"In the right view of both life and Yoga, all life is either consciously or sub-consciously a Yoga.

- "For what we mean by this term is a methodised effort towards self-perfection ... all life, when we look behind its appearances, is a vast Yoga of Nature attempting to realise her perfection
- Yoga, as Swami Vivekananda has said, may be regarded as a means of compressing one's evolution into a single life or a few years ..."
Kenway & Fahey urge us to:
- “develop ‘defiant’ global imaginations” &
- to use our imagination “to think, ‘be’ and ‘become’ differently” in a world of rampant reductionism.

The Cosmopolitan Self

- Cosmopolitans are individuals who, against their origins, choose a transnational identity “situated at the crossings of boundaries” (Jason D. Hill, 2000, p7).

- “Remember, we remake the world by individually remaking the images of our own selves” (Hill, 2000, p6).

Moral Cosmopolitanism

- Jason D. Hill proposes a first inalienable right for all cosmopolitans, which is “the right to forget where we came from”. ...
- Such forgetting is necessary for any individual who would recreate themselves on the basis of their own moral vision and apart from the social, traditional and emotional baggage they bring with them from their cultural heritage.
- “The self must be divested of its acoutrements, the tired, outdate and worn out labels it has worn” (Hill, 2000, p 5).

On Levelling and Lifting

- We know – international student are already – to some degree – cosmopolitans – but many Stay-at-home learners are much less so.
- We know – our current curricula privilege those with local and Western backgrounds & local knowledge – to the disadvantage of cosmopolitans
- We know we need to help our local learners become more cosmopolitan – more like planetary citizens.
- We know we should treat all our learner with an even hand. So, how can this be achieved?
“Treat all learners as though they were international students!”

But how…

• OK... How about creating an 'International Curriculum' - I mean one that has “a transnational identity “situated at the crossings of boundaries” (Jason D. Hill, 2000, p7).

How to do this?

• Well, why not start from a non-Western root & create a cultural hybrid curriculum (cf. the constructed international language “Esperanto”)?

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The Sattvic Curriculum


• At the very least, you'd bring to the surface all those reasons why people do not want to internationalise or let go of their Western (Anglo(Euro)-American) curricular traditions?
What is a Sattvic Curriculum?

- A Sattvic curriculum is one that encourages learners to see things as a whole; it promotes synthesis, holism, empathy, reflection, ethical understanding & deep learning.

- The concept emerges from Samkhya – Yoga philosophy.
  - Samkhya is an ancient atheistic system – one of India’s 6 main philosophical systems - the one most closely allied to and often twinned with Yoga.
  - It also underpins the Vaishnava Bhagavata texts.
- Sattva is one of 3 modes of material nature (gunas):
- The three gunas colour, condition, qualify and control everything in the material world.

Sattva: light, sentient, serene, peaceful.

Rajas: activity, energy, moving, changing

Tamas: immobility, stasis, dark, banal, heavy, obstructing, veiled.

The three gunas colour, condition, qualify and control everything in the material world.
A photo album may contain many pictures, but:
- new or old,
- showing places near, far away, big or small,
- whatever the subject: Jordan or Jaipur
- All are produced from ink of just three primary colors (blue, yellow, red)
- In combination, these create an appearance of different colours & forms.
- Similarly, all mental images are made from the 3 gunas: sattva, rajas, tamas in indifferent combinations.

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**Gunas, Gunas Everywhere: Food**

- **Sattvic foods:** fresh, juicy, nourishing, sweet. Sustain the body without stress. Emotion: clean and light. Examples: fresh fruits, vegetables, fresh milk & butter, sprouted beans, grains, nuts, pulses, many herbs

- **Rajasic foods:** bitter, sour, salty, pungent, hot and dry. Emotion: hot and heavy - energising, lively passionate. Examples: fried food, strongly spiced food, shellfish, meat, eggs.


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A Sculptor decides make a figurine of a Gaia, the Greek Goddess of the Earth.

S/he finds a lump of stone – inert, formless, it is an obstacle to be overcome – so it represents Tamas – so does the feeling that, ‘I remember the last time, it was hard work – it may not turn out well - why should I bother’?

Rajas, creative energy comes to the rescue, the sculptor sets to work, they focus on a vision of the final future image, a perfect final results and strive to achieve this.

Finally, success, the image of the Goddess is claimed from the stone, she is serene, beautiful, peaceful – Sattvic.

- Sattva alone - would remain an unrealised dream.
- Rajas without sattva would be merely undirected energy.
- Rajas without tams, would be ‘like a lever without a fulcrum’ – it needs something inert but malleable to work upon.

