ATHABASCA UNIVERSITY

HOW SELF-REGULATORY FOUNDATIONS OF RELIGION INFORM ONLINE TEACHING PRACTICE:
A STUDY OF HINDU MONKS WHO TEACH ONLINE

BY

SHAMINI RAMANUJAN

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE

DEGREE OF DOCTOR OF EDUCATION IN DISTANCE EDUCATION

THE FACULTY OF HUMANITIES AND SOCIAL SCIENCES

CENTRE FOR DISTANCE EDUCATION

ATHABASCA UNIVERSITY

DECEMBER, 2018

Athabasca University
FACULTY OF GRADUATE STUDIES

The future of learning.

Approval of Dissertation

The undersigned certify that they have read the dissertation entitled

HOW SELF-REGULATORY FOUNDATIONS OF RELIGION
INFORM ONLINE TEACHING PRACTICE:
A STUDY OF HINDU MONKS WHO TEACH ONLINE

Submitted by:

Shamini Ramanujan

In partial fulfillment of the requirements for the degree of

Doctor of Education in Distance Education

The examination committee certifies that the dissertation
and the oral examination is approved

Internal Co-Supervisor:
Dr. Susan Moisey
Athabasca University

External Co-Supervisor:
Dr. Cynthia Blodgett-Griffin
Athabasca University

Committee Members:
Dr. Agnieszka Palalas
Athabasca University

Dr. Shandip Saha
Athabasca University

External Examiner:
Dr. Héfer Bembenutty
City University of New York

December 19, 2018

Dedication

To my Devas and Mahadevas, I felt your presence and guidance every step of the way. To my dad C.G. Ramanujan, a scholar extraordinaire and a humble soul, you were in my thoughts on this journey – you are missed. To all online educators and learners, irrespective of the nature of work that you do, your beliefs, values, knowledge or expertise, your triumphs and turbulence in online education have inspired my dissertation and forever opened up my worldview on self-regulation.

Acknowledgements

This dissertation represents the culmination of a laborious and yet uplifting journey and, in itself, was a test of my own self-regulation. My heartfelt appreciation goes to Satguru Bodhinatha Veylanswami and all the monks of Kauai Hindu Monastery who opened their gates, welcomed me into their home and participated in my study. Mika Nandri Swamis! I am hugely appreciative of my co-supervisors Dr. Cynthia Blodgett-Griffin and Dr. Susan Moisey. Dr. Cynthia Blodgett-Griffin, I am grateful not only for your tremendous academic support but also for showing me that physical distance knows no barrier in online education when educators have boundless passion for teaching and are resolute on seeing their students accomplish what they have begun. You laboured over the prose with me and went far beyond the call of duty. I am forever indebted for all that you have done. Dr. Susan Moisey, I am immensely thankful to you for your candid and constructive advice. You have been a force behind critical decisions I made to my research direction. I would also like to thank my research committee members: Dr. Aga Palalas and Dr. Shandip Saha for their time, feedback and sharing their insights from their fields of expertise. A special thanks to my Cohort 5 members for their camaraderie, especially Dr. Djenana Jalovcic who was always just a Skype call away. I am also thankful to all the Faculty members, Faculty of Graduate Studies and for the Athabasca University doctoral student award. My family, my life- my husband Nagarajan, my children Archana, Divyesh and Dishanna, and my mom Leela who has been a pillar of support. I cannot thank you all enough for your unconditional love and patience.

Abstract

This ethnographic case study explored how self-regulatory foundations of the educator's religious beliefs inform online teaching practice. To understand this phenomenon, the culture and practices of five Hindu monks who teach in online environments were studied, adopting observational, interviewing, and artefact analysis for data collection techniques. The seven major themes that were abstracted from the data reveal that (1) spirituality modulates the emotional, cognitive, social, prosocial, dimensions of self-regulation for overall balance; (2) self-regulation comes from an awareness and the movement of life forces and energies within every being; (3) praxis supports a disciplined life in the forms of codes of conduct, responsibilities and life skills throughout one's lifespan; (4) an educator-student tradition that embraces teacher presence, authentic listening, developing a sensitivity to unspoken words supports self-directedness; (5) self-regulation is a supported process where self and communal support are equally important. (6) adaptivity and responsiveness to the environment in a timely, relevant, meaningful and responsible manner are key characteristics of self-regulation; and (7) feedback and collaboration strengthen educator self-regulation. These findings indicate an acceptance and practice of self-regulation in online teaching as an intricately integrated construct, individualized and yet highly collaborative. The monks' indiscriminate stance on self-regulation comes from their religion. To the monks, all of life and the universe are based on principles of self-regulation. It is this exact way of being that is translated into their online teaching practice. These findings may deepen our understanding of the influence of an online educator's personal religious beliefs on their teaching practice.

Keywords: self-regulation, online teaching practice, educator role, religious education, religion, beliefs, values, Hinduism, Shaivism, Shaivite, Shaiva Siddhantha, spirituality, religion, mindfulness, ethnographic case study.

Table of Contents

List of Tables

List of Figures

Chapter I – INTRODUCTION

Recent studies confirm that educators' beliefs and attitudes about self-regulation are instrumental in informing their teaching practices (Brooks, 2015; Dignath-van Ewijk & van der Werf, 2012) and promote success in educational innovation (Peeters, De Backer, Reina, Kindekens, Buffel & Lombaerts, 2014). Parallel and complementary to these studies are claims of religious beliefs and practices and their positive influence on self-regulation. It has been purported that high levels of spirituality, as present in religious persons, correspond with strong self-regulation (McCullough & Willoughby, 2009), which extends beyond academic excellence. Also, religious practices such as worship, imagery, and scriptures, as well as rituals like physical exercise or food observances, have been shown to be positively correlated to an individual's self-regulation (Johnson, White, Boyd, & Cohen, 2011; Wood, 2016).

Research is especially sparse on the effects of religious practice on behavioral and cognitive measures of self-regulation and self-control. The effects of religious practice on behavioral and cognitive measures of self-regulation and self-control have been largely neglected in religious research since the year 1929 when the first known study of the link between religion and self-control by Hartshorne, May, and Maller (1929) was conducted. Further, McCullough and Willoughby (2009) suggest that more research is required to understand the interconnectedness and application of religion, self-control, and self-regulation.

Evidence that points to the significance of educators' self-regulatory and religious beliefs on teaching practice (Chan & Wong, 2014) and the essentialness of harnessing and fostering self-regulation in online learning environments "to achieve a

long-term goal of lifelong learning" (Zhu, Au, & Yates, 2016, p. 61) propel this study to explore ways that tenets of self-regulatory beliefs within an ancient religion have informed the teaching practices of modern online religious educators. One such religion that is recognized for its vast collection of spiritual-philosophical traditions that concerns and embraces education and matters of human motivation, development, self-regulation, consciousness, contemplative practices, beliefs, and life goals, is Hinduism (Roser, 2005).

Self-Regulation Models

Pintrich (2000), Winne and Perry (2000), and Zimmerman (2000) propose three primary models of self-regulation, which are learner centered. In academic situations these models are referred to as self-regulated learning models (SRL). SRL refers to independent, academically effective forms of learning that involve metacognition, intrinsic motivation, and strategic action (Zimmerman, 1989, 1990, 2002). The metacognitive component covers planning, setting goals, organizing, self-monitoring, and self-evaluating. The motivational component emphasizes high self-efficacy, self-attributions, and intrinsic task interest. Finally, the behavioral component refers to selecting, structuring, and creating environments that optimize learning (Lombaerts, De Backer, Engels, van Braak, & Athanasou, 2009; Zimmerman, 2002). With the exception of Pintrich's (2004) four phase model (which includes Phase 3 as a phase that involves efforts to control and regulate different aspects of the self or task and context), most SRL models generally propose three phases of self-regulation. Phase 1 involves planning and goal-setting, as well as activation of perceptions and knowledge of the task and context, and the self in relation to the task. Phase 2 concerns efforts to control, monitor, and

regulate different aspects of the self or task and context. Phase 3 concerns reflection and evaluation.

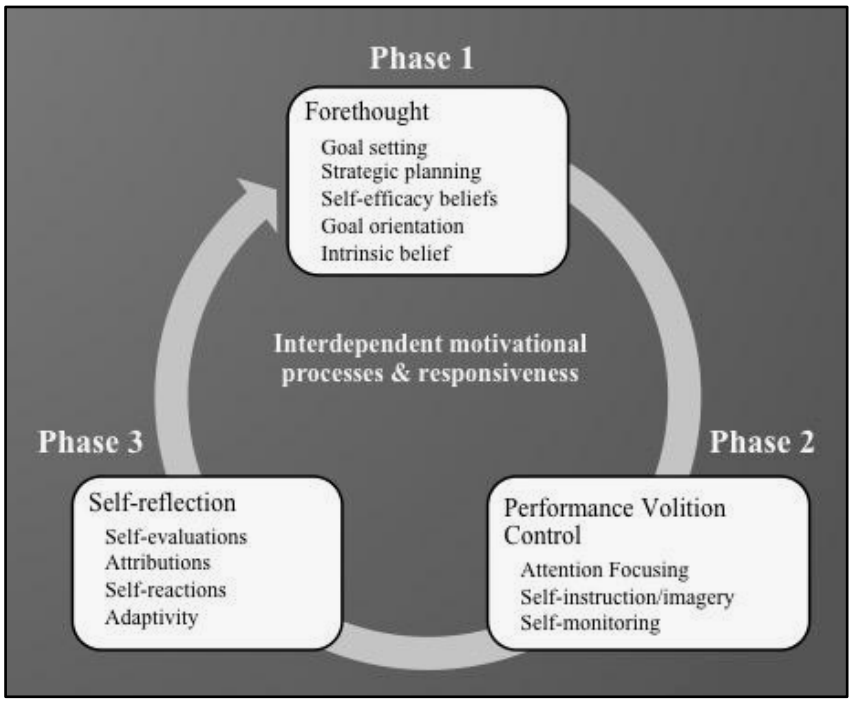

Figure 1. Zimmermann's self-regulation model (1990).

Zimmerman (1990) as shown in Figure 1, conceptualizes self-regulation attempts to explain why and how individuals achieve academically. Zimmerman's model, which involves forethought, performance, and self-reflection is generally accepted as the most comprehensive self-regulation model in education (Panadero, & Alonso-Tapia, 2014). Within this cyclical process, there are motivational processes and beliefs that underlie the individual's initiation and persistence in their education efforts. Motivation "by definition requires voluntary effort…Self-regulation activities are motivated by definition since they would be voluntary and, to a greater extent, planned and implemented" (Ley, 2004) by the individual.

Despite these models' focus on learner self-regulation, research on teacher self-

regulation is based on learner self-regulated models to explore ways in which teachers can improve their teaching practice. Some of the key points relevant to this study include:

- they describe how individuals strategically adapt within environments to achieve authentic goals (Butler, 2003; Peeters et al., 2014).
- educators, as independent learners have the necessary skills to apply similar self-regulatory strategies as learners (Peeters, et al., 2014) and importantly, use self-regulatory skills themselves before they can teach their students (Gordon, Dembo & Hocevar, 2007).
- educators who demonstrate greater self-regulatory skills in their own learning may develop a more mastery orientation in their classrooms (Gordon, Dembo & Hocevar, 2007).

