

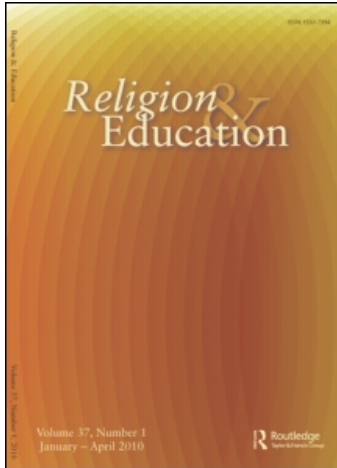
This article was downloaded by: [Douglass, Laura]

On: 10 August 2010

Access details: Access Details: [subscription number 924057746]

Publisher Routledge

Informa Ltd Registered in England and Wales Registered Number: 1072954 Registered office: Mortimer House, 37-41 Mortimer Street, London W1T 3JH, UK



Religion & Education

Publication details, including instructions for authors and subscription information:

<http://www.informaworld.com/smpp/title~content=t914594255>

Yoga in the Public Schools: Diversity, Democracy and the Use of Critical Thinking in Educational Debates

Laura Douglass^{ab}

^a Lesley University, ^b Hindu University,

Online publication date: 08 July 2010

To cite this Article Douglass, Laura(2010) 'Yoga in the Public Schools: Diversity, Democracy and the Use of Critical Thinking in Educational Debates', Religion & Education, 37: 2, 162 – 174

To link to this Article: DOI: 10.1080/15507394.2010.486370

URL: <http://dx.doi.org/10.1080/15507394.2010.486370>

PLEASE SCROLL DOWN FOR ARTICLE

Full terms and conditions of use: <http://www.informaworld.com/terms-and-conditions-of-access.pdf>

This article may be used for research, teaching and private study purposes. Any substantial or systematic reproduction, re-distribution, re-selling, loan or sub-licensing, systematic supply or distribution in any form to anyone is expressly forbidden.

The publisher does not give any warranty express or implied or make any representation that the contents will be complete or accurate or up to date. The accuracy of any instructions, formulae and drug doses should be independently verified with primary sources. The publisher shall not be liable for any loss, actions, claims, proceedings, demand or costs or damages whatsoever or howsoever caused arising directly or indirectly in connection with or arising out of the use of this material.

Yoga in the Public Schools: Diversity, Democracy and the Use of Critical Thinking in Educational Debates

LAURA DOUGLASS

Teachers in the United States are using the practices of yoga as pedagogical tools to improve education and physical fitness. While not representative of all Christians, some Christian Americans view the inclusion of yoga as a violation of the separation of church and state; educators who value yoga in the schools often dismiss parent concerns rather than use them as a spring board to discuss multiple points of view. The author argues that a deeper understanding of the conflict regarding yoga's inclusion in K-12 public schools shines light on diversity, democracy and the use of critical thinking in educational debates.

KEYWORDS *controversy, democracy, education, K-12, pedagogy, United States, yoga*

In the 1900s educator John Dewey noted that democratic education is important because it teaches students how to thoughtfully weigh alternate voices and to use this consideration to fuel intellectual debate.¹ The controversy regarding the presence of yoga in the public schools reflects how legislators, educators, and families are “weighing alternative voices” and certainly fuels considerable debate. Proponents of yoga in the schools claim that it is not associated with religion and use scientific evidence to promote its use; opponents claim that yoga’s inclusion in the public schools is a thin veil for the promotion of “Far Eastern” religions. Individuals on both sides of the debate dismiss each other’s concerns and this dismissal simplifies the complexity that makes yoga’s inclusion in America’s public schools controversial. In this article, I argue that a deeper understanding of the conflict

Laura Douglass is a doctoral student in Lesley University’s Interdisciplinary Educational Studies Program. She is an adjunct faculty at Lesley University and Hindu University. Her scholarship considers the contested meaning of yoga in educational and clinical settings. E-mail: l.douglass@yogapsychology.org

regarding yoga's inclusion in K-12 public schools shines light on how educators, administrators, and researchers in America deal with the cultural and religious diversity of its schools.

In the United States, the presence of yoga in the public schools can be traced back to two studies conducted in the 1990s that linked yogic breathing practices to improved cognitive capacities and improved memory.² Since that time studies have emerged that link the practice of yoga with benefits for children with attention deficit disorder and behavioral problems,³ with improved body-image in children⁴ and with the alleviation of depression and anxiety in young adults.⁵ Additional studies are warranted because most of this research was conducted with relatively small clinical trials and/or had inadequate control groups.⁶ Additionally, only a handful of studies raise concerns regarding possible limitations and contraindications associated with the practice of yoga.⁷

The lack of research on yoga in schools or specifically with children has not deterred teachers from using it in the classroom. Many of these teachers see yoga-based techniques as helping them to deal with the many complex issues they face daily in the classroom. Programs like Luster Learning, Yoga Ed, Yoga Kids, Yoga in Your School, and Yoga Playground have emerged to capitalize on this interest by training school teachers to integrate yoga-based practices into their classrooms. Proponents of these programs point to the growing body of research on yoga and claim that students and teachers alike will be calmer and more prepared for learning with the addition of simple yoga postures, breathing practices and meditation.⁸

