



UNDERSTANDING MODERN YOGA PEDAGOGY AND CURRICULUM:  
EXPLORING SENSE-MAKING BY SENIOR WESTERN YOGA TEACHER-  
TRAINERS

A Thesis submitted by

Andy Davies, MEd

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## ABSTRACT

This study explored senior Western Yoga teacher-trainers' sense-making in the context of her or his Modern Yoga teacher-training programs. Through senior Western Yoga teacher-trainers' sense-making of her or his interpretations and applications of non-Western Yoga philosophies and traditions, meaning-making was generated. Sense-making here denotes the participants' understandings, while meaning-making refers to the understandings that I generated as the researcher. The term *Modern Yoga* is used in this study to represent a Western understanding and application of non-Western Yoga philosophies and traditions that are referred to here as *Premodern Yoga*. The aim of this research was to construct a greater understanding and appreciation of senior Western Yoga teacher-trainers' considerations when conceptualising, planning and implementing Yoga teacher-training. The research questions focused upon the senior Western Yoga teacher-trainers' spiritual-ethical reflections and her or his pedagogical and curriculum priorities. This research contributes significantly to the body of scholarship related to the pedagogical and curriculum world of Yoga teacher-training and Yoga teaching.

In this trans-philosophical, transnational and transcultural research project, I have sought to disrupt various dichotomous understandings. These binaries were considered under two broader umbrella binaries: East-West and Mind-Body. I drew upon the Sanskrit language to construct neologisms to provide me with a scaffold with which to disrupt the limitations and preferential treatment of either/or thinking of Western and non-Western philosophies and meaning-making, while revealing contextually rich, non-binaristic meaning-making. These neologisms represent an intended important contribution to theoretical and methodological knowledge. The conceptualising and methodological application of these research neologisms afford researchers an insight into re-appreciating traditional research nomenclature.

In this study, face-to-face interviews were conducted in Australia and the United States of America with seven senior Western Yoga teacher-trainers during two dedicated excursions. With the intention of disrupting an East-West binary thinking, I constructed a contextually derived interpretation of narrative research that I have

called the *citta-kosha-narrative-restructuring model*. This model draws upon the Eastern Yogic construct of *kosha* and a Western academic way of knowing via narrative research. The *kosha model* represents the integral, interconnected and interpermeating understanding of the human body. Consequently, this *citta-kosha-narrative-re-structuring* explored the interview transcripts through five lenses: body, energy, mind, intellectual discernment and spiritual consciousness. The *citta-kosha-narrative-re-structuring model* represents a further contribution to theoretical and methodological knowledge.

Considering the axiological nature of Yoga and Yoga teaching, the study emphasised ethical considerations and decision-making. Specific compounded Sanskrit terms were used to construct more nuanced, contextually specific ethical deliberations for this study. The emphasis on axiology and ethical considerations and decision-making, and the construction of neologisms to reflect this emphasis, represent a contribution to theoretical and methodological knowledge. The conceptualising and operationalising of the six new terms for ethical deliberation demonstrate the possibility of reconsidering ethical considerations in research.

The findings from this research provide new theoretical insights into the spiritual-ethical considerations of Western Modern Yoga teacher-trainers, highlighting that, although cultural context and nomenclature have shifted from those of Premodern Yoga teachers, the practice and instruction of Yoga still revolve around consciousness development and the union of perceived disconnections. This significant finding supports the argument that Modern Yoga, although it has been influenced by transnational, transcultural, trans-philosophical and syncretic forces, is still perceived and taught as a spiritual practice.

Further, the study identified new theoretical and practice-based insights regarding the participants' pedagogical and curricular priorities. The findings included the pedagogical importance of language considerations, oration and physical demonstration; the curriculum priorities of developing intention, facilitating reflexivity and creating an embodied, self-discerning Yoga practice; and the importance of incorporating other knowledge in Yoga teacher-training programs.

These significant insights provide foundational understandings for future academic discourse in the field of Yoga pedagogy and curriculum design.

In summary, this study has drawn upon Eastern philosophical and theoretical knowledge to interpret senior Western teacher-trainers' understanding and application of an Eastern Spiritual tradition. Through a trans-philosophical lens, key insights surrounding the pedagogical and curricular priorities of Modern Yoga teacher-training have been established. The challenging of many previously unconsidered binary constructs has effectively rendered Modern Yoga's pedagogical and curriculum considerations and concerns more academically responsive and theoretically informed. The construction and application of Sanskrit ethical neologisms function as both an ethical barometer for researcher trustworthiness and an analytical data lens, demonstrating the benefit of this trans-philosophical theoretical and methodological approach. The utilisation of the Eastern Yoga kosha model, transposed into an analytical narrative research model, highlights the theoretical and methodological effectiveness of merging Eastern and Western knowledge. The successful construction and application of the Sanskrit neologisms and the citta-kosha-narrative-restructuring framework reinforce the study's efficacy and potential for innovation for future trans-philosophical research.

**KEY WORDS: PREMODERN YOGA, MODERN YOGA, YOGA  
TEACHER-TRAINING, NEOLOGISMS, MIND-BODY, EAST-WEST,  
BINARIES, SENSE-MAKING, MEANING-MAKING, TRANS-  
PHILOSOPHICAL RESEARCH**

## CERTIFICATION OF THESIS

This thesis is entirely the work of Andy Davies except where otherwise acknowledged. The work is original and has not previously been submitted for any other award, except where acknowledged.

Student and supervisors signatures of endorsement are held at USQ.

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## LIST OF RELATED PUBLICATIONS AND PRESENTATIONS

### PEER-REVIEWED JOURNAL ARTICLES

**Davies, A.**, & Danaher, P. A. (2014, February 7). Capacity-building for Western expatriate nurses and Australian early career researchers. *Procedia – Social and Behavioral Sciences*, 112, 373-381.

**Davies, A.** (2013). Re-imagining communities of practice: Does this underpin modern Yoga teacher training? *International Journal of Pedagogies and Learning*, 8(1), pp. 31-34. DOI: 10.5172/ijpl.2013.8.1.39.

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**Davies, A.** (2013). Metaphors in yoga education research. In W. Midgley, K. Trimmer, & A. Davies (Eds.), *Metaphors for, in and of education research* (pp. 118 -130). Newcastle upon Tyne, UK: Cambridge Scholars Publishing.

Midgley, W., **Davies, A.**, Oliver, M. E., & Danaher, P. A. (2014). The echoes of voice in education research ethics. In W. Midgley, A. Davies, M. E. Oliver, & P. A. Danaher (Eds.), *Echoes: Ethics and issues of voice in education research* (pp. 1-11). Rotterdam, The Netherlands: Sense Publishers.

**Davies, A.** (2014). Does anonymizing steal the voice of the research itself? In W. Midgley, A. Davies, M. E. Oliver, & P. A. Danaher (Eds.), *Echoes: Ethics and issues of voice in education research* (pp. 25-34). Rotterdam, The Netherlands: Sense Publishers.



## CO-AUTHORED RESEARCH BOOKS

Baguley, M., Danaher, P. A., **Davies, A.**, De George-Walker, L. R., Jones, J. K., Matthews, K. J., Midgley, W., & Arden, C. H. (2014). *Education learning and development: Building and enhancing capacity*. Basingstoke, UK: Palgrave Macmillan/Palgrave Pivot.

Danaher, P. A., **Davies, A.**, De George-Walker, L. R., Jones, J. K., Matthews, K. J., Midgley, W., Arden, C. H., & Baguley, M. (2014). *Contemporary capacity-building: in educational contexts*. Basingstoke, UK: Palgrave Macmillan/Palgrave Pivot.

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Midgley, W., Trimmer, K., & **Davies, A.** (Eds.) (2013). *Metaphors for, in and of education research*. Newcastle upon Tyne, UK: Cambridge Scholars Publishing.

Midgley, W., **Davies, A.**, Oliver, M. E., & Danaher, P. A. (Eds.) (2014). *Echoes: Ethics and issues of voice in education research*. Rotterdam, The Netherlands: Sense Publishers.

## PRESENTATIONS

**Davies, A.** (2010, November 11). *Surprising tensions: Re-evaluating past pedagogical practices*. Paper presented at the 6<sup>th</sup> University of Southern Queensland Postgraduate and Early Career Research group research symposium, University of Southern Queensland, Springfield, Qld, Australia.

**Davies, A.** (2010, November 11). *Re-searching: Is Yoga training a community of practice?* Paper presented at the 6<sup>th</sup> University of Southern Queensland Postgraduate and Early Career Research group research symposium, University of Southern Queensland, Springfield, Qld, Australia.

**Davies, A.** (2011, September 22). *Into the labyrinth: Myths, metaphors and meanings in research*. Paper presented at the 8<sup>th</sup> University of Southern Queensland Postgraduate and Early Career Research group research symposium, University of Southern Queensland, Springfield, Qld, Australia.

**Davies, A.** (2012, October 18). *Choosing the appropriate philosophy to underpin research? Straddling both mainstream and the marginal*. Paper presented at the 10<sup>th</sup> University of Southern Queensland Postgraduate and Early Career Research group research symposium, University of Southern Queensland, Springfield, Qld, Australia.

**Davies, A., & Danaher, P. A.** (2013, October 3). *Capacity-building for Western expatriate nurses and Australian early career researchers*. Paper presented at the 4<sup>th</sup> international conference on education and educational psychology, Kervansaray Hotel, Antalya, Turkey.

## Chapter 1: Introduction

### 1.1 Thesis Introduction

*A new Yoga teacher's capacity to sequence a Yoga class that is balanced in content and structure is the capstone of any Yoga teacher-training. These trainings in the era of Modern Yoga are invariably knowledge rich in instructing the architecture of an asana (posture); however, there is little or no explicit discussion of pedagogy, apart from demonstration. As a result, it takes many years of teaching, the trialing of ways to instruct poses, for a Yoga teacher to develop pedagogical insights (Andy's autoethnographic notes, 2016).*

My intention in this research study was to construct a greater understanding and appreciation of senior Western Yoga teacher-trainers' considerations when conceptualising, planning and implementing Modern Yoga teacher-training programs. A paucity of Western literature exists surrounding the Western pedagogical practices of Yoga. My study was largely trans-philosophical in character. To respond to the research questions and the binaristic influences of the respective Eastern and Western traditions, I have constructed a distinctive and specific thesis specific structure that is outlined in this chapter and that is explicated throughout the thesis. In the two research methods chapters this structure entails highlighting the interpretive character of the development of those chapters.

Realising the binaristic limitations of Western versus non-Western sense-making, I sought to disrupt the various dichotomous understandings highlighted in this trans-philosophical, transnational and transcultural research. The study's identified binaries are considered under two broader umbrella binaries, these being East-West and Mind-Body. Interpretive mapping was used to identify a broad field of possible data sources, ultimately providing sufficient *exposure* to ensure intertextual

observations to aid the answering of the posed research questions. Intertextual observations or intertextuality, as used in this thesis, is an applied act of assessment, analysis and reflexivity that resulted in my meaning-making of associations that I observed across multiple sources (Schwartz-Shea & Yanow, 2012). I produced data from interviews with seven senior Yoga teacher-trainers, my own autoethnographic Yoga practice and teaching reflections and relevant textual material. I used an interpretation of narrative research—designed specifically for this thesis—for data analysis.

Yoga teaching pedagogy and curriculum decision-making are an under researched area. As a result, there are a number of ideas that came out of the analysis that were not corroborated directly by the scholarly literature and that do not align with that literature. In these instances, in my process of analysis I reflected back on my own experience to see if there were any correlation of experience, for want of any literature to go to. My goal for the knowledge generated in this study was to provide academics, Yoga teachers and Yoga teacher-trainers with new insights into the nature of pedagogy and curriculum in Yoga in the 21st century.

## 1.2 Chapter Introduction

In this chapter, I commence with an overview of the thesis. I then highlight and identify some key elements of my study. These considerations include my reasoning behind the identification and disruption of binaristic thinking, my construction and use of Sanskrit inspired research neologisms and a brief clarification of and distinction among the notions Yoga, Premodern Yoga and Modern Yoga. Using the term *research approaches*, I make explicit my research interest and the research questions. I conclude the research approaches section with details pertaining to the research participants and how data were collected from them. I then provide a rationale for the significance of the research by detailing the study's contributions to theoretical, methodological and practice-based knowledge. I define the study's important terms and concepts. At this point I provide a more detailed discussion of

Yoga and the constructs of Premodern Yoga and Modern Yoga. I highlight then my positionality within the research by detailing my Yoga journey. I draw this chapter to a conclusion by providing an outline of the remaining thesis chapters.

### 1.3 Key Elements of the Study

I would like to highlight upfront certain key elements of and decisions about this study. Firstly, where appropriate, I write in the first person as the researcher. Secondly, I intentionally use nomenclature that differs from the majority of qualitative research studies. In the case of the neologisms that are specific to this thesis, I have provided definitions immediately after her or his use throughout the thesis. Finally, I have used the expression *sense-making* in the context of the interviewed Yoga teacher-trainers' understandings. *Meaning-making* has been used to describe my understanding that has evolved out of this thesis.

Recognising the complexity of considering Eastern philosophical thinking and constructs through a Western academic model, I have intentionally challenged a number of binaries as they arise throughout the thesis; these have been considered under the umbrella terms/binaries of East-West and Mind-Body. With this intention in mind, I have constructed three significant contributions to theoretical and methodological knowledge. The first and second are Sanskrit-based neologisms that assist with the disruption of East-West and Mind-Body appreciation of research nomenclature and with the articulation of axiologically driven ethical deliberations. The third significant contribution to methodological knowledge that intentionally challenges both the East-West binary and the Mind-Body binary is a constructed form of narrative research referred to as *citta-kosha-narrative-restructuring* (pronounced phonetically as *chit-a-ko-sha-re-struc-tur-ing*). Each of these contributions is discussed in greater detail later in the thesis.

My thesis centres upon sense-making within a specific context: the experiences and understandings of senior Western Yoga teacher-trainers in the context of Yoga pedagogy and curriculum. My objective was not to create abstract, decontextualised generalisations (Schwartz-Shea & Yanow, 2012). Rather, I desired to understand how senior Western Yoga teacher-trainers made individual sense of her or his world of Yoga practice and Yoga teaching. The knowledge constructed from this theorising was contextualised in relation to Western Yoga teaching within the setting of Modern Yoga and the culture that has arisen around this (Schwartz-Shea & Yanow, 2012).

## 1.4 Yoga, Premodern Yoga and Modern Yoga

If asked to describe what Yoga is, many in Western English speaking countries would probably describe it as a physical practice where practitioners become more limber by performing certain postures, referred to as *asanas* (Yoga is used in this sentence and thesis as a proper noun). However, in the historical sense, Yoga had a very different purpose. Yoga is, ultimately, a soteriological practice (Burley, 2007; Jain, 2014a). That is, it is a religious practice where the individual is working towards salvation of her or his soul through self-realisation. However, it is not one practice; rather it is a polytheistic, pluralistic series of practices and traditions that has arisen in India over the last three to five millennia (Feuerstein, 2008).

*Premodern Yoga* is a term used in this thesis as a proper noun and construct developed by De Michelis (2005) to describe Yoga and meditative practices that were underpinned by a *dharmic* worldview. The dharmic worldview that underpinned Premodern Yoga considers three interacting concepts: *karma*, *samsara* and *moksha*. In this model, an individual's karma (the action and the consequence of the action) influences the number of times that that individual is reincarnated. This cycle of rebirth is referred to as *samsara*. In the dharmic worldview, reincarnation and therefore *samsara*, are perceived as undesirable. The intent of the various forms and practices of Premodern Yoga is to end this cycle of reincarnation; this is

considered a state of liberation or moksha (Singleton & Byrne, 2008). The construct of Premodern Yoga is not tied to an historical timeline. Although many Yoga traditions have evolved over millennia, versions of these Yoga practices are still practiced in India today. There exist Yoga practitioners in Western countries who could be perceived as practitioners of Premodern Yoga.

*Modern Yoga* is a term used in this thesis as a proper noun and is a construct developed by De Michelis (2008) to describe the schools and the various systems of practice that arose in the cultures of South Asia and that were influenced by Hindu philosophy and teachings. These philosophies and teachings have undergone a series of re-interpretations, resulting from cultural and societal needs, colonial influences, transnational and transcultural translocation and business commodification forces. The most prevalent representation and understanding of Yoga in its Modern Yoga incarnation are those of the practice of asana (postures). This is also referred to as *Modern Postural Yoga* (Alter, 2004). The most common form of Modern Yoga is that of *Hatha Yoga*, of which asana is a component. Just as there are Premodern Yoga practitioners in the West, there are also Modern Yoga practitioners in the East and in India. Premodern Yoga and Modern Yoga can be considered binaries or examples of dichotomous constructs. I contest this perception in this chapter and others, with the hope of appreciating the complexity of Yoga in the present era. A more detailed historical description is provided later in this chapter.

## 1.5 Important Terms and Concepts

Throughout this thesis, there are a number of specialist terms and concepts that have been used; here I have provided a brief understanding. Critically, it is important to note that I have used the term Yoga as a proper noun, as a part of several compound nouns (e.g., Yoga practices) and as an adjective, to describe the collective understanding of the practices and philosophies to which the participants and I have referred in this thesis. When I refer to the singular term Yoga in this thesis, I am referring to the collective notion of Yoga. When I am distinguishing among various

forms of Yoga, I make explicit that distinctive form of Yoga (e.g., Modern Yoga or Bhakti Yoga). The other important terms and concepts are detailed below.

**Asana/s** – An asana or asanas are a component of the practice of Hatha Yoga. An asana is a physical posture. These postures can be performed as static and/or as moving.

**Buddhism** – Buddhism describes a variety of spiritual traditions, practices and understandings founded on the instructions of Gautama the Buddha. The goal of Buddhist practices is to develop non-reactivity and tranquillity in day-to-day life (Shankman, 2015).

**Curriculum Design** – The planned sequence of learning experiences, assessment of individuals and evaluation of the program of work.

**Dharmic Worldview** – The dharmic worldview considers three interacting concepts, those of karma, samsara and moksha. An individual's karma – that is, her or his action and the resultant consequence/s of those action/s – is believed to influence the number of times that that individual is reincarnated. This cycle of rebirth is referred to as samsara. Being reincarnated is perceived as undesirable in the dharmic worldview. The intent of Yoga practices in the construct of Premodern Yoga is to end this cycle of rebirth; this cessation of rebirth is considered a state of liberation or moksha (De Michelis, 2008).

**Hatha Yoga** – Hatha Yoga is referred to as “forceful Yoga” (Feuerstein, 2008, p. 29). It is referred to as forceful for its active incorporation of shatkarmas (purification practices), asana (postures), pranayama (regulation of breath and energy), mudras (ritual gestures) and bandhas (muscular seals and locks) (Stephens, 2010). The physicality of the combined practices differs from the Premodern Yoga



practices. In Hatha Yoga the physical body is transformed through practices so that it can sustain the impact of spiritual liberation (Rosen, 2012).

**Hinduism** – Hinduism is a term used to describe a variety of disparate polytheistic spiritual traditions arising out of India. Along with Buddhism and Jainism, it is considered one of the three great religious traditions of India (Feuerstein, 2008).

**Kosha Model** – The kosha model “... consist[s] of five inter-penetrating and inter-dependent [layers, referred to in the model as] sheaths” (Iyengar, 1999, pp. 8-9). This five layered model represents “the interconnection of mind, body, emotion, thought and stillness - aspects of human experience that cannot ultimately be separated from one another” (Stone, 2012, p. 97). This model has been used to construct a narrative research method specifically for this thesis. The name of this model is citta-kosha-narrative-restructuring.

**Meditation** – Meditation is a broad term used to describe many differing skilful practices (Shankman, 2015). Often in the West, it is considered a practice of focussing attention. Different traditions such as the many schools of Buddhism and Yoga describe differing layers and levels of a meditation practice and process (Frawley, 2000; Garfield, 2015).

**Modern Yoga** – Modern Yoga describes primarily the practice of Modern Postural Yoga in the West. The origins of Modern Yoga arose out of the Hindu influenced cultures of South Asia. These philosophies and teachings have undergone a series of re-interpretations, resulting from cultural and societal needs, colonial influences, transnational and transcultural translocation and commodification (De Michelis, 2008).

**Modern Postural Yoga** – The practice of Modern Postural Yoga places an emphasis on the correct conduct of postures, also known as asana; however, there is limited or absent explicit ideological doctrine associated with this practice (Newcombe, 2009).

**Premodern Yoga** – Premodern Yoga is a construct that describes Yoga and meditative practices that are underpinned by dharmic belief structures. In this model, an individual's karma (the action and the consequence of the action) influences the number of times that that individual is reincarnated before they reaches a state of liberation (moksha). This state of liberation ends the cycle of rebirth (samsara) (De Michelis, 2008).

**Raja Yoga** – Raja Yoga, also referred to as Ashtanga Yoga or Classical Yoga, refers to the Yoga Sutras of Patanjali, a sage in the second-century common era (CE) (Feuerstein, 2008, pp. 28-29). Raja Yoga is composed of seven interlinking limbs or practices. These limbs include: yamas (ethical behaviours); niyamas (personal observances); asana (postures); pranayama (regulation of breath and energy); pratyahara (inward directing of attentions); dharana (focussed concentration); and dhyana (a period when the body, mind and breath are in union) (Farhi, 2003, 2006; Stephens, 2010).

**Sanskrit** – Sanskrit was the liturgical, philosophical and scholarly language used in the Indian subcontinent to compose many philosophical texts of Yoga (Feuerstein, 2008).

**Yoga** – In this thesis, the word Yoga as a proper noun is used to refer to a pluralistic variety of spiritual or mystical practices. The definition of Yoga is a contested term owing to its long history and varying philosophies. It is often defined as union, particularly in the Modern Yoga setting. This union traditionally considers the union of Brahman, the absolute or universal spirit and Atman, the practitioner's individual soul. Owing to the illusory nature of maya, an individual fails to perceive that they is

already in a state of union. The many forms and practices of Yoga allow the curtain of maya to lift so that individuals can realise her or his true nature (Stephens, 2010). Yoga is also used in this thesis as a part of several compound nouns (e.g., Yoga practices).

**Yoga Accrediting Bodies** – These accrediting bodies are found around the world. They have grown in number over the last two decades. They provide standards and registration for Yoga studios and Yoga teacher-training programs. Registration is often linked with Yoga teacher insurances in many countries. There exist both national and international Yoga accrediting bodies.

**Yoga Alliance** – A United States of America (USA) based Yoga accrediting body with a membership currently of 55,000 registered Yoga teachers and more than 3,500 registered Yoga schools (Yoga Alliance, 2016).

**Yoga Teacher** – A Yoga teacher is an individual who is trained to teach the discipline of Yoga.

**Yoga Teacher-Training Program** – Yoga teacher-training describes a curriculum program that provides trainees with guidance via instruction, discussion, assessment and evaluation. Content may include Yoga techniques, training and practice; teaching methodology; anatomy and physiology; Yoga philosophy, lifestyle and ethics; and practicum (Yoga Alliance, 2015). These programs may or may not be accredited with a Yoga association/accrediting body.

**Yogi/Yogini** – A Yogi is a practitioner of Yoga. This is common usage for members of both sexes. The term *Yogini* can be used, however, to specify a female practitioner of Yoga.

## 1.6 Research Approaches

I have chosen to use the term *research approaches* rather than research methods or tools in the early chapters of this thesis. In later chapters, thesis specific neologisms has replaced the expression research approaches. Research approaches is a term referring to the aggregate of my research interest, the research questions and the methods determined to be appropriate in this research study (Schwartz-Shea & Yanow, 2012). In this thesis, the research approaches are presented in Chapters 4 and 5.

I have aligned the research approaches in Chapters 4 and 5 with the preceding philosophical chapter, Chapter 3. One of these modes of alignment has been to ensure that the notions of axiology, ontology and epistemology—in Chapter 3, I replace these terms respectively with the more contextually specific concepts of being, knowing and caring—have been congruent with the various choices required within the research design. Additionally, I devote more space to her or his explication in Chapter 3: Philosophy, Neologisms and Ethical Deliberations.

### 1.6.1 The Research Interest and Research Questions

In this thesis, I have chosen to use the affirmative descriptor of *research interest* to replace the more traditional language of the research problem. My research interest was to construct a greater understanding and appreciation of senior Western Yoga teacher-trainers' considerations when conceptualising, planning and implementing Yoga teacher-training. This knowledge creation could, in the future, help to inform not only pedagogues but also Yoga teacher-trainers, her or his curriculum and her or his students. I constructed the following research questions to assist this endeavour:

1. What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?

2. What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?

### 1.6.2 Rationale and Significance (Contributions to Knowledge)

The rationale for this study stemmed from a desire to record and analyse senior Western Yoga teacher-trainers' understandings and appreciation of Yoga when conceptualising, planning and implementing Yoga teacher-training programs. The significance of this research is based upon its contributions to theoretical, methodological and practice based knowledge. Knowledge generation from this study included the following:

#### 1.6.2.1 Theoretical Knowledge

- a. A contribution to the body of academic literature surrounding Yoga pedagogical decision-making, as demonstrated by current and future publications.
- b. The conceptualising of Sanskrit-based research neologisms, demonstrates the intention of augmenting the meanings of traditional research nomenclature, with the goal of constructing more nuanced findings.
- c. The conceptualising of a new narrative research approach evidences how researchers can contextually reconsider narrative research, opening up the possibility of designing and constructing a methodological approach that may provide more contextualised and deep meaning-making.
- d. The conceptualising of six compounded Sanskrit terms to consider reflexively, axiological concerns, ethical considerations and decision-making.

#### 1.6.2.2 Methodological Knowledge

- a. The construction and operationalising of Sanskrit-based research neologisms, demonstrates the intention of augmenting the meanings of traditional research nomenclature, with the goal of constructing more nuanced findings.

- b. The construction and operationalising of a new narrative research approach evidences how researchers can contextually reconsider narrative research, opening up the possibility of designing and constructing a methodological approach that may provide a more contextualised, research specific analysis model that delivers deep, nuanced meaning-making. The narrative research method assimilated a Yoga model as the basis for its restructuring codes; this narrative method is called the citta-kosha-narrative-restructuring model.
- c. The construction and operationalising of compounded Sanskrit terms to emphasise ethical decision-making in research. More specifically, the construction of six compounded Sanskrit terms to assess ethical decision-making and researcher trustworthiness.
- d. The possibility of reading the five citta-kosha-narrative-restructuring analysis chapters either linearly or via a cross chapter reading. The use of judicious signposting, section numbering and a table to assist the two means of reading.

#### 1.6.2.3 Practice-Based Knowledge

- a. A contribution to the understanding of how Yoga teacher-trainers facilitate the teaching of Yoga and Yoga teacher-training programs. This constructed knowledge may be transferable to other researchers exploring the spiritual, spiritual-kinaesthetic and Eastern spiritual traditions of Yoga.
- b. The findings included the pedagogical importance of language considerations oration and physical demonstration; the curriculum priorities of developing intention, promoting reflexivity and creating an embodied self-discerning Yoga practice; and the importance of incorporating other knowledge in Yoga teacher-training programs.

## 1.7 My Yoga Journey and This Thesis

I commenced teaching Yoga 16 years ago. For over a decade I attended yearly an international Yoga training program. I carefully investigated and selected each new Yoga training program, progressively broadening the stylistic influences so as to expand and deepen my own mastership as a teacher, as a practitioner and eventually as a philosopher. The various programs that I attended included such sub-specialisations as: Yoga as therapeutic modality (Desikachar, 1995; Mohan & Mohan, 2004); Taoist or Yin Yoga (Grilley, 2012); Buddhism and Buddhist practices such as mindfulness (Powers, 2008; Stone, 2008); and Ayurveda – Indian traditional medicine and a sister science to Yoga within Hinduism (Svoboda & Lade, 1995; Taylor, 2003). I managed to attend over an 11 year period 11 Yoga trainings, ranging in length from 40 to 370 hours. During this period I established the first Yoga school in Riyadh, Saudi Arabia, where I was the nursing education coordinator and educator for the Saudi military. During this period I taught more than 2,000 hours of Yoga and meditation classes.

The leading reason that I chose to undertake this doctoral journey was my long held passion surrounding the practice and teaching of Yoga. My doctoral learning journey has disrupted many preconceived understandings of what Yoga is and who I am. Who I am now is certainly not the same man who commenced this journey. When I have applied its teachings to my life, Yoga has functioned as a catalyst. I now consider the act of Yoga to be a political one. This position has evolved out of three distinct realisations: a) that connecting my mind with my body has led to a consciousness about my position in the world and its potential influences; b) that my practice of Yoga is a template for my practice of life; and c) that my now perceived inter-dependent and inter-relational life requires an explicit moral and ethical underpinning if there is to be any hope of harmony or equilibrium on both micro and macro levels. Accordingly, for me, the practice of Yoga is a political act, for it embraces an interdependent understanding of community and values. It challenges me to position ethical behaviour as constituting the forefront of my being. My practice of Yoga is therefore premised upon an axiologically inspired appreciation of

ethics and values. My practice of Yoga is also premised on an ontologically inspired appreciation of being and of being in the world.

This doctoral journey has not only disrupted my sense of self but also challenged me to perceive that my initial internalisation of Yoga was deficit and reductionist in its nature. That is, my practice of Yoga could not possibly be understood as stand-alone, disparate from its Hindu origins. Rather, the Yoga that I practiced was tied to its historicity and the context in which that history took place, India.

It is important here to reiterate and make explicit that my intention in this study was to understand senior Western Yoga teacher-trainers' sense-making of her or his applications of knowledge, drawn from the broad pantheon of Yoga practices and philosophies. My study, therefore, was not about an ultimate truth regarding Yoga and Yoga teaching; rather, it was a Western researcher's interpretation of Western senior Yoga teachers' experiences around practising and teaching an Eastern philosophy and tradition. As a result of responding to my research questions and honouring the disparate nature of the two complex binaristic traditions, my study was an interweaving of Eastern and Western traditions and lenses and ultimately trans-philosophical in nature. Please refer to Figure 1.1: My Thesis in the Context of Eastern and Western Traditions.



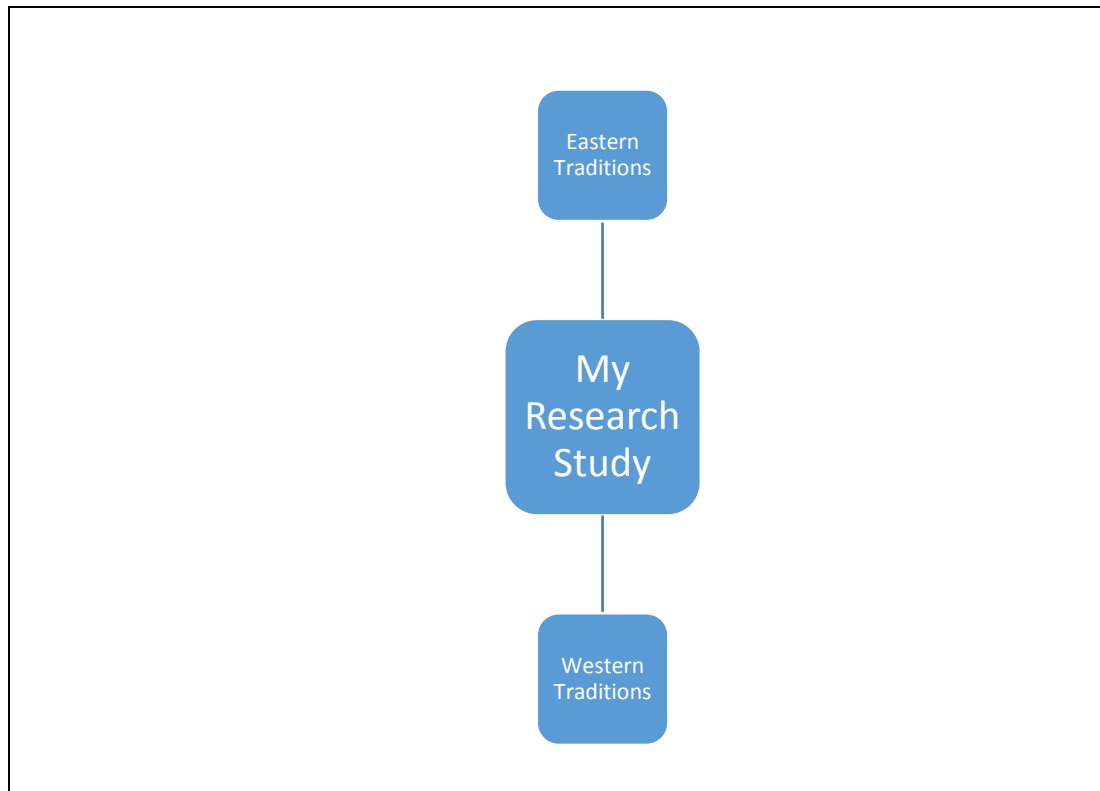


Figure 1.1: My Thesis in the Context of Eastern and Western Traditions.

On a final note in this section, I would like to comment on the notion that Modern Yoga can be perceived as a postmodern syncretic conjoining of disparate traditions. I certainly acknowledge that Modern Yoga could easily be labelled as postmodern. As well, it certainly exemplifies the action or processes of syncretism (Harrison, 2014; Stewart & Shaw, 2004). However, although I acknowledge this, I do feel that a detailed exploration of the postmodern and of syncretism in the context of this thesis and is outside my purview. I intend to explore both these notions in future research.

## 1.8 Thesis Outline

In the next chapter, **Chapter 2: Literature Review and Conceptual Framework**, I note the paucity of academic literature surrounding pedagogy and curriculum and Yoga instruction; accordingly, the literature review has taken a broader view to inform the reader. I detail the thesis's conceptual framework and its accompanying diagram and I then provide a detailed historical and philosophical description

contextualising for the reader the interdependent nature of Premodern Yoga and Modern Yoga.

In **Chapter 3: Philosophy, Neologisms and Ethical Deliberations**, I explore and discuss the philosophical, ethical and moral considerations and meaning-making that have been intrinsically part of my PhD journey. In this chapter, I explore Eastern ways of being, knowing and caring as an alternative to Western philosophical understandings respectively of epistemology, ontology and axiology. I continue the chapter by describing and articulating my rationale for the construction of Sanskrit inspired neologisms for both research nomenclature and ethical deliberations. I apply these neologisms to reconsider and re-perceive reflexively my ethical and moral considerations while undertaking Western meaning-making in relation to an Eastern philosophical practice and belief structures.

In **Chapter 4: Marga - Research Pathway**, where contextually appropriate, the Sanskrit research neologisms are operationalised. Interpretive mapping and exposure are discussed, detailing my decision-making processes around the identification of individuals who could provide considered and deep sense-making. I present a discussion of and argument for my study's research design and data collection methods.

In **Chapter 5: Marga – Research Steps**, I have continued with my application of the Sanskrit research neologisms. I describe in greater detail my data collection methods. I outline the application of the ethical reflexivity framework as a form of data analysis. I argue for and detail the construction of a contextually specific form of narrative research and analysis called citta-kosha-narrative-restructuring.

The next five chapters present the data analysis through an integrated model developed specifically for this study. **Chapters 6, 7, 8, 9 and 10: Citta-Kosha-Narrative-Restructuring** operationalise the citta-kosha-narrative-restructuring

model. The kosha model that serves as a foundation for this narrative research is comprised of five kosha-layers. To maintain the integrity of each analysis kosha-layer, I decided to allocate each kosha-layer to its own chapter. Each of the five chapters uses three lenses as a means of analysis. These lenses are: that particular kosha-layer; the research questions; and the Sanskrit inspired ethical reflexivity framework.

In **Chapter 11: Concluding Chapter** I commence with a thesis summary. I then continue with a synthesis of the research findings, highlighting themes, parallels, inconsistencies, tensions and possible solutions. I then elaborate my contributions to theoretical, methodological and practice-based knowledge. I provide research and policy recommendations for the future. I detail my reflective ruminations regarding learning and positionality. The chapter and the thesis conclude with a summary.

## 1.9 Chapter Summary

In this chapter I outlined the framework of my thesis structure. As the introduction to a trans-philosophical study considering the Western application of Eastern spiritual practices by Western senior Yoga teacher-trainers, the intent of this chapter was to highlight and signpost key decisions that I made to construct rich meaning. My decisions recognised the complexity of this trans-philosophical study and, where beneficial, resulted in the interweaving of Eastern knowledge with Western academic practices. This chapter leads the reader into the next chapter, that of Chapter 2: Literature Review and the Conceptual Framework.

It is challenging for those senior Modern Yoga teacher-trainers who desire authenticity while honouring the spiritual intent of Yoga, considering the influences of transnational acculturation and commodification forces. This study takes up this challenge by exploring these issues through the perspectives of seven Yoga teacher-trainers and myself. This chapter signposts the foundations of this study,

acknowledging and contesting the complexity of East-West binary thinking, while heralding the importance and significance of this transcultural and trans-philosophical inquiry into the participants' pedagogical and curriculum understandings of Modern Yoga education.

## Chapter 2: Literature Review and Conceptual Framework

### 2.1 Chapter Introduction

In Chapter 1, I provided the foundations of the thesis structure, challenging the East-West binary thinking in preparation for knowledge-generation around the underdeveloped academic specialty of Yoga pedagogy. A gap exists in the literature around Yoga teacher-training or any form of Yoga pedagogy and curriculum. As a result, the nature of my literature review shifted during my construction of this thesis. I realised that I needed to draw upon non-educational literature to situate understandings around Yoga and the two constructs used in the thesis, Premodern Yoga and Modern Yoga. Resulting from this realisation, I sourced academic knowledge and literature from the specialties of anthropology (Alter, 2004), history (Singleton, 2008, 2010), Indology (Feuerstein, 2008; Feuerstein & Feuerstein, 2014), theology (De Michelis, 2005, 2008) and religion (Nevrin, 2008).

In this chapter, building on this literature, I discuss the constructs of Premodern and Modern Yoga. Building upon these understandings, I provide a more detailed historical and philosophical description contextualising for the reader the interdependent nature of Premodern Yoga and Modern Yoga. I discuss relevant binaries as they arise in the chapter. With the goal of constructing my credibility and positionality in this trans-philosophical study, I provide an account of my own Yoga journey, including my Yoga teacher-training and Yoga teaching experiences. Having provided a discussion of the literature and my own Yoga positionality, I detail my study's conceptual framework and diagram.

## 2.2 Introduction to the Literature Review

I designed the literature review sections to inform and orientate the reader (Schwartz-Shea & Yanow, 2012) to a field that has limited exposure to academic education discourse. Distilling Yoga's various philosophical 'twists and turns' is challenging when one considers that Yoga is purported to be five millennia old (Everarda, 2007). In this chapter, I have chosen to describe Yoga's history and its various philosophies in two ways. I have elected to use De Michelis's (2008) conceptual descriptors of Premodern Yoga and Modern Yoga to present to the reader some context around the notion of Yoga. Although they are very useful, I contend that these constructs can be perceived as a binary, thus limiting our understanding of the potential influences and confluences that these constructs have had on and with each other. My second means of contextualising Yoga is to provide a more detailed, historically linear approach to augment and contextualise the reader's appreciation of Yoga in relation to this study. During this discussion I continue my argument of binary disruption. These necessarily selective descriptions of Yoga and its various philosophies and practices have been constructed intentionally to provide the reader with a minimum knowledge to appreciate the historically situated (Schwartz-Shea & Yanow, 2012) Modern Yoga, which is the context of this research study. As well, I wrote these literature review sections so that the reader had sufficient knowledge and insight when reading the five citta-kosha-narrative-restructuring analysis chapters where many Yoga notions and concepts are discussed.

This thesis is the continuation of a 16-year intense passion surrounding the practice and teaching of Yoga. Being a nurse educator for two decades, my entire experience of Yoga and teaching has been through the reflexive lenses of education and nursing. I make these comments as a means of making explicit my own positionality within this research (Schwartz-Shea & Yanow, 2012). I refer to my positionality in this chapter and throughout the other chapters of this thesis. This has been done in an attempt to explicate ultimately the trustworthiness of my decision-making and meaning-making within the construction of the study, its conclusions and its contributions to knowledge (Schwartz-Shea & Yanow, 2012).

## 2.3 Contextualising Premodern Yoga and Modern Yoga

Yoga itself is not one practice or set of beliefs; instead, it is a series of pluralistic practices that have arisen in India to meet its shifting societal needs and zeitgeists over the millennia. There are many Yoga paths with often conflicting philosophical structures. The differences lie not in the ultimate goal but instead in the practices and the underlying philosophy of each path (Feuerstein, 2008). As a result, there exists a plethora of definitions of Yoga. Many may seem disparate, even contradictory, when removed from her or his cultural and historical contexts. Many ideas and practices are contested in the Yoga literature. Despite these variations and contestations, the goal of all forms of Yoga in India has been consistent and unchanging throughout the many millennia. According to the late Georg Feuerstein, an eminent Indologist and Yoga philosopher, the goal of Yoga:

*...[was] to help us break through the habit patterns of our ordinary consciousness and to realise our identity (or at least union) with the perennial Reality...to liberate us from our conventional conditioning and hence also free us from suffering, because suffering is a product of our unconscious conditioning... (Feuerstein, 2008, Introduction, Section 1, para. 6)*

The notions of Premodern Yoga and Modern Yoga, created by De Michelis (2005), are effective constructs by which to garner insight into what Yoga is. The various practices that comprise the construct of Premodern Yoga originated in South Asia, primarily on the Indian subcontinent. Although the term Premodern Yoga refers to a series of differing practices and belief structures spanning millennia, an underlying theme is common to all: that of a “conceptual universe of dharmic religions” (De Michelis, 2008, p. 23). The premise is a worldview that considers rebirth as a component of the afterlife. Unlike contemporary understandings of rebirth as a positive understanding that a new birth may provide a better life, being reborn repeatedly in the dharmic religions was perceived as a burden. This iterative,

undesirable pattern was described as samsara. Each individual's patterns of behaviour or actions in life resulted in her or his karma. And it is the individual's karma that affects her or his samsara. In the Hindu dharmic world, the hope was for an end of this continued rebirth and therefore an end to this experience of samsara. This release or liberation of one's soul from samsara was called moksa. The notions of karma, samsara and moksa therefore underpinned the worldviews of Premodern Yoga practitioners (De Michelis, 2008).

De Michelis (2008) describes four fundamental types of Yoga within the model of Premodern Yoga. The first three of these - *Karma Yoga*, *Jnana Yoga* and *Bhakti Yoga* – are described within the seminal Hindu text, the *Bhagavad Gita*. The fourth type of Yoga found within the Premodern understanding of Yoga was that of *Tantra Yoga*. Depending on each person's position in society, as well as on her or his own natural predilections, each of these four Yogas provided a potentially different avenue by which the individual could work towards and attain liberation or moksa. Although examples of these Yogas can be found in the modern era and therefore within facets of Modern Yoga, these four types of Yoga, as practiced in India, all functioned under the worldview of karma, samsara and moksa.

The practice of Karma Yoga combines a practice of selfless action with a selfless attitude. Karma Yoga could be said to be a practice for others, a life of service to others without expectation of reward to self. Through this practice one's karma becomes positive and potentially reduces the iterative cycle of samsara. Mother Teresa of Calcutta could be considered to have practiced Karma Yoga.

The practice of Jnana Yoga uses the intellect to discern the non-dualistic *truth* about existence. This non-dualistic understanding, referred to as Advaita, realises that there exists a separation of the self from her or his soul. The Jnana Yogi, through intellect, wisdom and meditation, draws upon non-dualistic Vedic knowledge (Advaita Vedanta) to see through maya—individuals' cloudiness of perception—so that they



may be ultimately liberated (moksa) via her or his realising of the union of her or his soul (Atman) with the creator (Brahman).

The practice of Bhakti Yoga uses devotion to and love of one's god to realise union between the self and god (De Michelis, 2008). Individuals who are predisposed to attachment to others are considered to be good candidates for Bhakti Yoga (Jois, 2015). Hari Krishnas are considered to be Bhakti Yogis. Mahatma Gandhi and Mother Teresa could be considered to be practising both Bhakti Yoga and Karma Yoga.

The practice of Tantra Yoga uses devotion to deities and to teachers (gurus) and practice that may lead to the attainment of transcendental qualities (De Michelis, 2008). The intention, like those of all other Premodern Yogas, recognises the concerns of samsaric rebirth and the priority of moksa. Unlike the modern commodification of Tantra as a sexual promise or aid, the practice of Hindu Tantra is an integral, balanced practice that embraces life through its non-dualistic approach. The 14th Dalai Lama is a well-known practitioner of Tantra, though he practices a Buddhist variation.

The construct of Modern Yoga, used for this thesis, is defined by a series of criteria. Firstly, the origin of the practices taught in Western Yoga schools arose out of certain Hindu philosophies and education. Secondly, these Hindu-influenced Yoga practices underwent a transformation via the processes of syncretic assimilation and transnational acculturation. This re-packaged, re-envisaged Yoga was absorbed by the new culture. This absorption process led to a re-enculturation of the Yoga practice so that it was perceived as an integral component of that new culture. In this fashion, Modern Yoga has become part of the social and cultural fabric of urban communities across the globe. To date this new fashion has been primarily promoted, reported on and taught in the English language (De Michelis, 2005, 2008). It is important to note, however, that what can be perceived as Modern Yoga can now be

observed in much of Europe and now is no longer necessarily taught or instructed in English.

These constructs of Premodern and Modern Yoga provide a simple means of articulating a complex history where contradictions and discordances abound. Examples of each of the four types of Premodern Yoga and her or his respective subtypes are to be witnessed in Modern Yoga. Often, however, her or his practice is not embedded in the dharmic, karmic and samsaric worldview of moksa, although these tags may be expressed in Modern Yoga classes. What can be observed about the various practices of Yoga is that these have shifted over the millennia to meet the changing needs of her or his advocates.

## 2.4 Historical and Philosophical Yoga Description and Timeline

In the West, Hatha Yoga is the predominant form of practices occurring in the construct of Modern Yoga. When an historical timeline is considered (as discussed in this section), Hatha Yoga is a recent addition to the canon of Yoga philosophies and practices (Rosen, 2012). With the intent of clarifying and providing meaningful insight surrounding the practices and philosophies underpinning Yoga and Hatha Yoga, a chronological description of significant Indian eras and key Yoga texts is provided below.

### 2.4.1 The Human Predicament: Maya, Karma and Samskara

In the Hindu and Yoga traditions, the majority of human beings are perceived as unable to see the true nature of her or his own place in the universe. A divine energy, known as maya, blurs or screens practitioners' awareness so that they cannot perceive the inherent, underlying union of reality (or identity) and self-realisation (Jois, 2015). As a result, suffering is an outcome of our human predicament.

All actions in life have consequences. These consequences may be fortuitous, non-influential or undesirable. This relationship between action and consequence describes the notion of karma. Karma can, therefore, be perceived as being positive or negative, dependent on the choices made. A practitioner may not, however, recognise the link between action and consequence, owing to the illusory influence of maya (Stephens, 2010). A *samskara* is an “ingrained pattern of thought or behaviour” (Jois, 2015, p. 51). A conditioned response, such as smiling in response to another’s smile, is an example of a *samskara*. Another is when an individual observes someone throw litter on the ground and not in a rubbish bin and that individual becomes angry. Like karma, these ingrained patterns can be perceived as having positive or negative effects on the individual (Stone, 2012).

Through the practice of Yoga, in whatever form this may take, practitioners become attuned to the principles of maya, karma and *samskaras* in her or his lives. Yoga practitioner learn to make choices that decrease the deleterious impact of *samskaras*, thus reducing the negative iterative cycles that may be experienced by those practitioners. As a result, individuals are released from her or his conditioning when practising Yoga (Jois, 2015).

#### 2.4.2 The Oral Instruction of Yoga and Its Influence

For millennia, the instruction of Yoga was oral, from a teacher to a pupil. Unlike the contemporary era where Yoga teacher-training programs may contain 30-100 people, the original instruction was the apprenticeship of a single student with her or his master over many years. This is referred to as the guru-kula system. A direct influence of this form of education is that content changes, focus is shifted, philosophies are interpreted and the explication of content is individually nuanced. Over multiple generations and millennia, various traditions of Yoga have evolved. Unsurprisingly, these traditions have arisen with disparate beliefs and conflicting practices (Feuerstein, 2008).

### 2.4.3 Philosophical Timeline of Yoga in India

The following subsections describe the various philosophical ages and key texts pertaining to the evolution of Yoga in polytheistic India over the millennia. These sections provide a brief overview and discussion of significant ages and her or his respective philosophical foci. This discussion should in no way be considered exhaustive. On some level, generalisation has been made. For example, when I state that a certain era was considered to follow a principle that was dualistic, this does not mean that there were no non-dualistic practices but rather that dualism has been reported in Yoga books as being the primary practice of that period. The intent here is to highlight the development of Yoga in its many and variant forms and traditions so that the reader has an insight into the many and varied roots of Modern Yoga. An explicit, detailed account of the history and philosophy of Yoga, although of interest to me, is outside the purview of this thesis. Table 2.1: Philosophical Timeline of Yoga in India provides a simple timeline.

AGE	DATES	DESCRIPTION	SIGNIFICANT TEXTS
Vedic	4500-2500 B.C.E.	The development of the four texts called the Veda. Dualistic philosophy. Austere renunciation practices.	Rig-Veda; Sama-Veda; Yajur-Veda; Atharva-Veda.
Brahmanical	2500-1500 B.C.E.	Rise in the priest caste known as Brahmins who dominated the Vedic religion.	
Upanishadic	1500-1000 B.C.E.	The development of the texts called the Upanishads. Dualistic philosophy. Austere renunciation practices.	Darshana Upanishad; Taittiriya Upanishad; Aitareya Upanishad; Kausitaki Upanishad.
Pre-Classical	1000-100 B.C.E.	Emergence of : <ul style="list-style-type: none"> <li>• Buddhism</li> <li>• Jainism.</li> </ul>	Mahabharata; The Bhagavad Gita; Ramayana.
Classical	100 B.C.E.-500 C.E.	Emergence of Mahayana Buddhism.	Yoga Sutras of Patanjali.
Tantric	500-1300 C.E.	Ontological societal shift from dualistic to non-dualistic practices. Displacement of austere practices and the Brahmin caste stronghold.	
Sectarian	1300-1700 C.E.	Development of : <ul style="list-style-type: none"> <li>• Hatha Yoga</li> <li>• Bhakti Yoga.</li> </ul>	Hatha Yoga Pradipika; Shiva Samhita; Gheranda Samhita.
Modern	1700-Present	Swami Vivekananda. Krishnamacharya. Pattabhi Jois. B.K.S. Iyengar. A. G. Mohan. T.K.V. Desikachar.	Raja Yoga; Yoga Makaranda; Yoga Mala; Light on Yoga; Yoga for Body, Breath and Mind; The Heart of Yoga.

Table 2.1: Philosophical Timeline of Yoga in India (Feuerstein, 2008)

#### 2.4.4 The Vedic Age

The period known as the Vedic Age occurred somewhere between 4500 and 2500 B.C.E. The first documented writings pertaining to Yoga were found within the texts referred to as the Vedas. These were a series of texts comprising of hymns.

Geographically, the Vedic Era occurred in the Indus-Sarasvati Valley, located now in North-Eastern Pakistan and North-Western India. This civilisation is referred to as the Indus-Sarasvati civilisation (Feuerstein, 2008).

Within the *Rig Veda*, one of the four Vedic texts (Feuerstein, 2008), which is comprised of 1028 hymns, the first definition of Yoga was provided. Yoga was defined as to yoke. This is commonly referred to as meaning “to make one” (Stephens, 2010, Chapter 1, para. 3) or union (Feuerstein, 2008). This union is between the Yoga practitioner’s mind and the divine. The outcome of pure consciousness resulted from the practice of mantra, the iterative recitation of certain sounds and the use of visualisation of a deity (Stephens, 2010). Both mantra and visualisation practices can be observed in Premodern Yoga and Modern Yoga practices in the current era in both India and the West.

The Vedic perspective on Yoga practice was one of dualism. That is, practitioners considered themselves (and her or his souls) as being separate from the divine. The devotional practices to achieve union were, in this era, austere. The body and what it meant to be human in all its many facets were considered things to be abhorred. These human facets were seen to be an impediment to the attainment of union with the divine. The Vedic era lasted approximately two millennia. The Brahmanical age (2500-1500 B.C.E.) transitioned India from the Vedic age to the Upanishadic age. This period saw the rise in importance in the priest caste known as Brahmans. These priests during these eras were the religious authoritarians, controlling the Vedic practices (Feuerstein, 2008, 2012).

The notion of pedagogy and curriculum was not described in these eras. It could be assumed that the pedagogical approach of apprenticeship, known as the guru-kula system, was the most likely approach to education.

### 2.4.5 The Upanishadic Age

The post-Vedic/Upanishadic age occurred around 1500-1000 B.C.E. The texts that arose out of this period are referred to as the Upanishads. This era and these texts

approached the practice of enlightenment primarily through meditation in its many forms (Feuerstein, 2008). The Upanishads distilled the core teachings of the Vedas, providing an ontological discussion pertaining to the Yoga practitioner's soul. The Upanishads considered the practice of Yoga to be the union between Brahman, "the absolute or universal spirit", and "Atman", the practitioner's individual soul, which is affected by that individual's imperfect awareness (Stephens, 2010, Chapter 1, para. 9).

Each era has influenced the development of the next. Just as the Vedas prepared for the Upanishads, the Upanishadic era prepared for the evolution of the Tantric era (of which Hatha Yoga is a sub-branch). Influences can be observed in the later Upanishads by the two other major religious traditions in India, Buddhism and Jainism (Feuerstein, 2008). The practices of *pranayama* and *Nada Yoga*, which can be observed in this modern era, in Premodern Yoga and Modern Yoga were described in the Upanishads. The practice of pranayama involves the Yogi's regulation of breath and prana. Prana in Hindu and Yoga culture refers to the body's life-force (Rosen, 2012, 2013). The practice of *Nada Yoga* involves the Yogi's voice as an instrument to deliver certain sounds that create certain specific vibrations in the body that were believed to influence spiritual development (Paul, 2010). These two practices were used as means to reach meditative states. The practice of asana, frequently referred to as Yoga in this era of Modern Yoga, was introduced in the Darshana Upanishad (Stephens, 2010). Unlike modern era's appreciation of asana, the postures mentioned briefly in the Upanishads were only sitting postures, to aid the practice of pranayama – breathe and energy regulations and meditation. Like the Vedic age, no pedagogical or curriculum descriptions make explicit how practices were taught. It could be assumed that the pedagogical approach of apprenticeship, with a guru and a student studying together for many years, was the most likely approach to instruction.

The primary focus during the Upanishadic era was that of dualism. As in the preceding Vedic era, the practitioner's soul was considered to be separate from the divine. The qualities or foibles that constitute humanness—sexuality, desire and

covetousness—were considered a blockade to the pathway of union and self-realisation. As a result, the body was perceived as unclean and unworthy. This belief of the unworthy body greatly influenced the practices required of Yoga aspirants of that era. Renunciation of the flesh and all its earthly desires was a hallmark of the dualistic Upanishadic Yoga practitioner (Feuerstein, 2008).

#### 2.4.6 The Bhagavad Gita

The Bhagavad Gita is considered a product of the Pre-Classical Age that occurred between 1000 and 100 B.C.E. The Gita, as it is often referred to, is part of a greater body of work known as the Mahabharata. Through the detailed description of a conversation amidst a great battle between a prince and his charioteer, the Bhagavad Gita provides a framework by which a Yoga practitioner may find peace. The notion of a practitioner's *dharma* was introduced. In this context, *dharma* refers to a practitioner's appropriate course, action or duty in her or his life (Feuerstein, 2008). Illuminating understanding, layer by layer, the text details how one can transcend one's mortal self and world by realising the union between Brahman, the universal spirit, and Atman, the individual practitioner's soul. During this dialogue, three distinct Yoga paths were identified: Karma Yoga; Jnana Yoga; and Bhakti Yoga. The choice of which Yoga path was most suitable was dependent on the practitioner's *dharma*, karma and *samskaras*. As previously mentioned, Karma Yoga is considered the Yoga of service, free from self-focused thoughts or desires. Jnana Yoga is the Yoga of knowledge. Bhakti Yoga is the Yoga of devotion, invariably to a deity (Stephens, 2010).

#### 2.4.7 The Yoga Sutras of Patanjali (Raja Yoga)

The *Yoga Sutras of Patanjali* were purportedly written by a sage referred to as Patanjali around 200 CE and is considered the Royal Yoga or Raja Yoga. This text arose out of the Classical Age, which occurred between 100 B.C.E. and 500 C.E. The Yoga Sutras of Patanjali are comprised of 196 aphorisms that detail how a



practitioner can reach a state of samadhi, an egoless state where the individual becomes one with the divine. The opening sutra defines Yoga by stating that Yoga is that which calms the fluctuations of the mind. The sutras provide a framework by which suffering may be eliminated. This framework is comprised of eight integrated components. These components are referred to as limbs. Jois argues that the eight limbs and sub-limbs need to be considered as an integrative whole. Eight limbs in English is the translation of the Sanskrit term Ashtanga (Jois, 2015). As a result, the Yoga Sutras of Patanjali are referred to as Raja Yoga, Classical Yoga and Ashtanga Yoga (not to be confused with the Modern Yoga known as Ashtanga Vinyasa Yoga) (Stephens, 2010). For the remainder of this thesis, I refer to this text as Raja Yoga or the Yoga Sutras of Patanjali.

