

UNIVERSITY OF MARY WASHINGTON -- NEW COURSE PROPOSAL

Electronically submit this completed form with attachments in one file to the Chair of the College Curriculum Committee.

COLLEGE (check one):	<input checked="" type="checkbox"/> Arts and Sciences	<input checked="" type="checkbox"/>	Business	<input type="checkbox"/>	Education	<input type="checkbox"/>
Proposal Submitted By: Daniel A. Hirshberg				Date Prepared: 9/18/2017		
Course Title: Yoga in Theory, History, and Contemporary Society						
Department/discipline and course number*: RELG 383						
Prerequisites: none						

**This course number must be approved by the Office of the Registrar before the proposal is submitted.*

Number of credits:	3	Will this course meet for at least 700 contact minutes for each credit hour proposed? <i>If no, provide a credit hour justification.</i>	YES	<input checked="" type="checkbox"/>	NO	<input type="checkbox"/>
Will this be a <i>new, repeatable</i> "special topics" course? (Do you want students to be able to take this new course more than once if the topic changes?)			NO	<input checked="" type="checkbox"/>	YES	<input type="checkbox"/>

Date of first offering of this <i>new</i> course: FALL SEMESTER, year 2018	
Proposed frequency of offering of the course:	biennially
List the faculty who will likely teach the course:	Hirshberg
Are ANY new resources required?	<input type="checkbox"/> NO <input checked="" type="checkbox"/> YES <i>Document in attached impact statement</i>

This new course will be (check all that apply):			
Required in the major	<input type="checkbox"/>	Required in the minor	<input type="checkbox"/>
Elective in the major	<input checked="" type="checkbox"/>	Elective in the minor	<input checked="" type="checkbox"/>
		General Elective	<input type="checkbox"/>
		General Education**	<input checked="" type="checkbox"/>

***AFTER the new course is approved, a separate proposal must be sent to the General Education Committee.*

Catalog Description (suggested length – less than 50 words):	
Critically explores the long history and diverse beliefs, practices, rituals and literatures of the religions that constitute Yoga, especially their theories of the body, mind and transcendence, as well as their popular expressions throughout the contemporary world.	

COURSE HISTORY:	Was this course taught previously as a topics or experimental course?	YES	<input checked="" type="checkbox"/>	NO	<input type="checkbox"/>
Course Number and Title of Previous Course		Semester Offered	Enrollment		
RELG 331QQ Yoga and Tantra		Fall 2015	17 (cap 18)		
<input checked="" type="checkbox"/> CHECK HERE if the proposed course is to be <i>equated</i> with the earlier topics or experimental offerings. If equated, students who took the earlier "topics" course will only be able to take the new course as a repeat (C- grade or lower).					
NOTE: If the proposed course has not been previously offered as a topics or experimental course, explain in the attached rationale statement why the course should be adopted even though it has not been tried out.					

REQUIRED ATTACHMENTS:

1. **Rationale Statement** – Why is this course needed? What purposes will it serve?
2. **Credit Hour Justification** (if required) – explain how this course will comply with the UMW Credit Hours Policy (D.5.3)
3. **Impact Statement** – Provide details about the Library, space, staffing, budget, and technology impacts created by adding this new course. Include supporting statements from the Library, IT Department, etc. *Any change that impacts another Department must have a written statement (such as a copy of an email) from the Chair(s) agreeing to the change.*
4. **Sample Syllabus**

Department Chair Approval: _____ *[Signature]*

Date: 11-9-17

CCC Chair Approval: _____ *[Signature]*

Date: 11/09/2017

UCC Chair Approval: _____ *[Signature]*

Date: 11/16/17

1. Rationale Statement

When I was hired to be CPR's Asian religions specialist in 2014, one clear directive was to expand the diversity of our course offerings in Religion, which at that point were heavily weighted towards the Abrahamic religions of Christianity and Islam. In my time here I have significantly expanded beyond them by reviving some courses, such as Hinduism, that had only been taught by adjuncts, taking over Buddhism as my area of expertise (both of which are 200-level GenEd courses); and introducing several new ones as Special Topics. *Yoga in Theory, History and Contemporary Society* would be UMW's very first 300-level course in any Asian tradition.