Despite the growing popularity of yoga within our culture, its presence in the schools is still a subject of much controversy. Although not representative of all Christians, some Christian groups in New York, Colorado, and North Carolina have vocalized their belief that the introduction of yoga violates the separation of church and state.⁹ Even though federal courts have ruled that the addition of yoga into public schools is not a violation, this has done little to stem the frustration that some individuals feel regarding its presence in the curriculum; nor has the federal ruling influenced the state of Alabama's decision to make practicing yoga in the schools illegal.¹⁰

As a practitioner of yoga for over 15 years, I am well aware of the many physiological benefits that the practice has to offer. While I have personally benefited from this practice, I find the present debate over the addition of yoga into the curriculum of public schools to be vastly over-simplified. The simplified controversy over yoga's place in education obscures both the reasons teachers are integrating yoga and the beliefs held by both proponents and opponents of yoga in the public schools. Yoga's presence in the schools challenges the assumptions we make about ourselves and about others; its presence asks us to articulate strong beliefs about the body and religion that are often left implicit (rather than explicit) and unquestioned. Proponents of yoga in the schools need to take all parental concerns regarding the inclusion

of yoga seriously, as these concerns expose some of the complexities inherent in democratic education in a pluralistic society. It is my hope that a more in-depth exploration of the controversy highlights the necessity of using critical reasoning and thinking as the primary tool by which we weigh alternate voices and engage in intellectual debate.

THE PRACTICE OF YOGA IN EDUCATION

Teachers from all over the country, from nursery schools to universities, have started to educate themselves on the value of yoga in the classroom by taking workshops through organizations like Yoga Ed, Yoga Playgrounds, Yoga in the Schools, and Yoga Kids. These thriving independent programs introduce yoga postures, breathing practices, meditation, visualizations, and games to help K-12 students and teachers alike slow down, focus, and become more self-aware. The cultivation of self-awareness is indeed essential to the discourse of and about yoga in schools. One example of this discourse is from author, physician, and pop icon Deepak Chopra who extols Yoga Ed's ability to cultivate "self-awareness" as this quality "increases self esteem and determines behavior, perception, cognitive skills, moods and emotions, personal relationships, creativity and the environment we create."¹¹ The correlation between self-awareness and other positive attributes has yet to be proven with consistent research. It is, however, a popular sentiment expressed in literature on the important role of mindfulness in learning.¹² Although most of the research on mindfulness is on adult learners rather than children, it contributes to our understanding of self-awareness as pivotal to the learning experience.

Teachers are attempting to cultivate self awareness by implementing simple and short practices of yoga throughout the day. For example, kindergarten students who are misbehaving do not get a "time-out," they get a "time-in." During time-ins, students are encouraged to close their eyes, gauge how fast their minds are moving, and try to get in touch with what is causing them to be unable to participate in the classroom effectively.¹³ While this could be accomplished without yoga, this fundamental change in approach to disruptions in the classroom affirms a school culture in which every child is seen as capable of self-awareness and is responsible for understanding his or her own behavior. Teachers are also using meditation and simple breathing practices to quell student's stress prior to an exam or other event perceived as potentially stressful.¹⁴ Others may integrate yoga postures to relieve the tension students experience from sitting for long periods of time in the hope that these postures enable students to be more learning ready.¹⁵

Philosopher Michel Foucault coined the phrase *technology of the self* to define practices that "permit individuals to effect by their own means or with the help of others a certain number of operations on their bodies and souls,

thoughts, conduct, and way of being, so as to transform themselves in order to attain a certain state of happiness, purity, wisdom, perfection or immortality.”¹⁶ Foucault’s description of technologies of the self strongly mirrors the intention of the practices found within yoga. Yoga involves and engages the multiple levels of the human experience through somatic, reflective, behavioral, and psychological practices. While there is also a spiritual or meaning-making aspect of the human experience that yoga addresses, many educators are choosing to focus on the practices that specifically engage the body (postures, breathing practices, and progressive relaxation) and mind (concentration techniques and meditation).¹⁷

Humans are a meaning-making species and inevitably interpret the physiological sensations of relaxation through their own unique cultural lenses. In the following excerpt, for example, the school counselor Lynea Gillen explains how one of her students interpreted the practices of yoga and how she honors the multiple ways in which students interpret body-based sensations:

One day after we listened to our inner strength while in Warrior I, Mary, a sixth grader, said that she often thought of Jesus while in these poses. It helped her feel strong she said. This led to discussion among the students. Some shared their feelings about Jesus. Some said they didn’t think about Jesus at all. I listened, honoring each child’s experience and modeling understanding and acceptance, very careful in such situations not to give my personal opinion or side with any child.¹⁸

Gillen’s example shows the potential for students to learn to separate their own embodied experience of the practice of yoga from its interpretation through politics, history, religion, gender, and difference. Exploring the relationship between our experiences and our interpretation of these experiences holds the potential to help students make more conscious decisions about which lens they desire to interpret their experiences through.