The eight limbs of Raja Yoga are yama, niyama, asana, pranayama, pratyahara, dharana, dhyana and samadhi, and these are described in Table 2.2: The Eight Limbs of Raja Yoga. The first two limbs, the yamas and the niyamas, are also composed of sub-limbs.

LIMB NUMBER	LIMB IN SANSKRIT	LIMB TRANSLATION IN ENGLISH	SUB-LIMB IN SANSKRIT	SUB-LIMB TRANSLATION IN ENGLISH
1.	Yama	Ethical behaviours	Ahimsa	Non-violence
			Satya	Honesty
			Asteya	Non-stealing
			Brahmacharya	Appropriate sexual restraint
			Aparigraha	Non-covetousness
2.	Niyama	Personal observances	Saucha	Mental and physical cleanliness
			Santosha	Contentedness
			Tapas	Disciplines commitment
			Svadyaya	Self-study
			Ishvara pranidhana	Surrender to god
3	Asana	Physical postures		
4.	Pranayama	Regulation of breath and prana		
5.	Pratyahara	Mental process of directing attention inward		
6.	Dharana	Focused concentration		
7.	Dhyana	Body, mind and breath become one		
8.	Samadhi	Bliss		

Table 2.2: The Eight Limbs of Raja Yoga (Farhi, 2006; Feuerstein, 1989; Iyengar, 2012; Jois, 2015; Stephens, 2010).

The first and second limbs of Raja Yoga highlight the importance of ethical behaviours as the initial and underpinning steps of the framework. The *yamas* and the *niyamas* require Yoga practitioners to consider iteratively in her or his day-to-day lives the 10 moral and personal observances to support a wholesome and considered life. These obeisances underpin the Patanjali's prescription of Raja Yoga and the remaining steps or limbs (Stephens, 2010). Consideration of the *yamas* assists practitioners to regulate her or his senses. Application of the *niyamas* helps them to govern her or his minds (Jois, 2015). The end goal of these first two limbs is to

prepare practitioners' senses and minds so that they can commence the next limb of Raja Yoga, that of asana (Farhi, 2006; Feuerstein, 1989).

The third limb of Raja Yoga is that of asana or postures. Unlike the many contemporary Modern (Postural) Yoga textbooks that devote hundreds of pages to perfecting each asana, the sutras make only one statement, that the pose should be *sthira sukham asanam*. This can be translated to mean that the pose should be stable while being relaxed (Desikachar, 1999; Mohan, 2002). The lack here of further description of physical postures highlights an important point regarding Patanjali's Raja Yoga. The practice of asana is not a goal in itself, but more a preparation that strengthens the practitioner's body (Jois, 2015). The end goal of the asana in this form of Yoga is to prepare the body for the energetic practice of pranayama, the fourth limb, as well as preparing the hips and the spine for sitting meditation, the fifth, sixth and seventh limbs. It is not intended as a means of exercise. Unlike Hatha Yoga, where asana plays a more significant role, in Raja Yoga asana is only one of a total of seven limbs.

The fourth limb of Raja Yoga is that of *pranayama*. From a purely physical perspective, pranayama deals with the regulation of breath. The fine-tuning of breath is taught with the intentional goal of refining and decreasing fluctuations in the practitioner's nervous system. Differing pranayama practices can be prescribed to focus the mind and calm the nervous system. On a more esoteric level, pertaining to subtle Yoga anatomy, the practice of pranayama regulates the flow of prana, the life-force of the body (Rosen, 2012, 2013). Prana here equates to chi (qi) as discussed in Chinese medicine, acupuncture and Yin Yoga (Powers, 2008). Practitioners' applications of pranayama not only develop control of her or his breath but also minimises as well the activity of her or his minds (Jois, 2015). The end goal of pranayama in Raja Yoga is to prepare the practitioner's body for the upcoming meditative practices of the fifth, sixth and seventh limbs, so that the practitioner is mentally calm.

The fifth, sixth and seventh limbs of Raja Yoga represent collectively what is often referred to in modern Western circles as meditation. Patanjali has identified three distinct limbs required to shift the practitioner from a normal state to eventually a state where the individual dissipates into a state of samadhi (bliss). *Pratyahara*, the fifth limb, nurtures the ability of practitioners to internalise her or his attention away from the external world. *Dharana*, the sixth limb, attunes her or his minds so that they can focus on a single locus of attention. *Dhyana*, the seventh limb, is the state where practitioners can maintain uninterrupted attention on the single focus (Jois, 2015). These three limbs, step-by-step, focus the attention of practitioners inwardly, ever internalising her or his consciousness. The three stages represent an increasingly inwardly focused practitioner. The end goal of pratyahara, dharana and dhyana is to allow practitioners to shift into a state of samadhi (bliss), the eighth and final (Stephens, 2010).

The eighth and final limb of Raja Yoga is that of samadhi. There is nothing to be done here. Unlike Hatha Yoga, which evolved out of the practices of Tantra and is discussed in the next subsection, samadhi in Raja Yoga is not attained through asana and meditative practices; it is attained via an integrated application of moral obeisance, regulation of breath and internal energies, asana and meditative practices. Not surprisingly, therefore, Patanjali's system was greatly influenced by the Buddhist writings of that era. Mahayana Buddhism developed during the Classical Age and as a result dialogue between Hindu and Buddhists occurred (Feuerstein, 2008). The intentional addition of the yamas and the niyamas to Raja Yoga signifies a moral and ethical addition to the practice.

#### 2.4.8 The Tantric Age

The practice of Tantra, in comparison with the Vedic and the Upanishadic eras, arose quite recently, around 500-1300 C.E. This shift was influenced by the Buddhist Mahayana tradition at the beginning of the first millennium C.E. (Stephens, 2010). This movement heralded a dynamic response to and away from the austere and dualistic philosophies of the Vedas and the Upanishads. After two millennia, this

represented an extensive ontological rethinking about the place of practitioners in the universe and her or his relationship with god. Tantra arose from the common people—from the lower caste—unlike the high caste practitioners of the Vedas and the Upanishads. Keen for a shift away from the idealistic metaphysical notions practiced by the priest caste of Brahmins, the lower caste embraced simple ritual and the worship of deities (Feuerstein, 2012).

Tantra is considered a non-dualistic philosophy. In the Tantric world, all that could be seen and perceived was considered to be a representation of the divine. The practice, therefore, of the Yoga practitioner was to embrace all those qualities once detested in the dualistic philosophies of the Vedas and the Upanishads. Human desire and human experience were embraced, for they represented the presence of the divine (Feuerstein, 2003b, 2012).

A common intention of a Tantra practice was the strengthening of the body to allow the release of the Kundalini energy (Samuel, 2008). A plethora of practices has been used in the name of Tantra to connect with god. There are, however, three traditional practices that a Tantric aspirant could undertake with the guidance of a guru (revered teacher). These practices are mantra, *yantra* and *puja*. These practices were used in conjunction with meditation and as meditative practices as well as ritual purification practices. A mantra practice revolves around chanting Vedic Sanskrit hymns. The iterative, energetic vibrations create a connection with the divine. A yantra practice builds onto the mantra practice. Practitioners, energised by the mantra energy, perform a visual meditation on an image of Shakti, the divine feminine energy embraced in Tantra. The yantra practice involves a series of rituals, meditations, chanting, offerings and visualisations. A puja practice is intended to show the practitioner's reverence to god. Depending on the path chosen by the practitioner, the combination of practices alters; always, however, the intention is to make a spiritual connection with the divine energy (Stephens, 2010). As with the other ages, there exists no academic literature around pedagogical or curriculum considerations.

### 2.4.9 Hatha Yoga

Hatha Yoga arose during the period of 0-1000 CE from the Tantric tradition. Like Tantra, Hatha Yoga is considered a non-dualistic philosophy. The first significant text, the *Hatha Yoga Pradipika*, was written around 1400 C.E. Hatha Yoga, therefore, is considered a recent addition to the pantheon of Yoga literature, particularly when one considers that the Vedas were written during the period of 1700-1000 B.C.E.

Hatha Yoga, unlike Raja Yoga, focused on developing strength within the body to create an *adamantine body* (Feuerstein, 2008). The practitioners of Hatha Yoga believed that the process of transcending to a state of samadhi (bliss) was arduous for the body. This inherently acknowledges the mind-body connection. Recognising this, Hatha Yoga was developed to strengthen not only the nervous system but also all the integrated body systems. Unlike the practitioners of Raja Yoga who practiced austerity measures on her or his bodies to reach enlightenment, the Hatha Yogis embraced the development of robust, healthy bodies, along with the intended outcome of all Yoga, that of enlightenment (Feuerstein, 2008).

Just as each era led to the development of another era, other philosophies and movements can be noted as influencing the era of Hatha Yoga. Buddhist and Tantric influences can be noted in the Hatha Yoga text *Shiva Samhita*, which was written between 1500 and 1700 C.E., whilst in the *Gheranda Samhita*, which was written at the end of 1700 C.E., it can be understood that the Tantric philosophy was having a declining impact on the development of Hatha Yoga (Feuerstein, 2008, 2012).

Like Patanjali's Raja Yoga, the end objective of Hatha Yoga is that of samadhi. However, unlike Patanjali's eight limbs, the choice of practices and techniques differed for the Hatha Yogi. Moral and ethical observances were replaced by

purification techniques. This no doubt created a moral/ethical shift away from Buddhist-influenced Raja Yoga towards a more body-appreciative Tantric focus (Stephens, 2010). It is important to reiterate that the intention of Yoga through the various eras has always been the same; the practices and techniques utilised, however, differed.

Stephens (2010) identifies three intentions of a Hatha Yoga practice:

- total body purification;
- the balancing of the physical, energetic and mental fields; and
- the awakening of consciousness that facilitates one's connection with the divine by performing practices that involved the physical body.

Like all the other Yoga eras, the practices and instruction of Hatha Yoga varied. The teacher, the teachings upon which they drew and when during this era that they were taught, all influenced what was believed, practiced and instructed by the Hatha Yoga practitioners. Having stated this, the following practices were common to Hatha Yoga in this era. The practices were: shatkarmas; asana; pranayama; mudra; and bandha. Please refer to Table 2.3: Hatha Yoga Practices and Techniques.

PRACTICE IN SANSKRIT	PRACTICE TRANSLATION IN ENGLISH	TECHNIQUES IN SANSKRIT	TECHNIQUES TRANSLATED IN ENGLISH
Shatkarmas	Purification practices	Dhauti	Internal cleansing
		Basti	Yoga enema
		Neti	Nasal cleansing
		Trataka	Concentrated gazing
		Nauli	Abdominal massage
		Kapalabhati	Brain cleansing
Asana	Energetic balancing practices - physical postures		
Pranayama	Energetic balancing practices - regulation of breathe and prana		
Mudra	Conscious awakening practices – hand or body ritual gestures		
Bandha	Conscious awakening practices – muscular locks or seals in the body to direct energy flow		

Table 2.3: Hatha Yoga Practices and Techniques (Stephens, 2010).

The shatkarmas were considered the initial component of the Hatha Yoga practice. These techniques were used to bring the practitioner's body into equilibrium (Stephens, 2010). As each individual's body type differs, the prescription of these techniques differed for each individual (Muktibodhananda, 2000). Once the body was energetically balanced, the practitioner was in an optimum state to practice asana and pranayama.



Asana was prescribed as being much more than a preparation for meditation and sitting (as it was perceived to be in Raja Yoga) in the era of Hatha Yoga. Instead its focus was to open up the body's various energy pathways, including the *nadis*, which are energy channels that carry prana (life-force), and *chakras*, which are psychic energy centres aligned primarily up the spine (Grilley & Grilley, 2002). The asanas were perceived by the Hatha Yoga practitioners to enhance the purification of the body by burning out toxins and improving the body's functioning. As a result of this intentional body-wide balancing and the resultant equilibrium, prana (life-force) flow was amplified, thus strengthening the adamantine body for spiritual practice. The types and descriptions of asana amongst the principal Hatha Yoga texts shifted and were adapted; this can be observed through the various seminal Hatha Yoga textbooks previously mentioned. However, compared with contemporary Hatha Yoga books, the number of asana is limited and her or his descriptions are brief (Stephens, 2010).

Pranayama, the regulation of breath and prana flow, was described in much greater detail in the Hatha Yoga Pradipika and the Gheranda Samhita than it had been in the previous eras and texts (Muktibodhananda, 2000; Rosen, 2012, 2013). The Hatha Yogis recognised that there was a link between prana (life-force) flow and mental activity. As a result, these texts prescribe various pranayama practices to regulate intentionally not only breath but also prana, mental activity and concentration (Stephens, 2010).

The additional use of mudras and bandhas highlights the increased awareness of prana and how it could be regulated in the body. Influenced by Tantric practices, the Hatha Yoga practitioners focused on regulating and ultimately releasing *cosmic energy* through the nadis and the chakras. Mudras, which were symbolic ritual gestures, were used to direct energy flow, as did the activation of the various bandhas, muscular locks or contractions found within the body (Stephens, 2010).

#### 2.4.10 Modern Yoga

The term Yoga is used in Western advertising and literature to represent any number of practices (Alter, 2004; De Michelis, 2008; Jain, 2012, 2014a; McCall, 2007). The international popularity of Yoga has spawned a global Yoga teacher-training industry. Coinciding with this development, Yoga has, in recent decades, become common in advertising for health clubs, hotels and vacations (Jain, 2012; Taylor, 2003). In 2010, five billion United States dollars were spent on Yoga in the United States marketplace alone (Stephens, 2010).

My experience of having attended eight Modern Yoga teacher-trainings and Yoga Therapy trainings in Australia, Indonesia, India, Switzerland and the United States of America is reflected in the observations made and documented by many Modern Yoga teachers (Alter, 2004; De Michelis, 2008; Feuerstein, 2008; Rosen, 2012; Singleton, 2008, 2010; Stephens, 2010). These observations are reflected throughout the subsequent chapters of the thesis.

It could be argued that much of what is being taught in the West is a derivative in some form of Hatha Yoga. As mentioned, Hatha Yoga's focus is on developing the adamantine body. Often, however, asanas (postures) dominate the remaining four components of Hatha Yoga, these four components being: purifying techniques (shatkarmas); breathing and prana regulation techniques (pranayama); hand or body ritual gestures (mudras); and muscular locks and seals (bandhas). In the era of Modern Yoga, teaching asana is such a priority that the very expression Yoga in the West has become synonymous with asana. Interestingly, in the data, the participants almost exclusively used the expression Yoga, although they were frequently describing Hatha Yoga practices.

Another interesting development has been the focus on teaching some of the limbs of Raja Yoga in Hatha Yoga classes (or, more specifically, in Modern Yoga or Modern Postural Yoga classes), and also in Yoga teacher-training programs. Personal

observances (yamas) and ethical behaviours (niyamas) seem to be taught in conjunction with the asana of Hatha Yoga. The tension that arises here is that the philosophy of Raja Yoga and the limbs of yama and niyama resoundly sit within a non-dualistic philosophy, whilst the philosophy of Hatha Yoga and its practice of asana sit within a dualistic philosophy (Stephens, 2010).

As mentioned, the philosophy of the Vedic, Upanishadic, Pre-classical and Classical eras and the practices of Karma Yoga, Jnana Yoga, Bhakti Yoga and Raja Yoga can all be considered dualistic practices (Feuerstein, 2008). The consideration that Atman (the soul) and Brahman (the divine) were separated represents a binary construct. An outcome of this binaristic thinking was a privileging of spiritual practice with a castigation of the practitioner's body. In the era of Modern Yoga, it appears to be a common practice to blend syncretically (Harrison, 2014; Shaw & Stewart, 2004) components of the dualistic Raja Yoga with the non-dualistic Hatha Yoga (where the divine is considered as part of the body). This could be perceived as a disruption of the dualism/non-dualism binary. Non-dualistic Yoga practices in this context are valorised, displacing the once hegemonic dualistic Yoga practices. The Modern Yoga practice of merging the teachings of the yamas and the niyamas (from Raja Yoga) into Hatha Yoga classes can be considered as a means of deconstructing the traditional power inequalities of the two belief structures. Acknowledging this disruption does not, however, moderate the discordancy or contradiction of the syncretic converging of these two philosophies, a tension and a philosophical concern that challenge the credibility of Modern Yoga and Modern Yoga teacher-training.

Another important binary that warrants discussion here is the Premodern-Yoga/Modern-Yoga binary. Depending on one's philosophical stance, either of these singular poles could be understood to be superior with the other as deficit, thus privileging one over the other (Mander, Danaher, Tyler, & Midgley, 2011). A traditionalist could argue that Premodern Yoga was the founding construct through which Modern Yoga evolved, thus favouring Premodern Yoga. A progressivist approach may consider that Modern Yoga was an improvement on the unformed,

unfinished Premodern Yoga, thus considering Premodern Yoga as deficit and of less value. These positions are unhelpful, particularly in the context of this thesis and appreciating the practices collectively referred to as Yoga. I choose to consider these two constructs as not distinct from each other but rather as fluid understandings of complex philosophical traditions and philosophies that have each influenced the other when considering the transnational, transcultural sharing and mixing of knowledge in the Modern Yoga era.

Knowledge transmission has flowed not only from the East to the West, as the definition of Modern Yoga suggests, but also from the West to the East, with acculturated Hindu philosophy and Yoga knowledge being re-acculturated back into India where Premodern Yoga originated (Lieberman, 2008; Singleton, 2008). In brief, the Western appreciation and understandings of Yoga have influenced in a retrograde fashion Indian culture. The following examples are provided in the hope of contextualising some of my experiences relating to this notion and that of observed East-West binaries. I was staying in Mumbai, India, prior to attending a back-bending training with a guru in Mysore. I had gone down to the hotel's gymnasium to practice asana. I realised at one point that a group of young Indian men had stopped lifting weights and were sitting watching me. At this time, I had one leg behind my head and was endeavouring to maintain internal focus whilst lifting and lengthening my spine. At the completion of my practice one of the young men came up to me and said that he was inspired by watching me practice, and that he was going to give up his practice of weights so that he could practice Yoga. He had previously believed that the practice of Yoga was 'too Indian'. For me the irony was fascinating. For me, this was fascinating, for I had realized I had an inherent assumption that all Indians embraced and practised Yoga. At this moment in time, I had to step back and re-evaluate what I believed to be true around the practice of Yoga in India. I garnered my first appreciation that the practice that I so valued was not so prevalent in contemporary India.

In another example, I was staying in a hotel in Boudhanath, near Kathmandu, Nepal writing this thesis. I wanted a local's appreciation and possible lived experience of the kosha model (which is used in the analysis chapters). I asked one of the Hindu staff who was from the Brahmin caste (traditionally priests came from this higher caste) as I thought that he would be a good source to answer my queries and provide me with his sense-making. His colleagues and he laughed and said that I should go and speak to his grandparents, as he did not know anyone from his peers who ever thought about such things.

Whilst travelling around India and Nepal, where the majority are Hindu by culture, I frequently met nationals in her or his twenties and thirties who had no interest in the practice of Yoga for they saw it as something that her or his grandparents did; they were much more interested in technology, cricket and Western movies and some of them in developing British, Australian or American accents so that they could work for the telecommunication industry. This appreciation of her or his own context and culture in relation to the greater world could be considered an indigenous-other-culture binary, where the other culture, for numerous historical and financial reasons, was perceived as the dominant, powerful and more useful. The indigenous-other-culture binary could be considered a subset of the East-West binary.

My purpose in sharing these stories is to highlight a number of points. Although a movement of Indian nationalism assisted the development of Indian-originated Yoga movements during the era of Modern Yoga – for example, Sivananda Yoga (Strauss, 2008) – there existed too a counter-nationalistic narrative (for example, Yoga being 'too Indian'). This illustrates the indigenous-other-culture binary and this binary could be considered a subset of the East-West binary. Conversely, I worked with a number of Yoga gurus in Chennai, India who were nationalistic and India-centric, declaring the need to maintain the Hindu-ness and the Indian-ness of what they taught. This could be perceived as an indigenous-other-culture binary; however, in this example, the deviant or deficient pole was the other culture, that of the non-Indian influence. Context and history play an important role in appreciating and exploring binaries. The benefit of considering these binaries, even if one were not to

contest or deconstruct them intentionally, is that they allow one to think outside the hierarchical relationship, thus providing an opportunity to consider other relationships, convergences, divergences and contradictions (Mander et al.).

Although there is a lack of academic literature surrounding Yoga pedagogy and curriculum, in response to the commodification of Yoga in the West (Demeter, 2006) a plethora of texts are available for Modern Yoga practitioners. These include such topics as: describing asana postures (Iyengar, 1970; Saraswati, 2008); adjusting asana postures (Stephens, 2014); applying Yoga therapeutically (Mohan & Mohan, 2004); anatomy and physiology for Yoga (Borg-Olivier & Machliss, 2007; Kaminoff, 2011); modern interpretations of Yoga (Main, 2002); and modern translations of various Yoga philosophies (Mohan & Mohan, 2015; Sen-Gupta, 2009); and Yoga teaching (Stephens, 2010).

## 2.5 My Experiences as a Yoga Teacher

The literature review in this thesis supports me in making sense of my generated data and my research questions. As well, it supports the reader in making sense of my arguments and knowledge claims and determining the trustworthiness of these claims. It is therefore important, at this juncture, to include my experiences as a Yoga practitioner, teacher and teacher-trainer in this literature review chapter—and as an autoethnographic thread throughout the thesis—because of the two-way process of authentication. This authentication provides me with the agency to respond to, challenge and contest what is necessary in the thesis. As I have demonstrated in the previous section, the Yoga literature is a contested field of knowledge, with a broad range of diversity and syncretism occurring for millennia. In many cases there are conflicting understandings, ideas and definitions regarding this entity of Yoga and its many incarnations and significances. My experiences as a Yoga practitioner, teacher and teacher-trainer provides a point of reference for me to navigate through the canon of historical and philosophical Yoga literature to select aspects to be included in this thesis to support the central theme. In a two-way-process, I draw

upon the literature to reflect on my experiences. In this act of reciprocity, the literature then becomes useful for me to construct understandings and then to derive meanings from my experiences as a Yoga teacher.

I love face-to-face teaching. I am a nurse by profession. I had relocated from Australia to Riyadh, the capital of Saudi Arabia, in 1997 to help to establish a nursing education department and to teach nursing for the Saudi Ministry of Defence and Aviation. After some years and a promotion, my role extended to include the directorship of the nursing education department. It was this time of changes and work front stress that urged me towards discovering a counter-balance to my work life. Dear friends introduced me to a practice known as Ashtanga Vinyasa Yoga (Swenson, 2007), a style of Hatha Yoga (and Modern Yoga). For me, this was a fascinating practice that included flowing movement, regulated breathing, muscular lifts of the abdomen and the perineum, and a controlled gaze of the eyes. I was drawn instantly to the inner sense of peace that this very physical practice created; in a brief moment I had found that counter-balance. Eventually, the impreciseness of language, as well as the very physicality and the contortionist aspects, left me uninspired about that specific style of Yoga. However, something in the practice of breath, movement and intention stirred within me an inner well of peace.

Given my innate passion for learning, I sought out textbooks and videos to aid me in my understanding of this practice. As this was Riyadh, Saudi Arabia, a strict and austere Islamic capital city, nothing existed in terms of Yoga studios. In Riyadh, during the period that I lived there from 1997 to 2009, it was illegal for unmarried men and woman to be together. It was illegal to have group gatherings. All women were obliged to wear black wrist and ankle length abayas to cover her clothes and bodies. The majority of Saudi national females also covered their hair, faces, hands and ankles. All visitors who entered the compound where I taught Yoga were required to hand over their passports or Saudi IDs and their details were recorded and communicated to the police. As it was illegal for me to teach Yoga to mix gendered classes, a separate list was created to monitor Yoga attendees; however, this list was withheld from the police by the compound security.

Administrators of compounds with Western occupants had to weigh the tensions of keeping Western clientele happy with the requirements of the law. The Mattawa or religious Islamic police, who worked for the Committee for the Promotion of Virtue and the Prevention of Vice, policed the population to ensure that virtuous behaviour and practices were maintained. This was a complicated country in which to teach Yoga considering its strict laws. Nothing of Yoga as we know it in the West existed publicly. If a book about Yoga managed to make it to the meagre English section in the local bookstores, it was censored. The bodies of the cavorting participants at best were blackened out with felt tips to censor the public's eyes. It was within this cultural landscape that I commenced my self-journey of inquiry into Yoga. As a nursing educator, I had come to the belief that the best way to learn something was to teach it; not surprisingly, then, I brought this notion into my learning of Yoga. After a very short period and with no qualifications in Yoga teacher-training, I started to teach what I understood Yoga to be. I always taught within my skill and knowledge base, always supplementing my teaching with the readings and videos watched outside the classes. Although I endeavoured to teach only within my limits, I soon realised that what I was teaching was merely the physical aspect of asana or posture instruction. What I taught was entirely divorced from the important and rich spiritual component that transforms simple asana instruction into a deep and applied Yoga practice. In this disparate, transcultural, trans-religious milieu, I commenced my journey into wanting to know and understand how the contemporary, senior, experienced Western Yoga teacher-trainers in this study integrated the various aspects and traditions of Yoga into her or his Yoga teacher-training programs.

Every year I would leave Saudi Arabia for up to two months to attend Yoga teacher-training programs. I would return, slowly trialling new practices, keeping them in my skill set or discarding them if I did not find them to be suitable or practical. I searched for Yoga teacher-trainings conducted by teachers of different traditions, so that I could augment my skills. I constantly bought the textbooks and DVDs of Yoga teachers to augment my own knowledge and as well to source a new training opportunity for me to attend. During this decade I studied under senior Yoga teacher-



trainers who specialised in Iyengar Yoga, Ashtanga Vinyasa Flow Yoga, Yin Yoga, Taoist Yoga, Buddhism and Buddhist Yoga, and Yoga Therapy.

What became obvious after my first vacation away at a Yoga teacher-training program was that there needed to be a continuity of classes whilst I was away. As a result, I constructed a Yoga teacher-training program to provide substitute teachers for my studio. In the first cohort I educated four practitioners to become Yoga teachers in a curriculum that was run over a 12-month program. Over the decade I conducted training for eight Yoga practitioners via three distinct curriculums. After each program I would extensively review and overhaul the curriculum content, structure and pedagogies involved. These changes resulted from formal and informal learning on Yoga teacher-training programs, as well as from my experiential learning resulting from trialling what I had learned in training programs. This too was aided by theoretical knowledge derived from reading textbooks on Yoga, anatomy and physiology, human movement and Eastern philosophy.

Over a period of a decade, I attended more than 1500 hours in face-to-face attendance of Yoga teacher training and Yoga therapy-training programs. I personally taught more than 2000 hours of Yoga classes, whilst managing and teaching for the nursing education department in the Saudi military hospital. During my 13 years in that nursing education department, I taught more than 6000 hours in the classroom. It was during these formative years in my thirties that I forged my love of teaching, my love of considering health from an integrated perspective and my love of Yoga.

The concepts of Premodern Yoga and Modern Yoga are constructs designed to help to corral a complex, historical, syncretic evolution of spiritual philosophies and practices (De Michelis, 2005, 2008). With the intent of contesting the binary that these constructs help to make, I have argued that they are not independent understandings, nor is one superior to the other. Rather, these philosophies and

practices are inextricably intermingled and to understand what Modern Yoga is one needs to have an appreciation of Premodern Yoga in all its complexity.

The purpose of this chapter was to orientate the reader to the conceptual framework of my thesis while providing insights from academic Yoga literature. Although literature can be identified discussing Yoga in its many forms, there is a dearth regarding Yoga pedagogy and curriculum. As a result, and in alignment with my conceptual framework, I have provided a historical timeline of Yoga and its important philosophies with the intention of clarifying the notions of Premodern Yoga and Modern Yoga. Through this discussion I have attempted to highlight certain binaries while attempting to disrupt them. With the intent of proving the suitability and trustworthiness of my voice, I have provided autoethnographic reflections in the context of Yoga teaching and practice.

## 2.6 Conceptual Framework and Diagram

### 2.6.1 Introduction

My conceptual framework draws upon a number of transdisciplinary frameworks to help me to construct meaning-making around my research interest and my research questions. The intentional use of transdisciplinary frameworks allows me to consider the complex, transdisciplinary, transnational, transcultural and trans-philosophical nature of Modern Yoga and the subsequent pedagogical and curriculum culture that evolves around it. This section unpacks my reasoning behind my conceptual framework and the accompanying conceptual diagram. Please refer to Figure 2.1: The Conceptual Diagram for My Study.

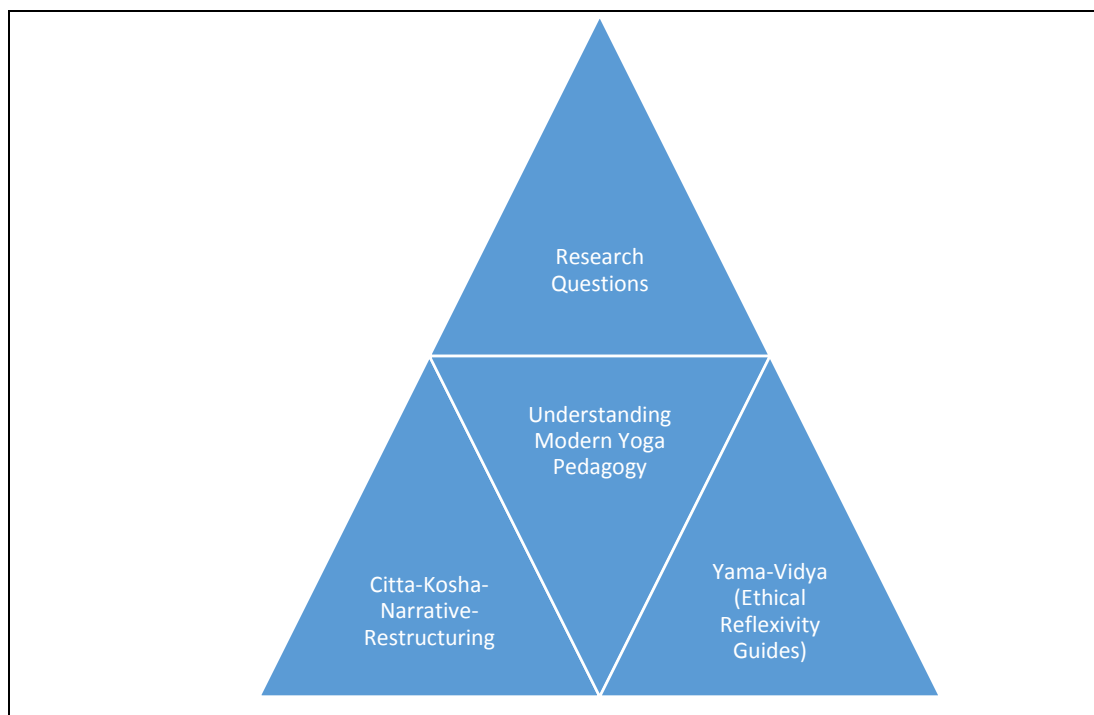


Figure 2.1: The Conceptual Diagram for My Study.

My thesis title is *Understanding Modern Yoga Pedagogy and Curriculum: Exploring Sense-Making by Senior Western Yoga Teacher-Trainers*. My intention with my research interest was to construct a greater understanding and appreciation of senior Western Yoga teacher-trainers' considerations when conceptualising, planning and implementing Modern Yoga teacher-training programs. I chose to use three lenses to aid my analysis and meaning-making of the collected sense-making of Yoga teacher-trainers. My three lenses were: the two research questions; the citta-kosha-narrative-restructuring model; and the yama-vidya (ethical reflexivity) guides. I unpack these notions and their alignment in the following subsection.

### 2.6.2 My Three Lenses

The first of my three lenses was that of the research questions. I built these two research questions to aid my understanding of the sense-making by the senior Western Yoga teacher-trainers. These two questions were designed so that each question (and its subsequent analysis) prepared the reader for the next question. The research questions were:

1. What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?
2. What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?

The second of my three lenses was my use of the compounded Sanskrit ethical neologisms, the yama-vidya (ethical reflexivity) framework. I constructed this framework to provide an ethical and moral construct by which to consider my ethical decision-making in this study and also to use as a lens in the five analysis chapters. I chose this framework or guide as a lens for its interdependent, trans-philosophical and transdisciplinary appreciation of ethics, an axiological value that is important to me as a nursing educator, Yoga teacher and Yoga teacher-trainer.

The third and final of the three lenses was a narrative research approach designed specifically for my thesis. Drawing upon the works of Riessman (1993, 2008) and Creswell (2008, 2013), I constructed a narrative research approach that allowed me to work with the thick descriptions of Yoga teacher sense-making. Recognising the complex nature of my study, one that applied a Western academic model to understand an Eastern spiritual tradition that had been acculturated and re-perceived by the West, I chose to incorporate a Yoga model into the structure of the narrative research. The Yoga model that I used for this purpose was the kosha model. The kosha model represents an understanding of the five interconnected, interpermeating layers of a human being: body; energy; mind; intellectual discernment; and spiritual consciousness. The narrative research method that I constructed was therefore called the citta-kosha-narrative-restructuring. As a result of this mergence of Eastern and Western ways of knowing, in the third lens I explored the Yoga teacher-trainers' sense-making through five distinct layers (or sub-lenses).

### 2.6.3 Argument for the Three Lenses

My use of these three lenses serves a number of purposes. By using multiple lenses I was intentionally deconstructing and disrupting my understanding and potential early sense-making. Further, by using two trans-philosophical lenses—yama-vidya (ethical reflexivity) framework and the citta-kosha-narrative-restructuring—I was intending to honour the complex nature of my research interest, believing that using a purely Western framework would limit the rich possible meaning-making to be identified and constructed through the lenses.

## 2.7 Chapter Summary

The purpose of the chapter was to contextualise for the reader the richness and history of the Yoga culture both on the Indian subcontinent and in Western contexts, while identifying a gap in Yoga pedagogical and curriculum literature. I provided my own Yoga experiences and history with the intention of clarifying my positionality in this study and the resultant trustworthiness of this thesis. Through this section I demonstrated and challenged certain binaries. In preparation for the next chapter and the remainder of the thesis, I then outlined my conceptual framework.

The challenge of being an authentic Yoga teacher is increasingly daunting and complex when realising the breadth of change and forces that have shaped and that continue to shape what can be referred to as Modern Yoga. This chapter has positioned this challenge of authenticity as part of a scaffold of broader scholarly perspective and a conceptual framework, thus situating this challenge in a scholarly tradition. This literature review and this conceptual framework have provided me with the conceptual resources by which to analyse and explain the challenge.

## Chapter 3: Philosophy, Neologisms and Ethical Deliberations

### 3.1 Chapter Introduction

In Chapter 2, I provided the reader with an insight into the history of Yoga and how this influenced the practice of Modern Yoga. In preparation for this chapter and the remainder of the thesis, I outlined my study's conceptual framework. In this chapter, I commence with a discussion of the three trans-philosophical elements that underpinned my research study: being; knowing; and caring. To orientate the reader to the complexity of this trans-philosophical research study, I drew a comparison between the traditional philosophical elements of ontology, epistemology and axiology and my study's trans-philosophical elements and three Yoga tradition examples. After much consideration of the existing traditional research nomenclature, I felt that many of these Western terms did not adequately or accurately convey the trans-philosophical intentions and nuances of the Yoga world and Yoga knowledge, particularly in the context of my study's trustworthiness (from a Western perspective). As a result, I constructed Sanskrit-based research neologisms. I argue that these neologisms provide textured and more nuanced appreciations when replacing certain philosophical and method related concepts from that Western perspective. Drawing the chapter to a close, I argue the importance of positioning ethical discussion in this philosophical chapter. I discuss my construction of ethical neologisms and their importance in this research in developing my ethical consciousness and in considering the trustworthiness of the thesis. Via these neologisms, I discuss my ethical deliberations in the context of my study.

### 3.2 Philosophical Elements – Being, Knowing and Caring

Like all research and research paradigms, my study is underpinned by specific appreciations of certain philosophical elements. Traditionally, these core philosophical elements—that is, ontology, epistemology and axiology—combine to inform the philosophical orientations of research. These three elements constitute the

foundations upon which a concept such as truth is understood. A notion such as truth is considered relative to and contingent on the context, which is influenced by history, demography, geography, economy and culture (Schwartz-Shea & Yanow, 2012).

Embracing the trans-philosophical nature of my research, I realised that the notions of ontology, epistemology and axiology, though very important, did not reflect sufficiently the complex, interdependent nature of my research. Rather than forcing my study to fit into a Western philosophical framework and thus possibly adversely limiting its findings as a result of prioritising Western philosophical ideas, I decided to reconsider, philosophically, a contextually appropriate alternative. After much abductive reflection, meditation, and writing and rewriting sections of my study, I adopted a more interwoven appreciation of the trans-philosophical elements of my thesis, the interconnecting threads of being, knowing and caring. Please refer to Figure 3.1: The Trans-Philosophical Elements of My Study.

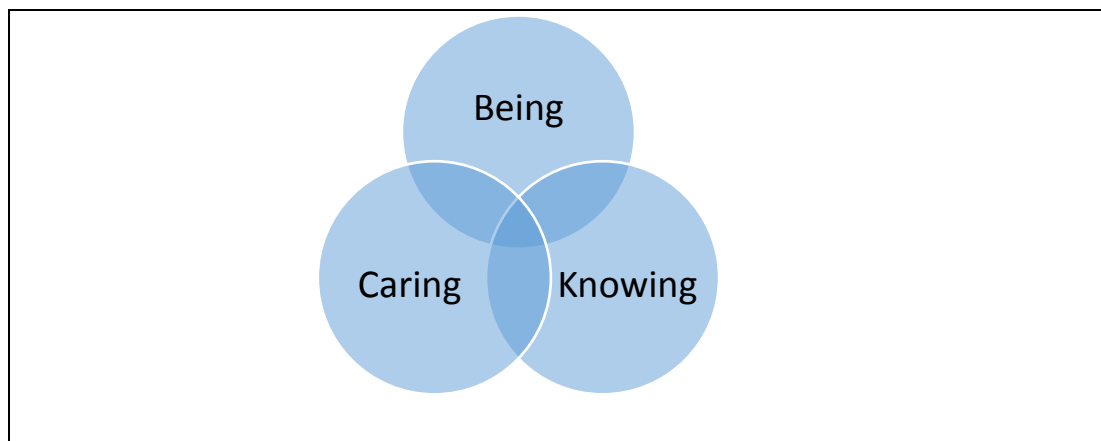


Figure 3.1: The Trans-Philosophical Elements of My Study.

My construction of the trans-philosophical elements served as a bridge between Eastern and Western understandings. The notions of being, knowing and caring are not direct translations of ontology, epistemology and axiology; rather, I consider them as contextually derived equivalences for my thesis. In my thesis, the notions of being, knowing and caring are considered influential and interdependent. The

Buddhist term and concept *pratityasamutpada*—mutually dependent origination—reflects this notion of interdependence. In my study, *pratityasamutpada* (mutually dependent origination) acknowledges the inherent causality (Carpenter, 2014) among the notions of being, knowing and caring. My construction of these three equivalences challenged an East-West binary by reconsidering the prioritising of the Western philosophical understanding while interweaving and infusing non-Western academic considerations. The following sub-sections discuss these philosophical elements in the context of my research study.

### 3.2.1 Being (Ontology)

The notion of being is derived from the Western philosophical understanding of the term ontology. From an interpretive perspective, ontology is often referred to as being in the world. Being, as used in this thesis, has a more layered understanding. By being in the world, our notion, understanding or experience of reality is constructed and emerges through our interactions with that world. This understanding is a natural result of our intersubjective interactions with others (Masztalerz, 2013). More specifically, being considers both being in the world and being part of the nature of the world (Ponterotto, 2005). As a result, being recognises the primacy of interconnectivity and the interdependency of community. Thus, the notion of being is underpinned by and requires ethical reflexivity. Ethical reflexivity, in the context of this study, is the foundation of the development of consciousness and therefore spiritual awareness.

We appear to be immersed in a web of concepts and constructs that are understood only through our relationships with them – hence the importance of intersubjectivity (Masztalerz, 2013) and contextuality (situatedness) (Schwartz-Shea & Yanow, 2012). This being, this reality, is therefore highly reflexive, bound by language, contextuality (history, demography, geography, economy and culture), intersubjectivity and the participants' experiences. Within this approach, each of the participant senior Yoga teacher-trainer's reality is no truer than another's. As well, there are multiple realities – again none truer than another. This position is referred



to as relativism. Like ontology, from an interpretive perspective, being recognises no one true reality (Ponterotto, 2005).

When considering being in relation to this research study, I must ask myself, “What is the nature of reality when considering senior Western Yoga teacher-trainers who have spent decades absorbing and interpreting Premodern Yoga and Modern Yoga teachings? How will my experiences of Yoga practice, Yoga teacher-training and Yoga teaching interplay with those of the senior Western Yoga teacher-trainers?” For me as the researcher, the act of meditation has supported my capacity to be ethically reflexive when considering such questions. It is important to acknowledge in my research study that I as the researcher must be aware of the intersubjective nature of my interactions with the interviewed Yoga teacher-trainers and the inevitably interdependent influence of those interactions on our co-constructed reality(ies). It is also important for me to acknowledge that there will be no one great truth that will be constructed from the analysis, but rather various meanings and interpretations will be constructed (Ponterotto, 2005). My role and intention as the researcher are not to construct laws about Yoga pedagogy and curriculum. Instead, I seek to interpret and construct understandings around senior Western Yoga teacher-trainers’ conceptualising, planning and implementing of Modern Yoga teacher-training. It is my role to bring light to and to articulate these situated understandings (Masztalerz, 2013).

### 3.2.2 Knowing (Epistemology)

The notion of knowing is derived from the Western philosophical understanding of the term epistemology. Epistemology concerns itself with the realm of knowledge. More specifically, it considers how knowledge comes into creation, how it is attained and how it is transferred to others (Scotland, 2012). The epistemological approach asks three questions: “What is the relationship between the knower and what is known? How do we know what we know? What counts as knowledge?” (Tuli, 2011, p. 99). Knowing, as used in this thesis, is infused and is supported by researcher values; more specifically, like being, knowing challenges researchers to be ethically

reflexive in their considerations and interactions. It is from this understanding that I deliberate the philosophical element of knowing when considering my research interest in this study.

Knowing, in my study, challenges me to ponder ethically upon the relationship between the researcher (myself) and the research participants (the senior Yoga teacher-trainers-trainers) for it is out of and through this relationship that knowing is created, attained and transferred (Mertens, 2005; Ponterotto, 2005). Being, knowing and caring are interwoven in their understanding, unlike the traditional perspectives of ontology, epistemology and axiology. The element of knowing challenges me to be ethically reflexive in both my construction of knowledge and my reporting of this meaning-making. I have drawn upon a regular meditation practice to assist with my agency regarding ethical reflexivity.

In alignment with epistemology, the act of knowing and therefore of knowledge creation is highly subjective. Each senior Western Yoga teacher-trainer's description of her or his teaching experience, life history and thoughts formed a narrative that was then analysed and synthesised by me to construct new knowing and therefore knowledge. My analysis and synthesis were a construction of knowledge that transpired through my intersubjective experiences; it could therefore be considered a form of social constructivism (Powell & Kalina, 2009). My knowledge construction, knowing and therefore meaning-making were, therefore, an interpretation, an understanding. This knowing was context bound, historically tied to the face-to-face interviews, the conversations between myself and the interviewed Yoga teacher-trainers and my extensive years as a Yoga teacher. How I or the senior Western Yoga teacher-trainers awoke that morning, slept the previous night and/or argued with their partners that day influenced the telling of their story and, in turn, influenced my interpretations of those stories (Denzin and Lincoln, 2008).

Like being, knowing is underscored by and requires researcher agency for ethical reflexivity. Ethical reflexivity, as situated in this study, is fundamental to the

construction of consciousness and the development of an individual's spiritual awareness. This cross-link of value driven reflection in the philosophical elements of being and knowing reflects their interdependent nature.

### 3.2.3 Caring (Axiology)

The notion of caring is derived from the Western philosophical understanding of the term axiology. Axiology, in the context of this study, allows the researcher to consider the importance of values within research (Ponterotto, 2005). Caring, in the context of my thesis, implies that both ethical contemplation and moral contemplation are important and necessary in research (and in life). I use ethical contemplation here to reflect a person's weighing of what they perceive to be right or wrong, while moral contemplation is used here to reflect a community's collective consciousness and their weighing of right and wrong (Walker & Lovat, September 18, 2016).

Caring, therefore, challenges researchers to consider not only their own actions from an ethical perspective but also the possible influence and impact of their decision-making from a more macro collective consciousness perspective – something greater than themselves. This challenge of researchers perceiving their actions from another's or others' position/s or perspective/s may be achieved through a Buddhist meditative practice used to develop practitioner internal compassion. By researchers conceiving of themselves and their actions from the others' perspectives, they can evolve and develop compassion for other individuals (Cutler & Lama, 2011). This compassion can then potentially offer insights into the greater community, other than the community's collective consciousness and ourselves. The researcher can learn to be less reactive as a response and therefore more caring. This form of meditation supports not only ethical contemplation in the trans-philosophical element of caring but also potentially moral contemplation appreciation.

I perceive this discernment of ethical and moral contemplation to be of particular importance as a study of Yoga is an exploration of what historically has been an inherently spiritual practice (Alter, 2004; De Michelis, 2008; Singleton, 2010), linked intricately (via culture) to values and ethics (Whicher, 1998). I have purposely used a caring lens in this research study – a lens that draws upon an ethos that is intentionally holistic and value driven. For my study, I consider caring as equally and integrally important to being and knowing. By purposefully utilising an ethical and moral reflexivity, I acknowledge the ethical interplay that has occurred throughout this study's life and my dealings with each of the interviewed Yoga teacher-trainers (Angen, 2000; Smith, 1992).

My role as researcher in this study, from a caring perspective, required me to be closely connected with the research context of Yoga pedagogy and curriculum and to interact consciously with the Yoga teacher-trainers and then with the co-constructed knowledge generated. Building upon this foundation, I consider it an imperative that I voice reflexively my values so that they are clear and support my claim for trustworthiness (Denzin & Lincoln, 2011).

This exploration of the pedagogical priorities of senior Western Yoga teacher-trainers was value-laden. It was value-laden for the constructed knowledge that has arisen out of the study came out of intersubjective interactions (Masztalerz, 2013). As such and where necessary, I have therefore explicated my values and my considerations. My various meditation practices have supported my ability to consider ethical and moral decision-making throughout the life of this thesis with less attachment; this has aided my moral and ethical reflexive deliberations. As mentioned, this caring consideration aligns with my imperative to ensure clarity behind all decision-making for the research undertaken. I have attempted to be forthright and explicit about my personal Yoga context. I have not had extensive, prolonged periods of contact with the research participants, as Ponterotto suggests (2005). However, my Yoga journey, my experiences as a Yoga teacher and a Yoga teacher-trainer and my life history mirror those of the interviewed senior Western Yoga teacher-trainers. As a result, I have demonstrated sufficient rationale to include

my autoethnographic reflections as a component of data collection. It is important to close this section by acknowledging that my values are bound by my experiences. As a result, I perceive the use of caring reflexivity as being equal in importance to being and knowing reflexivity in this educational research.

My construction of the three trans-philosophical elements being, knowing and caring makes distinct my priority for ethical and moral reflexivity in decision-making processes as the researcher. My underscoring of ethical and moral threads interconnects the three trans-philosophical elements, combining to inform the philosophical orientations of my research study.

### 3.3 Trans-Philosophical Reflections

My thesis explores what can be labelled as Western meaning-making of an Eastern spiritual traditions and practices through a Western academic lens. My challenge throughout this thesis has been to acknowledge these invariably disparate understandings of being, knowing and caring. In this section I consider the philosophical elements of ontology, epistemology and axiology, the constructed trans-philosophical foundations of being, knowing and caring and three Yoga philosophical traditions.

The three Yoga traditions have been chosen as examples; their selection here hold no other purpose or valuation. My brief summation of these philosophies and practices is exactly that; I acknowledge here that in no way do my brief summations come close to representing or honouring the centuries of applied wisdom, nor the significant philosophical discussions, of these traditions. Further, I acknowledge that these philosophies and practices are contested in the literature and in application. My intention here in considering the philosophical and trans-philosophical elements, aside from the three Yoga philosophical examples, is to illustrate some similarities and divergences. My construction of the trans-philosophical elements of being,

knowing and caring attempts to function as a bridge between Eastern—examples of Yoga traditions—and Western—the philosophical elements of ontology, epistemology and axiology—understanding. Ultimately I am recognising the complexity of trans-philosophical exploration and research.

In drawing this discussion and section to a close, I argue that my construction of the Sanskrit-derived research and ethical-consideration neologisms facilitates deeper, more reflexive deliberations in this trans-philosophical study. I contend that the construction and use of these research neologisms honour and acknowledge the complex philosophical traditions that underpin my research study. My construction of these neologisms serves as a conduit or bridge by which I honour the East and West traditions in the study, while challenging the binary of East-West. I argue that the construction and application of these contextually thesis bound neologisms have aided the construction of meaning-making in a thesis that explores multiple and complex trans-philosophical understandings and traditions.

### 3.3.1 Ontology, Being and Advaita Vedanta-Atman-Brahman

As mentioned above, the notion of ontology appreciates the nature of our reality. An interpretive understanding of ontology considers the researcher and the research participants as being in and part of the research world. The researcher's and the participants' stories arise also from being in and part of the world. Therefore their realities are constructed in time and are context bound. Each participant's reality is no truer than that of another (Denzin & Lincoln, 2011).

The trans-philosophical element of being, constructed for this thesis, acknowledges the same relationship between the researcher and the research participants. It is, however, underscored by a valuing of interconnectivity and the interdependence of a broader community. As a result, the researcher's act of being necessitates ethical reflexivity. This reflexivity evolves through the development of the researcher's

consciousness. An evolving consciousness allows a tapping into an individual's spiritual awareness.

In the Yoga tradition of Advaita Vedanta, the worldview is one of non-dualism; that is, there exists union, not separation, between the human essence/spirit/soul (Atman) and the ultimate and supreme reality (Brahman) (Feuerstein, 2008). Brahman (the ultimate and supreme reality) can be considered eternal, pure consciousness that is unchanging. Atman (human essence/spirit/soul) too is considered pure consciousness as Atman and Brahman are one and the same (Ramaswami & Hurwitz, 2006). However, humans are influenced by a product of Brahman called maya (illusion or veil) that obscures their understanding of the joined consciousness and resultantly creates ignorance (avidya) and dissociation. The intention in the Yoga practice of Advaita Vedanta is to lift the illusion or veil of maya to remove ignorance (avidya) and to realise that Atman (human essence/spirit/soul) is one with Brahman (the ultimate and supreme reality).

The comparison outlined above highlighted that East and West philosophical traditions are not easily interchangeable. A Relativist ontology in interpretive research considered reality to be contextualised and time bound. Being, in the context of this thesis, acknowledges reality to be contextualised and time bound while incorporating an embracing of ethical reflexivity by the researcher. The tradition of Advaita Vedanta considered reality to be eternal and immutable. A perceived change in reality was considered to be illusory resulting from ignorance. Though these comparisons discussed the nature of reality, differing perspectives and intentions underpin their appreciation of this reality.

### 3.3.2 Epistemology, Knowing and Raja Yoga-Purusha and Prakriti

The notion of epistemology considers the creation of knowledge. An interpretive epistemology considers the construction of knowledge as transactional and subjective. The acts of research are considered a transaction that takes place between

the participant (senior Western Yoga teacher-trainers) and the researcher (me). This transaction is perceived as inherently relational. The researcher and the researched are interconnected; as the research unfolds, the emergent data are constructed (Denzin & Lincoln, 2011).

The trans-philosophical element of knowing, constructed for this thesis, acknowledges the relational nature of knowledge construction, while the added component of ethical reflexivity by the researcher increases the potential for ethical knowledge generation. Like the trans-philosophical element of being, knowing acknowledges the primariness of the interconnectivity of the researcher, reinforcing the importance of ethical reflexivity.

The Yoga tradition of Raja Yoga is taught often in Modern Yoga teacher-trainings. This practice is based upon the philosophy of Samkhya (sometimes Sankhya) and is considered one of the six classical philosophical schools in India (Burley, 2007). Philosophical tension exists around understandings of the notions of Purusha and Prakriti, with some lineages arguing that it is a dualistic, while others consider it a non-dualistic, philosophy (Feuerstein, 2008). Here Purusha represents the individual's pure consciousness, while Prakriti (unmanifested matter) represents her or his unconsciousness. Purusha (pure consciousness) is considered untainted by the influence of Prakriti (unmanifested matter) (Vyas, 2005). The goal of this tradition is to realise unconsciousness (the creation of knowledge) so that pure consciousness is present and unhindered (Clark, 2012). I argue that this goal of realisation can be perceived on some level as a creation of knowledge.

My discussion above is intended to demonstrate that the difficulty when working amongst various philosophical approaches is that an expectation of interchangeability is problematic. A transactional and subjective epistemology in interpretive research considers the inherently relational nature between the researcher (me) and the participants (senior Western Yoga teacher-trainers). In this context data are generated through interactions and is therefore considered transactional and subjective.



Knowing, in the context of this thesis, acknowledges the transactional, relational and subjective nature of epistemology while interweaving the importance of ethical reflexivity by the researcher in her or his approach and application to knowing and knowledge generation. This reflexivity aids the development of researcher consciousness. I argue that epistemology from a Raja Yoga/Samkhya perspective results from a realisation and discernment of our pure consciousness (Purusha) being differentiated from the false identities that result from the evolution of Prakriti (unmanifested matter). This realisation may be perceived as a form of knowing. Though knowing and therefore the understanding of knowledge generation were a common theme running through these comparisons, the intentions and perspectives of these philosophies are different.

### 3.3.3 Axiology, Caring and Raja Yoga-Yamas and Niyamas

The notion of axiology considers the role of values in our interactions. An interpretive axiology considers values through a process of inquiry. The research participants and the researcher are influenced by their value sets, whether they are aware of the impact or oblivious. From an interpretive perspective, the researcher must strive to be as explicit as possible throughout the research, declaring her or his conscious values if and when they arise. Differing values sets need to be made explicit, as do any tensions that arise through the analysis (Denzin & Lincoln, 2011).

The trans-philosophical element of caring, constructed for this thesis, actively acknowledges the importance of ethical reflexivity by the researcher. I affirm that a regular meditation practice assists with the processes and acts of ethical and moral reflexivity. This trans-philosophical approach requires the researcher to recognise the interpermeating nature of caring. This interpermeating nature challenges researchers to be conscious of the inherent interdependency of community when they are considering caring and values in their research practices. The active process of ethical and moral reflexivity assists researchers to develop increased consciousness around their thoughts and actions and their potential influence on others.

The Yoga tradition of Raja Yoga draws upon the yamas and niyamas to consider values. The yamas represent moral imperatives or external restraints (Stone, 2012) or self-restraint (Goswami, 2012) and include: non-violence (ahimsa); honesty (satya); non-stealing (asteya); appropriate sexual restraint (brahmacharya); and non-covetousness (aparigraha). The niyamas represent internal restraints (Stone, 2012), observances (Adiswarananda, 2007) or self-regulation (Goswami, 2012) and these include: mental and physical cleanliness (saucha); contentedness (santosha); disciplined commitment (tapas); self-study (svadhyaya); and surrender to god (ishvara pranidhana). Developing consciousness around these two concepts allows a cleansing and purification of the body and mind; this cleansing can facilitate the development of individuals' values based upon consciousness (Stephens, 2010).

Of the three previous comparisons, the philosophical element of axiology, the trans-philosophical notion of caring and the yamas and niyamas of Raja Yoga are the most similarly aligned. An inquiry based axiology in interpretive research considers the notion of values during the various stages of the research. The trans-philosophical notion of caring also embraces the importance of values, challenging the researcher to develop agency in ethical and moral reflexivity. My experience supports my argument that the act of regular meditation assists with this reflexivity by developing greater consciousness and awareness. Caring from the perspective of Raja Yoga is considered via the concepts of yamas and niyamas. The application of the components of the moral and internal observances and practices facilitates an individual's capacity to examine her or his own values. Finally, this comparison does indeed show a similarity of theme, that of values. Again however, the focus of the 'how' and 'why' of these approaches are dissimilar.

### 3.3.4 Trans-Philosophical Reflections Summary and Neologisms

I constructed this subsection to demonstrate the complexities of my study's trans-philosophical appreciation of Western and Eastern academic and spiritual traditions.

The notions of ontology, epistemology and axiology do not have clear cross-philosophical understandings or applications; the Yoga traditions and the Western academic traditions draw upon differing - albeit deep and complex - systems of philosophy and thought. Influenced by their respective historicity and positionality, it is not surprising that a comparison demonstrates primarily philosophically and tradition related divergences. The expectation of an alignment between the traditions is problematic.

As my endeavour was to construct meaning-making in a Western paradigm in relation to an Eastern theme, the complex trans-philosophical nature of my thesis permeates my worldview. My challenge has always been to respect and honour these occasionally similar though primarily divergent systems of understanding the world. The reconceiving of research nomenclature drawing upon singular and compounded Sanskrit terms has provided my thesis with a bridge by which to apply and interweave Eastern and Western lenses. My application of the Sanskrit based neologisms has provided a more integral merging of traditions that has resulted in a contextually deeper analysis of the data.