We are currently revising the Religion program, and redefining its requirements. At present the major requires one course in "western traditions," meaning Judeo-Christian, and one in "non-western," which problematically includes Islam. Its inclusion in this category is foremost due to a lack of course offerings in this area before my arrival. We are updating this to require one course in "Abrahamic religions" and one in "non-Abrahamic." All of the latter will be taught by me with one exception (Native American Religions). Even so, since I am the only faculty member teaching Asian religions, courses in them are still few in number by comparison, and it is essential to add more to the catalog that fulfill this requirement.

Given the popularity and instant term recognition of yoga, it swiftly filled the only time I offered it, even without a GenEd designation as a Special Topics. I expect it will continue to fill for the same reasons, and all the more so since it will only be offered every other year. In sum, *Yoga in Theory, History and Contemporary Society* is designed to answer a specific program need, both in the area of non-Abrahamic religions and at the 300-level, while drawing uncommonly robust enrollment for an advanced seminar in Religion.

2. Credit Hour Justification (N/A)

3. Impact Statement: no new resources needed.

4. Sample Syllabus: see below.

Yoga in Theory, History and Contemporary Society

Professor Dan Hirshberg (dhirshb@umw.edu)

Office hours (Trinkle B47): TR 1-3:30 and by appointment.

This course explores the diverse beliefs, literatures, rituals and practices of India's many yogic traditions, which include but are not limited to Hinduism, Jainism, Buddhism, and Islam. The term itself is the Sanskrit cognate for the English word "to yoke," and most yogic traditions advocate special means of harnessing latent and subtle yet universal and powerful energies within the body and mind. Contextualized by yoga's long historical evolution across all of the religions of India, course content focuses on physiological theory and praxis, especially as soteriological technologies directed towards worldly transcendence and/or spiritual liberation.

Its history drives towards the current, popular systems of yoga throughout the world, with a special focus on aerobic postural yoga. Yoga as most of us know it offers the opportunity to discuss broader themes in the study of contemporary religions, such as secularization, cultural appropriation, individually defined spirituality, and the marketing of Asian religions and practices, as well as modernity, colonialism, Orientalism, and the construction of the Other.

As a 300-level course in the study of religion, some readings are content-based introductions to these traditions, but many will feature more rigorous, theoretical and methodological discourse, as will our discussions.

Students will receive training in active and critical reading strategies, with small-group exercises, discussions, and presentations early in the semester. Rather than just considering content, students will identify primary theses and themes, and critically assess the arguments forwarded by authors.

ཅུ་ཚེས་ཐམས་ཅད་ཀྱི་རང་བཞིན་མི་རྟག་པ་རེད།

"Impermanence is the nature of all things;" this syllabus is subject to change!

Course Requirements

Class attendance, active participation in discussions, and on-time completion of readings are the most critical components of the course. As such these are **required**. Attendance will be taken every class. Grades will be lowered for arriving late or skipping; succumbing to distractions, digital or otherwise; distracting others; and lack of preparation.

The first 2 unexcused absences will be penalized 5 points per absence; the next 3 unexcused absences will be penalized 10 points per absence; more than 5 unexcused absences will result in a 0 for the Attendance & Participation grade. Upon receiving a 0, students are encouraged to approach the professor during office hours to discuss their A&P grade—some restoration may be possible if attendance improves thereafter.

Students may be excused from class only with advanced email notification of and approval from the professor in legitimate circumstances of illness, accident, or acts of God/s, negative karmic fruition, *qi* imbalance, *prānic* blockages, bad luck, or however such may be expressed. Student athletes must notify the professor at the beginning of the semester and email before each class to be missed due to away games.