THE POLITICS OF YOGA IN EDUCATION

By the 1980s, research linked yoga breathing practices with decreased stress levels in students.¹⁹ This research may have encouraged some teachers to integrate breathing practices prior to testing and other stressful events that impact classroom life. By 1992 one of the first recorded complaints regarding yoga’s inclusion in education was reported in *Education Week*. The publication stated that “education officials in Michigan . . . dropped a deep-breathing exercise for students from the statewide health curriculum when some parents linked it with occult practices.”²⁰ This report led to no scholarly debate and did nothing to stem the interest in yoga as a tool in the schools. By 2002, the debate re-emerged in Colorado where parents insisted that the yoga

program in their classroom be stripped of all Sanskrit if it was to continue.²¹ Once again, outraged families were given minimal attention by educators and scholars; interest in yoga was deemed “worthwhile” as evidenced by the 100 schools in 26 states that adopted the Yoga Ed program alone.²²

The debate regarding the place of yoga in the schools brings to the foreground complicated emotions about the religious diversity found within our schools. For example, in 2002 a concerned parent stated, “My understanding of yoga is that you can’t separate religion out of it . . . If you introduce a child to this at a young, vulnerable age, you could cause them to want to practice it later. If it’s kind of a Hindu cult-like thing, I don’t want my child exposed to that.”²³ This sentiment was echoed in 2008 by families in Massena, NY, who were concerned that the yoga program that was introduced by teachers as part of stress-management was merely a thin veil for the promotion of “Far Eastern” religions. The Rev. Colin Lucid of Calvary Baptist Church stated, “We are not opposed to the benefits. We can understand the benefits. We are opposed to the philosophy behind it and that has its ties in Hinduism.”²⁴

By vocalizing their genuine concerns these individuals have made visible the great discomfort some Americans have with non-western religions and philosophies in the schools. Whereas the controversies of yoga in the schools in previous years hinted at the lack of understanding regarding the relationship between Hinduism and yoga, it has become startlingly clear that the controversy points to a lack of understanding by parents and religious officials about different religious traditions. Although some Hindus may engage in yoga as part of their religious identity, to think Hinduism is about stretching the body, breathing practices, or even meditation is to greatly misunderstand the complexity and depth of the Hindu religion. This type of misunderstanding points to a need for education that clearly articulates the differences and similarities between the world religions.

Unfortunately, the controversy has not led to much needed education on religious diversity and often results in the dismissal of viewpoints expressed by opponents of the program. For example, a board member in the Massena, NY schools stated that resistance to yoga is, “propaganda. In my opinion, it’s Christian fundamentalism and nothing more than this.”²⁵ Dismissing concerns regarding yoga under the label of fundamentalism does little to educate members of the schools about the genuine fears of those who oppose it. All cultures are subject to external influences and it is not uncommon for members of the dominant culture to campaign for cultural or linguistic purification. By understanding and speaking to this fear directly, American educators can help those in the dominant traditions understand the value of diversity and inclusivity. It also opens the door to truly educate all members of the school about religious diversity.

Although yoga is emphatically not a religion²⁶, the complex truth is that some Hindus do practice yoga as a vital and interconnected aspect of their religious identity—and so do some Jains, Sikhs, Christians, and Jews.²⁷ An

example of yoga's complex ties to multiple ethnicities and religions can be found in the example of an Elementary School in Aspen, Colorado that integrated the Yoga Ed program as part of an attempt to increase exercise and reduce stress for students. A parent and local pastor demanded the removal of yoga from the curriculum citing connections between Hinduism and yoga. The yoga teacher, Agai Akal Singh Khalsa, is not Hindu, but an American Sikh.²⁸ Yoga reflects the diversity of ways in which individuals in the United States approach their identity; including the largest proportion of yoga practitioners, who see it as a secular practice that improves health and aids in cognition.²⁹

In one extreme, yoga is exclusively associated with Hinduism; but this idea is promulgated by a small subset of the population with a political agenda. This is clearly evidenced in the Indian state of Madhya Pradesh, where the Bharatiya Janata Party (BJP)-led state government conducted a mass yoga program in the schools. The BJP is considered by some social scientists' as a paramilitary, fundamentalist political party that seeks to use the idea of "tradition" to secure power in a largely Hindu country.³⁰ The yoga program instituted by the BJP is the cause of opposition by some Muslim and Christian groups in India. This is not because of the yoga practices themselves, but because of the mandatory "recitation of Hindu religious verses as part of the program."³¹ Yoga is positioned by the BJP as part of "the Hindu tradition," while they ignore the many other religious and spiritual groups that practice yoga.