### 3.4 Neologisms – New Research Nomenclature

Throughout the life of my study, my understanding of the study and the logic underpinning it have evolved. This thesis is firmly ensconced in an abductive logic of inquiry; however, I undertook a learning journey to get to that point. In the early stages of planning, the work undertaken was commenced in a deductive fashion while preparing for my confirmation of candidature proposal presentation (Teddlie & Tasakkori, 2011). Later, as my knowledge and understanding grew, I shifted into using an inductive approach that aligned with the nature of qualitative research (Bloomberg & Volpe, 2012). Ultimately, as my knowledge and intention became more specific and my study shifted, I realised that my logic was abductive (Schwartz-Shea & Yanow, 2012). All the while, I pondered how I was going to squeeze the many Eastern conceptualisations and understandings into a Western

research study framework. After much dialogue with my supervisors, I immersed myself in the Yoga literature to see if perhaps I could find a solution to my quandary. Ultimately, I arrived at the notion of creating neologisms (Faleeva, 2015a) for the thesis. The neologisms derive from my own experiential knowledge and my analysis of relevant readings. In this context I have used Sanskrit terms that already have meanings and values and I have re-contextualised them to represent research descriptors appropriate for this study. This concept was for me both revolutionary and challenging, having been ensconced for the better part of my research career to date in what may be deemed positivist-qualitative research jargon (Pierre, 2014). My scouring of Yoga philosophy resulted in my identification of a new nomenclature specific to this research study, its context and its historicity. As part of my analysis, I sought to verify the effectiveness of the neologisms. My construction of these neologisms aimed to be a significant contribution to theoretical and methodological knowledge.

Sanskrit is the language in which the practices of Yoga were handed down. It is the language in which all the great Hindu texts such as the Bhagavad Gita and the *Mahabharata* were written (Feuerstein, 2008). It is the root of many Indian languages. It is this language to which I went in order to source more contextually appropriate and more layered meanings for a new research nomenclature for this research study. I have chosen to use an anglicised version of Sanskrit. Although I am discussing language here, this research study is not anthropologically, ethnologically or linguistically based; as a result, I have taken some liberties when re-presenting the Sanskrit terms phonetically. My apologies in advance to any Sanskrit scholars or Indologists for my taking liberties with the classic language.

I have provided six headings to help to identify old and new concepts and their various meanings. Please refer to Table 3.1: Neologisms Heading Banner.

A	B	C	D	E	F
REPLACED RESEARCH NOMENCLATURE	NEW RESEARCH NOMENCLATURE (ANGLICISED SANSKRIT)	SANSKRIT PHONETIC PRONUNCIATION	LITERAL MEANING	RE- CONTEXTUALISED MEANING	INTERDEPENDENT MEANING AND/OR APPLICATION

Table 3.1: Neologisms Heading Banner.

The first column, Column A, represents the replaced research nomenclature for this study. The next two columns, Columns B and C, represent the new (Sanskrit) research nomenclature and then their respective phonetic pronunciations. The remaining three columns, Columns D, E and F, represent three distinct understandings of the newly created neologism. The first of these columns, Column D, provides a literal definition of the Sanskrit term. For consistency and continuity, I have used the same source text for all definitions (Stone, 2012). Words can have differing meanings depending on the context. This premise also holds true for the Sanskrit language. As a result, I have sourced the most relevant meanings to this task. In the next column, Column E, I identify the neologism's newly contextualised meaning. In the sixth and final column, Column F, acknowledging the interdependent nature of my research study, I have highlighted, where relevant, the neologism's interdependent or inter-textual understandings and/or its application to my research study. I have not chosen to re-envisage all the research nomenclature or terms. Instead, I have re-assigned new language only when I found suitable terms in the Yoga Sanskrit lexicon. I have chosen, in many instances, to use compound words to add levels of nuance and complexity where I felt that doing so benefitted the study. I decided that this functions effectively by providing a level of inter-textuality and interdependency when considering the neologisms. Ultimately, the utilisation of the Sanskrit neologisms for certain philosophical and method related research terms has provided deeper, richer and more situated or contextualised understandings and analysis in this thesis.

My decision to create new research nomenclature for this study attends to a number of purposes or goals. I was challenged and frustrated in attempting to squeeze what

felt like ‘square peg’ content into ‘round holes’. I felt as if I were losing important nuances in this process. Perceiving this study as being influenced by the interpretive approach allowed me the opportunity to understand my study through a new lens. The juxtaposition and strangeness (Schwartz-Shea & Yanow, 2012) of the new language (neologisms) were intentionally disruptive and challenging to me so that I could see the data and meaning-making through new eyes. Another goal here was to contribute to theoretical and methodological knowledge.

On a reflexive note, these neologisms have undergone multiple applications and testing through the writing and analysis phases of the study. As I applied each neologism, I was keen to ensure that each constructed term added something further than the nomenclature that it was replacing. Through this iterative, repetitive writing, reading and reflecting upon the benefits of each neologism, I deleted many of these constructs if they did not provide a deeper layer of understanding and subsequent analysis. As a result, the majority of the remaining neologisms are compounded Sanskrit terms. Ultimately, I came to the conclusion that it was the compounded neologisms that offered a complexity and resultant enhancement of my understanding and meaning-making.

These neologisms are used henceforth in this thesis. To assist and signpost the reading process, I have placed in brackets the replaced research nomenclature after each neologism - for example, *vidya* (reflexivity). As a reminder, the neologisms represent a greater, more loaded meaning than just the replaced research nomenclature found in the brackets. This notion is particularly important for the compounded Sanskrit nomenclature – for example, *yama-vidya* (ethical reflexivity). The following table summary describes in greater detail my study’s neologisms. Please refer to Table 3.2: Thesis Neologisms, Meanings and Applications. For further uppacking of this table, please refer to Appendix A: Thesis Neologisms, Meanings and Applications.

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A	B	C	D	E	F
<p><b>REPLACED RESEARCH NOMENCLATURE</b></p>	<p><b>NEW RESEARCH NOMENCLATURE (ANGLICISED SANSKRIT)</b></p>	<p><b>SANSKRIT PHONETIC PRONUNCIATION</b></p>	<p><b>LITERAL MEANING</b></p>	<p><b>RE- CONTEXTUALISED MEANING</b></p>	<p><b>INTERDEPENDENT MEANING AND/OR APPLICATION</b></p>
<p>Positionality</p>	<p>Ahankara- samskara</p>	<p>A-han-kah-ra- sam-skaa-ra</p>	<p>The concept of individuality; the sense that identification is occurring <b>combined with</b> latent impression; predisposition; and innate tendency.</p>	<p>Ahankara-samskara here refers to my position as the researcher. It acknowledges that the person who I am is inextricably entwined with my own historicity and the cultures that I have inhabited.</p>	<p>In this study, I appreciate that each of the participant senior Yoga teacher-trainers has her or his ahankara-samskara (positionality) and that both they and I are influenced by experience. I acknowledge that these experiences are influenced by our environments, our respective cultures and our personal histories. The notion of ahankara-samskara (positionality) is</p>

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					compounded by prioritising the inner self as represented by the concepts of latent impression; predisposition; and innate tendency.
Reflexivity	Vidya	Vid-e-ya	Knowledge; meditation; wisdom; and insight.	Vidya refers here to an iterative-recursive practice of examining the logic around the meaning-making.	I uphold in this study that vidya (reflexivity) functions not only at the level of reflexivity but also as a means of ensuring that ethical values underpin all my actions; this consciousness is aided by my acts of meditation.
Research Methods/Approaches	Marga	Mar-ga	Path; pathway	Marga refers here to the multiple decisions made and the processes followed to align the study's research	In this study I have drawn upon the Sanskrit language to identify a suitable descriptor for research methods/approaches. The term marga (research



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				questions, conceptual framework, methodology and methods.	methods/approaches) is used as the heading for two consecutive chapters: Marga – Research Pathway; and Marga - Research Steps.
Data/Evidence	Svarupa	Sva-roop-a	Natural form; actual or essential nature; essence.	Svarupa represents constructed or generated meaning-making.	In this study, I understand that the generated svarupa (data/evidence) exists only through the context and structure of this research study and my ahankara-samskara (positionality).
Data collection methods	Svarupa-abhyasa	Sva-roop-a-ub-i-asa	Natural form; actual or essential nature; essence <b>combined with</b> practice; action; method; continuous	Svarupa-abhyasa represents the various means by which I generated meaning-making.	Within the context of this study, I highlight the importance of meditation as part of the vidya (reflexivity) practice when working with the participants. From this perspective, svarupa-

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			endeavour, repetition.		abhyasa (data collection methods) is an ethical act, one where I value and honour all interactions with the Yoga teacher-trainers.
Data/evidence analysis	Svarupa-tapas	Sva-roop-a-ta-pass	Natural form; actual or essential nature; essence <b>combined with</b> heat; the intensity of discipline; concentrated discipline.	Svarupa-tapas represent the process of examining svarupa (data/evidence) with the intention of generating new meaning-meaning.	Svarupa-tapas (data/evidence analysis) in this study result from the interaction of svarupa-abhyasa (data collection methods), vidya (reflexivity) and ahankara-samskara (positionality). With the act of meditation being a component of vidya (reflexivity), svarupa-tapas (data/evidence analysis) are an ethical act.

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Narrative research	Citta-kosha-narrative-restructuring	Chit-a-ko-sha-re-struc-tur-ing	Consciousness; from the verb root <i>cit</i> meaning to perceive, to observe, to think, to be aware or to know <b>combined with</b> the act of repositioning excerpts in a new framework.	Citta-kosha-narrative-restructuring (narrative research) represents the thesis’s primary means of svarupa-tapas (data analysis). Citta-kosha-narrative-restructuring is the model and process by which I repositioned, realigned and interpreted the transcription excerpts.	Citta-kosha-narrative-restructuring (narrative research) represents the svarupa-tapas (data/evidence analysis) method that I constructed specifically for my thesis. I have drawn on Yoga literature and have used a model called the <i>kosha model</i> to provide five layers by which to discern, re-organise and interpret svarupa (data/evidence) excerpts.
Ethical reflexivity	Yama-vidya	Ya-ma-vid-e-ya	Ethical or moral considerations	Yama-vidya (ethical reflexivity)	I have intentionally practiced and privileged

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			<p><b>combined with</b> knowledge; meditation; wisdom; insight.</p>	<p>represents a trans-philosophical caring position of ethics-driven reflexivity. The yama-vidyas (ethical reflexivity) represent the plural, collective understandings of six individual ethical qualities or positions and are referred to as <i>ethical guides, frameworks or models</i>.</p>	<p>yama-vidya (ethical reflexivity) throughout the course of my research study. This compounded term blends the non-Western practice of meditation to evolve individual and contextual consciousness, one that is tied to my ahankara-samskara (positionality).</p>
<p>Ethical reflexivity-non-harming</p>	<p>Yama-vidya-ahimsa</p>	<p>Ya-ma-vid-e-ya-a-him-sa</p>	<p>Non-harming; non-injury; love embracing all creation <b>combined with</b> knowledge;</p>	<p>Yama-vidya-ahimsa (ethical reflexivity-non-harming) represents a trans-philosophical caring</p>	<p>I embody the notion of yama-vidya-ahimsa (ethical reflexivity-non-harming) through three lenses, that of my body,</p>

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			meditation; wisdom; insight.	position of ethics- driven reflexivity.	my speech (and listening) and my mind.
Ethical reflexivity- truthfulness	Yama-vidya- satya	Ya-ma-vid-e-ya- sah-tee-ya-	Honesty; truthfulness <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya-satya (ethical reflexivity- truthfulness) represents a trans- philosophical caring position of ethics- driven reflexivity.	I manifest my understanding of yama- vidya-satya (ethical reflexivity-truthfulness) via my kinaesthetic communication, whether listening or conversing, and the conceptualisations of my mind.
Ethical reflexivity- non-stealing	Yama-vidya- asteya	Ya-ma-vid-e-ya- as-tay-a	Non-stealing <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya-asteya (ethical reflexivity- non-stealing) represents a trans- philosophical caring position of ethics- driven reflexivity.	I express yama-vidya- asteya (ethical reflexivity- non-stealing) by considering its action through what I say, via how I hear and by my physical actions.
Ethical reflexivity- impeccable-conduct	Yama-vidya- brahmacharya	Ya-ma-vid-e-ya- bra-ma-char-e-ya	A code of conduct; impeccable	Yama-vidya- brahmacharya (ethical reflexivity-	The ethical application of yama-vidya-brahmacharya (ethical reflexivity-

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			conduct <b>combined with</b> knowledge; meditation; wisdom; insight.	impeccable - conduct) represents a trans-philosophical caring position of ethics-driven reflexivity.	impeccable-conduct) was upheld through vidya (reflexivity) practice of my thoughts and my communications with others, whether physical or verbal or through attentive listening.
Ethical reflexivity- non-grasping	Yama-vidya- aparigraha	Ya-ma-vid-e-ya- a-pa-ree-grah-a	Non-possession; non-grasping; non-desiring <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya aparigraha (ethical reflexivity-non- grasping) represents a trans-philosophical caring position of ethics-driven reflexivity.	Cognisance around my practice of yama-vidya- aparigraha (ethical reflexivity-non-grasping) supported my intention not to be possessive or to covet the other, whether this involved thoughts, words or another individual's time.
Ethical reflexivity- quality	Yama-vidya- guna	Ya-ma-vid-e-ya- goo-na	Quality; attribute; excellence	Yama-vidya-guna (ethical reflexivity- quality) represents a	To ensure that my study was underpinned by yama- vidya-guna (ethical

			<b>combined with</b> knowledge; meditation; wisdom; insight.	trans-philosophical caring position of ethics-driven reflexivity.	reflexivity-quality), I strove to observe mindfully my thinking patterns, my presence and my communication.
Researcher reflexivity and positionality	Vidya-ahankara-samskara	Vid-e-ya- a-han-kah-ra-sam-skaa-ra	Knowledge; meditation; wisdom; insight <b>combined with</b> the concept of individuality; the sense that identification is occurring <b>combined with</b> latent impressions, predispositions and innate tendencies.	Vidya-ahankara-samskara (researcher reflexivity and positionality) is used here to consider my evolution as a researcher, as a Yoga teacher, as a Yoga teacher-trainer and as a citizen of the world.	I perceive myself as contextually positioned, shifting and changing in response to my respective environments, cultures and personal history. Vidya-ahankara-samskara (researcher reflexivity and positionality) in the context of this study provide a ‘snapshot’ of who I am at the completion of this research journey.

Table 3.2: Thesis Neologisms, Meanings and Applications.

### 3.5 Ethical Deliberations

I have intentionally forefronted my ethical deliberations and decision-making before my research methods/approaches chapters (Chapter 4: Marga – Research Pathway and Chapter 5: Marga – Research Steps) as I see these considerations as underpinning choices made throughout the thesis; these are intertwined with the philosophical dimension of the study and so I have positioned them in this Chapter 3. I have initiated this section with a contextualising discussion of my reflexive journey and my decision-making in the study that arose from this vidya (reflexivity). I have then reiterated my study's trans-philosophical presuppositions, as these directly impacted on the logic behind ethical decision-making in this research and the choices that I have made in my study. I then argue my decision to construct this study's ethical neologisms to consider my ethical choices. I conclude this section by using the lens of my constructed ethical neologisms to consider the various ethical deliberations that I have encountered during the course of my research study.

#### 3.5.1 My Reflexive Journey - Contextualising Ethics

It took me several iterative drafts and supervisor feedback for me to appreciate the importance of context-specific considerations of ethics. In initially coming to terms with the notion of ethics in my study, I had taken a 'cookie cutter' approach from textbooks to discuss the trustworthiness of my study. I found this difficult and dissatisfying and accordingly my supervisors made numerous queries and suggestions that led me to realise that this approach did not meet the needs of my study. In alignment with the abductive nature of my research, I read more broadly, trying to disrupt what I knew, so that perhaps I could see more clearly what was needed. One of my supervisors had asked, "Was there any term or expression in the Yoga lexicon that could perhaps represent the notion of quality?" It was this seed that germinated the construction of the neologisms for this thesis, as was discussed in the previous section of this chapter. It was my supervisor's query that inspired this section on ethical deliberations.



One of the texts (Bloomberg & Volpe, 2012) that stimulated my early ‘cookie cutter’ approach was written to assist qualitative doctoral candidates to write their theses. In this text, the authors suggested that trustworthiness could be reflected via the use of criteria such as validity, reliability and replicability. After my supervisors had thrown down the gauntlet, and after I had conducted a further reading of relevant scholarly literature, I realised that a tension existed in some qualitative and interpretive research regarding nomenclature to qualify trustworthiness. I argue that the use of positivist descriptors is suitable for positivist studies. However, the underlying suppositions of qualitative and interpretive research make it illogical to use these positivist terms to address a research study’s trustworthiness. In the following subsection I discuss this further.

### 3.5.2 My Study’s Trans-Philosophical Presuppositions

The goal of my trans-philosophical research was the construction of meaning-making (and therefore of knowledge-making) that was explicitly tied to the research context, the researcher (me) and the research participants (senior Western Yoga teacher-trainers) and our historicity or situatedness. A change in my study’s research context, in me as the researcher or in the research participants would result in different meaning-making and knowledge generation. The svarupa (data/evidence) generated in this study came to life only through the various applied lenses and through the subsequent interactions among myself as the situated researcher, the senior Western Yoga teacher-trainers as the situated participants and the resultant interview transcripts. Functioning as the researcher, I was ensconced in my situatedness and was an integral component of the meaning-making.

### 3.5.3 Ethical Neologisms

One of my tasks in this study was to reflect trustworthiness considerations throughout my thesis. Considering the nature of this trans-philosophical research, my challenge has been to conceive of a suitable means so that any reader would consider

that my meaning-making and knowledge generation were trustworthy. Just as I have drawn upon Yoga knowledge to assist in the development of my thesis and the subsequent svarupa-tapas (data/evidence analysis) to be found in the citta-kosha-narrative-restructuring (narrative research) chapters, I have turned to Yoga's immense body of consciousness-related knowledge to assist me in this endeavour. I have used the Yoga concept of the yamas to underpin and construct the ethical neologisms used in this study.

As discussed earlier in the thesis, the yamas are considered the first limb of the eight-limbed model of Raja Yoga, written by the sage Patanjali in his Yoga Sutras. The yamas represent ethical behaviours. That is, they are a guide by which individuals may ethically make decisions in their day-to-day lives. They provide the initial stage of consciousness development by preparing individuals to reflect upon their moral behaviours (Remski, 2012b).

I have drawn upon the yamas' moral observances to underpin this research's trustworthiness. A rationale for the application of the yamas in this context is that they explicitly direct an individual to develop a reflexive moral consciousness through the platform of the yamas' moral teachings. As consciousness underpins one's ability to meaning-make and thus to generate knowledge or knowing, this translocation and application are ideal. Another rationale for their application here is their use as moral tenets in some traditions of Premodern Yoga and their ubiquitous presence for the same purpose in Modern Yoga. I consider that their use here situates my study's assessment of trustworthiness directly in the context of this study, that of Yoga. I argue that this use of Yoga moral and philosophical practices as a means of considering my study's trustworthiness is a contribution to methodological knowledge.

### 3.5.4 Yama – Vidya (Ethical Reflexivity)

The expectations of a researcher's ethical conduct in academic research are considered paramount. This is evidenced by the need of all academic research to be approved by a university's Ethical Review Board. In my study, I have acknowledged and built upon the ethical imperative initiated by the ethical review process by:

A). Constructing a research study specific approach to ethical reflexivity (the yama–vidya); and

B). Underpinning my decision-making processes discussed in the research methods/approaches chapters (Chapter 4: Marga – Research Pathway and Chapter 5: Marga – Research Steps) with the yama–vidya (ethical reflexivity) guides. As a result, I have situated and emphasised this yama–vidya (ethical reflexivity) guide in this philosophical chapter prior to the research methods or approaches discussion in the following chapters, Chapter 4: Marga – Research Pathway and Chapter 5: Marga – Research Steps.

I constructed the yama–vidya (ethical reflexivity) guides as a pathway for me to consider my potential and actual actions in the context of my research study. As these were constructed after the svarupa (data/evidence) collection, I have used them to reflect upon my past actions and decision-making, as well as, and of equal importance, so that I can learn to be a more consciously reflexive researcher. The yama-vidya (ethical reflexivity) guides are used here not as absolute laws that need to be obeyed to convey trustworthiness. They are a guide to consider reflexively the ethical layers within the thesis. Reflexively acknowledging choices that were sub-optimal, and less ethically conscious, through the yama–vidya (ethical reflexivity) framework does not denote a lack of trustworthiness, but rather the opposite: it is a reflective act that is supported by the presuppositions of my research. Ultimately, it is the reader who decides for herself or himself whether the degree of ethical reflexivity is explicit enough throughout the thesis to qualify it to be trustworthy. I contend that, through reflexive consideration of the six yama–vidya (ethical reflexivity) approaches in all phases of a research study, a researcher can:

- A). develop and articulate a more sophisticated ethical consciousness; and
- B). establish trustworthiness via her or his reflexive interactions with the six yama–vidya (ethical reflexivity) approaches.

By privileging—perhaps a better term is honouring—these ethical considerations from a more explicit, articulated, moral foundation, as I have attempted to demonstrate in this thesis, the notions of ethics and morality can be tied more closely together. I propose that qualitative and interpretive researcher training underpinned from this trans-philosophical caring position would develop a greater consciousness in future qualitative interpretive researchers.

As alluded to earlier in this chapter, these ethical neologisms resulted from the compounding of three Sanskrit words. I have used the Sanskrit term of *vidya* (knowledge; meditation; wisdom; insight) as the base term of the six yama-vidyas (ethical reflexivity). I am suggesting that the act or process of *vidya* (reflexivity) underpins all ethical considerations with this choice of base term. I have drawn upon the five yamas that comprise the first limb of Patanjali’s Yoga Sutras. Desiring a term to consider the notion of quality, I have appropriated the Sanskrit term *guna* (quality; attribute; excellence) to function as the sixth yama-vidya. As a reminder to the reader, I have provided a simplified table. Please refer to Table 3.3: The Yamas, Yama-Vidyas and Meanings.

YAMA OR SANSKRIT TERM	LITERAL MEANING	YAMA - VIDYA	RE-CONTEXTUALISED MEANING
Vidya	Knowledge; meditation; wisdom; insight.		Reflexivity
Ahimsa	Non-harming; non-injury; love; embracing all creation.	Yama-vidya-ahimsa	Non-harming; non-injury; love; embracing all creation <b>and</b> vidya (reflexivity).
Satya	Honesty; Truthfulness.	Yama-vidya-satya	Honesty; truthfulness <b>and</b> vidya (reflexivity).
Asteya	Non-stealing	Yama-vidya-asteya	Non-stealing <b>and</b> vidya (reflexivity).
Brahmacharya	A code of conduct; impeccable conduct.	Yama-vidya-brahmacharya	A code of conduct; impeccable conduct <b>and</b> vidya (reflexivity).
Aparigraha	Non-possession; non-grasping; non-desiring.	Yama-vidya-aparigraha	Non-possession; non-grasping; non-desiring <b>and</b> vidya (reflexivity).
Guna	Quality; attribute; excellence.		
		Yama-vidya-guna	Quality; attribute; excellence <b>and</b> vidya (reflexivity).

Table 3.3: The Yamas, Yama-Vidyas and Meanings.

### 3.5.5 Further Reflexive Ruminations

Like all elements of the thesis, the yama-vidya (ethical reflexivity) have gone through a number of incarnations. These have resulted from my application of them in writing this thesis. As I became more familiar with the associated neologisms and meanings, occasionally I would have an epiphany as my intertextual understandings

of them increased. Subsequently, I have made changes and adaptations to help to refine these guides and their intent. I feel, ultimately, that my application of the yama-vidya (ethical reflexivity) has provided me with a more subtle, nuanced appreciation and reflexive approach to the research, one that is also contextualised in relation to the Eastern practice of Yoga. This application also challenges the binary of East-West by removing the privileging of one form of knowledge over another.

### 3.5.6 Yama-Vidya-Ahimsa (Non-Harming)

This subsection provides my ethical deliberations through the lens of yama-vidya-ahimsa (ethical reflexivity-non-harming). As a reminder of the meaning behind this compounded Sanskrit neologism, please refer to Table 3.4: Yama-Vidya-Ahimsa (Ethical Reflexivity-Non-Harming) and Meaning.

CONSIDERATION	MEANING
Ahimsa Literal Meaning	Non-harming; non-injury; love; embracing all creation.
Vidya Literal Meaning	Knowledge; meditation; wisdom; insight.
Re-contextualised Meaning	Non-harming; non-injury; love; embracing all creation <b>and</b> vidya (reflexivity).

Table 3.4: Yama-Vidya-Ahimsa (Ethical Reflexivity-Non-Harming) and Meaning.

#### 3.5.6.1 Ahimsa and the Notion of Anonymity and Confidentiality

My goal, at all times during my research study, has been to ensure that I did not create any harm or injury, but instead to evoke connection with and respect for, and to embrace, other ways of thinking, being and meaning-making. With this context in mind, my approach and discernment in relation to anonymity and confidentiality are the same as any other decision that I have made. Does anonymising and keeping confidential the Yoga teacher-trainers' identities prevent them from harm or injury in relation to the research study? Most likely, yes. However, I must ask a counter

question. Does not keeping their name anonymous and confidential create harm or injury? The answer to this is decidedly context-bound and is very important in the discussion of anonymity and confidentiality. I respond to this contextually, ethically loaded question in the following paragraphs.

When designing my research study and constructing my ethics application, I was strongly opposed to the automatic, paternalistic assumption that all research participants required an external authority to protect them, without allowing them a voice in this ethical decision-making process. I contend that not providing the Yoga teacher-trainers a choice in this decision is an act of stealing their voice and is contrary to the ethical reflexive guide of *yama-vidya-asteya* (ethical reflexivity-non-stealing).

The intent of anonymity and confidentiality is to prevent damage or injury to the research participants, resulting from their personal disclosures during *svarupa* (data/evidence) collection (Goh, Lee, & Salleh, 2010). This is a laudable and important consideration. I argue that these are considerations that are contextually bound and not absolute mandates for all research. I appreciate and acknowledge that the ethical notions of privacy, trust and dignity, which the consideration of anonymity and confidentiality are trying uphold, are important means to assess a research study's trustworthiness (James & Busher, 2007). However, the context of the individual is equally important when considering the potential risk of being interviewed. The context of the participant, therefore, affects how we may consider trustworthiness in a research study. Certainly there are individuals who and populations that are at risk or potentially at risk when they are divulging information. This is why the understanding and consideration of anonymity and confidentiality are of ethical importance when considering undertaking research. This discussion embraces the ethical reflexive guide of *yama-vidya-ahimsa* (ethical reflexivity-non-harming).

I posit that the contexts of all potential research participants need to be considered. The context in this study is the world of Yoga teacher-trainers. These are self-determining individuals who have constructed their lives and their livelihoods around the practice and the teaching of Yoga, a practice that embraces consciousness. The question that needs to be articulated at this juncture is, “Were these Yoga teacher-trainers sufficiently competent to provide informed consent?”. I argue that informed consent is predicated on two suppositions: that participants are sufficiently informed; and that participants have the cognitive ability to discern the impact of their decision-making. These suppositions are discussed in further detail below.

The Yoga teacher-trainers were sufficiently informed. This relates to the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness). In this case, consideration of the notions of anonymity and confidentiality was broached in initial emails where I stated that my intent was not to anonymise or to keep confidential their names. It was made explicit again in the emailed documents that highlighted my intent. In these documents it also highlighted that the Yoga teacher-trainers had the right to withdraw from the study at any time. And it was broached a third time during honest dialogue at the commencement of the interviews when the teachers read and signed the ethical declaration forms. I contend that the Yoga teacher-trainers were informed.

The second supposition of informed consent in the study was that the individual Yoga teacher-trainers had the ability to discern for herself or himself the potential effects of their informed decisions. All of the Yoga teacher-trainers evidenced effective cognitive abilities through their production of publications, and their interactions through email with me and through dialogue when we met for the interviews. None of the Yoga teacher-trainers appeared cognitively or emotionally distressed at any time. Through these considerations the Yoga teacher-trainers had the ability to discern for themselves the appropriateness of their decision to agree to the interviews, knowing that their names would not be kept confidential or anonymous.



In alignment with my previous argument, and supported by the university ethics approval process, I have chosen not to anonymise or to keep confidential the identities of the interviewed Yoga teacher-trainers in my study. This decision has been supported by my discussion of the relevant yama-vidyas (ethical reflexivity). I consider that a researcher's reflexive consideration of the ethics surrounding the important concern of causing non-harm to a potential interviewee is a fundamental imperative and reflection of the researcher's trustworthiness.

#### 3.5.6.2 The Researcher's Role

For me, the PhD journey has at times been arduous and extremely humbling. I often joke that someone could say anything to me or critique anything that I have written and I would not take umbrage as I have no ego left. This brings me to the ethical reflexive guide of yama-vidya-ahimsa (ethical reflexivity-non-harming). These ethical guides are just as important as a way-of-being for the researcher. For those who do find the novice research journey emotionally difficult, it is important that they pay attention to negative self-talk and ideation. This is ultimately harming if not treated in a reflexive manner. Researchers need to understand that they are human. Negative, iterative self-judgment is not a reflexive act. The act of meditation has supported my sense of emotional balance throughout this journey. For others, prayer or community services may be other approaches that individuals could implement to balance their sense of self in relation to the rest of their lives (and/or their thesis). This is an understanding of the ethical reflexive guide of yama-vidya-ahimsa (ethical reflexivity-non-harming).

#### 3.5.7 Yama-Vidya-Satya (Truthfulness)

This subsection provides my ethical deliberations through the lens of yama-vidya-satya (ethical reflexivity-truthfulness). As a reminder of the meaning behind this

compounded Sanskrit neologism, please refer to Table 3.5: Yama-Vidya-Satya (Ethical Reflexivity-Truthfulness) and Meaning.

CONSIDERATION	MEANING
Satya Literal Meaning	Honesty; truthfulness.
Vidya Literal Meaning	Knowledge; meditation; wisdom; insight.
Re-contextualised Meaning	Honesty; truthfulness <b>and</b> vidya (reflexivity)

Table 3.5: Yama-Vidya-Satya (Ethical Reflexivity-Truthfulness) and Meaning.

### 3.5.7.1 The Researcher's Role

After one of my interviews, as discussed in further detail in the next chapter, I came away from the interview feeling like an imposter, an imposter in the context of Yoga and in the context of the my research role. I had planned not to highlight or consider this event in my thesis. In the light of the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness), I have intentionally included what was a personally embarrassing narrative in my thesis. The inclusion of this event I now believe is a reflexive act that aids my building of context providing the reader with an insight into my research experiences and my personal characteristics. Only through my being honest can the reader of the thesis garner a contextualised understanding of the researcher's situatedness, characteristics and insights. This all builds an appreciation of trustworthiness. This is an understanding of the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness).

Observing this event through the yama-vidya (ethical reflexivity guide) has assisted me to consider the event as a moment in time, rather than as a defining moment. The yama-vidyas (ethical reflexive guides) should not be considered as individualised or single truths. They are, rather, a platform of support for researchers to consider reflexively research related events, positive or deleterious, as well as guiding researchers in their generation of trustworthy knowledge claims.

### 3.5.7.2 The Svarupa (Data/Evidence) Collection

To collect svarupa (data/evidence) requires a breadth of knowledge and a multitude of skill sets. For me, this knowledge and skillset building has often felt as if I have learnt ‘on the run’. I have felt that I have learnt many lessons through not ‘getting it right’. During my journey I have often become focused on the minutiae rather than on a bigger picture; this has occurred, as I have had to spend an extensive amount of time learning before I ever actioned any of this learning. One of my overriding perceptions of academia is the focus on achievement and productivity. This has been daunting as a research apprentice as I have had no experience of successful research achievements. I have experienced transient fear that what I have generated would not be considered an achievement or a contribution to knowledge. Through my consideration of the yama-vidyas (ethical reflexivity) and more specifically the guide of yama-vidya-satya (ethical reflexivity-truthfulness), I have been supported in my honest and integral reflections on my experiences, my intentions and my interpretations. My trust in the yama-vidya (ethical reflexivity) has helped to assuage my fears, for I realise that their application in the construction of the thesis and its findings demonstrates ethical and moral vidya (reflexivity). Honesty, resultantly, underpins my thesis. This is an understanding of the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness).

### 3.5.7.3 Trans-Philosophical Language Alignment

When considering the various documents constructed in the early stages of my PhD candidacy, I recognised that their language was not always aligned with that of a trans-philosophical study. For example, in my discussion of my undertaking of a pilot study in a later chapter, I realised there existed a dissonance in the language. Through my application of the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness), I pondered whether to keep the original language or to update the language. In the final version of the thesis I decided to update the jargon used; however, I decided also to keep this reflection in the ethical considerations section. This demonstrates the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness).

### 3.5.8 Yama-Vidya-Asteya (Non-Stealing)

This subsection presents my ethical deliberations through the lens of yama-vidya-asteya (ethical reflexivity-non-stealing). As a reminder of the meaning behind this compounded Sanskrit neologism, please refer to Table 3.6: Yama-Vidya-Asteya (Ethical Reflexivity-Non-Stealing) and Meaning.

CONSIDERATION	MEANING
Asteya Literal Meaning	Non-stealing
Vidya Literal Meaning	Knowledge; meditation; wisdom; insight.
Re-contextualised Meaning	Non-stealing <b>and</b> vidya (reflexivity).

Table 3.6: Yama-Vidya-Asteya (Ethical Reflexivity-Non-Stealing) and Meaning.

#### 3.5.8.1 Access

My utilisation of a differing set of ethical criteria has alerted me to the carelessness with which I made assumptions early in my PhD candidacy. In the next chapter, I have highlighted my reflexive consideration when interpretively mapping for exposure to rich sources of sense-making. I made an initial assumption regarding the availability of participants at a Yoga conference. This could be perceived as stealing another's time or intending to steal another's time. This assumption runs contrary to the intention of the ethical reflexive guide of yama-vidya-asteya (ethical reflexivity-non-stealing). Not to be reflexively considerate of others' time is a moral consideration and an important consideration for any researcher. This is an understanding of the ethical reflexive guide of yama-vidya-asteya (ethical reflexivity-non-stealing).

### 3.5.9 Yama-Vidya-Brahmacharya (Impeccable Conduct)

This subsection provides my ethical deliberations through the lens of yama-vidya-brahmacharya (impeccable conduct). As a reminder of the meaning behind this compounded Sanskrit neologism, please refer to Table 3.7: Yama-Vidya-Brahmacharya (Ethical Reflexivity-Impeccable-Conduct) and Meaning.

CONSIDERATION	MEANING
Brahmacharya Literal Meaning	A code of conduct; impeccable conduct.
Vidya Literal Meaning	Knowledge; meditation; wisdom; insight.
Re-contextualised Meaning	A code of conduct; impeccable conduct <b>and</b> vidya (reflexivity).

Table 3.7: Yama-Vidya-Brahmacharya (Ethical Reflexivity-Impeccable-Conduct) and Meaning.

#### 3.5.9.1 The Literature Reviews

During the course of my research study, I have spent many long hours of literature searches and the subsequent hundreds of hours of reading relevant academic literature around the research paradigms, methodology, methods and discourses pertinent to Yoga and Yoga pedagogy and curriculum. This action evolved out of a desire to implement a research study that was academically impeccable, while providing a contextually rich research study that contributed to knowledge claims pertaining to the field of Yoga pedagogy and curriculum. This desire to construct a study that I perceived needed to be impeccable in structure and findings represents the ethical reflexive guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

### 3.5.10 Yama-Vidya-Aparigraha (Non-Grasping)

This subsection presents my ethical deliberations through the lens of yama-vidya-aparigraha (ethical reflexivity-non-grasping). As a reminder of the meaning behind this compounded Sanskrit neologism, please refer to Table 3.8: Yama-Vidya-Aparigraha (Ethical Reflexivity-Non-Grasping) and Meaning.

CONSIDERATION	MEANING
Aparigraha Literal Meaning	Non-possession; non-grasping; non-desiring.
Vidya Literal Meaning	Knowledge; meditation; wisdom; insight.
Re-contextualised Meaning	Non-possession; non-grasping; non-desiring <b>and</b> vidya (reflexivity).

3.8: Yama-Vidya-Aparigraha (Ethical Reflexivity-Non-Grasping) and Meaning.

#### 3.5.10.1 Access

I realised, through consideration of the ethical reflexive guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping) that some of my thought processes were ethically sub-optimal during the early phase of interpretive mapping and its subsequent act of exposure for suitable contextual meaning-making. I refer here to my intention to interview all the United States participants at one venue. Some could consider this as a case of expediency. Reflecting upon the yama-vidya (ethical reflexivity), this could be perceived as acting contrary to the guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping). I was grasping to get the svarupa (data/evidence) collection over and done with quickly, rather than appreciating that this PhD journey is where my meaning-making is actually occurring. The consideration of my experiences and actions in this thesis through the ethical reflexive guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping) has aided in my appreciation of the importance of my journey's little steps that have culminated in the construction of this thesis. This is an understanding of the ethical reflexive guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping).

### 3.5.10.2 The Svarupa (Data/Evidence) Collection

From the outset of my PhD journey, I have been haunted by a question – (how) would I know when was the correct time to cease svarupa (data/evidence) collection? During the design phase of this study, I was almost compulsive in my need to produce a large number of svarupa (data/evidence) so that I could prove that my findings would be worthwhile. My compulsive or grasping mentality regarding svarupa (data/evidence) collection could be considered from the perspective of yama-vidya-aparigraha (ethical reflexivity-non-grasping). My fear of not having enough svarupa (data/evidence) resulted in my wanting to grasp as much svarupa (data/evidence) as possible. My becoming attuned to my study's trans-philosophical nature and presuppositions regarding meaning-making allowed me to relax my concern for more and more svarupa (data). Having the clear guideposts to consider reflexively the interview excerpts for intertextuality, dimensionality, ambiguity, contradictions and silences assisted me in not over extending my svarupa (data/evidence) collection period. This is an understanding of the ethical reflexive guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping).

### 3.5.11 Yama-Vidya-Guna (Quality)

This subsection provides my ethical deliberations through the lens of yama-vidya-guna (ethical reflexivity-quality). As a reminder of the meaning behind this compounded Sanskrit neologism, please refer to Table 3.9: Yama-Vidya-Guna (Ethical Reflexivity-Quality) and Meaning.

CONSIDERATION	MEANING
Guna Literal Meaning	Quality; attribute; excellence.
Vidya Literal Meaning	Knowledge; meditation; wisdom; insight.
Re-contextualised Meaning	Quality; attribute; excellence <b>and</b> vidya (reflexivity).

Table 3.9: Yama-Vidya-Guna (Ethical Reflexivity-Quality) and Meaning.

### 3.5.11.1 Access

When considering my access and exposure to contextually appropriate sources of sense-making in the early stages of constructing my research design, through ignorance and a lack of faith of the importance of the participants in my research, I did not seriously consider the notion of participant access being a relevant issue in my study. These perceptions have shifted fundamentally as my confidence has grown as the researcher of my study. By not seriously considering the importance of access, I, unintentionally, functioned contrary to the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality). If I had paid more respect to the Yoga teacher-trainers in the role of the participants and seriously considered attention to the consideration of participant access during the mapping for exposure stage, I would have targeted cities with large numbers of Yoga teacher-trainer rather than targeting Yoga teacher-trainers at Yoga conferences. Through my reflexive consideration of the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality), I have recognised the importance of seriously considering all issues surrounding participants' access. This is an understanding of the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality).

### 3.5.11.2 Design Choices

During my preparations to collect svarupa (data/evidence) in the field, I now realise that I missed the opportunity of collecting important contextualised and demographic



svarupa (data). I had not constructed any means to collect these forms of information; I was focused on the face-to-face interviews only. Drawing upon the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness), I acknowledge that this lack of consideration and preparedness, albeit unintentional, has resulted in a potential decrease of pertinent svarupa (data/evidence) collection and, as a result, a potential decrease in the opportunity of identifying intertextual connections. Upon reflexive consideration of the yama-vidya (the ethical reflexivity), my not collecting contextualised and demographic svarupa (data/evidence) could be perceived as running counter to the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality). Further preparation before I had gone out into the field would have provided greater details of the contextualised and demographic svarupa (data). Because I did not do that, I may have possibly lost the opportunity for further intertextuality in my study. This is an understanding of the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality).

### 3.5.12 Yama –Vidya (Ethical Reflexivity) Reflection

I had constructed the yama-vidya (ethical reflexivity) guides for my study so that I could reflexively ponder the various ethical and moral permutations of my research. I posit that these six guides have served as a reflexive process to consider my ethical considerations and the trustworthiness of these guides. Further, I argue that my application of these guides has resulted in the development and strengthening of my ethical and moral consciousness as a researcher. Through my evidencing and discussion of the various yama-vidyas (ethical reflexive guides), I have intended to show that their use not only is beneficial towards building trustworthiness but also functions effectively as a platform for being a reflexive, moral and ethical researcher. The best appreciation of their use is to consider them not as an individuated checklist for trustworthiness, but instead as an articulated platform, one that has a greater goal than just proving trustworthiness. The yama-vidya (ethical reflexivity) framework or guide supports the researcher to evolve as a morally, ethically and reflexively embodied individual who appreciates the humanness and the intertextual and the interdependent nature of being a researcher. This is my experience of the yama-vidya (ethical reflexivity).

### 3.6 Chapter Summary

I commenced Chapter 3 with a discussion of the trans-philosophical elements that underpinned this thesis, that of being, knowing and caring. I then provided a comparison among the traditional philosophical elements in Western research, my study's trans-philosophical elements of being, knowing and caring and philosophical descriptions of three Yoga traditions. This discussion functioned as a bridge to argue for the creation of Sanskrit-based neologisms for this study. I then detailed the decision-making processes, construction, defining and detailing of the study's neologisms. Bringing the chapter to a close, I drew upon these neologisms for ethically reflexive deliberation, where I considered my PhD journey and the construction of this thesis.

The challenge for Western Modern Yoga teachers teaching the Eastern spiritual practices of Yoga is a multifaceted, complex concern if their intention is to honour the spiritual intent of the traditions that they teach. This chapter forefronts the importance of ethical reflexivity and its influence on consciousness development. Consciousness development is argued to be a precursor of spiritual evolution. The trans-philosophical elements of being, knowing and caring, the construction of Sanskrit-based neologisms and their application as an ethical and trustworthiness barometer serve as a connection between the literature review chapter and the articulation of the following research methods/approaches chapters. This chapter demonstrates how the addition of ethical reflexivity into processes can lead to consciousness development and the potential for spiritual awareness.

## Chapter 4: Marga - Research Pathway

### 4.1 Chapter Introduction

In Chapter 3 I forefronted the importance of ethical reflexivity and its influence on consciousness development, arguing that consciousness development functions as a precursor to spiritual evolution. This position was articulated via my construction of the trans-philosophical elements of being, knowing and caring, and the building and application of Sanskrit-based neologisms to demonstrate my ethical deliberations and reflexivity. In this chapter, I have drawn upon the constructed neologisms to provide more nuanced understandings of the various methods and concepts that were used. Throughout each section I provide reflexive ruminations. I commence with a discussion surrounding participant selection, contact and interview logistics. I then provide an outline of the four types of information that I collected for my thesis. From here, I move the discussion onto my study's research design, including: a discussion of the method related literature that I have reviewed to aid the my research design; my Ethics Committee approval; the confirmation of candidature research proposal presentation; a pilot study that I undertook; and an initial discussion of how svarupa (data/evidence) was collected and when this collection was ended. As a reminder of the meaning behind the Sanskrit neologism Marga, please refer to Table 4.1: Marga (Research Methods/Approaches).

HEADING	MEANING
New Research Nomenclature	Marga
Replaced Research Nomenclature	Research Methods/Approaches
Literal Understanding	Path; Pathway
Re-contextualised Understanding	Marga refers here to the multiple decisions made and processes followed to align the study's research questions, conceptual framework, methodology and methods.
Interdependent Understanding or Application	In this study I have drawn upon the Sanskrit language to identify suitable descriptors for research methods/approaches. The term Marga (research methods/approaches) is used as the heading for two consecutive chapters; Chapter 4: Marga – Research Pathway and Chapter 5: Marga – Research Steps.

Table 4.1: Marga (Research Methods/Approaches).

## 4.2 Participants

### 4.2.1 Participant Selection

To identify Yoga teacher-trainers who could provide rich and detailed experiences and understandings related to my research interest required three phases. The first phase considered this search as a form of interpretive mapping, a means of looking broadly across many possible domains of potential relevant knowledge. The intent of this interpretive mapping was to identify or expose many and varied possible sources of relevant svarupa (data). This identification of sources of data was referred to as exposure, the second phase. Once suitable sources of svarupa (data/evidence) had been identified, the third phase of intertextuality commenced. Intertextuality in this thesis represents an applied act of assessment, svarupa-tapas (data/evidence analysis) and vidya (reflexivity) that resulted in meaning-making that observed associations across multiple sources of svarupa (data/evidence) (Schwartz-Shea & Yanow, 2012).

Through this three-phased process, I identified a number of Yoga teacher-trainers who could potentially provide a broad range of Yoga related experiences and understandings, whilst being able to provide rich, textured narratives and sense-making (Polkinghorne, 1988; Van Manen, 1990).

To ensure that my interpretive mapping was successful, I considered what criteria would provide me with sufficient exposure that would result in rich intertextuality when generating svarupa (data/evidence). The following discussion presents my considerations and deliberations when I was developing the exposure criteria for potentially suitable participants.

A). My next consideration acknowledged that just because Yoga teachers had implemented many training programs did not automatically mean that they would be suitable individuals for a research study where a participant's sense-making was an important factor. I deliberated on how to discern this additional and important trait. I ultimately decided to draw upon a pool of candidates who had published or produced Yoga related texts, DVDs, audiotapes or podcasts. My rationale was that these individuals believed that they had something to contribute to the field of Yoga (as evidenced by their publications or presentations); as a result, I suspected that they spent considerable time personally theorising about the content that they had published or produced. This increased my certainty that they would be able to provide rich, considered sense-making to assist in answering my research questions. This assumption proved correct. I had amassed a large collection of these resources over the years so I had a good insight into the thoughts and reflections of a number of Yoga teacher-trainers. It is important to note here that there is a large number of equally considered and erudite Yoga teacher-trainers who have not published in the community. However, this was my thinking during the research design phase.

B). Acknowledging this pool of potentially untapped Yoga teacher-trainers, I added an additional criterion: that I would consider any Yoga teacher-trainers who had been suggested to me by respected Yoga colleagues.

C). Upon reflection, the next criterion does not need to be included in the criteria list. I argued that the Yoga teacher-trainers needed to be available for interview. This to me now seems an implied expectation, and not necessarily a criterion.

I ultimately interviewed, in my research study, seven senior Yoga practitioner/teacher/trainers from Australia, New Zealand and the USA. Although the conduct of interviews could have occurred via Skype, I felt that face-to-face interviews were preferable as they provided possible kinaesthetic feedback and thus potential nuances that would aid a deeper and richer svarupa-tapas (data/evidence analysis).

#### 4.2.1.1 Further Reflexive Ruminations

My goal in participant exposure was to map a broad range of experiences, skill sets and sense-making. My hope was to achieve a broad exposure to articulate Yoga teacher-trainers with many and varied experiences that I could later reflexively review for dimensionality, ambiguities, contradictions and silences via the process of intertextuality. The criteria were successful in identifying such Yoga teacher-trainers.

Upon reflexive consideration of my stated criteria, I postulate that further criteria could have been added to the exposure criteria:

A). I was keen to explore Western teachers as I was interested in the Western understanding of a transnational, relocated practice. As a result, the criterion of being a Western Yoga practitioner should have been added.

B). As well, I had no expectation regarding the participants' age; however, I recognise that they were most likely be in their late thirties as a minimum considering the experience for which I was looking in the exposure. This too could have been added, although one could argue again that this was implied.

C). I had not stipulated in my criteria that I was keen to interview, in part, Yoga teacher-trainers from places other than Australia. As the majority of the publications that I had amassed were from the USA, the majority of those interviewed eventually came from this country. This criterion could have been added.

For a summary of the original exposure criteria, please refer to Table 4.2: Exposure Criteria.

CRITERIA	DETAILS
1.	They had to have had more than one decade (preferably two or more) of experience as Yoga practitioners, Yoga teachers and Yoga teacher-trainers (educators).
2.	They had published or produced books, DVDs and/or CDs on Yoga and/or Hatha Yoga.
3.	Recommendations about her or his teaching had been provided to me via a trusted peer or a Yoga teacher.

Table 4.2: Exposure Criteria.

#### 4.2.2 Participant Contact

I was aware of the existence of all the potential Yoga teacher-trainers prior to the commencement of my study. Except for one, I had read or watched selections of their varied publications and/or productions. As well, I had reviewed their respective Internet sites in the past, to source potential opportunities for learning, whether through publications or trainings. Accessing their contact details was a straight forward process as they had their respective contact details on their websites. Originally, seven men and seven women were invited for interviews. All 14 potential interviewees were emailed a précis email outlining the intent of my research study and asking if they would be interested in being part of the study (please see Appendix B: Research Study Précis Email). Seven Hatha Yoga teacher-trainers ultimately agreed to be interviewed. Four declined because of busy schedules. Three

did not respond. Demographically six men and one woman represented the final cohort in the study.

For those who declined an interview, I sent them a second email to thank them for their time and consideration. For those who agreed to an interview, I sent follow-up emails. These emails provided the participants with information about the study's ethical concerns (please see Appendix C: Ethics Committee Consent Form). As well, the emails provided a preview of the interview questions (please see Appendix F: Research Questions – Interview Questions). I had further correspondence to secure dates and times with the respective Yoga teacher-trainer interviewees.

### 4.2.3 Participant Interview Logistics

I conducted, in Australia, three face-to-face interviews, one in Sydney, New South Wales and two in Melbourne, Victoria. I had initially targeted a Yoga conference in New York for cost containment purposes in May 2011. As a result of tight and busy schedules at the conference, ultimately only one Yoga teacher agreed to an interview. The access to the potential interview candidates that I had hoped was not possible. This decreased the number of participants whom I planned to interview whilst in the USA. So I reconceived my original plan. Instead, I travelled across the USA to conduct four single face-to-face interviews in four cities, these being: Los Angeles, California; Portland, Oregon; Boulder, Colorado; and New York City, New York State (at the Yoga conference).

#### 4.2.3.1 Further Reflexive Ruminations

I learnt an important lesson regarding access to potential future participants. I had read in texts that achieving access to information sources, whether human or archival, was important. I had not seriously considered that an access issue would influence a study whose participants were Yoga teachers. I considered their world to



be less complicated than that of say a large organisations. I was wrong. In future studies, I will be much more aware of the issues surrounding access.

The utilisation of a differing set of ethical criteria has alerted me to the carelessness with which I make assumptions. If I consider the yama–vidyas, the ethical reflexivity guides that I constructed for this study and discussed in the previous chapter, Chapter 3, I believe now that I was unconscious in my behaviour on a number of levels. Here I summarise these unconscious behaviours, which were discussed in detail in Chapter 3.

A). I made an initial assumptions regarding the availability of the participants at the Yoga conference. This could be perceived as stealing another’s time or intending to steal another’s time. This act runs contrary to the intention of the ethical reflexivity guide of yama-vidya-asteya (ethical reflexivity-non-stealing).

B). Further, I now consider that my intention of attempting to interview all my USA participants at one venue could be perceived as acting contrary to the guide or to the suggestion of yama-vidya-aparigraha (ethical reflexivity-non-grasping).

C). By not seriously considering the importance of access in my research study, I again unintentionally, have functioned contrary to yama-vidya-guna (ethical reflexivity-quality).

### 4.3 Overview of Svarupa (Data/Evidence)

In this research, I generated svarupa (data/evidence) by considering the collected svarupa (data/evidence) through the lens of my research interest and the research questions (Schwartz-Shea & Yanow, 2012). I drew upon Bloomberg and Volpe’s (2012) four categories to assist me in organising my svarupa (data/evidence) in preparation for answering my two research questions. Bloomberg and Volpe’s (2012) four categories include: contextual information; demographic information; perceptual information; and theoretical information. I have provided below an synthesis of these four categories in relation to my research study. At the completion of this section, I

have provided a table that details my study's: four information categories; the two research questions; the information being sourced; and the method by which the information was collected.

I came across Bloomberg and Volpe's text (2012) some years after I had completed svarupa (data/evidence) collection. Unfortunately, I had not collected any specific contextual or demographic svarupa (data/evidence) from those whom I had interviewed. At the time that I realised this, my Ethics Application Approval had expired. As a result, the contextualised and demographic svarupa (data/evidence) provided have been drawn from the interview transcripts and from each of the interviewed Yoga teacher's websites, DVDs and or texts.

#### 4.3.1 Further Reflexive Ruminations

Upon consideration of yama-vidyas (the ethical reflexivity guides), my not collecting contextualised and demographic svarupa (data/evidence) could be perceived as running counter to the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality).

#### 4.3.2 Contextual Information

Apart from assisting me in organising my svarupa (data), the purpose of contextual information is to provide the reader with an insight into the participants' careers. All the interviewees could be considered self-employed full-time Yoga teachers and Yoga teacher-trainers. They all travelled nationally and internationally teaching their various understandings and interpretations of Yoga. They all travelled when teaching their Yoga teacher-training programs. Three of the Yoga teachers had dedicated studios from where they taught when they were back in their hometowns. They all had dedicated websites discussing their particular passions and visions. Although the practice of Yoga teacher-training and Yoga teaching could be perceived as a

profession, each of the interviewees was self-employed and did not work for an employer.

### 4.3.3 Demographic Information

Apart from assisting me in organising my svarupa (data/evidence), the demographic information provided here functioned as background sketches of the interviewees. The collected svarupa (data/evidence) were retrieved from the participants' respective interview excerpts, via reading their texts and websites and watching any available DVDs. The demographic information here is intended to aid the reader's understanding of similarities and differences among the participants.

As was noted above, the participants comprised one woman and six men. One of the Yoga teacher-trainers was in her or his 40s. The remainder of the groups' age brackets were in their 50s and 60s. Collectively, the participants had earned academic degrees in physiotherapy (physical therapy), health sciences, law, physics, mathematics, education, molecular biology, human biology and psychotherapy. Their non-academic specialties included: Mahayana Buddhism teaching; Vipassana Meditation instruction; shiatsu massage; Chinese massage; Yoga therapy; counselling; human performance; nutrition; Ayurveda; and dressage. They had studied under an extensive array of esteemed teachers, Yoga and otherwise, many of whom had been considered living legends in their time. These teachers included: T.K.V. Desikachar; Dr David Frawley; Swami Gitananda; Donna Hollemon; B.K.S. Iyengar; Pattabhi Jois; Joel Kramer; Dr. Richard Miller; A. G. Mohan; Shandor Remete; Vanda Scaravelli; Sri Yogendra; and Master Zhen Hua Yang. Other influential non-Yoga spiritual teachers included: Norman Feldman (Vipassana Buddhist meditation); Krishnamurti (Theosophical Society); and Roshi Pat Enkyo O'Hara (Zen Buddhist tradition).

#### 4.3.3.1 Further Reflexive Ruminations

Considering the interviewed Yoga teacher-trainers' breadth of academic training and the disparate nature of their other respective trainings, specialities and teachers, the participants were ideal for this research study. This broad range of experiences and individual sense-making across multiple sources of svarupa (data/evidence) greatly increased the potential exposure to multiple ways of thinking. It provided a fertile setting for achieving intertextuality across many and varied forms of svarupa (data/evidence).

#### 4.3.4 Perceptual Information

The collection of perceptual information formed the essential component of svarupa (data/evidence) collection within my interpretative research study. The collection of this perceptual information occurred primarily via the face-to-face interviews that I conducted in Australia and the USA. Additionally, the following elements further constructed the perceptual svarupa (data/evidence) of the study: reading the participants' respective textbooks; and watching the Yoga teacher-trainers' DVDs (Bloomberg & Volpe, 2012). The perceptual information is used and exemplified in the five citta-kosha-narrative-restructuring chapters.

#### 4.3.4.1 Further Reflexive Ruminations

Although I approached each of the face-to-face interviews with the same interview questions, as would be expected in most qualitative studies, the variety of responses, the focus of interest, the ambiguities and the silences (around possibly pertinent topics) all differed. These interests, ambiguities and contradictions are exemplified in the citta-kosha-narrative-restructuring chapters. The summary and a synthesis of the ambiguities, contradictions and silences are discussed in the final chapter.

My experiences while collecting data during interviews varied tremendously and highlighted to me the complexity of data collection. As well, I, as the researcher, had limited control over the interviewee's perception of me. Interestingly, my Yoga curriculum vitae interestingly, impacted on some of the participants' perceptual situated understanding of me (please refer back to 4.3.4). Although I felt privileged to meet the Yoga teacher-trainers and was, depending on the individual, experiencing varying degrees of nervousness, two teachers stated that I was an extremely experienced Yoga teacher. One of the teachers described this experience to a fellow Yoga teacher who had entered the Yoga studio during the interview. Although rationally I recognised that my experiences were strong, I still felt a novice compared with many of the Yoga teacher-trainers. All the participants appeared to treat me as a peer and with great respect.

The following three paragraphs provide my reflexive considerations of certain participant interviews. When appropriate, they refer to the yama-vidya (ethical guides) as a reflection and an intertextual consideration.

The intensity or shyness of the various personalities influenced how I approached each interview. I noted for the one shy individual that I responded as a much more extroverted individual than how I felt. Post interview, whilst awaiting a taxi, he told me that I was an extrovert like his wife and he thought that we would get along very well.