Although these particular models that apply to the learner have some bearing on teachers, it is fallacious to wholly base what teachers know about self-regulation on the research about learner self-regulation; thus, supporting the need for additional research that is focused on self-regulation and educator-self-regulation.

Religious Belief Systems and Self-Regulation

Research suggests that beliefs, knowledge, and awareness of self-regulation can greatly affect educators' engagement in online education (Paris & Winograd, 2003; Zohar, 1999). Religious beliefs, however, distinctly stand out in comparison to other belief systems as "one of the most powerful sources of meaning, legitimate social order, and serves as a template for interpretation of human life events" (Woźniak, 2015, p. 260).

In religious belief systems, individuals rely heavily on their intrinsic inner source to obtain meaning (McCormick, Holder, Wetsel, & Cawthon, 2001). Studies have confirmed that religious beliefs encourage people to acquire specific goals and values that differ from those of nonreligious people by sanctifying or defining a goal as sacred, thereby making it of great consequence and valuable (Vohs & Baumeister, 2011).

Astin (2004) emphasized that every individual has the capacity to observe one's thoughts and feelings and to be more conscious of one's self. Astin further argues that our ability to become increasingly conscious of the self is a cultivable ability and should be one of the central purposes of education. At the same time, Tu (1998) reminds us that the "self" in the construct of self-regulation is "never an isolated individual; rather it is a center of relationships. The self as a center of relationships is a dynamic open system rather than a closed static structure" (pp. 13-14). In essence, the nurturing of one's inner strength, control, discipline, peace, and harmony as well as being mindful of our environment is central to understanding self-regulation. These abilities are underscored in religious and spiritual philosophy.

The following section discusses how the self-regulatory tenets of Hinduism support self-regulation.

Hinduism and Self-regulation

Hinduism is known for its longstanding, vigorous, and yet subtle self-regulatory foundations. Its subtlety is due to the Hindu thought on truth as a matter of investigation and not through intellectual or logical discovery (Agarwal, 2012). Self-regulation is the ability to regulate our thoughts, feelings and actions.

Self-regulation systems rooted in Hinduism are comprised of "coherent systems

of theory, practice, and education that have withstood the centuries and adapted to diverse civilizations" (Loizzo, 2000, p. 148). In Hinduism, self-regulation is not only understood from the individual 'self' perspective, as in knowing one's self, but also from one's position in a network of social relations (Marriott, 1976). These teachings have permeated many religious teaching traditions such as Buddhism and Jainism that have expanded on the original Hindu teachings (Graham & Haidt, 2010; Loizzo, 2014). In essence, the Hindu traditional viewpoint of self-regulation is that the individual co-exists and cannot be separated from the physical world or the world of matter, and hence individuals evolve, adapt, and improve with time. This view appears to be consistent with Zimmerman's model on self-regulation where he theorized that there were four levels in a social cognitive path to self-regulation—with the first two levels being social and the last two being self in focus (Zimmerman, p.140). In the ancient Hindu context however, the individual must simultaneously think of one's self apart from the social context in order to better understand one's potentiality for growth and transformation (Reagan, 2004). This ancient Hindu view differs from Zimmerman's (2002) take on self-regulation where self-regulation "is not asocial in nature and origin" (p. 69).

The *ātman* (self) in Hinduism is believed to be a source of motivational energy as well as the ultimate motivational aim to attain infinite sense of being, wholeness, peace, perfection, knowledge and joy (Muktananda, 1980). Motivation is then instrumental in the act of realizing one's self. The realization of the self is said to fulfill all of the goals in life. This simple yet quite fathomless Hindu view of motivation in the process of self-regulation extends throughout the individual's life cycle. Similar views have been raised by Baumeister, Leith, Muraven, and Bratslavsky (2002). In a range of

benefits of self-regulation, they outline the importance of self-regulation as a key to successful living across one's lifespan. Amongst the benefits mentioned include control over one's mind, emotions and temptations. Figure 2 is a simplified illustration of the many ways in which self-regulation is mentioned or implied in ancient Hindu texts. They can be found in the vocabulary of the ancient Sanskrit language, goal attainment model throughout one's life, the four stages of life and the Hindu teaching model.

Ancient scriptures written in the Sanskrit language reveal the importance of attributes that describe self-regulation vernacularly, secularly, and in Hindu religious education. Sanskrit, as an ancient language of Hinduism, is one of the oldest living languages in the world. It has been used as the medium of instruction and for performing religious duties since the dawn of Indian civilization (Houben, 1996; Keith, 1993).

A glance at the Sanskrit vocabulary reveals hundreds of terms that describe self-regulatory characteristics or control of the senses (*dama*). These words represent how self-regulation is built into the religion itself and as a result these teachings could be seen in the behaviours of the religious people. These include and are not limited to:

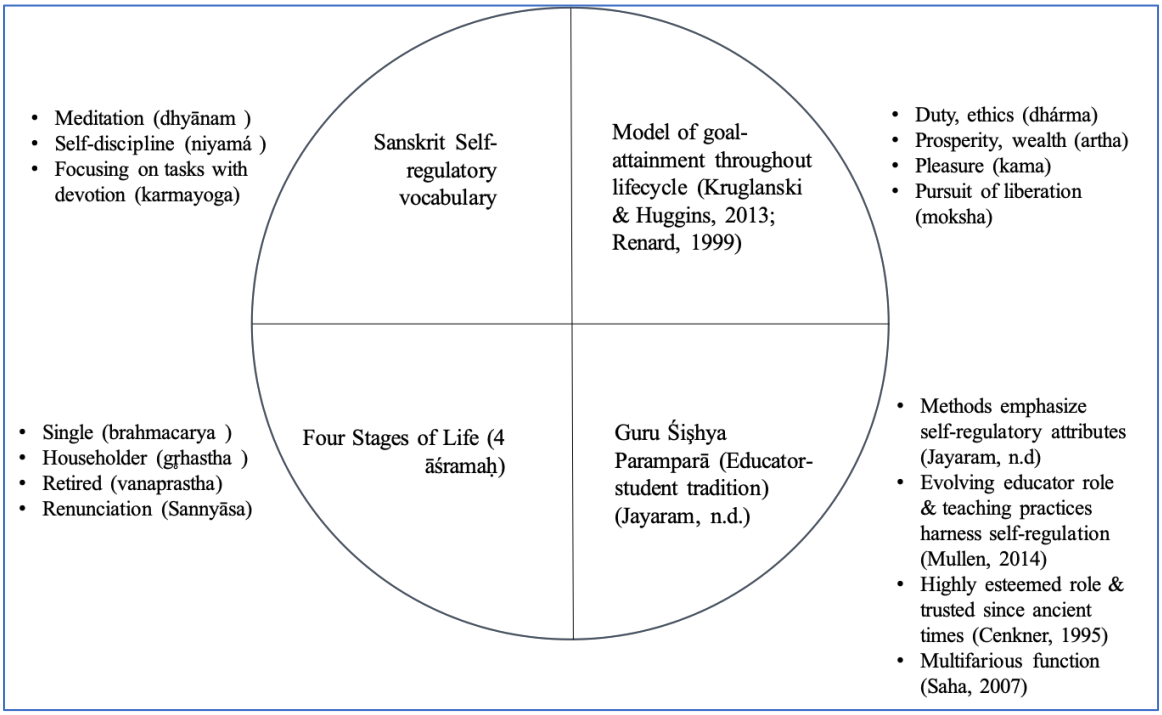

Figure 2. A Perspective of Self-regulatory tenets of Hinduism

1. controlling negative emotions using the opposite positive thought (*pratipakṣa bhavana)* (Khanna, 2000, pp. 89-90);
2. austerity (*tapas*);
3. self-discipline (*niyama*);
4. reflection to what has been learned *(manana)* (Broyon, 20004);
5. planning (*anusaṃdhāna)*;
6. evaluation (*mūlyāṅkana*);
7. self-reflection *(svādhyāya)* (Sovik, Rolf, 2014);
8. motivation, setting in motion or the application of motivation *(prayukti)*;
9. concentration (*dhāraṇā);*
10. meditation (*dhyānam*);

11. system of physical practices designed to cultivate will-power *(haṭha - yoga);*
12. focusing on tasks with devotion *(karmayoga)*

There are also words that describe intangible manifestations of self-regulatory behaviours such as control of the mind (*jitātmā*), breath-regulation (*prāṇāyāma*), mind-body-spirit integration through the awakening and regulation of the spiraling flow of life energy *(kuṇḍalinī-yoga),* the seven centers of consciousness *(cakras or chakras);* inner consciousness or being inwardly cognitive (*antaḥprajña*), and super consciousness (*samādhi*). Ancient Sanskrit is integral to Shaivite Hinduism, or Shaivism, and the Vedic educational system, which has historically been practiced throughout India for many centuries (Frawley, 2014). In ancient Vedic India, Sanskrit was the language of science, grammar, astronomy, etymology, and magical arts, and is still used for performing religious duties (Burrow, 2001; Houben, 1996; Keith, 1993). As well, Sanskrit is the language of the *Vedas*- a collection of hymns and religious texts (Violatti, 2013) that form the foundation of Hindu religion. Today, Sanskrit is primarily a liturgical language of Hinduism.

Renard (1999) argues that in Hinduism, for practical purposes, human beings are strongly urged to have proximate goals in order to keep striving. This Hindu moral thought supports arguments on the need to have every day, attainable life-long goals that occur within a continuum. The Hindu model of goal attainment, known as puruṣārtha in Sanskrit, where *puruṣa (purusha)* means person and *artha* means goals, emphasizes the need to cultivate one's attitudes, habits, and values (Salagame, 2013). The Hindu model of goal attainment, albeit demanding, deeply espouses an approach to self-

regulation that centralizes one's ability to endure and "to cheerfully do one's duty in the face of odds" (Kruglanski & Higgins, 2013, p. 448). At its heart, the Hindu educational approach is one that is integrated and holistic. For additional information about Hindu teachings, Shaivite teachings and the monastery's history, please see Appendix E.

The Religious Educator

Beliefs act as a filter through which current phenomena are interpreted and subsequent behavior mediated (Smith & Croom, 2000). Recent research suggests that by "implicitly draw[ing] from their spiritual and religious convictions and practices" (Hartwick, 2015, p. 57), educators' beliefs strongly influence their behaviour, which fulfils a significant role in understanding their teaching practice (Brooks, 2015; Harwood, Hansen, & Lotter, 2006; Pajares, 1992; Zembylas, 2005). Hartwick (2015) explains,

> professionally prayerful teachers are likely to have their spiritual beliefs and practices more strongly and pervasively connected to and associated with beliefs related to teaching. These stronger connections and associations may influence how a teacher with deep spiritual beliefs views and understands various aspects of his or her job. Consequently, the stronger the teacher's spiritual beliefs—as mediated by the potentially stronger and pervasive connections and associations with beliefs related to teaching—the more profound influence the spiritual beliefs may have on how the teacher thinks and acts professionally. (pp. 58-59)

Further, Mansour (2009) holds that experiences play a significant role in shaping teaching-related beliefs and practices. Mansour continues with the notion that educators' experiences inside their teaching environment combined with their life experiences

outside of their teaching environment are significant factors in understanding the relationship between teachers' beliefs and practices.