A few vocal Christian leaders in America have also positioned yoga as the exclusive domain of the "Hindu tradition." This positioning may have a conscious or unconscious political agenda. Rev. Craig Branch of Alabama, who actively participated in passing a law making yoga in the schools of Alabama illegal, sees yoga's inclusion in the school as part of the "diminishing influence of Christian worldviews."³² The introduction of yoga is, for some, a painful perception that one's own religious identity is no longer predominating, but is one among many. Educators are increasingly aware that yoga-based pedagogical tools may challenge existing religious and political agendas. They may need assistance, however, in helping their educational communities acknowledge the significance of multiple world views.³³

There is evidence, too, that even acknowledging multiple world views will leave some individuals disturbed by yoga-based practices in the schools. In the article *Yoga Wars*, one concerned individual stated "Yoga has hidden behind a veil of innocence . . . they get you to meditate and leave your mind blank. When that happens . . . you open yourself up to demonic invasion and spirits."³⁴ Clearly, teachers in K-12 education take these comments and concerns seriously and make every effort to ensure that students' religious beliefs are not violated. Increasingly, yoga has been renamed "relaxation"³⁵, with all language referring to aspects of yoga removed. The secularization of yoga and other contemplative practices may be done in the United States as a way to signal that these practices now have enough

scientific backing to be included in the curriculum—but does that make yoga secular?

IS YOGA SECULAR?

The sages of India developed yoga as a system for achieving higher levels of consciousness and self-realization. Later developments in the system of Hatha Yoga by Matsyendrath Nath saw the practices of yoga as essential for increasing physical and mental clarity, with the aim of obtaining the insight and awareness necessary to maintain equanimity.³⁶ There are many schools of yoga, but the word and practice is generally linked with Patañjali's Classical Yoga and the *Yoga Sūtras*, a second century CE text that outlines one of six essential philosophical systems in India (known as the *Shad Dharshan*)³⁷. According to the philosopher Patañjali, the mind is the cause of internal conflict, suffering, and distress. Patañjali offers a cognitive process by which he believes clarity of thinking can be obtained; the steps he uses to get this clarity are ethics, bodily postures, breathing practices, withdrawing the senses from the external environment, and concentration techniques. Other forms of yoga (bhakti, karma, jnana, hatha) are non-dual, or situated in the belief that our embodied experience is not separate from our spirituality.³⁸ Within the non-dual perspective, yoga is a method by which individuals can experience the wholeness of their lives.³⁹ I offer this brief description because I believe it helps illuminate the source of conflict for some Christians regarding yoga's inclusion as a pedagogical tool. People who follow non-dual traditions are comfortable with an embodied spirituality and while this view is not supported by all forms of yoga (nor the yoga that tends to be taught in schools), it could be seen as antagonistic to some Judeo-Christian practitioners beliefs.

In 1998 the Vatican published the results of a six-year study on the practice of yoga (as well as feng shui and shamanism) in which it clearly warned Catholics against resorting to practices such as yoga to satisfy their spiritual or physical needs.⁴⁰ Clearly, these complex issues regarding yoga and religious identity make it a necessity for educators to know what type of yoga students will be practicing in their schools. For most individuals in the United States the practice of yoga is entirely secular. There is no philosophy, only the hope of some physiological benefits. Most proponents of yoga-based practices in the schools have a simple, secular hope that these practices will increase the physical and mental clarity of their students. Neuroscientist Dr. Khalsa explains,

The education system has virtually nothing established in its curricula that focuses on stress management, physical and mental flexibility, disease resistance, anxiety and depression, trauma and stress in general . . . Evidence suggests that the practice of Yoga will improve emotional tolerance and stress management.

At its core yoga is a physiological practice. Meditation is a very simple cognitive process. The regulation of the breath and the stretching of the body are physical activities that generate physiological responses. It is so simple. Although yoga comes from a culture that has mantras, fancy names for asanas and is deeply spiritual, the truth is, you can teach yoga without all of that and it is just about as effective.⁴¹

Individuals in the United States are beginning to weigh in on the side of teachers and researchers who are primarily committed to the health benefits of yoga. A 2008 *US News* report stated that 87% of individuals in the country agree that yoga's use for stress reduction is appropriate in schools and that fears of religious indoctrination are unfounded, while 13% of the population feel that yoga is based on Hindu philosophy and should not be in the public schools.⁴² It is a positive sign that the practices of yoga have not been rejected as pedagogical tools as some individuals make meaning of the many benefits of yoga through their own religion or a particular philosophy. Perhaps America is moving closer to accepting educator Parker Palmer's challenge to create curriculum that is "culturally inclusive in ways that are beneficial to all cultural groups."⁴³

CONCLUSION

Education in the United States was founded on the ideal of understanding the importance of multiple and alternative points of view.⁴⁴ The fact that a breathing practice or exercise originated in a culture that is predominately Hindu should have no effect on whether or not the practice is included within the classroom. Practices do have the potential to be adopted separate from beliefs. For example, the "Arabic" number system that we use today was invented in India (despite the popular belief that the numerical system originated in the Middle East) as a way for temple priests to assure that enough flowers were planted to offer the Gods. Western culture did adopt the practice of "Arabic" numbers (after much controversy!) but did not adopt the reasons why Indian's developed this superior system of mathematics to begin with.⁴⁵

We acknowledge that America is multicultural⁴⁶, though there is discomfort in the addition of pedagogical techniques, such as yoga, that appear to challenge the predominantly Judeo-Christian culture of the United States. That yoga can be strictly secular to some and an essential aspect to one's religion to another reflects a divergence of views that is part of yoga's transcultural production.⁴⁷ Yoga is not static, but a living tradition that has grown to mean different things to people throughout its history in the United States and abroad. The controversy over yoga's inclusion in the public schools has highlighted misunderstandings about Hinduism and this is a good thing in that we can now attempt to broaden our understanding of non-Christian traditions.