In another interview where I was extremely nervous owing to the fact I held the Yoga teacher-trainer in high esteem, I felt stymied and tongue tied. I do also believe that my head cold, the resultant medication, my jet lag and the five international and national flights in the previous six days did not help this feeling. With this particular Yoga teacher, I had met his wife earlier in the day to chat about my research and experiences. She too was a very experienced Yoga teacher. During our chat I wished that I had brought my digital recorder as our rapport was instantaneous and her sense-making fascinating. Although her husband was charming and friendly, I felt a

Yoga imposter and not up to the task of interviewing him (and therefore a research imposter as well). When I concluded the interview, he asked, “Was that all?” All I wanted to do was to escape the interview. It has taken me nearly two years to grasp some of the erudite content of that particular interview. Even in writing this paragraph, I feel embarrassment. After this interview, I thought that I would never refer to this event in my thesis. I am not even sure that I conveyed the experience to my supervisors. In the light of the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness), I have intentionally included this narrative in the thesis.

In my last interview in New York City, I received a last minute confirmation email in an Internet booth, 45 minutes prior to the new time set by the Yoga teacher-trainer at the Yoga conference. I was stressed and very sweaty by the time that I had managed to find my way from one side of Manhattan to the other and then find the conference room in the hotel where the conference was being held. I was not remotely nervous at this point. Although the Yoga teacher was warm, friendly and gentle in demeanour, I felt again unprepared, although I had spent many hours re-listening to the previous interviews. Upon reflection, I suspect that the extensive travel and flight schedule had a lot to do with how I felt. And I would not recommend nor choose such an itinerary again if I could possibly avoid it. I do think that the preparation I had was sufficient and that I need to be kind to myself when I reflect upon interactions where I lost my confidence. This brings me to the ethical reflexive guide of yama-vidya-ahimsa (ethical reflexivity-non-harming). These guides are just as important as a way of being and for guiding and supporting the researcher.

#### 4.3.5 Theoretical Information

Theoretical information refers primarily to the literature that I sourced throughout the life of my research study and the writing of this thesis. As a result, the theoretical information assisted much of the evolutionary design choices made within the study. These design choices comprised: the philosophical/methodological approach; the conceptual framework, research interest and research questions; the research design;

the svarupa-tapas (data/evidence analysis); and the synthesis and the conclusions (Bloomberg & Volpe, 2012).

I followed a linear process to maximise efficiency regarding svarupa (data/evidence) information collection and answering the two research questions. The table below makes explicit the alignment among the types of information collected (inclusive of research questions), the information details and the chosen methods of collecting information. Please refer to Table 4.3: Overview of Svarupa (Data/Evidence).

INFORMATION TYPE	DETAILS	METHOD OF INFORMATION COLLECTION
Contextual Information	Background information to contextualise for the reader the nature of senior Yoga teaching environments.	Svarupa (data/evidence) collection questions; interviewed Yoga teacher-trainers' websites.
Demographic Information	Descriptive information about the Yoga teacher-trainers' gender, ages, qualifications, specialties and influential teachers.	Svarupa (data/evidence) collection questions; interviewed Yoga teacher-trainers' websites, textbooks and DVDs.
Perceptual Information	The personal perceptions of the participants' life experiences. These are provided in the three svarupa-tapas (data/evidence analysis) chapters.	Face-to-face interviews; interviewed Yoga teacher-trainers' websites, textbooks and DVDs.
Theoretical Information	Theoretical information refers primarily to the literature that I sourced throughout the life of my research study and the writing of this thesis.	Academic databases; educational research textbooks; and Yoga textbooks.
Research Question 1: What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?	What are the spiritual-ethical reflections expressed by the interviewed Yoga teacher-trainers?	Face-to-face interviews; interviewed Yoga teacher-trainers' textbooks and DVDs.
Research Question 2: What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?	What are the pedagogical and curriculum priorities of the interviewed Yoga teacher-trainers?	Face-to-face interviews; interviewed Yoga teacher-trainers' textbooks and DVDs.

Table 4.3: Overview of Svarupa (Data/Evidence) (Adapted from Bloomberg & Volpe, 2012, Chapter 7, Overview of Information Needed, para. 1-8).



#### 4.3.5.1 Further Reflexive Ruminations

I had originally planned to use an additional svarupa (data/evidence) collection method of heuristic inquiry, focusing on my own development and experiences in Yoga teacher-training and Yoga teaching. When aligning the two methods, I realised that the thesis would be too large and I realised that the svarupa (data/evidence) being generated out of the citta-kosha-narrative-restructuring chapters were already sufficiently rich in depth and breadth. I no longer feared that I would not find anything or enough for the thesis. As a result of this, in this thesis I discuss my use of autoethnographic reflections. Where appropriate and in the absence of academic literature, I have drawn upon my experiences and synthesis to answer the research questions. In doing so, I have drawn upon my own experiences that arose out of the experiences that created the autoethnographic reflections in the tapas (analysis) and in the findings of the study.

### 4.4 Research Design

The following summary provides the reader with an insight into the various sections that comprised the study's overall research design. A more detailed account of each of these sections follows this précis.

**Literature Search/Review:** After the research questions had been identified, before commencing the research design, I spent long periods sourcing and reading about research methodology and methods to assist in designing an appropriate study. Additionally, this review aided the construction of the conceptual framework and the subsequent svarupa (data/evidence) collection, svarupa-tapas (data analysis), synthesis and findings.

**Ethics Committee:** I completed the university's Ethical Application Form for Research. The reviewing of the ethics application brought to my attention and

consciousness the many levels of which I needed to be aware when both planning and conducting the planned research.

**Confirmation of Candidature Proposal Presentation:** I presented the confirmation of candidature proposal in front of a panel chosen from the university faculty in which I was enrolled for my PhD.

**Research/Interview Questions Development:** The Research/Interview Questions were developed so that the correct information, suitable for answering the research questions, was asked during the interviews.

**Pilot Study:** I conducted a pilot interview with the intention of trialling the Research/Interview Questions, the interview techniques and the recording equipment.

**Svarupa-abhyasa (data collection methods):** Intertextuality was used as a means of providing yama-vidya-guna (ethical reflexivity-quality) – that is, quality – in this study. Two primary sources of svarupa (data/evidence) were collected: autoethnographic reflections; and face-to-face interviews.

**Argument for Discontinuing Further Interviews:** Through an intertextual and a reflexive process, the svarupa (data/evidence) collection ended.

#### 4.4.1 Literature Search/Review about the Research

I considered the search for literature during my study from two perspectives. Firstly, I informed myself of the theory underpinning the implementation of both qualitative

and interpretive research. The second perspective surrounded the literature required to support my:

A). Research interest and the two associated research questions and

B). Conceptual framework and model.

The following paragraphs describe this journey in more detail.

I implemented a literature review exploring qualitative research designs initially to facilitate a robust structure for my research study. As my understanding progressed and I realised that the study had evolved into an interpretive study, I sourced further literature to support this quest and my understanding. As I perceived this thesis as a research apprenticeship, the literature review provided me with relevant theoretical understanding to help to construct this study. My review of the literature has been iterative and recursive. I have read textbooks and articles four, five, six times to develop an understanding and eventually an applied appreciation and application of this knowledge. As I have gained more understanding via experience, writing, contemplation and meditation, the more that I have been able to ‘dip back into the well’ of theory, garnering new and differing insights and appreciation over the course of my writing of this thesis. Ultimately, in response to my abductive reasoning and logic, the study has shifted from an interpretive study to that of a trans-philosophical approach.

The decided lack of academic discourse surrounding the research interest directed my iterative-recursive review of the literature throughout the life of the thesis. Through my own evolving understanding of my research interest, the conceptual framework and research questions have shifted and altered, in accordance with an interpretive research understanding. As a result, my reading has been broader and deeper than I ever envisaged surrounding essentially Yoga pedagogy and curriculum. My study’s conceptual framework was developed out of an accumulation of the many and varied literature reviews that had occurred over the last five years. In the final version of this thesis, one field of interest was used in the literature review

chapter, in the conceptual framework and as a lens to consider my research interest and the posed research questions. This field was that of contextualising the historical and philosophical periods of Premodern Yoga and how these have influenced the construct of Modern Yoga. Further literature discussion is included in the five citta-kosha-narrative-restructuring chapters. The conceptual framework directed the study's svarupa (data/evidence) analysis, the subsequent interpretation from my svarupa-tapas (data/evidence analysis) and finally the synthesis and findings from the research (Bloomberg & Volpe, 2012).

#### 4.4.1.1 Further Reflexive Ruminations

The many long hours of literature searches, and the subsequent hundreds of hours of reading relevant academic literature around qualitative and interpretive paradigms and the discourses pertinent to Yoga and Yoga pedagogy and curriculum, all represent my striving to uphold two ethical reflexive guides. Firstly, I wanted to understand qualitative and then interpretive research and how these should be embodied by a researcher. This striving for knowledge and understanding represents the ethical reflexive guide of yama-vidya-guna (ethical reflexivity-quality). Tied closely with this goal was a desire to implement a research study that was academically impeccable, while providing a contextually rich research study, which contributed to knowledge claims surrounding Yoga pedagogy and curriculum. This desire to construct a study that was impeccable in structure and findings represented an appreciation of the ethical reflexive guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

#### 4.4.2 Ethics Committee

In this study, my submission for ethical approval of my planned study occurred before the confirmation of candidature proposal presentation. My Ethics Committee Application required a detailing of my Research Proposal's decision-making processes, while showing an alignment with my university's ethical policy and

procedures. In my application, I provided an argument for not anonymising the participants. The university's Ethics Committee approved my application on my first submission.

#### 4.4.2.1 Further Reflexive Ruminations

The expectations from the researcher regarding ethical conduct in academic research are considered paramount. This is demonstrated by the need for all academic research to be approved by a university's Ethics Committee. In my study, which I consider to be axiologically bound, I have acknowledged the ethical imperative initiated by the ethical review process by:

- A). Constructing the research study specific yama–vidya s (ethical reflexivity) guide or framework; and
- B). Situating and highlighting the yama–vidya (ethical reflexivity) guide or framework in the Chapter 3: Philosophy, Neologisms and Ethical Deliberations chapter prior to the discussion in this Chapter 4: Research Methods.

#### 4.4.3 Confirmation of Candidature Proposal Presentation and Response

I successfully submitted and presented my confirmation of candidature proposal to a panel of three academics from the education faculty of the university that I attend. During the presentation, the following details were provided:

- A). the background to the research study;
- B). the research questions
- C). the interview questions;
- D). the literature search;
- E). its conceptual framework;
- F). the theoretical and methodological foundations; and

G) ethical concerns.

The panel provided a report and minor suggestions for the final resubmitted proposal. After I had completed and submitted a report responding to the panel's suggestions, the research study, its design choices and its approach were approved.

#### 4.4.4 Research/Interview Question Development

My goal in this trans-philosophical study has been to ensure that a clear alignment existed among the conceptual framework, the literature review, the research interest and research questions, and the interview questions. I recognised that, to demonstrate the study's trustworthiness, I required effective and relevant interview questions that could evoke suitable, rich, textured sense-making to answer my research questions. The final version of the two research questions in this thesis was developed in conjunction with my supervisors during multiple conversations and correspondence. Over the life of the PhD thesis, the research questions have altered numbers of times, in response to emerging svarupa (data/evidence), my iterative-recursive reading and my experience of being the researcher. The research questions provided in Appendix F: Research Questions-Interview Questions represent the original version sent to the potential participants. The research questions used for this completed thesis have evolved in response to my thesis abductive reasoning and logic.

In this final version of the thesis, I have used two research questions. Using these research questions as headings, I then considered what types of interview questions could possibly answer these research questions. This process developed approximately 18 interview questions. These were verbally tested with Yoga peers to select the appropriate language so that I was obtaining what sounded to be probable answers to the interview questions (Bloomberg & Volpe, 2012).

I created the following table/matrix to make explicit the alignment between the final research questions and the interview questions. The table details the considerations that I undertook to collect robust and thorough svarupa (data/evidence) to answer the posed research questions. The table provides the final research questions on the horizontal axis and the interview questions on the vertical axis. I have highlighted in grey where a direct relationship between the interview question and the research question exists. The interview questions did, on occasion, help to answer more than one research question. Please refer to Table 4.4: Research Questions/Interview Questions Matrix.

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INTERVIEW QUESTIONS	RESEARCH QUESTIONS	
	(1)	(2)
	What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?	What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?
At this point in your Yoga career, how would you define what Yoga is? Is this what you teach now? What is the most important lesson Yoga can teach us?		
Can you tell me your story about how came to practising Yoga What age? How long have you been practising? What did this practise entail? What type of Yoga was this? e.g. Kriya, Mantra, Hatha, etc. What school or guru was this taught by?		
Tell me the story of how meditation came into your life? What did this practice entail? Was this practice drawn from outside Yoga e.g. Buddhism? What type of meditation was this?		



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<p>What school/lineage/guru was this taught by?</p>		
<p>Picture in your mind the ideal Yoga teacher and what beliefs, qualities and practices do you think they would display. Whom do you consider to be your primary teacher or teachers? Please identify the principal qualities that you respect in each of them. Please identify the principal lessons that you learned from each.</p>		
<p>How do you see yourself as a teacher? How does this connect to your philosophy of Yoga? How is that enacted in your teaching? How do you go about teaching? At the end of your teacher training programme, if your newly graduated Yoga teachers came away with only a handful of beliefs/lessons/skills, what would you hope they would be?</p>		

Table 4.4: Research Questions/Interview Questions Matrix (Adapted from Bloomberg & Volpe, 2012, Chapter 7, Methods of Data Collection, para. 1-7).

#### 4.4.4.1 Further Reflexive Ruminations

As I have previously mentioned, my study's research questions have undergone a number of reinterpretations. This has resulted from a series of factors. My increasing interactions with academic literature have certainly been one factor. Another factor was my interactions with the Yoga teachers during the interviews. And, just as importantly, my interactions with the svarupa (data/evidence) collected and my generation of new understandings and findings were another significant influence on the evolving nature of the research questions. This shifting process aligns effectively with the abductive logic of this trans-philosophical research.

#### 4.4.5 The Pilot Study

I conducted a pilot study for the purpose of trialling my constructed interview questions, my interview technique and my digital recording equipment in Brisbane, Australia. I drew upon the notion of interpretive mapping to assist my search for significant, relevant, contextually appropriate sources of svarupa (data). Through the act of exposure, I searched for appreciations, interpretations and sense-making from the field of Yoga teacher-training. My exposure goal in this pilot study was to identify a diversity of Yoga pedagogical and curriculum experiences and sense-making, similar to my research proper. Considering that the purpose of this pilot study was to test questions and to trial equipment, limiting the participants to two experienced and recommended Yoga teacher-trainers seemed appropriate. My selection criteria for my exposure to these participants included:

1. Senior Yoga teachers with greater than a decade's experience of teaching Yoga classes.
2. Senior Yoga teachers who had greater than a decade's experience of conducting Yoga teacher-training programs.

The selected participants had not been previous teachers of mine. Both these Yoga teacher-trainers had been teaching with a former Yoga student of mine. When I discussed my PhD candidature with him, he suggested that they might be interested

in being part of a pilot interview. He provided me with their contact details and I contacted them. The participants and I agreed on a mutual date and time to meet. I interviewed them in their shared house, one Yoga teacher at a time. I used a face-to-face interview approach to test out the interview questions and to trial my interview communication with the two Yoga teacher-trainers. I identified no problems during the pilot study. All my digital recording devices functioned appropriately.

After the interviews had concluded and I had departed the Yoga teachers' home, I listened to the interview recordings to determine if my interview questions were eliciting the types of rich, detailed narratives for which I had hoped. The interview questions proved efficient in collecting the thick, rich details that I desired to answer the study's research questions. I never had the pilot interviews transcribed. I did not include any of the svarupa (data/evidence) from the pilot study in the research study proper (Creswell, 2009).

#### 4.4.6 Svarupa-Abhyasa (Data Collection Methods)

The following subsection discusses my study's svarupa-abhyasa (data collection methods). As an aid to the reader, I have constructed the following table as a reminder of this Sanskrit neologism's meaning. Please refer to Table 4.5: Svarupa-Abhyasa and Meanings.

HEADING	MEANING
New Research Nomenclature	Svarupa-abhyasa
Replaced Research Nomenclature	Data collection/generating methods
Literal Understanding	Natural form; actual or essential nature; essence <b>combined with</b> practice; action; method; continuous endeavour, repetition.
Re-contextualised Understanding	Svarupa-abhyasa represents the various means by which I amassed co-generated meaning-making.
Interdependent Understanding or Application	Svarupa (data/evidence) were collected from two primary sources: auto-ethnographic reflections; and face-to-face interviews. I have provided in Chapter 5 Svarupa-Abhyasa (Data Collection Methods) a more detailed description of the svarupa-abhyasa (data collection methods), including the interview procedure.

Table 4.5: Svarupa-Abhyasa and Meanings.

#### 4.4.7 Argument for Discontinuing Further Interviews

Though I had intention of interviewing 14 Yoga teacher-trainers, I ended my search in response to my intertextual reflections on the seven candidates. I recognised that I had collected multiple and varied interpretations and sense-making in the first seven interviews. In terms of dimensionality, I considered that I had garnered a rich variety of Yoga related understandings and sense-making. In relation to ambiguity, there were sufficient variations and considerations that arose in the svarupa (data/evidence) collected. And in relation to contradictions, I had identified a repeated number of contradictions in the interviews and transcripts that would later prove useful material or discussion. As a result, I conducted no further interviews (Schwartz-Shea & Yanow, 2012).

## 4.5 Chapter Summary

Throughout this chapter I have drawn upon the constructed neologisms and reflexive ruminations to provide more nuanced understandings of the various methods and concepts that were used in this study. I commenced with a discussion surrounding participant selection, contact and interview logistics. I then provided an outline of the four types of information that I collected for my thesis. I then moved the discussion onto my study's research design, including: a discussion of the literature that I have reviewed; my Ethics Committee approval; the subsequent confirmation of candidature proposal presentation; the pilot study that I undertook; and an initial discussion around how data were collected and when this collection was ended.

The challenge of this trans-philosophical study has been to understand the sense-making of senior Western Yoga teacher-trainers regarding their applications of Eastern Yoga philosophies and practices to a Western setting. This chapter sought to articulate the study's ethically and trans-philosophically founded research pathway to address the study's research interest and questions. This research pathway has been the first of two chapters that operationalise the study's underlying conceptual, philosophical and ethical frameworks, as detailed in the earlier chapters.

## Chapter 5: Marga - Research Steps

### 5.1 Chapter Introduction

In Chapter 4, I detailed the various academic preparatory processes required to commence my research study. With the intention of answering the research questions, I articulated my decision-making, considerations and ethical deliberations regarding accessing and sourcing suitable data for my meaning-making. This operationalising in Chapter 4 demonstrated alignment with the earlier chapters' conceptual, philosophical and ethical frameworks. In this chapter, I continue this conceptual, philosophical and ethical alignment. I commence with more specific details surrounding the various data collection methods (svarupa-abhyasa) used, these being autoethnographic reflections and face-to-face interviews. I then shift to a discussion of the three lenses that I used for svarupa-tapas (data/evidence analysis), these being: the research questions; the yama-vidya (ethical reflexivity) guide or framework; and a form of narrative research constructed for this thesis. I reiterate the two research questions. I then re-discuss my application of the yama-vidya (ethical reflexivity) guide or framework as an analytic lens. Following on from this, I present selected scholarship regarding the history of narrative research and I make explicit my argument for and my construction of the citta-kosha-narrative-restructuring (narrative research) model. I detail the three individual phases of citta-kosha-narrative-restructuring. In preparation for the following five analysis chapters, I describe my operationalising of the three tapas (analysis) lenses.

### 5.2 Svarupa-Abhyasa (Data Collection Methods)

As previously mentioned, I drew upon the notion of interpretive mapping to assist my search for significant, relevant, contextually appropriate sources of svarupa (data). Through the act of exposure, I searched for multiple appreciations, interpretations and sense-making from the field of Yoga teacher-training. The goal of my deliberate act of exposure was to identify a diversity of Yoga pedagogical and curriculum experiences and sense-making. My final phase of the interpretive

mapping was determining intertextuality in the various forms of svarupa (data/evidence). By intertextuality I mean my meaning-making that occurred when I highlighted relationships among numerous svarupa (data/evidence) sources (Schwartz-Shea & Yanow, 2012). I consider svarupa-abhyasa (data collection methods) as an important component of and process in my research study's intertextual development.

The following subsections provide a detailed and reflexive discussion of the individual methods of svarupa-abhyasa (data collection methods). Prior to this, I have constructed a table with the intention of providing a high-level summary of the two svarupa-abhyasa (data collection methods) used in this research study. This outline reflects upon the svarupa-abhyasa (data collection methods) from seven perspectives. Please refer to Table 5.1: Svarupa-Abhyasa Summary.

	<b>AUTOETHNOGRAPHIC REFLECTIONS</b>	<b>FACE-TO-FACE INTERVIEWS</b>
Description	I undertook systematic personal reflections surrounding my research interest, that of Yoga teacher-training and the pedagogy and curriculum surrounding this.	I conducted face-to-face, one-on-one interviews with seven senior Western Yoga teacher-trainers.
Rationale	These reflections provided my own personal, lived experience and insights surrounding Yoga teacher-training to help to frame the research.	These interviews provided the senior Western Yoga teacher-trainers’ in-depth narratives, considerations and sense-making. These thoughts, experiences, considerations and sense-making could not be obtained via observation alone.
How was this method used?	In the conceptual framework and the development of the research design. Svarupa (data/evidence) collection. Svarupa (data/evidence) used for later svarupa-tapas (data/evidence analysis) via the narrative research model called “citta-kosha-narrative-restructuring”.	Svarupa (data/evidence) collection. Svarupa (data/evidence) used for later svarupa-tapas (data/evidence analysis) via the narrative research model called “citta-kosha-narrative-restructuring”.
How was the instrument developed?	Not Applicable.	The research questions were used as headings to create robust interview questions that would answer the posed research questions.
How was the instrument field tested?	Not applicable.	The interview questions were tested on Yoga peers to ensure that the questions were garnering appropriate responses. The final interview questions were tested via a pilot study with two senior Western Yoga teacher-



		trainers. No changes were required for the interview questions.
How were the data recorded/safeguarded?	<p>Multiple methods:</p> <ul style="list-style-type: none"> <li>• Personal notes</li> <li>• Three Yoga teacher-training curriculums that I developed.</li> <li>• Jottings in Yoga textbooks.</li> </ul>	<p>Depending on the interview environment. These included:</p> <ol style="list-style-type: none"> <li>1). Sony Handycam Camcorder;</li> <li>2). Sony Voice Recorder; and</li> <li>3). Audiotorium, an iPad app for taking notes and audio recordings.</li> </ol> <p>The recordings and transcripts are kept on a password protected computer and password protected web storage.</p>
What were the steps used in preserving the confidentiality and anonymity of the data?	Not applicable.	The study did not anonymise the Yoga teacher-trainers' identities. This was approved by the requisite ethics application and endorsed by each of the interviewed Yoga teacher-trainers.

Table 5.1: Svarupa-Abhyasa Summary.

### 5.2.1 Svarupa-Abhyasa (Autoethnographic Reflections)

As a result of my experience and background in nursing education, now almost two decades in length, I had been authoring and collecting personal considerations surrounding Yoga teaching from the onset, now 16 years ago. These cumulative personal considerations were represented by personal notes, annotations, comments made in textbooks, written summaries of DVD narratives, curriculums that I had constructed, and emails and Yoga newsletters I had constructed. This collection of personal experiences and meaning-making was not accumulated to fulfil the requirements of a research study. This accumulation of reflections was a by-product of an intense pedagogical and curriculum passion. Unsurprisingly then, my reflections were not based on any one form of theory in the autoethnographic oeuvre. However, my systematic, personal reflections of Yoga teacher-training and Yoga teaching qualify as autoethnographic reflections as defined by Ellis, Adams and Bochner (2011): "... autoethnography is an approach to research and writing that seeks to describe and systematically analyse (graphy) personal experience (auto) in order to understand cultural experience (ethno)" (p. 1).

In the context of interpretive research, my drawing upon my personal life experiences was an intentional act. One of the reasons that my research evolved into an interpretive study was that the interpretive paradigm embraced the notion that my Yoga experience and meaning-making as the researcher were implicated in the research, and furthermore that my own ahankara-samskara (positionality) was credible and important. My use of autoethnography here upholds the ontological position of subjective realism, whereby each individual constructs his or her reality (Denzin & Lincoln, 2011). My use of svarupa-abhyasa (autoethnographic notes) helped to focus the research study on three important levels:

- A). It provided an effective means of svarupa-abhyasa (data collection).
- B). My personal svarupa (data/evidence) aided the development of the conceptual framework, which helped me to determine my study's structure.

C). My tacit knowledge, of which the svarupa-abhyasa (autoethnographic notes) reflections represented a component, was important in appreciating the language that was used and the events that were experienced by the interviewed Yoga teacher-trainers. My ahankara-samskara (positionality), therefore, was an integral component of determining exposure, intertextuality, research design, svarupa-tapas (data/evidence analysis) and the generation of new contextualised meaning-making in the Findings Synthesis in the final chapter.

No specific instrument was developed to generate my svarupa (data/evidence) for the svarupa-abhyasa (autoethnographic notes) reflections, nor did any field-testing occur. This position was a direct result of the lifelong nature (Jarvis, 2004) of my construction of this svarupa (data). Throughout the first year of my thesis writing, I reconnected with my writings and notes and the texts that I had accumulated. I underwent an iterative, hermeneutic process as I (re)acquainted myself with the literature surrounding Premodern Yoga, Modern Yoga and various aspects of the pedagogical and curriculum theory. These considerations aided the development of my research proposal and its presentation at the time of my confirmation of candidature.

#### 5.2.1.1 Further Reflexive Ruminations

I consider that the development of an ethical consciousness is fundamental if one is to assure reflections that are based on integrity and honesty. The development of the yama-vidyas (ethical reflexivity) guides aided my interactions with my surrounding autoethnographic reflections. This consideration aligns with the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness).

### 5.2.2 Svarupa-Abhyasa (Face-to-Face Interviews)

The svarupa-abhyasa (data collection method) of interviewing was chosen. I perceived it to be an efficient means of capturing qualitatively and interpretively the Yoga teacher-trainers' personal details, experiences, and sense-making that was not possibly afforded by observation (Denzin & Lincoln, 2011). The entire final group considered the discussion of pedagogy and curriculum surrounding Yoga teacher-training to be worthwhile; this was relayed to me through conversations during the respective interviews. The use of telecommunication technologies such as Skype is supported in the recent literature regarding interviewing (Bertrand & Bourdeau, 2010; Sullivan, 2013). However, ultimately I felt that the use of svarupa-abhyasa of face-to-face interviews would yield richer, more finely textured svarupa (data). All the Yoga teacher-trainers who agreed to be interviewed had had previous experience with being interviewed. Each of the interviews lasted between one and three hours depending on the time constraints of the respective interviewee and the natural evolution of the interview. Two interviews occurred in the Yoga teacher-trainers' homes and/or in their Yoga studios. Five of the seven teacher-trainers were travelling during the negotiated time for the face-to-face interviews. As a result, the interviews were conducted in venues such as hotel rooms, cafes and a conference room in a hotel during a Yoga conference.

### 5.2.3 The Svarupa-Abhyasa (Face-to-Face Interview) Procedure

I have drawn upon Creswell's (2008, pp. 228-30) procedure for conducting interviews to make explicit my interview considerations. In this subsection I have responded to his nine steps for reflecting upon the interview process.

**Identifying the interviewees:** As detailed already within this chapter, I implemented a process of interpretive mapping and its subsequent process of exposure. My goal here was to identify a broad range of sense-making in the community of Yoga teacher-trainers so that the possibility of identifying numerous points of

intertextuality could occur when analysing and generating svarupa (data/evidence) and findings.

**Determine the type of interview you will use:** I decided that face-to-face, one-on-one interviews were the most effective means not only to hear the Yoga teacher-trainers' responses but also to be able to observe kinaesthetically their facial and physical nuances during the sessions. Though both time consuming and costly, this approach proved an ideal decision as it allowed these intelligent, articulate, considered individuals the space to share their thoughts, experiences and sense-making. As well, it allowed impromptu segues that opened up the possibility of unplanned sense-making discussions and that were less likely to occur during telephone calls or Skype calls (Creswell, 2008).

**During the interview, audiotape the questions and responses:** I recorded each of the interviews via digital recording means. Where possible, I used three methods: A). Sony Handycam Camcorder; B). Sony Voice Recorder; and C). Audiotorium, an iPad app (Appapps, 2015). I attached to each interviewee a lapel microphone that connected to the voice recorder. My intention for using more than one method was to minimise the potential for accidental svarupa (data/evidence) loss. I preferred the interview recordings to have a video dimension as I felt that this medium would provide me with a richer, more nuanced svarupa (data/evidence) source for analysing. However, owing to the nature of some locations, as well as last minute changes to interviewing times and settings, video recordings were not always possible.

**Take brief notes during the interview:** During the interviews, I did make some notes. I made these notes using an Apple app called Audiotorium App on my iPad. This app could additionally record the interviews (Appapps, 2015). This app allowed synchronisation of the notations with the recording. Later, my interaction with the app allowed me to fast forward through the interview recording to when the notation was made; this allowed me quick access to that section of the recording and the

notation. Another benefit of the Auditorium app was that it backed up each of the interviews to a Dropbox account, an online cloud-based svarupa (data/evidence) storage service.

**Locate a quiet, suitable place for conducting the interview:** Though finding a suitable venue is ideal, this proved difficult to organise when interviewing the majority of the Yoga teacher-trainers as they were travelling. Some distortion did occur during some interviews, particularly when they took place in coffee shops. However, any distraction that did inevitably occur often provided fodder for discussion and tilted the conversation sometimes in another direction. Although it is generally not recommended, the interviewing of participants in non-quiet places had minimal negative impact on this study. I concede, however, that some venues were noisier than others and this did make transcription difficult occasionally because of background noise in the recordings.

**Obtain consent from the interviewee to participate in the study:** I emailed each of the Yoga teacher-trainers, prior to the interviews, with a participant consent and relevant ethics forms and a copy of the interview questions. At the commencement of each of the interviews, I provided the interviewee an opportunity with to raise any concerns or questions. None of the Yoga teacher-trainers seemed concerned about any of the emailed information. Once each Yoga teacher-trainer and I were satisfied that clarity had been achieved surrounding the interview and the research study, the Yoga teacher-trainer was asked to read and to sign the Ethics Committee Consent Form. I had brought copies of the consent form to each interview in case the participant had not brought a copy.

**Have a plan, but be flexible:** The interviews always commenced with the demographic interview questions to relax the participants and to allow them and myself to develop a tempo of question and response suitable to both of us. When the Yoga teacher-trainers appeared comfortable and relaxed, I introduced the semi-structured prompt questions. These were chosen to allow an in-depth investigation

surrounding the participants' experiences and interpretations surrounding Yoga teacher-training (Creswell, 2008). The questions revolved around the following notions: the Yoga teacher-trainers' life experiences and Yoga; their Yoga practices; and their thoughts and experiences surrounding the teaching of Yoga (Creswell, 2008). Often questions were answered through the interviewee's narrative, prior to the asking of the accompanying questions. Such was the nature of the interviewing process, particularly with participants who were eager to share their insights.

**Use probes to obtain additional information:** I required the use of probes only once or twice, either when the teacher-trainers had seemed to run out of things to say or very occasionally if they had strayed from their topic. However, invariably when they strayed the content was still very applicable and contextual. An example of a probe that I used was, "I found your point about \_\_\_\_\_ very interesting; could you return to that for a moment so we could explore that a little more?".

**Be courteous and professional when the interview is over:** My underlying belief structure aligns with the practice of Buddhist precepts (Rizzetto, 2012). These align with an individual living moment to moment considering both ethical and moral considerations related to oneself and with any interactions with all other beings. As a result, I was courteous and professional throughout all levels of my communication with the interviewees. I had attempted to discuss the intent of the research prior to the commencement of the interview with each of them. Invariably, once rapport was developed during the question and response period, the Yoga teacher-trainers would then make further inquiries surrounding my research study. Each of the Yoga teacher-trainers was offered an opportunity to proof her or his respective transcripts once it was completed; all declined this offer. Two or three teacher-trainers commented that they thought that a discussion surrounding pedagogy and Yoga teaching was important. No other comments we made with regard to the interviews. Two Yoga teacher-trainers requested copies of the completed transcripts so that they could refer to them in their writing; each of these individuals received a copy after the transcription process had been completed. With the intention of clarity and

preciseness, one participant wanted to read only the sections of the interview transcript that were included in the thesis.

### 5.3 Svarupa-Tapas (Data/Evidence Analysis)

This section discusses my study's svarupa-tapas (data/evidence analysis). As an aid to the reader, I have constructed the following table as a reminder of this Sanskrit neologisms meaning. Please refer to Table 5.2: Svarupa-Tapas and Meanings.

HEADING	MEANING
New Research Nomenclature	Svarupa-tapas
Replaced Research Nomenclature	Data/evidence analysis
Literal Understanding	Natural form; actual or essential nature; essence <b>combined with heat</b> ; intensity of discipline; concentrated discipline.
Re-contextualised Understanding	Svarupa-tapas represents the process of examining svarupa (data/evidence) with the intention of generating new meaning.
Interdependent Understanding or Application	Svarupa-tapas (data/evidence analysis) in this interpretive study results from the actions of svarupa-abhyasa (data collection methods), vidya (reflexivity) and my ahankara-samskara (positionality). With the act of meditation being a component of vidya (reflexivity), svarupa-tapas (data/evidence analysis) is intended to be an ethical act.

Table 5.2: Svarupa-Tapas and Meanings.

As this was an exploratory, qualitative, interpretive study, the emerging themes for tapas (analysis), findings and discussion evolved from my interactions with the research questions and with the svarupa (data/evidence). The svarupa (data/evidence)



was provided by my autoethnographic notes, face-to-face interviews, iterative-recursive literature reading and dialogue with mentors, supervisors and peers and through the practice of meditation. The intention of drawing from multiple svarupa (data/evidence) sources was to aid the identification of intertextuality. By intertextuality I mean my meaning-making that occurred when I highlighted relationships among numerous svarupa (data/evidence) sources (Schwartz-Shea & Yanow, 2012). The highlighting and interpretive reflexive consideration of intertextuality infused my chosen tapas (analysis) method, providing rich meaning-making in the context of my research interest, that of Yoga teacher-training and Yoga teaching (Creswell, 2008).

As a reminder to the reader, the three lenses used for svarupa-tapas (data/evidence analysis) were:

1. The research questions
2. The yama-vidya (ethical reflexivity) guide or framework
3. Narrative research (citta-kosha-narrative-restructuring).

### 5.3.1 The Research Questions

The research questions comprised the first of the three lenses used in my thesis for svarupa-tapas (data/evidence analysis). To reiterate, the two research questions were:

1. What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?
2. What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?

### 5.3.2 The Yama-Vidya (Ethical Reflexivity) Framework

The yama-vidya (ethical reflexivity) framework or guide was the second of the three lenses used in my thesis for svarupa-tapas (data/evidence analysis). As a reminder to the reader, the guide's application can facilitate researcher consciousness development by challenging researchers to consider their and others' ethical and moral behaviours. Five yama-vidya (ethical reflexivity) guides were constructed from the compounding of certain Sanskrit terms with Patanjali's five yamas - correct ethical behaviours. A sixth yama-vidya (ethical reflexivity) was constructed from the compounding of Sanskrit words to reflect the notion of quality. Previously, this guide functioned as a lens to consider my ethical decision-making and deliberations throughout the life of my thesis writing. As a result, the yama-vidya (ethical reflexivity) functioned as a gauge to consider the trustworthiness of my thesis.

Apart from developing the researcher's consciousness, the yama-vidya (ethical reflexivity) guides' second intention is to provide an ethical lens by which to analyse the participant transcripts. As a result, the yama-vidya (ethical reflexivity) acted as one of three lenses in the following five analysis Citta-Kosha-Narrative-Restructuring chapters. As a reminder to the reader, the six yama-vidya (ethical reflexivity) guides are:

1. yama-vidya-ahimsa (ethical reflexivity-non-harming)
2. yama-vidya-satya (ethical reflexivity-truthfulness)
3. yama-vidya-asteya (ethical reflexivity-non-stealing)
4. yama-vidya-brahmacharya (ethical reflexivity-impeccable conduct)
5. yama-vidya-aparigraha (ethical reflexivity-non-grasping)
6. yama-vidya-guna (ethical reflexivity-quality).

### 5.3.3 Narrative Research

Narrative research serves as the third of three lenses used in my thesis for svarupa-tapas (data/evidence analysis). This form of narrative research was specifically

designed for the study and this thesis and is called the citta-kosha-narrative-restructuring model.

I commence this subsection with a discussion of the literature surrounding narrative research within an education context. I outline its historic use of narrative in Yoga education. I detail the three phases of my construction of this thesis specific narrative research, that of citta-kosha-narrative-restructuring. The three phases used were: A). Transcription; B). The categorising of important elements; and C). The restructuring of the categorised elements. Finally, in preparation for the five citta-kosha-narrative-restructuring analysis chapters, I provide a clear explanation of how the three lenses has been used in the structure of each of these five chapters.

#### 5.3.3.1 Narrative Research in the Literature

The use of narrative research resulted from a shift away from the hegemonic bastion of quantitative research (White, 1980). Researchers started to question (where it was plausible and logical to do so) the role of the researcher and her or his relationship with their research participants. Certainly this is not credible if one is investigating the bacteria counts in a petri dish; however, if a researcher's svarupa (data/evidence) arises from human participants, then this shift in the relationship can be perceived as a reasonable one. Context here is 'king'. This reconsideration of the researcher-participant relationship also freed up the researcher's appreciation of what svarupa (data/evidence) could be. No longer were numbers the only credible source of svarupa (data). If the svarupa (data/evidence) were being sourced now from participants, then a logical shift would then be to consider the use of words, and in this case narratives, as the new form of svarupa (data). This paradigm shift in thinking certainly had 'knock on' effects. When looking at individual participants' narratives, the researcher no longer needed to consider the outcomes of her or his tapas (analysis) as universal. Instead, her or his tapas (analysis) would be considered as contextualised – that is, possibly useful only to others who were in similar contexts to the research participants. This shift in thinking allowed the researcher to

reconsider how meaning could be constructed. Pinnegar and Daynes (2007) summarised this paradigm shift succinctly via four points:

1. A change in the relationship between the person conducting the research and the person participating as the subject (the relationship between the researcher and the researched);
2. A move from the use of number toward the use of words as data;
3. A change from a focus on the general and universal toward the local and specific; and finally
4. A widening in acceptance of alternative epistemologies or ways of knowing. (Pinnegar & Daynes, 2007, p. 7)

Narrative research, narrative analysis and narrative inquiry are broad descriptors for a host of research methods with seemingly disparate and varied groundings in philosophy, methodology and history (Clandinin & Connelly, 2000, 2006; Polkinghorne, 1988; Riessman, 1993; Smith & Weed, 2007). The use of narrative in its many forms has been undertaken by a multitude of “academic disciplines including literary criticism, history, philosophy organisational theory and social science” (Polkinghorne, 2007, p. 471). Certainly there has been a continual growth in the utilisation of narrative research within the fields of psychology (McAdams, 2001; Mertens, 1998; Murray, 2003), sociology (Ewick & Silbey, 1995; Maines, 1993; Richardson, 1990), anthropology (Josselson, 2006), linguistics (Barkhuizen, 2013; Duff & Bell, 2002), organisation studies (Czarniawska, 1997; Haack, Schoeneborn, & Wickert, 2012; Rhodes & Brown, 2005), history (Bathmaker & Harnett, 2010; Bottigheimer, 1989) and nursing (Holloway & Freshwater, 2009; Overcash, 2004; Sandelowski, 1991).

The ubiquity of the term narrative in the literature proved problematic when I first attempted to provide a definitive explanation of what narrative research was (Clandinin, Pushor, & Orr, 2007; Polkinghorne, 1995; Riessman, 2008; Smith & Weed, 2007). For simplicity, I have commenced with a definition of the term

narrative. A narrative is the re-structured understanding of a series of events (Bleakley, 2005). Narrative research, therefore, is a method to analyse interpretive svarupa (data). Via this approach, the experiences of individuals are analysed utilising a story-like model. Often the svarupa (data/evidence) are re-told, re-ordered into chronological time and refocused through various lenses. The key to narrative research is the re-structuring and subsequent re-representation of previously unrelated themes to inform the reader (Polkinghorne, 1988; Riessman, 1993, 2008).

Narrative inquiry was a term first penned by Connelly and Clandinin (1990) in the often referenced article ‘Narrative, Experience and the Study of Curriculum’. In academic discourse, tensions have been identified in various approaches to narrative analysis (Bleakley, 2005; Hendry, 2009; Riessman, 1993). Two prime examples of these tensions are around the use of: A). structure; and B). discourse. With the goal of identifying and subsequently coding findings, a structural approach to narrative research explores the content and meaning via the architecture of its narrative. More contemporary studies have explored other approaches, such as a discourse approach to narrative research that reviewed dialogue as well as investigating the intent and meaning of the story being told (Bleakley, 2005; Hendry, 2009; Riessman, 2008). Other tensions have been identified and have become more apparent under the lenses of specific disciplines such as psychology and anthropology, each with its differing epistemologies and underpinning philosophies (Smith & Sparkes, 2006). As differing disciplines utilise narrative research further as a method, we will continue to see the boundaries of notions such as philosophy, epistemology and ontology blurring and shifting under the narrative research framework (Phillion, 2008).

Narrative research is one method amongst many in the qualitative-interpretive paradigms (Crotty, 1998). Although many would suggest that the quantitative-qualitative argument is defunct, Polkinghorne (2007) suggests that the qualitative versus quantitative divide may still exist (Creswell, 2008; Hendry, 2009). Riessman (1993) describes the use of narrative as a postmodern approach and a recent addition in the interpretive-constructivist field (see also Hendry (2009)). Narrative research, as a method of the qualitative and the interpretive paradigms, recognises that there

exists the potential for multiple truths and perspectives of meaning (Smith & Weed, 2007). In my adoption and application of narrative research, I have explored the pedagogical and curriculum sense-making of senior Western Yoga teacher-trainers.

I recognised early in my PhD candidature the possibility that narrative research could be an ideal research method to consider and explore Yoga teacher-trainers' pedagogical and curriculum understanding and sense-making. My reasoning behind this consideration was that the majority of Premodern Yogas teachings were through the medium of narrative. These narratives were invariably taught originally, one-on-one, teacher to student, by way of oral storytelling (Creswell, 2013; Lemke, 2008; Strauss, 2005). Even with the diverse methods by which Yoga is taught in the Western world today, in what is referred to in this thesis as Modern Yoga, the story remains invariably the principle form for teaching subtle and complex philosophies and meanings. Narratives and metaphors are rife in Yoga texts for both Premodern and Modern Yoga.

#### 5.3.3.2 The Citta-Kosha-Narrative-Restructuring Model

My study is an exploratory, interpretive study. The emerging themes for tapas (analysis), findings and discussion evolved from my interaction with: the research questions; the interview transcripts; my autoethnographic reflections; literature; dialogue with my mentors, supervisors and peers; and finally through the practice of meditation (Bentz & Shapiro, 1998). I consider that the act of meditation functions, albeit unintentionally, as a reflexive processor of the unconscious mind. It is important to highlight once more that the form of narrative research that I constructed for my study has been designed specifically with the intent of maximising the rich details and descriptions provided by the interviewed Yoga teacher-trainers via their transcripts. My citta-kosha-narrative-restructuring model was influenced by my readings of Riessman (1993, 2008), Creswell (2008, 2009) and Crotty (1998). The method comprised three stages, discussed in further detail here. These stages were as follows:

**Stage One** - The transcription of the interviews and the checking of the interview transcripts for accuracy.

**Stage Two** – The categorising of important elements.

**Stage Three** - The restructuring of these categorised elements.

#### *5.3.3.2.1 Stage One - Interview Transcription*

I utilised a transcription service to transcribe the interviews, primarily as my typing skills when I commenced this journey were mediocre and slow. I chose a particular transcription service specifically for two reasons. Firstly, the service was very close in proximity to where I was living, which I desired as I was unsure whether to use the service. It comforted me that I could meet the transcriber face-to-face and be able to ask questions. Secondly, the service was provided by a sole transcriber and I felt that that potentially provided the positive effect of consistency as a potential outcome. I uploaded my recordings to the service's website. Once the service had transcribed the recordings, I compared the transcripts to the digital recordings, reconfirming the transcriber's accuracy and making changes where necessary. Many of the participants utilised Sanskrit and Yoga terms that were unknown to the transcriber; as a result, I made selective alternations to all the transcripts. As all the interviewed Yoga teacher-trainers had agreed to their identities not being anonymised (Davies, 2013), I identified no ethical concerns regarding the utilisation of the transcription service. I have used the svarupa (data/evidence) from the transcripts in the citta-kosha-narrative-restructuring model and, where appropriate, in other sections and subsections of the thesis.

#### *5.3.3.2.2 Stage Two – The Categorising of Important Elements*

In this second stage of the citta-kosha-narrative-restructuring model, through iterative and recursive reading of the excerpts I identified important elements. I describe these as important elements because they seemed to be rich in both detail and sense-making by the interviewed Yoga teacher-trainers. Further, these elements

could conceivably aid in eventually generating findings that would meet my research interest and respond appropriately to my posed research questions. Over a period of approximately three years, I returned hermeneutically to consider and reconsider these elements and what importance that they had in the context of the research questions.

In the early stages of this process, I had considered using Creswell's (2008) narrative re-storying method. However, as a result of implementing the re-transcribing process, I quickly realised, as it stood, that Creswell's model of narrative re-storying was not suitable as a *tapas* (analysis) method for my thesis. I grasped that the re-transcribing was losing the sense-making of the interviewed Yoga teacher-trainers. I felt that the excerpts detailed such interesting and considered sense-making that re-transcribing was stealing the participants' important contributions and this felt ethically wrong. After much consideration, I erred on the side of constructing a narrative approach that enabled the rich textual narratives of the Yoga teacher-trainers to 'shine through'. As a result, in this thesis, I have chosen to use those sections from the excerpts that expressed the important elements that I have previously discussed. From an ethical position, this approach has been successful in allowing the Yoga teacher-trainers' voices to be clearly heard. Accordingly their deep, rich, considered sense-making, which is an integral component of interpretive research, has shone through. Moreover, this thickness of text and voice (Geertz, 2003; Schwartz-Shea & Yanow, 2012) strengthens the participants' *ahankara-samskara* (positionality) in the thesis, an equally important component of this interpretive research study.

This shifting and reflexive negotiation with the *svarupa* (data/evidence), the research questions and the research approaches is an example of what occurs in interpretive research, for the underlying presuppositions afford this evolution of my (the researcher) understanding of what is needed to generate meaning-making. During this abductive, backwards, forwards, even circular or spiral-like thinking, postulating and considering the *svarupa* (data/evidence) in the excerpts (Schwartz-Shea & Yanow, 2012), I was always searching for suitable codes by which to restructure the



narrative. Creswell (2008) demonstrates a classic novel structure in his text. This, however, did not seem contextually appropriate, nor did I consider that this would provide the richest generation of svarupa (data/evidence). I felt that if I could incorporate another way of thinking from the Yoga world, perhaps I could yield greater, more contextually relevant meaning-making. Once I came to this decision, I recognised that I could use a Yoga related model as the codes for restructuring. These new Yoga related codes are discussed in the next paragraph.

These new codes for citta-kosha-narrative-restructuring were adopted from Yoga philosophy. The codes were drawn from what is called the kosha model, a system that conceives a human as being comprised of five integrated layers. The five kosha-layers were: annamaya kosha; pranamaya kosha; manomaya kosha; vijnanamaya kosha; and anandamaya kosha. These five layers (referred to in Sanskrit as koshas) became the codes by which I constructed and restructured the citta-kosha-narrative-restructuring model (Ashok & Thimmappa, 2006; Davies, 2014). Please refer to Figure 5.1: The Kosha System.

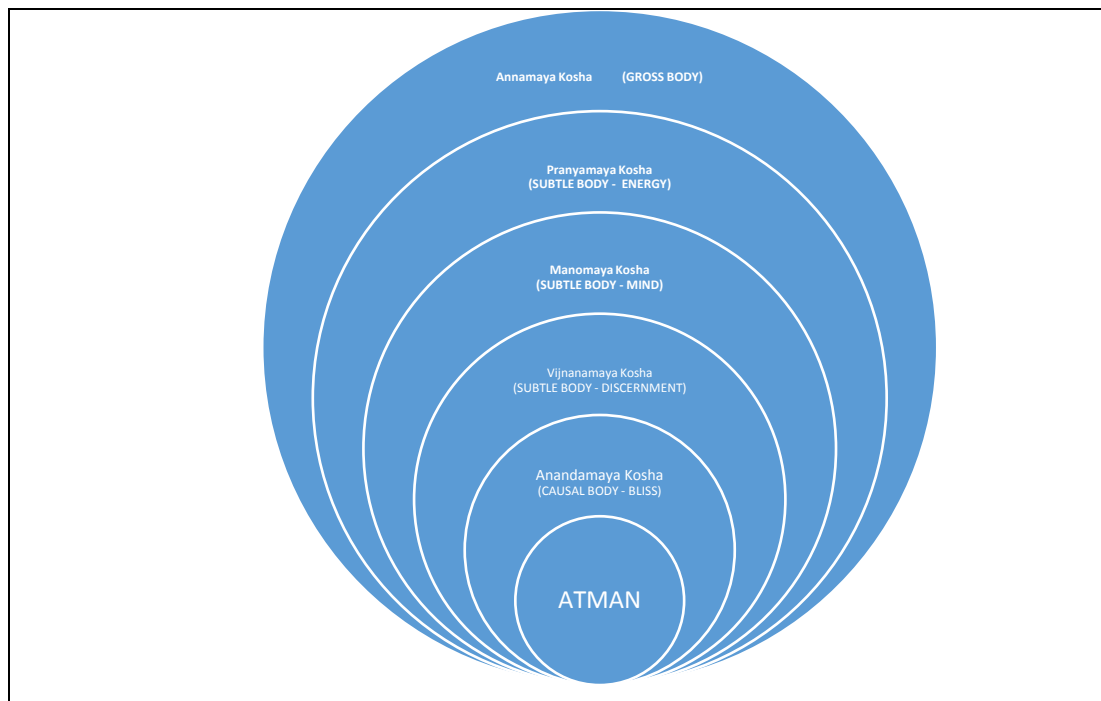


Figure 5.1: The Kosha System.

The traditional kosha model reflects the integral, interconnected understanding of the human body. Using a cross-disciplinary metaphor, this model allows us to perceive the entire spectrum of a human body as a network, comprised of five integrated relay systems. These systems are referred to as koshas or layers. These individual, interpermeating relay systems can be considered a body-energy-mind-intellectual discernment-spiritual consciousness network. It is the balance of these layers or koshas that maintains health and equilibrium in the body. If one layer is affected, it has a ‘domino’ effect on all other integral, integrated layers (Feuerstein, 2008; Sartain, 2012). I have drawn upon this holistic understanding and framework to construct the citta-kosha-narrative-restructuring model. This model is used to identify intertextuality (a hallmark of interpretive research) within the Yoga teacher-trainers’ excerpts. Further, this model aided my identification of any tensions or inconsistencies that may arise out of my interpretation.

#### *5.3.3.2.3 Stage Three – The Restructuring of these Elements*

During this restructuring phase, the important elements identified in the second phase were redistributed under the newly determined codes, thus creating the citta-kosha-narrative-restructuring model. Considering my research interest, I was keen to examine the svarupa (data/evidence) at a more intertextual level than merely a structural approach to narrative research. I was keen also to meaning-make through utilising a discourse approach. As a result, I decided to choose the kosha model layers for the restructuring codes. As previously discussed, these codes represent a discourse on the integral, interrelated nature of being a human. Exploring the important elements via this additional layer has been beneficial to the ultimate tapas (analysis) and findings.

The transcripts (from phase one) provided me with the opportunity to identify important elements contained within the excerpts (from phase two). I reordered or restructured these elements/excerpts under the new kosha codes (now phase three). The remainder of this subsubsub section describes my decision-making around the restructuring of the elements, drawing upon the kosha model layers as codes.

My task during this third and final phase was to align the many element/excerpt sections with the most suitable and relevant kosha codes. This alignment was time-consuming because the koshas themselves were complex in their original incarnations before being appropriated by me to function as thematic lenses. I took considerable time reviewing the element/excerpts, deliberating as to what was the most appropriate kosha code to assign to the excerpt. The following table provides the reader with a description of the nature of the traditional kosha model's layers (I recognise and acknowledge the tautology of 'kosha-layer' used here and elsewhere; I rationalise this tautological use as assisting the reader's understanding of non-Western nomenclature and inherent meaning). Please refer to Table 5.3: A Description of the Traditional Kosha Model's Layers.

KOSHA-LAYER	DESCRIPTION
Annamaya kosha	This layer represents the overall physical nature of the body – i.e., bones, muscles and tendons, including bodily functions.
Pranamaya kosha	This layer functions as the reservoir for prana, considered the life force or energy that enervates all action within the body.
Manomaya kosha	This layer oversees our mental acuity and our emotional traits at both conscious and unconscious strata.
Vijnanamaya kosha	This layer is the source of intellect and our ability to be rational.
Anandamaya kosha	This layer contains the source of spiritual consciousness.

Table 5.3: A Description of the Traditional Kosha Model's Layers.

I then allocated relevant element/excerpt sections under what I perceived to be the pertinent kosha codes. Over a period of 18 months, I iteratively went back to reassess

my allocation. Apart from one or two reallocations, the original allocations remained suitable. Once this review was completed, each kosha specific excerpt was then considered as to its effectiveness at answering each of the two research questions. I then reallocated the kosha specific excerpts under the most relevant research questions. I had reassessed this a number of times. Another layer of assessing the excerpt allocation resulted when I reconceived my research questions (in response to my abductive interpretive learning journey). This required me to sit reflexively with the kosha specific excerpts so that I could realign them with the revised research questions. Although it was time consuming, this process provided me with an opportunity to re-dwell in the excerpts, the Yoga teacher-trainers' sense-making and the research questions. This re-dwelling was invaluable to my tapas (analysis) and to my ultimate findings.

The table on the following pages provides a more detailed explanation of the citta-kosha-narrative-restructuring model. To avail the reader some insight into the type of content reflected under each kosha-layer, I have provided examples of the important element/excerpts. Please refer to Table 5.4: The Citta-Kosha-Narrative-Restructuring Model.

**Citta-Kosha-Narrative-Restructuring Model**

**Chapter 6: Citta-Kosha-Narrative-Restructuring - Annamaya Kosha (bodily layer):**

This layer represents the overall physical nature of the body - i.e., bones, muscles and tendons, including bodily functions. For an element/excerpt to be assigned under the annamaya kosha, it needed to reflect primarily upon the topics related to the physical nature of the body. Examples of the important element of the excerpts included:

- Pedagogical and curriculum considerations when one teaches physical postures.
- Comments on the Yoga community's focus on teaching only one facet of Yoga, that of asana.
- Experiences around the physical instruction of asana postures.

These reflections could pertain to both the personal experience and the teaching experience of the Yoga teacher-trainer.

**Chapter 7: Citta-Kosha-Narrative-Restructuring - Pranamaya Kosha (vital energy/breath layer):**

This kosha functions as the reservoir for prana, considered the life force or energy that enervates all action within the body. For an element/excerpt to be assigned under the pranamaya kosha, it needed to reflect primarily upon topics related to the energetic, pranic, electrical or breathing systems of the body. Examples of the important element of the excerpts included:

- Pedagogical and curriculum insights surrounding teaching pranayama or integrating prana awareness.
- Comments on the internal energetic focus of the body.

- Descriptions of the coordinating nervous system with the muscular system.

These reflections could pertain to both the personal experience and the teaching experience of the Yoga teacher-trainer.

**Chapter 8: Citta-Kosha-Narrative-Restructuring - Manomaya Kosha (mental/emotional layer):**

This layer oversees our mental acuity and our emotional traits at both a conscious and unconscious strata.

For an element/excerpt to be assigned under the manomaya kosha, it needed to reflect primarily upon topics related to mental acuity and emotional traits at both an unconscious and a conscious level of the body. Examples of the important element of the excerpts included:

- Discussion surrounding the transformational nature of a fully integrated Yoga practice.
- A Yoga teacher-trainer's predilections towards certain types of pedagogies and curriculum.
- Discussion of personal rituals to evoke certain responses.

These reflections could pertain to both the personal experience and the teaching experience of the Yoga teacher-trainer.

**Chapter 9: Citta-Kosha-Narrative-Restructuring - Vijnanamaya Kosha (intellectual discernment layer):**

This layer is the source of intellect and our ability to be rational.

For an element/excerpt to be assigned under the vijnanamaya kosha, it needed to reflect primarily upon topics related to the intellectual and rational nature of the body. Examples of the important element of the excerpts included:

- Discussion surrounding an individual’s motivations for a spiritual practice.
- A Yoga teacher-trainer’s pedagogical and curriculum approach to philosophical discourse in a Yoga class.
- The intentioned use of specific language and metaphors in Yoga teacher-training.

These reflections could pertain to both the personal experience and the teaching experience of the Yoga teacher-trainer.

