealt with through the practice of yoga, which may be one reason why these educators are able to articulate it as a concern (i.e. they are not suppressing their fears). The practice of modern postural yoga was seen (by seven of the interview participants) as creating a calm, centered neurophysiological state that enabled educators and their students to potentially address the source of their fears. In this view, the system of higher education continues to produce situations in which the individual feels fear and stress, but the individual becomes better able to deal with this stress through the practice of yoga.

What was clear in the data was that participants understood that they were continuously being evaluated. While they valued this form of critical thinking when it was applied to others (other groups, ideas, departments), it evoked fear and anxiety when they recognized that this form of thinking was applied to them personally.

- Eight of the interview participants expressed fear that their pedagogical practice of using yoga in the classroom might not be accepted by their peers.
- Two of the interview participants did not view their peers as able to understand their perspective; therefore they had no fear about being misperceived. They did think that their colleagues might fear new pedagogical ideas and experiments.
- Three of the interview participants cited presenting their ideas at conferences and securing funding to explore the choice of yoga as pedagogy as significant factors in allaying their fears regarding the choice to add yoga to the curriculum.

Ten of the individuals I interviewed expressed that they used modern postural yoga as a method to work with their fear and anxiety (two with a New Age perspective and eight with a postural perspective). These participants explained that the practice of yoga helped them to feel more grounded, relaxed, and less fearful (3); better able to see phenomena for what it is, without attaching thoughts of worry and fear (1); better able to listen to and respond to the sensations of their body without judgment (2); and more accepting of differences (3).

Thinking they can't change the system. Participants in the interview portion of this research often expressed how they adapted to the system of higher education (as opposed to putting efforts into changing the system of higher education). One participant who works at a private university stated,

In higher education a successful person is someone who can successfully manage stress. Yoga is positioned as a tool with which they, by which we, can do this [manage stress]. Yet, this takes pressure off looking at the issues that are contributing to living in a chronically stressed state. I often wonder - should we look at that? What should we do with the knowledge that higher education promotes stress? (personal communication, May 5, 2010).

Indeed, participants in this study were aware that they benefited from the status quo of higher education, but that it simultaneously asked “too much” of those who participated in the system. What was “too much” varied among the participants and included: excessive teaching commitments (4), grading (2), evaluations (2), committees (1), dealing with politics (7), meeting the needs of students (9), too little time to redesign curriculum (3) or design new classes (2). Participants were so busy that they often were coping with the stress of higher education, as opposed to using their time and efforts to change what

they found to be difficult about the system of higher education. Three interview participants expressed that yoga in the curriculum was little more than a patch in a system that promoted competition. As one educator who teaches in social sciences stated,

My role as a professor is challenging. I feel like it asks for everything that is antithetical to being peaceful, or in tune with one's self, or in unity. It really pushes me to be competitive. It is a competitive environment. I aim for collaboration, and community, but in the end higher education is still individuals doing work, accomplishing individual goals - yoga in the classroom won't change that (personal communication, January 30, 2010).

Nine of the participants (who practiced modern postural yoga or had a philosophical orientation to yoga) were so stressed by the requirements of their job that they felt they did not have the time, motivation or energy to spend on changing or challenging the system – which they primarily saw as stable, and inflexible.

Six of the educators did say that they could change elements of the system of higher education; these professors were all using modern postural yoga as a way to address the perception that the body is not incorporated into the curriculum (bringing the body into the classroom was mentioned thirty-seven times within the interview data). These educators felt that yoga enhanced the student's ability to see how they enacted ideas within the body (for example, visceral reactions to political atrocities or visceral reaction to having our ideas challenged). These educators were in fields of political science, human services, religious studies, psychology, philosophy (2), earth sciences, and expressive therapies. The diversity of disciplines interested in including the body in education, and choosing yoga as the method to accomplish this task reflects North America's growing association of yoga with a secular discipline of the body (as opposed to a philosophical orientation, or a tradition such as *bhakti yoga* or *raja yoga*).

Simultaneously, this shows that educators who are engaged in modern postural practices feel confident to challenge the absence of the body in educational settings. This is significant for it implies that those engaged in modern postural practices are more active in pushing against the status quo and advocating for change with the system of higher education.

Lack of trust. Trust was an issue for all eighteen participants interviewed - either securing it or questioning it. This was evidenced in:

- Three participants expressed mistrust of their colleagues, and an articulation that colleagues were probably talking negatively about the use of yoga as pedagogy, “behind their backs.” Five participants cited needing to prove their pedagogical practices through grants, fellowships, publications or curriculum review committees.
- Two interview participants said that their dean or supervisor was not able to relate to, value, or understand the work they did with students which created mistrust between the teachers and “management.”
- One participant explained that a lack of trust was unconsciously promoted by individuals in higher education as a way to get more work out of individuals within higher education.
- Two participants identified the cultivation of mistrust in higher education as a way to isolate and discourage interactions that might lead to challenging the status quo.
- Three participants expressed mistrust between spiritual authorities and academics.
- Two participants with New Age perspectives on yoga mistrusted the goals and pedagogical practices of higher education.

One person who teaches in a philosophy department explained the way this lack of trust impacts educators,

There is a level at which people [in higher education] often end up feeling like they have no idea of how they are doing, but it is probably badly. Basically we have to fight tooth and nail to get ahead and to get ahead of the other people who are supposed to be their peer group. It is all very disillusioning (personal communication, March 8, 2010).

There was a lack of trust between educators who practiced modern postural yoga, and those who practiced other forms of yoga. This mistrust was almost entirely expressed by individuals who practiced forms of yoga other than modern postural practices. Modern postural yoga practitioners were often not aware of, or choose to downplay other forms of yoga which left these individuals to generate their own meaning as to why their perspectives were left out. The reasons educators gave for their exclusion varied, but included:

- Those who practiced modern postural yoga were ignorant of other traditions (3)
- Those who practice modern postural yoga were xenophobic (1)²⁹
- Those who practice modern postural yoga fear traditions with values different than theirs (2).
- Those who practice modern postural yoga lack trust in other (spiritual and/or religious) ways of knowing (4).

Fear of loss of control. Eleven of the interview participants expressed fear of losing control in one form or another. The form that this fear took included:

- Fear that they were unacknowledged and losing control of the research process with peers (1).
- Fear that the secular environment was being uprooted and that this needed to be controlled (3).

²⁹ See direct quote on page 109 of the Data Chapter.

- Fear that they would lose control of the students. One adjunct professor used yoga to maintain the interest of her human services students (1). Another professor worried that his use of yoga in the classroom made him vulnerable to the disapproval of his students (1). Another professor worried that the integration of yoga might exacerbate unknown mental health conditions of her students (1). Yet another professor worried that yoga would be rejected by her students because of their Christian faith (1).
- Fear of not being understood by one's colleagues, and therefore losing some academic standing among their peers (2). One philosophy professor had fear that her academic work was not positively perceived by her peers and that she needed to do "more" to maintain her academic position (1).

One participant who teaches political science and integrates *bhakti yoga*³⁰ into his teaching philosophy expressed that he felt many individuals were not willing to look at themselves and their culture authentically because they had fear of sharing their power (losing control) with others. This individual stated,

We need to look at who we are: our culture, our backgrounds. It sounds bizarre, but there is an area we professors rarely ever address and that is the religious culture; so many of us are from a religious culture that imposes truth on others. How do you begin to assume that truth is being held somewhere else without denying who you are, without denying your belief system? So many of us fear that if we look truthfully at our own culture we will have to give up some of our power, or share it (personal communication, February 25, 2010).

One educator in the dance department directly addressed what she saw as North American's preoccupation with control directly through the practice of yoga. She explains,

One issue that I have found teaching yoga is how the word "control" is used. A lot of people teach yoga as a way to "gain control over the body." Sometimes when you are reading some of the yoga authors they talk about

³⁰ Bhakti yoga is a spiritual practice of fostering loving devotion that is often directed to a personal form of Divinity (such as Krishna) and as service to humanity.

control as a pathway toward freedom, but my goal is to teach a deep respect for the body; listening to the body. You can only be conscious of a tiny amount of what is going on around you and inside you at any given moment - but the body has much more information below the conscious level. We know much more than we think we know. We have to learn to listen to this deeper knowing. However, if you ask twenty students why they take yoga, ten would say to gain control. One of the things I say right away is that we are not learning yoga to gain control over our body, but to create a dialogue with this extraordinary knowledge that we have, but tend to ignore (personal communication, April 7, 2010).

These quotes point to a concern that educators have with how students are attempting to control their bodies and environments. It may be that educators using yoga as pedagogy are more aware of the fear of loss of control because of their yoga practice.

Dualistic Thinking. Dualistic thinking, or the simplification of phenomenon into two sides (good/bad; for/against; body/mind; emotion/reason) was something that all the regular faculty members were interested in as it was seen as limiting the ability of students to engage in complex reasoning. They wanted to engage in more complex stories of issues that impacted their daily lives. One example of challenging dualistic thinking is the concept of the transcultural production of yoga. Four participants challenged the thinking that yoga was produced in the East and accepted in the West; instead, yoga was seen as something that was co-created by people from diverse cultures around the globe. As one participant stated,

In an age of globalization the exotic doesn't seem exotic. In many ways yoga is as much a part of the West as the East, and it [the popularity of yoga] has certainly made it accessible to students. Yoga is a lot easier [to teach] these days because students know it - it is here, there and everywhere (personal communication, May 5, 2010).

These individuals felt that knowledge was not “situated” within cultures, but instead took different shapes depending on the culture’s in which they were practiced.

The duality that was most challenged by participants in this study was the body/mind (9) and emotion/mind (3). The eleven participants who practiced modern postural yoga saw “yoga as pedagogy” as significant because its presence in the classroom directly challenged the idea that learning happens exclusively through the mind. As one participant shared,

Movement underlies everything we do [as a human species]. Everyone moves. Yet fully embodied intelligence is rare; yoga in the classroom allows us to experience the intelligence inherent in the body (personal communication, April 7, 2010).

Emotional intelligence was viewed by five of the participants as a form of embodied intelligence that was not separate from cognitive ways of knowing. Yoga in the classroom (here defined as modern postural yoga) was seen as significant for its abilities to work on the emotional, embodied and cognitive levels simultaneously. For example, one participant had his student go into yoga postures when the conversations on politics was particularly heated; he felt the integration of yoga allowed students to experience the way they embodied both discontent and hope.

Another duality that emerged as significant was the idea of teacher and student. The teachers who integrated modern postural yoga maintained the duality of teacher and student by focusing on the students “needs” and their own desire to try and fulfill those needs. Four of the seven individuals expressed that the student and teacher are equal partners in the learning experience; that there is no duality between them, but that they are partners within the production of knowledge.

One duality that was given expression, but that was not challenged was the concept of higher education as a separate culture (4). Higher education was seen as an entity that functioned differently (2) and had different rules for rewards and punishments (2) than the for-profit sector. For example, one participant shared, “In corporations if the marketing group does really well, the entire company will be rewarded; but in academia we are never rewarded for our group work” (personal communication, February, 12, 2009). Differences between academic and the corporate world were seen as “always true,” instead of perspectives and viewpoints that could be challenged; these participants saw higher education as fixed and unchanging.³¹

Superiority and the Need for Stability. There were two qualities that no one was interested in challenging: feeling superior and the need for stability. These two qualities were enacted by the diverse participants in the study despite external differences of ethnicity, religious/spiritual orientation, gender, and status in higher education, department they teach in, or how they defined yoga. Superiority and stability seemed to provide participants with a conceptual framework from which to make decisions regarding pedagogical strategies. Superiority and stability also appeared to be a means to cope with the turbulent and competitive environment of higher education itself. Indeed, superiority and stability were qualities that educators hoped their educational institute embodied, and those they, as educators, exuded.

³¹ This section overviewed educator’s struggle to directly confront fear, thinking they can’t change the system, lack of trust, and fear of loss of control. The ability to confront these qualities could be due to the resiliency that comes from practicing yoga. Additional research is needed to explore how the practice of yoga contributes to the development of resilient educators who are willing to confront the limitations of higher education.

While the negative and condescending “superior” attitude of Euro-Americans towards the people of the countries they colonize has been heavily discussed within academics (Said, 1993, 1994), what has not been debated thoroughly is the way in which individuals genuinely feel positive about the excellent and extraordinary values of their own cultural ideas and ideals. I do not mean to valorize superiority, but merely to take a nuanced look at how superiority finds expression within higher education. Most participants exhibited “positive” characteristics of superiority in that they found something (yoga) that was of great value, excellent and a possible extraordinary teaching tool (10). These individuals were enthusiastic about their ability to better meet their student needs (8). Many participants (7) expressed that they were unaffected by the negative politics of higher education, which they defined as containing egoism (2), competition (5), and selfishness (3). These educators (who practiced modern postural yoga and other forms of yoga) articulated that their practice of yoga enabled them to experience conflict, while not being inwardly irritated by it. Yoga was seen as a superior or truly excellent practice that had something to offer those who engaged it. Superiority also has the negative connotations that the person who holds this attitude exhibits disdain for others, or a certain unwarranted conceit. This value was expressed by two of the participants, who practiced modern postural yoga and felt that their choice to integrate embodied practices into their classes expressed a pedagogical risk that their peers and supervisors were unwilling to take due to their own intellectual monotony (2).

Stability was also seen as a positive trait that all participants sought to define for themselves as individuals and for the educational institutions where they worked. Individual stability was viewed differently by those who practice modern postural yoga

Figure 26, Post-Colonial Legacy and Characteristics of Educators

Characteristics of Post-Colonialism	Stance of Educators using yoga as pedagogy	Example
Feelings of superiority	The idea is positive	All interview participants agreed that feeling superior was positive. All participants enacted this idea.
The need for stability	The idea is positive	All interview participants agreed that having stability was important, and illustrated how they achieved stability in a global education world.
Feeling powerless to change the system	The idea must be jettisoned	None of the interview participants were interested in perpetuating this quality.
Lack of trust	The idea must be jettisoned	None of the interview participants saw redeeming value in this quality. Indeed some participants wanted more communication across differences.
Fear of loss of control	The idea must be jettisoned	None of the interview participants saw redeeming value in this quality.
The need for dualistic thinking	The idea must be jettisoned	None of the interview participants saw redeeming value in this quality.

and those who practice other forms of yoga. Modern postural yoga practitioners described stability as an ability to resist the stresses of life in higher education. This

perspective is quite distinct from those who practiced *bhakti* yoga, *Kashmir Shivism*, and other forms of yoga; these individuals found stability in the concept of the *atman*, or soul, which exists independently of their bodily selves. This difference in the location of stability is quite important for it signals that stability can be found either internally, or externally. Those participants who found stability internally were much less emotional in their discussions regarding the frustrations of academic life; yet they were also much less likely to advocate for, or participate in, changing the system of higher education.