Yoga-based practices hold the potential to enrich curriculum with practices that originated outside of Euro-American traditions. Conflicts regarding what is “appropriate” have always come to the foreground in discussions of K-12 curriculum and pedagogy—this controversy should be welcome. By attempting to understand the epistemological and methodology issues behind the pedagogical practices teachers are adopting, educators, and families have the opportunity to learn about the cultural context and concerns of those in our public schools. This strengthens our democracy. In an era in which “political and educational culture is being transformed into the discourse of privatization, consumerism, market-based choice, the spectacle of celebrity and the revived ethics of social Darwinism”⁴⁸, educators should be thrilled to find an issue that brings parents, religious leaders, principals, and board members together. Contesting the political, social, and cultural implications of yoga’s inclusion as a pedagogical technique implies that critical citizenship is still alive.

The yoga-based practices and techniques adopted by educators have some “science-based evidence” to support their use, but we cannot draw firm conclusions on the effects of yoga practices in education based on the available evidence. Little research has been done to determine yoga’s place as a pedagogical technique and only a small number of medical studies have been done on the benefits of yoga for children. Additional research with quality methodological designs on yoga-based pedagogical tools are needed. As this research is completed, it is wise to ensure that all stake holders understand what the yoga-based practices are and how existing scientific evidence supports or contradicts their inclusion.

We should also be wary of over-emphasizing that all of our “knowledge and pedagogy... is measurable, efficient, and standardized.”⁴⁹ We must acknowledge the limitations of quantitative studies; they may be able to show if yoga increases cognition or overall health, but they can do little to help us unravel the complex way in which beliefs inform our educational policy. Most teachers are including yoga into the curriculum in an attempt to solve problems they encounter in education: stress, students’ inability to concentrate, students’ too little exercise or movement, violence within the schools, students’ poor self-esteem, and self-discipline. In the five interviews I have conducted with teachers integrating yoga-based practices into their K-12 curriculum, the reasons they have offered are more intuitive than based on available science. These educators have a felt sense of “teaching better,” “engaging the students” and “handling stress.” The interviews suggest too that narratives are still thriving in which teachers are resisting “measured, efficient, and standardized” forms of authoritative learning.

If schooling is about “the regulation of time, space, textuality, experience, knowledge, and power,”⁵⁰ then teachers adding yoga without formal authority can be seen as producing and engaging in a powerful form of

resistance. Principals, too, are hiring educational consultants, like Jai Luster, to come into their schools and teach every administrator, school counselor, teacher, and student the practices of meditation, breathing, and yoga postures. This is resisting the belief that urban schools, of necessity, are replete with irresolvable behavioral problems and that success lies solely in improved testing scores. In Deborah Orr's 2002 article, she positions yoga as a mindfulness technique with the potential to awaken the student to his or her own thought process—potentially liberating him or her from oppressive beliefs.⁵¹ By examining the way teachers are using yoga in education we may begin to understand the “oppressive beliefs” that teachers feel they need to liberate themselves from. Narratives that run counter to the current emphasis on testing do exist. What doesn't exist is their public promotion. Narratives of resistance and creativity are not being reported and discussed because of current trend to primarily fund educational research that is quantitative in nature. It requires qualitative research to determine whether or not the controversy over yoga's inclusion is a “thin veil for the promotion of Far Eastern religions,” or a “thin veil of resistance” to forms of education that some teachers view as leaving unaddressed the increasing student stress, anxiety, and depression.

As we forge into the addition of yoga and other mindfulness techniques into education, it is wise to introduce a protocol that respects the diverse points of view that meet in the public schools. The following are aspects that I believe are important for researchers and educators to keep in mind as they attempt to integrate yoga into the curriculum:

- Have a written mission statement and clear agenda. The statement should articulate what needs and goals the pedagogical choice meets.
- Develop a clear curriculum and support curriculum choices with qualitative and quantitative research.
- Document reactions to new curriculum choices and take all concerns seriously. Listen to and be respectful of all perspectives and invite conversations about divergent views.
- Encourage local health officials, professors, and educators to publically testify to the veracity of health or learning benefits offered by the pedagogical choice. Allow concerns about contraindications and possible limitations to surface and be researched.
- Educate the entire community through literature, meetings, and the media.
- Understand the legal issues behind curriculum changes and educate teachers, parents, and officials on these issues.
- Avoid oversimplification of yoga into “body-based or “physiological” practices. This simplification obscures the genuine concerns some Americans have regarding yoga's ties to Hinduism. Acknowledging these concerns allows for an opportunity to implement much needed religious education for families and students.

- The growth of holistic pedagogical practices needs to be accompanied by meaningful and valid curriculum assessment methods⁵²; include assessment as an essential aspect of yoga-based programs.