**Chapter 10: Citta-Kosha-Narrative-Restructuring - Anandamaya Kosha (bliss, spiritual consciousness layer):**

This layer contains the source of spiritual consciousness. For an element/excerpt to be assigned under the anandamaya kosha, it needed to reflect primarily upon topics related to the intrinsically spiritual nature of the body. The nature of this kosha-layer in regard to Yoga pedagogy is complex; the following examples reflect this. Examples of the important element of the excerpts included:

- The issues that secular Yoga practitioners have when teaching spiritually underpinned content.
- Considering the purpose of a spiritual practice such as Yoga is to live a more functional, community minded existence.
- The practice of a physical posture is merely an attempt to disrupt the mind, so that consciousness may have the opportunity to develop.

These reflections could pertain to both the personal experience and the teaching experience of the Yoga teacher-trainer.

Table 5.4: The Citta-Kosha-Narrative-Restructuring Model.

## 5.4 Structure and Lenses: The Citta-Kosha-Narrative- Restructuring Chapters

I have incorporated the three analysis lenses into the citta-kosha-narrative-restructuring model through three phases. In phase 1, the excerpts were placed under the most relevant kosha lens. In phase 2, the kosha-specific-excerpts were then allocated to the more appropriate research question. In phase 3, these kosha-specific-research-question-specific-excerpts were considered from the perspective of the six yama-vidya (ethical reflexivity) guides. Only the relevant yama-vidya (ethical reflexivity) guides were applied to tapas (analysis). The tapas (analysis) was then undertaken reflecting upon the specific kosha, the research question and the relevant yama-vidya (ethical reflexivity) guide/s. This tapas (analysis) was greatly influenced by my ahankara-samskara (positionality) as a Yoga teacher and Yoga teacher-trainer and the significant breadth and depth of reading, consideration and meditation that I had undertaken surrounding Yoga and Yoga philosophy and pedagogy and curriculum.

To provide the reader with an understanding of the structure of the citta-kosha-narrative-restructuring chapters and the incorporation of the three lenses, I have constructed the following table. This table demonstrates the chapter breakdown of only one kosha-layer, that of the annamaya kosha/layer/code; however, this structure is replicated in the remaining four chapters, each dedicated to one of the remaining four kosha-layers. The table comprises four columns:

**Column 1** represents the kosha/layer/code (this table provides an example of only one of the kosha-layers, that of the annamaya kosha).

**Columns 2 and 3** articulate the sequence of content in each of the five svarupa-tapas (data/evidence analysis) chapters. In this example table, under each research question, I have provided two Element/Excerpts, each with its subsequent tapas (analysis). This is merely an example; the number of Element/Excerpts varies for each research question and each restructured kosha-layer (each chapter).



**Column 4** identifies the three lenses used to conduct the tapas (analysis). It is important at this juncture to highlight for the reader how the three lenses in this column have been presented in the subsequent svarupa-tapas (data/evidence analysis) chapters. Column 4 reflects the complex interweaving in the application of the actual three tapas (analysis) lenses. In response to each Element/Excerpt (column 3), I draw upon the three lenses to undertake the tapas (analysis). Recognising this thesis's Eastern-Western, transcultural, trans-philosophical nature and recognising furthermore the intent of disrupting binaries, the operationalising of the three lenses has not been presented in discrete sequential order, as the table suggests. This thesis intention is to meaning-make through both Eastern and Western understandings and knowledge. Just as the kosha model recognises the interconnected, interdependent nature of the body, I have not artificially separated the analysis; rather, I have initiated and interwoven the tapas (analysis) lenses together in response to the emerging meaning-making. Furthermore, rather than artificially separating analysis subsections, I have headed some analysis subsections with more than one yama-vidya (ethical reflexivity) guide when I have considered these guides are influential or interconnected to each other. Please refer to Table 5.5: Example Structure - Citta-Kosha-Narrative-Restructuring Chapter – Annamaya Kosha.

1	2	3	4
KOSHA/LAYER /CODE	STEPS	CONTENT STRUCTURE	TAPAS (ANALYSIS)
Annamaya kosha	1.	Traditional kosha-layer description	
	2.	Restructured kosha-layer description	
	3.	Figure of the kosha model	
	4.	<b>Research Question 1</b>	
		Element/Excerpt Section	
		The Element/Excerpt is then analysed (tapas) via the interweaving of the three lenses of svarupa-tapas (data/evidence analysis). Only relevant yama-vidya (ethical reflexivity) guides have been applied in the analysis.	Three lenses: 1). that particular kosha, 2). the respective research question, 3). the yama-vidya (ethical reflexivity) guide
		Element/Excerpt Section	
		The Element/Excerpt is then analysed (tapas) via the interweaving of the three lenses of svarupa-tapas (data/evidence analysis). Only relevant yama-vidya (ethical reflexivity) guides have been applied in the analysis.	Three lenses: 1). that particular kosha, 2). the respective research question, 3). the yama-vidya (ethical reflexivity) guide
	5.	<b>Research Question 2</b>	
		Element/Excerpt	
		The Element/Excerpt is then analysed (tapas) via the interweaving of the three lenses of svarupa-tapas (data/evidence analysis). Only relevant yama-vidya (ethical reflexivity) guides have been applied in the analysis.	Three lenses: 1). that particular kosha, 2). the respective research question, 3). the yama-vidya (ethical reflexivity) guide
		Element/Excerpt	
		The Element/Excerpt is then analysed (tapas) via the interweaving of the three lenses of svarupa-tapas (data/evidence analysis). Only relevant yama-vidya (ethical reflexivity) guides have been applied in the analysis.	Three lenses: 1). that particular kosha, 2). the respective research question, 3). the yama-vidya (ethical reflexivity) guide

Table 5.5: Example Structure - Citta-Kosha-Narrative-Restructuring Chapter – Annamaya Kosha.

I have intentionally analysed the excerpts from both a restructuring and then a Yoga discourse perspective (Bleakley, 2005; Hendry, 2009; Riessman, 1993), in order to provide a greater level of complexity and nuance to my research study's tapas (analysis). In initially considering the citta-kosha-narrative-restructuring from a structural approach, I juxtaposed and disrupted both my initial meaning-making and my sense of what might arise or be generated out of the method and the svarupa (data). By then perceiving this juxtaposed and disrupted information through a lens that explicitly considered a discourse around the human being as being a series of integrated, interpermeating layers, I have ensured that my interpretations have emerged from and are in alignment with the svarupa (data), thus exemplifying one of the considerations of trustworthiness. Additionally, I contend that this citta-kosha-narrative-restructuring method is one of this thesis's contributions to knowledge - in this case, in relation to both methodological knowledge and theoretical knowledge.

## 5.5 Chapter Summary

I commenced this chapter with more specific details surrounding the various data collection methods used. I then discussed the three lenses that were used for svarupa-tapas (data/evidence analysis): the research questions; the yama-vidya (ethical reflexivity) guides; and the narrative research framework constructed for this thesis, entitled "the citta-kosha-narrative-restructuring model". I reiterated the two research questions. I then re-discussed my application of the yama-vidya (ethical reflexivity) guides as an analytical lens. I reviewed scholarly literature regarding the history of narrative research and I made explicit my argument for and my construction of the citta-kosha-narrative-restructuring model. I detailed its three individual phases. I then described my operationalising of the three analysis lenses for the following five chapters.

Interpreting the Eastern philosophies and practices of Yoga to Western audiences is challenging for those who value the integrity of tradition, of teaching and of being. The challenge of this trans-philosophical study has been to assure that the study and

my actions as a researcher and as a citizen of a greater community have been undertaken with integrity. With that challenge in mind, this culminating methodological chapter concludes my decision-making, deliberations and detailing regarding the planning and implementation of and the reflection on my research study. This chapter concludes the many ethically demanding concerns that have underpinned and constructed my study and serves as the gateway for my study's analysis, findings and response in relation to the research interest and the research questions.

## Chapter 6: Citta-Kosha-Narrative-Restructuring – Annamaya Kosha

### 6.1 Chapter Introduction

In Chapter 5, I further detailed my study's svarupa-abhyasa (data collection methods), the three lenses that were used for svarupa-tapas (data/evidence analysis), and the construction and an operationalising outline of the citta-kosha-narrative-restructuring model. This chapter, Chapter 6, is the first of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. Each of the five citta-kosha-narrative-restructuring chapters represents in sequential order a singular kosha-layer drawn from the traditional Yoga kosha model. I commence this chapter with a description of how to read the five analysis chapters via two approaches: linear and non-linear (cross-chapter). I then provide a description of the annamaya kosha-layer. Following this, I offer a figure that clarifies the annamaya kosha-layer in relation to the other four kosha-layers. With the intent of svarupa-tapas (data/evidence analysis), I have subdivided the remainder of the chapter into two subsections, each responding to one of the two research questions. Within these subsections I consider and then analyse the excerpts using the three lenses: the kosha-layer; the research questions; and the yama-vidya (ethical reflexivity) guides. Where relevant, I highlight and challenge binary constructs highlighted in the analysis.

### 6.2 Linear and Non-Linear Approaches to Reading the Analysis

Recognising and honouring the trans-philosophical nature of the study, these five chapters are presented in a non-Western traditional academic structure. The chapters interweave the various forms of analysis, whether these be structural, discursive, autoethnographic or reflective notes, or literature citations. To aid the reader,

headings are used to signpost the kosha-layer, the research questions and the respective Sanskrit inspired ethical neologisms (yama-vidya). The following demonstrates a breakdown of each excerpt and analysis to be found in each of the five chapters:

- A. Each new interview excerpt is headed with a banner reminding the reader of the kosha-layer—with a summarised description—and a summarised version of the research question (e.g., **ANNAMAYA KOSHA - Body's Physical Nature, RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**).
- B. The banner is followed by a chapter reference code aligned with the respective participant's name (e.g., **6.3.1 Simon's Excerpt**). The participant's excerpt is provided after the reference code and the participant's name.
- C. The excerpt is then followed by the various analyses drawing upon the yama-vidya (ethical reflexivity) neologisms and relevant binary identification and deconstruction. Each analysis subsection commences with a chapter reference code and the respective Sanskrit inspired ethical neologisms (yama-vidya) (e.g., **6.3.1.2 Yama-vidya-ahimsa [Ethical Reflexivity-Non-Harming]**). My analysis of the excerpt is provided immediately after the chapter reference code and the respective Sanskrit inspired ethical neologisms (yama-vidya).

I have provided the reader with two means by which to read the analysis of the citta-kosha-narrative-restructuring chapters. The first approach is to read linearly through Chapters 6 through to 10 following the aforementioned steps. At the same time, with the intention of disrupting a linear appreciation of analysis reading, I have provided an alternative approach whereby the reader can read across the five chapters—and therefore across the five kosha-layers—focusing thematically on specific yama-vidyas (ethical reflexivity) (e.g., **yama-vidya-satya [Ethical Reflexivity-Truthfulness]**). I have provided a table that aligns the six yama-vidya (ethical reflexivity) guides with the respective chapter reference codes (e.g., **Yama-vidya-satya [Ethical Reflexivity-Truthfulness] - Chapter 6: 6.3.2.2; Chapter 7: 7.3.1.3; Chapter 8: 8.3.1.2; 8.4.1.2; 8.4.2.2; Chapter 9: 9.3.3.2; 9.4.1.3; Chapter 10:**

10.3.1.2; 10.4.1.5). If choosing to cross-chapter read the analysis focusing on one yama-vidya, it is important to read each chapter's kosha meaning and description found after each respective chapter's **Chapter Introduction**. Please refer to Table 6.1.

<b>YAMA –VIDYA (ETHICAL REFLEXIVITY) GUIDES</b>	<b>CHAPTER 6</b>	<b>CHAPTER 7</b>	<b>CHAPTER 8</b>	<b>CHAPTER 9</b>	<b>CHAPTER 10</b>
Yama-vidya-ahimsa (Ethical Reflexivity–Non-Harming)	6.3.1.2; 6.3.3.2; 6.4.3.2;	7.3.1.2;	8.3.1.3;	9.4.3.4; 9.4.6.5 ;	10.3.5.3; 10.4.1.4;
Yama-vidya-brahmacharya (Ethical Reflexivity- Impeccable Conduct)	6.3.1.3;	7.3.2.3; 7.3.4.2; 7.4.1.3;	8.3.2.3; 8.3.3.2; 8.3.4.2; 8.3.4.3	9.3.1.4; 9.4.3.6;	10.3.2.2; 10.3.3.4; 10.3.5.2; 10.4.1.2; 10.4.1.7;
Yama-vidya-satya (Ethical Reflexivity-Truthfulness)	6.3.2.2;	7.3.1.3;	8.3.1.2; 8.4.1.2; 8.4.2.2	9.3.2.2; 9.4.1.3;	10.3.1.2; 10.4.1.5;
Yama-vidya-asteya (Ethical Reflexivity-Non-Stealing)	6.3.2.3; 6.4.1.3;			9.4.1.2; 9.4.3.3; 9.4.6.2;	10.3.1.3;
Yama-vidya-guna (Ethical Reflexivity-Quality)	6.3.3.3; 6.4.1.2; 6.4.2.2; 6.4.4.2	7.3.3.2; 7.4.1.2;	8.3.3.4; 8.4.1.4; 8.4.2.3; 8.4.3.2; 8.4.4.2;	9.3.1.3; 9.4.1.4; 9.4.2.2; 9.4.3.5; 9.4.4.2; 9.4.6.4;	10.3.1.4; 10.3.2.3; 10.3.3.3; 10.3.5.4; 10.4.1.6; 10.4.2.2; 10.4.2.3;
Yama-vidya-aparigraha (Ethical Reflexivity-Non- Grasping)	6.4.3.3;	7.3.2.2;	8.3.2.2; 8.3.3.3; 8.4.1.3;	9.3.1.2; 9.3.2.3; 9.4.6.3;	10.3.3.2; 10.4.1.3;

Table 6.1: Cross-reading the Yama-Vidya in the Citta-Kosha-Narrative Restructuring Chapters



## 6.3 Annamaya Kosha Description

The annamaya kosha is the outermost layer of the kosha model. Traditionally the annamaya kosha referred to the body and was also known as the food sheath. This layer represented the overall physical nature of the body, which included such things as bones, muscles and tendons, as well as bodily functions. As was previously mentioned, each kosha interconnects with the other koshas or layers. A stimulus that creates a change in the annamaya kosha will have a ripple effects not only on the nearest kosha but also on the remainder of the interpermeating layers (Sartain, 2012; Stone, 2012). Please refer to Figure 6.1: Annamaya Kosha.

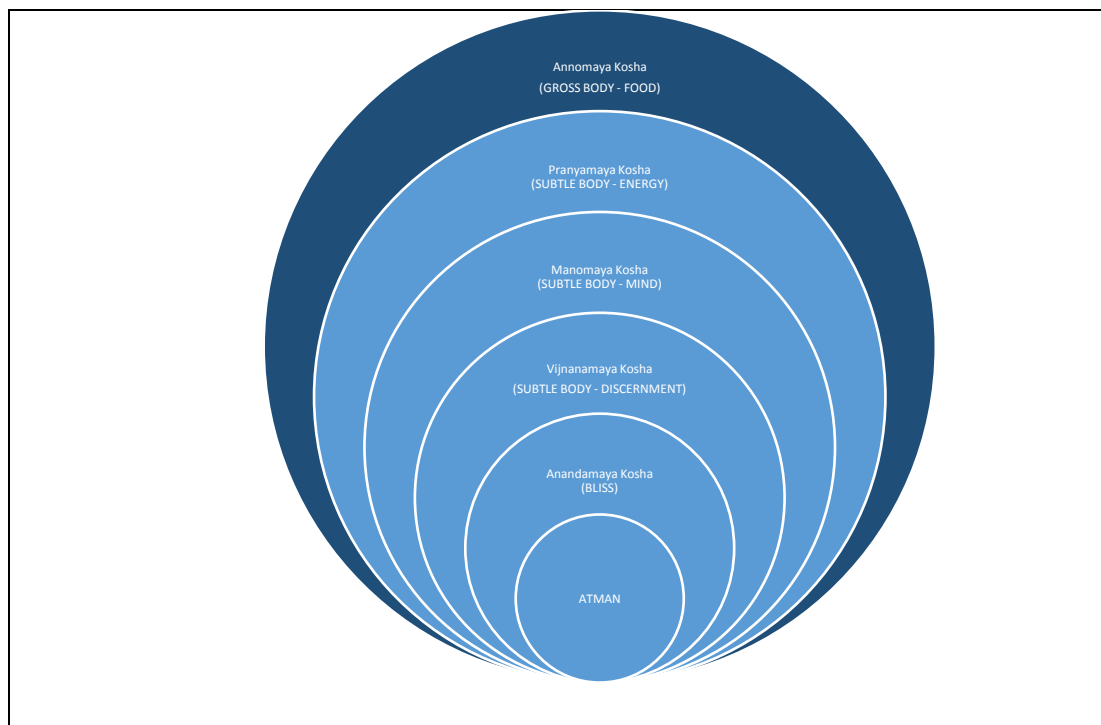


Figure 6.1: Annamaya Kosha.

## 6.4 Annamaya Kosha - Research Question 1

**What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?**

It is easy, as a Yoga teacher, to focus on the obvious physiological nature of the human body. It is easier still, in the planning of a complex, tiered teacher-training program, to focus on what could be considered more tangible. By reflecting upon a Yoga teacher-trainer's spiritual and ethical considerations, insights may be garnered as to the notions and imperatives that underpin her or his being and caring. From a macro perspective, the following subsections consider a number of salient considerations, when reflecting through the lenses of pranamaya kosha, in relation to the physical nature of the body and the spiritual and ethical considerations of the senior Yoga teacher-trainers. In this era of Modern Yoga, the automatic adoption of traditional physical Yoga practices is problematic. Furthermore, the contemporary audience's favouring of asana as her or his Yoga practice and often as a form of exercise as well is problematic. The challenge for these Modern Yoga teacher-trainers is to construct and deliver ethically considered programs for a demographic population and cultural landscape that differ vastly from its Premodern Yoga roots.

### **ANNAMAYA KOSHA – The Body's Physical Nature**

#### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

##### 6.4.1 Simon's Excerpt

*And people's hips become very, very stiff – especially the hip flexors become very, very stiff. So when they stand up one part of the lower*

*back tends to pinch; one part of the lower back becomes hyper flexible; the rest of it becomes very, very stiff. Her or his knees become very, very weak as well from not learning how to squat, you know. So there is a whole lot of problems with Western people doing traditional Indian Yoga sequences. They either do them in a way which is potentially dangerous for her or his bodies and so a person might start a traditional Yoga sequence and straight away go, “No, this hurts!”, or they get injured by doing traditional Yoga postures, which will either put them off, if they’re lucky and they won’t come back or if they’re unlucky (as many people are) they will stay and (depending on whether her or his head stays – you know, “Pain is good – no pain, no gain”) and they will keep doing it for about a year or so until some major problem comes, like a lower back pain ... if they last beyond a year and many of them do teacher training courses and then they’ll last another year or so and then they either tear a hamstring. Within five years they usually have a major problem: hamstring torn, knee damaged, neck pain, shoulder pain, etc. Very few neck pains happen in traditional Indian Yogis because they carry things on their head. You know, we used to put 60 kg baskets on the heads of little old ladies and [they] just walked down the beach with her or his neck wobbling; they are not going to have a problem doing a headstand if they can carry more than her or his body weight on her or his necks since childhood, you know?*

#### 6.4.1.1 Svarupa-tapas (Data/Evidence Analysis)

Simon highlights here very real physical issues when considering the practice of Modern Yoga and the potentially deleterious outcomes that can and do occur with Yoga practitioners. Simon’s commentary is bleak and an accurate and damning predication of a Modern Yoga practitioner’s potential pathway. He is highlighting the need for Yoga teacher-trainers to appreciate the issue that the traditional forms of Yoga asanas are potentially deleterious for a Western body. Furthermore, asana needs to be reconsidered and reconfigured to meet the needs of Western bodies. I have experienced non-modified instruction of asana postures. I have had, in the past,

a torn a hamstring and a damaged left knee; I suffer from chronic neck issues; and the anterior portion of my left quadricep or thigh suffers from paraesthesia or abnormal nerve sensation. I can attribute these issues directly to non-modified asana instruction that took place both in India and in the West.

#### 6.4.1.2 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

The consideration of the yama-vidya (ethical reflexivity) challenges the Yoga teacher-trainer to consider potential, ethical concerns. A Yoga teacher-trainer's selection of asana being taught in a training program is an ethical and a political choice. By applying the yama-vidya-ahimsa (ethical reflexivity-non-harming) as a lens to consider the issue of Western body types and Eastern asana postures, it becomes evident that a reflexive ethical consideration of doing no harm directs the selection of asana postures that are appropriate to those being taught. The teaching of asana to a Western audience that is not reconfigured for Western style bodies is an ethical issue. Many of the asanas that were brought over from India to be practised in the West were designed for individuals with flexible hips and narrow arms, legs and waists. This is not the traditional Western figure, particularly of the demographic who practise Yoga in the West. Negating or recognising the concern of potentially deleterious asana postures is a Yoga teacher-trainer's choice and a position. The choice of replacing or not replacing traditional asanas is a political position.

#### 6.4.1.3 Andy's autoethnographic notes, 22 January 2016

*I was attending one of my earlier Yoga teacher-training programs. My body was still very stiff, I had limited strength and poor balance, and I was not what I considered to be accomplished. It was a training program that focused on asanas and included a meditation session only once a week. Every day we spent approximately 20 minutes in head stands. I spent 20 minutes falling down, falling on others, straining my*

*neck. I was sore. Even with my ego driving me, I recognised that this was creating more harm than good.*

#### 6.4.1.4 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

As a Yoga teacher (and a nursing educator), my goal has always been to adapt to the needs of the participants in my classes. I perceive this outlook to reflect that of the ethical guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct). When I instruct Yoga, I am acutely aware of the physical limitations of Western participants. As I reflexively considered the application of asanas to various body types, I have learnt to deconstruct the pose so as to appreciate its intent. The intention should always be to do no harm. This ethical intention requires a Yoga teacher to have reflexive understanding of the purpose of each asana and how to instruct it in modified form to meet the needs of the participants. A Yoga teacher-trainers' reflexive understanding and modification of asanas for differing body types demonstrate the ethical guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

The binary of form over function requires contestation here. I have practised two styles of Modern Yoga that can be considered for this binary: Iyengar Yoga and Ashtanga Vinyasa Yoga. Iyengar Yoga is taught and practised with the precision of each asana (Iyengar, 1970). Although function is considered inherently here, the particulars of each form of asana are detailed and explicit. Conversely, Ashtanga Vinyasa Yoga can be perceived by some as less focused on the form of the asana, where the flow (and therefore the function) of the poses is emphasised (Jois, 2010) over the form or the structure of the asana. If one considered a Yoga practice from a prescriptive perspective – that is, adapting to the individual learner's needs – neither form nor function would be

considered the superior; rather, the identification of the appropriate asana and its modification suit the individual practitioner.

## **ANNAMAYA KOSHA – The Body’s Physical Nature**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 6.4.2 Eric’s Excerpt

*... what people find is that, as they become teachers, it really changes their personal practice because they have to pay closer attention to what they are doing in order to report the news accurately ...*

##### 6.4.2.1 Svarupa-tapas (Data/Evidence Analysis)

The practice of asana is a physical practice. However, it is not just a physical, because it influences the spectrum of the kosha model, that of the physical, energetic, emotional-mental, intellectual and spiritual (Kraftsow, 2002; Sartain, 2012). New Yoga teachers rarely have an applied grasp of these many layers. Eric above is identifying the cognitive shift that hopefully occurs in the training Yoga teachers, a shift that allows them to develop an embodied wisdom through reflexive awareness in and through their bodies.

##### 6.4.2.2 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

Whether a Yoga teacher practises Yoga (and in this context asana specifically) is an ethical concern. Yoga teachers need to practise their craft, for only through a Yoga practice does consciousness develop (which lends itself to the evolution of spiritual attention) and knowing occur. On a number of occasions, I have observed an unconsciousness and a lack of clarity surrounding instruction by Yoga teacher-

trainees with whom I have worked. These individuals failed to respond to clues that identified that class attendees were struggling to adapt asanas for the body (Massoudi, 2002). On each occasion, when I asked, “Were they having a regular asana practice?” they identified that they had not. An embodied practice of Yoga (and its many facets) is required of Yoga teachers. Experience of the physical practice of asana provides these teachers with insight regarding the limitations and strengths of their own bodies. This provides Yoga teachers with potential insights regarding others’ bodies. The practice of meditation and of pranayama provides Yoga teachers with further insights on a less physical and more energetic, intellectual and spiritual levels. These personal insights are invaluable if the teachers are to educate with acumen a complex, nuanced practice such as Yoga. The personal Yoga practice of a Yoga teacher can be considered through the lens of yama-vidya-satya (ethical reflexivity-truthfulness). Yoga participants attend a class with the expectation that the teacher is functioning at a capacity to meet their needs. I contend that the Yoga teacher’s personal practice aids her or his best practice. Although this may not be apparent to the attendee, an intentional personal Yoga practice honours the professional integrity of the Yoga teacher, reflecting an honesty and truthfulness regarding her or his professional self and her or his service to others.

#### 6.4.2.3 Yama-vidya-asteya (Ethical Reflexivity-Non-Stealing)

If Yoga teachers do not have a regular personal Yoga practice, it could be perceived that they are not meeting the expectations of the Yoga class attendees. If one were to conceive of the instruction of Yoga as a service, this Yoga teacher who is not functioning at her or his best capacity is derelict in her or his duty. Considering this from the perspective of yama-vidya-asteya (ethical reflexivity-non-stealing), this lack of practice could be perceived as an act of stealing.

### **ANNAMAYA KOSHA – The Body’s Physical Nature**

#### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

### 6.4.3 Leigh's Excerpt

*... and just letting the body wake up and then I feel if something else needs to happen, like today, for example, I just had a sense I need just a little work through my shoulders and I was doing a little bit of work through my shoulders to get them limbered up a little bit. I do have a low-level arthritis that I have had to surrender to the fact that even Yoga teachers can actually get some arthritis, so I know there are some stiff places now ... and my practice has changed on purpose because the routine with osteoarthritis even in the very early stage is low intensity but high repetition, flowing, dynamic work ... I might do salutations once a fortnight on average; other times I might do three or four days in a row .... I don't need asana for exercise ... because I do a lot of exercise ...*

#### 6.4.3.1 Svarupa-tapas (Data/Evidence Analysis)

An effective place to commence a Hatha Yoga practice is through somatic exploration, despite recognising that the physical is only one component of any Hatha Yoga practice. In the excerpt Leigh describes his morning Yoga practise, one that acknowledges his needs by adapting his routine accordingly. This internal reflection and assessment are an ideal way to perceive a Yoga practice for it considers the practice more as a prescription that honours the day to day and often minute-to-minute needs of a dynamic body.

#### 6.4.3.2 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

Considering a Yoga practice that meets an individual's needs can be perceived as being in accordance with the application of the yama-vidya-ahimsa (ethical reflexivity-non-harming). Practising and instructing from this stance are an ethical position. Additionally, conceptualising the Yoga practice as a prescriptive one



increases the likelihood of its being a motivating practice because it meets the Yoga practitioner's day-to-day needs.

#### 6.4.3.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

Upon reflection, a further notion that resonated with me was Leigh's comment about not requiring asana practice as exercise. When I first came across this understanding from the Hatha Yoga and Yin Yoga teacher Paul Grilley (Grilley & Grilley, 2002), it was a revelation, for I had commenced my Hatha Yoga practice in styles that were sufficiently dynamic that the practitioners did not require supplemental exercise and nor do they suggest such notions (to me). My own assimilation of this understanding into how I selected and practised the various asana postures resulted in the positive outcome of my experiencing an occurrence of less physical injuries. This shift in understanding and practice allowed me a further insight: I found a greater capacity or awareness to observe and feel the spiritual connection of my Yoga practice. This personal evolution of understanding around my Yoga practice demonstrates a refining or what can be considered as a quality improvement. This change in my attributes as a practitioner has altered my outlook and instruction as a teacher. In my instruction of Yoga, I am more able to calibrate my instruction to meet my learners' needs. An evolution of an individual's Yoga practice and a refinement of her or his pedagogical approach that leads to a greater internal dwelling, a decrease in personal injury and a refinement of teaching practice is aligned with the yama-vidya-guna (ethical reflexivity-quality).

In a popular Western cultural climate where fitness and health have become a focus of the business industry, not surprisingly the physical aspect of Yoga, asana, epitomises Western audiences' understandings of what a Yoga practice is. As it is the most tangible representation of Yoga, predictably, it is afforded greater attention than other aspects of Yoga in teacher-training programs. As Western audiences' bodies, physical capabilities, employment and lifestyles differ, often tremendously from those of the practitioners of Premodern Yoga, the automatic adoption of traditional asana postures without vetting and adaptation is an ethical dilemma. This issue

reinforces the pedagogical and curriculum importance of Yoga teacher-trainees' developing reflexive awareness around the purpose and intention of the asana poses. This reflexive awareness thus provides the trainees with an embodied wisdom that could assist them in the safe adaptation of asana postures for Western audiences. Pedagogically, this embodied wisdom could be developed in Yoga teacher-trainees through the directing of attention and awareness internally while performing asana postures. So, although the physical aspects of the body and of an asana practice may ostensibly appear an external practice, with insight and intention from the Yoga teacher-trainer and her or his curriculum, consciousness development is a possible outcome of a Yoga teacher-training program.

## 6.5 Annamaya Kosha - Research Question 2

**What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?**

As has been identified above, the context in which Modern Yoga is situated is one that often embraces physicality as a sign of health and wellbeing. Recognising the importance that physicality plays in the Modern Yoga teacher-training program setting, such physicality is important in understanding the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers. The following subsections consider the teaching and training program considerations that revolve around the physical nature of the body, that of the annamaya kosha. It is understood from these subsections that how we instruct as Yoga teachers is just as important as what we are instructing. Key insights and descriptions are identified around pedagogical practices and the priorities for curriculum inclusions. As Yoga is deemed in this thesis to be a spiritual practice, its instruction requires more of the Yoga teacher than just the application of skills and content. The challenge for Modern Yoga teachers is the embodiment of the Yoga practice, for this embodiment avails the Yoga teacher of deeper, interdependent insights around the nature of being,

knowing and caring. Furthermore, the notions of identity and authenticity are central to the development of new Yoga teachers.

## **ANNAMAYA KOSHA – The Body’s Physical Nature**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 6.5.1 Eric’s Excerpt

*... there is a certain sequence of events that happens when you sit yourself down and you get yourself ready when you are sliding into it [an asana or an asana practice]. There is a natural order to things and you might say all the right things but if you don’t put it in the right order you won’t have the same beautiful flow and so, as far as teaching the teachers how to teach, watching your own personal practice ... “What am I doing now, what words?” ... If you pay attention to whatever you experience, it is usually a succinct word or some sensation that you’re attentive to, not long sentences. [You might say] “Feel the buttocks” and you will jiggle and that’s a great instruction, feel the buttocks, jiggle, wriggle around a little, merge, you know, then grow tall and just get good at reporting the news.*

##### 6.5.1.1 Svarupa-tapas (Data/Evidence Analysis)

As teachers and, in this case, Yoga teacher-trainers, experience their craft, they have invariably realised that how they instruct is just as important as what they are instructing. Eric describes the cognitive shift that occurs with Yoga teacher-training students and new Yoga teachers when learning to instruct physical postures or asanas. This shift is an imperative step if the student is going to evolve an effective Yoga teaching practice, for in Yoga only through self-practice can effective learning

occur and that consciousness may develop. Yoga teachers need to practise their or craft, for only through practice do knowing and potential insights evolve.

#### 6.5.1.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

Yoga teacher agency is demonstrated by teachers' capacity to connect with their consciousness; this is influenced by their experiential knowing of their physical, energetic, emotional-mental, intellectual and spiritual layers. This agency reflects a Yoga teacher's capacity to embody the yama-vidya-guna (ethical reflexivity-quality). Knowledge and applied experience (drawn from a personal practice) are fundamental for Yoga teachers before they can choose effective education means to deliver appropriate and contextualised teaching (Massoudi, 2002). The excerpt describes how the act of knowing occurs within the traditional kosha model. The assumption with this model is that changes in one layer or system of our bodies impact on other layers, for we function as an interconnected, integrated whole (Stephens, 2010, chapter 3, para. 3). From an education perspective, the intellectual act of knowing is preceded by changes in other koshas of the body. The physiological movement that is created during the practice of asanas, as Eric mentioned above, causes ripples or changes within the annamaya kosha; this results in an energetic shift within the body's next layer, referred to as the pranamaya kosha. These changes stimulate the next layer, the manomaya kosha, and result in changes in the individual's mental and emotional states, which causes changes within the vijnanamaya kosha, allowing an intellectual shift (in this case knowing) to occur (Stone, 2012).

Physical understanding of a Yoga practice must occur prior to the selection of an appropriate pedagogy to engage the audience. The greater the complexity of the practice, the more time that needs to be devoted to its practice for understanding, proprioception development and knowing to evolve. For example, the understanding and knowing of a singular asana posture differ from those of a series of asanas linked with breath and differ again from those of a series of asanas linked with breath and bandhas (internal muscle lift), mudras (hand gestures) and drishti (eye gaze) (Maehle, 2007). The greater the complexity of an integral whole practice of Yoga,

the greater the refinement of the individual's attention. This refinement could be perceived as a meditation in motion (Desai, 1995).

### 6.5.1.3 Yama-vidya-asteya (Ethical Reflexivity-Non-Stealing)

When considering Yoga teacher-training programs, reflected through the lens of yama-vidya-guna (ethical reflexivity-quality), it is paramount that the notion of time is considered. Yoga teacher-trainees' evolution of knowing on the physical, energetic, emotional-mental, intellectual and spiritual plains can, in reality, take years to develop. Expectation that they garner this knowing in a short period of time could be considered a contravening of yama-vidya-asteya (ethical reflexivity-non-stealing). Moreover, the expectation that these learners can, with any precision or quality, determine and apply contextually appropriate pedagogies, whilst still learning to develop their own multi-level knowing and consciousness, is problematic.

Yoga teachers require both knowledge and practical understanding if they are able to provide intuitive, insightful instruction. They require knowledge surrounding the instruction that they are providing – e.g., knowledge around instruction for bandhas (internal muscle lift), mudras (hand gestures) and drishti (eye gaze) (Scott, 2001). Knowledge, however, does not represent physical knowing. Yoga teachers also require practical application and therefore a physical understanding and a resultant knowing of the three examples. This requirement of knowledge and practice contests the knowledge-practice binary.

## **ANNAMAYA KOSHA – The Body's Physical Nature**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 6.5.2 Eric's Excerpt

*... what I have got to be careful [of] is making sure that the teachers are grounded in the structural basics, enough to not immediately go into class and tell people, “Just do exactly what you want”... It’s “Train them, train them, train them, drill them with specifics”, knowing that’s not the ultimate [goal] but it will help them [to] do the free form [practice or sequence of asanas] more intelligently, more beautifully, more skilfully and, you know, give everyone a good name about it ... Otherwise it’s like the teachers are going in there and sort of being useless ... Not helpful in terms of actually training people to be online ... They have got to like know how to bring people there.*

#### 6.5.2.1 Svarupa-tapas (Data/Evidence Analysis)

Eric addresses the benefits of using repetition or drills (Norman, Thompson, & Missildine, 2013) as a foundation for learning. He acknowledges that these are merely an initial step in the Yoga teachers’ pedagogical development. To assist the reader, after my autoethnographic note, I have provided a discussion pertaining to the varying skill sets, pedagogical and other, that I postulate make an effective, safe Yoga teacher.

#### 6.5.2.2 Andy’s autoethnographic notes, 22 January 2016

*In response to my headstanding training, I ran six week head standing workshops. The only individuals who could perform a headstand in my classes were those who had gone through the course and who I deemed were strong enough and stable enough to go safely into this inversion asana. I conducted these courses more as drills than as a traditional, holistically balanced Yoga class. The key for me here was to develop, in the attendees, strength, balance and an appropriate amount of confidence. I underpinned this approach by highlighting that the*

*headstand was not the ultimate goal but rather the evolution of a physical consciousness and dexterity.*

### 6.5.2.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

In reflecting upon Eric's reflections above, I am reminded of the intent behind the yama-vidya-guna (ethical reflexivity-quality). With the intention of providing best Yoga teaching practice or excellence (whether in a Yoga teacher-training or a Yoga class), there are many layers of knowledge, understanding and skill development required of the trainee to deliver a quality instruction. Effective teaching is an art form. An educator's pedagogical choices (Taylor, Dimino, Lampi, & Caverly, 2016) shift moment to moment depending on the students, the student's internal environment, the day, the hour, the physical local environment and the educator's own internal state. All these factors influence choices made by an educator when choosing the most appropriate means to educate about a topic.

There is nothing in the literature that informs a Yoga teacher as to what or how to apply pedagogical skills to teach a Yoga class. This is a gap in knowledge and a rationale for this thesis. Eric has highlighted above the importance of repetition or what could be considered as drills. In my own experience as a Yoga teacher, I have recognised various factors that influence pedagogical choices. The following unpacks some of these. In a Hatha Yoga class the Yoga attendees all have differing physical capabilities, limitations, injuries and potential pathologies or injuries. Each Yoga practitioner has varying degrees of attention, focus and body awareness. For Yoga teachers and in this case Hatha Yoga teachers to be able to deliver a safe, meaningful Hatha Yoga class, they need all the pedagogical skills of an educator plus all the skills necessary to lead a safe Yoga class. They need:

- a). the physical understanding of each of the asanas that they are teaching; understanding can arise only out of a personal physical practice of the asanas.

- b). to understand what adaptations need to be made with participants with varying physical limitations; this requires an understanding of anatomy, physiology and common pathologies and/or injuries.
- c). to have an applied understanding of physiology so they can recommend when attendees should and should not practise certain movements.
- d). to be immersed in the Yoga philosophy, so that the class that they are teaching is contextualised to the form or lineage of the style they are teaching. I argue that, if the asana practice being taught is not philosophically linked with the requisite style, then the teaching cannot be considered part of Yoga instruction, but merely the leading of a calisthenics class.

These are just some of the specific requirements that I have experienced as a Yoga teacher and teacher-trainer, separate from the host of pedagogical skills that they require. In later excerpts further skills are highlighted and discussed. The many skill sets required place a high expectation on Yoga teacher-trainers and on Yoga teacher-training programs.

The safe and holistic instruction of a Hatha Yoga class requires pedagogical sophistication. Educating Yoga practitioners how to teach Hatha Yoga is infinitely more complex. The learners require experiential understanding (Kolb & Kolb, 2008; Kolb, Kolb, Passarelli, & Sharma, 2014) of what they are teaching prior to their applications of pedagogical tools. As a result, it is imperative that Yoga teacher-training curriculum development is afforded the respect and consideration that it requires to achieve effective and safe outcomes.

I was a nursing educator for a number of years prior to my commencement of teaching Yoga. I had the benefit of learning how to articulate what I was thinking so that I could deliver concise instructions, discussions and reflections. I have spent years watching new nursing educators and new Yoga teachers struggling with clear instructions. As what could be perceived as a pedagogical drill (Norman et al., 2013), I would ask these learners to deliver a brief instruction. Once they had completed that



instruction, I would ask them to repeat the process using differing words. Once they had completed this instruction, I would ask them to repeat the process for a third time to see if they could provide the instruction in another way. I found this form of drill very successful in getting new Yoga teachers/new nursing educators to think about what they were about to orate from differing perspectives. This pedagogical skill development afforded these new teachers the means to rephrase and respond to learners' differing needs in a Yoga or nursing setting.

## **ANNAMAYA KOSHA – The Body's Physical Nature**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 6.5.3 Simon's Excerpt

*And I found I could also meditate in movement and dynamic meditation [and] I think is very, very important, especially for people who are stagnant and sitting all day, and [I] see with my students also. [Bianca (his teaching and business partner) and I realised] that it was very difficult to take people who are sitting at a desk all day, stagnant and sedentary with their energies dead inside, and get them to come and expect them to sit and have perfect movement of energy inside their bodies and perfect meditation and unified bliss – it's not going to happen! ... So we would get people to move in Yoga postures for 55 minutes and then we'd stop them, but the energy would keep going inside them and for five minutes they could sit with much better meditation than if we tried to get them to sit for an hour in suffering and then for the last five minutes they might feel a bit of bliss.*

##### 6.5.3.1 Svarupa-tapas (Data/Evidence Analysis)

Simon's excerpt highlights a theme that has arisen repeatedly throughout the excerpts: that traditional asana postures require alterations so as not to damage Yoga class attendees. Simon identifies how he (and his business partner) observed patterns in the Western bodies of attendees at their Hatha Yoga classes and how the traditional prescription of sitting meditation was not serving them. Realising the suboptimal nature and that the potentially uncomfortable sitting practice failed to meet the needs of primarily sedentary office workers, they adapted and translated how they considered and instructed the somatic, asana and meditation (Holland, 2004). Simon (and Bianca) reconceived the physical practice of asana to become a form of moving meditation in preparation for a sitting meditation (Michalsen & Kessler, 2013).

#### 6.5.3.2 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

Simon has re-conceptualised pedagogically how and when he instructs meditation practices in a Hatha Yoga class. Simon's response to the perceived needs of the class aligns with the ethical consideration of yama-vidya-ahimsa (ethical reflexivity-non-harming). Through caring and an embracing of the attendees' needs, Simon reconsidered his outlook on the divide between asana and meditation.

From my personal experience, practitioners of Modern Yoga often prefer asana classes to meditation classes. Conversely, contemplative practitioners often have a preference for meditation over asana. This can be observed when meditation class follows a Yoga class as practitioners depart and arrive. The re-consideration of asana instruction to act as a gateway to inner focusing (Cushman, 2014) challenges the either/or polarity created by the asana-meditation binary.

#### 6.5.3.3 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

Understanding the physical and emotional needs of not only the attendees at a Yoga class but also those of her or his client population as a collective is an important consideration for a Yoga teacher. The preparation of lessons plans is a very useful

technique in class preparation (Pangrazi, 2009). However, if the particular mix of class participants requires a different focus, whether it be physically, energetically, emotionally, intellectually or spiritually, then it is important that the Yoga teacher has the agency to alter his or her plans. This need to alter and realign a Yoga class's intention is not uncommon. For teachers to be able to respond promptly, they need to have a regular practice from which they can draw inspiration. This capacity to respond to the changing needs of the class honours the yama-vidya-aparigraha (ethical reflexivity-non-grasping). For new teachers it can be extremely challenging and disconcerting. It is easier to ignore the needs of the class when being possessive and grasping regarding a Yoga class that the new teacher has spent time developing. Considering Yoga class construction and implementation through the ethical lens of yama-vidya-aparigraha (ethical reflexivity-non-grasping) may assist a Yoga teacher in being mindful about the purposes of Yoga instruction and not just getting the job done.

Considering an individual to be comprised of five layers, as the Kosha model does, recognises an inherent complexity of the individuals whom a Yoga teacher is instructing (Sartain, 2012). Acknowledging and delivering instruction with the intent of influencing the dynamic, interdependent, physical, energetic, emotional, intellectual and spiritual nature of a human being challenge the polarising and limited appreciation of the mind-body binary.

## **ANNAMAYA KOSHA – The Body's Physical Nature**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### **6.5.4 Simon's Excerpt**

*But then I guide people still visually [and orally] and, ... if you guide people in a specific way, they will activate particular muscles in the body ... If you show someone this [Simon demonstrates twisting his torso, using his arms to assist], I can do that and turn with my spine*

*and pull my arm at the same time, but for most people they will grab and just pull with their arms. So instead we go like this [Simon demonstrates twisting his torso without using his arms to assist] .... And that obliges them to use their spine .... It's a visual cue; they are seeing that I'm not using my arms and I'm also stretching the ulna nerve and the heart acupuncture meridian .... I move slowly enough that they see exactly what I'm doing, but they are also (by doing what I'm doing) - I'm obliging them to activate certain muscles in their spine, rather than just collapse into things.*

#### 6.5.4.1 Svarupa-tapas (Data/Evidence Analysis)

Simon in the excerpt above discusses techniques of teaching and instruction that he has utilised in his Hatha Yoga teacher-training programs. Having multi-decades of experience has provisioned Simon as an armamentarium of educational agency to translate many different forms of knowledge, synthesising them in order to provide new understandings. He discusses the importance of using verbal and physical demonstrating to teach points of importance. In this case, he was instructing the application of movement within the annamaya kosha, the body sheath. He utilises a mix of knowledge traditions in his description that included modern medicine, Chinese medicine and Hatha Yoga.

#### 6.5.4.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

When considering the complex dynamic of effective Yoga instruction through the lens of yama-vidya-guna (ethical reflexivity-quality), it is important to acknowledge the disparate knowledges and pedagogical skill requirements. The mastery of Yoga as a practitioner requires an ongoing, lifelong commitment to self-reflection, self-analysis, spiritual development and the development of certain physical capabilities in alignment with the Yoga tradition being taught (Borg-Olivier & Machliss, 2007; Shankman, 2015). The development of agency to become a Hatha Yoga teacher

requires all of these mentioned competencies plus all the capacities required of an effective teacher or educator. These educational capacities include such skills as communication skills, pedagogical understanding and application, and public oratory skills (Moore, 2014). It takes many years to become an effective Yoga teacher. Adeptness at and mastery of Yoga teaching require decades of learning, application and testing of pedagogical insights.

Developing these pedagogical insights requires many years of teaching and observing other teachers. It requires the iterative trialling of ways to instruct poses and the evaluation of the efficacy of these trials. This trialling of physiological knowledge and pedagogical instruction is an effective means of attempting to overcome what could be perceived as a potential theory-practice gap in Yoga teacher-training.

The outcomes of Yoga teacher-training programs require Yoga teacher-trainers to consider more than just the traditional requisite educational and pedagogical skills and efficiency in curriculum program development. As with other spiritual traditions, the desirable deliverable from a Yoga teacher-training program is not only individuals who can plan and instruct classes. If they are to be authentic, they must embody their instructions while educating those who attend their classes. Only through being can caring occur. This challenge revolves around the notion of Yoga teacher identity. A facet of this identity is that Yoga teachers must practise Yoga so that they can develop insight, reflexivity and consciousness. It is only through these processes that individual Yoga teacher-trainees may develop spiritual awareness and then embody what they are instructing. This challenge is augmented further when one considers that instruction is not just focused on imparting knowledge, for only through being can knowing occur. More specifically, Yoga teacher-trainees must perform the physical practice of Yoga – in this case, asana postures - before they can evolve a cognitive understanding and knowing. As a result of this complex interplay, the deliverables of an effective authentic Yoga teacher-training program are individuals with kinaesthetic reflexivity as well as pedagogical sophistication. This is a high expectation for the base line 200 hours Yoga teacher-training program

common in many countries (Yoga Alliance, 2015). Developing these pedagogical and kinaesthetic insights requires many years of teaching and observing other teachers.

## 6.6 Chapter Summary

This chapter was the first of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. I commenced this chapter with a description of the two approaches that can be taken to read the five chapters: a linear and a non-linear (cross-chapter) approach. I detailed how to read the analysis from the perspectives of these two approaches. I followed this with a description of the annamaya kosha-layer. Following this, I provided a figure that clarified the annamaya kosha-layer in relation to the other four kosha-layers. The remainder of the chapter was subdivided into two subsections. Within these subsections I then analysed the kosha and the research question specific excerpts using three lenses.

In an era and a culture where the commercialisation of health and fitness has greatly influenced the perceptions of Modern Yoga, often asana is automatically privileged over the other facets of a Yoga practice. This privileging and the confusion that may result from marketing it challenge Yoga teacher-trainers to meet their demographics' expectations while delivering a program that builds Yoga teachers who honour and embody the spiritual components of a Yoga practice and lifestyle. Significant themes explored in this chapter included asana-cognitive dissonance, somatic exploration as a means of prescribing an asana and a Yoga practice, the embodiment of a spiritual practice, the ethical requirement of Yoga teachers having a regular Yoga practice and the importance of Yoga teacher identity. Pedagogical considerations discussed included the use of repetition or drills and verbal and physical demonstration to teach asanas and the use of lesson plans to support curriculum structuring.

## Chapters 7: Citta-Kosha-Narrative-Restructuring - Pranamaya Kosha

### 7.1 Chapter Introduction

In Chapter 6, I analysed the participants' excerpts by drawing upon the lenses of the annamaya kosha-layer, the research questions and the yama-vidya (ethical reflexivity) guides. Themes that arose out of this analysis included the notions of asana-cognitive dissonance, somatic exploration as a means of prescribing an asana and a Yoga practice, the embodiment of a spiritual practice, the ethical requirement of Yoga teachers having a regular Yoga practice and the importance of Yoga teacher identity. Pedagogical considerations that arose included the use of repetition or drills and verbal and physical demonstration to teach asanas and the use of lesson plans to support curriculum structuring. This chapter is the second of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. Each of the five chapters represents, in sequential order, a singular kosha-layer drawn from the traditional Yoga kosha model. I commence this chapter with a description of the pranamaya kosha-layer. Following this, I provide a figure that clarifies the pranamaya kosha-layer in relation to the other four kosha-layers. With the intent of svarupa-tapas (data/evidence analysis), I subdivide the remainder of the chapter into two subsections. Within these subsections I then analyse the kosha and research question specific excerpts using three lenses: the kosha-layer; the research questions; and the yama-vidya (ethical reflexivity) guides. Where relevant, I highlight and challenge binary constructs.

### 7.2 Pranamaya Kosha Description

The pranamaya kosha is the second outer layer of the kosha model. Traditionally the pranamaya kosha or layer relates to the energetic body and has been referred to as the

vital sheath. This layer is responsible for the body's maintenance of vital energy functioning as the reservoir for prana, which is considered the life force or energy that enervates all action within the body (Saraswati, 2010). Breathing techniques may influence this prana. As previously mentioned, each layer interconnects with the other koshas or layers. A stimulus that creates a change in the pranamaya kosha will have a ripple effects not only on the nearest kosha but also on the remainder of the interpermeating layers (Sartain, 2012). Please refer to Figure 7.1: Pranamaya Kosha.

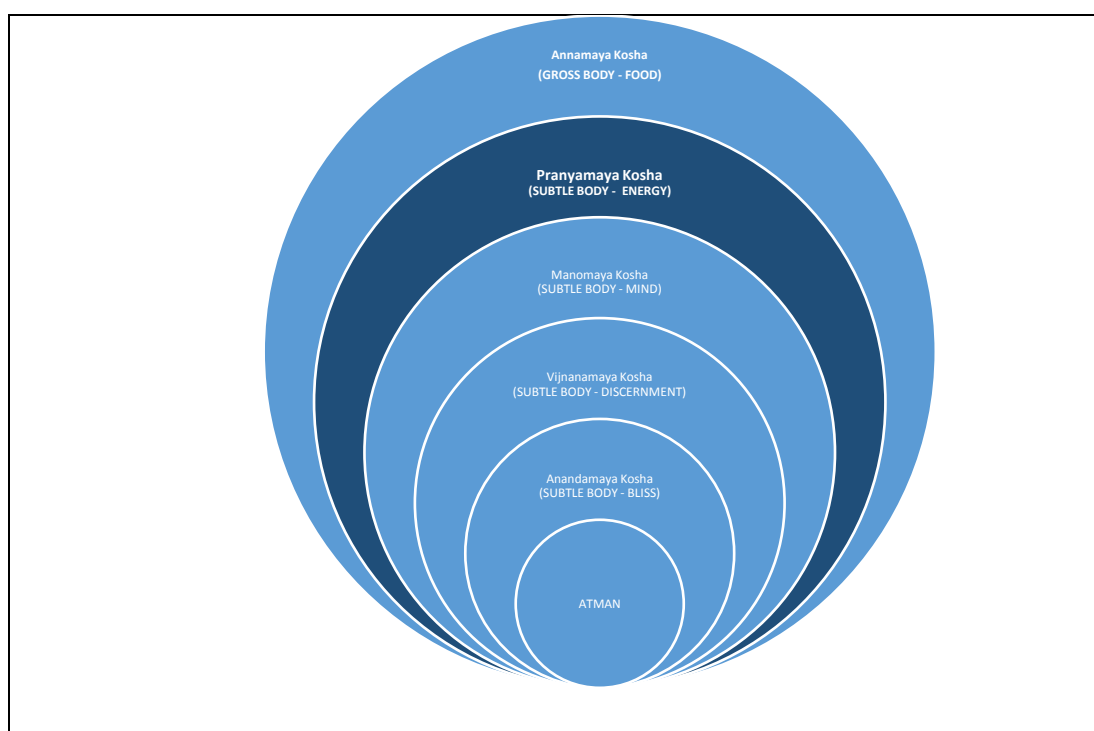


Figure 7.1: Pranamaya Kosha.

### 7.3 Pranamaya Kosha - Research Question 1

**What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?**



When considering the human body from the Yoga sciences perspective, we are comprised of more than skin, flesh and bones, the annamaya kosha-layer. Something must energise this structure, in order to bring life to this external layer. This is the role of the second layer, the pranamaya kosha. Appreciating the senior Western Yoga teacher-trainers' spiritual and ethical considerations around this layer and its associated energetic practises provides key insights in understanding Modern Yoga priorities. In these subsections I reflect upon the mechanical practices of energising the body and the intention of scaffolding this instruction. Once again, the ethical consideration of a Yoga practice, this time pranayama, is discussed.

## **PRANAMAYA KOSHA - Prana-Energy-Breath**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 7.3.1 Eric's Excerpt

*I haven't [taught pranayama] in a long time, I don't practise except [that it is] like smelling a rose .... And if you don't have a rose it's the appreciation of the life force that is always a current experience. I keep thinking I will bring the pranayama into the teaching a bit more, but it hasn't [happened] lately.*

##### 7.3.1.1 Svarupa-tapas (Data/Evidence Analysis)

The physical act of pranayama revolves around specific repetitive breath cycles (Rosen, 2012, 2013). These could be lengthening the breath (or the exhalation or the periods between exhalations) or they could be increasing the speed of the breath and the number of times that it is performed during each minute (Kraftsow, 1999, 2002). Certain pranayama techniques aid the development and extension of the prana throughout the body. Prana is considered to be the universal life force, enervating the human form (Goswami, 2012). Prana traditionally is conceived as travelling through

the body via pathways referred to as *nadis* towards energy centres called *chakras*. When considering the body from a modern alternative perspective, in oriental medicine prana's equivalents are referred to as *chi, qi or ki* and these energies are thought to travel through the body's connective tissue (Motoyama, 2003; Motoyama & Ouchi, 1978).

The practice and the teaching of pranayama differ in many ways within the Yoga community. Many Hatha Yoga (and Tantric Yoga) lineages (Saraswati, 2008; Wallis, 2013) consider the practice of pranayama as an integral component of a Yoga practice and a balanced body. In the modern Western context, not all schools of Yoga or all practitioners teach pranayama in Yoga classes. The reasoning behind this is varied. Certainly mastery of such techniques requires decades of experience and yet by contrast many current Western Hatha Yoga teachers have limited experience in the practice and many of them had a limited grounding in instruction from their teachers.

#### 7.3.1.2 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

Some Hatha Yoga teachers instruct only a finite number of pranayama and allow these to settle and change the practitioner. If Yoga teachers hold an explicit outlook or intention of not trying to achieve, but rather of just being, they will potentially decrease the straining and the potential damage that may occur with over stimulating pranayama practices (Mohan, 2006). This outlook aligns with the ethical consideration of yama-vidya-ahimsa (ethical reflexivity-non-harming).

Eric identified that he did not currently teach pranayama to his classes. This aligns with the ethical notion that it is safer that a Yoga teacher not instruct a practice unless she or he is practising it, for only through physical understanding and experience can true wisdom be formed that can then be instilled within classes; this was an integral and ethical stance by Eric. Eric's position aligns with yama-vidya-ahimsa (ethical reflexivity-non-harming).

### 7.3.1.3 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

It is an ethical decision when choosing the practices that a teacher implements within a Yoga class. If a teacher instructs practices that she or he do not practise, I argue that this is an unethical decision. As Yoga teaching requires practitioners who embody the practice, teaching that of which they do not have current experiential knowing is misrepresentative and thus dishonest in terms of professional behaviour. As a result, it could be considered contrary to the ethical guide of yama-vidya-satya (ethical reflexivity-truthfulness). Without embodied understanding of a practice, which can occur only as a result of practice, the expectation of safe and wise instruction is questionable. In a healthy, young body this may not result in harm. In an aging or less resilient individual, the outcomes may be less predictable. If the teacher has no wisdom insights surrounding the practice, injury could occur in those who have known or unknown physical, emotional or mental issues.

## **PRANAMAYA KOSHA - Prana-Energy-Breath**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 7.3.2 Michael's Excerpt

*... and I would work on those [three pranayamas] for years, deepening through relaxation, because pranayama tended to work people up and then this kind of striving happened and then you can see it in the[ir] face, you can see it in the[ir] nervous system .... [I think] it takes a lot of years ... to be able to see how pranayama deepens not by adding more techniques but by turning inward and really shedding out the layers of the breathing, the koshas of the breath, how in your breath you can hear the nervous system, your emotional body and the state of your attentiveness .... That's how I teach pranayama, not like, "You do this and you do this and then you graduate to this and then you graduate*

*to this” but there is a different kind of maturation that I am looking for*

...