Educators are exploring dimensions of spirituality in their own personal and professional lives (Boone, Fite, & Reardon, 2010; Harlos, 2000). Sutrop (2015) adds that educators bring these values to their teaching practice. Given that research has shown a deep connection between pedagogy and educators' attitudes, values, beliefs and ultimately their own self-regulation, exploring values from religious sources is something to be encouraged (de Souza, Bone & Watson, 2016). Recently the foci of self-regulatory determinants have advanced beyond how people control their environment or make decisions and choices (Baumeister, Schmeichel, & Vohs, 2007), permeating into a "deeper innate wisdom" (McCraty & Zayas, 2014, p. 56) and subsuming spiritual growth and intuitive perspectives (Myers, 2002) or a sense of "knowing from within" (McCraty & Zayas, 2014).

Educators find ways to achieve a careful balance between adapting teaching practices and providing their learners with the necessary autonomy (Murray, 2014). In these situations, religion regulates the balance of the individual's motivational commitment to the values presented by their environment. Parsons (1960) and O'Dea (1996) contend that this is the core function of religion. Turner (2008) acknowledges religion's role in recognizing individuals as more than cognitive beings, but as active agents, both in relation to their external environment of nature and internal environment of perceptions and perceptiveness.

The Hindu Educator

The esteemed status of the educator has been continuous throughout Hindu history. A distinctive trait unique to Hinduism is the reverence of the extraordinary religious teacher who has been the catalyst for the assimilation, experience, and expression of religion (Cenkner, 1995). Related literature on the Hindu educator foregrounds the teacher-student relationships, the educator's skill and personality, discipline and self-control.

Teacher-student relationship. Ancient teachings held that the teacher-student relationship was a practice-based apprenticeship system (Krishna, 2013) in which scripture and culturally based teacher self-regulation interventions were key in the relationship (Kumar, 2016).

Educator skill and personality. Hindu gurus understand the importance of taking active, influential leadership roles in shaping contemporary Hinduism and expanding their networks around the globe (Lucia, 2014). Unsurprisingly, the educator's skill, or *upaya,* and charisma (Jacobs, 2016) are emphasized. Upaya refers to the educator's ability to attract followers by adapting one's message to the particular time and circumstance (Lucia, 2014). Lucia continues that the guru or educator must not only act, but adapt, to his or her particular context in the globalized world, an illustration of self-regulation as described by Dignath-van Ewijk and van der Werf (2012). The guru's charisma is revered and an important element in the dynamic proliferation and progression of Hinduism (Pandya, 2016).

Discipline and self-control. The principal task of Hindu educational psychology prescribes techniques to improve the quality and power of the mind by uncovering the

mechanism behind the cognitive, motivational, and emotional processes operating within an individual (Akhilananda, 2012; Chakkarath, 2005; Lewis, 2016).

The oneness of discipline and self-regulation are at the core of the Hindu model of an ideal life cycle, including Hindu spirituality (Chakkarath, 2005). According to Compton (2012), discipline and self-regulation are key to learning, and increasingly there is recognition that Western and Eastern thoughts have finally met. Self-control is not only the "construct du jour" of modern psychologists, but a core of ancient Eastern philosophies (McCarthy, 2012). For example, monks in Buddhist or Hindu monasteries are taught to enhance their self-regulation by focusing on their spiritual power. Through techniques that focus on meditation, willpower, and motivation, monks increase their concentration abilities (Hastings, Selbie, & Gray, 1916; Różycka-Tran & Tran, 2014). The traits of the educator should be shaped in accordance with the educational needs of society. Chaube (2005) illustrates the importance of the evolving role of the Hindu educator, saying that as long as the guru is

> capable and worthy of playing his role effectively and is actively engaged in discharging his duty toward posterity, we can always look towards a future with faith and with a sense of security of our fundamentally essential values and requirements. (p. 20)

Setting and Participants

The Kauai Hindu monastery is a unique religious setting that not only trains young adults to become monks, but also creates online educational resources and offers spiritual guidance to hundreds of learners worldwide. The Himalayan Academy is non-profit educational organization headquartered at the Kauai Hindu Monastery in Hawaii,

USA. The monastery is home to the head monk and 19 monks who play various support roles in the Himalayan Academy educational activities, including their online offerings.

The Himalayan Academy is integrated with the monastery and its spiritual-communal routine. The academy is also connected with a global group of online learners. The Himalayan Academy is non-profit educational organization involved in the design, development, and delivery of free online Hindu religious educational resources and courses produced by the unsalaried monks. All of Kauai's Hindu Monastery study courses are conducted under the banner of Himalayan Academy. The Academy offers study of The Master Course trilogy of books and other programs. All of these courses are offered online. This includes formal correspondence course study for those who are interested in learning about Shaivite Hinduism while the free educational resources are distributed online to anyone seeking to enrich their spiritual lives from a Shaivite Hindu perspective. The online courses include Hinduism's history, basic tenets, culture, ethics and other spiritual educational aspects. The educational mission of this academy is rooted in both the core of the Hindu religion and 21st century educational principles. Complementary and in addition to course material are the various online teaching publications available. According to Neubert (2015), numerous websites and publications of various Hindu traditions refer to this journal and the referenced and related websites. He adds

> There are quite a few of them: Their own page www.hinduismtoday.com, the page of the Himalayan Academy as a monastic community and editorial board (www.himalayanacademy.com) and the page of the *Hindu Heritage Endowment* (www.hheonline.com). In addition, Hinduism Today's editors and collaborators are active online in various ways. With

> their own groups on Facebook and with Twitter, but also with brief introductions of the individual issues and their own channel in video format on YouTube. All of this is strongly frequented and nearly always met with positive comments in the relevant discussion forums. Questions of the use of the virtual world are also addressed in *Hinduism Today* (Neubert, 2015).

This ethnographic case study explored how the self-regulation foundations of religion and in this study specifically, it explored aspects of Shaivite Hinduism that inform the online teaching practice of monks' as online religious educators. The participants in this study are Hindu monks from the Himalayan Academy and Kauai's Hindu Monastery who follow the Shaivite Hindu tradition. Monks are religious individuals, all of whom lead a communal life that revolves around spiritual practices and self-sustenance and are involved in spiritual work and sometime act as spiritual advisers (Canes, 2002; Tiyavanich, 1997). Monks are celibate and live in what is called "deliberately a counter-cultural environment where they seek God, support each other, and try to help others outside the monastery" (Korennaya, 2010). Monastic life in essence epitomizes self-regulatory attributes as it is a continuous, rigourous striving of transformative practices aimed at perfecting and divinizing the body through renunciation.

According to Whelan and Valantasis (2009), monks go through several stages of withdrawal- family, society, community, solitary life, and finally the entrance into a divinized body. Throughout these transformations, the monk masters both voluntary and the involuntary bodily functions. Monks in the Shaivite monastic holy order are known as

saṃnyāsa. The *saṃnyāsa* is one who is initiated by his guru. The monks at the Kauai Hindu Monastery live a strict lifestyle of daily religious worship, contemplative practices such as yoga and meditation, while leading a life of service. Therefore, apart from participating in classes, seminars and training to advance their philosophical and metaphysical teachings of their founder, the monks demonstrate the principle of self-sufficiency by working in the kitchen, the gardens, the temple and various offices. Additionally, as function of their counter-cultural community, the monks at the Kauai Hindu Monastery are also involved in online teaching practices and are responsible for online religious education. The daily lives of these Shaivite Hindu monks principally apprise the researcher of how their Hindu religious teachings guide them in their daily lives, especially in their distance education teachings.

Problem Statement

There is extensive literature on teaching self-regulation to students and less on self-regulation of educators; there is a paucity of literature about the self-regulation of online educators; and in that literature there is an absence of research on the self-regulatory tenets of the educator's belief system and how those tenets influence online teaching practice. This study is about the self-regulatory foundations of educators' belief system and how they inform educators' online teaching practice. Given the limited research on online religious educators' self-regulation (Peeters et al., 2014), this study may enhance our understanding of the effect of religious teachings on self-regulation, and how that self-regulation may affect the online teaching practices of both secular and religious educators.

Education is blurring between digital and physical modalities (Shanahan, 2016). There is a lot of religious teachings being delivered online. While it is evident that online *religious* education is on the rise, the way in which religion is conceived in the rapidly transforming digital environment is not clearly understood (Campbell, 2012). Examples include the terms *religion online*, *online religion* and within the last decade, *digital religion* which refers to religion that is constituted in new ways through digital media and culture (p. 3). The use of the internet, digital apps, and various forms of electronic communication are shaping prayer formations and religious practices among various religious groups. On this account, Campbell (2012) suggests a need for religious groups to recognize the transforming terms and capitalize on the affordances of new media and culture to pave the way for new online experiences. The acceptance and implementation of these affordances and innovations in teaching practice are known to be contingent upon the educator's' *own* self-regulatory abilities (Peeters, et.al, 2014; Chien, Wu, & Wu,2018; Gorozidis & Papaioannou, 2014);

According to Abar, Carlet and Winsler (2009), religion is clearly an understudied moderator and mechanism of self-regulation. Although McCullough and Willoughby (2009) established the connection between religious involvement and higher self-regulatory processes, more research is needed to explore how the beliefs of online educators (who are deeply entrenched in religious beliefs and practices) influence and support online learners.

> Barrett (2015) concluded that "[b]eliefs about religion or beliefs that are derived from religion (which I will call religious beliefs) are fundamental to the values and beliefs of many people…,how it can inform our approach to understanding

the ways in which teachers' beliefs and values influence their teaching (p.17) He continues, "there is very little information about how teachers' religious beliefs affect their teaching" (p.3).

Hindu religious teachings underscore self-regulation (Chakkarath, 2005, Yadav, 2015). Boyatzis and Akrivou (2008) espoused the need to have a personal vision, as it is the quintessential mechanism for self-regulation. The ancient Vedas, proclaimed the power of personal vision, which is related to self-knowledge, which includes self-awareness and self-regulation (Rampersad, 2009). Hindu self-regulation skills are embodied by yoga and meditative practices (Khanna & Greeson (2013). Jayaram (n.d), sums up the significance of the Hindu guru's self-regulation in the proliferation of this ancient religion, in a nutshell.

> Hinduism is a complex religion with no central authority and no governing body to codify and regulate all the teachings. The religion has been sustained and nourished for centuries by the tradition of the master and disciple (guru-śiṣya paramparā), where the master would take up the responsibility of passing on his own verified and experiential knowledge and the textual knowledge of the [Hinduism] to his trusted and tested disciples who would continue the same process down the line. The religion survived and strengthened its roots through this process for centuries and survives even today on the same principle. Modern technology today offers the facility of printed books and self-study courses and

> guides. But from a practical and spiritual point of view, true understanding of the Hindu scriptures can be known only through the grace and blessing of a guru.