I agree with the scholar Alec Fisher who stated, “It can be dangerous for an educational idea to become fashionable, because it gets pulled in many directions and can lose its focus.”⁵³ Although yoga is currently fashionable, if critical thinking is not used to seriously engage all aspects of the controversy over its inclusion in the curriculum it will surely be pulled in many directions, lose its focus, and be yet another “technique” tried in vain. The process of formally including yoga as a pedagogical tool in education necessitates transparency, clarity, and logic. This treats all members of our democracy as “critical agents who play an active role in the pedagogical process.”⁵⁴ Our democratic process allows us to understand the gaps within our educational system and to fill them. Vague ideas about yoga’s necessity and place in the curriculum will (and should be) hotly contested—every voice should be heard.

NOTES

1. J. Dewey, *Democracy and Education: An Introduction to the Philosophy of Education* (original work published 1916) (New York: Free Press, 1944).

2. S. A. Jella, D. S. Shannahoff-Khalsa, “The Effects of Unilateral Forced Nostril Breathing on Cognitive Performance,” *The International Journal Of Neuroscience* 73, (1993): 61–68; K. V. Naveen, R. Nagendra, “Yoga Breathing Through a Particular Nostril Increases Spatial Memory without Lateralized Effects,” *Psychological Reports* 81 (1997): 555.

3. H. L. Peck, T. J. Kehle, M. A. Bray, L. A. Theodore, “Yoga as an Intervention for Children with Attention Problems,” *School Psychology Review* 34 (2005): 415–424; L. Powell, M. Gilchrist, & J. Stapley, “A Journey of Self-Discovery: An Intervention Involving Massage, Yoga and Relaxation for Children with Emotional and Behavioural Difficulties Attending Primary Schools,” *Emotional & Behavioural Difficulties*, 13 (2008): 193–199; M. Stueck & N. Gloeckner, “Yoga for Children in the Mirror of the Science: Working Spectrum and Practice Fields of the Training of Relaxation with Elements of Yoga for Children,” *Early Child Development & Care*, 175 (2005): 371–377.

4. P. R. Clance, M. Mitchell, and S. R. Engelman, “Body Cathexis in Children as a Function of Awareness Training and Yoga,” *Journal of Clinical Child Psychology*, 9 (1980): 82; M. Scime, C. Cook-Cottone, L. Kane, and T. Watson, “Group Prevention of Eating Disorders with Fifth-Grade Females: Impact on Body Dissatisfaction, Drive for Thinness, and Media Influence,” *Eating Disorders*, 14 (2006): 143–155.

5. A. Platania-Solazzo, T. M. Field, J. Blank, F. Seligman, C. Kuhn, S. Schanberg, and P. Saab, “Relaxation Therapy Reduces Anxiety in Child and Adolescent Psychiatric Patients,” *Acta Paedopsychiatrica*, 55 (1992): 115–120; A. Woolery, H. Myers, B. Sternlieb, and L. Zeltzer, “A Yoga Intervention for Young Adults with Elevated Symptoms of Depression,” *Alternative Therapies In Health And Medicine*, 10 (2004): 60–63.

6. M. B. Ospina, K. Bond, M. Karkhaneh, L. Tjosvold, B. Vandermeer, Y. Liang, L. Bialy, N. Hooton, N. Buscemi, D. M. Dryden, and T. P. Klassen, “Meditation Practices for Health: State of the Research.” *Evidence Report/Technology Assessment*, 155 (2007): 1–263; H. Wahbeh, S. Elsas, & B. Oken, “Mind-Body Interventions: Applications in Neurology,” *Neurology*, 70 (2008): 2321–2328.

7. L. Douglass, “Yoga as an Intervention for Eating Disorders: Does it Help?” *Eating Disorders: The Journal of Treatment and Prevention* 17 (2009): 126–139; K. Nespor, “Twelve Years of Experience with Yoga in Psychiatry,” *International Journal of Psychosomatics: Official Publication Of The International Psychosomatics Institute*, 40 (1993): 105–107; G. A. Yorston, “Mania Precipitated By Meditation: A Case Report and Literature Review,” *Mental Health, Religion & Culture* 4 (2001): 209–213.