Stability was also valued in the practice of yoga itself (in whatever form individuals practiced). Yoga was seen as a reliable and dependable way to learn about one's self (9), and that one could rely on yoga for inner stability during times of stress and turmoil in one's life (3). Inner stability was seen as one of the gifts of all the practices of yoga, as they consistently and predictably grounded the individual within the present moment sensations of his or her own body. The essential theme was that a life oriented around the inner strength bestowed by yoga is a panacea for the hectic and beleaguered life of academia. Exactly how this inner stability enabled educators to engage with the system of higher education was not fully articulated by participants.

Discussion

Educators integrating yoga as pedagogy are in dynamic relationship with the legacy of colonialism, or with the psychological expression of post-colonialism. Educators desire the characteristics of stability and superiority. Educators rejected and sought to change other characteristics: feeling powerless, lack of trust, fear of loss of control, dualistic thinking. These two sets of characteristics are, however, two sides of the same coin. Superiority, even in its most benign forms (as it definitely was in this data),

breeds a lack of trust as “others” never feel quite good enough, as if they are always in competition. As one educator stated, “There is still a bias that floats on top...that Western civilization is superior...the idea that all other traditions didn’t make it” (personal communication, September 22, 2006). Superiority also encourages dualistic thinking because implicit in superiority is a series of comparative relationships: likes/dislikes, better/worse, right/wrong, us/them. Educators cannot have superiority without dualistic thinking and lack of trust.

Figure 27, Desired and Rejected Characteristics of Post-Colonialism

Rejected Characteristics	Relationship	Desired Characteristic
Feeling powerless to change the system	The desire for stability overrides the desire for change.	Stability
Lack of Trust	The desire to feel superior overrides the desire to develop trust.	Superiority
Fear of loss of Control	The fear of loss of control challenges and encourages stability.	Stability
Dualistic Thinking	Dualistic thinking encourages feelings of superiority.	Superiority

Stability also has its “other” side, which results in the qualities of feeling powerless to change the system and fear of loss of control. When the desire for stability is higher than the desire to change the system, it breeds a sense of powerlessness – things “have” to be as they are. In all likelihood things do not have to be as they are, rather changing the “system” of higher education is a risk in that one will no longer know where they stand. A strong desire for stability fosters a fear that this stability is fragile, and that one will lose what they have already gained in the system. Educators cannot have stability without feeling powerless to change the system and fearing loss of control.

Yoga as pedagogy also reflects a series of relationships between “in-groups” and “out-groups.” For example, in this study educators who integrate modern postural yoga are the dominant, or “in-group.” These educators established their power, in part, by aligning yoga with the qualities of rationality, secularity and the biomedical model. As these educators secure power for their pedagogical preferences, they gain prestige in the form of grants, publications, and conference presentations. Yet, establishing the advantages of modern postural yoga has an unintended consequence: the “out-group” (those who defined yoga as a philosophical orientation or a New Age practice) no longer trust the motives and agendas of the in-group.³² For example, in this study, participants rationalized that practitioners of modern postural yoga were ignorant, xenophobic, and feared traditions with different values (see data chapter). These ideas were not challenged by those who view yoga as a postural practice due to a lack of communication between in-groups and out-groups.

³² Feeling like an “out-group” was not an issue for those who viewed yoga as a New Age practice; in part, this is because these individuals did not think of higher education as one of their communities of practice.

In this study, both the “out-group” and the “in-group” felt superior about their choice to practice yoga (in whatever way they defined it). The modern postural yoga practitioners felt superior in their ability to meet the needs of students as compared with educators who use more traditional modes of pedagogy (they did not express feeling superior to other yoga practitioners, but they also did not recognize them within our conversations). The educators who defined yoga as more than a postural practice felt superior in their ability to navigate the stresses of academic life, and in their knowledge of yoga. As both groups take up superiority, duality is enacted (us/them; good/bad; ignorant/wise). This is not the only dynamic that can or is expressed. For example, these same educators integrating modern postural yoga can also be “out-groups” when compared to educators integrating more traditional and accepted academic practices; hence why they seek stability and fear loss of control.

As individual educators “take” from cultures other than their own, there are always consequences, both positive and negative. For example, yoga originated in India and these ideas were exported to North America where scholars such as Emerson and Thoreau adapted them as part of the Transcendentalist movement (see literature review). This taking resulted in new ideas and a sense of superiority in the positive sense that, “these ideas are worth expressing and sharing;” yet as yoga is adapted to North American culture, it shifts to accommodate and express characteristics of the post-colonialist way of knowing (both positive and negative). This flow of give and take also happens in the opposite direction with traditional yoga practitioners importing scientific concepts and adapting them to promote yoga (Alter, 2004); it is probable that this adaptation of science also came with a sense of superiority – that these ideas are worth expressing and sharing.

The idea of science, at least in yoga communities of East India, often shifts to accommodate and express characteristics of Eastern ways of knowing, as is evidenced in Joseph Alter's work *Yoga in Modern India* (2004).

Relationships between in-groups and out-groups have always existed. Certainly the Transcendentalists and Theosophists were influenced by the ideas of yoga; and just as important the Transcendentalists and Theosophists influenced practitioners of yoga. This is the transcultural production of yoga that has been documented by scholars Susan Strauss, Elizabeth DeMichelis and Mark Singelton (DeMichelis, 2005; Singelton, 2010; Strauss, 2005). As yoga is adapted as pedagogy by the professors in higher education in fields as diverse as education, science, philosophy, religious studies (see data chapter), students are increasingly being exposed to ideas that will undoubtedly lead to new innovations – transforming yoga, as much as yoga is transformed. As educators study yoga they bring to the discipline of yoga their own understanding of learning, western epistemology and discipline specializations, resulting in new knowledge.

Yoga as pedagogy may not be any more unique than other new pedagogical techniques in how it embraces and rejects tenants of post-colonialism. What yoga as pedagogy gives is an opportunity to explore how these dynamics are at play within higher education. By focusing on the specifics of how meaning making happens, the descriptions of what is important to these educators in the integration of yoga becomes apparent; they are grappling with more than “pedagogy,” but with the complex way that pedagogy is entangled within our post-colonialist legacy. I am not suggesting that the post-colonialist way of knowing is negative, only that it (like other ways of knowing) has consequences. By bringing awareness to these consequences we can make more

conscious choices about what matters to us as individuals, educators, and as participants in a wider and increasingly global culture.

CHAPTER 5

IMPLICATIONS AND RECOMMENDATIONS

Education is not the amount of information that is put into your brain and runs riot there, undigested all your life...If you have assimilated five ideas and made them your life and character, you have more education than any man [sic] who has got by heart a whole library (Vivekananda, 2009, pp. 6-7).

North Americans no longer associate yoga with Hinduism, the *Upanishads* or the philosophical system of Patanjali, as they did in the early 1900s (E. W. Hopkins, 1901). Yoga is no longer associated with incense, the mantra *om*, and meditating, as it was in the 1960s (Douglass, 2007b). For most of the four million individuals practicing yoga in North America today, it is a secular system of postural practice that enhances physiological well-being (Hannon, 1994; Singelton, 2010). This secular view of yoga is supported by a growing body of research that defines yoga as an effective and noncompetitive form of physical activity, that decreases behavioral problems and counters the rising stress of students (Peck, Kehle, Bray, & Theodore, 2005; Rojas & Chan, 2005; Stueck & Gloeckner, 2005; Tummers, 2004). Educators are beginning to use the research based practices of yoga to increase the body awareness of students and as a method to increase concentration and receptivity to learning. This is evidenced in both the literature and the number of individuals who answered the survey portion of this research (Brefczynski-Lewis, Lutz, Schaefer, Levinson, & Davidson, 2007; Rozman, 1994; Scime, Cook-Cottone, Kane, & Watson, 2006). The shift in higher education from seeing yoga as something to “be studied” (as it was in the 1900s) to something to “be

practiced” (in the 2000s) is indicative of a break with the post-colonialist model of knowing that was outlined in the themes of this data in one pivotal way: knowledge is being thought of as something found “inside” one’s own self, as opposed to an outside “other” that must be acquired. This shift is radical because it applies disciplined inquiry to one’s self as well as to others. This study showed that the redefinition of yoga as a secular pedagogical practice by educated, primarily white middle-class professors is being done in an effort to transcend some of the post-colonial habits of mind that continue to impact their daily lives, albeit unconsciously.

This mixed method study adds to the understanding of how complex pedagogical choices are to make, and the length that some educators are willing to go to alter the environment of higher education to better meet the needs of their students and themselves as educators. Had the primary method of this study been the self-administered questionnaire, it would have seemed “obvious” that what was being integrated was modern postural yoga and no data would exist that captured the struggle educators are having with how the legacy of post-colonialism continues to impact their institutions of higher learning, and themselves. The surprising results of this study indicate the importance of conducting qualitative research on educators’ descriptions of their pedagogical practices. It is also apparent that additional research is needed.

Areas of needed research

The research question for this study was, “How do educators in North America who use yoga practices in their undergraduate and graduate level classrooms perceive and describe yoga as pedagogy?” The aim was to understand the diverse ways in which

educators make meaning about yoga, and to shine light on the redefining of yoga as pedagogy within North American higher education. This study showed that what was shared between the eighteen different participants who used yoga as pedagogy was that educators are struggling with a post-colonial legacy that is, unconsciously, reflected partially in the institution of higher education, and partially within themselves. While the research in this study explored the nexus of contested meaning (what the interviews had in common), I believe that additional research is primarily needed in three areas. These are: 1) focused research on yoga as pedagogy 2) the body in education and 3) post-colonialism and pedagogy.

Focused Research on Yoga as Pedagogy. I had anticipated that this study would shine light on the question of, “How does using yoga in the classroom impact the way an educator understands her or his role as an academic?” This study’s reach was too broad to uncover the changing way in which educators view their role as academics; although it did uncover some common concerns for educators. One contribution of this study is that it illuminated that those who use modern postural yoga, those who have a philosophical orientation to yoga, and New Age approaches to yoga are all distinctive. This research indicates that these different populations will most likely answer the question “how does yoga impacts the way they understand their role as an academic” in very different ways. Future studies could narrow the population that is studied to clarify their particular perspective within higher education. Other research questions that could be asked in the future are:

- a) How pervasive are “New Age” perspectives of yoga within higher education? Are “New Age” perspectives more common in adjunct faculty (as they were in

this limited data set). How aware are other faculty (non-adjunct) that New Age values are promoted within higher education?

b) How does the practice of modern postural yoga (exclusively) impact an educator's identity as an academic? How do the private and public worlds of these teachers come together? Future studies could explore how modern postural yoga is used within specific departments (for example, just philosophy departments or just religious studies departments).

c). How do those with a philosophical orientation to yoga (specifically) impact educators' ideas about the teacher-student relationship? How does this impact what pedagogical strategies they try inside and outside of the classroom? What leads to these individuals' higher satisfaction with the system of higher education?

Another question that I assumed my research would answer was, "What do teachers perceive are the benefits of yoga in the classroom for their students?"

Participants had a variety of answers for this question including:

- Reducing stress.
- Bringing the body into education.
- Taking time for introspection.
- Enhancing cognition.
- Helping the educator to be better equipped with helping meet student needs
- As a method for working with emotions in the class
- To help students become more politically active
- To create an internal structure for change
- Create internal flexibility
- Cultivate awareness and compassion
- Address spiritual needs of students
- Understand the addictiveness of American culture
- Explore religious diversity
- Help with chronic ailments of students (back aches, headaches et cetera)
- Enhance cross-cultural studies on ethics.

Because these ideas were not shared across the research participants, these themes were not developed (there was often only 1 or 2 data points that supported each idea).

Additional studies might narrow the focus to look at how one form of yoga (New Age, Modern Postural or Philosophical Orientation) attempt to deal with and describe *one* of

these perceived benefits of yoga. Studies are also needed that attempt to capture the students' perceptions about the use of yoga as pedagogy, and whether or not they perceive this addition as meeting their needs.

The Body in Education, Needed Research. Additional research is needed on the role of the body in education. Questions remain as to how educators are using yoga as a method to introduce the body as a genuine site of knowledge. Eight of the participants in the interviews expressed an interest in including the body in higher education. As this theme was not shared by all eighteen participants, I chose not to develop this theme. Additional research could narrow the research question to, "How do educators in North America who use modern postural yoga in their undergraduate and graduate level classrooms perceive and describe the need for the body to be included in education?"

The body schema is styled by religion, military, fashion, media, sports, art, gender, class and ethnicity (Mauss, 1973), but I believe that it is also styled by education. A closer look at exactly how yoga postures affect the embodied experience of academia is an area of much needed research. Yoga in the classroom questions what an "educated" body looks like. Kazan proposed that the educated body is neutral and secular – neither physically fit, nor fat; he called this "institutional incorporation" (Kazan, 2005, p. 403). The emphasis on the body expressing neutral, secular values is significant given the emphasis participants in this study placed on these values. Future studies might explore the intersection between post-colonial values, the body schema of higher education, and the use of yoga as pedagogy.

The French philosopher Merleau Ponty was one of the first Western intellectuals to discuss that what individuals do and perceive with their bodies plays a role in how they understand the world. He saw consciousness, the world and the body as intimately interrelated (Merleau-Ponty, 1945). This study showed that the level to which the “body” is important to educators integrating yoga as pedagogy depends to a large degree on whether or not they are integrating modern postural yoga. Because ten of the qualitative research participants were not interested in how yoga impacted the body, these themes were undeveloped. They do point to an area of much need research, as we often treat the world the same way we treat our bodies (Sundar Sarukkai, 2002).

Research on modern postural yoga in the classroom might also illuminate educators’ struggles to create a more collaborative environment for learning. One participant used the body in the classroom as a method of collaboration in which students’ co-constructed knowledge between text and their own experience. There is a growing body of evidence that shows that embodied learning has the potential of “luring us out of our divisive, self-centered ideas into the realm of sensing and feeling where we exist together” (D. H. Johnson, 1980, p. 5). How educators are using modern postural yoga as a collaborative form of education (collaboration is here used to mean a relationship between text and the body) is also a much needed area of study.

Post-colonialism, pedagogy and needed research. The effects of post-colonialism on higher education and how this way of knowing impacts the tools by which we make meaning is just beginning to be researched (Breault, 2003; Rasmussen, 2002; Sandoval, 2000; Smith, 1999). Ashis Nandy was one of the first intellectuals to associate

colonialism, not so much with sovereignty over another nation, but with a state of mind (2004): feelings of superiority, feeling powerless to change the system, lack of trust, fear of loss of control, the need for stability and dualistic thinking (Breault, 2003). This research study focused on descriptions of yoga as pedagogy, but (surprising to me) contributed to the understanding of how post-colonialism continues to impact pedagogical strategies within higher education. Education is critiqued by postcolonial theorists who argue that through curriculum, schools redefined the world and the role of indigenous people (Smith, 1999). While I would not argue with this statement, I would add that the transcultural practices of yoga, and its underlining theory of knowledge, is also redefining the world of higher education and causing educators to question post-colonialist ways of knowing.