This ethnographic case study brings together threads of interdisciplinary knowledge and self-regulatory tenets of Hindu spirituality into academic purview, an area that, to date, has not been investigated. Given that, the teachings that happen in a Hindu monastery may be a resourceful place to acquire more knowledge about how the distance teaching process might be fostered. The distance education-related teaching activities are particularly well-suited for this exploration because the act of teaching on the part of the Hindu educator is expected to evolve and adapt to the needs of the learner (Lucia, 2014). Complementary to the role of the Hindu educator is the ancient teachings of Hinduism that emphasizes the importance of self-regulation in all aspects of life (Chakkarath, 2005, Roeser, 2008, Yadav, 2015).

What we do not know, or are lacking in understanding, is how the self-regulatory tenets of Hinduism guide the teaching practices of Hindu religious people who teach in online learning environments. Therefore, there is a gap in research on how self-regulatory foundations *of a religion,* in this case, Hinduism, inform how educators actually teach - whether they are religious or secular.

Statement of Purpose and Research Questions

The purpose of this ethnographic case study was to explore how self-regulatory foundations of the educator's religious beliefs inform their online teaching practice. This study was bounded by the setting, the unique participants, and the specific nature of their Shaivite Hindu religious sect and their online teaching practice. The sources of data

accessible to outsiders (anyone who is not a religious person of the Himalayan Academy and Kauai's Hindu Monastery, including the researcher) included the following:

1. The monastery's repository of educational material, which includes the Himalayan Academy website, e-books, mobile apps, YouTube videos, and other audio and video learning resources on the Hindu religion.
2. Teaching modalities such as virtual platforms that include formal and informal online learning teaching, assessments, journaling and social media participation
3. The monks' lives outside their teaching practice.

Therefore, the primary research question for this study is, "How do self-regulatory foundations of the monks' religion influence their online teaching practice?" The sub-questions that support this question include the following:

1. In what ways do the self-regulatory tenets of their religion manifest in observable daily lives of these monks, including their online teaching practice?
2. How do the Hindu monks perceive and describe differences between ancient and modern expectations of the Hindu religious educators?
3. How do the monks describe the evolution of Hindu teaching practice from traditional guru-śiṣya practice to modern synchronous and asynchronous online teaching practice?

Significance of the Study

The results of this study may contribute to a greater understanding of self-regulatory development and individual wellbeing in the 21st century as practiced by a

specific group of Hindu monks who have an online teaching practice. There may also be spiritual elements desired in self-regulation that have been alluded to in recent literature (including intuition, higher consciousness, mindfulness, contemplative practices), but have yet to be researched or recorded.

There is extensive literature on self-regulation of teachers, but not on the self-regulation of online teachers. This study is about self-regulation and how that influences religious teachers in the online teaching environment. Given the limited research on online religious teacher self-regulation (Peeters et al., 2014), this study may enhance our understanding of the effect of religious teachings on self-regulation, and how that self-regulation may affect the online teaching practices of religious educators.

The study may add to the conversation about how religious educators teach in online educational settings. Therefore, findings may provide educational researchers with a different perspective of self-regulatory attributes and suggest important ways in which a religious perspective of self-regulation might be put into practice.

This study may also offer benefits of a diverse national, cultural, ontological, and epistemological background of intercultural perspectives on spirituality. There is potential for the results of this study to offer insights to educators on how to more effectively interact with an ever-increasing culturally diverse student population (Bai, Eppert, Scott, Tait & Nguyen, 2015).

Delimitations

"Delimitations of a study are those characteristics that arise from limitations in the scope of the study (defining boundaries) and by the conscious exclusionary and inclusionary decisions made during the development of the study plan" (Simon & Goes, 2013, p. 3).

Delimitations are a result from specific choices by the researcher and are under the control of the researcher. As such, the study was delimited by the following:

- The informants in this study were Hindu monks whose lives are deeply rooted in their beliefs and practices that follow the Shaivism sect and are involved directly and indirectly with educational activities and learners.
- The study precluded the aspects of Hinduism that cover worship of deities, temple rituals, and observances. Rather, it explored the pragmatic aspects of Hindu spirituality, which helped sustain its teachings over a period of centuries.
- The selection of the participants was guided by the Head of the Himalayan Academy.
- The participants included the Himalayan Academy monks, who are directly involved with the online publication materials, as well as monks outside of the Himalayan Academy who indirectly support the online teaching practice.
- Learners' perspectives were not within the scope of this study.
- Teaching artefacts included all teaching resources available to the public on the himalayanacademy.com website and material that is designed for the formal online supervised course, the Master Course which comes with a set of online PDF worksheets and supporting material. Some of the supporting material overlaps with the Himalayan Academy's online web resources.
- Given the similarities and differences between my worldview and that of the participants of the case study, I used bracketing and note-taking to enhance the rigour of the study.

Limitations

A limitation identifies potential weaknesses of the study (Pajares, 2007). Limitations of a study are situations and decisions that lie beyond the control of the researcher. The following were limitations of this study:

- The data were self-reported recollections and were not from observable online teaching events.
- Monks are under vows and traditionally never speak of their personal past. As such, I abstained from asking personal questions about their life before embracing monkhood.

Definition of Terms

Brahmacharya : "Path to God," or "moving in God." Sexual purity -- restraint of lust and the instinctive nature. (Himalayanacadamy.com)

Hindu Spirituality: In the study, the terms Hindu religion and Hindu spirituality are both relevant and not considered independent terms (Zinnbauer, et al., 1997), because Hinduism is “a religion of experience” and thereby intertwining the terms religion and spirituality. Hence the term Hindu spirituality is used to capture the essence of religion and spirituality.

Ida : Feminine current within our subtle body

Lifelong learning: Education that is diverse, adapted to the individual, and available throughout an individual’s lifespan (Laal, 2011) and contributes to a person’s complete development: mind and body, intelligence, sensitivity, aesthetic appreciation and spirituality (Jarvis, 2009; Kautoo-Knappe, 2014). Lifelong

learning is important because in complex, constantly changing societies, our mental maps "cease to fit the territory" (Pascale 1990, p. 13).

Meaningful learning: Learning with understanding (Michael, 2004) that involves the acquisition of knowledge in a way that allows practical application (Michael, 2001) at a deeper level.

Mindfulness: “[a] set of practices that may foster particular forms of awareness in students, forms conductive to the conscious motivation and regulation of learning, and also to freedom and transcendence in life more generally” (Roeser & Peck, 2009, p.1); it includes the application of presence of attention, intention, and focus upon a physical, mental, or spiritual activity (Song & Muschert, 2014).

Online learning: “The use of the Internet to access learning materials; to interact with the content, instructor, and other learners; and to obtain support during the learning process, in order to acquire knowledge, to construct personal meaning, and to grow from the learning experience” (Ally, 2008, p. 17). Online learning in terms of its proportion of content that is delivered online: When 80% or more of the content is delivered online, then the course is called an online course (Allen & Seaman, 2013).

Piṅgala : Masculine current within our subtle body

Prosocial : Prosocial behaviors are those intended to help other people. Prosocial behavior is characterized by a concern for the rights, feelings, and welfare of other people. Behaviors that can be described as prosocial include feeling empathy and concern for others and behaving in ways to help or benefit other people (Cherry, 2017).

Raja Yoga: Raja Yoga is the classical system of yoga philosophy and practice codified by the sage Patanjali in the Yoga Sutra (Rama, 2007)

Religious persons: Those who are in community with others of like beliefs and who express a common way of life through liturgies, stories, and disciplines (Cohen et al., 2001, p. 32).

Religious practice: Consists of symbolic activities—solitary or public prayer in addition to chanting, gestures, sacrifices, vows, divination, and the like—through which individual establish contact with God and, often in public settings, with each other.

Saiva Siddhanta: Saiva Siddhanta or Shaiva Siddhanta is a form of Shaivism practiced in Tamil-speaking regions, particularly Tamil Nadu and northern Sri Lanka (Quinn, 2014, p. 375)

Saiva Dharma Shastras: Saiva Siddhanta Church's Book of Discipline, detailing policies, membership rules and guidelines Monastery, K. H. (n.d.).

Sanskrit: An ancient language in Hinduism used as a means of communication and dialogue by the Hindu Celestial Gods which is still used to date.

Satguru: A spiritual preceptor of the highest attainment and authority -- one who has realized the ultimate Truth.

Self-awareness: An individual's awareness of one's thought, perception, feelings or a combination of these senses (Ferrari & Sternberg, 1998)

Self-control: "[E]ncompasses aspects, such as thinking through long term goals, resisting temptations, delaying gratification, and controlling emotional impulses" (Zhu et al., 2016, p. 54).

Self-regulation: Self-regulation in learning: a natural process occurring within the learner, involving cognition, the conscious and subconscious mind, emotions and behaviour to acquire specific goals.

Self-transcendence: An outcome of a spiritual perspective (Haase, Heckhausen, & Wrosch, 2013) that encourages oneself beyond personal concerns and to take on broader life perspectives, activities, and purposes (Coward, 1990) for meaning to fulfill in one's life (Frankl, 2016).

Shaivism: Shaivite Hindus worship the Supreme God as Siva, the Compassionate One. Shaivites esteem self-discipline and philosophy and follow a satguru. They worship in the temple and practice yoga, striving to be one with Siva within.

Siddha: Siddhas may broadly refer to *siddhars* (intellectual thinkers with paranormal capabilities), *naths* (Shaivism sub tradition within Hinduism), sadhus (religious ascetics) or yogis (practitioner of yoga) because they all practice sādhanā which refers to any spiritual exercise aimed at accomplishing something (Zimmerman, 2007).

Siva: The Supreme Being of the Shaivite religion.

Social-regulation/Social dimension of self-regulation: Influence of others on individual self-regulation through explicit offerings of support, partner affirmation, role modeling, or myriad other subtle and not so subtle efforts (Fitzsimons & Finkel, 2011).

Spiritual Practice: The actions or activities related to the spirituality and/or religiosity like prayer, yoga, meditation, recitation of religious literature or scriptures,

visiting holy shrines, singing or listening psalms, hymns and chanting or enchanting mantras (Singh, 2015).

Support: Tutorial support (cognitive, intellectual and knowledge issues of courses) and support in the affective and organizational aspects of student learning (Simpson, 2013, pp. 14-15). In online course environments, 'support' can be described in the form of opportunities for reflection, guidance with planning, inclusion of authentic tasks within the course structure, a focus on making meaning in specific contexts, timely feedback and emphasis on learner self-efficacy. These attributes been identified by proponents of online learning as valid literacies for 21st century learning.

Globalization: The "flow of technology, economy, knowledge, people, values, and ideas . . . across borders" (Knight, 2015, p. 3).

Humanization: The designs and pedagogies employed to enable students to feel connected to the teacher, their peers, the course content, the institution, and relevant knowledge-based communities. It involves techniques to enhance a sense of belonging and sense of pacing or timing of one's activity (Northcote & Gosselin, 2016, p. 284).

Yoga: Yoga is a practice of awareness and consciousness in daily life, observing and recognizing sensations, thoughts and emotions, and relationships between them (Roche, 2018).