8. T. Bowen-Irish, "Mom, I can't sit still . . . But I Can for Shavasana," *Exceptional Parent* 37 (2007): 36–37; R. Breitman, "Parents Getting Bent out of Shape Over Yoga in Schools. Why?" *Columbia New Service*, www./jscms.jrn.columbia.edu/cns/2006-04-04/breitman-yogainschools (accessed November 11, 2007) ; L. Gillen & J. Gillen, *Yoga Calm for Children: Educating Heart, Mind and Body* (Portland, OR: Book Printers Network, 2007); L. Kalish and T. Guber, *Yoga Ed Tools for Teachers Training Handbook* (unpublished manuscript, 2004); S. Sexton, "Yoga in Schools: Does It Pass the Test?" *Yoga and Joyful Living* (Los Angeles, CA: Himalayan International Institute, 2006); L. Toscano & F. Clemente, "Dogs, Cats, and Kids: Integrating Yoga into Elementary Physical Education," *Strategies: A Journal for Physical and Sport Educators*, 21 (2008): 15–18.
9. R. Breitman, "Parents Getting Bent out of Shape Over Yoga in Schools. Why?" *Columbia New Service*, www./jscms.jrn.columbia.edu/cns/2006-04-04/breitman-yogainschools (accessed November 11, 2007); "Yoga at School Causes Stress Among Some: Ties to Hinduism Questioned by Parents, Religious leaders in N.Y.," *US News* (MSNBC, The Associated Press, 2008); "Yoga Education Controversial but Worthwhile," *Curriculum Review*, 46 (2007): 11.
10. R. Breitman, "Parents Getting Bent Out of Shape Over Yoga in Schools. Why?" *Columbia New Service*, www./jscms.jrn.columbia.edu/cns/2006-04-04/breitman-yogainschools (accessed November 11, 2007).
11. D. Chopra, "Yoga Ed," *Vanity Fair* (2007), p. 118.
12. E. Langer, "A Mindful Education," *Educational Psychologist* 28 (1993): 43; E. Langer, *The Power of Mindful Learning* (Cambridge, MA: Da Capo Press, 1997); E. Langer and M. Moldoveanu, "The Construct of Mindfulness," *Journal of Social Issues* 56 (2000): 1; E. J. Langer, and M. Moldoveanu, "Mindfulness Research and the Future," *Journal of Social Issues* 56 (2000): 129; D. Siegel, *The Mindful Brain: Reflection and Attunement in the Cultivation of Well Being*. (New York: WW Norton and Company, 2007); R. B. Wall, "Tai Chi and Mindfulness-Based Stress Reduction in a Boston Public Middle School," *Journal of Pediatric Health Care: Official Publication of National Association of Pediatric Nurse Associates & Practitioners* 19 (2005): 230–237.
13. L. Kalish and T. Guber, *Yoga Ed Tools for Teachers Training Handbook* (unpublished manuscript, 2004).
14. T. Bowen-Irish, "Mom, I Can't Sit Still . . . But I Can for Shavasana," *Exceptional Parent* 37 (2007): 36–37; J. Gold, *Children and Stress: Indications, Implications and Interventions*, Number: ED297207, Paper presented at the Annual Canadian Guidance and Counseling Association Conference (Charlottetown, Prince Edward Island, Canada, June 1–4, 1988); C. Proeger, R. D. Myrick, *Teaching Children to Relax*, (Florida Educational Research and Development Council, Inc. Research Bulletin, 1980).
15. L. Gillen and J. Gillen, *Yoga Calm for Children: Educating Heart, Mind and Body* (Portland, OR: Book Printers Network, 2007); L. Kalish and T. Guber, *Yoga Ed Tools for Teachers Training Handbook* (unpublished manuscript, 2004); L. Toscano & F. Clemente, "Dogs, Cats, and Kids: Integrating Yoga into Elementary Physical Education," *Strategies: A Journal for Physical and Sport Educators*, 21 (2008): 15–18.
16. Foucault in M. Tennant, & P. Pogson, *Learning and Change in the Adult Years: A Developmental Perspective*. (San Francisco: John Wiley and Sons, 1995): 117.
17. T. Bowen-Irish, "Mom, I Can't Sit Still . . . But I Can for Shavasana," *Exceptional Parent* 37 (2007): 36–37; L. Gillen and J. Gillen, *Yoga Calm for Children: Educating Heart, Mind and Body* (Portland, OR: Book Printers Network, 2007); L. Kalish, & T. Guber, *Yoga Ed Tools for Teachers Training Handbook* (unpublished manuscript, 2004).
18. T. Bowen-Irish, "Mom, I Can't Sit Still . . . But I Can for Shavasana," *Exceptional Parent* 37 (2007): 36.
19. F. M. Piper, *Stress Management Techniques for Young Children* (Accession Number: ED299052; M.S. Practicum, Nova University, Journal Code: RIEFEB1989, Available on microfiche only, Dissertations/Theses – Practicum Papers, 1988); C. Proeger & R. D. Myrick, *Teaching Children to Relax* (Accession Number: ED206393; Sanibel, FL: Florida Educational Research and Development Council, Inc. Research Bulletin, 1980).
20. M. Sommerfeld, "Health Educators Seek Help in Handling Controversy," *Education Week* 1992: 8. <http://www.edweek.org/ew/articles/1992/09/09/01-1con.h12.html#top>.
21. Anonymous, "Yoga Class Sparks Trouble in Colorado Public School," *Church & State* 55 (2002): 21.
22. Anonymous, "Yoga Education Controversial but Worthwhile," *Curriculum Review* 46 (2007): 11.
23. Anonymous, "Yoga Class Sparks Trouble in Colorado Public School," *Church & State*, 55 (2002): 21.
24. Anonymous, "Yoga At School Causes Stress Among Some: Ties to Hinduism Questioned By Parents, Religious Leaders in N.Y." *US News* (2008): ¶3.