Indigenous research agendas are not neutral or objective and they include self-determination, transformation (social, political, economic), psychological healing, mobilization of local, national, and global resources and decolonization (political, social, spiritual and psychological) (Smith, 1999). Likewise, the inclusion of yoga as pedagogy was and is not a neutral value, but one that was and is politically charged in its emphasis on challenging some of the qualities of post-colonialist culture (feeling powerless to change the system, lack of trust, fear of loss of control, and dualistic thinking). Additional quantitative research is needed to understand the extent to which these qualities are replicated and reacted to by the larger population of educators (those that do not use yoga as pedagogy) and within the general population.

Yoga originated in India, but is now viewed by many academics as a transcultural production (Strauss, 2005), one that is equally influenced by Western

science (Alter, 2004) and European women's stretching routines (Singelton, 2010). The post-colonialist tendency to take what one wants from a culture (in this case modern postural yoga) and leave what one is not attracted to (the ethical underpinnings, context and/or literature of yoga) is reflected in this study on yoga as pedagogy. When yoga is stripped of its historical and philosophical context, it initially *appears* as a simple expression of post-colonialist desire to remain, essentially, unchanged. To a small extent this was true as individuals integrating modern postural yoga were not particularly interested in the "tradition" of yoga. Postcolonial scholar Richard King argues that, "academic scholarship often occludes the role of tradition and continuity in the production of scholarly knowledge" because of the "post-Enlightenment myth of the autonomous individual and the fetishistic obsession with innovation within the marketplace" (King, 2002, p. 4). While this study confirmed that two of the qualities of post-colonialism (superiority and search for stability) are being replicated by teachers who use yoga as pedagogy, this study also showed that these individuals (who took yoga out of context) were *more* likely to challenge the system of higher education and to push for lasting structural changes in education that challenged post-colonial ideals (see data chapter). Additional research is needed to explore who creates pedagogical change in North American institutions of learning. In this study it was primarily white female educators who were broadening the education experience to include the indigenous knowledge practice of yoga. Additional research is necessary to determine whether agents of change are primarily white female faculty members, or if this is unique to those who use yoga as pedagogy.

The educators who had philosophical orientations to yoga valued tradition - both Eastern and Western epistemological traditions. These participants were more likely to keep pedagogical tools within the tradition of their origin. Additionally, these individuals were *less* likely to push for innovative change within higher education, but they did have more contentment in their role as educators (see analysis chapter). Research is needed to explore the relationship between contentment, political activism and the practice of yoga. From the data on those with a philosophical orientation to yoga it seemed as if their comprehensive understanding of yoga traditions allowed their contentment to surface, but that this translated into less political activism with the academy – but this view would need to be corroborated with research. For example, it could be the case that they de-emphasized their role in political activism, but were in fact equally involved in creating institutional change.

Pedagogical change in post-colonial culture

Post-colonial thinkers have positioned Western epistemology as irreparably influenced by colonial society; the scholar Rorty proposed that whether we are deconstructing sentence structure, postmodernism, or people, such forms of knowledge construction are a tearing down, and searching for ways in which text, theories and people betray and subvert their message (Rorty, 1995). This “Culture of Criticism” has been explored at length within post-colonial theory as a way of, “erasing useful and important differences between alternative emergent and oppositional emergent” forms of knowledge (Krishnaswamy, 2002, p. 120). I also think that criticism is a positive

innovation that has emerged from a culture that values innovation and change and seeks to critique structures of power and position; these seem to me to be positive characteristics that are worth replicating in our pedagogical practices. In this study it was the modern postural yoga educators that engaged in skillful criticism of higher education. Future studies could explore whether a culture of criticism keeps power imbalances within post-colonial societies in check.

This study shows that a small number of individuals are drawing on traditions outside of Western epistemology to inform their pedagogical practices. The strategies of teaching that an educator chooses are intimately related with the core cultural values that a society is interested in replicating (Spindler, 1997). In this study, the culture of higher education reflected, in part, concepts of post-colonialism. By embracing elements of other cultures we have, and do, bring fresh perspectives, and meaning into our own discourse. Michel de Certeau is quoted in *Orientalism and Religion*, as saying, “Other regions give us back what our culture has excluded from its discourse” (King, 2002, p. 7). What is meant by this is that post-colonial cultures (and I would argue that to some extent all cultures) are characterized by a certain mindset which “excludes” and that, at some point, the exclusiveness begins to be a limitation. The educators in this study addressed what they viewed as the limitations of higher education through the inclusion of yoga. The use of yoga as pedagogy served, strategically, to enhance and balance perceived inequalities and imbalances within the environment of higher education.

The efforts to rejuvenate curriculum and the higher education environment were perceived of as potentially effective by participants in this study. In some ways the use of yoga as pedagogy can be seen as providing a counterbalance to the chronic tensions

fostered in post-colonialist culture. This can be seen not only in North America, but in the Indian elite as well. In a recent article By Kumar Hari, *India's Harried Elite Now Turns, and Twists, to Yoga Lite*, he addresses the return to a relaxed, gentle, and non-demanding form of yoga as a way to deal with the stresses of post-colonial India (Kumar, 2005). Additional quantitative data is needed to explore how pervasive the qualities of post-colonialism are in other educational systems outside of North America.

The idea that our current system is strong enough to correct oppressive conditions is an idea that is embedded within education (Breault, 2003). This has some educators to (quite bravely) begin introducing yoga as pedagogy in an effort to correct the absences that they feel, see, and experience in higher education. I uphold such experimentations as examples of human ingenuity and creativity within a system that is still reflecting elements of oppression. I would, simultaneously, caution against the limitations of yoga as pedagogy. While I believe that the inclusion of yoga as pedagogy *can* affect some of the changes educators hope to bring to higher education, we also need to understand the underlying tensions which we are trying to ameliorate.

Elementary school teachers and university professors alike can easily point to the rise and fall of curriculum changes through even a relatively short period of time. Educator and philosopher John Dewey saw this rise and fall as inevitable for educational institutions, as their function was to repair the inequalities found in the larger society (Dewey, 1944 originally published in 1916). Education, by its very nature, perpetuates the current culture. It simultaneously seeks to create new members of the culture who are better able to repair its problems. The individuals in this study appeared to be both reflecting post-colonial values while also, quite deliberately, seeking to create a more

satisfying culture by addressing some of the perceived problems. It is nothing new that cultural attributes are transmitted via education; what appears to be new is an interest in yoga as the preferred method to ameliorate some of the tensions and absences within higher education.

Professors have the potential to revolutionize pedagogy by producing cultural conditions in which mental freedom, acuity, intelligence and calm are supported. The emergence of yoga as pedagogy is a complex process involving indigenous practices (yoga), education, and the tensions of bureaucracy, higher education, and the legacy of post-colonialism. Yoga, as a subject and practice, lends itself to be used in multiple ways. It cuts through the dichotomy of East and West as outlined by the scholar Said (Said, 1993, 1994). It has given way to educational choices that directly challenge our culture's embrace of knowledge as something that is always acquired outside of one's self. It asks us to look at the construction of knowledge that happens between our inner and outer selves, between our private and public lives.

CHAPTER 6

AFTERWARD:
PERSONAL REFLECTIONS ON YOGA AS PEDAGOGY

Making sense of other people's lives seems a naïve and even impossible goal. Few of us have the power to make sense of our own lives; to live in such a way that we have clarity or peace. How then can we position others? For me there is a moral dilemma in telling someone else's story and this process is fraught with discomfort and doubts. The knowledge produced in this dissertation was forged with all of those who participated in the research, from the survey participants, those who offered their time to be interviewed, peers who read and responded to excerpts of the dissertation and my academic advisers. In the act of positioning "others" we know that we also will be positioned – perhaps quite differently than we ever expected. A writer's affiliation with ideas, his or her thoughts about identity and relationship with institutions are all made explicit in the dynamic tension of the text. Ultimately, what is represented in this research is a reflection of my own struggle to understand the commonality behind the contested meaning of yoga. In this search I have come to see those practicing modern postural yoga as committed to societal change and pedagogical innovation. Their commitment to modern postural yoga appears to be a genuine search into alternate ways of seeing and engaging with the nature of inquiry, and sharing these methods with the constructs of Western society.

I came to view yoga through a post-colonial lens when a close and much beloved colleague, Subhas Tiwari, chided me for viewing yoga and the world as a colonialist would. I had no idea what he was talking about. As I explored colonialism and post-

colonialism I could see in myself all of the characteristics that Breault identified as integral to colonial cultures (feeling powerless to change the system, fear of loss of culture, superiority, mistrust, the need for stability and the need for dualistic thinking). As yoga is a practice of self-knowledge, it was natural to me to check for the veracity of Breault's statement within myself prior to seeing whether these ideas applied to the "others" of this research study. As I become aware of the negative impact of post-colonialism on my own thinking, I desired to "decolonize" my frame of mind. I was concerned about the effect of post-colonialism/imperialism on myself, my family, my research, education and on the way that I, as an educator, make pedagogical choices. As I was personally reflecting on post-colonialism, I thought to apply this lens to my data. What emerged was quite astonishing to me – that all the participants *were* wrestling with how to abandon every single characteristic of colonialist ways of knowing except two: the need for stability and superiority. I am still thinking about how relevant these two qualities may actually be for myself and for my larger culture. My only "wish" is that I had thought of these themes prior to analyzing my data, so that I could have confirmed or denied this finding in a larger quantitative sample; eighteen participants does not give me enough data to make any broad descriptions of educators' experiences.

To be courageous enough to step into the light of evaluation connects us with the long, deep history of humanities triumphs and disasters, irrevocably endowing us with the permission to be human. That myself as a writer is also "seen" within this research does not obscure issues of power; it serves as a reminder of the delicacy with which I wish my own inequities were made publically known. I have tried to understand how, when and why to reveal others and myself in the work that I do. Revealing must serve some deeper

point; it must make clearer the nature of subject and self (Behar, 1996). I sincerely hope that the data and analysis do not deeply trouble those who participated in this study. I am well aware that each of them may have chosen different quotes to illuminate and a different lens from which to explore the phenomenon of yoga as pedagogy. The choice of a post-colonial lens was the only framework that tied this disparate group of individuals together; it was the thread of connection between the contested meanings of yoga. It is my sincerest hope that any missing elements be brought to light in the future academic work of my colleagues and peers.

Incorporating my personal relationship with yoga into my academic work solidifies the importance these East Indian practices have for me. I think (and feel) that yoga has significantly helped me to recognize when I act out of ambition and when I act out of integration. More importantly, being reflective about my practice of yoga has exposed me to much needed critical questioning by my colleagues around the role of yoga in my life and how I was influenced by the teachings of my own *guru*, Swami Satchidananda. By answering these inquiries thoroughly, critically, I contribute to the growing discourse that the wisdom traditions of the East contain diverse knowledge systems, which are worthy of inquiry and practice. Being open about the way in which my practice of yoga influences my scholarship helps me to understand that silencing is associated with shame. Post-colonial thought questions how education persists under the weighty strain of continually having to prove one's importance, and for some indigenous people, their very existence (Roy, 1998). I believe that as scholars the details of how we refine and share our own ideas regarding the place of yoga in pedagogy is important.

What we reveal about our personal practice subtly shifts the questions we are willing to ask and the research we are willing to engage in.

In indigenous research strategies one must identify themselves as either “insider” or “outsider” (Smith, 1999). This is, undoubtedly, dichotomous thinking, but it can be a useful framework to help structure future research on the impact of post-colonialism on pedagogy. Indigenous researchers define an insider as those who “have to live with the consequences of their [research] processes on a day-to-day basis for ever more, and so do their families and communities” (Smith, 1999, p. 137). For example, studying a North American yoga community that one can leave, and where the research is not going to affect one’s status as an educator or their future employment (and hence family) is the position of an “outsider.” Certainly, there is abundant positive research that has been generated from an outsider perspective in yoga studies (Joseph Alter’s work is an example of excellent outsider research). For me, an educator and yoga practitioner, an insider position would be studying yoga as one’s colleagues or fellow researchers in higher education practice it. What is valuable about the insider perspective is that it highlights the emotional nature of research and the volatile way that it can destroy relationships because of disagreements about what the research says. In my opinion, outsider research can be just as effective, ethical, respectful, reflexive and humble as insider research, however, proponents argue that insider research demands these qualities because of the complexities of relationship that exist (Smith, 1999). Indigenous researchers are suspect of outsider approaches and tend to emphasize that the researcher chose a topic that makes him or her vulnerable in the same way that his or her subjects are. The difficulty of insider research is to, “test their own taken-for granted views about the community” (Smith, 1999, p. 139).

The indigenous researcher Smith suggests that the researcher develop a support group where the direction of their research is cross-checked by individuals who are representative of the people who are being studied, and/or affiliate with an outside academic or organization. This type of collaboration takes time, but helps to frame and negotiate the framing of representations that will be made by the researcher. The boundaries between insider and outsider are flexible, and sometimes nebulous. In this research study I did chose to run sections of my dissertation by outsiders including, a public health consultant, an East Indian colleague with an interest in post-colonialism, a small group of modern postural yoga teachers (who do not teach in higher education), and of course my academic advisory team. I also chose to co-create six vignettes of educators who are integrating yoga as pedagogy, which are available in the appendix of this dissertation. The process of sharing my research with a wider community of individuals pushed me to explore my ideas anew, and to revisit my data time and time again to ensure that these themes were accurately expressed in the data.

The researcher, Chela Sandoval articulates a new vision of resistance in her *Methodology of the Oppressed* (2000). In this work she highlights a rhetoric of resistance to the dominant discourse. She states,

The skills they [the oppressed] might develop, if they survive, have included the ability to self consciously navigate modes of dominant consciousness, learning to interrupt the ‘turnstile’ that alternately reveals history, as against the dominant forms of masquerade that history can take, ‘focusing on each separately’, applying a ‘formal method of reading’, cynically but also uncynically, and not only with the hope of surviving, but with a desire to create a better world (Sandoval, 2000, p. 104).

These, Sandoval claims, are the "methodology of the oppressed" which were learned, utilized and practiced by U.S. feminists of color. For Sandoval the language that is chosen

by researcher to describe (and hence represent) “others” is critical in the process of “decolonizing the imagination” (are the subjects oppressed? Or emancipated? Are relationships fixed? Or flexible?) (Sandoval, 2000, p. 112.113). The language we choose in our research has the power to equalize power relations and, in Sandoval’s vision, create social change. I hope that in this research I show the way in which those in higher education feel the burden of the post-colonial legacy. Too often there is an assumption that white, middle class, educated people are free from the cycle of oppression; this research points to the fact that we are all impacted by the legacy of oppressive strategies. I hope that this research shows that the relationship and dedication to post-colonial values is in no way fixed – indeed, individuals integrating yoga as pedagogy are challenging some of the very characteristics of post-colonialism that cause suffering. This research also implies that we, as educators, increase the possibility of being completely free from these characteristics only when we begin to see ourselves as in relationship, and in community.