Personal Lens

I had pre-existing assumptions about how educators should approach self-regulatory needs of their online teaching practice. Even though I realized that self-

regulation comes from intrinsic motivation and self-discipline, I have felt that educators' beliefs about self-regulation could influence how they teach online and subsequently positively impact their online teaching and their own self-regulation. I had pre-existing assumptions about Hindu teachings as well. I presumed that in Hindu thought, just by 'belonging' to and 'believing in' Hinduism with occasional spiritual practice made one a Hindu. I learned from these monks that belief is not as significant as daily spiritual practice, which in Sanskrit is called *sadhana*. Such practise, I also learned demands strong self-regulatory abilities. A cursory preview of the monks' lifestyle spoke about volumes about how and why Hindu thought lends itself to making strides into other cultures especially in the West. A spiritual way of living life joyously appeared to be the motto the monks live by and I wanted to know how such a belief and lifestyle translated into their online teaching.

All findings carry with them pre-existing assumptions in the form of political and philosophical views of the researcher and the methodology employed (Winter, 2000). Blodgett (2008) states that such pre-existing assumptions can be influenced by the researcher's academic training, cultural background, even personal experience, thus serving as an information filter that affects data collection and analysis. So, I reconsidered my psychographics and psycho-demographics as they have coloured my way of being including my roles as a professional educationalist, online student, and mother of children who were born into an era of digital communication and finally as a global citizen who sees possibilities for bridging ideas and blurring boundaries of sorts. What I brought to my research was a worldview imbued by curiosity, acceptance, openness and probabilities.

My whole motivation to advance my knowledge in distance education came from my own perturbations and curiosity with the world I was living in, writ large, the inundation of information, transmutation of technology, parochialism of ideas, professional insecurities, value of educational degrees and how higher educational institutions define and justify their purpose.

As an instructional designer, educationalist and online learner, my professional and academic inferences were both contingent upon and induced by perceived blind alleys in educational theories, hitherto exegetical limitations of scientific methodologies and egocentric worldviews of researchers. The educational function of the future let alone distance education, cannot be carried out through the same routine, hierarchical structure, with educators who opine that there are definitive ways of teaching and learning and education policy makers who are nonchalant to how technology has forever changed how we teach and learn. I sensed an immurement of intellectual ideas from professionals involved in educational work. Their views were incongruent with my worldview which pushes the parameters of educational possibilities so long as the ideas transcend themselves and even better, through the ages. I also found myself confronted with limited and nebulous vocabulary to describe constructs of interest to me such as ‘self-regulation’, ‘distance education’, ‘motivation’, ‘self-regulatory models’, ‘Hinduism’ and the list goes on. My refutation of academic and professional pride and academic disciplinary territorialism was a product of my own experience as a distance education learner striving to complete her postgraduate degree and an educationist who understood the struggles of working adults pursuing online education.

As an online student I struggled with my own self-regulation. Tools such as project management software, time management and discussion boards were useful but insufficient to stay engaged with my course and my instructor. Whilst I wanted to develop my own potential to the fullest, to learn and stay engaged, I hoped for my instructors to desire the same, particularly to bond with their students despite the physical distance. It was important to me that it was a two-way relationship with my instructor and not just a one-sided relationship. Cohort members provided invaluable support but perhaps because of my own need, I had, silently, always yearned to have a connection with my instructor. When I finally experienced the relationship, I understood how powerful an educator's psyche and beliefs were and how these beliefs permeate their teachings. This to me was as important as the educator's academic subject expertise. In this sense, the educator works mutually with the student in an effort to passively motivate the student by simply 'being present' and approachable. Insofar as online educational settings are concerned with the online educator's beliefs about self-regulation and how these influence their online teaching, there are practices beyond the secular realm that have thrived for thousands of years. How effective these practices may be in our academic setting, to me, was inspiring and appealing to my 'researcher lens', when I met the monks.

What became increasingly important to me was how our thinking as educationalists influence how we approach instruction and learning and how what matters most is that the educator and student are mutually benefiting from the process. Ideas, irrespective of their source, whether pioneered in higher educational institutions, or profit-making industries, empiricism of sciences or mysticism of religion, the West or the

East, if they work then there is wisdom in pursuing them. This to me seemed like an authentic, sincere, non-judgemental and open approach to education. It was how I perceived the world and how I would go about obtaining knowledge. Rather than be limited to the scholarly confinements of my field of study, I began to seek out. The first step was to recognize my own biases and then to remain open to all possibilities while appreciating observable differences I see in my research journey. My biases manifested in my life in terms of my worldview, my long-term fascination with self-regulation from various disciplinary perspectives, how I formed my research question, how I looked at my data and how I interpreted my findings.

After an exasperating research on self-regulation in online education from an online educators' perspectives, I went on vacation to the tropical island of Kauai, Hawaii. I carried with me four decades of research in the field of self-regulation in the realm of education and copious amounts of information on learners' perspectives on self-regulation. Still feeling that something was amiss, I hoped to have a break and then re-open my research with a fresh perspective. This was when I met the monks. Thinking back about how I first encountered them, I realize how my pre-existing assumptions about monks, Hindu monks, Hindu teachings and educators coloured my worldview. All that I saw in these monks contradicted with my knowledge and understanding about them.

I confused 'Hindu monks' with Hindu priests. As a person of Indian origin with ancestors from India, born and raised in South East Asia and having spent much of my adulthood in the West, I had zero exposure to Hindu monks and their lifestyle. Albeit familiar with Buddhist and Catholic monks and their communal living status, I did not

know that Hindu monks could have the option of living in a community. I assumed that Hindu monks lived an isolated life as renunciates either in caves or under trees. I also assumed that they do not teach! Not only because they were monks but because to me it was atypical of Hinduism to have its teachings and educational programs online. Here I was in Kauai, up on a mountain, in a monastery with a group of monks who embraced educational technology, well-versed with instructional technology, editorial work, course management, learner psychology whilst running a temple, farming, landscaping, handling accounts and working on numerous other projects. This sight left me flabbergasted and to a certain extent, self-conscious. I was in awe with what I saw but knew nothing about where their ideas come from, what their *motivation* was for teaching online. They appeared to live a self-directed and motivated life as ascetics and online educators. Their lives, at a glance seemed to revolve around worship, monastic duties, self-learning and service to community which largely constitutes online teaching. The monks are informed by an ancient religion and how does their religion inform this high-tech teaching. How does this work? I was intrigued by the monks' self-regulation and where it comes from. That inspired my research question. Discernibly, their discipline, motivation, knowledge and experience were propelling them in their tasks and overall mission. My meeting with the monks stirred an emotion which helped me rethink my literature review process and how I could broaden my search for self-regulation. A small unit of monks, not a cadre, as these individuals chose the path of renunciation and were not 'hired' to do this professional teaching job. Instead, they signed up to become monks for life. What influences them to teach online and how do they do it when they are not professional educators by trade?

Chapter I Summary

This ethnographic case study of Hindu monks at the Himalayan Academy of Kauai Hindu Monastery explored how the self-regulatory foundations of Shaivite Hinduism inform and guide their teaching practice. To understand this phenomenon, the culture and practices of five Hindu monks was studied adopting ethnographic case study as the research design. Although the scope of this study is limited to the exploration of the unique features of Shaivite Hinduism, the findings may deepen our understanding of how online religious educators' self-regulatory beliefs, in general, inform their 21st century online teaching practice.

Organization of the Study

The remainder of this proposal includes Chapter 2: Literature Review; Chapter 3: Methodology; Chapter 4: Data Analysis; Chapter 5: Findings and Discussion and Chapter 6: Conclusion and Final Thoughts.

Chapter II – LITERATURE REVIEW

Literature relating directly to the topic of how self-regulatory beliefs and practices by online religious educators inform their teaching practice is limited. However, there exist other useful sources of information within the fields of teacher beliefs and self-regulatory approaches, religion and self-regulation, online religious education, educator religious beliefs, and known contemplative practices in educational settings. The researcher therefore performed a comprehensive literature search to filter surveys, empirical research, and article reviews such as peer-reviewed academic publications for relevant supporting evidence. The search strategy included a web search for key terms such as self-regulation, effects of religion on self-regulation, self-regulation and teachers' religious beliefs, teaching strategies for self-regulation and Hindu self-regulation. The refined literature indicated to the researcher that most of the information sought for this study comes from religious journals, psychological bulletins, neuroscience journals, health journals and online religious education journals. Discrete pieces of information on self-regulation and related theories and educator motivation and beliefs were found in both educational psychology and online educational journals. To the researcher, the aforementioned findings presented as an opportunity to weave evidence from different disciplines. The aforesaid key insights gleaned from the literature review exercise are complemented by a preliminary discussion of ancient and contemporary practices in Hinduism.

This literature review is organized in seven sections as follows: 1) Overview of Self-regulation history; 2) Self-regulation in the 21st century educational contexts; 3)

Self-Regulation and Goals; 4) Educator Self-Regulation; 5) Influence of Religious Beliefs, Practice on Self-Regulation; 6) Mindfulness and Contemplative Practice; 7) Self-Regulation in Religious Education; 8) Online Religious Education; 9) Educator Self-Regulation in Online Religious Teaching; 10) Self-Regulation Strategies and Online Teaching Practice; 11) Traditional Hindu Teaching Philosophy and Practices; and 12) Contemporary Hindu Education Philosophy and Practices.

Overview of Self-Regulation History

Research on self-regulation in educational contexts has been around for more than four decades (Barrett, Fox, Morgan, Fidler, & Daunhauer, 2013). A perfunctory review of self-regulation in educational settings indicates how it has evolved. Early research indicates that the interest in self-regulation in education grew "to answer the question of how students become masters of their own learning processes" (Zimmerman, 2008, p.166). Accordingly, it has evolved from cognitive and affective models in the 1980s and 90s (Winne, 1995; Zimmerman, 2002), to an ad-hoc combination of behaviorism and cognitive psychology, approximately from 1998 to 2001 (Post, Boyer, & Brett, 2006), to, in the last decade, a variety of articulations of the social aspects in learning situations (Thoutenhoofd & Pirrie, 2015) which includes the psychological-social phenomenon which integrates the individual psychological concept, within the social, shared, and interactive processes of learning (Hadwin & Järvelä, 2011).

Self-regulation in 21st Century Educational Contexts

In recent times given the ever increasing and changing technologies in education, this critical construct has been deemed even more necessary than usual for success in online education (Barak, Hussein-Farraj, & Dori, 2016). Notwithstanding the awareness

(Barrett et al., 2013) and extensive research focus (Wentzel, Wigfield & Miele, 2009), self-regulation research remains focused on learners (Dignath-van Ewijk, 2016). Wentzel, Wigfield and Miele (2009) assert that educators and researchers need to capitalize on growing bodies of research from various sources and more intervention studies to find ways to assist learners in developing self-regulatory skills. They add that educators, especially in times of rapid and continuous innovation in online learning have the responsibility of ensuring that their teaching practice incorporates self-regulatory approaches. Accordingly, in the 21st century educational environment, the foci of self-regulation clearly should be beyond academic excellence. Emphases that include self-regulation beyond grade attainment and classroom walls, to approaches that are holistic and prepares learners for lifelong learning success (Camara, O'Connor, Mattern, & Hanson, 2015).