25. Anonymous, "New York Community Debates Yoga in Public School," *Church & State* 61 (2008): 22.
26. G. Feurstein, *The Deeper Dimensions of Yoga* (Boston: Shambala Press, 2003).
27. S. Aurobindo, *Yoga and Education* (Pondicherry, India: Sri Aurobindo Press, 1997); L. T. Cullen, "Stretching for Jesus," *Time* 166 (2005): 75; Anonymous, "Holy Yoga: Exercise for the Christian Body and Soul," *Publishers Weekly*, 254 (2007): 51; Anonymous, "Torah Yoga: Experiencing Jewish Wisdom Through Classic Postures (book review)," *Publishers Weekly* 251 (2004): 69–70; C. Zaleski, "Christian Yoga," *Christian Century*, 124 (2007): 57.
28. R. Breitman, "Parents Getting Bent Out of Shape Over Yoga in Schools. Why?" *Columbia New Service*. www.jscms.jm.columbia.edu/cns/2006-04-04/breitman-yogainschools (accessed November 11, 2007).
29. A. Castillo, "Yoga Makes Headway in Business Schools," *Business Week Online*, 2008: 4; K. Hannon, "Yoga Goes Mainstream," *U.S. News & World Report*, 116 (1994): 79; D. Ladd, "Yoga As Medicine: The Yogic Prescription for Health and Healing," *Library Journal*, 132 (2007): 86–87.
30. C. Jaffrelot, *The Hindu Nationalist Movement in India* (New York, Columbia University Press, 1996).
31. M. Dorf, "Is Yoga Unconstitutional?" *Dorf On Law: Mostly Law Related Musings by Cornell Professor Michael Dorf* (<http://michaeldorf.org/2007/02/is-yoga-unconstitutional.html>, 2007): ¶1.
32. R. Breitman, "Parents Getting Bent Out of Shape Over Yoga in Schools. Why?" *Columbia New Service*, www.jscms.jm.columbia.edu/cns/2006-04-04/breitman-yogainschools (accessed November 11, 2007).
33. W. Blumenfeld, "Christian Privilege and the Promotion of a Secular and Not-So Secular Mainline Christianity in Public Schooling and in the Larger Society," *Equity & Excellence in Education*, 39 (2006): 195–210.
34. S. Nadis, "Yoga wars," *Omni*, 14 (1992): 80.
35. Anonymous, "N.Y. High School to Offer Students Program in 'Relaxation,' Not Yoga," *Education Week*, 28 (2008): 5.
36. S. Muktibodhananda, *Hatha Yoga Pradipika* (Bihar, India: Bihar School of Yoga, 1993).
37. S. Radakrishna, *Indian Philosophy* (Delhi, India: Oxford Press, 1998).
38. G. Feurstein, *The Deeper Dimensions of Yoga* (Boston: Shambala Press, 2003).
39. S. Chidbhanvananda, *The Bhagavadgita* (Tiruchirappalli, Sri Ramakrishna Tapovanam, 2005); S. Sankaracharya, S. Suresvaracharya, & S. Vidyaranya, *The Taittiriya Upanishad*, (A. M. Sastry, Trans.) (Madras, India: Samata Books, 1993).
40. Anonymous, "Vatican Sounds New Age Alert," *BBC News World Edition*, 2003, <http://news.bbc.co.uk/2/hi/europe/2722743.stm> (retrieved November 11, 2008).
41. Anonymous, "Yoga Therapy Research: An Interview With Sat Bir Khalsa, PhD," *Integral Yoga Magazine*, Fall ed. (2008): 17.
42. Anonymous, "Yoga At School Causes Stress Among Some: Ties to Hinduism Questioned By Parents, Religious Leaders in N.Y.," *US News* (2008): ¶3.
43. P. Palmer, *To Know As We Are Known: Education as a Spiritual Journey*, (San Francisco: Harper Collins, 1993): 6.
44. J. Dewey, *Democracy and Education: An Introduction to The Philosophy of Education* (original work published 1916) (New York: Free Press, 1944).
45. N. Murphy, "The Story of 1," *PBS Home Video*, (Cambridge, MA: Impossible Pictures Ltd, 2006).
46. H. Giroux, C. Lankshear, P. McLaren, Peter & M. Peters, *Counternarratives*, (New York: SUNY Press, 1996); S. Lappin, "Multiculturalism and Democracy," *Dissent*, 54 (2007): 14–18.
47. S. Strauss, *Positioning Yoga: Balancing Acts Across Cultures* (New York: Berg Press, 2005).
48. H. Giroux, *Schooling and the Struggle for Public Life: Democracies Promise and Education's Challenge*. (Boulder, CO: Paradigm Publishers, 2005): xvii.
49. H. Giroux, *Schooling and the Struggle for Public Life: Democracies Promise and Education's Challenge*. (Boulder, CO: Paradigm Publishers, 2005): 158.
50. H. Giroux, *Schooling and the Struggle for Public Life: Democracies Promise and Education's Challenge*. (Boulder, CO: Paradigm Publishers, 2005): 159.
51. D. Orr, "The Uses of Mindfulness in Anti-Oppressive Pedagogies: Philosophy and Praxis," *Canadian Journal of Education* 27 (2002): 477–497.
52. D. Holland, "Contemplative Education in Unexpected Places: Teaching Mindfulness in Arkansas and Austria," *Teachers College Record* 108 (2006): 1842–1861.
53. A. Fisher, *Critical Thinking* (Cambridge, UK: Cambridge University Press, 2001): 1.
54. H. Giroux, *Schooling and the Struggle for Public Life: Democracies Promise and Education's Challenge* (Boulder, CO: Paradigm Publishers, 2005): 140.