Recommendations for resolving post-colonialist tendencies

The academic discussion of yoga can answer certain pedagogical goals, but it can never finally be severed from doing yoga (Morley, 2008, p. 73).

In 1959 the sociologist C. Wright Mills reminded academics that, “the most admirable thinkers within the scholarly community...do not split their work from their lives” (Mills, 1959, p. 195). Scholarship, Mills argues, is a way of life in which the individual continually wrestles with the connections between his or her lived experience, ideas, and copious amount of reading. While different in many ways, scholarship and yoga are both concerned with cultivating a lifestyle of learning. The idea that academic

life is an, "... exceptional opportunity of designing a way of living which will encourage the habits of good workmanship" (Mills, 1959, p. 196) parallels the yogic idea that every aspect of life should be contemplative so that we can see things clearly and respond to life events with awareness and equanimity (Radakrishna, 1998). The educators who integrated modern postural yoga wanted to see change in the social landscape of their lives. As one professor I interviewed stated:

We can't just talk about changing our life; society needs to change so people can live differently. It is difficult to know how to get there [to a changed life], when we are very intellectual and just look at his life. We need to do more than that. We need to solve the problems of how we are living, because that is the depths to which the problems go (personal communication, February, 12, 2010).

I believe that all of the educators integrating yoga as pedagogy, most sincerely, desired to live in a way that is reflective of their ideals of social justice – but the ideas of what social justice was varied for participants depending on whether they viewed yoga as a postural practice, a philosophical orientation or a New Age practice. They are interested in “doing” education differently so as to engage their students and themselves in the practices and principles that provide knowledge into one’s self and how our own minds impact our perception of others and social injustice. The inclusion of yoga in the classroom rewards more than the analysis of “others,” but rewards the practice of self-inquiry and redefines the “successful” scholar as one who is physically and mentally healthy – a person with insight into him or herself and his/her place within the world. As educators, learning and teaching is our primary goal and privilege, but educators integrating yoga as pedagogy are concerned with transforming self-knowledge into direct experience. In this study, those who integrated modern postural yoga were interested in

bringing their thoughts, words and actions into harmony to cultivate an integrated scholarly life for themselves – and to share this integration with students.

Understanding the interrelationship between the body, our lived experience and theory is something that has historically been taken very seriously in yoga. This is evidenced in the classical literature of the *Hatha Yoga Pradipika* and *Gheranda Samhita*, believed to have been written between 6th -15th centuries A.D. (Muktibodhananda, 1993; Ramacharaka, 1904; Vasu, 1976). The presence of yoga in the classroom may indicate educators' interest in sharing effective ways to close the gap between our "ideas" and our "lived experience." Educators integrating yoga as pedagogy are not interested in replicating the coercive practices of colonialism (of economic, and political hierarchy), but are interested in practices that are concerned with the "self-formation of the subject...an exercise of self upon self by which one tries to work out, to transform one's self and to attain a certain [chosen] mode of being"(Foucault in Bernauer & Rasmussen, 1988, p. 2). This "mode of being" needs to be defined by communities of scholars so as to bring clarity to our professional roles within higher education. Additional research consisting of focus groups of educators using yoga as pedagogy may be able to contribute to exactly what modes of being communities of scholars desire to promote. This research is particularly important as yoga as pedagogy has the potential to become an oppressive stance in its instance that the integration of yoga into the classroom is a superior way of being an educator.

*Revisiting Superiority and Desire for Stability.*³³ Superiority and stability were desired qualities by educators within higher education. These goals are problematic as these aspirations were intimately inter-related with the characteristics that these educators hoped to jettison: feeling powerless to change the system, lack of trust, fear of loss of control and the need for dualistic thinking (see data chapter and analysis chapter). While it may appear that superiority and the need for stability are universal characteristics, I caution making this leap prior to additional research exploring this topic. I believe that superiority and the search for stability “appear” to be universal due to the opacity of our own culture; these qualities appear to be inevitable when in fact, they may be preferred cultural constructs. (In a similar way, it is difficult for educated North Americans to not see “secularism” as a universal value). While these two qualities may be important to us as educated North Americans, their universality is something that still needs to be proven. I propose that educators consider (through self-reflection and dialogue with others) cultivating two yogic qualities in their place: humility and the recognition of the illusion of stability (or the reality of instability).

Humility, or the quality of being modest, is seen in yogic literature as the hallmark of a truly learned and wise individual (Krishnananda, 2009). From a yogic perspective, humility, not superiority, is the natural outgrowth of knowledge. In Chapter 5 of the *Bhagavad Gita*, *vidya* (knowledge) and *vinaya* (humility) are viewed as natural partners that grow together, and complement each other (Chidbhavananda, 2005).

Humility emerges from knowledge because as one learns, one becomes aware of all that

³³ Portions of this section were previously published: Douglass, L. (2011). Thinking through the body: The conceptualization of yoga as therapy for individuals with eating disorders. *Eating Disorders, The Journal of Treatment and Prevention*, 19, 83-96.

they do not know, of the limitations of their own capacity for knowledge. It is this acknowledgement of what one does not know that impels the individual to desire collaboration, which enhances trust. It is also humility, or the acknowledgement of the limitations of one's own knowledge, that causes a learner to instinctively recognize that dualities are illusion; it is impossible that there are *only* two ways to view a given situation.

The desire for stability is also discussed in yogic literature. In the *Taittreya Upanishads*, desire for stability is discussed as being rooted in an unconscious fear of death (Sankaracharya, et al., 1993). This fear is avoided in three fundamental and predictable ways: endless attention to the body (massage, exercise, facials); dulling of the senses (through alcohol or over/under eating); or an attempt to grasp and control the minute details of life (Krishnananda, 2009). From a yogic perspective, educators could be seen as having a preference for “control” as way to reconcile that the human experience is indeed one that is fragile, and finite. Acknowledging the reality of life's instability, allows the individual to pin their fear of loss of control on the underlining reason for their distress: death, and the individual's powerlessness to change this ultimate reality. The instability of life is a reality that when freely acknowledged allows the individual to recognize the truth that they cannot control the process of life. While educators may not be able to change the reality of death, they can certainly create changes within higher education.

The *Upanishads* teach that every individual is entangled with suffering; recognition of one's frail human state is often the impetus to live a quieter life, to engage in mindfulness, or other spiritual practices in an effort to “get rid” of suffering.

According to the *Upanishads*, this effort is all too often usurped by a long to-do list that supports the idea that we, our physical presence, is wanted. How do we, as individuals, escape this nagging yearning for satisfaction? The *Upanishads* share that it is the human attempt to “get rid” of suffering that is false. We cannot toss our suffering aside, we must nourish it. We must care for and attempt to understand the suffering which comes to us. For educators using yoga as pedagogy in higher education, there is suffering is in the attempt to push aside our feelings of powerlessness to change the system, the fear of loss of control, lack of trust and dualistic thinking. We cannot push these characteristics aside, nor will they attenuate through the integration of yoga postures and breathing practices. I believe that these qualities are potential guides to understanding the impact of post-colonialism on our ways of knowing; they are invitations to rethink our way of being, learning and teaching in the world.

Figure 28, Replacing Colonialist Qualities

Post-Colonialist Quality Related to	Yogic Quality	Yogic Quality is Related to
Feeling powerless to change the system	Feeling powerful in one's ability to work within the system.	Reality of Instability
Fear of loss of control	Understanding of the limitations of control	Reality of Instability
The need for dualistic thinking	The need for complex thinking	Humility
Lack of trust	Interest in Collaboration	Humility

Collaboration and Dialogue. Since the time of *The Vedas*, 1500–1000 BCE, humans have been asking themselves how we can have self-knowledge and knowledge of the world; how individuals can determine the proper path of knowledge, and the way of “truth.” The answer to which paths generate knowledge and how we can best come to know, becomes more complicated as educators attempt to give consideration to the complex amalgam of traditions, ideas, and methods of knowing that exist within the world. As educators include pedagogical choices that are different than the Euro-American view, this inclusion will occasionally challenge beliefs about where knowledge is situated, and how it is obtained.

The desire to bring yoga as pedagogy into higher education needs to invite dialogue with the multiple perspectives that seek to define yoga, including those individuals who practice yoga within a religious context (whether of Hinduism, Buddhism, Christian, or other tradition). North American educators value secularism as was evident in all of the data; yet it was also evident that participants in this study struggled with claiming a religious identity (see figure 26 on religious and spiritual identification of educators). It is not necessary to have a clear religious identity, as is evidenced by the thirty-four percent of the individuals in this study who had multiple religious identifications and the increase in religious pluralism nationwide (Eck, 2002). It is, however, necessary to understand different religious traditions and how they may embrace and reject new pedagogical practices (Douglass, 2010). Knowledge about how others might view the pedagogical practice of yoga is best culled through dialogue. Dialogue has the potential to be a well-balanced response to the tensions between religious groups and may help to clarify how educators in North America can reclaim

higher education as a neutral, secular space. Additionally, students and educators are interested in “spirituality” (Dillard, et al., 2000; J. A. Lindholm, 2007; J. A. A. Lindholm, H.S. , 2008; Steingard, 2005), and how spirituality is and is not distinct from religion. A public exploration of spirituality (which one participant in this study viewed as a secularized form of civil religion) may be useful in ensuring that educators do not err on the side of subsuming differences under a monolithic, universal ideals. The thin line between cooperation and co-opting is one that is best navigated in relationship; such relationships between communities of practice can offer educators insight into the application of yoga to the environment of higher education.

Dialogue also has potential to expand educators thinking about pedagogy, and to invite a public exploration of the limitations and strengths of integrating yoga as pedagogy. Dialogue is needed not so much because educators are incorporating yoga “incorrectly” or “out of context,” but because they are incorporating these practices, in part, to revive our own relationship to pedagogy and to teaching; we need to understand more deeply and with more clarity from what we are reviving.

Collaboration and dialogue are both a natural outgrowth of wanting to know, learning, and the recognition that each one of us can only hold part of the knowledge that we seek. As we step out of the role of “expert,” and into the role of co-learner, and investigator of truth we forge new relationships with communities, practices and knowledge. What educators in this study most desired was a return to the significance of teaching. The educators in this study valued what they did as teachers, and wanted to instill in their students a great love and passion for learning. In some sense they wanted their students to be “engaged” in learning as opposed to “getting” a degree; they wanted

students to challenge ideas, create new knowledge and learn to think critically about the nature of epistemology and pedagogy. Since Paulo Freire's classic publication of *Pedagogy of the Oppressed* (2006 originally published in 1970), many educators have stressed the significance of student-centered teaching that challenges the way in which education replicates injustice (Freire, 2001; Giroux, et al., 1996; hooks, 1994, 2000; Horton & Freire, 1990; Leistyna, 1999; P. Palmer et al., 1999). Using yoga as pedagogy asks us to revision pedagogy as more than teacher-focused or student-focused. Yoga as pedagogy asks us to redefine learning as a process of collaboration between expert and novice, between communities of practice. Yoga as pedagogy entices us to see knowledge as a co-construction that relies on all of our strengths.

GLOSSARY

A

ADVAITA: Non-duality. A school of Vedanta philosophy teaching the oneness of God, soul, and universe, whose chief exponent was Sankaracharya.

AHIMSA: Non-injury in thought, word and deed.

ANANDA: Bliss, happiness, joy.

ĀSANA: A bodily pose or posture in the system of Hatha Yoga.

ASHRAM: A hermitage; monastery.

ASHTANGA: Eight limbs. A discourse on Raja Yoga.

ATMAN: The Self.

AVIDYA: Ignorance. Term of Vedanta philosophy meaning ignorance, individual or cosmic.

B

BHAGAVAD-GITA: A scripture containing Lord Krishna's teachings.

BHAKTA: Devotee of God

BHAKTI: Devotional branch of yoga.

BHAVA(NA): Feeling; mental attitude.

BRAHMAN: The Absolute Reality; God.

BUDDHI: Intellect.

C

CHAKRAS: Centers of energy in the human system; The Chakras are part of Kundalini Yoga and can be partially understood as a system outlining the psychological centers or motivations in a human's psyche.

CHI-GONG (QI-GONG): a Chinese martial art and practice of aligning breath with slow movements, awareness and health.

CHITTA: Subconscious mind. The function of the inner mind, which seeks for pleasurable objects

D

DHARANA: Concentration.

DHARMA: Righteous way of living as enjoined by the sacred scriptures, virtue.

DHYANA: Meditation.

E

EKAGRA: Focused, one pointed state of mind.

F.

FELDENKRAIS: A somatic educational system designed by Moshé Feldenkrais designed to improve to reduce pain and limitations in movement.

G

GUNA: Quality born of nature. According to Samkhya philosophy, Prakriti (Nature or matter), consist of three gunas -usually translated as 'qualities' - known as sattva, rajās, and tamas. Tamas stands for inertia or dullness; rajās, for activity or restlessness; sattva, for balance or righteousness.

GURU: Teacher; preceptor; literally “remover of darkness”

I

INDRIYAS: Senses.

ISHVARA: Lord; God. The Personal God, as opposed to Brahman the one-God that pervades all of the deities.

J

JAGRITI: That aspect of individual consciousness that is dominated by awareness.

JAPA: Repetition of the Lord's Name.

JIVA: Individual Soul. The individual soul, which in essence is one with the Universal Soul.

JIVANMUKTA: One who is liberated in this life.

JNANA: Knowledge; wisdom.

K

KARMA: Actions operating through the law of cause and effect.

KIRTAN: Singing devotional songs.

KOSHAS: Sheath. There exist five sheathes believed to cover our true nature: anamayakosha, pranamayakosha, manomayakosha, jnanamayakosha, anandamayakosha. We identify our sense of self with these identities, rather than on our true underlining nature as truth, knowledge and bliss.

KRIYA: A type of cleansing practice; part of Hatha Yoga.

KUNDALINI: The primordial cosmic energy located in the individual.

M

MANAS: Mind. The faculty of doubt and volition, sometimes translated as 'mind'; Manas is one of the functions of what Western psychology thinks of as the mind.

MANTRA: Sacred syllable or word, or set of words through the repetition and reflection of which one attains perfection.

MAYA: The illusive power of God. A term of Vedanta philosophy denoting ignorance obscuring the vision of Reality; the cosmic illusion on account of which the One appears as the many, the Absolute as the relative.

MIND-BODY CENTERING: A somatic movement program developed by Bonnie Bainbridge Cohen to explore the body's anatomical systems; it uses movement along with voice, breath, and touch.