#### 7.3.2.1 Svarupa-tapas (Data/Evidence Analysis)

The instruction of an indwelling or contemplative practice is in itself spiritual in nature (Kass, 2015). Any practice that focuses primarily on achievement, rather than on process, in the context of Yoga is unlikely to promote inner reflection. A practice that steeps the practitioner in an inner-dwelling is more likely going to result in a deeper level of consciousness and awareness (Desbordes et al., 2015).

#### 7.3.2.2 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

Michael’s discussion described his experiences surrounding a meditative practice that has proven effective for him. This is a practice that perceives pranayama as a means of internally focusing through the five layers or koshas of the body. This re-positioning, this re-directed learning and agency building, draws the practitioner away from the notion of accomplishment towards self-reflection and internal focusing. Michael’s approach appears to be an effective means of directing goal-oriented learners towards an understanding of an embodied practice rather than a technique to complete. Some Yoga practitioners, particularly those who are goal driven, can strive to master more and more, seeing mastery as a form of success and achievement. Michael’s outlook can move these individuals to a less covetous and grasping position. Michael’s focusing aligns with the ethical guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping).

#### 7.3.2.3 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

To shift an individual Yoga practitioner’s goal or expectation towards an inner-connection and evolution of awareness, which may lead to further re-integration, I

suspect is an ideal lesson for all Yoga teachers. For a Yoga teacher to choose an intention of instruction away from grasping towards an inner focus and gaze demonstrates an outlook aligned with the yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

## **PRANAMAYA KOSHA - Prana-Energy-Breath**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### [7.3.3 Simon's Excerpt](#)

*So complete breathing (the complete Yoga breath) is actually very, very difficult for most people to do and most people if you start saying, "Breath from here, fill here, then fill here", they only get half way up and so when they are breathing in the chest they are actually doing it by inhibiting their diaphragm. Now complete breathing you can do in pranayama and fill your lungs quite fully and you can take five litres but, if you do complete breathing with good bandha, then you can breathe in a complete way where you do use your diaphragm and you do use your chest muscles, but not much air comes in and that's what Pattabhi Jois [Ashtanga Vinyasa Yoga] was trying to get people to do and I respect Pattabhi Jois and B. K. S. Iyengar as much equally, but they have two different systems. But Iyengar [Iyengar Yoga] said focus on alignment and posture and just breathe naturally. That's really two quite difficult things to do that. Pattabhi Jois says, "Don't worry about the alignment so much; just focus on three things. Look at the place I tell you drishti [gaze], hold the bandhas [muscular locks] like I show you and ujjayi pranayama", and most people didn't do those things. They just went for the postures; they wanted to try and do the Pattabhi Jois sequence with the Iyengar alignment and they disregarded the 'drishti', the bandha, and they only did the thing that people hear most of, which is the loud breath [ujjayi]. But when you really do what*

*Pattabhi Jois said and you hold mula bandha [pelvic floor muscular lock] and uddiyana bandha [abdominal muscular lock] the way he [emphasis] wanted you, you breathed beautifully from diaphragmatic breathing, up your spine and there's no sound to the breath, there's no ... you don't see the breath, you don't hear the breath – no one else will see it! You'll feel it, you'll hear it and you'll know it's ujjayi! and that's what I do. I breathe up my spine, every pose and in three seconds I'll take the air up my spine and bring it back down again, but no one else sees it, no one else hears it, but I do like Pattabhi Jois says.*

### 7.3.3.1 Svarupa-tapas (Data/Evidence Analysis)

Simon here provides a fascinating distillation, comparison and analysis of two influential Yoga types in the era of Modern Yoga. I have neither heard nor read such a concise critical breakdown and discussion of these two styles of breathing. This insight is one that I reflexively consider in my Yoga practice and that I shall retain for teaching in the future.

### 7.3.3.2 Andy's autoethnographic notes, 10 March 2016

*I was in my second Yoga teacher-training that focused on Ashtanga Vinyasa Yoga. I was working one-on-one with the teacher-trainer. As I was progressing through the sequence, the Yoga teacher asked me why I was taking so long moving from one asana to the next - this style has an explicit sequence of asana, linked by flowing movement. I said that I was attempting to incorporate my asana alignments and my breathing from Iyengar Yoga (that I had been taught in my first Yoga teacher-training program). He just shook his head and said to me, "Ashtanga Yoga is not sped up Iyengar Yoga<sup>1</sup>". It was an important moment in my*

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<sup>1</sup> Using a reductive, simplistic description - Ashtanga Yoga combines flowing movements between asana postures - these postures are held for five breaths. Iyengar Yoga traditionally does not use flowing movement, rather static holds of asana postures for much greater periods than five breaths.

*own understanding, to consider the potential issues of cross-blending differing traditions.*

### 7.3.3.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

Simon highlights a conundrum facing the teaching of breathing in Yoga teacher-training programs. There is a tension that exists as a result of cross-training Hatha Yoga practitioners from one style of Yoga to another. Without true grounding and understanding from foundations all the way to complexity, an individual's translation and transfer of knowledge may be incomplete. When considering a Yoga teacher-training program from the ethical perspective of yama-vidya-guna (ethical reflexivity-quality), it is imperative that program co-ordinators and Yoga teachers are aware of this cross-training concern. They need not only to be aware but also to have a common vision and intention behind the style of breathing/pranayama being taught in the program. This is especially applicable to the programs that are not based on a singular style of Yoga – for example, either Ashtanga Vinyasa Yoga (Maehle, 2012) or Iyengar Yoga (Iyengar, 1999) – as well as Yoga teacher-training programs that have a Yoga teachers' cohort who are from differing Yoga styles.

## **PRANAMAYA KOSHA - Prana-Energy-Breath**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 7.3.4 Eric's Excerpt

*Yeah, right, Pattabhi (Jois) [in the Ashtanga Vinyasa Yoga] is more, five breaths here, five breaths there. With the ujjayi [a style of breath used in this Yoga], I typically do the ujjayi breathing. My training was that I like it but again it's ... an instrument. Now I'm not dictating it the way I used to .... Breath is the primary focus, but I'm not controlling it so much, I'm not insisting it be a certain way, but it is the central thread.*

#### 7.3.4.1 Svarupa-tapas (Data/Evidence Analysis)

Eric here stresses the importance of breath and the awareness of breath in the practice of Yoga. Breath is considered by many in the field of Yoga as the conduit between the individual and her or his consciousness (Goswami, 2012). Any practice that directs the practitioner to evolve a deeper appreciation of consciousness is a spiritual practice (Martins, 2014). As a result, a conscious awareness of the breath in any Yoga practice is important.

#### 7.3.4.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Just as there is no one Yoga, accordingly there is not one style of breathing. There is no one specification of how breath and pranayama should be part of a larger practice of Yoga (Rosen, 2012; Saraswati, 2010). The challenge for Yoga teachers and Yoga teacher-trainers is to be cognisant of the lineage/style in which they instruct and what is taught in that lineage/style. The concern arises when people cross-train across lineages/styles and ‘mix and match’ what they are taught. For Yoga teachers to demonstrate yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct), they would need to be clear about their pranayama choice and its instruction. Additionally, in Yoga teacher-training programs, trainers need to educate the attendees about the differing pranayama practices and the concerns that arise with cross-training and the possible confusion that may occur from this cross-training.

Breath is life; furthermore, breath is the link to an individual’s consciousness. The focusing on pranayama practices in Yoga teacher-training programs serves more than one function. On a practical level, the teaching of the mechanical aspects of various forms of breathing in Yoga is in itself the imparting of certain pedagogical and practical skills. On a broader level, the incorporation of breathing techniques and various pranayama practices into the context of the pranamaya kosha reminds the Yoga teacher-trainees that the flesh and bones of the body are not the body in its



entirety. Rather, it reinforces the importance of appreciating the interdependent nature of more subtle layers of the body. A curriculum that focuses on the interpermeating layers or koshas challenges the learners to appreciate the body from a perspective of balance and that choices made by the learners influence this balance. The challenge for effective outcomes in a Yoga training curriculum is to develop skill development, knowing, without creating grasping and attachment around the acquisition of these skills – in this case, breathing and pranayama practices. For certain individuals there exists a fine line between learning and practising from a state of balance and ego promotion. The concern here regarding ego promotion is that it causes attachment in the learner around achievement. This attachment can impede the learner's ability to be conscious. A decrease in consciousness can be deleterious for the evolution of a spiritual practice. As with the instruction of asanas, the teaching of breathing and pranayama in Yoga teacher-training programs is an ethical issue, for how and what is taught influences the trainee's capacity for consciousness.

## 7.4 Pranamaya Kosha - Research Question 2

**What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?**

As with the annamaya kosha, the consideration of the pranamaya kosha from a Yoga teacher-training pedagogical and curriculum perspective provides many opportunities for mechanical skill acquisition by the learner. Once again, the intention of the teacher-trainer influences and underscores the learning taking place in a Yoga teacher-training program. This intention is brought to life via the curriculum for the program. Considering the pedagogical and curriculum reflections of seasoned Modern Yoga teacher-trainers clarifies their priorities surrounding this Yoga energetic system and identifies the practices adopted from the Premodern Yoga setting.

## **PRANAMAYA KOSHA - Prana-Energy-Breath**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 7.4.1 Simon's Excerpt

*... and I see that, on a physical level, to get the connection, the Yoga – the union happening between my brain and my body, I think that usually you want to work with the movement of energy; we can call it prana. “Citta” is sort of more subtle prana in terms of consciousness if you like and on a physical level in our body that manifests its gross forms as heat energy, electrical energy, electro-chemical energy, electro-magnetic energy also and more tangible energetic units such as adenosine triphosphate (ATP) molecules, glucose ... travelling through the body and in the blood stream and in cellular flows of energetic streams in the body's nadis [energy channels through which prana flows], etc. and also on a more information flow system. I mean information flow is a little bit like prana in its finest level...*

##### 7.4.1.1 Svarupa-tapas (Data/Evidence Analysis)

Simon in this excerpt demonstrates his comfort in using transdisciplinary terms when describing various understandings of energy in our bodies. The majority of Western beginners commence their Yoga practice through the physical level of asana. The teacher may choose to use words such as energy or instead they may use the term prana (Rosen, 2013) if primarily influenced by Yoga literature and practices. The Yoga teacher may also use the term chi or qi (Grilley & Grilley, 2002; Powers, 2008) if they are influenced by Chinese practices or ki (Motoyama & Ouchi, 1978) from Japanese practices. The language choice made by the Hatha Yoga teacher is important for it reflects the historical backdrop and the potential fusion of the teacher's educational experiences. Yoga teachers need to be confident with the

choice of the expressions that they use in their classes so that their instructions came across as embodied. I argue that an embodied instruction (in the context of Yoga teaching) is one that balances Yoga teacher passion with ethical, kinaesthetic and spiritual reflexivity. The development of insight and acumen around ethical, kinaesthetic and spiritual reflexivity would no doubt require years if not decades for the majority of Yoga teachers to achieve. This development would require the continued and applied challenge of instructing Yoga classes, attending Yoga and meditation retreats, and the continued personal practice of Yoga asana, pranayama, and meditation. The instructors would then have achieved embodiment as a distinct and distinctive pedagogical tool.

#### 7.4.1.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

There are many traditions of Yoga. Within each of these traditions there is the respective nomenclature that is used by that specific tradition (Grilley & Grilley, 2002; Iyengar, 1970; Jois, 2010). In Yoga teacher-training programs, to help to provide clarity, emphasis should be placed on the trainee Yoga teachers using pedagogically, contextually tradition appropriate nomenclature. The language and nomenclature chosen by Yoga teachers and Yoga teacher-trainers influence how their intentions comes across. This emphasis on language precision throughout the curriculum and the instruction would reflect an alignment with the ethical guide of yama-vidya-guna (ethical reflexivity-quality).

#### 7.4.1.3 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Although I am a keen advocate of transdisciplinary interweaving of other forms of knowledge in Modern Yoga, I recognise that this in itself can lead to confusion in the learner, particularly in the context of nomenclature. I have often observed cross-trained Yoga teachers mixing nomenclature that results in confusion. It is important in Yoga teacher-training programs that the curriculum and the teacher-trainers are

aligned in their lineages’ (and other disciplines’) nomenclature so that learners are provided with clear understandings of the language on which they should be drawing. This pedagogical alignment would demonstrate adherence to the guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

## **PRANAMAYA KOSHA - Prana-Energy-Breath**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 7.4.2 Simon’s Excerpt

*I use the analogy of the computer; so you have the computer as the power going into the wall socket, which is like the prana that powers the things, but then within the integrated circuits there are also electrical currents, but they are information flow, citta. It’s much, much finer level prana, but we could talk about it as prana and citta moving to the nadis of the body .... I see them as four types: there is blood vessels, nerves, lymphatic vessels, acupuncture meridians .... You know, the acupuncture meridian system overlaps with the nadi system a lot as well .... I like to, as a Western medical scientist type person, at least to be able to project my understanding of where the Indian philosophers were coming from.*

##### 7.4.2.1 Svarupa-tapas (Data/Evidence Analysis)

Metaphors are used extensively in traditional Yoga texts (Easwaran, 2007) and Yoga teaching (Roach & McNally, 2004). Not surprisingly, then, metaphors were used by all of the interviewed senior Yoga teacher-trainers. The use of metaphor – the utilisation of the familiar to describe something unfamiliar, complex or alien – is an effective technique to aid learning in any field of Yoga education (Davies, 2014). The use of everyday objects as a metaphor can aid the transference of potentially

confusing knowledge, particularly if it is esoteric in origin to the audience's culture. Simon's use of metaphor to explain complex or foreign knowledges is an effective educational tool in creating understanding. Simon in the excerpt embraced the opportunity to utilise his multidisciplinary capacities and knowledge to cross domain map distinct bodies of understanding (Borg-Olivier & Machliss, 2007). The use of cross-disciplinary skills and knowledge can provide a level of cross-complexity that is beneficial for deeper understanding.

Tensions exist in the modern era of Yoga teacher-training in the West. Traditionally, Yoga apprentices mentored for many years with one guru or teacher. In an era where the instruction of Yoga is a large international business industry, potential Yoga teacher-trainees are spoilt for choice when considering attendance at a training program. Training programs are no longer years or decades in length. Aligning with the commercialisation of Yoga teacher-training, these programs are much shorter than their traditional counterpart's duration. For Yoga practitioners desiring continued learning over the years, the possibility of attending another training is possible. The tension that I highlight in these subsections occurs when participants attend teacher-training programs that instruct differing approaches or understandings around breathing and pranayama. This too is a concern and in tension with the instruction of asanas and facets of an integral Yoga practice. This cross-tradition/lineage-training can lead to confusion of appropriate Yoga tradition specific nomenclature. In these subsections I highlight, however, the potential benefits to applied understanding around cross-disciplinary education in Yoga curriculums. The caveat here is that the curriculum and chosen pedagogies are well structured and supportive in the Yoga teacher-trainer's explication of the differing systems of thought, of knowing, so that in turn the Yoga teacher-trainees can slowly incorporate this knowing into being.

## 7.5 Chapter Summary

This chapter was the second of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. I commenced this chapter with a description of the pranamaya kosha-layer. Following this, I provided a figure that clarified the pranamaya kosha-layer in relation to the other four kosha-layers. With the intention of svarupa-tapas (data/evidence analysis), I subdivided the remainder of the chapter into two subsections, each responding to the two research questions. Within the subsections I then analysed the kosha and research question specific excerpts using three lenses.

This analysis chapter highlights the themes of interdependence, the balancing of reflective skill learning and ego development, and considerations around cross-tradition training. Building upon the previous chapter's acknowledgment of asana-cognitive dissonance, a primary challenge for Yoga teacher-training curriculums and programs is the nurturing of consciousness development. This development is influenced by a balancing of the learner's acquired skills with an appropriate degree of ego formation. A further pedagogical consideration and challenge relate to inconsistencies that may arise with cross-training differing Yoga styles.

## Chapter 8: Citta-Kosha-Narrative-Restructuring – Manomaya Kosha

### 8.1 Chapter Introduction

In Chapter 7, I analysed the participants' excerpts by drawing upon the lenses of the pranamaya kosha-layer, the research questions and the yama-vidya (ethical reflexivity) guides. Themes that arose out of this analysis included interdependence, the balancing of reflective skill learning and ego development, and considerations around cross-tradition training. Acknowledging asana-cognitive dissonance, a curriculum challenge for Yoga teacher-training programs was the nurturing of consciousness development; this required a balancing of the learners' acquired skills and their ego formation. Another pedagogical consideration that arose related to inconsistencies that could occur with the cross-training of differing Yoga styles. This chapter is the third of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. Each of the five chapters represents, in sequential order, a single kosha-layer drawn from the traditional Yoga kosha model. I commence this chapter with a description of the manomaya kosha-layer. Following this, I provide a figure that clarifies the manomaya kosha-layer in relation to the other four kosha-layers. With the intention of svarupa-tapas (data/evidence analysis), I subdivide the remainder of the chapter into two subsections, each responding to the two posed research questions. Within the subsections I then analyse the kosha and research question specific excerpts using three lenses: the kosha-layer; the research questions; and the yama-vidya (ethical reflexivity) guides. Where relevant, I highlight and challenge binary constructs.

## 8.2 Manomaya Kosha Description

The manomaya kosha is the third layer from the outer edge of the kosha model. Traditionally the manomaya kosha refers to what was considered the mental sheath and relates to individuals' mental acuity and their emotional traits at both conscious and unconscious levels. As previously mentioned, each kosha interconnects with the other koshas or layers. A stimulus that creates a change in the manomaya kosha will have ripple effects not only on the nearest kosha but also on the remainder of the interpermeating layers (Sartain, 2012; Stone, 2012). Please refer to Figure 8.1: Manomaya Kosha.

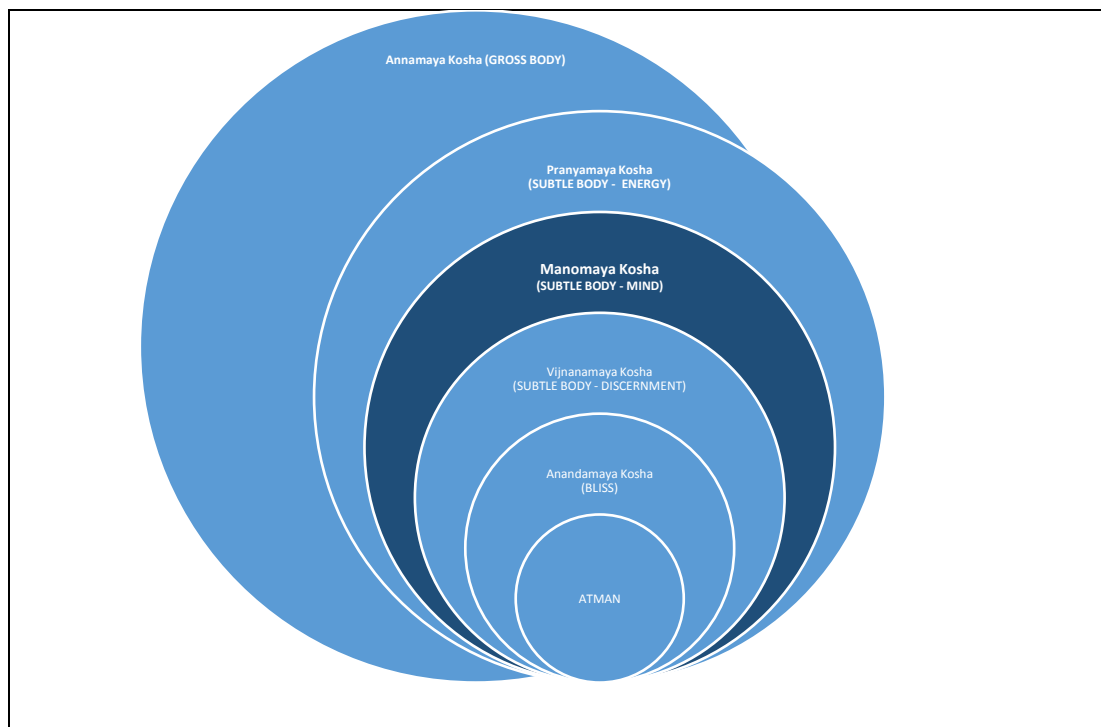


Figure 8.1: Manomaya Kosha.



## 8.3 Manomaya Kosha - Research Question 1

**What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?**

The manomaya kosha, through its interplay with the annamaya kosha (the body's physical nature) and the pranamaya kosha (prana-energy-breath), animates the individual with mental processes and subsequent emotional qualities. In the following subsections I consider the spiritual-ethical sense-making by the senior Western Yoga teacher-trainers through the lens of the manomaya kosha. The notions of transformation, intentionality and identity, the practices of mindfulness and loving kindness, and the tension called here asana-cognitive dissonance, arise out of the interview excerpts and their subsequent analysis to provide an appreciation of the ethical and spiritual deliberations of these Modern Yoga teachers.

### **MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

#### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

##### 8.3.1 Donna's Excerpt

*So I find that my willingness to really [emphasis] challenge myself to not walk away from a difficult situation, to not abandon ship when things get rocky in my own life, sets up that potential for very, very powerful things to happen within the participants. They [Yoga teacher-trainees] know they have permission to open up. Yeah, it's not just a change that's occurring on a physical level; it's a change that's occurring on all possible layers of their being, so it can be fully embodied and integrated into their everyday life.*

### 8.3.1.1 Svarupa-tapas (Data/Evidence Analysis)

Donna's account highlights a significant quality of a Yoga practice: as a spiritual tradition, in the hands of an adept Yoga teacher, the practice of Yoga can potentially create positive transformation (Ramaswami & Hurwitz, 2006). It is important to recognise that this transformational process is not necessarily unidirectional. Rather, the Yoga teacher and the Yoga teacher-trainees can all experience the transformation, particularly if they are open to and reflective about the possibility of self-change.

Donna acknowledges, in the final section of the excerpt, the interplay of the koshas in this context of change. It is crucial that Yoga teachers understand that everything experienced interconnects on some level in the body. Transformation, therefore, incorporates changes in the individual on multiple levels (Sartain, 2012). So too can past traumas and these can manifest in many guises or presentations.

### 8.3.1.2 Andy's autoethnographic notes, 20 February 2016

*The mindful understanding of self and the ability to be able to support others emotionally, cognitively and spiritually in a Yoga context (and the world) is an important skill set in a Yoga teacher and as a citizen of the greater community (Forbes, 2011). I know from personal experience that I am more conscious of others' needs when I have a regular mindfulness meditation practice. I am a much kinder person to others as I have the agency to see outside myself. For me this is a political act (Stone, 2011a), for this outlook enacts compassion and consideration for others (Germer, Siegel, & Fulton, 2013). It is political for it acknowledges the tensions of communication with others and argues for personal ownership and culpability.*

8.3.1.3 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

8.3.1.4 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)<sup>2</sup>

Donna is referring to the importance of a Yoga teacher's having a consistent practice of meditation and personal reflection. Without an effective sense of self, it is difficult to be present and caring in the face of tension or rancour. The practice of Yoga, particularly in intensive retreats and Yoga teacher-trainings, often tests and deconstructs some Yoga practitioners' understandings of the world (Emavardhana & Tori, 1997; Hölzel et al., 2011). Intensive asana, pranayama and meditation can all release memories for the attendee that may be deemed cathartic or that may be perceived as catastrophic (Miller, 1993). In this context it is extremely important that the psychological foundations of Yoga teachers are strong and that they have the agency to assist individuals who are in distress or need. In this context, Yoga teachers' psychological agency demonstrates the application of the ethical guides of yama-vidya-satya (ethical reflexivity-truthfulness) and yama-vidya-ahimsa (ethical reflexivity-non-harming).

For Yoga teachers to be present and have the capacity to balance their own internal responses in the face of an attendee's emotional or psychological reactions or events require a number of skills (Campbell & Christopher, 2012). They need to be cognisant that how they respond is founded on truth, respect and honesty, so that trust can be developed between the teacher and the attendee. This response would align with the ethical guide of the yama-vidya-satya (ethical reflexivity-truthfulness). Furthermore, they need to be able to respond in a fashion that intends no deleterious contribution to the experiences of that individual. Yoga teachers, in attempting to do this, are acknowledging the importance of the yama-vidya-ahimsa (ethical reflexivity-non-harming).

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<sup>2</sup> As a reminder to the reader, rather than artificially separating analysis subsections, I have headed some analysis subsections with more than one yama-vidya (ethical reflexivity) guide when I have considered these guides are influential or interconnected to each other.

## MANOMAYA KOSHA - Mental Acuity-Emotional Traits

### RESEARCH QUESTION 1 - Spiritual-Ethical Reflections

#### 8.3.2 Donna's Excerpt

*If my intention as a teacher is to propagate a method above all else ... to have people be able to do virtuosic movements which have almost no relevance at all in everyday life, then probably most of them are going to ... have comfort needs in the body. I have never found a use for getting my foot behind my head; I have never found a use for bending my back and putting my foot (the sole) on the back of my head – there has never been a relevant use for a lot of these very virtuosic extreme movements. [This is] ego, yeah. And you know in truth how it's been playing out, especially in the last 10 years, is the ultimate status symbol now in the Yoga community (worldwide) is how far you can go; how extreme a physical position can you command? That's become the ultimate status symbol and there's a tremendous corruption in that, because then we get teachers who are not only becoming walking cripples (that's a story that we don't often hear about) [but also] the teacher [who] is on the face of it presenting this practice that's creating incredible health but behind the scenes we are seeing someone who has to be carried to the car after the Yoga demonstration, [who has] to tape their knees together to walk and who are not healthy within their being.*

#### 8.3.2.1 Svarupa-tapas (Data/Evidence Analysis)

Donna makes clear her observation of and dissatisfaction with a zeitgeist prevalent internationally in Hatha Yoga, which could, quite paradoxically, be perceived as the promotion of ego. The concern regarding ego in Yoga is that it is perceived as a form of ignorance that propagates in the individual grasping or attachment (Pankhania, 2005). This attachment, in the form of ego, creates a seeming division between the

individual (or Atman) and the greater world (or Brahman). This separation or disunion creates suffering (Adiswarananda, 2007; Stephens, 2010). Certain Yoga communities' promotion of ego results from a reductive transcultural, philosophical interpretation and commodification of Yoga (Demeter, 2006; Jain, 2012; Singleton & Byrne, 2008) that have resulted in the elevation of a single component of Modern Yoga, the extreme or contortionist interpretations of asanas.

### 8.3.2.2 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

There exists a number of differing Yoga competitions and championships, not unlike gymnastic competitions, where Yoga participants perform their asanas and are accorded a score (Chetner, 2013; International Yoga Sports Federation, 2014). Great honours are bestowed to this competition and its winners by certain camps within the Yoga community. This practice shifts Yoga from an internal, indwelling practice to a competitive sport. Not surprisingly, then, ego may arise (Jain, 2014a). This could be perceived as an example of asana-cognitive dissonance. This cognitive dissonance is one of the leading tensions within the era of Modern Yoga. Moreover, this dissonance illustrates a divergence from the yama-vidya-aparigraha (ethical reflexivity-non-grasping). This divergence shifts the spiritual and ethical practice of Yoga to becoming a spectator sport.

In an era where asana is often considered to be and represent Yoga, an asana-cognitive dissonance is present. A means of challenging this form-over-function binary is through dialogue – dialogue that is underscored by the ethical and moral foundations of practice. Pertinent ethical and moral foundations for this dialectical exchange could be provided by the Patanjali's yamas from Raja Yoga. Another spiritual tradition, Buddhism, provides similar ethical guidelines via the Buddhist precepts (Anderson, 2000; Rizzetto, 2012; Shantideva, 2011).

### 8.3.2.3 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Yoga teachers and teacher-trainers need to ask themselves what asanas mean to them in relation to the other practices. This question challenges these individuals to ponder reflexively upon the ethical guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct). In considering the appropriate intention of Yoga teacher-training programs, it is vital that they consider whether they value asana over the other tools in Hatha Yoga. Are they unconsciously presenting and teaching a hidden curriculum (Holmes, Harris, Schwartz, & Regehr, 2015)? Drawing upon the yamas or Buddhist precepts for the ethical precept ahimsa or non-violence, Yoga teachers need to reflect on the degree of damage occurring when asana is positioned as the epitome of Modern or Hatha Yoga. This reflection requires the addressing of the ethical guide of yama-vidya-ahimsa (ethical reflexivity-non-harming).

## **MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 8.3.3 Simon's Excerpt

*... now in my more senior years – in the second half of my century, I'm really happy to get up first thing in the morning and just sit and it feels so nice and I find within a very short time I focus just not so much on complete breath, I might do a couple of complete breaths, but just for two things: spine straight, total relaxation and mentally just becoming as one and then usually after a period of time I usually devote a little bit of time to visualisation and, rather than spend a lot of time on visualising funny objects and things, I visualise the people in my life and the people in my life that I'm responsible for – my children, my wife, the people I care about, my family, my friends, etc. – and seeing them in my mind's eye it's nice to hold them as visual images and often treat them in my mind's eye and send them love .... And actually, when I come to the understanding of the yamas and the niyamas, I translate them in my own understanding. It's like I said, brahmacharya to me is not celibacy – celibacy makes no sense when you're a family man – but*

*its sensual control ... and not being desirous always of feeling good to feel good – of feeling physically feel good, yeah? But, when it comes to ishvara pranidhana, I don't think of it as devotion to god (you can if you want to; I don't mind if anyone does) but I just think of it as love, all pervasive love and you generate it and receive, share it. That to me is my philosophy .... So I visualise all my family and I send out love to them and good feelings and good thoughts. You know my father is in a wheelchair at the moment, so I see him there in his wheelchair and then I put him into his army suit and I see him standing at attention in his most beautiful regalia as a young man and I say, "There I go, you can be like that". And I do so for my mother as a very young woman: I see her sitting beautifully and see my kids as grown adults looking very, very impressive and doing good things and you know it's nice.*

#### 8.3.3.1 Svarupa-tapas (Data/Evidence Analysis)

Simon's description of his morning ritual evokes in me a number of salient points when considering a Yoga practice, Yoga teacher-training and Yoga teaching. Firstly, there is his use of metta in his daily Yoga practice; a common interpretation of this term is the act or process of an individual embodying loving-kindness (Laumakis, 2008). This Buddhist practice's intention is that of embracing and visualising compassion, caring and loving-kindness to oneself and/or others (Shankman, 2015). Metta is a powerful practice in that it can disrupt and re-direct an individual's focus away from her- or himself (in Simon's example) and intentionally identify others as a priority within the meditative practice (Houchins, 2013).

#### 8.3.3.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Simon demonstrates for me the yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct). Brahmacharya in this context is used from my ethical

neologism perspective. He demonstrates a wholesome, community centric and balanced means of setting intentionality for his day.

Simon explains his interpretation of Patanjali's yamas and niyamas [the first two limbs of Raja Yoga] (Desikachar, 1999); this, combined with the Buddhist practice of metta (Germer et al., 2013), functions effectively for the setting of intentionality, for the Yoga practice and for an individual's coming day. It also highlights syncretic (Harrison, 2014; Stewart & Shaw, 2004) and synthetic blending of spiritual traditions. Synthetic is used here to describe the common non-dualistic philosophy behind Hatha Yoga and the Buddhist practice of metta (Moffitt, 2008). By syncretic I am acknowledging his discussion of the dualistic Yoga practice of Raja Yoga (Remski, 2012b), while he himself is a practitioner of Hatha Yoga, a non-dualistic Yoga practice. This is a practice and a tension to which I refer later in this thesis.

The other salient point in the context of Yoga education is that of the hermeneutic recognition that all things are a translation in some form. For example, the yama [Yoga Sutras of Patanjali] – brahmacharya was previously described in this thesis as chastity. Simon, however, observed that celibacy plays no rational role in the life of a married man. Therefore a more effective interpretation was one of being cognisant of the sensual and not over-imbibing. As well, he recognises that others' interpretations of the yama - ishvara pranidhana may mean devotion to god; in Simon's context he uses an understanding or translation of love.

#### 8.3.3.3 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

#### 8.3.3.4 Yama-vidya-guna (Ethical Reflexivity-Quality)

To be connected, to be integral and to be community-minded is a spiritual choice. It invariably does not occur accidentally; it requires intentionality and it requires effort. Simon's use of metta (Shankman, 2015), the practice of loving-kindness, is an ideal tool for setting intentionality for a Yoga practice and for one's life. Simon's morning practice, considered from the perspective of two ethical reflexivity guides, through



the channelling of his intention away from himself to others, represents an alignment with the yama-vidya-aparigraha (ethical reflexivity-non-grasping). Ultimately, I see his practice as a demonstration of excellence, one that honours his spiritual tradition. As a result it reflects the reflexivity guide of yama-vidya-guna (ethical reflexivity-quality).

## **MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 8.3.4 Donna's Excerpt

*There's a lot more going on there than just correcting say a physical position. It's being able to register where that person is emotionally, where they are mentally .... What are their core issues, how are those being molested through their practice and how I can assist them to work through those core issues so they can live the largest possible life.*

##### 8.3.4.1 Svarupa-tapas (Data/Evidence Analysis)

Donna to me is articulating a vision of what Yoga teachers should do and a mission of what they need to be cognisant. This excerpt implies the importance of Yoga teachers and consequently Yoga teacher-trainers having an explicit vision and mission (Calder, 2014) supporting their Yoga teacher-training programs. I consider it a sub-optimal approach for teacher-training coordinators to say that they are following recognised standards (from Yoga accrediting organisations) without imparting philosophically their vision or mission and the values that underpin the training. Leaders in education, for this is what authentic Hatha Yoga teachers and teacher-trainers are, should have a clearly articulated understanding and framework that exemplifies what it is that they are trying to achieve. I have attended a cross section of Yoga training programs, both in Yoga teacher-training and in Yoga

Therapy. Only in one training were the values sets made explicit in any form and this was a program that interwoven Buddhist understandings and meditation with Hatha Yoga.

#### 8.3.4.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

One of the key themes arising out of this thesis is the importance of Yoga teachers being active Yoga practitioners; this practice becomes part of their identity. This issue directly speaks to the guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct). As we expect driving school teachers actually to drive and for teaching surgeons actually to practise surgery, so too should we expect Yoga teachers to practise Yoga. This practice would afford them the experiences of change and transformation. With this insider appreciation and awareness, it is more likely that they will have the capacity to meet the rapidly shifting requirements of the participants within their classes, as Donna shares in the excerpt.

#### 8.3.4.3 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

I contend that an ethical duty is required of Yoga teacher-training program coordinators and the training programs teachers. As they are teaching a spiritual tradition, their role is more than that of the conveyers of knowledge. Their roles are as well to observe and respond with integrity to the learning, to the spiritual, to the emotional, to the intellectual and to the physical needs of participants (Baldacchino, 2015; Stone, 2012). These observances assist in the embodiment of an authentic Yoga teacher identity. This reflects the ethical reflexivity guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

An ethical tension in the era of Modern Yoga is that of asana-cognitive dissonance: the reifying and privileging of the practice of Yoga postures over other facets of Yoga. This tension can lead to ego imbalance and a shift away from the spiritual intent of a Yoga practice. From the perspective of Modern Yoga teacher-training

programs, it is important that Yoga teachers consider whether they are influencing hidden ethical curriculum agendas around the practice of asana. Means of shifting this ego oriented approach to a more appropriate practice can be achieved pedagogically by the meditation practices of mindfulness and loving-kindness, also referred to as a *metta practice*. The interweaving of these practices may be considered a demonstration of cross-disciplinary education, as these meditations have evolved out of the Buddhist tradition. Mindfulness meditation too has been adopted and transposed into a more secular approach of meditation in recent decades (Kabat-Zinn, 2013). Yoga teacher identity arose again as important in the analysis; this teacher identity and teacher transformation can be achieved pedagogically through meditation practices and intentional curriculum structuring.

## 8.4 Manomaya Kosha - Research Question 2

**What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?**

Applying the lens of the manomaya kosha to consider pedagogical and curriculum priorities is a useful approach to uncover new insights and to reinforce previously identified issues and concerns through the lenses of annamaya kosha (body's physical nature) and the pranamaya kosha (prana-energy-breath). In the following subsections, I highlight the recurrent themes of Yoga teachers' identity and their authenticity. Through the analysis the ethical concern of Yoga teacher resilience was raised via the recognition of teacher burn-out. The identification and discussion of these issues and ethical concerns provide significant perceptions of the realities of Yoga teaching in the era of Modern Yoga.

**MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

**RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

### 8.4.1 Donna's Excerpt

*There's something about the group process, though, that I really like. Some teachers their forté is working one-on-one; that's not me. Although I do quite a bit of one-on-one re-patterning say within a big group ... there'll be intimate kind of one-on-one sessions within the bigger class while the rest of the group get to observe and then everyone becomes privy to that process, but the thing about the group processes is that collectively we're creating a feel to potentiate what we are doing.*

#### 8.4.1.1 Svarupa-tapas (Data/Evidence Analysis)

#### 8.4.1.2 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

Donna explains that her preference is to work with groups. As a result of her ongoing reflection on teaching and working with individuals, she has identified that pedagogically she prefers to educate with a collective body, whether this is posing questions, responding to queries or trialling ideas put forward. This clarity regarding her own pedagogical inclinations and preferences aligns with the yama-vidya-satya (ethical reflexivity-truthfulness).

#### 8.4.1.3 Andy's autoethnographic notes, 10 January 2016

*As a Yoga teacher, there is a real importance in understanding who you are, for, if you understand this, then you can tap into those inherent natural resources and capacities that are part of you (Levine, 2000; Stone, 2011b). The building of this self-understanding leads to the development of a healthy Yoga teacher identity. Every truly engaging teacher that I have had the privilege to observe or interact with was drawing upon their authentic persona (Singleton & Goldberg, 2013), whether this is humorous, analytical, narratively driven or compassionate (Powers, 2008).*

#### 8.4.1.4 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

A challenge for Yoga teacher-trainers and their curriculum is to develop confident, self-discerning, authentic Yoga teachers who can draw eventually on their individual strengths and experiences, rather than individuals who are mimicking the teacher-trainer. This often hidden curriculum (Billings & Halstead, 2013) requires unpacking into Yoga teacher-training programs. The goal in this context is to nurture new Yoga teachers to have the confidence and the permission not to cling to replicating a teaching persona (Hills & Watson, 2011). A Yoga teacher-training program that produces new, authentic Yoga teacher personas aligns with the ethical guide of Yama-vidya-aparigraha (ethical reflexivity-non-grasping). In this context neither the teacher-trainer nor the new Yoga teachers are grasping for something different from what they had. The Yoga teacher-trainers are not desiring replication of their selves, while the teacher-trainees are supported and confident enough not to cling to personifying their instructors. This action by the Yoga teacher-trainers reflects ethically reflexive teachers with a robust appreciation of their own worth and identity.

#### 8.4.1.4 Andy's autoethnographic notes, 3 March 2016

*I was working one-on-one with a Yoga student to help develop his skills as a Yoga teacher. In working with him, I was attempting draw upon his passions and talents so that he could develop an authentic identity as a Yoga teacher. He had been a guitarist in a number of bands over the years and he had a real appreciation for composing and singing. I have always delighted in the irony that he had been the lead singer of a death metal band. I challenged him to see if he could find a way to work with Vedic chanting so that he could draw upon his skills and passions. He took to this suggestion with gusto; working with chants, he created his own melodies and started using these melodically re-interpreted*

*chants in his classes (and no, they did not sound like death metal chants).*

#### 8.4.1.5 Yama-vidya-guna (Ethical Reflexivity-Quality)

In the autoethnographic note above, I describe an intention of mine when helping to develop new Yoga teachers: having them draw upon passions so that these could be used as strengths and aspects of their teaching Yoga and of the authentic Yoga teacher identity. Through my inquiry and dialogue with the training Yoga teacher I garnered insight into his interests. My challenging of him to incorporate his passion helped him in developing and constructing confidence in his role as a Yoga teacher. The singing of adapted—musically—Vedic and Sanskrit chants (Paul, 2010; Paul & Teasdale, 2004) ultimately became a facet of his evolving Yoga teacher persona. This could be perceived as demonstrating the ethical reflexivity guide of yama-vidya-guna (ethical reflexivity-quality).

### **MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

#### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 8.4.2 Eric's Excerpt

*... what I usually do [in meditation], I usually have my tape recorder. Before I ever owned a tape recorder, I would have a notebook or a pen [to take notes] and because I ... was [having] good insights ... a lot of books that I was reading [for] meditation tips would mostly say, "Don't write it down, let it go, etc., but enjoy" .... It doesn't blow the experience. It helps me: if I start feeling good inside about something, I would take the pen and start writing it down and I have found ... the slowness of the writing would help me sustain the insight longer.*

#### 8.4.2.1 Svarupa-tapas (Data/Evidence Analysis)

Traditionally, many meditation practices have been quite austere in their implementation. Invariably, individuals are challenged to remove themselves away from the chattels of their lives as a means of focusing their attention internally (Feuerstein, 2003a, 2008). In a counter-cultural move, Eric articulates this break from traditional austerity measures by actively involving the use of recording devices to record his own unveilings.

#### 8.4.2.2 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

In an example of self-determination and vidya (reflexivity), Eric does not perceive the interruption of the internalisation as a disruption but rather as an augmentation of discovery. Eric's decision to scribe or record his thoughts demonstrates his own desire to understand an-in-the-moment-truth; this aligns with the yama-vidya-satya (ethical reflexivity-truthfulness).

#### 8.4.2.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

Additionally, this evidences Eric's confidence and ownership as a self-determining, self-inquiring individual. This demonstrates his assurance regarding his Yoga teaching identity and authenticity. This reflects reflexivity aligned with the yama-vidya-guna (ethical reflexivity-quality).

Eric describes his use of the pedagogical tool of reflection journals and journaling (Kern, Thomas, & Hughes, 2015). This has long been considered an effective means of reflection both in spiritually related circles (Quinn, 2012) and in education in an academic sense (Burke, 2015). Often the unconscious arises as an experience of hidden thoughts or flashes of insight when an individual practises asana, pranayama or meditation. These arising's can quickly be forgotten. If scribed or recorded, they

can be used later as a means of mapping thoughts and searching for patterns in thinking, as well as identifying recurring patterns of behaviour (Salzburg & Goldstein, 2002). Not all meditation sessions uncover that which was unrealised and so being open to journalling when something revealing arises does not inhibit the effectiveness if one has a regular meditation practice.

## **MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 8.4.3 Donna's Excerpt

*So I think we really, really need to be looking at practices that are simple, that are accessible, that are user-friendly, that are relevant to people's everyday lives and if that means that a lot of these spectacular, spectacular physical practices go by the wayside – so be it. Because I see that as a very necessary evolution of the practice .... The corollary to that is what is going on globally from our environment and we are being asked right now to look at what is essential, what do we really need; how much of a resource do we really need; how can we live more in tune with nature; how can we live more conservatively with the resources that we have; what ultimately is important in creating health within our cities and within our own world?*

##### 8.4.3.1 Svarupa-tapas (Data/Evidence Analysis)

Donna reflects here on a consciousness based upon ecological systems, not unlike Fritjof Capra's systems theory (Capra, 1984, 2010; Capra & Luisi, 2014). She explicates what is a pragmatic, holistic and integral approach, which when utilised as a vision for curriculum development could potentially help to produce very



distinctive, humane, pro-active and productive citizen, as well as an effective Hatha Yoga practitioner and teacher.

#### 8.4.3.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

When considering the desirable outcomes of Yoga teacher-training, I consider that a testament to the effectiveness and success of the program is the development of self-determining Yoga teachers who embrace their authentic teaching identity –

teachers who are capable of planning and delivering education that is simple, accessible and relevant to others' everyday lives, and moreover that these individuals are conscious in their considerations and interactions with the community (Remski, 2012a). This consciousness reflects itself through the choices that they make interpersonally, intercommunity and inter-environmentally (Stone, 2011a). Such choices are political in nature as they are underpinned by ethical and moral valuing. In this period where many question the health of the planet and our roles in it, Yoga practices need to reflect the needs of the era. A Yoga teacher-training program that intentionally constructs a curriculum with this mission demonstrates the ethical reflexivity guide of yama-vidya-guna (ethical reflexivity-quality).

### **MANOMAYA KOSHA - Mental Acuity-Emotional Traits**

#### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 8.4.4 Donna's Excerpt

*I think the burn-out is related to the practice [Hatha Yoga] being taught as the subjectified mechanical experience. I get on my mat; I make shapes with my body; I repeat what I did yesterday or what I saw in the book. Ultimately that's going to be quite a deadening experience for me over time and once I've learned 52 points of triangle and so my life's purpose is to get up and recapitulate that every day, the 52 points of*

*triangle, what kind of meaning does that have for me; how is that nourishing me; how is that expanding my understanding? When I view the practice instead from the perspective of “what is animating the structure”, what is animating me and can I tap into that animating force and can I tap into the creative force, because the animating force is tremendously creative, then as I’m practising all kinds of new possibilities present themselves if I’m aware of these new movements. There’s a new refinement saying the awareness of noticing subtle things within my experience. Then the practice, ... even if I were doing exactly the same poses every day in the same order, could be extremely diverse on a daily experience because my awareness is fresh, it’s new and it’s an enlivening experience because the focus is on “Where’s the life in this?”, not “What is the shape or the picture of this? What is the objectified form of this?”.*

#### 8.4.4.1 Svarupa-tapas (Data/Evidence Analysis)

Donna discusses an issue with which many teachers are faced: how to find longevity in a teaching practice whilst minimising or not experiencing burn-out (Flook, Goldberg, Pinger, Bonus, & Davidson, 2013). This consideration reflects the important notion of Yoga teacher resilience. Donna has identified a conceptual approach and thus a translation of how Yoga instruction can be theorised while keeping the teacher energised and engaged with the teaching and the topics.

#### 8.4.4.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

Discussion of burn-out is a complex and important topic (Farhi, 2013; Remski, 2012a) that needs to filter into dialogue surrounding Yoga education and training. From the perspective of the ethical reflexive guide yama-vidya-guna (ethical reflexivity-quality), the concern with burn-out is an important topic. From a curriculum perspective, the discussion of burn-out would be beneficial. Outcomes

from this inclusion could include defining burn-out, identifying the signs of burn-out in Yoga teachers and discussing possible solutions to decrease burn-out for Yoga teachers. Donna's description of how to animate or re-animate iterative Yoga routines and practices is an effective example of how to develop the capacity of resilience.

The task for Yoga teacher-trainers and their curricula in an era when training programs lengths are often brief (Yoga Alliance, 2015) is to develop confident, self-discerning, authentic Yoga-teachers who can draw eventually on their individual strengths and experiences. This achievement requires clear intention in the structure of their programs curricula. A pathway to achieve this goal requires the teacher-trainer to engage truly with the trainee Yoga teachers to understand what passions, hobbies and possibly values underpin their lives. This process can be aided by the pedagogical approach of journaling. This teacher engagement reinforces the notion of connectedness and demonstrates the importance of community in the Yoga teacher-training program. By valuing the trainee the Yoga teacher-trainer provides the opportunity for the learner to embrace a real sense of teacher identity and the possibility for constructing an authentic approach to Yoga instruction. This engagement with the trainee's strengths and interests reinforces and supports the development of a Yoga teacher-training program that fulfils the needs of the teaching cohort. Once more the importance of the Yoga teacher-trainees' communities and their day-to-day needs can be more effectively targeted. Another equally important consideration in the construction of training curriculums is the capacity-building of resilience. Again this requires intention from the program curriculum designers. The spiritual and ethical concern of burn-out requires honest dialogue within Yoga teacher-training programs, for the phenomenon of burn-out is a reflection of a loss of resilience.

## 8.5 Chapter Summary

This chapter was the third of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. I commenced this chapter with a description of the manomaya kosha-layer. Following this, I provided a figure that clarified the manomaya kosha-layer in relation to the other four kosha-layers. With the intention of svarupa-tapas (data/evidence analysis), I subdivided the remainder of the chapter into two subsections, each responding to the two research questions. Within the subsections I then analysed the kosha and research question specific excerpts using three lenses.

An ongoing challenge for Modern Yoga teacher-trainers is to remain cognisant of the spiritual intention of a traditional Yoga practice, while honouring the needs and desires of Western Yoga students. This challenge requires a Yoga training—curriculum and associated pedagogies—that privileges and underpins education with the development of learner ethical reflexivity. The importance of a Yoga teacher’s personal Yoga practice was once again highlighted. The further themes of authenticity, ethical reflexivity, identity, resilience, self-determination, cross-disciplinary education and embodiment of a spiritual practice underpinned these subsections. The curriculum and pedagogical considerations of hidden curriculum, vision and mission clarity, intentionality and journaling also arose from this analysis chapter.

## Chapter 9: Citta-Kosha-Narrative-Restructuring - Vijnanamaya Kosha

### 9.1 Chapter Introduction

In Chapter 8, I analysed the participant's excerpts by drawing upon the lenses of the manomaya kosha-layer, the research questions and the yama-vidya (ethical reflexivity) guides. Themes that arose out of this analysis included the notions of Yoga teachers' personal Yoga practice, authenticity, ethical reflexivity, identity, resilience, self-determination, cross-disciplinary education and embodiment of a spiritual practice. The curriculum and pedagogical considerations that arose from the analysis included the notions of hidden curriculum, vision and mission clarity, intentionality and journaling.

This chapter is the fourth of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. Each of the five chapters represents, in sequential order, a single kosha-layer drawn from the traditional Yoga kosha model. I commence this chapter with a description of the vijnanamaya kosha-layer. Following this, I provide a figure that clarifies the vijnanamaya kosha-layer in relation to the other four kosha-layers. With the intent of svarupa-tapas (data/evidence analysis), I subdivide the remainder of the chapter into two subsections, each responding to one of the two research questions. Within the subsections I then analyse the kosha and research question specific excerpts using three lenses: the kosha-layer; the research questions; and the yama-vidya (ethical reflexivity) guides. Where relevant, I highlight and challenge binary constructs.

## 9.2 Vijnanamaya Kosha Description

The vijnanamaya kosha is the fourth layer from the outer edge of the kosha model. Traditionally the vijnanamaya kosha was the source of our ability to rationalise and is often referred to as the intellectual sheath or layer. As previously mentioned, each layer interconnects with the other koshas or layers. A stimulus that creates a change in the vijnanamaya kosha will have a ripple effect not only on the nearest kosha but also on the remainder of the interconnecting, integrative layers (Sartain, 2012; Stone, 2012). Please refer to Figure 9.1: Vijnanamaya Kosha.

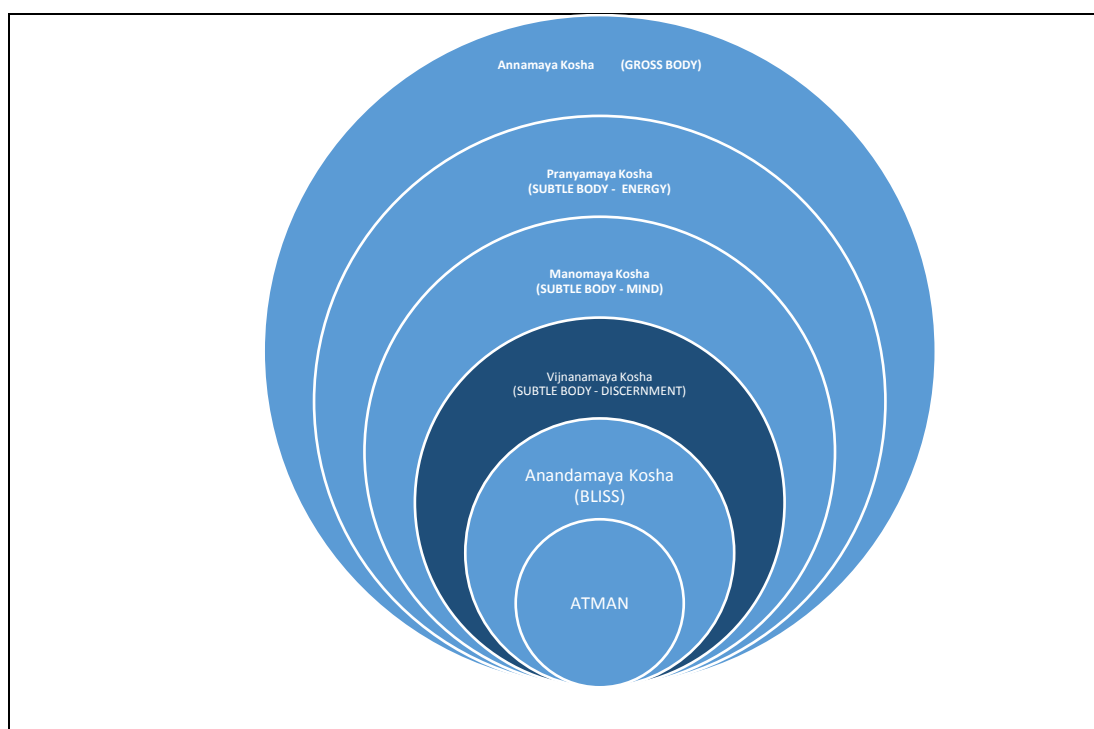


Figure 9.1: Vijnanamaya Kosha.

## 9.3 Vijnanamaya Kosha - Research Question 1

**What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?**

Utilising the vijnanamaya kosha as one of the lenses of this thesis provided me with an opportunity to examine the intellectual discernments of the senior Western Yoga teacher-trainers. The leading theme that arose in these subsections was the importance of a spiritual practice. The key considerations reflected through the analysis include ethical reflexivity, holism, mentorship and hermeneutic Yoga philosophical reading to support spiritual insight and equilibrium. These identified themes aligned well with the second lens used for these subsections, that of the spiritual and ethical reflections of the participant Yoga teacher-trainers. The identification of this spiritual theme reinforced the interdependent nature of the kosha model; here the interviewees' intellectual discernment reflected consideration of the next and final kosha, the anandamaya kosha and the inherent spiritual consciousness of the individual.

## **VIJNANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### **9.3.1 Leigh's Excerpt**

*... and I guess that's what Yoga has taught me to some extent as well, that with all this pushing and shoving in everything we do and you know of course most of us come to Yoga with a certain amount of "I'm going to work myself back into shape" and to some extent, whether it be philosophically or vasana [unconscious desire] or other things or one of the tapas, but you know we learn that there's an easy way and ... the strongest sadhana [spiritual practice] and the strongest tapas can actually be the flowing easy way.*

### 9.3.1.1 Svarupa-tapas (Data/Evidence Analysis)

The notion of tapas in Sanskrit often refers to the transformation (Marchildon, 2013); this could be via a heat or fire (a catalysing process) (Ramaswami & Hurwitz, 2006). It is a spiritual understanding of a deep practice that can evoke change in the individual. Its interpretation in the context of Hatha Yoga is often a forceful process.

### 9.3.1.2 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

Leigh suggested that individuals may enter into a Yoga practice for they are desiring or grasping for change, whether this be a physical, an emotional or an intellectual change. In individuals who do not consider the ethical impact of the yama-vidya-aparigraha (ethical reflexivity-non-grasping), their striving for change could lead to an imbalance in their Yoga practice. This unconsidered practice could lead to harm when not cognitively tempered by ethical consideration and reflexivity. The inclusion of a regular mindfulness meditation practice is an effective means of realising ethical reflexivity (Warin, 2011). The intentional application of the yama-vidya-aparigraha (ethical reflexivity-non-grasping) functions as a skilful means of remedying unconsidered striving.

### 9.3.1.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

### 9.3.1.4 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Leigh considered the possibility that tapas and a spiritual practice could be instructed in less polarised forms, much like the Buddhist understanding of the Middle Path or the Middle Way (Gowans, 2003). He is arguing for a more balanced understanding of the spiritual practice of Yoga. This balance has been lost by many who are attracted to the limited practice of asana over the other tools of Yoga. If Yoga practitioners consider their personal intent with regard to their Yoga practice, through the lens of the yama-vidya-guna (ethical reflexivity-quality), they are likely to be more reflective regarding their Yoga practice choices, the alignment of these choices to balance their constitution and their resultant application of these selected



Yoga practices. This consideration of balance in a regular Yoga practice reflects the notion of holism (Singh, 2015). This individual would then be demonstrating the ethical guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

## **VIJNANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 9.3.2 Donna's Excerpt

*And then I've had Yogis come and visit the farm who've studied every book [Donna pauses as she searches for words] ... How they are in their relationship to others to me isn't an expression of what Yoga is about. You know, they might as well check into a five star hotel and have somebody just be a servant to them. They don't have a sense of contributing or offering help where help's needed .... That sense of community. Their practice has somehow created a lack of connection for them and there is sort of a paradox of such a solitary practice ... that it can be used as a way of deflecting connection with others; it can be used as a way of shielding yourself from the world and I certainly was there for a long time in that practice, early in my practice. I think practice was a way of controlling more than anything; the discipline was being used as a control: control myself, control the universe.*

##### 9.3.2.1 Svarupa-tapas (Data/Evidence Analysis)

What are individuals' motivations when they commit to a spiritual path? Often the reason for initially committing to a practice will shift if their practice is transformational. Donna comments on those whose search for connection (via Yoga) has led them to disconnect, to function separately from that which Yoga purports: integration, wholeness and, in a real world sense, connection with a community.

### 9.3.2.2 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

This loss of direction or understanding is an interesting point educationally. It highlights the importance of dialogue within Yoga teacher-training programs surrounding not only the practices and benefits of undertaking a spiritual pathway, but also the awareness and discussion of a potentially deleterious downside or patterning that may occur (Zinnbauer, Pargament, & Scott, 1999). Inclusion of ethical concerns such as this in the curriculum of Yoga teacher-training programs would reflect the Yoga teacher-trainers' consideration of the reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness).