Due to an array of research that consistently demonstrates the disadvantages of digital devices in the regular classroom, **the use of laptops, tablets, phones, and other digital devices is prohibited in the classroom.** Outside the room before class is fine, but upon entering through the classroom doors

all devices must be put away. Notes must be taken by hand. For a recent summary, see: <http://www.newyorker.com/tech/elements/the-case-for-banning-laptops-in-the-classroom>

Yoga in our discussions includes physical as well as meditative exercise. In addition to class attendance, all students must take three postural yoga classes and attend one meditation session (at least 1-hour each) over the course of the semester. Students may take traditional yoga classes as offered on campus, in a commercial yoga studio, or at a yoga retreat center, and you may also take a meditation class wherever they are offered and in any tradition. UMW's Mindfulness Club is a good resource for the latter.

Upon completing each activity, fill the text field for this assignment on Canvas noting the date, time, venue, and instructor/speaker, and write a brief reflection on your experience of the activity and its relevance to course content. Only then will credit be awarded.

Final grades will be calculated as follows:

Attendance & Participation	20%
Exams (2)	50%
Final Project	30%

The two exams will feature several short answers and essay questions. They will be taken on Canvas in Trinkle's computer lab (B12).

All work in this course is covered by the UMW Honor Code.

The core principle of academic work is that everything you say or write consists of your own words and ideas, cited source material, or a synthesis of the two. If your writing, speech or other class materials (for a grade or not) includes anything that is not your idea or is not in your words, a citation and/or reference is required. *Cutting and pasting from a website, book, or any other source is never acceptable, except with appropriate references, like this.*¹ Discussion with your peers is strongly encouraged, but all work submitted must be original and unique.

Accessibility

In order to receive accommodations, students with particular needs must contact Dr. Sandra Fritton, the Director of Disability Resources, at the start of the semester. Upon receiving an accommodation letter, the student must personally deliver it to the professor and discuss the accommodations needed for the course. Be advised that all students at UMW are subject to the same basic expectations, and only accommodations explicitly requested in a letter and discussed with the professor will be considered.

Project Guru-ji

In consultation with the professor over the course of the semester, each student will design an original yogic practice or system. It must be accurately founded on historical, philosophical, and physiological principles of yoga, but be distinct from any presently available. This project is therefore part creative/inventive and part research-based. The success of your final project will be determined by how well you understand yoga as a system of practice holistically, which will

¹ D. Rettinger, "The Honor Code on Syllabi," e-resource for UMW faculty, 2014.

Syllabus**Week 1**

Mon., Aug. 24	Introduction to the Course
Weds., Aug. 26	Introducing India and Her Religions Hillary Rodrigues, "Introduction" in <i>Introducing Hinduism</i> (1-23). David Gordon White, "Introduction" in <i>Yoga in Transformation</i> (35-44). In-class film: <i>The Story of India: The Power of Ideas</i>

Week 2

Mon., Aug. 31	Introducing Yoga David Gordon White, "Yoga, Brief History of an Idea" in <i>Yoga in Practice</i> (1-23).
Weds., Sept. 2	Mark Singleton, <i>Yoga Body</i> , Introduction (3-25).

Week 3

Mon., Sept. 7	Mark Singleton, <i>Yoga Body</i> , Chapters 2-3 (36-80).
Weds., Sept. 9	Andrea R. Jain, <i>Selling Yoga</i> , Chapter 2-3 (20-72).

Week 4

Mon., Sep. 14	Practice: Experience of Contemporary Yoga A professional yoga instructor will lead us through several physical exercises. These will be stretching rather than strenuous, but wear loose comfortable clothing.
Weds., Sept. 16	Andrea R. Jain, <i>Selling Yoga</i> , Chapter 5 (95-129).

Week 5

Mon., Sept. 21	Introducing the "Subtle-Body" Geoffrey Samuel, "General Introduction" & "The subtle body in India and beyond," in <i>Religion and the Subtle Body in Asia and the West: Between mind and body</i> (1-9 & 33-47).
Weds., Sept. 23	David Gordon White, "Yoga in Early Hindu Tantra" in <i>Yoga: The Indian Tradition</i> , (143-61).