MOKSHA: Liberation.

MOUNA: Vow of silence.

MUKTI: Liberation.

N

NIDRA: The unconscious, consists of material that is "un-mentalized."

NIRODHA: Control or restraint.

NIYAMA: The second step in the practice of asthanga Yoga as outlined in Patanjali' Yoga Sutras: observance, purity, contentment, austerities, etc.

O

OM: The sacred monosyllable which symbolizes Brahman. It is also defined as “Yes”

P

PATANJALI: The author of Yoga-Sutras. Patanjali's Raja Yoga / Ashtanga Yoga.

PILATES: A physical fitness system developed by Joseph Pilates, that emphasizes slow movements, strengthening of the “core” (abdomen) and breath.

PRANA: Vital energy; life-breath. The vital breath, which sustains life in a physical body; the primal energy or force, of which other physical forces are manifestations.

PRANAYAMA: Practice of breath-control.

PRATYAHARA: Withdrawal of the senses. One of the branches of ashtanga yoga.

R

RAJAS: One of the three qualities of prakriti (matter), which generates passion and restlessness.

RAJA-YOGA: A system of Yoga generally taken to be the one propounded by Patanjali Maharishi, i.e., Ashtanga Yoga

REIKI: A Japanese form of healing using “energy” from the hands to heal, developed in 1922 by Mikao Usui.

RISHI: Sage.

S

SADHAKA: Spiritual aspirant.

SADHANA: Spiritual practice.

SADHU: Pious man or a sannyasin (one who has renounced the world).

SAMADHI: The state of super consciousness where Absoluteness is experienced attended with all-knowledge and joy. Oneness.

SAMSARA: The process of worldly life.

SAMSKARAS: Impressions in the subconscious mind.

SANKARA: The primary teacher of Vedanta philosophy.

SANNYASI or SWAMI: A Hindu monk, who renounces the world in order to realize God. Has the title Swami.

SATSANG: Association with the wise.

SHAT KRIYAS: The six preliminary cleansing practices of Hatha Yoga.

SRADDHA: Faith.

SRI: Auspiciousness-a name is qualified by putting "Sri" before it as a mark of courtesy and auspiciousness.

SUTRA: Literally means, "thread." Aphorism. As in the Yoga Sutras of Patanjali, which consists of short statements or sutras.

SVADHYAYA: Study of scriptures.

SWAMI: A monk in the Hindu Order, also known as a sannyasi.

T

TAI CHI: A gentle form of Chinese martial arts practiced for defense training and health benefits.

TAMAS: One of the three qualities of nature which generates inertia, laziness, dullness and infatuation.

U

UPANISHADS: Revelation; text dealing with Ultimate Truth and Its Realization.

V

VEDAS: The most ancient authentic scripture of the Hindus, a revealed scripture and therefore free from imperfections.

VRITTI: A wave in the mind-lake.

Y

YAMA: First step in Raja Yoga; eternal vows - non-violence, truthfulness, etc.

YOGA: Union; union with the Supreme Being - any course that makes for such union. There are many schools or types of Yoga: Bhakti, Jnana, Raja, Hatha, Karma, Kundalini etc.

YOGI (N): One who practices Yoga; one who is established in Yoga.

APPENDIX ONE: CONSENT FORM

Laura Douglass
 184 Boston Ave. Somerville, MA 02144
 617-623-3156
ldouglas@lesley.edu

Thank you for agreeing to participate in this study on the meaning of yoga for educators who are integrating its practices as pedagogical techniques. The study will take place from January 2009-October 2010. This form will outline the purpose of the study and provides a description of your involvement and rights as a participant.

You are vital to the success of this research project. You are encouraged to ask questions at any time about the study, its method, or how the material is being used. ***Your suggestions are important to me. Please contact me at any time with questions or concerns.***

The purposes of this project are:

- 1) As partial fulfillment for my doctoral degree at Lesley University.
- 2) To gain insight and experience into the topic of why yoga is meaningful to you as an educator.
- 3) This work will hopefully be published in some additional form as well (perhaps a series of article); thus it is essential that the descriptions of your experiences be adequately portrayed.

You will be participating as an (see check below):

Interviewee. You will be asked to participate in a single interview that is approximately one and a half hour in length.

Case Study. Several individuals will be chosen to study more in depth in a case study. Case study participants will:

- Participate in an additional one hour interview.
- Allow me to observe them in the context of their choice (one that you believe most meaningfully conveys your relationship to and understanding of yoga).
- You will be able to read all written material that is a product of our learning together. *You will have an opportunity to make changes to the written description so that the report accurately reflects the meaning of the experience of yoga as pedagogy.*

I guarantee the following conditions will be met:

- 1) Your real name will not be used at any point during information collection, or in written reports. Other people you mention will be given pseudonyms and places discussed will be changed.
- 2) If you grant permission for audio tapes, they will be used only for the purpose of this study and papers published related to this study.
- 3) Your participation is greatly valued and totally voluntary. If for any reason you decide to withdrawal you may do so. You do not need to provide a reason. You may request that no information be used and that all reports written turned over to you.
- 4) You will receive a final copy of any work in which information you contribute is used.

Do you grant permission to be quoted directly? ____ Yes ____ No

Do you grant permission to be audiotaped? ____ Yes ____ No

I agree and understand the terms discussed above and am interested in continuing as a participant in this project.

Name: _____

Date: _____

APPENDIX TWO: INTERVIEW PROTOCOL

Project: Yoga in Higher Education

The meaning of yoga as understood by educators in undergraduate and graduate level liberal arts classes. This interview will attempt to elicit a broad understanding of the personal history of the interviewee. This will include attempts to understand their experiences with learning prior to practicing yoga. This interview will also attempt to challenge my own assumptions regarding the nature of yoga to learning and pedagogy.

Time of Interview: _____ Location of Interview: _____
Date: _____ Co-Researcher (initials only): _____

Review Confidentiality. At any time you do not wish to answer a question you may say “pass” – no reason needs to be given. You may also stop the interview at any point, for no reason. Please feel free to ask clarifying questions, or for more information at any time.

Questions:

1. I am interested in how your family did and did not encourage learning. Can you tell me a story that explains how and where you grew up as it applies to learning.

What would I see? Where is the place located? Who is present?

2. Can you tell me a story about a learning experience that was meaningful to you outside of the family context?

3. Can you tell me about a time when a teacher was particularly important to you?

4. Describe the first time that you practiced yoga? Where was it? Who was there?

5. Can you describe the most meaningful learning experience that occurred within the context of a yoga class, workshop, ashram or other related setting? (This can be a positive or a painful learning experience).

6. Can you describe how, or the moment when you decided to integrate yoga as a pedagogical tool into your courses?

7. Can you describe an interaction with a student that you feel accurately represents the significance of integrating yoga into your curriculum?

8. Can you describe an interaction with a colleague that supported or challenged the way you thought about the effect of yoga on your students?

9. Is there anything you haven't shared with me that you would like to?

Thank individual for participating. Re-visit confidentiality. Keep communications open.

Send thank you card for phase 1.

APPENDIX 3. SELF-ADMINISTERED ONLINE QUESTIONNAIRE

Yoga in Higher Education: A Mixed Methods Study

This questionnaire is part of my doctoral research at Lesley University. The study is primarily qualitative in nature and focuses on the meaning of yoga for the educators who are integrating yoga based practices into their curriculum at public and private universities. This short survey (15 questions) is intended to help me better understand some of the characteristics of educators who integrate yoga as a pedagogical tool and how pervasive the practice is within North America.

To participate in this survey you must be using, or have tried using, one or more yoga based practice(s) in your classroom (meditation, breathing practices, postures, deep relaxation, chanting, concentration techniques etc). By answering the questions of the survey you agree to have your answers included as part of my doctoral research and any subsequent publications that are related to that research.

Your identity is not part of the study, and is not tracked in any way.

Thank you for your participation,

Laura Douglass

The following questions were provided in an online format:

1. Which of the following yoga based practices do you integrate, or have you integrated, into your curriculum?

(Please check all that apply).

- Breathing Practices Yoga postures & physical exercises Concentration Techniques
 Meditation Chanting Relaxation Other

2. How many semesters have you integrated yoga?

- 1 semester 2-3 semesters 4-6 semesters 7-10 semesters
 more than 10 semesters

3. What is the academic focus of the course you teach in which you integrate one or more of the practices of yoga? (Check all that apply).

- Physical Sciences (Chemistry, Physics, Engineering etc)
 Education
 Arts & Humanities
 Transformational Learning
 Professional (Law, Medicine, Business)
 Philosophy
 Social Sciences Humanities
 Body-Based Education (Dance, Physical Education, Expressive Therapies)
- Other (please specify)

4. Which best describes the setting you teach in? (Check all that apply)

- Community College
 Private College or University
 Public College or University
 Institute
 Small College
 Large University

5. Which best describes the setting you teach in? (Check all that apply)

- Rural
 Urban
 Small College Town

6. What best describes the setting you teach in? (Check all that apply)

- My institution, college or university is on the West coast
 My institution, college or university is on the East coast
 My institution, college, or university is in the Mid-West
 My institution, college or university is the South
 My institution, college, or university is in the South-West
 My institution, college, or university is in Canada

7. At what level do you integrate yoga based practices in your courses:

- Undergraduates
 Graduate Level Courses
 Doctoral Level Courses

8. What is your position at the college or university where you teach?

- Adjunct Professor
 Instructor or Lecturer
 Associate Professor
 Assistant Professor
 Full Professor

9. What best describes the reason you have chosen to integrate yoga into your curriculum?

- To allow students a felt or embodied sense of philosophical ideas
- To integrate body based learning
- To teach about cross-cultural practices or trans-cultural practices
- To integrate mind based practices (meditation, concentration techniques)
- Other (please specify)

10. How often do you personally practice the following:

	never	daily	weekly	monthly	yearly
Asanas (postures)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
pranayama (breathing practices)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
meditation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
chanting	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
yoga nidra (deep relaxation)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
study of text related to yoga	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Clarifications	<input type="text"/>				

11. Yoga has influenced my scholarship in the following ways (check any that apply):

- Choice of research
- Influenced the articles/books I write (in terms of thinking clearer, seeing your subject differently).
- Influenced the subject of the articles I write (you have written articles and books specifically on some aspect of yoga).
- Participation has influenced my pedagogy.
- I tried using yoga in my classrooms and it was not effective.
- Yoga does not influence any aspect of my scholarship.

12. How long have you...

	1 year or less	2-3 years	4-6 years	7-10 years	Greater than 10 years
How long have you practiced yoga?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How long have you taught in higher education?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
How long have you been integrating yoga based practices into your curriculum?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13. What best describes your gender?

female male transgender

14. What best describes your ethnicity?

Mixed Ethnicity Identification African-American Asian Native American Middle Eastern Caribbean Latino White Pacific Islander

Other, please describe:

15. What best describes your religious or spiritual identification?

Christian Jewish Islamic Sikh Hindu Buddhist Atheist
 Agnostic Multiple Religious Identifications

Other, please describe:

APPENDIX 4. PARAGRAPH ASKING FOR PARTICIPATION IN SURVEY

Yoga in Higher Education: A Mixed Methods Study

I am currently doing doctoral research at Lesley University exploring the meaning of yoga for educators who are integrating yoga based practices into their curriculum at public and private universities. This short survey (15 questions) is intended to help me better understand some of the characteristics of educators who are integrating yoga as a pedagogical tool and how pervasive the practice is within North America. If you have tried using or are using one or more yoga based practice(s) in your classroom (meditation, breathing practices, postures, deep relaxation, chanting, concentration techniques etc), I would appreciate your participation in the following short survey. To participate please click on the following link:

<http://www.surveymonkey.com/s/yogainhighereducation>.

Thank you for your consideration,

Laura Douglass

APPENDIX 5. CORRELATIONS FOR ADJUNCTS

Adjunct and Lecturers Integration of Yoga Based Practices

Survey Question: Which of the following yoga based practices do you integrate, or have you integrated, into your curriculum? (Please check all that apply).		
	Adjuncts and Lecturers	Assistant, Associate and Full Professors
Breathing Practices	88 % (37)	79% (57)
Yoga postures and physical exercises	76 % (32)	71% (51)
Concentration Techniques	60 % (25)	49% (35)
Meditation	79 % (33)	68% (49)
Chanting	38 % (16)	21% (15)
Relaxation	64 % (27)	56% (40)
Study of Spiritual Texts Related to Yoga	45 % (29)	29% (21)

Religious or Spiritual Identification of Adjuncts and Lecturers

Survey Question: What best describes your religious or spiritual identification?		
	Assistant, Associate and Full Professors	Adjuncts and Lecturers
Christian	21 % (12)	16% (5)
Jewish	7 % (4)	13% (4)
Islamic	2 % (1)	0% (0)
Sikh	2 % (1)	0% (0)

Survey Question: What best describes your religious or spiritual identification?		
Hindu	11 % (6)	13% (4)
Buddhist	19 % (11)	13% (4)
Atheist	2 % (1)	3% (1)
Agnostic	7 % (4)	0% (0)
Multiple Religious Identifications	30 % (17)	42% (13)

Ethnicity and Use of Yoga, Adjuncts and Lecturers

Survey Question: What best describes your ethnicity?		
	Assistant, Associate and Full Professors	Adjuncts and Lecturers
Mixed Ethnicity Identification	3 % (2)	5% (2)
African-American	0 % (0)	2% (1)
Asian	8 % (6)	5% (2)
Native American	1 % (1)	2% (1)
Middle Eastern	0 % (0)	0% (0)
Caribbean	0 % (0)	0% (0)
Latino	1 % (1)	0% (0)
White	87 % (64)	85% (35)
Pacific Islander	0 % (0)	0% (0)

Gender and Use of Yoga, Adjuncts and Lecturers

Survey Question: What best describes your gender?		
	Assistant, Associate and Full Professors	Adjuncts and Lecturers
female	66 % (48)	81% (34)
male	34 % (25)	19% (8)
transgender	0% (0)	0% (0)

Reasons for Using Yoga as Curriculum, Adjuncts and Lecturers

Survey Question: What best describes the reason you have chosen to integrate yoga into your curriculum?		
	Assistant, Associate and Full Professors	Adjuncts and Lecturers
To allow students a felt or embodied sense of philosophical ideas	41 % (16)	46% (31)
To integrate body based learning	51 % (20)	46% (31)
To teach about cross-cultural practices or trans-cultural practices	33 % (13)	27% (18)
To integrate mind based practices (meditation, concentration techniques)	67 % (26)	72% (49)

Yoga's presence in academic departments across North America, Adjuncts and Lecturers