### 9.3.2.3 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

Donna's commentary sparks another consideration for me. This consideration revolves around the importance of working with a more skilled mentor as a guide (Farhi, 2013; Yaghjian, 2013). Self-learning, for the majority, can evolve an individual only to a certain level or capacity. Vidya or reflexivity can be developed only to a certain gradation. Self-learning in conjunction with an experienced mentor or guru (Feuerstein, 2008; Jain, 2014a) can facilitate a more robust form of agency and vidya (reflexivity). In the world of Yoga and Yoga teaching, spiritual mentorship is an imperative so that this spiritual path does not shift into deleterious patterns of control or excessive ego formation. This outlook reflects an appreciation and application of the ethical guide of yama-vidya-aparigraha (ethical reflexivity-non-grasping).

## **VIJÑANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 9.3.3 Leigh's Excerpt

*... I do a nightly reading of Bhagavad Gita. So I do a reading in the morning and a reading in the night as part of my sadhana. It connects me and I like to be connected ... and you learn more each time. So at the moment I've got a daily read and the Gita's [Bhagavad Gita] 365 readings. It's this thick [Leigh gestures with his fingers] and that's each night and in the morning after I've done my seated and floor sadhana [spiritual practice] I sit at the table.... I am currently 18 months into reading a study of the Yoga Vasishtha [a seminal Yoga text] and that has been split into 730 daily readings, so it is two years basically reading.*

### 9.3.3.1 Svarupa-tapas (Data/Evidence Analysis)

Svadhya is one of the five niyamas (observances or rules) in the Yoga Sutras by Patanjali (Iyengar, 2012). The term is now often translated as self-study in Modern Yoga contexts. Leigh here highlights the importance of his organised intentioned hermeneutic study of seminal texts within the canon of Hindu and Yoga literature. By 'tapping in' to the streams of wisdom chronicled within important spiritual and philosophical texts, he re-enforces positive samskaras (patterns of perception caused by repetition that influence future choices or decisions) (Stephens, 2010), thus improving the likelihood of functioning with awareness from moment to moment (Sitzman & Watson, 2014).

## **VIJÑANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### 9.3.4 Richard's Excerpt

*...one of my goals was to discourage some people from teaching by showing them what the actual subject matter is and then they would go, "Oh, my god! I don't know anything!", which is a huge, you know, an*

*important statement .... So our structure was basically to ground them in philosophical enquiry rather than Yoga philosophy, which is just memorising the doctrine, which is whether you believe it or not, you need to think about the doctrine ...*

#### 9.3.4.1 Svarupa-tapas (Data/Evidence Analysis)

Not every Yoga practitioner who desires to be a Yoga teacher is necessarily ready to enter the practice of teaching Yoga. Richard, in an honest reflection on certain Yoga teacher-training candidates, offers a compassionate approach to making them aware of their learning needs, without being negative to them in his approach.

#### 9.3.4.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

There are many approaches that Richard may have used to dissuade potential Yoga teacher-training candidates from commencing a program that he believes is too early for them. He chose education, in this case philosophical discussion and dialogue, as a means of highlighting to the students their need for further growth and development. Richard's approach is an ethical one for it honours these participants, allowing them to identify for themselves that they require more knowledge, understanding and subsequent application of this knowledge before they may be comfortable and ready to teach Yoga. This approach reflects a skilled appreciation and application of the yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

The notion of balance in a spiritual practice such as Yoga is an important consideration in the construction of curricula for Yoga teacher-trainings programs. The pedagogical inclusion of mindfulness meditation is an ideal approach to support this outlook of balance in training Yoga teachers. Another what is the incorporation of iterative pondering of ethical values – for example, active pedagogical consideration of yamas or Buddhist precepts in one's day-to-day activities. An outcome of this ethical reflexivity is a Yoga teacher whose daily life is underpinned

by holistic recognition of the importance of integral balance. Another curricular and pedagogical initiative that could support the evolution of spiritual insight is the continued support of spiritual mentorship and the challenges and dialogue that ensue through this relationship. Finally, the hermeneutic reading of and reflection on spiritual thought and philosophy drawn from relevant Yoga philosophical texts reinforce the skill of ethical reflexivity and the importance of a considered and balanced outlook of practice and living.

## 9.4 Vijnanamaya Kosha - Research Question 2

**What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?**

Numerous curricular and pedagogical considerations arose out of the interview excerpts and analysis with regard to the lens of the intellectual discernment of the interviewed Yoga teacher-trainers. In the following subsections, I highlight the significance of Yoga teacher-training curricular considerations. These include vision and mission program clarity, the incorporation of trans-disciplinary knowledge and the layering of instruction and pedagogies to transform, empower and support the trainees to become independent regardless of their position in the continuum of beginner to expert. In this section I additionally considered the pedagogical practices of writing and dialogue or oration; these pedagogies could be incorporated and supported in the training curriculum via the application of lesson plans. The recurrent themes of Yoga teacher intentionality and burn-out are discussed in further detail.

**VIJNANAMAYA KOSHA - Intellectual Discernment**

**RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

### 9.4.1 Eric's Excerpt

*... I really enjoy the writing and part of the way it's coming out at the moment is, I am in class, I record the class .... I used to come into the class and I would ring the bell and we would sit and meditate; [I] won't say much. And then a couple of years ago when somebody on my webpage asked, "Does anyone ever talk? Give little speeches in their classes?", and I thought, "No, I don't". But it was funny, like the next class I went into, the desire to start talking. In workshops, I talk a lot and I would reserve the talking portion for the workshops and the classes were more experiential: let's just do the practice and not talk too much. I thought I would be wasting too much of everyone's practice time. There are still tendrils of that thought, but I don't let it influence me too much and so now .... In the first 15 minutes [of class] I just talk about whatever wants to come through. Usually I will be driving the class and ... My technique is I get online .... "[I]wonder what shall I talk about today?" and I ... have a silent mind for a few moments and drive and I usually get this little glimmer of an idea or a little thought bubble .... It might have the headline of what the talk will be about. I don't think about it too much because it sort of deflates the energy somehow for some reason and so I get the thought bubble, the headline ...*

#### 9.4.1.1 Svarupa-tapas (Data/Evidence Analysis)

Eric reminisces about the catalyst or tapas (Marchildon, 2013) for the philosophical dialogue for which he is well known in his classes. As a teacher, his recording of his classes has allowed him to collect and later to reflect on the tacit wisdom that occurred spontaneously through being in the class with the students and being in the moment. From my experience of learning, teaching, developing nursing educators and Yoga teachers, I consider that the intellectual agency required for his

unstructured and essentially spontaneous approach to lesson planning requires many years of collective practice, study and contemplation.

#### 9.4.1.2 Yama-vidya-asteya (Ethical Reflexivity-Non-Stealing)

#### 9.4.1.3 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

For new Yoga teachers to find their own sense of identity is a challenging journey (Beauchamp & Thomas, 2009). In Eric's reflection he notes that he wondered whether he should broaden his pedagogical choices to include philosophical dialogue or oration in his Yoga classes. His decision to embrace a new educational approach to his teaching reflects an honouring of the guide of yama-vidya-asteya (ethical reflexivity-non-stealing). This is an example of non-stealing, for not to honour what feels authentic can be considered as a form of stealing from one's potential. Furthermore, Eric's decision to honour this desire to broaden his approach to education, and thus his positionality as a teacher, evidences the ethical reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness).

#### 9.4.1.4 Yama-vidya-guna (Ethical Reflexivity-Quality)

The choice of pedagogical devices (Moore, 2014) in a Yoga class or a teacher-training program reflects upon the program's quality. The broader the selection of the pedagogical tools in a program, the greater the number and range of learning possibilities for Yoga participants with differing learning needs. Oration is a powerful pedagogical tool when underpinned by a plan. When used in conjunction with any form or practice of Yoga, it can help to guide students with the 'aha' moments, those moments of revelation of understanding. Considering the pedagogical devices employed in a Yoga teacher-training program reflects upon the lens of the yama-vidya-guna (ethical reflexivity-quality).

## **VIJNANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 9.4.2 Simon's Excerpt

*They were very important for me and I have no doubts as to their abilities [the Yoga gurus under whom Simon trained], but my own understanding was not happening. You know, so what I thought I was getting, what they were trying to give me, I didn't get obviously, so after 10 years of teaching .... Although it looked like I was doing the postures and teaching the postures, I wasn't seeing all the results that I'd hoped. And so, even after 10 years, it wasn't enough and so I went back to university and I did my third university degree in physiotherapy and Bianca also went back and she also did a physiotherapy degree .... "Okay, so what is it that these Indian Yogis are trying to do? Can we understand it on anatomical and physiological levels and how does that relate to the Western body as opposed to the traditional Indian body?" And so then we changed some of the things we were doing, tried to make the understanding a little bit more appropriate for Western bodies and that profoundly affected what we were doing and how we practised. And then it's progressively grown since then. So that was an important beginning.*

##### 9.4.2.1 Svarupa-tapas (Data/Evidence Analysis)

Utilising the lens of another discipline, Simon discussed how his acquisition of physiotherapy qualifications revolutionised his Hatha Yoga practice and instruction. This drawing on other knowledge is a recurrent theme within this study, that of the importance and relevance of transdisciplinary knowledge incorporation to observe Hatha Yoga through different lenses to generate and appreciate new understandings.



#### 9.4.2.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

In Yoga teacher-training program curriculums, the incorporation of transdisciplinary knowledge, education and best practice understanding (Davis, 2006) is an effective means of providing cross-complexity that is beneficial for broadening and deepening Yoga teacher-training students' knowledge (Borg-Olivier & Machliss, 2007). It can afford the learner new insights that may not have been possible without the cross-over. This improved understanding potentiates the learner's capacity for translating this learning into practice. A Yoga teacher-training program's co-ordinator's inclusion of transdisciplinary knowledge is an ethical and a political choice. It is ethical in the excerpt's context as it demonstrates the intention of providing quality of the content being instructed. Furthermore, it is a political choice for it challenges the status quo of what could be considered appropriate content (Jain, 2014b). Simon's incorporation of physiotherapy knowledge and application evidences the guide of yama-vidya-guna (ethical reflexivity-quality).

### **VIJNANAMAYA KOSHA - Intellectual Discernment**

#### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 9.4.3 Donna's Excerpt

*Yeah, you know the thing I think about writing which has served me very, very well as a teacher is that in order to write one obviously has to structure one's thought. And I am kind of a physicist of thought and process, especially of somatic process like "What has to come? What is the first process that has to be really, clearly embedded before the next one can make sense and the next one can make sense?". So when I mentally have to crystallise that in my mind and then clarify it through the writing process, which might take hours, weeks, months, years to do, then when I walk into a class to teach I find that I have this invisible resource that's already there at my disposal – I'm not struggling to*

*articulate what it is any more. Although I always find it challenging to teach because, if one's in a really dynamic place, then you're serving the moment and the people and what's coming through the group and what the group needs and the questions that people have. So it's not like I'm going in there on automatic, but that writing process ... definitely, definitely informs a clarity in the teaching. And I think the corollary to that is having hours and hours and hours and years and years and years of 'on the mat' practice, so there's information that's embedded in the body as an 'unknown' from within my own physical structure. So when I'm teaching, then I am drawing directly [emphasis] from this 34 year resource of "Ah, that was the sensation I had when I did that particular practice" or "That was the result of handing down a particular movement or sequence" and I have a very clear memory of it that I am teaching from.*

#### 9.4.3.1 Svarupa-tapas (Data/Evidence Analysis)

Donna details her preference for the preparation of her knowledge and understanding of her teaching craft, through the use of writing, which serves as the process of interpretation and translation. Writing as a means of preparing for teaching is an effective mechanism to understand, to distil and ultimately to synthesise knowledge. As an author, I have found that the act of writing forces me to consider cadence and narrative structure, as well as credibility regarding the content and ideas postulated (Chang, 2010). Writing is an ideal means to prepare the Yoga teacher's oral narrative for future presentation.

The appropriate and contextualised use of metaphor is a powerful pedagogical tool when attempting to describe complex or other ways of understanding (Davies, 2014). Donna uses here the metaphor 'on the mat' (Horton & Harvey, 2012; Lelwica, 2011), one used commonly in Yoga. What she is referring to is bringing oneself, one's issues, one's concerns under a lens of awareness, of mindfulness, so that these issues or concerns can be viewed from a greater perspective of interconnectivity and

community. There is a profound understanding that there is something greater than ourselves.

#### 9.4.3.2 Yama-vidya (Ethical Reflexivity)

The act of writing prepares the Yoga teacher to understand, to distil and ultimately to synthesise knowledge. On a broad level, lesson plans can be perceived as a form of writing. A lesson plan allows Yoga teachers to consider content, to structure it into an appropriate sequence and then to consider and allocate timeframes, while considering the various pedagogical tools that they may employ (Billings & Halstead, 2013). When reflecting upon the yama-vidya's (ethical reflexivity) guides, the decision to construct Yoga classes and training-programs reflects the application of a number of the guides.

#### 9.4.3.3 Yama-vidya-asteya (Ethical Reflexivity-Non-Stealing)

#### 9.4.3.4 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

#### 9.4.3.5 Yama-vidya-guna (Ethical Reflexivity-Quality)

#### 9.4.3.6 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

As a means of teacher preparation, the development of lesson plans prepares Yoga teachers to consider their thoughts and plans in relation to future Yoga classes; this could be perceived from the perspective of the guide of yama-vidya-asteya (ethical reflexivity-non-stealing). This is non-stealing as the teacher is delivering content at a professional level to the audience; therefore the teacher is not stealing from the audience and what they have paid for. The pre-emptive planning of content – for example, the writing of lessons plans or books (in Donna's case) – increases the likelihood that content structure and the chosen pedagogical instruction are logical and align throughout the planned session. Through the lens of the yama-vidya-ahimsa (ethical reflexivity-non-harming), this preparation is an ethical decision. The Yoga teachers' demonstration of non-stealing and non-harming reflects their aligning

with the guides of yama-vidya-guna (ethical reflexivity-quality) and yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

## **VIJNANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 9.4.4 Eric's Excerpt

*... the way I talk about it [meditation] is listening, thinking less, listening more. And, when you listen, the download flows in and you find yourself clear about what to do.... The meditation practice – some of the time it looks like this [gesture] and some of the time it looks like this [Eric displays an up and down motion with his hands] and some of the time it looks like you're taking a nap. Yoga's lifestyle – meditation is lifestyle and yet usually people who think meditate, think they are [just, and only] sitting ... but it is more than that, but anyone that does it knows it is more than that.*

##### 9.4.4.1 Svarupa-tapas (Data/Evidence Analysis)

Eric describes his understanding of the practice of meditation. He makes explicit here the maxim function over form – that is, that what is being observed is not necessarily what is occurring. This sounds a little like a Buddhist koan-Zen Buddhist teaching stories (Anderson, 2000; Yamada, 2005) – for example, ‘the sound of one hand clapping’. Eric is suggesting that only through dedicated practice will a Yoga practitioner recognise the importance of function over form. The irony is that, when meditation is taught to beginners, invariably form is prioritised as the function requires dedicated practice to develop over a long period for most people (Kabat-Zinn, 2013). Only through experience does the learner recognise that the form is a

tool to realise the function. This process contests the either/or nature of the form-over-function binary.

#### 9.4.4.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

If Yoga teacher-training co-ordinators are aware of the variable knowledge and skills of their potential audience and they make provision for these variances in the construction of their programs, they are evidencing the guide of yama-vidya-guna (ethical reflexivity-quality). Multiple themes underpin and are taught within effective Yoga teacher-training programs. At the same time, each attendee has a different level of knowledge and understanding of these themes. Teaching the spectrum from novice to expert in a particular cohort at the same time is one of the important considerations when designing a curriculum (Benner, 2000). Another is the layering of knowledge and its applied practice so that it becomes embodied (Kern, Thomas, & Hughes, 2015). This layering needs to build incrementally to support individual participants' learning from a position of novice slowly to a position where they can build on these foundations (Benner, 2000). Hopefully, a curriculum's intention is to bring the Yoga teacher-trainee to a position of independence and reflexivity.

### **VIJNANAMAYA KOSHA - Intellectual Discernment**

#### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

##### 9.4.5 Donna's Excerpt

*... I think it's essential to be able to bring that unconscious process of a pedagogic model back into the forefront of awareness. And then it's not only providing a network for me to work more effectively, it's providing the net [support] for me to be teaching in a really masterful, transformative way. So for instance one of the key principles of the pedagogic model, [one] that I've been working with for at least 30 years, I would say it's only been really conscious in the last 20, is an uncompromising belief that every technique that gets presented to the*

*student has to be assessed in terms of “Whether it’s moving that person towards independence and an inner reference point?” or “Whether it’s moving them towards dependence on me?” or “A method or whatever is keeping them solidly fixed in an external reference point”.*

#### 9.4.5.1 Svarupa-tapas (Data/Evidence Analysis)

Donna here makes explicit her pedagogical model. It is a vision that clearly identifies an iterative reflexive model of assessment, with the goal of delivering an enabled, empowered and skilled Hatha Yoga practitioner and teacher. Her mission here is the transformation of the individual and Yoga education. Though language has differed among the interviewed Yoga teachers, this intention, this vision, this mission and Donna’s pedagogical goal have been essentially the same. Donna describes a pedagogical model of self-determination, where students are supported educationally to be reflexive within their practice. This results in their ability to make decisions about their Yoga practice, provisioning them with choices to meet their needs.

#### 9.4.5.2 Yama-vidya (Ethical Reflexivity)

Donna’s pedagogical model to me is an argument for a considered curriculum framework – one that is underpinned by values. These considerations reflect Donna’s capacity for yama-vidya (ethical reflexivity). These values can be articulated through the notions of vision statements and mission statements (Calder, 2014). Curriculum frameworks that meet a Yoga accrediting body’s requirements (Yoga Alliance, 2015) are an effective commencing point for perceiving the Yoga teacher-training coordinator’s intentions. As a spiritual tradition, it is important that ethical and moral considerations that lead to the Yoga teacher-trainees’ empowerment should be an explicit component of the curriculum model.

## **VIJNANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### 9.4.6 Michael's Excerpt

*In the afternoon we would choose a text, perhaps a theme for the whole training, and then we will study that text ... in great detail and I'm not so into being that person being at the front of the room who's an expert. So I like teaching in a more open source model, meaning that I'll spend a couple of days introducing a text [and] offering my commentaries on it, and then we will do a lot of partner exercises and group exercises, having people doing everything from memorising sections of the text to debating it to questioning each other about it to exercises in trying to express what they are learning about the text. So it's not just receiving something from the expert at the front of the room, but it's about expressing it to see how we are learning the material, and that's usually what I think about in terms of overall design. I don't think at all about Yoga Alliance [a Yoga accrediting body] or those kind of standards and I don't call what I do teacher training. I call them practice periods so that groups can study together and ... learn together as I think adults learn best, which is hearing some teachings, comparing how it is in one's life, working with a partner to try and debate it so that you wrestle with where it works, and where it's not working, and then sharing it with others, communication, so that it's just not private and ... then I try and pick a theme that's relevant to something going on in the world ...*

##### 9.4.6.1 Svarupa-tapas (Data/Evidence Analysis)

Michael demonstrates a multi-modal or a mixed-method approach to education. His use of themes (or intentions) to underlie and scaffold the workshop is important, for it provides a contextual linearity or thread throughout the event (Ippoliti & Smith, 2016). On the back of this thread he then interweaves the standard everyday

teachings or content, contextualised to this thread (Marchildon, 2013). This provides the Yoga attendees with another way of appreciating the content being taught. By content, I am referring to the teaching of various asanas, moving safely in and out of each asana, the sequencing of breath, the practice of meditation, communication, the ethics of teaching, the reading of significant philosophical texts and constructing dialogue around the readings (Stephens, 2010, 2014).

#### 9.4.6.2 Yama-vidya-guna (Ethical Reflexivity-Quality)

Michael's use of inter-changing themes is an example of how Yoga teachers may decrease their chance of content burn-out whilst honouring the program's pedagogical model. Layering education with various themes (or intentions), thus instilling complexity in relation to the knowledge being instructed, is a useful practice for the provision of effective and interesting educational content. It is also useful when considering both Yoga teacher content boredom and Yoga teacher career longevity. Michael's application of intentions (or themes) in a curriculum framework demonstrates the provision of quality and excellence in the program. As a result, it evidences the guide of yama-vidya-guna (ethical reflexivity-quality).

#### 9.4.6.3 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

Burn-out can occur in Yoga practitioners who attend many similar workshops with analogous content. Yoga teachers who draw on their own authentic selves to construct their Yoga teaching persona invariably flavour what they teach through their own vision and mission of being effective teachers. My experience is that inspired Yoga teachers who have embraced their other skills and passions to augment what they teach are able to keep fresh those instructions that are repeated iteratively in Yoga classes. The use of threads within classes, workshops or Yoga teacher-trainings is an effective means of keeping the interest and the focus of the Yoga attendees. By constructing and delivering an education program with shifting themes, Michael has exemplified excellence in his instruction. Incorporating shifting themes



into Yoga teaching programs can be perceived as a means of his caring for and embracing of his audience's needs. This demonstrates the reflexive guide of yama-vidya-ahimsa (ethical reflexivity-non-harming).

## **VIJNANAMAYA KOSHA - Intellectual Discernment**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### **9.4.7 Aadil's Excerpt**

*We also do videotaping now of our teachers so while they are teaching we video them and then immediately there is a playback at the back of the room. Everyone turns around and sees their stuff. "This is what you did." "This is what you should have done." It's really wonderful. That's a new thing we just started this year.*

##### **9.4.7.1 Svarupa-tapas (Data/Evidence Analysis)**

Using and applying modern technologies as pedagogical devices are an ideal means of instructing and reviewing a learner's application of knowledge. This use of video recording and playback for reflection and discussion is used extensively in simulation laboratories for healthcare training (Arafeh, Hansen, & Nichols, 2010; Grant, Moss, Epps, & Watts, 2010). I have worked extensively in the development of simulation scenarios in hospitals, using video playback to provide effective and rich feedback directly to the learner. This is the first time that I have come across its use in Yoga teacher-training.

##### **9.4.7.1 Yama-vidya-guna (Ethical Reflexivity-Quality)**

Aadil's use of this pedagogical device reflects a modern approach to delivering feedback or a debriefing (Jaye, Thomas, & Reedy, 2015) to Yoga teacher-trainees learning to apply knowledge to practice. Using video provides Yoga teacher-trainers

with immediate, visual and possibly audio cues that they can use to reflect or debrief the Yoga teacher-trainee. Not only is the student receiving an evaluation but also this evaluation is supported by the video feed. As well, this use of video as a means of debriefing potentiates the likelihood of dialogue among the Yoga teacher-trainer, the Yoga teaching student and possibly the entire Yoga teacher-training cohort. If the video watching is treated as a debrief, the Yoga teacher-trainer would initiate dialogue with the intention of individual and group problem solving. This debrief would then lend itself to higher order thinking – for example, analysis, synthesis and evaluation (Lioce et al., 2013). Aadil's use of video replay exemplifies the *yama-vidya-guna* (ethical reflexivity–quality).

In the previous subsections I highlighted the importance surrounding teacher-trainers' planning and ultimate intentionality in the context of their curriculum for their Yoga teacher-training programs. The clear explication of both a vision and a mission was an ideal means of framing their intent within a curriculum while providing clarity about this intent to potential Yoga teacher-training attendees. The ability to layer effectively content and various pedagogies in a training program curriculum availed Yoga teacher-trainers of what, assisting them with the delivery of their intentions. The pedagogical act of writing demonstrated benefits to both the Yoga teacher-trainer and the Yoga teaching-trainees. The process of writing enabled its users to understand new knowledge, distil that new knowledge more succinctly and then to synthesise that new understanding from this process. This pedagogical act further assisted the development of lesson plans and the preparation of Yoga classes. The pedagogical practices that could be incorporated in a Yoga room setting included: group and partner work; the memorising of texts; the debating of posed questions; the challenge of trainees expressing to a larger group their individual learning; and the use of videoing Yoga teacher-trainees to provide immediate review, reflection and dialogue between the Yoga teacher-trainer and the Yoga teacher-trainee/cohort. The key themes that arose out of the analysis were the benefits of the incorporations of trans-disciplinary education and knowledge to allow deeper and broader knowledge generation and the critical pedagogy consideration of developing empowered, independent Yoga teachers.

## 9.5 Chapter Summary

This chapter was the fourth of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. I commenced this chapter with a description of the vijñānamaya kosha-layer. Following this, I provided a figure that clarified the vijñānamaya kosha-layer in relation to the other four kosha-layers. With the intent of svarupa-tapas (data/evidence analysis), I subdivided the remainder of the chapter into two subsections, each responding to one of the two research questions. Within the subsections I then analysed the kosha and research question specific excerpts using three lenses.

In this analysis chapter, the recurrent theme of identity and ethical reflexivity underpinned the evolution of Yoga teachers-trainees' spiritual agency and consciousness development. The importance of Yoga teachers-trainees' balanced understanding of a Yoga practice and their subsequent embodiment of that practice aided the capacity-building of an identity that is ethically reflexive, conscious and independent. The importance of an explicit, ethically intentioned curriculum program and framework was another identified recurrent theme. Curriculum additions highlighted here included vision and mission statements, lesson plans, intentionality and the inclusion of transdisciplinary knowledge. Pedagogies that supported this framework included mentorship, hermeneutic reading and analysis, and writing. Further pedagogies that could be used in a Yoga room included: group and partner work; memorisation; debate; the verbal expressing of analysis; and videoing.

## Chapter 10: Citta-Kosha-Narrative-Restructuring - Anandamaya Kosha

### 10.1 Chapter Introduction

In Chapter 9, I analysed the participants' excerpts by drawing upon the lenses of the vijñanamaya kosha-layer, the research questions and the yama-vidya (ethical reflexivity) guides. Themes that arose out of this analysis included the notions of identity, ethical reflexivity, spiritual agency, consciousness development, embodiment, and independence. Curricular considerations that arose included vision and mission statements, lesson plans, intentionality and the inclusion of transdisciplinary knowledge. Pedagogies that supported these considerations included mentorship, hermeneutic reading and analysis and writing. Further pedagogies that could be used in a Yoga room included group and partner work; memorisation; debate; expressing analysis; and videoing. This chapter is the fifth and final of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. Each of the five chapters represents, in sequential order, a single kosha-layer drawn from the traditional Yoga kosha model. I commence this chapter with a description of the anandamaya kosha-layer. Following this, I provide a figure that clarifies the anandamaya kosha-layer in relation to the other four kosha-layers. With the intent of svarupa-tapas (data/evidence analysis), I subdivide the remainder of the chapter into two subsections, each responding to one of the two research questions. Within the subsections I then analyse the kosha and research question specific excerpts using three lenses: the kosha-layer; the research questions; and the yama-vidya (ethical reflexivity) guides. Where relevant, I highlight and challenge binary constructs.

## 10.2 Anandamaya Kosha Description

The anandamaya kosha is the fifth layer from the outer edge of the kosha model. Traditionally the anandamaya kosha contains the source of spiritual consciousness and is often referred to as the bliss or illuminated sheath. As previously mentioned, each kosha interconnects with the other koshas or layers. A stimulus that creates a change in the anandamaya kosha will have ripple effects not only on the nearest kosha, but also on the remainder of the interpermeating layers (Sartain, 2012; Stone, 2012). Please refer to Figure 10.1: Anandamaya Kosha.

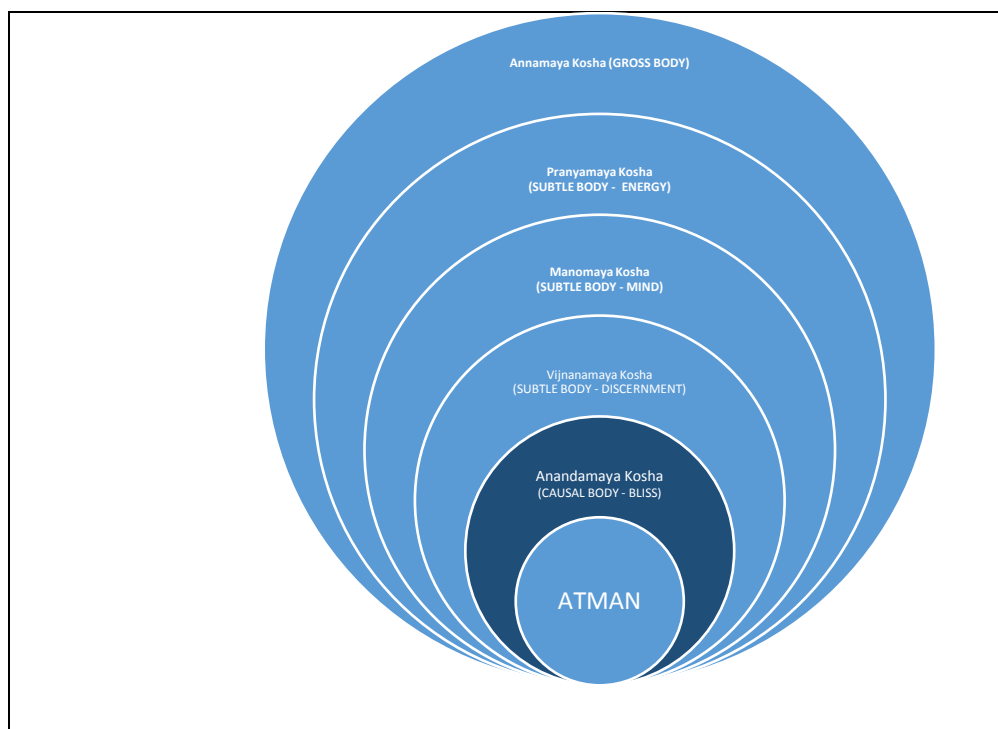


Figure 10.1: Anandamaya Kosha.

## 10.3 Anandamaya Kosha - Research Question 1

**What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?**

The anandamaya kosha considers the spiritual consciousness of the integral human being. The lens of the anandamaya kosha, like the previous four kosha-layers, is considered influential and interdependent in relation to the other kosha layers. For example, in the previous vijnanamaya kosha chapter, where intellectual discernment functioned as a lens, the intellectual consideration and understanding of the spiritual preceded this kosha-layers lens of spiritual consciousness. In these subsections I drew upon both the spiritual and the ethical reflections of the senior Western Yoga teacher-trainers. The leading themes arising in these subsections reflect upon the spiritual intention behind a Modern Yoga practice; this varies from that of Premodern Yoga. The dharmic worldview that underpins Premodern Yoga considers three interacting concepts: karma; samsara; and moksha. In this dharmic worldview and framework, an individual's karma—the action and the consequence of the action—influences the number of times that that individual is reincarnated. This cycle of rebirth—samsara—is not considered ameliorative or positive, but instead a burden. Moksha – liberation from rebirth – served the intended outcome of a Premodern Yoga practice. The spiritual intention of Modern Yoga is not underpinned via this dharmic worldview and cycle. Modern Yoga's spiritual intention as discussed by the Yoga teacher-trainers is considered from a differing perspective and worldview. The notions of authenticity, balance, interdependency, community, mindfulness, spirituality-in-action and meditation-in-motion resonate in this differing spiritual intention and worldview.

## **ANANDAMAYA KOSHA - Spiritual Consciousness**

### **RESEARCH QUESTION 1 - Spiritual-Ethical Reflections**

#### **10.3.1 Eric's Excerpt**

*... initially I wasn't comfortable saying "supreme consciousness" .... I might think it, I might have conceived it and think, "Oh yeah, supreme consciousness – yeah, that's an accurate description", but when I started to say it in class, to me it seemed kooky, or they weren't my words yet ... whereas now I could say, "Oh yeah, and the word*

*‘supreme’ is actually redundant, but ‘joining’ is redundant, ‘big mind’ is redundant”. It’s redundant once you have the experience of kind of the supreme consciousness at that point ...*

#### 10.3.1.1 Svarupa-tapas (Data/Evidence Analysis)

The verbalisation of anything about the spiritual can be difficult for traditionally secular individuals. Eric highlights a concern that applies to individuals who were originally secular in their outlook before their commencement of a Modern or Hatha Yoga practice; this certainly was of concern to me as I was raised in a sceptical-of-religion secular household. Verbalising something can make it more real for many people; however, if teachers were not convinced or comfortable in discussing their beliefs related to what they are teaching, it could easily come across as incredible. Individual Yoga teachers evolve at their own pace and, although they may feel the positive effects of Yoga, this does not mean that they are ready to discuss all aspects pertaining to it. This potential dissonance demonstrates a modern Western conundrum around authenticity; those individuals who consider or have considered themselves as secular potentially have the greatest difficulty in articulating a Hindu series of spiritual practices verbally.

#### 10.3.1.2 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

#### 10.3.1.3 Yama-vidya-asteya (Ethical Reflexivity-Non-Stealing)

Viewed from the perspective of the reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness), Yoga teachers who carefully select language that aligns with their current capacity to describe the spiritual concepts are functioning in alignment with that reflexivity guide. Conversely, individuals who espouse terminology in which they do not believe or for which they lack sufficient agency in their understanding can be considered as contravening the guide of Yama-vidya-asteya (ethical reflexivity-non-stealing). This is because they are misrepresenting what they as professionals are offering to the public and distorting the implied scope

of practice. These concerns were unlikely in the Premodern Yoga era of parampara or Yoga apprenticeships (Byrne, 2014) that were conducted over years or even decades. These apprenticeships were invariably positioned within the fabric of the participant's culture and religion (Feuerstein, 2008, 2012). This is unlike the modern era of Yoga, where the instruction of Yoga to Western audiences invariably requires the instruction of trans-philosophical, trans-religious and transcultural content.

#### 10.3.1.4 Yama-vidya-guna (Ethical Reflexivity-Quality)

Lacking the cultural capital (Bourdieu, 1985) and spiritual capital (Guest, 2007), Western secular Yoga teachers may have an increased difficulty in conveying the spiritual components of a Yoga practice (Horton & Harvey, 2012). This conundrum could easily propagate and further replicate reductive interpretations of Yoga. This could be considered one of the reasons that Modern Yoga privileges asanas over the other facets of a Yoga practice (Marchildon, 2013). The challenge for Modern Yoga teacher-training programs is to be clear in describing the lineage/style of the Yoga being taught; this would aid the defining of Yoga, its philosophical underpinnings and its aligned practices. The teacher-training program's co-ordinator and its teachers need to be equally clear and in accordance with the program's underlying values, mission, vision and intentionality (Calder, 2014). A Yoga teacher-training program that intentionally clarifies this alignment throughout the program would be functioning in accordance with the yama-vidya-guna (ethical reflexivity-quality).

#### 10.3.1.5 Andy's autoethnographic notes, 2 January 2016

*In Saudi Arabia, I was conducting Yoga classes in an old ballroom dancing hall within a gated, walled compound where I lived. As it was illegal to teach Yoga, have groups of more than four people congregate, and have women and men who were unmarried together in one space, word of mouth was the only avenue of communication about my Yoga classes. My compound had two four meter walls, the outer with razor wire. The compound itself was guarded by private security and military*



*guards. Our entrances were guarded with machine guns and one tank. In this setting, where Yoga attendees had to sign in and leave ID documents, at times of high security attendees we asked to unfurl their Yoga mats to check for weaponry. The majority of attendees were expatriates and primarily worked in or around hospital settings. We had a small minority of Saudi nationals attending; these were invariably Westernised and medical by trade as a result of the word of mouth. A fatwa had recently been issued in Malaysia outlawing Yoga for the Moslem population. In this multicultural and complex setting, I constantly thought I was walking a tightrope as I considered to what level I instructed the spiritual aspects of Yoga. The context weighed heavily on my choices. I carefully used language such as ‘mind’, ‘body’, ‘internal consciousness’, and “mindfulness”. I incorporated meditation practices without naming them as such. Towards the end of my period in Riyadh, when I felt more comfortable both with the context in which I instructed and with the safety of teaching this content, I started to conduct more explicit meditation workshops and reading of Yoga philosophy in a workshop setting. I was amazed at the number of regular Yoga attendees who hungered to discuss deeper philosophical aspects in these workshops.*

## **ANANDAMAYA KOSHA - Spiritual Consciousness**

### **RESEARCH QUESTION 1 Spiritual-Ethical Reflections**

#### **10.3.2 Donna’s Excerpt**

*Well, it’s not just the body; it’s what is it that I need as a human being now and for myself, having spent so many years in an intense practice and writing books and so on. I see the physical practice anyway, the vasana practice, as the means to keep my body healthy and fit. When I say “fit” – balanced, so that I can live my dharma [living in a way that upholds the central tenets to one’s life]. Not [that] I’m living my life to*

*do an asana practice; I'm using this practice because I'd like to remain independent on my farm. I want to be able still to ride horses when I'm 80 years old. I want to be able to perfect this art of dressage to the best of my ability as I get older. So my practice can support that. And that's a very different way of approaching practice: "How do I squeeze myself into this? An immutable form called a Yoga practice and I'm sacrificing myself to it". So you know, a mother with three children, she needs to be doing a practice that make her emotionally fit enough to not be screaming at her kids, I mean really that's probably going to be the hardest thing is for her to have enough energy to get through the day and be a really good mother to those children. And the guy working in the emergency room on his feet for 10 hours of high pitched adrenaline, he does not need to be going to a class [that] is going to flip flop him through 108 sun salutations. He probably needs to do a deeply restorative, still, quiet practice that calms his nervous system and gives him some kind of balance. So the way in which we can practise is really only limited by our imagination and the repertoire that we have access to through our states.*

#### 10.3.2.1 Svarupa-tapas (Data/Evidence Analysis)

#### 10.3.2.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Donna reflected that her Yoga practice was about allowing her to live fruitfully, physically capable of achieving her passions as she became older. A Yoga practice that is supporting a differing passion provides the Yoga practitioner with a certain emotional distance. This emotional distance can be useful for individuals struggling to gain a sense of balance in their lives. Donna revealed not so much a desire for enlightenment or liberation (Jain, 2014a) (traditional goals of Premodern Yoga) as a desire to be in balance, in a state of homeostasis. This pragmatic, non-esoteric consideration of the Yoga practice is a not uncommon Western perception (and was also common in the interviews conducted for this study). The spiritual and ethical outlook reflected here is about balance in one's body, in one's emotions, in one's

thoughts and in one's connection with others in the community (Remski, 2012a). Donna's outlook reflects an alignment with yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

### 10.3.2.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

Although Donna's premise regarding the purpose of the spiritual practice of Yoga in the modern era (Horton & Harvey, 2012; Jain, 2012, 2014a) has a differing intentionality from the Premodern Yoga understanding (Adiswarananda, 2007), it can still be perceived as a spiritual one if practised and delivered with this intent of balance and homeostasis. Becoming a better parent, a more considered member of the community, a more able care worker all exemplify the notion of interdependence and community (Nichtern, 2007). Donna argues that a Yoga practice should support and nurture individuals' lives so that they can be integral in person and to the greater community. This focus can be perceived as a spiritual one. As well it demonstrates the ethical reflexivity guide of yama-vidya-guna (ethical reflexivity-quality).

## **ANANDAMAYA KOSHA - Spiritual Consciousness**

### **RESEARCH QUESTION 1 Spiritual-Ethical Reflections**

#### 10.3.3 Michael's Excerpt

*... thinking about enlightenment as a state or as a trait to me is a misleading – not only of enlightenment but is the way of thinking about enlightenment that gets in the way of being .... Right, and I think maybe one of the reasons Patanjali might not have used this word that is so popular in this time was to bring us back to the ground, like taxes do, like illness does, like being raw does, where we're alive to our life in a way that's grounded, rather than trying to get somewhere. Everybody's so busy trying to get somewhere. Maybe you could say that being part*

*of the job of a teacher is to wrap people in a kind way ... and then to anchor them in their spot so that they can then experience their life without trying to get somewhere. And then, as they turn the practice into something materialistic, meaning, taking the Yoga poses, for example, and just using them just to get somewhere, to get better, that eventually they see all that as a phantom city to come back deeper into their own heart and ah that's tricky.*

#### 10.3.3.1 Svarupa-tapas (Data/Evidence Analysis)

The physicality of an asana practice can easily displace the spiritual tenets of a fully realised Yoga practice. I have observed this in many modern Hatha Yoga classes, where one can no longer see ‘the wood for the trees’ or, as Michael suggests, “‘phantom city’. Michael’s commentary reminds me of working with one of my Hatha Yoga teacher-training students:

#### 10.3.3.2 Andy’s autoethnographic notes, 4 February 2016

*I was observing the student as she was performing a sequence of sun salutations [a series of connected poses or asanas where the participant flows smoothly from one to the next pose]. She appeared to be racing through each individual asana, almost as if she were trying to be in the next one before she has completed the one that she was performing. I stopped her, I identified what I was observing and then I asked her about her intent and she concurred that she was racing through them. I asked her to recommence the sequence, this time getting her to observe each component of the Ashtanga Vinyasa sequence for what it was. At the same time, I challenged her to register each of the qualities or tools with which she was meant to be engaging within each posture – that is, sequenced inhalations and exhalations coordinated with the movements, muscular lifts or locks [bandhas] and a specific eye gaze*

*[drishti] for each posture. This reframing and refocusing of how to consider the mindful act of each asana altered the quality of her flowing sequence; instead of racing to the next pose, her attention was focused on the subtleties of each of the tools that accompanied each pose. Once she had completed this sequence, I asked her whether she observed any differences. She identified that her sense of urgency to complete each pose had dissipated. With her redirected attention towards each pose, she realised that there was no need to rush as she needed to be properly in each pose to achieve the qualities or tools to which I had asked her to pay attention. Her state could be considered one of mindfulness (Germer et al., 2013; Sitzman & Watson, 2014).*

#### 10.3.3.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

To me, Michael's excerpt reflects my student's state of being prior to the intervention she was housed in 'a phantom city', to use Michael's words, striving to be somewhere other than in the moment. The student's refocused attention and application of Ashtanga Vinyasa Yoga's various tools represented a realising of the ethical reflexivity guide of yama-vidya-guna (ethical reflexivity-quality).

#### 10.3.3.4 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

The spiritual act of an integrated Yoga practice is not so much in the doing but rather in being and in being present. The challenge for Modern Yoga teachers and teacher-trainers is how they harness the notions of achievement and ego, ever present in our Western culture, so that the moment-to-moment mental stillness may arise out of an integrated Yoga practice. This practice of Yoga needs to return the practitioner iteratively back to the present moment. The Yoga practice concerns the development of an individual's ability to be mindful. Through this practice of mindfulness, consciousness may arise. Only through being conscious can we truly connect with others and realise the interconnectedness of community and belonging. A Yoga practice underpinned by spiritual and ethical considerations is imperative for the

spiritual and ethical development of future Modern Yoga teachers. A Yoga practice and a Yoga teacher-training underpinned by spiritual, ethical and moral consideration exemplify the guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

## **ANANDAMAYA KOSHA - Spiritual Consciousness**

### **RESEARCH QUESTION 1 Spiritual-Ethical Reflections**

#### **10.3.4 Donna's Excerpt**

*... I have met many Yoga scholars [and] you know they know their Yoga Sutras back to front; they can pontificate on the subtle meanings of a particular Sanskrit word or whatever – that doesn't necessarily add up to living that understanding and being able to communicate that to another person. I think ultimately how we communicate, how anybody can communicate, what Yoga philosophy is about is “How I am in the world?” “How I am in the world with others?” “How I am in the world in very simple contexts?” Like yesterday at the supermarket, I pull my cart out and this elderly woman was really struggling to reach something in the bottom of her basket, and I said, “Please let me do that” and she said, “Oh yeah, I shouldn't really have tried to reach that far; it's quite heavy” and I said, “Yeah, it is”. You know that impulse to offer assistance that to me is the living what connectedness is about. I think people learn more through being in the feel of that, the feel of “How do I operate my everyday life?” “How do I treat people?” “How do I talk to people?” “Do I consider myself superior to others?” “Am I able to connect with people from all different walks of life, all different social stratas?” That's communicating what Yoga philosophy is about.*

#### 10.3.4.1 Svarupa-tapas (Data/Evidence Analysis)

#### 10.3.4.2 Yama-vidya (ethical reflexivity)

Donna draws our attention to a recurring theme within this study: that spiritual consciousness is reflected through our day-to-day and moment-to-moment actions and thoughts. As the maxim ‘It is easy to be Zen on a mountain top’ suggests, the challenge of a spiritual practice is to bring those values into individuals’ everyday lives and interactions (Epstein, 2001). The day-to-day, moment-to-moment reflections on our thoughts and our actions reflect a cognisance and alignment with all of the yama-vidya (ethical reflexivity) guides.

#### 10.3.4.3 Ahankara-samskara (Reflexivity and Positionality)

Within the Yoga community, the word ‘spiritual’ is loaded with meaning. The ‘New Age’ movement who use the word ‘spiritual’ in their marketing have left, in some Yoga practitioners’ minds, a negative connotation. Donna demonstrates what I call ‘spirituality-in-action’. It is not about erudition; it is how we act, both towards ourselves and towards those around us. It is about reflexively seeing the world and our community for what it is and for what people in that community may need. It is about understanding that we are part of microcosms or biospheres, and that our intentions, our thoughts and certainly our actions have direct and indirect influences around us (Capra, 1984; Capra & Luisi, 2014). This understanding represents an appreciation of karma (Carpenter, 2014; Desikachar, 1999; Gowans, 2003). It represents an understanding of systems thinking (Capra, 2010). It represents an exemplification of vidya (reflexivity). It is both a spiritual and an ethical consideration about our ahankara-samskara (positionality). A defined ahankara-samskara (positionality) is a political act, because clarity about one’s own spiritual and ethical considerations is a political statement (Stone, 2012).

### **ANANDAMAYA KOSHA - Spiritual Consciousness**

#### **RESEARCH QUESTION 1 Spiritual-Ethical Reflections**

### 10.3.1 Simon's Excerpt

*And you know, the easier the posture, the easier it is to do it and in some postures I just have to do one thing, go back to natural breathing but that to me is meditation. But where it started from was, in the middle of my teenage years, possibly with the influence of either my father or this Tibetan Llama, but I found myself regularly wanting to connect with nature. And so my first meditation was in the forests up north in the Kuring-gai Chase National Park [in New South Wales, Australia], where we used to live. And I'd want to try and do things and move in a way which would not cause damage .... If you take off your shoes and you don't wear any clothes like the Aborigines would, you do not go bush bashing. So I would find myself weaving and curling between the trees, conscious of everything I stepped on and I would do this for hours as a teenager and it was one of my favourite practices and in retrospect that was my first moving meditation that I did with focus. I never really did sport at school, but that I did with real focus and real dedication and with a real passion for communing with nature. And so still nowadays most of my practice is outside, I never practise inside (very rarely). I always go to the beach and practise, but that teenage practice of going to walk in the forest like the Aborigines, that was very special – don't hurt the truth .... So that was my first moving meditation.*

#### 10.3.5.1 Svarupa-tapas (Data/Evidence Analysis)

#### 10.3.5.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

#### 10.3.5.3 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

Simon in his recollection detailed what could be described as an integral, systems approach (Capra, 1984, 2010; Capra & Luisi, 2014) to communing with nature and connecting with a greater consciousness. He highlighted that the act of meditation can be spontaneous, for the act requires only one to focus and an intent to meditate. Moving meditations, considering the nature of the sedentary Western lifestyle,



though not discussed in the ancient texts, have a place in the teachings of Hatha Yoga and Modern Yoga. A Western style of Yoga known as ‘Kripalu Yoga’ teaches exactly this concept that they refer to as ‘meditation-in-motion’ (Desai, 1995). Simon’s intent of internal dwelling and focus, while ethically adapting to the surrounding natural environment denotes an ethical code of conduct while intending not to cause damage or harm to the environment. His excerpt exemplifies the ethical guides of Yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct) and yama-vidya-ahimsa (ethical reflexivity-non-harming).

#### 10.3.5.4 Yama-vidya-guna (Ethical Reflexivity-Quality)

Simon’s conceiving of explicitly merging of asana, pranayama and meditation through motion is an effective means of instructing and inspiring Western audiences to consider Yoga as an integrated practice of a number of components. As well this complex internal integrated means of focus is an effective pathway for a spiritual practice. Simon demonstrates an embracing of the guide of yama-vidya-guna (ethical reflexivity-quality).

As the kosha-layers progress from the external gross layer of the annamaya kosha inwards, the qualities that these kosha-layers ponder become more refined, more rarefied and more abstracted. Not surprisingly, therefore, in the context of the anandamaya kosha-layer, the senior Western Yoga teacher-trainers discussed the understanding from a more philosophical position with less concrete examples, particularly regarding pedagogy and curriculum. The above excerpts and analysis identify key themes, many of these being recurrent in this thesis. These themes and notions include authenticity, balance, interdependency, community, mindfulness, spirituality-in-action and meditation-in-motion. These themes link with and are interdependent upon one another. Their consideration and reflexive application align with and underpin a Modern Yoga practice’s spiritual intention and worldview. Authentic Modern Yoga practitioners in the context of this thesis are those who embody a spiritual practice. Their spiritual practice is a lived experience where they demonstrate to those around them the interdependent notion of community on micro

and macro scales. Establishing and maintaining this practice require an ethically reflexive personal practice. A means of achieving this practice is through the development of a capacity of mindfulness through mindfulness meditation. The day-to-day application of mindfulness could be considered spirituality-in-action. Mindfulness meditation can be challenging for many individuals in the modern era. Conceiving of an asana practice as a meditation-in-motion is an ideal means of demonstrating the benefit of Yoga and indwelling meditative practices. The realisations that may arise from these practices may lead practitioners to realise an understanding of balance from personal and community perspectives. This supports and reinforces the understanding of interdependence.

From a curriculum perspective, the underpinning vision and mission of the training program require clarity regarding the Yoga teacher-trainer's intention. This intention and curriculum require the teacher-trainer to embody and demonstrate an aligned living and teaching ethos. Credibility and authenticity require for this spiritual practice a Yoga teacher-trainer to 'walk the talk'. Ideal pedagogies are those that support the intention of the program. Important pedagogies would relate to the demonstration of various meditation practices; dialogue to reflect upon the participants and their experiences of the meditations; and Yoga teacher-trainees leading various meditative practices, whether sitting or in the form of an intentioned Yoga class. The ongoing inclusion of dialogue and reflections would aid the evolution of participant reflexivity. The incorporation of ethical considerations - for example, the yamas or Buddhist precepts – would then aid the development of the intellectual skill of ethical reflexivity.

## 10.4 Anandamaya Kosha - Research Question 2

**What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?**

In these final subsections of the citta-kosha-narrative-restructuring chapters, I consider the pedagogical and curriculum insights of the senior Western Yoga teacher-trainers in relation to the context and the lens of anandamaya kosha, spiritual consciousness. The major themes that arose in these subsections are recurrent throughout this study and in each of the interpermeating kosha-layers used for analysis. These themes include the embodiment of the Yoga teacher-trainers' beliefs, hidden curriculums in Yoga teacher-trainings, Yoga teacher identity and behaviours, and the layering and sequencing of spiritual content in a class. Pedagogically this subsection considered oration – more specifically, voice modulation and voice projection.

## **ANANDAMAYA KOSHA - Spiritual Consciousness**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### **10.4.1 Michael's Excerpt**

*...so the methodology of teaching has to begin with your own practice and how you embody deeper layers of the practice. You can then share with others because people can feel it when you're teaching and you're not teaching well enough and I don't just mean teaching Yoga poses that you can't process yet but I mean most of us learn more from not what the teacher just said but how they are.... In today's class ... I spent a fair amount of time on how to roll your Yoga mat, and how to sit down, and how to enter a room, because that's also part of the practice. And I think the teacher demonstrates that, as do the students for one another, and also the funny thing about the whole process is that the teacher can't do it for you. The teacher is just continually pointing the practice back towards you and that's different than just teaching something that you need to accumulate intellectually like you would do in a college classroom more easily.*

#### 10.4.1.1 Svarupa-tapas (Data/Evidence Analysis)

Michael directs our attention to two themes. The first of these is that Yoga teachers need to embody their beliefs (Massoudi, 2002), particularly when one considers Yoga as a spiritual practice. The second theme is that of hidden curriculums. I argue that it would be beneficial to the Yoga community at large if Yoga curriculums explicitly considered the notions of Yoga teacher identity and behaviours and the concept of hidden curricula.

#### 10.4.1.2 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

I hearken back to the notion of a Yoga teacher's persona or identity (Farhi, 2013); this ties closely to the notion of the embodiment of a practice. As well, it can reflect a hidden curriculum (Billings & Halstead, 2013), whether consciously or unconsciously. Students' expectations and perceptions are often influenced by their own background narratives. I remember one Yoga attendee at my classes being scandalised that I ate chips with gravy and not a green salad one day for lunch. On another occasion I was getting into my car and another Yoga attendee sidled up and said that she or he thought that I would be riding a mountain bike (that would have been a death wish in the chaos of Saudi Arabian traffic!). There is not much that a Yoga teacher can do regarding participants' background narratives; however, it is important that Yoga teachers are cognisant that what they are teaching in Yoga classes aligns with their behaviours (in and out of class), for Yoga attendees are observing the teachers for modelling cues (Farhi, 2013). This is increasingly important when one considers that Yoga is a spiritual practice. Yoga attendees are often watchful to see if Yoga teachers' practices align with their teaching; this is a means of assessing the trustworthiness of the teacher. Furthermore, recognising that leading by example and recognising an alignment between what is taught and what is practised by the Yoga teacher demonstrate the ethical guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

10.4.1.3 Andy's autoethnographic notes, 22 May 2016

*My sister was talking to me about her French Yoga teacher and how much she enjoyed attending her classes. I asked her, "What was it that you enjoyed about here classes?" She responded, "She lives what she teaches, so I trust what she says to me".*

10.4.1.4 Yama-vidya-aparigraha (Ethical Reflexivity-Non-Grasping)

10.4.1.5 Yama-vidya-ahimsa (Ethical Reflexivity-Non-Harming)

10.4.1.6 Yama-vidya-satya (Ethical Reflexivity-Truthfulness)

10.4.1.7 Yama-vidya-guna (Ethical Reflexivity-Quality)

10.4.1.8 Yama-vidya-brahmacharya (Ethical Reflexivity-Impeccable-Conduct)

Hidden curricula (Billings & Halstead, 2013), whether consciously or unconsciously driven, can have a significant influence on what is learnt in a Yoga class and a Yoga teacher-training program. I have attended the classes of Yoga teachers who behaved as if they would have preferred to be shuttered away in caves meditating to teaching Yoga classes to the public. I have attended Yoga teacher-trainings where my perception of the hidden curriculum revolved around notions such as 'No pain, no gain' and ego embracement; this was demonstrated to me by the co-ordinating teacher's seeming glorification of extreme asana postures and praising of those who could perform these dexterous feats. These examples represented for me what were deleterious hidden curriculums.

From the perspective of the yama-vidya (ethical reflexivity) guides, hidden curricula can be considered from a number of perspectives. Firstly, the notion of an asana-Yoga binary, where asana is prized over other facets of a Yoga practice, can lead to ego formation and therefore to a misalignment with yama-vidya-aparigraha (ethical reflexivity-non-grasping). A privileging of asana over other spiritual facets of Yoga can lead to unnecessary damage, particularly for virtuosic asana forms that may not be suitable for all attendees at the Yoga teacher-training. This would function in

opposition to yama-vidya-ahimsa (ethical reflexivity-non-harming). Secondly, if a Yoga teacher-training curriculum's designers and its teachers reflexively considered their hidden curriculums to unearth and clarify both the unacknowledged and the unknown, this would reflect the reflexive guide of yama-vidya-satya (ethical reflexivity-truthfulness). Thirdly, if then these Yoga teacher-trainers sought to realign their training programs to make explicit their hidden and subconscious intentions, this would reflect the ethical guide of yama-vidya-guna (ethical reflexivity-quality). Finally, if, through their reflexive consideration and realignment of curriculum content, this group decided to remove deleterious or ego-driven practices, this action would reflect an adherence to the guide of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct).

## **ANANDAMAYA KOSHA - Spiritual Consciousness**

### **RESEARCH QUESTION 2 - Pedagogical-Curriculum Priorities**

#### **10.4.2 Simon's Excerpt**

*... what I try and remind people about at the end of the classes as a teacher ... I think it's a useful thing to go back to the yamas and the niyamas, and, although we might question the validity and the ubiquity of Patanjali and the ubiquity of current postural Yoga (that's perhaps in question), but the ubiquity of the yamas and the niyamas, that's unquestionable. It's going back to the 'Vedas' [seminal texts], back to the first mention of those. So I think that's a really good thing to keep falling back on, and so I usually pick on three of them, maybe sometimes four, and I like to use them as reminders ... They are 'Ahimsa' [non-violence] , 'Tapas' [transformation via heat or a catalyst], 'Santosha' [contentment] and 'Ishvara pranidhana' [devotion to god; being loving]. So one yama for three or four niyamas.*

*So ... [Ahimsa] non-violence in body or mind to yourself or others in every action, not just the Yoga practice (ideally).*

*And then ‘Tapas’ is very important and Iyengar had it best as being a burning desire, a passion to do your best, to always strive to give it your best, but without aggression or violence in body or mind to yourself or others and do it with love, for yourself. I don’t think anyone can show love for other people unless they first show love for themselves.*

*... for some people they go, “I haven’t got time to do Yoga practice!” but Deepak Chopra said something which was I think really good and he says, “We make appointments to be with all sorts of people every day of our lives and the one appointment you really should make and never stop is the one with yourself – it’s the most important person” because if you can’t look after yourself how can you look after anyone else? If you can’t show love to yourself, how can you show love to anyone else? So that’s where ‘Ishvara pranidhana’ starts, but then it manifests in all the ways around you, once you have looked after yourself enough to be functional and useful and able.*

*And then, at the end, having done your best without aggression or violence to your body or mind, be content with the outcome and this is the ‘Santosha’ and it relates to sthira sukham asanam where sukham is also happy, contentment, ‘Santosha’ is also happy and it’s basically in the end “happiness is a choice that we make and every moment in our lives” and you know we always have a choice. No matter how miserable things get physically, we can always choose to be happy and you might as well choose to be happy!*

#### 10.4.2.1 Svarupa-tapas (Data/Evidence Analysis)

Simon provides a framework, which he has used in his classes, to augment the physical practice by aligning it with spiritual elements provided by the yamas and the niyamas, which constitute the first two of the eight limbs of Patanjali’s Yoga Sutras (Hartranft, 2012). He interweaves a discussion of ethical precepts and moral restraints or observances into appropriate moments within the class. A pedagogical challenge here is the timing of this dialogue, for ‘voice overs’ while attempting

asanas can be distracting, so, if not woven skilfully, then neither focused attention nor reflections on one's spiritual dimension will be achieved. Understanding how and where to combine the various limbs of the Yoga Sutra requires intentioned, considered planning, which can be learned only through experience.