Week 6

Mon., Sept. 28	<p>Yoga & Tantra in Jainism</p> <p>Olle Qvarnström, "Losing one's mind and becoming enlightened: Some remarks on the concept of yoga in Śvetāmbara Jainism and its relation to the Nāth Siddha tradition," in <i>Yoga: The Indian tradition</i> (130-42).</p> <p>Paul Dundas, "A Digambara Jain Description of the Yogic Path to Deliverance," in <i>Yoga in Practice</i> (143-161).</p>
Weds., Sept. 30	<p>Yoga & Tantra in Islam</p> <p>Carl W. Ernst, "Situating Sufism and Yoga," <i>Journal of the Royal Asiatic Society</i> 15.1 (2005): 15-43.</p> <p>Milan Milani, "The subtle body in Sufism," in Samuel, <i>Religion and the Subtle Body in Asia and the West: Between mind and body</i> (168-83).</p>

Week 7

Mon., Oct. 5	<p>Practice: Experience of the Subtle Body</p> <p>A professional yoga instructor will lead us through several yogic breathing exercises to explore the movement of "prāna" in the body.</p>
Weds., Oct. 7	<p>First Exam</p> <p>Go directly to the Trinkle Computer Lab (B12)</p>

Week 8

Mon., Oct. 12	Fall Break: No Class
Weds., Oct. 14	Hugh Urban, "The Cult of Ecstasy: Tantrism, the New Age, and the Spiritual Logic of Late Capitalism." <i>History of Religions</i> 40.2 (2000): 268-304.

Week 9 : Meetings with Professor to Brainstorm your Yogic Practice (Tues. 11-3 or by appt.)

Mon., Oct. 19	David Gordon White, <i>Kiss of the Yoginī</i> , Preface & Chapter 1 (xi-xv & 1-26).
Weds., Oct. 21	David Gordon White, <i>Kiss of the Yoginī</i> , Chapter 3 (67-93).

Week 10

Mon., Oct. 26	David Gordon White, <i>Kiss of the Yoginī</i> , Chapter 4 (94-122).
Weds., Oct. 28	BLUEPRINT DUE on Canvas: Sketch & Essay (2-page minimum) David Gordon White, <i>Kiss of the Yoginī</i> , Chapter 8 (219-57).

Week 11

Mon., Nov. 2	Loriliai Biernacki, <i>Renowned Goddess of Desire: Women, Sex, and Speech in Tantra</i> , Chapter 1: The "Kālī Practice" (29-60).
Weds., Nov. 4	Loriliai Biernacki, <i>Renowned Goddess of Desire: Women, Sex, and Speech in Tantra</i> , Chapter 2: Sex Talk and Gender Rites: Women and the Tantric Rite of Sexual Union (61-91).

Week 12: Meetings with Professor to Pitch your Yogic Practice (Tues. 11-3 or by appt.)

Mon., Nov. 9	Ronald M. Davidson, <i>Tibetan Renaissance</i> , Chapter 1: "Early Medieval India and the Esoteric Rhapsody" (22-60).
Weds., Nov. 11	Caṇḍamahāroṣaṇa Tantra

Week 13

Mon., Nov. 16	Yoga & Tantra in Buddhism Harunaga Isaacson, "Tantric Buddhism in India (ca. 800-1200 A.D.)"
Weds., Nov. 18	The Future of Yoga & Tantra Ruth Bacran, "Invisible, dispersed and connected: the cultural plausibility of subtle-body models in the contemporary West," in Samuel, <i>Religion and the Subtle Body in Asia and the West: Between mind and body</i> (224-38).

Week 14

Mon., Nov. 23	Second Exam Go directly to the Trinkle Computer Lab (B12)
Weds., Nov. 25	Thanksgiving Break

Week 15

Mon., Nov. 30	COMPLETE PROJECT GURU-JI DUE on Canvas In-class film: <i>Kūmāré</i> (2011)
Weds., Dec. 2	Final Discussion: Provocations submitted on Canvas by 1pm.

*** Final Revelations: Wednesday, December 9, 3:30-6pm in Trinkle B36 ***