Survey question: What is the academic focus of the course you teach in which you integrate one or more of the practices of yoga? (Check all that apply).		
	Assistant, Associate and Full Professors	Adjuncts and Lecturers
Physical Sciences (Chemistry, Physics, Engineering etc.)	2 % (1)	11% (4)
Education	25 % (15)	19% (7)
Arts & Humanities	53 % (32)	35% (13)
Transformational Learning	12 % (7)	11% (4)
Professional (Law, Medicine, Business)	13 % (13)	11% (11)
Philosophy	16 % (16)	11% (4)
Social Sciences	18 % (11)	19% (7)
Body-Based Education (Dance, Physical Education, Expressive Therapies).	23 % (14)	32% (12)

The Setting in Which Yoga is Used as Pedagogy, Adjuncts and Lecturers

Survey question: Which best describes the setting you teach in? (Check all that apply)		
	Assistant, Associate and Full Professors	Adjuncts and Lecturers
Community College	4 % (3)	10% (4)
Private College or University	37 % (27)	55% (23)
Public College or University	38 % (36)	19% (8)
Institute	3 % (2)	10% (4)
Small College	14 % (10)	5% (2)
Large University	16 % (12)	26% (11)

Setting Educators Work In: Rural, Urban or College Town, Adjuncts and Lecturers

Survey Question: Which best describes the setting you teach in?		
	Assistant, Associate and Full Professor	Adjuncts and Lecturers
Rural	12 % (9)	10% (4)
Urban	53% (39)	76% (32)
Small College Town	34 % (25)	14% (6)

Ways Yoga has Influenced Educators, Adjuncts and Lecturers

Survey Question: Yoga has influenced my scholarship in the following ways (check any that apply):		
	Assistant, Associate and Full Professor	Adjuncts and Lecturers
Choice of research	58% (42)	53% (20)
Influenced the articles/books I write (in terms of thinking clearer, seeing your subject differently).	52 % (38)	47% (18)
Influenced the subject of the articles I write (you have written articles and books specifically on some aspect of yoga).	53% (39)	37% (14)
Participation has influenced my pedagogy.	84% (61)	87% (33)
I tried using yoga in my classrooms and it was not effective.	1 % (1)	0% (0)
Yoga does not influence any aspect of my scholarship.	4 % (3)	5% (2)

APPENDIX 6. VIGNETTES OF EDUCATORS USING YOGA IN HIGHER EDUCATION

Typically [higher education] has been a culture of exclusion, one which has ignored the multiple narratives, histories and voices of culturally and politically subordinated groups. Challenging this legacy, diverse social movements have emerged arguing for a genuinely multicultural and multiracial society (Giroux, et al., 1996, p. 45).

These vignettes were used to help me contextualize how yoga is being used in higher education during the first phase of research analysis. I wanted each description to be as free as possible from my hypotheses, constructions and analysis; to “capture” the essence of how these educators conceptualize and embody yoga. All of the details about participants, with the exception of gender and their educational discipline have been changed to protect identity, except where noted. These vignettes were shared with the participants who either approved of the description or provided additional feedback to ensure accuracy. The following vignettes are included:

1. Modern Postural Yoga Integrated into Political Science Classes.
2. Bhakti Yoga’s Integrated into Political Science Classes.
3. Yoga in a Philosophy Course, Thinking Through the Body
4. Yoga in an Undergraduate Course in the Southern United States.
5. “Yoga Labs” in the Interdisciplinary Liberal Arts Classroom
6. Integrating Yogic Meditation and Chanting in the Education Classroom.
7. An Adjuncts Perspective: Kundalini Yoga in Expressive Therapies.

Vignette 1, Modern Postural Yoga Integrated into Political Science Classes. Dr.

Peter Wokowski has a Ph.D. from Stanford in Political Science, and an MA in political science from the University of Berkeley in California. He now teaches at John Hopkins, where he is the director of the Political Science Department. Wokowski’s primary

interest centers on the intersection of civics, environmental issues, sustainable living, and global economics. His concern for how individuals perpetuate and resolve social issues led him to investigate the use of contemplative practices, such as modern postural yoga, as potential tools to get students to think about their own role in issues of social justice. He applied for and received a fellowship from the Fetzer Institute and the Contemplative Mind in Society to explore the pedagogy behind a class he wanted to teach where yoga was used as a method for students to situate themselves within current political issues.

Wokowski developed the course, “The Role of Contemplation in Political Change,” to provide a forum for students to wrestle with the question, “How do we live and act in this world, right now, with our severe environmental problems?” The course explores the individual’s personal role in problems of climate change, and the loss of biological diversity. For Wokowski environmental issues challenge “not just our technological, economic and political capabilities, but also challenge us philosophically, emotionally and spiritually.” Wokowski guides students into yoga postures as a way for students to inquire within themselves and their own embodied experience for answers to complicated political questions. He explains, “I use yoga metaphorically to discuss ‘what is flexibility? What is political and intellectual flexibility?’ I want to talk about these issues, but I also want students to have flexible, open minds that are able to hold alternate ways of viewing difficult topics.” Wolkowski sees yoga as a “form of inquiry” that allows students to explore how they personally and physically respond to contentious political issues.

Wokowski finds that his students get frustrated and even angry about the political and environmental issues that are the subject of his class. This concerns Wokowski as his

students “begin to embody these negative emotions.” Wokowski often shifts to the practice of yoga postures in heated moments, as he wants students to have the opportunity to face their sadness and anger. Pausing from his lecture, students are guided into *paschimottanasana*, a full forward bend, where he encourages his students to go to, “the edges of where pain begins in the body. By taking a yogic posture to the edge, not of pain but of sensation a student can think about ways to negotiate that edge: does one just push through it? Does one pull back? Does one play at the edge? And then we think about that politically, how do we look at the world in all its tragic elements and what do we do? Turn away? Plow right in? Or is there some other way that we can respect, and be real with what is in front of our eyes and not ‘turn away’, but ‘turn towards’ with some kind of compassion and sensitivity. I think yoga is a terrific tool for raising self-awareness about how we engage and disengage in political action.”

Wokowski’s understanding of social justice is influenced by Mohandas Gandhi, the well-known political and spiritual leader who used nonviolence (*ahimsa*) and civil disobedience to secure India’s independence from the British. Wokowski frequently has his students read excerpts of Gandhi’s *Satyagraha* (2001) because, “Gandhi explored truth in his own self first. I think in some ways he used his body, and sense of self, as a filter to find what was true before he engaged in any political action.” Wokowski’s use of yoga postures in the class is a way to introduce his students to the concept that to solve complicated social problems they need to understand themselves first, or they will bring added dimensions of “complicatedness to their solution.”

Wokowski got interested in integrating yoga postures in his classroom as “academic classes are often just what happens from your eyebrows up. Bringing the body

in reminds us that the body is an instrument for learning. We lodge understanding and experiences within our body and sometimes releasing those can be helpful and meaningful. To me yoga is about expanding, or tapping into parts of ourselves that we may be unaware of. Yoga is about trying to imagine that education is not just about the mind, it is about the person. Integrating the body into the classroom is probably the quickest way to expand what education is for the whole student and teacher.”

Wokowski has recently begun teaching a retreat for students in which they practice yoga as a regular part of their academic inquiry. Students meditate every morning and do yoga every afternoon to provide a framework from which to explore environmental studies. He has also begun leading retreats for fellow academics who are interested in exploring the potential role of contemplative practices like yoga in their own teaching. Wokowski sees potential to expand the course offerings at his university. He explains, “We are starting to launch a discipline in Contemplative Studies with the idea that there is interiority to environmental questions. We are trying to develop pedagogical tools and orientations that would explore the internal and external dimensions of the political and environmental problems that we face as a species.”

Vignette 2, Bhakti Yoga’s Integrated into Political Science Classes. Arvind Patel

is comfortable relating to multiple cultures. He went to a Catholic grade school, while being raised in a family committed to *Santana Dharma*, a lifestyle of devotion that is commonly referred to as Hinduism. His graduate education reflects this abiding commitment to multiple ways of knowing; he has a master’s degree in political science from Columbia University (New York, USA) and a master’s degree in Yoga Education

from the Bihar School of Yoga (Bihar, India). Patel now teaches “US Government” and “Political Science” at a community college in South Tennessee, to approximately two hundred students a semester. While the content he teaches is explicitly that of political science, his conceptualization of his role as an educator is distinctly and intimately informed by his study and practice of yoga.

Patel has a regular practice of hatha yoga, meditation, and chanting. He also regularly studies the scriptural texts of the *Vedas* and the *Bhagavad Gita*. These practices are only a small part of how he conceptualizes yoga. At heart Patel is a bhakti yogi. The term *bhakti* comes from the root '*bhaj*', which means 'to be attached to God' (Sivananda, 1995). In this branch of yoga the practitioner cultivates a humble and devoted service to the Divine, which is seen as manifesting in the world around him or her. Sanatana Dharma draws on the *Isa Upanishad*, a scripture which declares the universe itself is a manifestation of the Divine (Krishnananda, 2009). This belief manifests for the bhakti yogi as the concept of self-less service and love of humanity. For Patel, all of life is an opportunity to practice yoga.

Patel’s courses are required for students at Morelis Community College. Anyone looking at Patel’s curriculum would see a rigorous commitment to political science and a thorough understanding of US Government. What is not seen in his curriculum is his commitment to his students. Patel starts from the position that each student in his classroom deserves to be understood and that education should meet individual needs. When his student, Sharon, called to explain that she could not meet the deadline for her midterm paper as her boss demanded she work a second shift or lose her job, Patel takes the time to renegotiate new timelines so she can make up the missed work. Patel

recognizes that many of his colleagues think that students are attempting to “pull one over” on the professor when they ask for accommodations. Patel resists this view. He explains, “If a student calls and asks for an accommodation should I get my suspicion brought up? Should I say ‘here we go again?’ Or should I relate with the student in a compassionate way? I tell students, ‘let’s look at the possibility that the same crap life throws at you, it throws at me. My car might not start today. I might be in an accident on the road. Yet I make every effort to meet my commitment to you.’” Yoga has given Patel the ability to see each disruption to education as a significant opportunity for student and self-learning. He explains, “Now you can say this has nothing to do with yoga, it is just that I am a generous person. In my case, the decision to work with students individually is guided by my yoga life. I am constantly guided by the *yamas* and *niyamas* [the ethical precepts of yoga]. My concept of *karuna* [compassion] and *ahimsa* [nonviolence] guide my understanding that this person is eighteen years old, not fifty years old.”

For Patel relationship is an essential component of his pedagogy. He views pedagogy as more than “his method of teaching,” but as a systematic way in which he approaches his work with students and faculty. Patel explains, “whose definition [of pedagogy] are we choosing? Pedagogy cannot be restricted to what is happening in the classroom. To limit the discussion of pedagogy to this does harm to the discussion. Pedagogy is communication.” For Patel yoga as pedagogy does not impact “what” he teaches or the “tools” by which he teaches; rather, yoga shifts how he thinks about his role as an educator and how he communicates with his students and colleagues. He states, “Yoga is a lifestyle. It isn’t something that I go and do.”

For Patel, yoga is about his ability as a professor to shift the reference point from “one of aggression (“I am right”) to one of inquiry.” He explains, “Yoga says ‘look at what is happening in the cognition space, in the mental space.’ How am I reacting to my students? Do I allow them to cultivate views that contradict mine?” The practice of *santosha* (contentment) helps him to “recondition [his] senses, so that [he] is not overwhelmed or in conflict with the constant demands of his role as an educator.” Yoga allows him to reframe “conflict” from something to be “gotten over, or avoided” to “one more opportunity for learning.” His practice of yoga guides him to continually ask himself, “What is going on here? What is it that I am not seeing? What is holding my vision in a tunnel form, instead of a wider form?”

Patel acknowledges that Western and Eastern epistemology are interdependent, but sees that they also have “individual integrity.” He recognizes the Western inclination “to classify” and to “insist on critical thinking,” as essential for political science and as “exceptionally healthy.” While Patel honors the ideas found in Western epistemology, he clarifies that “the reference points of political science, that we are *momentarily* holding as ‘truth.’ This is not the *only* reference points that students can learn from.”

Patel’s yogic perspective is a private passion that fuels his dedication to his students and education. While his colleagues know of his interest in yoga, he doesn’t often discuss how yoga impacts his pedagogy. He explains, “I can’t tell them all that stuff because it will make no sense to them.” When his private passion does get brought up in public discourse, it is often awkward. He explains, “The thing is this, there is an elephant in the room and it is called ‘yoga.’ We do not know how to behave. I get to functions, and people will say ‘oh you are the yoga guy!’ And it changes everything in the conversation.

It puts me in the most uncomfortable position. These are professional people who have these misconceptions about what yoga is. The point is, yoga is still a foreign concept in this country; in spite of the fact of its current popularity. The problem is that we are introducing this thing called ‘yoga’, and try to fit it within a Western pedagogical framework. It may or may not fit. Yoga has multiple sides and occasionally does not resonate with the Western model of pedagogy.”

*Vignette 3, Yoga in a Philosophy Course, Thinking Through the Body.*³⁴ Cressida Heyes received her B.A. in Politics and Philosophy, an M.A. in Political Science in quick succession. Within weeks of receiving her doctorate, Heyes moved to pursue an academic tenure track job at Michigan State University. She now holds a Canada Research Chair at the University of Alberta. Dr. Heyes is best known for her highly interdisciplinary work that explores the intersection of philosophy with gender, sexuality, and health. She has written widely on the embodied experience, including texts on cosmetic surgery, transgender studies, weight loss, dieting, identity politics and sexuality. She is a widely sought after public speaker, lecturing on the role of the body in society in Canada, Australia, the United States, and the United Kingdom.

Dr. Heyes’ work is heavily influenced by feminist philosophers, like Susan Bordo (Bordo 1993), who seeks to situate the “body” within a cultural and historical context. Bordo asks philosophers to explore “real bodies,” not just discourse about and of bodies. Dr. Heyes was sympathetic to Bordo’s ideas, but found almost no examples of

³⁴ Dr. Cressida Heyes chose to use her real name. She has reviewed this section and made revisions for accuracy. The reader can find more about her work at <http://www.arts.ualberta.ca/~cheyes/research/index.htm>. She has also co-authored the following article on her integration of yoga as pedagogy: Helberg, N., Heyes, C., & Rohel, J. (2009). Thinking through the body: yoga, philosophy, and physical education. *Teaching Philosophy*, 32(3), 263(218).

professors including the body as a legitimate way of knowing and learning within the classroom. She explains, “I had been working for quite a while in the philosophy of the body and one of the things I got frustrated by is that there are lots of textual arguments which lead to the conclusion: if you want to change your bodily experience, you have to do new things with your body and not just talk about it. I was compelled by these arguments. I thought ‘if that is right, why do we sit around and talk about ideas and read about ideas? This paradox became more and more pressing for me.’” She wanted her students “to practice their bodies and philosophy differently,” and to move beyond “thinking” into *experiencing* the ideas of philosophy. Dr. Heyes’ began to conceptualize a course in which students were engaged with ideas intellectually, but also emotionally and physically; a course in which the gap between philosophical theory and how students/teachers live their lives was closed. She wanted to be part of a course in which the so-called “Descartes’ Error,” of separating the mind from the body, no longer existed in the way that she taught. If she could develop an academic course that brought together her knowledge of the body, culture and philosophy, she thought that in “some small way I will have done a service.”