#### 10.4.2.2 Andy's autoethnographic notes, 9 June 2016

*I have a long term friend and old Yoga student of mine staying with me at the moment. She was talking to me about her current Yoga teacher in Australia. "She talks all the way through class; there is no space ... too much talking".*

#### 10.4.2.3 Yama-vidya-guna (Ethical Reflexivity-Quality)

From my experience as a nursing and Yoga teacher and trainer, I consider that the agency required of a Yoga teacher to deliver oration effectively requires years of philosophical, pedagogical and Yoga reading, reflexive consideration and trialling with Yoga audiences. This complex and applied undertaking would exemplify a Yoga teacher's alignment with the yama-vidya-guna (ethical reflexivity-quality). The pedagogical deftness required to interweave themes and messages in a Yoga class without disrupting participants internal focus and awareness is a complex one (Marchildon, 2013). This requires Yoga teachers to have kinaesthetic and proprioceptive command (Borg-Olivier & Machliss, 2007) as well as philosophical and pedagogical sophistication. Additionally, they require the skill of voice modulation to meet the needs of the environment and the context of the Yoga class. Curriculums for Yoga teacher-training require not only attention to the language used by Yoga teacher-trainees but also that they teach both voice modulation and voice projection.



10.4.2.4 Andy's autoethnographic notes, 6 December 2015

*I was observing a Yoga teacher-trainee bringing a class out of savasana (corpse pose); this is a supine pose at the end of a Yoga class where the Yoga practitioners close their eyes and focus on their breathing. Often individuals become a little sleepy. Using what can be perceived as a shrill voice, the teacher-trainee asked the class to roll onto their sides, in preparation for coming out of the pose. I observed that a number of people were startled. In our debrief post class, I commented on my observation and I asked her to use the language she used to bring the class out of savasana (corpse pose), only with a lower pitch. It took a number of practices for her to manage this whilst still projecting her voice through the large Yoga room. The next time I observed her repeating the same process, not only had her pitch dropped, but I also did not observe any startled attendees.*

A challenge for Modern teacher-training programs designers and instructors is to assist Western, invariably non-Hindu Yoga, practitioners to underpin their Yoga instruction with a spiritual intent. The task here is to stimulate the seeds of authenticity in what is taught and how this is instructed. An authentic Yoga instruction is one that strives to underscore Yoga education with a spiritual intention. This spiritual intention may differ from one school to another, from one student to another. Yoga teachers are often judged as to whether they practise what they teach. This is common in spiritual traditions where the teaching involves discussing variations on moral and ethical considerations. An intention of and outcome of Yoga teacher embodiment of their Yoga practice are required in Yoga teacher-training program curriculums. Furthermore, Yoga teacher-trainers require more understandings around educational theory so that they may appreciate the potential concerns of hidden curriculums. The identification and removal of hidden curriculums would subsequently align their teaching and the programs intentions with their individual practices; this alignment would effectively demonstrate the

embodiment of practice. The cultivating of Yoga teacher-trainers and their trainees who reflexively consider hidden curriculums potentially aids the construction of their Yoga teacher identity, one that embodies the spiritual intention of what they instruct. Pedagogically, the development of voice and oration skills is of great importance. The Yoga teacher's capacity to voice modulate and project makes more complex the instruction within a Yoga class. Competent language and story selection and the interweaving of this oration into classes are a complex series of pedagogical skills when one considers that this instruction occurs during the teaching of kinaesthetic practices that are challenging the learner to shift to an indwelling space.

## 10.5 Chapter Summary

This chapter was the final of five svarupa-tapas (data/evidence analysis) chapters operationalising the citta-kosha-narrative-restructuring model. I commenced this chapter with a description of the anandamaya kosha-layer. Following this, I provided a figure that clarified the anandamaya kosha-layer in relation to the other four kosha-layers. With the intent of svarupa-tapas (data/evidence analysis), I subdivided the remainder of the chapter into two subsections, each responding to one of the two research questions. Within the subsections I then analysed the kosha and research question specific excerpts using three lenses.

In this final analysis chapter, the recurrent themes of authenticity, balance, interdependency, community and mindfulness underpinned the evolution of Yoga teachers-trainee's spiritual agency and consciousness development. The additional identified themes of spirituality-in-action and meditation-in-motion were effective approaches for Yoga teacher-trainees to embody their Yoga practice and to construct a Yoga teacher identity, all the while developing ethical reflexivity in their considerations of Yoga, Yoga teaching and the world with which they interact. The curriculum considerations of hidden curriculums and vision and mission statements were identified. The pedagogical considerations of oration skills – more specifically, voice modulation and projection – arose out of the analysis.

## Chapter 11: Concluding Chapter

### 11.1 Chapter Introduction

In Chapter 10, I analysed the participant's excerpts by drawing upon the lenses of the anandamaya kosha-layer, the research questions and the yama-vidya (ethical reflexivity) guides. Themes that arose out of this analysis included the notions of authenticity, balance, interdependency, community, mindfulness, spiritual agency, consciousness development, spirituality-in-action, meditation-in-motion, embodiment and Yoga teacher identity. The curriculum considerations that arose out of the analysis included hidden curricula, vision and mission statements were identified. The pedagogical considerations of oration skills, more specifically voice modulation and projection arose out of the analysis. This chapter marks the culmination of my six-year journey and the iterative, recursive and abductive construction of my trans-philosophical research thesis. I commence this chapter with a reflective summation of the study and the considerations and lessons learned along the way. I then provide a synthesis of my research findings that arose out of my research interest, my research questions, the literature reviewed, the conceptual framework, the rich sources of sense-making provided by the interviewed Yoga teacher-trainers and my autoethnographic deliberations. I then elaborate my study's contributions to theoretical, methodological, policy and practice-based knowledge. From here I consider the future research opportunities that have been inspired by my study's findings. Finally, I reflect on my vidya-ahankara-samskara (researcher reflexivity and positionality) at the near completion of this PhD journey.

### 11.2 Research Summary

My intention for this study was to develop an academic understanding around the previously unresearched world of Yoga teacher-training. To achieve this goal, I have explored the experiences, considerations and sense-making of senior Western Yoga teacher-trainers. I also drew upon my experiences as a Yoga teacher and a Yoga teacher-trainer where pertinent. I have argued that these Yoga teacher-trainers are

both a product of and influenced by, a construct referred to as “the Modern Yoga era”. This era and these Yoga teacher-trainers have been directly and indirectly influenced by another construct referred to as “the Premodern Yoga era”. It is through constructing this platform that I have built an appreciation of the situatedness of Modern Yoga teacher-trainers (De Michelis, 2005, 2008; Singleton & Byrne, 2008).

I analysed the context of Yoga teacher-trainers by defining, describing and then articulating the differences among Yoga, Premodern Yoga and Modern Yoga. Historically, Yoga is a pluralistic series of disparate, syncretic practices and philosophies originating in the Indian subcontinent. The construct of Premodern Yoga refers to the body of practices and philosophies that evolved in this region over millennia. Modern Yoga is the resultant culmination of transnational, transcultural, syncretic and commodifying influences on selective practices and philosophies that are present in Premodern Yoga (Alter, 2004; De Michelis, 2005, 2008; Singleton, 2010; Singleton & Byrne, 2008; Strauss, 2005).

A gap exists in the literature around Yoga teacher-training or any form of Yoga pedagogy and curriculum. As a result, I searched for pedagogical and curriculum literature around comparable or parallel practices such as tai chi, qi gong and capoeira. I could find only scant literature on the practice of capoeira (González Varela, 2013; Wesolowski, 2012). As a result, the nature of my literature review chapter and conceptual framework shifted during my construction of the thesis. I realised that I needed to draw upon non-educational literature to situate understanding around Yoga and the two constructs used in the thesis: Premodern Yoga and Modern Yoga. Resulting from this realisation, I sourced academic knowledge and literature from the specialties of anthropology (Alter, 2004), history (Singleton, 2008, 2010), Indology (Feuerstein, 2008; Feuerstein & Feuerstein, 2014), theology (De Michelis, 2005, 2008) and religion (Nevrin, 2008).

Philosophically, I initially drew upon a qualitative paradigm (Creswell, 2013; Patton, 2015) as it was an ideal philosophy to consider the senior Western Yoga teacher-trainers’ understandings and appreciation of their profession and their practice of Yoga teacher-training. As a result of prolonged immersion in the research interest,

research questions and the literature, both philosophical and method related, I refined my methodological approach to that of the interpretive paradigm (Schwartz-Shea & Yanow, 2012). This paradigm provided me with a means of exploring the intertextual and situated experiences of both the Yoga teacher-trainers and myself and the meaning-making that we had constructed around the research interest of Yoga teacher-training. These two earlier influences helped to shape the construction of my thesis, although ultimately this thesis is trans-philosophical in nature.

With consideration of my research study's research interest and research questions and the trans-philosophical approach that I was using to make-sense, I decided to construct neologisms (Faleeva, 2015b) to represent key research vocabulary. I drew upon language from the Sanskrit lexicon (Stone, 2012), the language of Yoga. Through this application, I substituted certain research terms with re-envisaged Sanskrit terms. Furthermore, I deliberately reconsidered my research's ethical decision-making and trustworthiness in the light of my study's situatedness, Yoga teacher-training and my philosophical paradigm, that of the interpretive paradigm. Consequently, I constructed ethical-moral neologisms to consider the ethical deliberations by which I pondered my decision-making reflexively throughout the life of my PhD candidacy. I chose to use compounded Sanskrit terms for the structure of these ethical-moral neologisms. Their creation and application demonstrated my study's trustworthiness via this inherently reflexive approach. Additionally, the construction and use of the neologisms afforded me a contextually situated appreciation of ethical-moral research considerations in an interpretive study. Furthermore, I have developed a deeper, more considered ethical-moral consciousness in the context of research and my life. The application of the neologisms has added texture and nuance when undertaking vidya (reflexivity) in relation to my decision-making.

I used three lenses to undertake tapas (analysis) in my study. The three lenses were: my study's two research questions; the yama-vidya (ethical reflexivity) guides; and the narrative research model constructed for this study, the citta-kosha-narrative-restructuring model.

The first of my three lenses was that of the research questions. I built these research questions to aid my understanding of the sense-making by the senior Western Yoga teacher-trainers. These two questions were designed so that each question (and its subsequent analysis) prepared the reader for the next question. The research questions were:

1. What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?
2. What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?

The second of my three lenses were the ethical neologisms that I constructed for my thesis; these are referred to as the yama-vidya (ethical reflexivity) guides or framework. I constructed these guides, drawing upon the yamas—ethical and moral observances—from Raja Yoga. I then compounded these yamas with other Sanskrit terms to underpin my research’s trustworthiness. The yama-vidya (ethical reflexivity) guides represented a trans-philosophical caring position of ethics-driven reflexivity. The yama-vidya’s (ethical reflexivity) framework represented the plural, collective understanding of six individual ethical qualities or positions: yama-vidya-ahimsa (ethical reflexivity-non-harming); yama-vidya-satya (ethical reflexivity-truthfulness); yama-vidya-asteya (ethical reflexivity-non-stealing); yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct); yama-vidya-aparigraha (ethical reflexivity-non-grasping); and yama-vidya-guna (ethical reflexivity-quality). I used the six yama-vidya’s (ethical reflexivity) as lenses to consider the Yoga teacher-trainer excerpts.

A traditional hallmark of the instruction of Yoga and Yoga teacher-training programs is the use of narratives (Butcher, 2006; Roach & McNally, 2004). Philosophical and religious understandings can be sufficiently complex for learners when they are culturally embedded and they have the cultural capital to understand what is being taught. The teaching of Hindu philosophical and religious concepts to Western, non-Hindu learners is exponentially more difficult to bring them to the same level of

sense-making. As a result, narrative and metaphor are two common pedagogical tools drawn upon by Modern Yoga teacher-trainers to create sense-making (Davies, 2014). As the use of narrative was familiar to me in Yoga education, I constructed a thesis specific form of narrative research for my study. Its use further situated this method in the world of Yoga.

The third of my three lenses was the operationalising of the citta-kosha-narrative-restructuring model (Creswell, 2008) utilised in my study drew upon the seven face-to-face interviews conducted with the senior Western Yoga teacher-trainers. I constructed the citta-kosha-narrative-restructuring model to ensure that the voice of the Yoga teacher-trainers and their sense-making was clear in the excerpts used in the svarupa-tapas (data/evidence analysis) chapters. To situate the Yoga teacher-trainers' narratives further in the context of Yoga, I adapted a Yoga model, the kosha model (Sartain, 2012), to function as the codes by which to restructure the content of the excerpts. Keeping the excerpts under the headings of these kosha codes, I then restructured them to respond to the two posed research questions.

This approach to citta-kosha-narrative-restructuring effectively disrupted any early or possible preconceived meaning-making that I might have undertaken surrounding my research interest. The kosha model functioned as five distinct lenses by which I considered the two research questions. The application of the body-energy-mind-intellectual discernment-spiritual consciousness (Stone, 2012) codes provided a broader while integral and integrated approach that allowed me a more gradated consideration when meaning-making. As well, it provided me with multiple points by which to observe intertextuality in the svarupa-tapas (data/evidence analysis) (Schwartz-Shea & Yanow, 2012).

The findings of my research are directly influenced by the interviewed Yoga teacher-trainers' and my historicity and situatedness. Our situatedness is contextualised by many factors. In the context of Yoga, we were all learning, functioning, teaching and practising Yoga in the context of Modern Yoga (De Michelis, 2005, 2008). Modern Yoga is understood to be a translocated, transnational, transcultural, syncretic and commodified understanding of selected Yoga practices from a greater and broader pantheon of Yoga practices. This greater and broader pantheon of Yoga practices is

considered in this study as constituting Premodern Yoga. Premodern Yoga is understood as the practices, beliefs and philosophies that arose out of the Hindu culture and in the Indian subcontinent over some millennia. These practices are still ongoing in India today. Examples of Modern Yoga can be found in India today, as Indian nationals incorporate new understandings from the West and the West's Modern Yoga.

Each of the Yoga teacher-trainers could be perceived as a Modern Yoga practitioner. Although each drew on Premodern Yoga language to discuss definitions, purposes and varying philosophical applications of Yoga, each was firmly situated in the commodified, transnational and transcultural understanding of Modern Yoga. Each of the Yoga teacher-trainers participated as part of a global Yoga community, as part of the Yoga business economy, as re-interpreters of Yoga teaching, to meet the perceived needs of the Western Yoga community. As a result, their considerations and sense-making around Yoga and Yoga teacher-training were situated in the priorities and discordances of the West and the zeitgeists of the Modern Yoga community.

### 11.3 Findings Synthesis

In these subsections of my concluding chapter I consider a synthesis of my findings. I have organised this synthesis under the two research question headings.

#### 11.3.1 Research Question 1

**What are the spiritual-ethical reflections of senior Western Yoga teacher-trainers when considering the development of Yoga teacher-training in the era of Modern Yoga?**

Traditionally, Yoga was a spiritual practice. There is not one path of Yoga; rather there are multiple paths to create a union between the Atman and Brahman. In my study, I used the constructs of Premodern and Modern Yoga to assist my articulation of the various forms, practices and philosophies that can be referred to as “Yoga”. Although I could argue that there are many secular Yoga practitioners in this era of Modern Yoga, all of the interviewed Yoga teacher-trainers acknowledged a spiritual



intent underpinning what they taught and believed. This spiritual intent was reflected in their acknowledgment of the importance of consciousness development. Although their use of nomenclature differed, they identified collectively that a spiritual goal of the Yoga practice was to create consciousness through the union of a perceived inherent disconnection, commonly this was identified as mind or body. Though the Yoga teacher-trainers' nomenclature often differed from Premodern Yoga's use of terms such as "Brahman" and "Atman", nonetheless the notion of union remained a common understanding between Premodern and Modern Yoga.

The research analysis identified that the interviewed Yoga teacher-trainers were intentionally focusing their education to move beyond the common misconception of the practice of asana being commensurate with the practice of Yoga, rather than a tool or component of Yoga. Building upon this misconception, the privileging of asana over other components of Yoga practice was also noted. I postulate that this disunion is a direct result of the transnational, transcultural commodification of Yoga into countries with disparate histories, religions, cultural environments and needs. The practitioners of the re-situated Modern Yoga have often lacked the cultural and spiritual capital to realise the nuanced complexity of its Premodern Yoga predecessor. In contrast to Premodern Yoga practitioners in India, many Modern Yoga practitioners are situated in either a secular worldview or a non-Hindu, monotheistic, dualistic, religious upbringing and its resultant worldview. This situatedness has impacted on the translating, interpreting and then conveying of the spiritual components of Premodern Yoga practices. Reification of asana over other Yoga practices in the Modern Yoga era is a resultant syncretic interpretation; its privileging has resulted from reductive processes that align with Western body-centric culture and fascination (Jain, 2014a). This situatedness of Modern Yoga teacher-trainers has a direct impact on how the spiritual and ethical understandings of Yoga are disseminated (or not) in their training programs.

Another consideration that arose from the svarupa (data/evidence) was the challenge of teaching an embodied spiritual practice and how to underscore values as a reflexive consciousness practice in Yoga teacher-training and Yoga teaching. Building upon this notion of reflexive consciousness, those data reinforced the importance that Yoga teaching and Yoga teacher-training programs should support

and nurture individuals' lives so that they can be integral in their sense of self and their interactions with their greater community. The spiritual and ethical outlook reflected here is about balancing not just individuals' interconnecting inner and external bodies, but also their interconnections with their communities.

Regarding ethics, it arose that Yoga teacher-trainers had an ethical duty when planning, implementing and evaluating their Yoga teacher-training programs. As Yoga teachers are teaching a spiritual tradition, their role is more than just the conveyors of knowledge; it is to observe and respond with integrity to the learning, to the spiritual, to the emotional and to the physical needs of the participants. Part of their ethical duty is to be active Yoga practitioners. Without embodied understanding of Yoga, which can occur only as a result of practice, the expectation of an individual delivering safe and wise instruction is questionable. The actual practice of Yoga engenders an insider appreciation and awareness and provides the Yoga teacher with a capacity to meet the rapidly shifting requirements of the participants within their classes.

Another issue in the context of Yoga teacher-training programs is the ethical considerations of spiritual practice. Equilibrium or a sense of balance, is fundamental to any spiritual practice. A spiritual practice imbalance can evolve in many ways. An imbalance may be caused by the inarticulate application of practices, the mixing and matching of disparate practices, the excessive zeal of the practitioner or misguidance by another Yoga teacher. Curriculum designers of Yoga teacher-training programs ethically need to reflect upon this issue.

### 11.3.2 Research Question 2

**What are the pedagogical and curriculum priorities of senior Western Yoga teacher-trainers when constructing Yoga teacher-training in the era of Modern Yoga?**

The sequencing of a Yoga class that is balanced in content and structure is the capstone of any Yoga teacher-training. This training is invariably knowledge rich in instructing the architecture of an asana (posture); however, there is little or no

explicit discussion of pedagogy, apart from demonstrating. As a result, it takes many years of teaching and the trialing of ways to instruct poses, for a Yoga teacher to develop pedagogical insights. The following pedagogical considerations arose out of the meaning-making in the svarupa-tapas (data/evidence analysis) chapters: language concerns; oration; physical demonstrating; group and partner work; memorization; debate; expressing analysis; and videoing.

The notion of languaging arose as an important consideration in the findings. In the various traditions of Yoga that is taught, there is often tradition-specific nomenclature. In Yoga teacher-training, to aid teaching clarity, emphasis should be placed on trainees appreciating variances and applying contextually appropriate nomenclature, as language directly influences a teacher's intentions, situatedness and historicity. As well, it was deemed important for Yoga teachers to be able to identify the most effective means to deliver their message to their audience. It was recognised that the simplifying and the localising of the language used, although reductive, was an effective means to commence building foundational knowledge, particularly in the context of Yoga history and philosophy. Metaphor, as well, was considered useful as it could aid the transference of potentially confusing or esoteric knowledge. It was important that Yoga teacher-trainees were aware of contextualising the use of metaphor, if possible, to the audiences' culture. However, this is more difficult when instructing multi-ethnic cohorts.

The use of oration during the various facets of a Yoga class, whether during asana (postures), pranayama (breathing/energy exercises) or meditation (focused attention), was perceived to be a powerful tool when underpinned by an intentional and purposeful plan. The intellectual agency required for effective spontaneous oration in Yoga classes, however, requires many years of collective practice, study and contemplation. When used in conjunction with any form or practice of Yoga, it can help guide students with *aha* moments, those moments of revelation, of understanding.

Not surprisingly, the Modern Yoga's current privileging of asana (postures) means that physical demonstration was the most common pedagogical tool in Yoga teacher-training programs. One of the benefits of demonstration is that it is an effective

means of attempting to overcome what could be perceived as a potential theory-practice gap in Yoga training. This theory-practice gap reflects a tension in the non-privileged areas of yamas (moral observances), niyamas (personal purification observances), pranayama (breathing/prana/energy exercises) and meditation, that of pratyahara (directing of attention inward), dharana (focused concentrations) and dhyana (body, mind, breath becoming one).

The pedagogical use of group and partner work was identified as important. The using of these approaches to learning shifts Yoga education away from the traditional didactic learning methods towards a more participatory, social constructivist approach. This approach could be used to reinforce learning in the categories of: techniques, training and practice of asana, pranayama, and meditation; teaching methodology; anatomy and physiology; and Yoga philosophy and ethics.

The pedagogical device of memorisation is useful for many facets of a Yoga teacher-training program. Learning to memorise assists in the recitations of mantras and chants. It potentially assists in dialogue that is philosophical in nature. Further, memorisation can be used to aid the learner in remembering sequencing and teaching cues in classes they are creating.

The use of debate and the expressing of personal evaluations of learning represent two pedagogical approaches of developing Yoga teacher-trainee confidence. Furthermore this approach challenges the trainees to evaluate and synthesise their thoughts and their understandings in a public setting. These three learning outcomes are ideal to aid the evolution of a Yoga teacher identity.

The final pedagogical tool identified through the analysis was that of videoing Yoga teacher-trainees instructing. This is an ideal method to provide immediate feedback to the learner. It reinforces and supports the Yoga teacher-trainers feedback. It provides opportunities for the Yoga teacher-trainee/cohort to ask questions or clarifications. It's sue provides the trainer the opportunity to initiate dialogue with the individual learner and the cohort. It is an excellent pedagogical tool to provide an effective debrief regarding Yoga teacher-trainees instruction and behaviours.

A number of interesting curriculum themes arose out of the svarupa-tapas (data/evidence analysis) chapters. These included: intention, developing vidya (reflexivity), creating an embodied self-discerning practice and the application of other knowledge or transdisciplinary knowledge.

The notion of intention was very clear in the excerpts. Each of the Yoga teacher-trainers clearly recognised their intentions and goals within their training programs. They observed that this intention could be made explicit or implicit via a hidden, perhaps unconscious, curriculum. I was pleased with the sense-making provided by the interviewed Yoga teacher-trainers. For me, this sense-making demonstrated the effectiveness of my interpretive mapping and exposure techniques and thus perceived trustworthiness in this exposure process. Tied closely to intention was a clear sense of the Yoga teacher-trainers desiring to create vidya (reflexivity) in their Yoga teacher-trainees.

Another curriculum theme that arose was the intention of creating embodied Yoga teacher/practitioners. This embodiment was demonstrated repeatedly through the excerpts where they attempted to shift the learning into practice. Tied closely to this notion of embodiment was the understanding of self-discernment and self-determination. A key intention of all the Yoga teacher-trainers was to create empowered individuals who could make decisions that were contextually appropriate.

The strongest theme that arose from my analysis was the appreciation and incorporation of other knowledge. This other knowledge is not a surprising theme to arise considering the varied skill sets other than Yoga that the senior Yoga teacher-trainers exhibited. The benefit of using cross-disciplinary education is that it can provide a level of cross-complexity that is beneficial for deeper understanding. Additionally, it can afford the Yoga teacher-trainee insights that may not have been possible without the crossover.

## 11.4 Knowledge Contributions

In the following subsections, I identify and explain my research study's contributions to knowledge. Five areas of knowledge are identified, these being: theoretical; methodological; policy; practice-based; and knowledge generated through the disruption of binaries.

### 11.4.1 Theoretical

With the intention of constructing theoretical knowledge in this transdisciplinary study, I have interwoven other ways of knowing to facilitate new theoretical understandings. The current publications and future publishing from this study represent a contribution to the body of academic literature surrounding Yoga pedagogical and curriculum decision-making. These publications constitute my first contribution to theoretical knowledge.

Recognising the potential limitations of language in this transcultural, trans-philosophical study, I considered new ways of understanding. To achieve this, I conceptualised the construction of Sanskrit-based research neologisms. The intention here was to construct contextually specific research language that could deliver deeper, richer meaning-making in the context of the 'trans' nature of this study. These conceptualisations represent my study's second contribution to theoretical knowledge.

Appreciating the binaristic complexity of using a Western analysis method to generate meaning from a transnational and transcultural interpretation of Eastern traditions, I deliberated contextually, upon a new approach to knowing. My conceptualizing of the blending of the Eastern Yoga kosha model with a reconfigured understanding of the Western research method of narrative research resulted in a new way knowing and a subsequent contribution to theoretical knowledge.

With the intention of interrupting what can be perceived as the epistemological-ontological binary, I considered how to privilege the notions of axiology, ethical considerations and decision-making in my study. Drawing upon Eastern knowledge, I considered the possibility of using Sanskrit neologisms to provide a thesis specific nomenclature to assist in my ethical deliberations and decision-making. These conceptualisations represent my study's fourth contribution to theoretical knowledge.

#### 11.4.2 Methodological

Having conceptualised a need to build a thesis specific research language, I drew upon Sanskrit terms to aid this construction. The intention here was to construct contextually specific research language that could deliver deeper, richer meaning-making in context of the 'trans' nature of this study. I trialled the new research neologisms, considering whether these terms added any gradation of meaning. Through this reflexive process I reduced the number of neologisms that can be observed in the thesis. The majority of single Sanskrit words were removed. I identified that the compounded Sanskrit terms provided a deeper, more nuanced understanding. The construction and operationalising of these Sanskrit neologisms represent a contribution to methodological knowledge.

Having conceptualised a need to build a thesis specific narrative research approach, I drew upon a Yoga model to provide the foundation for the restructuring codes. I constructed this new form of narrative research and entitled it "the citta-kosha-narrative-restructuring model". I trialled this new model, ascertaining if the large sections of the excerpts worked effectively to keep the voices of the interviewed Yoga teacher-trainers. At the same time, I was assessing to see if operationalising the citta-kosha-narrative-restructuring model disrupted my early meaning-making. On both accounts the model worked effectively. As a result, my construction and operationalising of the citta-kosha-narrative-restructuring model represent a contribution to methodological knowledge.

Having conceptualised a need to build a thesis specific research language that emphasised caring and ethical decision-making, I returned to the Sanskrit lexicon again. My goal here was to identify words and their meanings that could possibly be used to construct new, textured nomenclature that could resonate with axiological and ethical intent. I realised quickly that compounded Sanskrit terms facilitated the attainment of my requirement of complexity and undertones. Through assessing and operationalising I decoupled and recoupled compounded words to find the most nuanced and meaningful for my thesis. The resultant construction and operationalising of my six compounded Sanskrit terms, collectively entitled “the yama-vidya’s” (ethical reflexivity), represent a contribution to methodological knowledge.

### 11.4.3 Practice-Based

My research has clarified understanding around how Yoga teacher-trainers facilitate the teaching of Yoga and the facilitation of Yoga teacher-training. Although not generalizable, this constructed knowledge may be transferable to other researchers exploring the spiritual, spiritual-kinaesthetic and Eastern spiritual traditions of Yoga. The contributions to practice-based knowledge may be considered under three themes: the instruction of Yoga practice; curriculum priorities; the incorporation of other knowledges.

The first theme revolved around the instruction of Yoga practice. The tapas (analysis) identified three primary pedagogical practices used by the Yoga teacher-trainers, those of oration, metaphor use and physical demonstration. The ability to project publicly one’s voice in variously sized rooms is an important skill. Following on from oration skills, the use of metaphor to explain complex and other Eastern knowledges was an effective pedagogical tool. Coinciding with the prevalence of asana teaching in Modern Yoga, physical demonstration by providing clear and succinct oration is an important pedagogical skill of Modern yoga teacher-trainers.



The second theme explicated what could be considered the curriculum priorities of the interviewed Yoga teacher-trainers. There was a clear sense that the interviewees reflected upon the setting of intention of a Yoga class or a Yoga teacher-training as a priority. Such an intention provided a scaffold by which they could deliver education nuanced by the theme or intention chosen for that teaching session. Another important finding was the development of Yoga teachers who could practice and teach Yoga reflexively. Coupled with this was an intention that the Yoga teacher-trainees could embody their Yoga practice in their lives. From this perspective, an outcome of an effective Yoga teacher-training would be self-determining individuals who could reflexively consider how and what they instructed, leading lives that embodied the spiritual teachings of Yoga.

The third theme that was generated out of the *tapas* (analysis) was the importance of incorporating other knowledges. Each of the interviewees interwove their Yoga training programs with other knowledge. For instance, a prime example of a lifelong learner, Simon completed a physiotherapy degree so that he could appreciate further the teaching and instruction of Yoga practice.

#### 11.4.4 Disrupting Binaries

The purpose of disrupting binaries in Modern Yoga from a caring, values-based position is to identify unexamined assumptions and understandings. The disruption and contesting of Yoga practices in Modern Yoga are a political action as it challenges Modern Yoga's hegemonic *zeitgeists*. A caring, values-based contestation provides an opportunity for future Yoga leaders, teachers and teacher-trainers to question and consider what they know to be true. This values-based disruption of the various identified binaries aligns effectively with the inherently spiritual nature of Yoga.

The contestation of these binaries provides practitioners with an opportunity to question: the inherent value and merit of each binary; how resources are attributed to

each of the binaries; the ideology and presuppositions of each binary and how these influence Yoga practitioners' worldviews; and how the Yoga practitioner is limited cognitively and creatively by the dominant binary. Ultimately, the removal of the "either or" construct of binaries potentially facilitates a more integral, interconnected appreciation of Yoga: one that is situated in history, both past and present; and one that is value driven and socially and community minded.

## 11.5 Suggestions for Further Research

The findings of this study have provided a foundation of understanding around the considerations of senior Western Yoga teacher-trainers in the context of Yoga teacher-training. Certainly this framework could be used again by differing researchers and Yoga teacher-trainers. As well, it would be interesting to see what may arise if new Yoga teacher-trainers were interviewed in a similarly structured future study. Their sense-making would provide rich, contextualised information that may lead to further consideration around Yoga teacher-training. Drawing upon other methods could evoke other understandings reflecting upon the same research interest and research questions.

When considering future research from the findings of my study, there are many opportunities to increase academic knowledge. Research exploring the pedagogical and curriculum world of Yoga teacher-trainers to see what pedagogical choices they use and combine while having little formalised education knowledge would be very relevant. As well, research that explored the reasoning why so many Yoga teacher-training programs incorporate the syncretic merging of Raja Yoga and Hatha Yoga would also be fruitful. Moreover, research that considered the specific sub-specialty of the teaching of Yoga history and philosophy to meaning-make how these teachers do or do not teach the embodiment of this knowledge and their rationales for doing so, would be beneficial. Additionally, I think that it would be useful to discover Modern Yoga teacher-trainers' understanding of Yoga philosophy and how they interpret this understanding in their classes. Shifting towards the notion of governance, it would be fascinating to examine the functioning of Yoga accrediting bodies. How do they see their role in their Yoga community? How do they connect

with their respective communities? Do their deliverables align with their perceived role? What lessons have they learned since being operationalised? Identifying how do Yoga accrediting organisations make decisions from the perspective -are these decisions underpinned by Yoga models or big business strategies? As demonstrated, there are a plethora of research opportunities for future Yoga related pedagogical and curriculum research.

## 11.6 Suggestions for Policy Development

In this section I have detailed my study's implications for future policy development. These suggestions have been derived from, rather than based on my svarupa-tapas (data/evidence analysis). I have referred to the singular Yoga accrediting body of the Yoga Alliance in the citta-kosha-narrative-restructuring svarupa-tapas (data/evidence analysis) chapters and in this chapter. Where appropriate, the following recommendations would be transferable to other Yoga accrediting bodies.

A leading policy recommendation that I distilled from my svarupa-tapas (data/evidence analysis) was for the re-envisaging of Yoga accrediting organisations' credentialing models for Yoga teacher-training. Current Yoga teacher-training accreditation requirements develop effective Yoga practitioners. They are, however, ineffective at developing Yoga teachers. As a result, there is a need to convert the current Yoga teacher-training program certifications to become preliminary and foundational certifications. These preliminary and foundational certifications would function as the prerequisites for newly developed Yoga teacher-training certifications. These new Yoga teacher-training certifications would include more extensive hours, knowledge and skill development pertaining to:

- a. teaching methodology, including more explicit criteria regarding pedagogical understanding and curriculum building;
- b. counselling theory and practice; and
- c. applied anatomy, physiology and movement knowledge and experience.

To ensure that appropriately skilled and qualified Yoga teacher-trainers are teaching in the appropriate educational categories of a Yoga teacher-training program, Yoga accrediting organisations need to mandate specific and detailed criteria to ensure teacher-topic alignment. For the Yoga teacher-training to be accredited, all Yoga teacher-trainers should meet the criteria successfully.

It is important that Yoga accrediting organisations to commence a discourse with their members regarding the following themes. The outcomes from the following recommendations should be applied to the Yoga accrediting body's charter, Yoga teachers and Yoga teacher-training accreditations.

- a. A discourse that leads to their reconsidering their current definition and purpose of Yoga. Through this defining, a greater clarity can be provided to the Yoga accrediting body's members. Certain styles of Yoga instruct only asana, with little or no other content. Does this practice constitute Yoga? This definition and purpose would assist in establishing a foundation for the remaining recommended discourses.
- b. A discourse around whether concordance of philosophies in the Yoga teacher-training programs is of importance for the application for a Yoga teacher-training accreditation. A tension that has been identified through my study is the apparent merging of dualistic Raja Yoga with the non-dualistic Hatha Yoga.
- c. A discourse around the privileging of asana over other facets of Yoga. This links also with redefining what Yoga is.
- d. An axiological discourse around preventing no harm in a Yoga class and in a Yoga teacher-training. There exist asana and pranayama practices that are potentially deleterious to practitioners.
- e. Following on from the previous recommendation and linking with a redefining of what Yoga is, a discourse is required around a potential solution of focusing Yoga teacher-training programs to be prescriptive and therapeutic with regard to Yoga teaching.

## 11.7 Vidya-Ahankara-Samskara (Researcher Reflexivity and Positionality)

The following section discusses my vidya-ahankara-samskara (researcher reflexivity and positionality) at the completion of my thesis. As an aid to the reader, I have constructed the following table as a reminder of each Sanskrit neologism's meaning. Please refer to Table 11.1: Vidya-Ahankara-Samskara (researcher reflexivity and positionality) and Meanings.

HEADING	MEANING
New Research Nomenclature	Vidya-ahankara-samskara
Replaced Research Nomenclature	Researcher reflexivity and positionality
Literal Understanding	Knowledge; meditation; wisdom; insight <b>combined with</b> the concept of individuality; the sense that identification is occurring combined with latent impressions, predispositions and innate tendencies.
Re-contextualised Understanding	Vidya-ahankara-samskara (researcher reflexivity and positionality) is used here to consider my evolution as a researcher, as a Yoga teacher, as a Yoga teacher-trainer and as a citizen of the world.
Interdependent Understanding or Application	From an interpretive and constructivist position, I perceive myself as contextually positioned, shifting and changing in response to my respective environments, cultures and personal history. Vidya-ahankara-samskara (researcher reflexivity and positionality) in the context of this study provides a 'snapshot' of who I am at the completion of this research journey.

Table 11.1: Vidya-Ahankara-Samskara (researcher reflexivity and positionality) and Meanings.

As a Yoga and meditation practitioner, teacher and teacher-trainer, my understanding of who I am and what I am has shifted tremendously. How I perceived my world at the commencement of the PhD was from a place of minutiae, practice-oriented and

what I now consider a micro perspective. I was comfortable in this position, never expecting that the PhD journey would have such a catalytic effect on my foundational appreciation of my Yoga self. The iterative-reflective nature of the academic discipline augmented by my intentional Yoga and meditational practice has resulted in the forging of another self. This new self is more macro oriented, where I consider more the grand narratives of how Yoga should be mobilised forward as a profession. At the same time, my understanding of Yoga teaching as practice has in many ways become much simpler. It is about realising connection; it is about assisting others to realise the importance of taking the time to see and appreciate the interconnectedness of life. On a spiritual level, I have experienced changes on two significant levels. Firstly, the prolonged consideration of the kosha model has re-contextualised my sense of self; I now perceive myself as a series of interconnected qualities that desire equilibrium. Secondly, as an individual, I am not as separate as I once believed; rather, I am a cognisant of a greater community, one that is an integrated series of interdependent systems, all desiring and working towards an equilibrium of harmony and equanimity.

As a researcher, I feel proud of my thesis and of what I have learned. I am excited by my contributions to knowledge and look forward to building upon these. I recognise the slow and subtle shifts of learning that have occurred regarding the research and writing process; the construction of this final chapter has allowed me to realise and honour this growth.

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## APPENDICES

## APPENDIX A: THESIS NEOLOGISMS, MEANINGS AND APPLICATIONS

A	B	C	D	E	F
REPLACED RESEARCH NOMENCLATURE	NEW RESEARCH NOMENCLATURE (ANGLICISED SANSKRIT)	SANSKRIT PHONETIC PRONUNCIATION	LITERAL MEANING	RE-CONTEXTUALISED MEANING	INTERDEPENDENT MEANING AND/OR APPLICATION
Positionality	Ahankara-samskara	A-han-kah-ra-sam-skaa-ra	The concept of individuality; the sense that identification is occurring <b>combined with</b> latent impression; predisposition; and innate tendency.	Ahankara-samskara here refers to my position as the researcher. It acknowledges that the person who I am is inextricably entwined with my own historicity and the cultures that I have inhabited.	In this study, I appreciate that each of the participant senior Yoga teacher-trainers has her or his ahankara-samskara (positionality) and that both they and I are influenced by experience. I acknowledge that these experiences are influenced by our environments, our respective cultures and our personal histories. The notion of

					ahankara-samskara (positionality) is compounded by prioritising the inner self as represented by the concepts of latent impression; predisposition; and innate tendency.
Reflexivity	Vidya	Vid-e-ya	Knowledge; meditation; wisdom; and insight.	Vidya refers here to an iterative-recursive practice of examining the logic around the meaning-making.	I uphold in this study that vidya (reflexivity) functions not only at the level of reflexivity but also as a means of ensuring that ethical values underpin all my actions; this consciousness is aided by my acts of meditation.
Research Methods/Approaches	Marga	Mar-ga	Path; pathway	Marga refers here to the multiple decisions made and the processes followed to align the study's	In this study I have drawn upon the Sanskrit language to identify a suitable descriptor for research methods/approaches. The term marga (research

				research questions, conceptual framework, methodology and methods.	methods/approaches) is used as the heading for two consecutive chapters: Marga – Research Pathway; and Marga - Research Steps.
Data/Evidence	Svarupa	Sva-roop-a	Natural form; actual or essential nature; essence.	Svarupa represents constructed or generated meaning-making.	In this study, I understand that the generated svarupa (data/evidence) exists only through the context and structure of this research study and my ahankara-samskara (positionality).
Data collection methods	Svarupa-abhyasa	Sva-roop-a-ub-i-asa	Natural form; actual or essential nature; essence <b>combined with</b> practice; action; method; continuous	Svarupa-abhyasa represents the various means by which I generated meaning-making.	Within the context of this study, I highlight the importance of meditation as part of the vidya (reflexivity) practice when working with the participants. From this perspective, svarupa-abhyasa (data collection

			endeavour, repetition.		methods) is an ethical act, one where I value and honour all interactions with the Yoga teacher-trainers.
Data/evidence analysis	Svarupa-tapas	Sva-roop-a-ta-pass	Natural form; actual or essential nature; essence <b>combined with</b> heat; the intensity of discipline; concentrated discipline.	Svarupa-tapas represent the process of examining svarupa (data/evidence) with the intention of generating new meaning-meaning.	Svarupa-tapas (data/evidence analysis) in this study result from the interaction of svarupa-abhyasa (data collection methods), vidya (reflexivity) and ahankara-samskara (positionality). With the act of meditation being a component of vidya (reflexivity), svarupa-tapas (data/evidence analysis) are an ethical act.
Narrative research	Citta-kosha-narrative-restructuring	Chit-a-ko-sha-re-struc-tur-ing	Consciousness; from the verb root <i>cit</i> meaning to perceive, to	Citta-kosha-narrative-restructuring (narrative research) represents the thesis's	Citta-kosha-narrative-restructuring (narrative research) represents the svarupa-tapas (data/evidence

			<p>observe, to think, to be aware or to know <b>combined with</b> the act of repositioning excerpts in a new framework.</p>	<p>primary means of svarupa-tapas (data analysis). Citta-kosha-narrative-restructuring is the model and process by which I repositioned, realigned and interpreted the transcription excerpts. This model used the lenses of:          1). The five kosha-layers; 2). The two research questions; 3). My own experience as a Yoga practitioner, teacher and teacher-trainer; 4). Relevant literature; and 5)</p>	<p>analysis) method that I constructed specifically for my thesis. I have drawn on Yoga literature and have used a model called the <i>kosha model</i> to provide five layers by which to discern, re-organise and interpret svarupa (data/evidence) excerpts.</p>
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				Binary identification, discussion and analysis.	
Ethical reflexivity	Yama-vidya	Ya-ma-vid-e-ya	Ethical or moral considerations <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya (ethical reflexivity) represents a trans-philosophical caring position of ethics-driven reflexivity. The yama-vidyas (ethical reflexivity) represent the plural, collective understandings of six individual ethical qualities or positions: yama-vidya-ahimsa (ethical reflexivity-non-harming); yama-vidya-satya (ethical	I have intentionally practiced and privileged yama-vidya (ethical reflexivity) throughout the course of my research study. This compounded term blends the non-Western practice of meditation to evolve individual and contextual consciousness, one that is tied to my ahankara-samskara (positionality). I perceive the notion of yama-vidya (ethical reflexivity) as a merging of normative ethics and the ongoing evolution of my consciousness.

				<p>reflexivity-truthfulness); yama-vidya-asteya (ethical reflexivity-non-stealing); yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct); yama-vidya-aparigraha (ethical reflexivity-non-grasping); and yama-vidya-guna (ethical reflexivity-quality). Where appropriate, the yama- (ethical reflexivity) are referred to as <i>ethical</i></p>	
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				<i>guides, frameworks or models.</i>	
Ethical reflexivity-non-harming	Yama-vidya-ahimsa	Ya-ma-vid-e-ya-a-him-sa	Non-harming; non-injury; love embracing all creation <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya-ahimsa (ethical reflexivity-non-harming) represents a trans-philosophical caring position of ethics-driven reflexivity. Through the lens of non-harming, I reflexively assess my decision-making processes throughout the life of the research. Further, I use the yama-vidya-ahimsa (ethical reflexivity-non-harming) as a lens	I embody the notion of yama-vidya-ahimsa (ethical reflexivity-non-harming) through three lenses, that of my body, my speech (and listening) and my mind. My goal of yama-vidya-ahimsa (ethical reflexivity-non-harming) is directed towards the participant senior Yoga teacher-trainers, all people with whom I came in contact with and myself.

				in my analysis of the five citta-kosha-narrative-restructuring (narrative research) chapters.	
Ethical reflexivity-truthfulness	Yama-vidya-satya	Ya-ma-vid-e-ya-sah-tee-ya-	Honesty; truthfulness <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya-satya (ethical reflexivity-truthfulness) represents a trans-philosophical caring position of ethics-driven reflexivity. Through the lens of honesty and truthfulness, I reflexively assess decision-making processes throughout the life of the research.	I manifest my understanding of yama-vidya-satya (ethical reflexivity-truthfulness) via my kinaesthetic communication, whether listening or conversing, and the conceptualisations of my mind. I have deliberated about the concepts of honesty and truthfulness when considering or working with the participant senior Yoga teacher-trainers, individuals with whom I came in contact, and myself. As a social constructivist, I

				Further, I use the yama-vidya-satya (ethical reflexivity-truthfulness) as a lens in my analysis of the five citta-kosha-narrative-restructuring (narrative research) chapters.	acknowledge that truth and my truthfulness can be perceived as contextualised, historicised and cultural. At the same time, I also recognise that the act of meditation and my own evolving consciousness influence my understanding of truth and my truthfulness.
Ethical reflexivity-non-stealing	Yama-vidya-asteya	Ya-ma-vid-e-ya-as-tay-a	Non-stealing <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya-asteya (ethical reflexivity-non-stealing) represents a trans-philosophical caring position of ethics-driven reflexivity. Through the lens of non-covetousness and non-stealing, I	I express yama-vidya-asteya (ethical reflexivity-non-stealing) by considering its action through what I say, via how I hear and by my physical actions. The act of non-stealing is an interdependent component of a greater set of underpinning values that influenced my interactions with the participant

				<p>reflexively assessed my decision-making processes throughout the life of the research. Further, I use the yama-vidya-asteya (ethical reflexivity-non-stealing) as a lens in my analysis of the five citta-kosha-narrative-restructuring (narrative research) chapters.</p>	<p>senior Yoga teacher-trainers, all people with whom I came in contact, and myself.</p>
Ethical reflexivity-impeccable-conduct	Yama-vidya-brahmacharya	Ya-ma-vid-e-ya-bra-ma-char-e-ya	A code of conduct; impeccable conduct <b>combined with</b> knowledge;	Yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct) represents a trans-philosophical caring position of	The ethical application of yama-vidya-brahmacharya (ethical reflexivity-impeccable-conduct) was upheld through vidya (reflexivity) practice of my thoughts and my

			<p>meditation; wisdom; insight.</p>	<p>ethics-driven reflexivity. Through the lens of an ethical or impeccable code of conduct, I reflexively assessed decision- making processes throughout the life of the research. Further, I used the yama-vidya- brahmacharya (ethical reflexivity- impeccable-conduct) as a lens in my analysis of the five citta-kosha-narrative- restructuring (narrative research) chapters.</p>	<p>communications with others, whether physical or verbal or through attentive listening. This iterative practice generated a recursive state of being that honoured those with whom I communicated.</p>
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<p>Ethical reflexivity- non-grasping</p>	<p>Yama-vidya- aparigraha</p>	<p>Ya-ma-vid-e-ya- a-pa-ree-grah-a</p>	<p>Non-possession; non-grasping; non-desiring <b>combined with</b> knowledge; meditation; wisdom; insight.</p>	<p>Yama-vidya aparigraha (ethical reflexivity-non- grasping) represents a trans-philosophical caring position of ethics-driven reflexivity. Through the lens of non- grasping, I reflexively assessed decision- making processes throughout the life of the research. Further, I used the yama-vidya- aparigraha (ethical reflexivity-non- grasping) as a lens in my analysis of the five</p>	<p>Cognisance around my practice of yama-vidya-aparigraha (ethical reflexivity-non- grasping) supported my intention not to be possessive or to covet the other, whether this involved thoughts, words or another individual's time. My cognisance was maintained through the cultivation of the practice of vidya (reflexivity).</p>
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				citta-kosha-narrative-restructuring (narrative research) chapters.	
Ethical reflexivity-quality	Yama-vidya-guna	Ya-ma-vid-e-ya-goo-na	Quality; attribute; excellence <b>combined with</b> knowledge; meditation; wisdom; insight.	Yama-vidya-guna (ethical reflexivity-quality) represents a trans-philosophical caring position of ethics-driven reflexivity. Through the lens of excellence and quality, I reflexively assessed decision-making processes throughout the life of the research. Further, I used the yama-vidya-guna	To ensure that my study was underpinned by yama-vidya-guna (ethical reflexivity-quality), I strove to observe mindfully my thinking patterns, my presence and my communication. This communication included my somatic presence as well as my written and internet communication.

				(ethical reflexivity-quality) as a lens in my analysis of the five citta-kosha-narrative-restructuring (narrative research) chapters.	
Researcher reflexivity and positionality	Vidya-ahankara-samskara	Vid-e-ya- a-han-kah-ra-sam-skaa-ra	Knowledge; meditation; wisdom; insight <b>combined with</b> the concept of individuality; the sense that identification is occurring <b>combined with</b> latent impressions,	Vidya-ahankara-samskara (researcher reflexivity and positionality) is used here to consider my evolution as a researcher, as a Yoga teacher, as a Yoga teacher-trainer and as a citizen of the world.	I perceive myself as contextually positioned, shifting and changing in response to my respective environments, cultures and personal history. Vidya-ahankara-samskara (researcher reflexivity and positionality) in the context of this study provide a ‘snapshot’ of who I am at the completion of this research journey.



			predispositions and innate tendencies.		
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## APPENDIX B: RESEARCH STUDY PRÉCIS EMAIL

Dear \_\_\_\_\_,

My name is Andy Davies and I am enrolled in a Doctor of Philosophy (PhD) program. The intention of my doctoral study is to explore how authentic Yoga teachers incorporate the notion of spirituality within the Yoga teacher training programs.

A little bit about my background. I am both a Yoga practitioner and teacher and meditation practitioner and teacher. I have attended eight Yoga teacher training programs and or Yoga Therapy programs ranging from 40 hours to 320 hours around the world. I have run my own Yoga studio for a decade in Riyadh, Saudi Arabia.

I am hoping to interview senior Western Yoga teachers who have greater than a decade of teaching experience and who conduct Yoga teacher training programs. I was wondering whether you would be interested in being interviewed by me for my research study.

The intention of this study is to not anonymise the study; as a result your names would appear within the study. If this is at all of concern to you then please do not feel obliged to accept this request for interview.

Much appreciation for your time.

In metta

Andy Davies

## APPENDIX C: ETHICS CONSENT FORM

### Consent Form

**Research Topic:** Exploration of the ways in which authentic Yoga teachers facilitate spiritual learning and growth and realise the teachings of *enlightenment* in their Yoga teacher trainings (YTT).

**Organisation:** University of Southern Queensland (USQ)

**Researcher:** Andrew Davies  
PhD candidate  
Faculty of Education  
West St, Toowoomba 4350,  
Queensland, Australia  
Email: [Andrew.Davies@usq.edu.au](mailto:Andrew.Davies@usq.edu.au)  
Telephone: +61 7 4631 5404

**Supervisor:** Warren Midgley  
Email: [warren.midgley@usq.edu.au](mailto:warren.midgley@usq.edu.au)  
Telephone: +61 7 4631 5403

Consent Form has two parts:

A). Participant Information Sheet

B). Statement of Consent

## APPENDIX D: PARTICIPANT INFORMATION SHEET

### **Part A: Information Sheet**

#### **Introduction:**

My name is Andy Davies and I am a PhD student studying through the University of Southern Queensland, Toowoomba, Queensland, Australia. My current research project is exploring how Yoga teachers realise the teachings of Yoga through their educational practices. I would like you to consider being a participant within this research study. This information sheet will provide information about the research study. Please feel free to make any inquiries you feel are necessary with either myself or any other parties you choose which may clarify your queries.

#### **Purpose of the research:**

It is hoped that this study will help develop a better understanding of yoga teachers' methods of creating teacher training programmes and implementing them.

#### **Your Role in the Research:**

This research will require you to complete a one to one interview with myself. It is expected that the time frame to complete this would be 30 – 45 minutes.

#### **Why You Were Selected:**

You are being invited to participate in this research because your teacher trainings have been strongly recommended. As well you have had many years' involvement with yoga which has allowed you to hone your craft. I believe these factors would greatly enhance our understanding of how experienced yoga teachers create their teacher training programmes.

## Appendices

### **Your Participation is Voluntary:**

Your participation in this research project is entirely voluntary. It is up to your discretion whether you choose to participate or decline. If you choose to commence with the research, you may withdraw at any point of time. All information generated through your involvement will as well be removed from the research findings.

### **Procedure:**

Your interview will be conducted by me in a quiet location, venue pending. No other person will be present unless you request another's presence. The interview will be recorded by both audio and video. With your permission, short clips from the video could be used on the internet.

The copies of your questionnaire and interview (audio and video) will be kept on a password protected computer. These copies will be kept by me for the requisite 5 years. After this date those not already used in online and/or print publications will be destroyed.

### **Duration:**

The interview should last approximately 30-45 minutes in length. If clarification is required of any content you will be contacted for follow up via email.

### **Risks:**

If you feel concerned at any point about your name being published with the research, you may withdraw consent for your information to be used for the research.

The discussion will be about your past life and yoga experiences. If at any point you feel distressed about painful and undealt with memories brought up during this process, I will put you into contact with local community counseling services.

## Appendices

### **Benefits:**

You may develop deeper insight into your training programmes, yoga and teaching practices through the dialogue that will occur between you and the interviewer/researcher.

This study will contribute to the currently unstudied educational arena of yoga teaching. As a result yoga teachers and potential yoga teachers will have a better insight into the construction of education programmes.

You may potentially receive publicity as a result to this research because:

- A website will be maintained tracking the progress of the research study, with the goal of engendering discussion and dialogue surrounding yoga and education.
- A goal of this study is to publish a textbook.

### **Confidentiality:**

The intent of this research is to utilise the names of real teachers.

## APPENDIX E: PARTICIPANTS' STATEMENT OF CONSENT

### Part B: Statement of Consent

I \_\_\_\_\_ have been invited to participate in research which is exploring how yoga teachers develop and teach their yoga teacher training courses. I understand that my name will be kept within the research and that video clips of the interview may be placed on the internet for others to see.

I have read Part A). Information Sheet. I have had the opportunity to ask questions about the research and any questions I have been asked have been answered. I hereby voluntarily consent to being a participant in this study. I understand that:

- Interviews will be conducted
- Interview will be video and audio taped
- Participants names will be kept in all published materials
- Video clips may be used on the internet
- The participant will proof the transcription of the interview to approve accuracy

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**Signature of Participant**

**Signature of Interviewer**



Appendices

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**Date (day / month / year)**

**Date (day / month / year)**

If you have any other concern about the conduct of this research project, please contact the USQ Ethics Officer, Office of Research and Higher Degrees, University of Southern Queensland, West Street, Toowoomba QLD 4350. Telephone +61 7 4631 2690, email [ethics@usq.edu.au](mailto:ethics@usq.edu.au)

## APPENDIX F: RESEARCH QUESTIONS – INTERVIEW QUESTIONS

- At this point in time in your yoga career how would you define what yoga is?
  - Is this what you teach now?
  - What is the most important lesson yoga can teach us?
  
- Can you tell me your story about how you came to be practising yoga
  - At what age?
  - How long have you been practising?
  - What did this practice entail?
  - What type of yoga was this? e.g., Kriya, Mantra, Hatha, etc.
  - What school or guru was this taught by? e.g. Asthanga Vinyasa, Pattahbi Jois
  
- Tell me the story of how meditation came into your life?
  - What did this practice entail?
  - Was this practice drawn from outside yoga - e.g., Buddhism?
  - What type of meditation was this?
  - What school/lineage/guru was this taught by?
  
- Picture in your mind the ideal yoga teacher and what beliefs, qualities and practices you think they would display.

- Whom do you consider to be your primary teacher or teachers?
- Please identify the principal qualities that you respect in each of them.
- Please identify the principal lessons that you learnt from each of them.
  
- How do you see yourself as a teacher?
  - How does this connect with your own philosophy of yoga?
  - How is that enacted in your teaching?
  - How do you go about teaching?
  - At the end of your teacher training program, if your newly graduated yoga teachers came away with only a handful of beliefs/lessons/skills, what would you hope they would be?

### **Research Purpose:**

The purpose of this study is to explore the ways in which authentic Yoga teachers facilitate spiritual learning and growth and realise the teachings of *enlightenment* in their Yoga teacher trainings (YTT).

### **Research Questions<sup>3</sup>:**

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<sup>3</sup> As discussed in the thesis, in response to my study's abductive nature, these original research questions have evolved.

Appendices

- Q1. What underlying belief structures, individual qualities and practices are characteristic of authentic Yoga teachers?
- Q2. What teaching practices do authentic Yoga teachers employ in order to facilitate spiritual learning and growth and realise the teachings of enlightenment