Swami Prabhavananda & Isherwood, C. (1944). Patanjali Yoga Sutras: Translated with a New Commentary, Chennai, Sri Ramakrishna Math, p. 17-19... say:
Origins of the Gunas

Brhadāranyaka & Chandogya Upanisads:
- Colours (black, white, red)
- Basic needs (food, water, shelter, heat)
- Seasons (summer, rains, harvest)

These ancient Vedic (<1500 BCE) sources have 2 layers of thought?
- 1. Black vs White - Opposites: food vs water, light vs dark
- 2. Red - a later 3rd element – induced by the season of harvest – that resolves the tension between the opposites?


Education 1

The gunas condition every action, including the understanding of learners.
- Tamas is mindlessness, it discourages learners from thought or study and allows only dogmatic and surface learning.
- To overcome Tamas, it is necessary to become motivated and act
Rajas encourages learners to see things in separation; it promotes classification, analysis & reductionist understanding but also the development of skills & projects.

To overcome Rajas, it is necessary to move beyond thoughts of possession and beyond seeing the world as a collection of names and forms.

Sattva encourages learners to see things as a whole; it promotes synthesis and holistic learning.

Sattva appreciates the underlying unity that governs everything and also the transitory and changing nature of all material things.

(Bhagavadgita 18.20-22).
So a three level curriculum is implied.

- **Level 1. Dispelling Tamas:** literally, removing ignorance,

- **Level 2. Engaging Rajas:** literally, engaging creativity, energy and passion,

- **Level 3. Reflecting Sattva:** synthesis and reflective overview

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**Level 1. Dispelling Tamas:**

- Literally, removing ignorance: involves helping learners understand facts and lore, not necessarily passively, but without much unconstrained creativity.
- It involves training in ideas and methods towards the creative stage of Level 2.
- It would correspond to our basic module level and possibly ‘introductory’ & ‘research skills’ modules in our current second year.
Level 2. Engaging Rajas

- Literally, engaging creativity, energy and passion,
- This involves:
  - Active learning,
  - Research,
  - Exploration,
  - Analysis, discrimination & classification of the world into names and forms with a view to action in the world.
- It is about doing things and how to do things in the world.

Level 3. Reflecting Sattva:

- Synthesis & synoptic overview
- Reflective learning
- This is the philosophical phase, where learners are encouraged to develop deeper ethical & empathic understanding and ...
- Try to see their education, work, lives & future as a single whole.
A Subtle Change in Emphasis?

- This structure formalises most existing curricula?
- Every course at every level includes aspects of all three levels,
- Overall academic progression the emphasis shifts from knowledge to skill accumulation,
- through creativity, analysis & exploration,
- to reflectivity & synthesis as the course concludes.
- However, at every level, the focus is on the learner’s self-development & consciousness.

Level 1: Courses that dispel Tamas:

- Anything that is an “Introduction to”,
- that is assessed by an examination or class-tests and that is based on the learning of new materials,
- anything that based in short training exercises as through workbooks,
- anything that does not much require the student to produce much new on their own but rather to acquire the understanding they need ahead of creation.
Level 2: Courses that engage Rajas:

- Anything that is about doing things or creating things – so any course dominated by research or activity, including field investigation.
- So, if the course is about conservation, expeditions, exploration, management, contrasting different schools of thought or service or practice - then it is Rajasic.
- In assessment, Rajasic course emphasise outcomes from research, projects, practical exercises,
- they engage performance, often teamwork, emphasise recommendations for action.
- If there is critical evaluation, it is about discriminating different viewpoints.

Level 3: Course that reflect Sattva

- Courses that deal with philosophy or overview,
- Synthesis, seeing the big picture, sorting out and bringing together earlier understandings.
- Reflection, empathy, and ethics.
- Sattvic assessments all involve holism, harmonisation, inward reflection and self-appraisal
  - for example, reflective learning diaries,
  - personal portfolio,
  - works that request synthesis – bringing ideas together under a single framework – that seek deeper meaning and self-awareness.
OK – so what difference would it make?

- What is the difference between Yoga & Keep Fit classes?
- What is the difference between your curriculum & this one?
- How does your teaching practice and curriculum deviate from the model – Dispelling inertia and ignorance - building enthusiasm?
- Teaching & practicing skills - learning ‘how to do’
- Pulling everything together through overview, ethics and reflection on practice.


“.. freeing Internationalization efforts from their Eurocentric foundations”. ..

“An important aspect of the framework… is that it promotes self-reflection & self-development among students, thereby having the potential to overcome present barriers to empathy, genuine commitment & global citizenship”.
Anyway, something as foreign and alien as this could never catch on…

- Oh no? What about YOGA and Meditation?
- Here follow some thoughts and statistics…

My thought: Samkhya-Yoga is non-theistic philosophy but also moksha dharma – strength or weakness?