The course Dr. Heyes developed to meet this need was called “Thinking Through the Body: Philosophy and Yoga.” This three credit undergraduate course was cross-listed in the physical education and philosophy departments. The course met twice a week in two, ninety minute sessions. In the first ninety minute session students started with a short meditation and then explored articles like “Throwing Like a Girl: A Phenomenology of Feminine Compartment, Motility and Spatiality” (Young, 1980) and a “Body of Knowledge” (Shusterman, 2006). This exploration of discourse about and of

the body was supplemented by a second ninety minute session in which students engaged in a yoga practice of postures, breathing practices and meditation techniques based in the teachings of *Pattabhi Jois*. Together, these two distinct pedagogical approaches were designed to help students explore how the body has its own methods of knowing and that the embodied experience can be further analyzed with critical thinking. Part of what students learn in class is that philosophical ideas can be verified for truth by exploring how they do and do not manifest in the embodied experience, and that embodied experience might itself be a source of knowledge.

Initially, Dr. Heyes worried that students might think of the readings, research papers and philosophical discussions as the “real” class, the space in which knowledge was occurring. Dr. Heyes explains, “we are not good at having experiences that are bodily experiences and counting that as a form of knowledge. Second, we do not work with our embodied knowledge politically. We tend to just talk about it. The addition of yoga to the course offers a chance to experience this form of knowledge.” To counter this, students were required to learn and practice a basic series of postures so that the memory of the practice was embedded in their bodies. She evaluated students at the end of the thirteen week semester on their ability to implement the sequence independently and on their ability to modify the sequence according to their own physical ability. Students had the opportunity to see how they perceived from the body, and that these perceptions altered their propositional knowledge.

One of the problems Dr. Heyes experienced in integrating yoga into the higher education setting is that many North American’s view yoga as an “anti-intellectual activity; yoga is essentially viewed and practiced as ‘just physical exercise.’ ” Dr. Heyes

finds that yoga is often devalued in North America because, “Anti-intellectual sentiments play really well here.” She explains, “There is a lot of fear and disdain for intellectuals. There is a sense that if you can act spontaneously then somehow you are free. There is the idea that ‘what it is to be an intellectual is to be bound by thought.’ If you are bound by thought then you are not free. You are uptight and constricted in some way. It is an inchoate kind of view, but it is popular. It is particularly popular in the yoga world [people who primarily practice modern postural yoga] and I’ve thought, actually it is a disrespectful view of yoga. Yoga has a really rich textual tradition.” One of the things Dr. Heyes hoped to address in her class is that other cultures *do* have a way in which the body is valued as a medium of knowing, and that this is not antithetical to intellectual thought. One of the reasons Dr. Heyes chose to cross list her class in physical education and philosophy was to bring the two disciplines together. She explains, “This is how yoga is taught in many places in the world. Hatha yoga is considered a way to prepare the mind for thinking and as way to experience different ideas.”

Dr. Heyes chose to teach Western feminist philosophy as opposed to the Eastern texts related to yoga because this is the literature she knows best. She tells the students in her class, “there is a literature here [in yoga] that you should be reading in conjunction with doing this practice, that properly belongs to this practice, but I don’t know that literature as a scholar. I am not well educated enough in this literature to be able to teach it within a scholarly community. I am going to teach you the literature I do understand and we are going to do this [yoga] practice and we’ll see what happens.” She has gotten criticism from other academics that it is “incorrect” for an educator to take ideas from Western epistemology and put them next to a series of yogic practices that actually have

a context, history and their own spiritual lineage. However, the juxtaposition of different cultural ideas and practices allows for contemporary issues of the body, that many Euro-Americans experience, to be explored within the course. For example, the literature of yoga, such as the *Hatha Yoga Pradipika* (Muktibodhananda, 1993) and *Gheranda Samhita* (Vasu, 1976) do not address women at all, nor do these texts discuss the relatively new cultural phenomena of eating disorders.

Dr. Heyes calls her class a “pedagogical experiment,” an experiment in learning that she engages in *with* her students. After the course had ended, she met with a small group of her students to talk about the experience of the course, and to learn from her students what worked and what didn’t in the inclusion of yoga. She explains, “I am trying to break down what it is to ‘do philosophy’ and explore the role of the teacher with my students. This is met with a tremendous relief on the part of a lot of students... Higher Education is an opportunity for professors and students to understand that freedom is not a set of prescriptions: do this, this and this and then be free. We need to understand that freedom, as a practice, results in a great deal of uncertainty.”

Dr. Heyes isn’t certain that pedagogical experiments like “Thinking Through the Body: Philosophy and Yoga” have enough support to continue at her university. Despite the fact the course was cross-listed in philosophy and physical education, only one physical education major took the course – meaning that perhaps there is not enough student support to continue the class. Furthermore, Dr. Heyes was required to apply for and receive a grant that would cover the cost of an adjunct to make up for the larger philosophy class she usually teaches. This adds to Dr. Heyes’ work load (in designing a new course, evaluating that course with students and applying for grants), making it

unlikely that others in her department will engage in the pedagogical experimentation necessary to explore new ways of knowing.

*Vignette 4, Yoga in an Undergraduate Course in the Southern United States.*³⁵

Metka Zupancic is a professor of French/Modern languages at a public university in Alabama, where she also serves as a graduate adviser and teaches courses in critical theory and philosophy of literature. She holds a Doctorat de 3e cycle in French and Comparative Literature from the Université des Sciences Humaines in France, a Ph.D. in Romance Philology from the University of Zagreb in Croatia and completed her post-doctorate at the Université de Poitiers, in France. Her interest in language studies has gradually included her interest in Yoga,³⁶ and general issues pertaining to spirituality and world religion. In between her teaching and writing, she began training in contemporary Yogic practices and has studied with many well-known teachers of modern postural yoga: Judith Hanson Lasater, Ramanand Patel and Aadil Palkhivala among others.

Zupancic does not exclusively study or practice Yoga, and feels equally influenced by Qi

³⁵ Dr. Zupancic wanted to use her real name, university and course title. She also reviewed this section providing substantial feedback to ensure that the description was accurate. In every regard she has acted as a “co-researcher,” ensuring that my words accurately depict her experience. She has written about her classroom experiences and the reader can access her own words describing her work at: <http://metkazupancic.com/>

³⁶ Zupancic prefers to use the capital letter “Y” in yoga. The *Merriam Dictionary* states that when yoga is capitalized it refers to “a Hindu theistic philosophy teaching the suppression of all activity of body, mind, and will in order that the self may realize its distinction from them and attain liberation.” (<http://www.merriam-webster.com/dictionary/yoga> 2010, ¶1.) I chose to not capitalize yoga in this dissertation as my work is about the contested meaning of yoga, and how educators are reinterpreting “yoga” as pedagogy.

Gong (a Chinese systems of physical and mental training for health and awareness), Buddhism and Reiki (a form of healing developed in 1922 by Mikao Usui).

Dr. Zupancic's primary influence from the Yoga tradition is Iyengar Yoga, a form developed by B.K.S. Iyengar of Pune, India. Iyengar emphasizes an alignment-based approach to the physical postures (*asanas*), and stresses the significance of the intellectual and spiritual components of body-based learning. Iyengar describes his approach to Yoga as, "research based experience" and "experience based research" (www.bksiyengar.com, 2010, ¶ 1). Iyengar sees Yoga as a methodological form of inquiry that leads the practitioner to mental acuity and a direct experience of philosophical teaching. Academics are particularly attracted to Iyengar's methodological approach to thinking through the body, as is evidence in DeMichelis's *A History of Modern Yoga* (2005), and in several articles on the topic of how modern postural yoga leads to knowledge and self-reflexivity (Lea, 2009; Pagis, 2009). Zupancic resonates with Iyengar's tangible and accessible approach to exploring philosophy. In her "Critical Theory" graduate course, Zupancic encourages her students to approach literary theory from a larger perspective, where mindfulness and understanding of patterns of thinking help them to better understand literary phenomena. She wants them to expand their approach from perspectives that are exclusively Eurocentric. She includes authors such as Chitra Banerjee Divakaruni, who she feels bring a much needed and fresher dimension to contemporary literature by the inclusion of myths and symbols from a culture that remains obscure for Westerners.

In 2002 Zupancic developed the course, "Yoga: East to West," to develop what she feels is a missing need in Euro-American education: a way to addresses the multiple

ways in which humans make meaning - through the body, mind, emotion and spirit. She explains, “Where did Western critical theory originate? Nietzsche’s death of God. This is when we see the human mind wanting to control everything. Individuals began to search for new ways to navigate meaning, because ultimately we are a meaning making species.” “Yoga: East and West” is situated in the Interdisciplinary Undergraduate Initiative of the University of Alabama. During the 3 credit, 15 week course students spend half of their three hours studying the philosophical texts of Yoga and the other half of their time practicing Yoga postures in the Iyengar tradition, breathing practices and various forms of meditation. Students also read texts written by Georg Feurstein, a Yogic scholar who has authored over thirty books on Yoga, Tantra and Hinduism (Feurstein, 2003). In “Yoga: East to West” students explore how the concept of Yoga changes from East to West, and how the transcultural production of Yoga influences its production. She explains, “Yoga is not one thing only. It has always been plural. It has always been transcultural, a multitude of traditions that are cross pollinating each other.”

Students also have the opportunity to study some of the more esoteric dimensions of Yoga, such as the “chakras,” auras and specific energy practices, which Dr. Zupancic is rather cautious about. She explains, “There may be situations outside of the university context where students are learning all these Yogic techniques, about how to work with the chakras and with the subtle bodies. With no previous knowledge about these dimensions and no solid preparation, such as an ongoing Hatha Yoga practice, these young people may tend to run away from reality and believe in some special skills, instead of remaining grounded in everyday reality and its challenges. Although the course can only address some of the multiple aspects of how Yoga is used (and eventually

misused) in the contemporary world, especially in the West, students may start to think more critically and be able to choose among possible further teachers. I hope they keep in mind that the ultimate goal for all is the betterment of humankind.”

Her course challenges her colleagues, who worry about the integration of spirituality and body based ways of knowing. It also challenges her students, who can often be uncomfortable with these new ways of knowing. Indeed, Zupancic sees her course, “Yoga: East and West” as challenging some of the fundamental ways in which North Americans approach undergraduate scholarship. Zupancic’s class challenges students to question their relationship with scholarship and text. She explains, “Students don’t know how to approach a text and they are trained to come to a text with a preconceived set of ideas – ‘what they want to get out of it.’ And that is the Western paradigm, an approach that is part of a colonizing attitude or mindset.” In the class discussion Zupancic encourages students to understand where the writings come from, and why they focus on dimensions that are unfamiliar to them; thus, moving quickly towards criticism and rejection of the ideas presented in the texts.

The Yoga practice component of the course gives students an opportunity to explore their bodies in new ways. Dr. Zupancic explains, “That deep pleasure, that joy of inhabiting the body and moving the body that emerges from the Yoga practice is a component of what is learned in the class.” She feels that Yoga is particularly important for her North American students in the South, whose idea of the body is heavily influenced by Puritanism. She explains, “where the idea of the body may often be linked to a number of taboos, the embodied practice of Yoga allow students to see what their

present state is like, physically and mentally, without attempting to suppress or deny that reality.”

Zupancic feels that in the South classes like “Yoga: East to West” in which students explore their beliefs around their bodies and minds will always be in the minority. She explains, “I have students who are flexible in their bodies and are interested in exploring their potential further, but when I read their journals they are saying ‘I believe in my God and I will not let that be shaken.’ There are others who will highly praise the unique opportunity they were offered in this course, but who will remain faithful to their solid initial beliefs. Since we live in an environment where expressing criticism is considered rude, it might take time for them to truly express their positions more overtly. Quite often, they might be indirectly saying, ‘I am not letting your thought process affect mine.’ Others, though, will appreciate for years to come the process of sharing and open collective learning this course enhanced and promoted. There is no saying when and how their interest in other cultures, or in Yoga, may surface again.”

Zupancic is interested in seeing the development of a master’s degrees or a Ph.D.’s in Yoga philosophy at her institution. She envisions such programs as introducing students to the multiple paradigms of Yoga. Such programs would have a critical thinking component, but also an embodied component in which students “are in the body and observe their minds.” Ph.D.’s in Yoga “might allow student to cultivate a relationship with their bodies, and to allow students to know their own self and thinking patterns through experiential exercises.” For the most part, she is “losing faith to be able to do this at [her] institution,” but she does think that there is some momentum in her part of the country to expand course offerings related to Yoga.

Vignette 5, “Yoga Labs” in the Interdisciplinary Liberal Arts Classroom³⁷.

Andrea Olsen became interested in the potential role of yoga in higher education when she received a Contemplative Practice Fellowship in 1999 from the American Council of Learned Societies (ACLS). The year-long grant encouraged fellowship holders to explore ways to introduce contemplative techniques into the curriculum, and she chose to incorporate a yoga lab in two of her courses—*Anatomy and Kinesiology*, and *Body and Earth*. In addition to college teaching, Olsen is on the faculty of a yoga teacher training program and offers workshops and performances in international venues and annual training programs to the general public.

Olsen explains that the word “Hatha” is a compound of the words *Ha* and *Tha* (Sanskrit for the words sun and moon). Physical yoga classes are intended to assist the practitioner in achieving balance between action and rest, doing and being. Hatha Yoga is a system of thought believed to have been developed by Yogi Swatmarama, the compiler of the *Hatha Yoga Pradipika* (Muktibodhananda, 1993); this classical text on the physical practices of yoga, integrates *shatkriyas*, or internal cleansing practices, along with the practice of physical postures (*asanas*) and breathing practices (*pranayama*) as a way to prepare the mind for the deeper cognitive work of meditation. Contemporary hatha yoga practices (often referred to as “modern postural yoga” by scholars) are believed to be as

³⁷ Andrea Olsen, MFA, chose to use her real name. She has reviewed this section and made revisions for accuracy. The reader can find more about her work at <http://www.middlebury.edu/academics/dance/faculty/andreaolsen>.

influenced by the disciplines of dance and gymnastics as they are East Indian philosophy (Singelton, 2010).