So, self-regulation has been identified as the foundation for successful living across the lifespan (Haase et al., 2013; Murray, Rosanbalm, Christopoulos, & Hamoudi, 2015). Self-regulation, a wide-ranging, interdisciplinary concept, appears to be central to effective functioning in a number of ways, such as with impulse control, time management, and coping with emotions or stress (Murtagh & Todd, 2004). This characteristic strongly suggests that self-regulation is also integrated (Shanker, 2012) with multiple mechanisms involving biological, cognitive, social, pro-social, and emotional dimensions (Thagard & Wood, 2015). Arguments have postulated that self-regulation as a construct, and self-regulation theories, are evolutionary (Lindenberg, 2015), changing and adapting to times. Additionally, self-regulation is both implicit (unconscious) and explicit (requiring effort) (Schienle, Übel, & Wabnegger, 2017).

Evolutionary aspects of self-regulation. Lindenberg (2015) suggests the best starting point to think about self-regulation is human evolution. In a similar vein, Pervin and John (1999) suggest that the human capacity to self-regulate evolved over a long period of time. As a result of evolutionary pressures, self-regulation and social regulation are intimately intertwined for human beings (Wittek, Snijders, & Nee, 2013).

Implicit and explicit aspects of self-regulation. Whilst research has established that self-regulation involves conscious self-regulatory processes such 'planning', that supports goal maintenance (en Personeelsbeleid & Vossaert, 2912), recent research accepts that self-regulation entails effort and various levels of consciousness. This includes the unconscious and subconscious mind (Aldwin, Park, Jeong, & Nath, 2014; Matheson & Hutchinson, 2014; Papies & Aarts, 2016).

In educational settings, self-regulation is more commonly understood from the human cognition and learning perspectives that involve conscious efforts (Hanfstingl & Olsacher, 2012). While explicit self-regulation is important for initiating behaviour and staying focused on an action (Hanfstingl & Olsacher, 2012), the implicit mode of self-regulation involves integrated feelings or intuitions about appropriate courses of action (Bandura, 1989; Baumann & Kuhl, 2002; Heatherton, 2011; Koole et al., 2010). Intuition can be defined as a quick and ready insight, a process of coming to direct knowledge without reasoning or inferring (Chiva, Grandío, & Alegre, 2010, p. 124). In this respect, self-regulation is unconscious and flexible (Koole et al., 2010) and involves regulating one's actions in harmony with the totality of one's inner needs, motives, and autobiographical experiences. Csikszentmihalyi (2014) links individuals' inner harmony to their ability to establish and nurture their relationships to people and their environment.

These individuals, he contends, are open to a variety of experiences and keep on learning until the day they die. While controversy remains over the extent to which self-regulation is implicit or explicit, self-regulation can operate on both levels with unconscious self-regulation as a parallel process (Bargh & Williams, 2007; Richeson et al. 2003).

Self-Regulation and Goals

The concept of goals is central in self-regulation as goals are future-oriented, relating to how people think of their unrealized potential and what they wish to achieve (de Ridder & De Wit, 2006, p.5), as well as to anticipate the consequences of their actions and then take steps to behave in ways that facilitate their well-being (Leary, 2007). Goal attainment can be both explicit and implicit. Goal-setting is partly a conscious, explicit process, whereas the intent and behavioral trends that goals attempt to represent may be non-conscious and implicit processes. According to Emmons (2005), "religion is about goals" (p.737); it invests human existence with meaning by establishing goals (p.739). Self-regulation is goal oriented and involves the setting, monitoring and attainment of these goals (Bloom, 2013); therefore, self-regulation demands knowledge (Heatherton, 2011), awareness of one's self (Bland, 2016; Vago & Silbersweig, 2012) and exertion of control over one's self (Barber, Grawitch & Munz, 2012; Zhu, et al., 2016). Effective self-regulation is more likely when a goal is construed as personally meaningful, supported by favourable expectations about one's ability to execute necessary actions, and the choice of appropriate standards for performance.

Self-regulation is a diverse set of processes through which the 'self' alters its own responses or inner states in a goal-directed manner (Laurin, Kay, & Fitzsimons, 2012). This includes not only "both the initiation and maintenance of behavioral change in

addition to inhibiting undesired behaviors or responding to situational demands" (Heatherton, 2011,p.4) but also innovation (Peeters et al., 2014). Self-regulated individuals by extension, do not simply stick to a plan such as. Rather, they adjust the plan to their individual reality and know how to tackle unanticipated challenges (Paris & Winograd, 2003).

Religious beliefs encourage people to accomplish specific goals through harnessing and cultivating self-control and self-discipline (Martos, Kézdy & Horváth-Szabóp; Vohs & Baumeister, 2011). Pargament and Park (1995) add that religion provides "an ultimate vision of what people should be striving for in their lives" (p. 15), while providing the strategies to reach those ends (Emmons, 2005). From this discussion, it can be concluded that the link between goal attainment and self-regulation can be strengthened through religion both implicitly and explicitly.

Educator Self-Regulation

Klusmann (2013) describes educator self-regulation as teachers' ability to achieve a balance between their personal resources and the demands of the profession. Eekelen, Boshuizen, and Vermunt (2005) contend, "the core of self-regulated teacher learning is best defined by "independently directing the process of improving teaching and/or attaining learning goals" (p.452). Their argument suggests the quality of teaching is largely dependent on how self-regulated the teacher is, which echoes Perry's (2013) stand on teacher self-regulation. Perry continues that self-regulated learning approaches by the teacher is as good as the teacher's own ability to self-regulate. In a distilled review of literature, Perry (2013), discusses a variety of new perspectives for integrating self-regulated learning in schools by bringing together "a series of papers on some of the

theoretical, methodological, and practical issues in self-regulated learning" (p.1). In this special publication, Perry promotes the improvement of teachers' understanding of self-regulated learning, the support for teachers in helping them develop and adopt self-regulated teaching practices. This will empower educators to be self-regulated learners themselves and to in turn cultivate successful self-regulated teaching practices.

There are two broad categories of how teacher self-regulation can be described: cyclical (Butler, 2003), and spontaneous (Eekelen et al., 2005). The cyclical view postulates that educators go through cycles of self-regulation, constructing new knowledge and beliefs about teaching grounded in their coordination of theoretical frameworks and their reflection on teaching practices (Butler, 2003). As educators learn to self-regulate their teaching practices, their self-regulatory capacities and beliefs play a key role in how they devise their own self-regulation instructional strategies and how they model self-regulation strategies in educational settings (Peeters et al., 2014). This view is consistent with Gibbs' (2009) contention that what educators know and can do, and how they come to teach, is largely mediated by what they think and believe. These regular and recurring self-regulatory patterns form good work habits that develop into a productive work style both in teaching and personal life, ultimately contributing towards success across their teaching practice (Schunk & Zimmerman, 2012). Such is the case of the monks in this study who are not only involved in their teaching profession but also in a range of monastic duties and hobbies.

In contrast to the cyclical processes of self-regulation in teaching practice are spontaneous, non-linear self-regulating processes-- ones that "might not be self-regulated in order to learn as such, but firstly regulate [their improvement of] their teaching

practice" Eekelen et al., 2005). These events may occur as a result of spontaneous responses in a teaching session or feedback from students or interactions amongst colleagues, such as conversations, figuring something out by trial and error while writing a paper for instance, reading or even by thinking while doing something else such as house chores (Eekelen et al., 2005).

Koole et al. (2010) reviewed literature and confirmed that religious stimuli and practices foster implicit self-regulation. Importantly, facilitation of implicit self-regulation by religion was more pronounced among individuals who had fully internalized their religious beliefs. By incorporating contemplative practices such as yoga, meditation, centering activities, Wells (1996) speaks of "forced incubation" (p. 407) when individuals may experience creativity in activities like writing. Such is the case of the monks in this study who, in addition to their teaching practice, engage in rituals, prayers and meditative practices that regulate bodily functioning and quieten the mind. This further adds to the study's interest in self-regulatory religious beliefs that guide teaching practices of the monks, a set of professionally prayerful online educators.

Influence of Religious Beliefs, Practices on Self-Regulation

McCullough and Willoughby (2009) reviewed literature that is relevant to the ideas that

> some types of religious belief, behavior, and cognition foster self-regulation and, more specifically, self-control and that it is partly through its associations with self-regulation and self-control that religion obtains its associations with health, well-being, and social behavior (p.70).

According to McCullough and Willoughby (2009), religious practices are regular exercises of self-regulatory processes, and that continuous religious involvement leads to substantial increases in self-regulatory strengths, while influencing how individuals select and prioritize their goals. Through mysticism, rituals, and engagement in religious communities, religion can help individuals self-monitor and master their self-regulatory capacities. Specific examples include diligent conferring of religious scripts, prayer, meditation, and positive images such as images of God or inspirational quotes from holy scriptures (Gardner,1858). Religion can ultimately create a sense of wellness through this mastery of self-regulatory mechanisms. Indeed, religious belief has been known to positively influence self-regulation in many areas of human affairs (McCullough & Willoughby, 2009).

The effect of religion on educator self-regulation is promising and has been confirmed by many researchers. Research has indicated however that educators need to have an understanding of self-regulation and become self-regulated learners themselves. Research has also described ways that educators can incorporate self-regulatory approaches into their teaching practice--via cyclical patterns and spontaneous responses. Self-regulation can be enhanced when religious beliefs have been fully internalized by educators' religious beliefs and practices.

More recent research on the self-regulatory influence of religion on self-regulation, as explained next, can mostly be found in literature on mindfulness and contemplative practice.

Mindfulness and Contemplative Practice

Mindfulness is often used interchangeably with contemplative practice. Its origins lie in Eastern meditation and thought. Mindfulness is "the awareness that emerges through paying attention on purpose, in the present moment, and nonjudgmentally to the unfolding of experience moment by moment" (Kabat -Zinn, 2003, p.146). It is conscious, impartial self-regulation, expressed as "moment-to-moment awareness with an open heart" (Kabat-Zinn, 2003, p.149). The process involves present-moment awareness by explicitly infusing "purposeful attention" with seven known mindfulness qualities: acceptance, non-judging, non-striving, patience, trust, openness, and letting go (Boekaerts, Pintrich, & Zeidner, 2005; Brantley, 2003).

Mindfulness is a key Hindu religious practice that has become secularized and simplified to suit a Western context in the last 30 years; however, as a concept and practice, it has existed for more than 2,500 years (Burnett & Cullen, 2015). In Eastern traditions such as Hinduism, Confucianism, Taoism, and Buddhism, mindfulness practices typically have a spiritual objective. (Buttle, 2011). While clarity is lacking in how mindfulness functions as a construct, mindfulness is known to develop self-awareness, modulate self-regulation, and develop self-transcendence (Vago & Silbersweig, 2012). More recent literature suggests that mindfulness-based approaches influence attentional control and emotions (Gard, 2014).