- “Yoga is today a thoroughly globalised phenomenon. A profusion of yoga classes can be found in virtually every city in the western World and (increasingly) throughout the Middle East, Asia, South and Central America and Australasia…”
- “Though the yoga diaspora began well over a century ago, it is only since the mid-1990s that it has taken on the global proportions that make it such a visible – and profitable – enterprise today.”
- “Precise practitioner statistics are hard to come by and unreliable, but it is estimate that in 2004 there were 2.5 million practitioners of yoga in Britain alone, a truly exponential increase from previous years.”
Yoga in America Market Survey (2008)

- Between 12-20 million USA citizens practice yoga (plus 1.4m Canada -2005).
  - 77% are women 23% are men.
    - 45% have been practitioners for > 2 years
    - 41%: 16-34 years of age – which is where growth is greatest
    - 41%: 35-54 years of age
    - 18%: Over 55 years of age
- > 85% of fitness facilities offer Yoga.
  - Source: http://www.yogajournal.com/advertise/press_releases/10

- There are 70,000 US yoga teachers
  - Source: http://www.namasta.com/pressresources.php#2
  - http://books.google.co.uk/books?hl=en&lr=&id=47w3WH9gr0gC&oi=fnd&pg=PP10&dq=Singleton+Yoga+in+the+modern+world&ots=iG_VP9_ZZy&sig=x1PoW5bXcBywEpEgePkRNkBmqq0#v=onepage&q=&f=false

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Hey You!

- Listen! “Internationalisation of the curriculum” means: adding multicultural elements to a Western curriculum.
- Western ways and values are the best, the norm... they must prevail!!
- What? A whole-curriculum framework based in a non-Western tradition?
  - I don’t care if it is broad enough to be able to accept everything normally included in a Western undergraduate education.
  - I don’t care if it is simple( or that it provides a curricular superstructure that has 3 easy levels, each with its own target for educational development).
  - It promotes the thinking of a different culture!!
  - If we let this pass, it could change and reshape everything we do and think!!!!
Reactions from 2 New Universities:

University ‘Z’: Vice Chancellor:
- Before: “We want to become a University that is distinctive... what can you offer us?
- After: (Not that distinctive)...we are supposed to be a Christian establishment!”

University ‘Y’: Further to our discussion about getting a wider audience for your presentation...I have talked this over...We feel that, although your material looks interesting and certainly has value, we do not think that this would be something we could promote more extensively within the University here - it values Hinduism over other religions and does not address, what are seen by many, as some of the inherent problems with Hinduism and sustainable development, such as the caste system and rebirth. (Email June 29th, 2007)

Yoga

Yoga The Gateway to Hell

- Hindu Council Attacks ‘Illegal’ Church Ban on Yoga
  - Lawyers are exploring whether comments made by both Rev Jones & Rev Farrar that yoga is a “sham”, a “false philosophy” and “unchristian” indicate they have acted contrary to the ‘Religion & Belief’ section of the Act, specifically those parts relating to discrimination in providing goods, facilities & services.

- Yoga hugely popular in Muslim Malaysia
  - One of Malaysia’s highest Islamic bodies came under fire on Sunday after Abdul Shukor chairman of the government-backed National Fatwa Council decreed that yoga is forbidden for Muslims because it involves the recitation of mantras and that it encourages a union with God that is considered blasphemy in Islam.
  - Devotees of yoga and moderate Muslim groups criticized the ruling. “I don’t think it had caused any Muslim to convert to Hinduism, neither has it weakened their faith,” said Norhayati Kaprawi, an official with Sisters of Islam, a private group which champions the rights of Muslim women. “It is just an exercise like tai chi, which has its roots in Buddhism,” she told the Star newspaper. She said her group’s staff had been holding yoga classes for the past year and that they would continue.
  - Rulings by the Fatwa Council are not legally binding on the country’s Muslims and there are no laws to punish those who ignore Council decisions – but it is an enormously influential body.
Can the escape hatches be closed? Ideas please...

Focus on the idea's formal academic philosophical and atheistic roots in Samkhya?

Remove all reference to India & restate the ideas in new words

(cf Naess and Deep Ecology's 'Ecological Self-realisation', which comes from Vedanta).

Accept that folk will wiggle away - so be content to do no more than indicate this merest possibility of a viable alternative?

The Sattvic Curriculum:
Exploring an Alternative 3-Level, Non-Western, Superstructure for Undergraduate Education?

We are changed by our life experiences. For our personal 'self', he adds: "The self, in other word, is not fixed. We continue to discover who we are as we open ourselves to new sources of... experience...",

We seeks the evolution of a self that "is coherent and firm, yet capable of growth".

Growth involves regular disturbance and the challenge of coping with difficult and strange ideas.


It is hoped that this Sattvic curriculum will provide such a challenge.