Olsen was a Fulbright Senior Scholar in New Zealand in 2003, teaching and conducting research for a semester at Whitirea Community Polytechnic, an arts program (Whitirea Performing Arts) that served Maori, Cook Island, and Samoan dancers. Many of Olsen's students had felt challenged in traditional academic settings, and she found the integration of yoga into her dance classes was particularly useful to help students concentrate--and also to rest after hours of physical training. She states, "Some students need to move--to embody their knowledge—particularly in inner city and junior high school settings, where there is pent up energy. Getting young people to sustain focus these days is potent, and yoga calms the mind and channels energy in a productive way. It's an awareness practice, and awareness is the first step in changing behavior."

As a professor of dance and environmental studies, Olsen has taught "Anatomy and Kinesiology" for three decades. The semester-long course meets twice a week for an hour-and-a-half of experiential learning and was the basis for her first book, *Bodystories: A Guide to Experiential Anatomy*, written in collaboration with colleague Caryn McHose. Olsen added a "yoga lab" to her course, a concept that parallels that found in chemistry labs across the country: to provide an opportunity to further investigate what is being studied in the core component of the course. Olsen explains the structure of the class, "There is a significant memorization component for exams, with a focus on the skeletal, muscular, and nervous systems. In the yoga labs we deepened the experience." The yoga lab allowed Olsen, and her students to use the anatomical terms within the context yoga postures, encourage applied learning. For example, she would say, "Feel your calcaneus

on the ground, rather than feel your heel. Movement through the yoga postures also pumps the fluids through the body, which helps to balance the endocrine system. Hormones traveling through the blood can get trapped or pooled in areas of the body through tension and stress. Depending on what asanas or postures you are doing in yoga, certain glands and tissues of the endocrine system are stimulated.” Olsen’s anatomy course usually enrolls thirty to forty students, and fills with college juniors and seniors from a variety of disciplines with dance and premed students given priority. She explains, “Pre-med students learn techniques that may help them assist future patients. If someone comes into their medical practice with hypertension, they might suggest yoga or breathing techniques. They know in their own bodies the effectiveness of the process they are recommending.”

Each of Olsen’s yoga labs starts with an exploration of one of the ten *yamas* and *niyamas* in Patanjali’s *Yoga Sutras*. Patanjali postulated that ethics was the basis of the eight step path necessary for seeing beyond the conditioned mind (known as *asthanga yoga*). The first stage on this path towards freedom is the practice of ethical principles, known as *yamas* (non-violence, truthfulness, non-stealing, continence/non-addictiveness, and non-greed) and the second is the *niyamas* (personal practices): (purity/cleanliness, contentment, austerity/ , self-study, and self-surrender). These principles apply both to physical and mental aspects of the practice; for example, non-harming includes both restraining from hurting others or yourself in the physical practice and from hurting with your thoughts—through self criticism or a judgmental attitude.” During the ten-week course, Olsen “introduces one *yama* or *niyama* in each class, while students are focusing on breath in a basic seated posture. “I connect the principles both to yoga practice and to

life, so they understand that there is philosophic underpinning to the science of the postures—it's not just a physical practice or an exercise regime. In an hour-long class, I can't go in depth into yoga philosophy, but I might read a passage from Iyengar so students know there is a literary heritage for further research.”

Olsen also uses a weekly yoga lab in her “Body and Earth” course. This is an undergraduate interdisciplinary course that combines the science of body with the science of place--the intersection of the “body systems with earth systems.” She has taught this material in the Environmental Studies program for a decade, resulting in her second book, *Body and Earth: An Experiential Guide*, which includes yoga images as part of the artwork. She sometimes finds the yoga lab less effective for this course, as students want experiential work and field trips outside the studio. She explains, “From the beginning of the course students explore how evolutionary concepts are present within their own bodies. For example, life began in the ocean with the first single cells three billion years ago. The human body is still mostly water (sixty-seventy percent) and this fluid responsiveness underlies the health of our other body systems. Body is Earth: our bones, breath and blood are the minerals, air, and water inside us, not separate but same. Whatever we put in the air or soil goes into the water and eventually into us.” Olsen sees the interdisciplinary nature of her course as one of its strengths, as interdisciplinary studies “support the understanding of interconnected systems.” Olsen sees the unity of body, mind, and spirit as fundamental to yoga, and sees interdisciplinary environmental studies programs as offering a compatible model.

Using yoga in her classes has specific challenges. Students view yoga as yet another method to control their bodies, rather than learning to listen to the deep, inherent

intelligence of their bodies and earth. She explains, “My goal is to teach a deep respect for the body—body listening. Your conscious mind can only be aware of a tiny amount of what is going on around you at any moment, or you’d be overwhelmed. The body, however, registers more information below the conscious level. We know more than we think we know. We have to learn to listen to this deeper knowing. But if you ask students why they take yoga, many would say it’s to gain control. One of the things I say right away is that we are experiencing yoga to create a dialogue with our intrinsic intelligence—the extraordinary knowledge that we have, but tend to ignore.”

Vignette 6, Integrating Yogic Meditation and Chanting in the Education

Classroom. Dr. Emily Tierney is the director of Educational Studies at Syracuse University in upstate New York. She received her Ed.D. in Adult Education from the University of Florida and her M.A. in Religion from Loyola University in Maryland. Her dual interest in spirituality and adult learning has led her to explore the intersection of health, social justice and feminism. Tierney integrates yoga based practices of meditation, and chanting in her classes. She sees yoga as one among many of spiritual practices that she might draw from. Separating “spirituality” from “religion” is important for Tierney who thinks that students learn “through multiple ways of knowing: emotions, relationships, and deeply transformative experiences - all of these are spiritual, not religious. Spirituality is about how people construct meaning; it is a journey towards wholeness.”

Tierney sees spirituality as a “methodological framework to help students deal with diversity.” In the class “Diversity and Education” she began integrating spiritual

practices (of which yoga is only one) into her courses when she repeatedly witnessed her students “getting into conflict around issues of race, gender, ethnicity, and sexual orientation.” Tierney’s own spiritual practice, which combines facets of different world religions, influenced her commitment to frank discussions about equity and social justice. She sees all wisdom traditions as holding truth, and with tools that help humanity resolve conflict. Tierney uses yogic meditation as a way for students to “bring issues up to the surface because then students can deal with them and get feedback on their ideas from their peers and faculty. Yogic meditation brings issues into the open and gives people more space to deal with the intellectual content of the course.”

Tierney also integrates meditation and chanting into the class “Wellness and the Role of Spirituality for Health.” Chanting, or the rhythmic singing or speaking of sounds (which may or may not be words with explicit meaning), is often done to evoke a peaceful state before class. Because Tierney works at a secular institution both of these practices are optional and are held twenty minutes before class. When she does integrate these practices into class time, she always makes the practices optional. She allows students to participate by observing, and to then report to the class what they see.

Tierney is sensitive to the fact that meditation and chanting might be disturbing for individuals “with serious mental health issues.” She explains, “Spiritual practices are meant to clarify the mind, but for some individuals they might get to a place that they don’t want to go.”³⁸ It is rare that students do not participate and most individuals find the practices as “offering critical insights.” Dr. Tierney insists that these critical insights

³⁸ Dr. Tierney’s concerns are justified. There have been several articles published on the ill effects of yogic meditation for those with mental illness (Lu & Lierre, 2007; Yorston, 2001).

be linked to the readings. She explains, “from a pedagogical perspective, I am not interested in people writing about their spiritual perspectives without concern for the readings. This is not a yoga studio; it is higher education.”

Tierney is interested in yoga, as she feels it is one contemporary way that people are constructing meaning and is part of the North American “journey towards wholeness.” She is very clear that yoga is not part of a religion. It is not “about an organized community of faith, which also facilitates peoples spiritual development.” Spirituality, Tierney claims, may use “poetry, movement and art, but it is an individualistic set of beliefs and practices.” That these practices are making their way into the curriculum is seen by Dr. Tierney as part of a shift in North American culture. She explains, “Culture is not static. Everything is being reshaped all the time, but you have to be careful about not irritating those who think they “own” a particular spiritual practice.” She says she is careful to not ask students to participate in practices that are not “culturally appropriate” for them and that they need to choose educational and spiritual practices that “resonate with their own authenticity, otherwise it only imitation.”

Vignette 7, An Adjuncts Perspective of Kundalini Yoga in Higher Education.

Alice Ridley owns her own yoga studio in a small office building several miles outside of town, where she also has a private practice in counseling. She has a master’s degree in social work, but she also holds advanced teacher training certificates in Kundalini Yoga. Her kundalini training was so influential to her own world view and life that she began integrating yoga, with positive results, with many of her private clients. She developed a 3 credit course, “Yoga and Healing” that she teaches as an adjunct at Goddard University,

where she had previously worked part-time directing their Somatic Movement program. She states, “Yoga is a lot about being present and I find that this is a really important part of training for a therapist. I wanted to share what I have learned with those studying to be therapists.”

Ridley’s course, “Yoga and Healing,” is based on the teachings of Kundalini Yoga, which was introduced to North America by the Sikh leader, Yogi Bhajan in the 1960s. Bhajan taught yoga as a lifestyle that includes the daily practice of chanting, meditation, yoga postures, breathing practices and the study of spiritual texts. A charismatic community leader with a reputation for fostering peace and social justice, Bhajan earned his Ph.D. in Communications Psychology from the University of Humanistic Studies in San Francisco, CA (<http://www.yogibhajan.com/>, 2010, ¶ 4). Many of Bhajans devotees also earn degrees in higher education and are active in research,³⁹ educational communities and the kundalini yoga community. Ridley takes her yoga training seriously. She has completed all but one of the advanced trainings offered by Kundalini Yoga. Each training intensive consists of sixty hours of coursework and a personal practice of yoga that lasts for ninety days. She explains the impact of Bhajan on her teaching, “What I teach are his practices, his teachings. I don’t make anything up. His students have been practicing yoga a long time and we are all integrating yoga into our lives. Yogi Bhajan is very much a presence in my life. It is not a worship thing, it is a teacher thing. My experience has been that his teachings support me and have changed my life. I really respect his teachings and think they are powerful.”

³⁹ As is evidenced in the many books and research articles written by devotees of Bhajan. See (S. B. Khalsa, 2004; S. B. S. Khalsa, Khalsa, Khalsa, & Khalsa, 2008) among others.

“Yoga and Healing” is taught in a weekend format. Each session begins with a chant that is an essential part of Kundalini Yoga: Ong Namō Gurdev Namō. “ ‘Ong’ is a reference to the Creator that exists in all things. ‘Namō’ is a humble bow to the Creator. ‘Guru Dev’ refers to the divine wisdom of the Infinite, and ‘Name’ again is a recognition of its greatness” (S. S. Khalsa, 1999, p. 29). Ridley explains the significance of starting each class with this chant, “the chant is linking us up to all the teachers and teachings that came before us. So the student is linking up to a bigger teaching. Chanting also helps to bring you out to a bigger time, space continuum. You are not just sitting in front of a book, the chanting takes you out of the material realm and into other realms of existence, which are not usually part of academic training. We get to connect with our own infinity and that is really powerful, it is a really powerful teaching that people get.”

The major form of writing used in “Yoga and Healing” is self-reflection and the studying of one’s own experience; both of which Ridley views as essential skills for the expressive therapist or counselor to develop. Students read *The Anatomy of Miracles* by Subagh Singh Khalsa (1999), which is based on the tradition of Guru Ram Das, a sixteenth-century Indian saint and Guru of the Sikh faith, that guides the reader through practices (chanting, meditation, and breathing exercises) that help the individual cultivate “presence,” or the ability to stay grounded in the sensations of the present moment. Students also read the *Yoga Sutras of Patanjali* to gain an understanding of how the nature of the mind and human potential is thought about in East Indian literature.

Students learn different types of hands on healing that Ridley understands as incorporating the same ideas as the yoga: which is presence, healing through presence. She explains, “In my course I teach something called *Sat Nam Rasayan*, which is a

process that keeps the individual fully present. Being present is important because everything that you know is what you feel. We actually practice how to use our senses to stay grounded in the moment in this class. I believe that we are all in a relationship with knowledge, and I want people to have a real experience of that. To move out of intellectual knowledge into having their experiences validated. There is not a separation of “critical thinking” and “experiential learning” – there is no reason to spate it all out. What I want students to experience is that knowledge is an integrated part of their life, because who you are is what you feel. Your relationships, everything is about your relationships, whether this is a relationship with another person, or a body of knowledge.”

Ridley is not shy about the spiritual content of her course, she states, “My course *is* really spiritual. While academia is starting to integrate more spiritual knowledge, when I first started teaching there were not any spiritually based classes, but these ideas can be central to an individual’s ability to heal.” There is one stumbling block teaching in higher education and that is what Ridley calls, “God Talk.” She explains, “How do you talk about God? For a while I just stayed away from the topic. Then my approach was to explain that ‘there is a lot of ways to be with this concept called God; some people call it a higher power, some people call it spirit, some people call it nature.’ There is no one way to discuss the concept, but I don’t have to avoid the topic just because it is difficult to define or defined differently in disparate cultures - that doesn’t work.” Ridley hopes her class is an opportunity for students to wrestle with the concept of God. She explains that the “academic setting is really perfect to grapple with issues of meaning and of what is God? What does it mean when you practice another tradition? And what does it mean when you can’t embrace it? Or try out a practice that is different from yours and you have

a whole visceral reaction to that? I talk to my students a lot about resistance. Resistance is huge and it is something we can always learn from - our own resistance. It is not just resistance, but what is this resistance here to tell me. What is this thing called “resistance” – it is worth exploring.”

Ridley is not an active part of the academic community at the university. In fact, the curriculum committee did not evaluate her course. She was given the title of a previous class and allowed to teach her course by someone who trusted in Ridley’s integrity as a teacher and therapist. She explains, “It is hard to get a new course on the books. This course was already there. I had to take the previous title, the description of another class and make it relevant to what I do.” As an adjunct, she does not spend time interacting with other faculty, sharing ideas, or responses to books and articles. She states, “There is not a lot of interaction [with faculty at the university] not a whole lot.”

While Ridley may not have ongoing support by the academic community, she is an active participant in the Kundalini yoga community, where other students of Yogi Bhajan guide and support her work as an individual and a therapist. She recognizes those with Ph.D.’s as having significant intellectual knowledge, but states, “Kundalini Yoga is a different way of honoring what is valuable in a person. For me that [kundalini yoga] resonates much more. It speaks to my heart. I can feel when somebody is really grounded in what they are teaching. That transmission is important to me, to have somebody who is an embodiment of the teaching. That is the kind of person I am. I studied dance therapy. I am all about integration – embodied wisdom makes sense for me. Maybe for someone whose strong suit is in the intellectual realm, a Ph.D. embodies the meaning they are searching for.” Ridley would like to have more faculty members take her course. She

had a department assistant take her class last January who told her that more faculty members needed to take her class. “What the course does is take you on a journey to look at yourself, what you are bringing into your life, what you are doing, how and what you are bringing to other people. I think that is really important. That is the baseline. The baseline is relationship to self and everyone, including academics, can use more of that.”

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