While there is a dearth of research on self-regulation and mindfulness in online learning environments, exploration into the use of contemplative practices or mindfulness in face-to-face classroom teaching or organizational strategies for employee wellness is beginning to emerge. For example, Beer (2010) investigated how administrators and

affiliates of Naropa University (faculty and staff) experienced contemplative practices as part of their workplace culture. A case study design was used to explore how the administrators had been affected by a program involving the integration of contemplative practices into their job duties, and how this contemplative program could be implemented by other institutions. With a purposeful sample of five administrators, Beer gathered data from interviews, observations, informal and formal meetings, and university artefacts such as the mission statement.

The study revealed that the administrators' personal-work life balance could be achieved by incorporating the following into their educational duties:

- the use of personal reflection,
- commitment to well-being,
- a shared dedication to the university's mission statement,
- fostering a sense of community,
- integrating moments of stillness at meetings,
- ensuring a sense of discipline in everything one does, and
- respect for self, co-workers and the university.

Ultimately, the above strategies reduced stress levels, increased job satisfaction, and promoted greater overall well-being.

In a later study, Beer et al. (2015) investigated how university professionals described the role that contemplative practices and mindfulness played in their personal and professional lives. The case study design used purposeful and snowball sampling to select 17 participant university personnel at High Plain University. The selection criteria was based on the criteria of service in a faculty or administrative role, their understanding of

the research question, their knowledge and use of contemplative practices, and their potential to share abundant, focused information. “The goal of the study was to describe, understand, and interpret the multidimensional, intersecting life experiences and identities of participants as related to contemplative practices in the context of personal and professional lives in higher education” (p.167). Analysis revealed that participants identified awareness as mindful practice, traversed multiple roles (work and home), and integrated physical evidence (e.g., walking, hiking) to enhance their successes. They also integrated mindfulness in their communication and found that it helped them interconnect with faculty, learners, and even their family members. This was done through intentional communication, where participants spoke to their colleagues with very clear intentions to avoid miscommunication, as well as by integrating physical movements such as discussing work issues after a yoga stretch, after going for a walk, or after having personal time by themselves to clear their thoughts and calm their minds. Participants reported that relationships were definitely enhanced on various levels. The study also indicated that collegial support was necessary “to seek, find, and maintain healthy approaches to teaching” (p.177) and its absence might result in “isolation and discontent” (p. 177).

Self-Regulation in Religious Education

A number of empirical studies have investigated influences of religious beliefs on education, covering a variety of areas such as religious education, cultural conflict between religious values and school culture, and impact of religious beliefs on teacher identity (Ballantine & Hammack, 2015; Chan & Wong, 2014). Research in religious education indicates the relevance of religious beliefs and emotions on character

development and academic success. The positive effects of religious education on an individual's overall well-being are extensive (Laurin, Kay, & Fitzsimons, 2012). Research on religious education conducted to date involves discrete aspects of religion, particularly Judaism, Christianity, and Islam. Examples include explorations of the concept of God, how religious beliefs influence self-regulatory behaviours (Laurin et al., 2012), and motivation of the religious person (Marquez, 2013). One of the earliest known studies, conducted by Hartshorne, May, and Maller (1929), established the link between religion, self-control, and moral behaviour. In this study, 8,150 public school pupils and 2,715 private school pupils between the ages of 8 and 16 years, from a variety of communities, were surveyed to assess their level of social functioning, self-organization or self-control, and experience of God. The findings showed that the ones who had more religious education exposure exhibited higher self-control and moral behaviour. It is important to note that it was the only known study that was carried out to investigate the positive effects of religious education on an individual's overall well-being. Though dated, this study has been quoted in current literature that relate to discipline and moral education (Watson, 2008).

Online Religious Education

Studies in online religious education have demonstrated a considerable uptake of online tools, including digital media such as webinars, YouTube, podcasts, discussion boards, and Facebook to name a few (Calderon, 2010). Religious education has experienced three stages of technological development - print and correspondence era, broadcast media and now information technology, which is still continuing and growing (Frye, 2012; Maddix, 2013). Frye elaborates that major religions of the world, including

Christianity, Islam, Judaism, Buddhism, and Hinduism, have "sought to reach out beyond geographic boundaries of their formation, and with this comes the religion carrying its concepts and sacred texts" (2012, p.13), beyond the confinements of a physical classroom.

Research has investigated online education for religions of Christianity, Islam, and Judaism, but not for the Eastern religions such as Buddhism or Hinduism, even though online communities in Hinduism facilitate the learning needs of global learners while offering platforms for camaraderie and solidarity with other religious seekers (Sweetman, 2016). This further strengthens the rationale for studying online Hindu education and how religious Hindu educators create and teach online communities. Christianity has the largest online presence and constitutes more than 78% of all online religious web sites, with Roman Catholicism, the largest single denomination represented online (Dawson & Cowan, 2013). Numerous activities can be found in these online Christian religious web sites, such as opportunities to participate in prayers in e-space and information about the religion. Online Judaism is viewed as an opportunity to spread the teachings of Judaism, as well as for followers to meet and teach others and share their thoughts beyond the boundaries of the physical environment (Zakar & Kaufmann, 1998). According to Mellor and Rinnawi (2016), new online media offers Muslims new forms of agency while giving them the flexibility to explore their religion (Islam) with or without joining a particular group online.

Educator and Self-Regulation in Online Religious Teaching

In a case study using open-ended questionnaires and semi-structured interviews, Chan and Wong (2014) established a link between Chinese Math teachers' personal

religious beliefs and their beliefs about mathematics education. In a purposeful sample of three Chinese Math teachers from the Christian, Buddhist and Confucian faiths, Chan and Wong (2014) found that teachers' beliefs about mathematics teaching and learning align with their personal religious beliefs. Some key highlights of this study are findings that teachers' procedural and conceptual understandings of a subject are not segregated. Additionally, the object of learning and the course of learning are unlimited, in line with the Buddhist religious views that both space and time are boundless and that the phenomenal world is not restricted to the earthly region we experience and conceive of. Beliefs about the existence of worlds beyond the physical world are ethereal may not necessarily be understood with reductionist logic.

Chan and Wong concluded that "teaching is a far greater mission than simply the delivery of knowledge" (p. 270). In a case study that explored how Canadian online music teachers' use of online tool supports contemporary music teaching and learning, Brook and Upitis (2015) interviewed nine music teachers and 74 music students. The data sources included semi-interviews, lesson observations and analyses of teaching artefacts such as the portfolio data. Teachers reported that they used improvisation strategies. Teachers applied continuous impromptu actions to improve their teaching practice. Teachers applied web-based designs that were meaningful to enhance their teaching practice and were convinced that their "evolving" (p.45) teaching practice enhances self-regulatory habits in their learners. Brook and Upitis's (2015) study not only revealed that an attitude to continuously improvise teaching practices can enhance learner self-regulation. Their study speaks to the music teachers' own self-regulation through the teachers' use of their personal time, an effort to use creativity and using empowerment by

responsibly releasing their control, allowing students to choose their own repertoire. This practice is "a departure from traditional practices in independent music studios, where teachers have usually had primary responsibility for choosing repertoire (p. 40). Dignath-van Wijk (2016), in a comprehensive literature review, confirmed the dearth of literature on how educator beliefs can influence online teaching practice. Her empirical studies come the closest to the interest of this study. In an initial study that was carried out in 2012, Dignath-van Wijk and Greeth van der Werf investigated the relationship between teachers' knowledge and beliefs on fostering self-regulation of learning among their students and their teaching behavior, while taking into regard strategy instruction. Results from a randomized sample of 300 primary schools within the Netherlands, using questionnaires revealed that teachers rarely used self-regulatory teaching approaches in their instruction. Teachers used indirect self-regulatory approaches through online environment enhancements. "No teacher reported to integrate both aspects of fostering [self-regulated learning]' (p.7). Although teachers have positive beliefs about self-regulated learning, in this study it was clear they "do not dispose of a broad knowledge on how to foster it" (p.7).

In a later study Dignath-van Wijk (2016) investigated "the impact of potential determinants for teachers' promotion of [self-regulated learning], including teacher beliefs, teacher self-efficacy, and teacher knowledge, on teachers' self-reported promotion of self-regulation in the classroom in order to find out which teacher characteristics should be addressed when training teachers in [self-regulated learning]" (p.84). Albeit its classroom setting, the results from investigating 173 primary school teachers from Southern Germany, using questionnaires revealed the following:

- Teacher self-efficacy towards promoting SRL has the strongest direct predictive value on self-reported teacher behavior;
- Teacher beliefs have a strong direct and indirect impact via teacher self-efficacy;
- Teacher knowledge has a direct, as well as an indirect, effect via teacher self-efficacy;
- Teachers' epistemological beliefs towards the changeability of learning ability shows a direct effect on teacher beliefs towards the promotion of SRL;
- Teachers' epistemological beliefs directly affect teacher knowledge with teachers, who assume learning not to be changeable, showing more knowledge regarding the promotion of SRL; and finally
- The more teachers have knowledge on how to foster SRL, the more they report to show supporting teaching behavior with regard to self-regulated learning (p.97).

Dignath van-Wijk (2016) revealed important information on how educators think they can incorporate strategies into their teaching practice. The belief that educators should provide students with learning environments that allow them self-regulation and provide them with strategies to handle these learning environments more effectively was reported in this study. However, Dignath van-Wijk (2016) also established the aforesaid only applied to those educators who believed in self-regulation support and had the knowledge on how to nurture it amongst their students. What her study reveals is how

intimately connected teacher self-efficacy and beliefs about self-regulation, knowledge and practices in self-regulation are.

The remaining literature in this section looks at approaches on how to enhance teaching practice with self-regulatory strategies and how these strategies have been applied in online religious education.

Self-Regulatory Strategies and Online Teaching Practice

Educators can enhance their teaching practice with self-regulatory strategies by using a variety of approaches, such as engaging instructional design, various teaching platforms, and by involving learners in the design process (Fisher & Baird, 2005) as well as by setting clear expectations with regards to participation in discussions (Rovai, 2007).

McGuire (2017) argues that in online religious education contexts, educators can positively inform their teaching practice by showing the relevance of the religious context, both in media and content, stating that "regardless of whether one teaches about religion in the present or past, instructors should make their material meaningful to their students by highlighting its relevance to them and the world around them" (p. 39).

Speaking from her own experience as an online religious instructor in Asian religions, McGuire (2017) asserts that this can be achieved through the use of relevant and multiple modes of presentation, teaching platforms, chunking of information, assessments and rubrics and by incorporating "news and events into online discussion forums or assignments" (p. 39). In religious education, Jackson (2004) states that educators can engage learners by making the religious education curriculum relevant. Material presented should address the individual's concerns in today's society, which include issues that a religiously diverse world encounters.

Equally important and pertinent to the enhancement of self-regulation is designing instruction for engagement. In an extensive review of literature, Parrish (2008) concluded that "engagement is the most critical factor in any educational experience and as such, educators should design for the learner experience by responding to conditions that impact the nature of engagement" (p. 141). Portilla, Ballard, Adler, Boyce, and Obradovic (2014) determined that "[e]ngaging instruction refers to instruction that draws students in a learning experience while allowing them to invest their self to the experience" (p. 142). Dewey (2007) argued that such engagement can materialize if there is support between the educator and student. This involves shared input on the teaching design and how a project should be developed (Jackson, 2004). Parrish (2009) also explains that engagement can be enhanced through artful works, such as painting, sculpture, architecture, drama, dance, fiction, or film. Parrish (2009) focuses primarily on visual representations for the narrative. For example, the educator can include artwork to create a meaningful context for the learner.

Educators can provide or create context but importantly, context must contribute to the cohesiveness of the learning experience by reinforcing all its components. "Because art is also about experience, cohesiveness plays a similarly critical role. Elements of any artwork of quality—whether color, texture, tone, tempo, site, lighting, mood, or voice—are either purposefully controlled or creatively appropriated by the artist to make the experience immersive" (p.516). The educator therefore as part of their instructional material enhancement, can use appropriate measure such as usage of visual frames to illustrate and express content.

The next subsection introduces the influence of Hinduism on traditional teaching philosophy and practices in ancient India, followed by discussion of how religious teaching practices have adapted to modern online education settings.

Traditional Hindu Teaching Philosophy and Practices

Hinduism is a complex system of culture and beliefs (Chung, 2017), imbued by rich social and political development history and inhomogeneous traditions and cultural patterns (Kulke & Rothermund, 2016). Hinduism, with varied practices involving spiritual (Coward, Hinnells, Williams, 2012; O'Malley, 2012) and scientific philosophy (Menon, 2009; Pingatore, 2016), it is a religion that saturates every sphere of Hindu life, especially in the area of education (Altekar, 1934), and is regarded as a process of formal and informal spiritual education (Roeser, 2005).

Hinduism is comprised of four distinct denominations: Shaivism, Vaishnavism, Shaktism and (Smarta) Smartism. Shaivite Hinduism is considered the oldest of the Hindu denominations with a long lineage of sages and saints who passed on religious teachings (Shaivism, 2016). Prominence was given to the mindfulness, purposefulness, relevance and diplomacy in the art and science of teaching. (For more information on Hinduism see Appendix E).

Educator-student relationship. Hindu tradition uses the term *guru* to designate teachers of both conventional Vedic knowledge as well as understanding; the term is often also used to designate any kind of teacher (Rodrigues, 2005, p.148). The syllable ‘gu’ means shadows. The syllable ‘ru’ means he who disperses them. The guru is believed to have the power to disperse darkness, a metaphor for lack of knowledge. “The

guru has extraordinary access to divine power that the ordinary person lacks". (Williamson, 2010, p.136).

One of the most significant traditions in Hinduism (Parihar, 2012) and a central Shaivite tradition, (Baltutis, 2015) is the master-disciple relationship or *guru-śişya paramparā.* The ideal educator was one who "combined deep scholarship with tact in teaching" (Altekar, 1934, p.53). The educator "would take up the responsibility of passing on his own verified and experiential knowledge and the textual knowledge of [Hinduism] to his trusted and tested disciples who would continue the same process down the line" (Jayaram, n.d).

This long-standing tradition is upheld in virtually all Hindu religious texts as the preeminent human relationship for it transmits the knowledge that grants spiritual maturity (Rodrigues, 2005, p. 148). Saha (2007) posits multifarious functions of the guru in Hindu society-- a political counsellor to kings, a ritual specialist and divergent knowledge-based educator to upper classes of Hindu society. Learners would leave their homes as young as age five to live in the forests with the gurus. The key idea was to entrust the guru with the learner, to have the learner excel in all forms of education including music and archery, and to become a successful individual in life. Vocation, knowledge, and wisdom were important in their distinct ways.

According to Williamson (2010) the term 'guru' has been used in various ways throughout history. In America there is a new Hindu inspired meditation movement, which can be, regarded as new religion. Within this movement open quotes, the guru is understood as a person who has reached the pinnacle of spiritual development" (p.136). Considering the various interpretations of who and what a guru is, it is important that its

usage in this study is clarified. Although its association with "teacher" was not until the 900-600 BCE, Williamson (2010) contends that the concept of the teacher, or acharya, as a man of good behaviour who establishes rules and institutions was present as early as 1200-900 BCE. In the 4th century the term guru was used to denote "a very important spiritual teacher".

The Hindu monks at the Kauai Hindu Monastery, though engaged in religious educational activities, do not regard themselves as gurus. The monks' teachings are based on Sivaya Subramuniyaswami's unique and practical insights on Hindu metaphysics, mysticism and yoga, preserved from ancient Shaivite Hinduism. These Hindu monks were initiated by their guru and have allegiance to only one guru but to the learning community, these monks are self-realized, enlightened religious educators. The Hindu monks in this study, though not self-proclaimed gurus, exhibit the self-regulatory traits and skills through the creation and teaching of religious educational resources.

Oral teaching tradition. The role of the educator in Hinduism is one that is highly revered and charged with accountability; it is also how knowledge is perceived as relevant through oral endorsement by the educator. The *guru-śiṣya paramparā* was also known for its "whole knowledge transfer was through oral techniques -- there was no written description about any art or technique" (Parihar, 2012, p. 2). According to Wilke and Moebus (2011), the oral tradition allowed educators "control over the power of definition and competences to interpret the text" (p. 193); however, they contend that "[o]ral cultures regulate cultural memory by means of narratives that are adapted to the current situation….Oral literatures are not fixed, invariable texts, but instead they are in constant 'mouvance'" (p. 200).

In a tradition that emphasizes oral communication, listening skills are essential. A book of everyday virtues, which was believed to have been written by a Hindu saint Thiruvalluvar some time in c. 500-550 A.D. (Blackburn, 2000), emphasized the importance of listening in a couplet: “The most precious wealth is the wealth acquired by the ear. Indeed, of all wealth, that wealth is paramount” (Thirukkural, 2011). Even though written texts have been used, “a text without a teacher to teach it directly and orally to a pupil is only so many useless leaves or page(s)” (Graham & Graham, 1993, p. 74) because “knowledge is tied to the living words of authentic persons, not authentic documents” (p.75). These views contradict modern Western perspectives of teaching which place “unusual importance to the written and especially the printed word” (p. 59).

Shaivite educators were known for their oral teaching tradition, specifically the importance of teaching with the intent to committing to one’s memory, then reflecting on what has been heard, and finally internalizing and realizing the self (Vaish, 2010). The educator always prepared assessments designed specifically to test each student's capability and skills, depending upon latter's specific individuality, mental and emotional makeup, and extent of learning (Jayaram, n.d).

Contemporary Hindu Education Philosophy and Practices

Hindu educational philosophy is a unique phenomenon in which spirituality and practicality are united. In Hinduism, it is ineffectual to live spiritually when teachings cannot be applied in real life contexts across one’s lifespan, and vice versa (Lipner, 2012; Zhao, Lei, Li, He, Okano, Megahed, Gamage & Ramanatha, 2011). Self-regulation depicts and supports saṃsāra--the continuous cycle of life, death, and reincarnation (Chakkarath, 2005; Roeser, 2005). This view is also evident in Butler’s (2003) cyclical

model of self-regulation, in which educators go through cycles of self-regulation, constructing new knowledge and beliefs.

In saṃsāra, the individual strives to achieve life goals in various stages of their lives (āśramaḥ), undergoing a psychological assent with age (Roeser, 2005). The cyclical and repeating transformations push an individual through an ever-widening social world where memories find their relevance in novel situations (Jensen, 2011).

Even though Hinduism is a vital influence in modern times, "it maintains continuity with the past—indeed, as far back as the Stone Age" (Williamson, 2005, p. 51), nearly 10,000 years ago. Ancient Hindu scriptures "continue to find traction in contemporary understandings of Hinduism in important" (Pinkney, 2014, p.31). Educators, with specific reference to Hindu philosophy, are seeking to carry forward traditional Hindu religious and educational practices into modern academia (Murdoch, 2015; Nicolai, 2011). The tolerance of Hinduism for change and diversity are seen to be instrumental for both its survival and prospering (Knott, 2016; Pinkney, 2014). Consistent with Jackson's (2004) and Parrish's (2008) recommendations for emphasizing relevance, meaning and engagement in religious education, Knott (2016) posits that the Hindu ethos thrives in finding ways to respond to technological, ethical, and other demands in a changing world. Such a response is required "in a global context where 'religion' is often pitted against other systems, ideologies, and customary practices, and where it has to be publicly explained and justified" (p. 110).

Adaptation of teaching methods has allowed the proliferation of ancient Hinduism's teachings. According to Gordon, Dembo and Hocevar (2007), educators must

be willing to change some of their traditional ways of teaching to adapt to new ways of interacting in teaching environments.

The editors of *Hinduism Today* state that "teachings must be rearticulated and presented in ways that will make intellectually clear their purpose, relevance and value in competition with the compelling flood of media that youths and adults are subjected to day after day" (2008, p. viii). Consistent with the findings of Eekelen et al. (2005) that link self-regulation with teacher's autonomy from dictated self-regulatory procedures; this modern interpretation of ancient teaching practice is exemplified by the philosophy of total autonomy and learner centredness on the part of the teachers. Examples relevant in today's online educational context include the spontaneous actions taken by the educators to adapt practices to meet the learner's' needs, such as the proliferation of web-based religious resources.

Literature affirms that worldwide, "Hinduism is thriving in cyberspace" (Scheifinger, 2008, p. 233), but that "literature on internet Hinduism is still sparse" (Rao, 2016, p. 134). In the West, the growing interest in studying contemporary Hinduism has surpassed the study of this religion in India, its place of origin (Gallagher, 2010). Temples and ashrams have been joined by digital means of educating learners.

Hinduism Today, a prominent online publication, has been recognized for its "growing digital presence" (Veylanswami, 2009). The publication uses technology, coupled with educational practices and thought processes, to provide authentic, useful and credible information to a range of subscribers, from curious readers looking for basic information about Hinduism, to the more serious learners who want access to various educational resources in Hinduism such as websites, online communities and multimedia

resources. The more serious and resolute learners, the Master Course Study, offers a more structured teaching method with both the self-study and the guided option which is a five-part, 15-month program. The Supervised Master Course Study's (the guided option primary focus is to practice the teachings throughout the day. While the lessons explain the intellectual aspect of the spiritual teachings, the practical application of the teachings moves the individual forward on his or her path.

While its resources are mostly text-based (with some multimedia), the course requires daily practice of the spiritual teachings, self-regulation and self-evaluation. Progress of teaching resources can be seen through the continuous improvement in the quality of media, content, and instructional design and methods--denoting the monastery's commitment to assimilate and adapt to society's educational needs.

Chapter II Summary

In 21st century educational contexts, self-regulatory processes are viewed as evolutionary, implicit and explicit. Educators can strengthen their self-regulatory abilities and influence their teaching practice through personal practice, involving cognition, beliefs, intentions, affects and social sources. The tangible deployments of such abilities in online religious education include a widened use of instructional activities and teaching platforms (Schunk, 1996; Williams & Hellman, 2004; Zimmerman, 2002). Additionally, this chapter described research on effects of religion on self-regulatory processes and how in ancient Eastern traditions such as Hinduism, the educator facilitates direct experience to practice self-regulation in a student-teacher relationship (Boekaerts, Pintrich & Zeidner, 2005) and withal the educator's paradoxical roles of supreme knowledge transmitter, catalyst for experience, and a lifelong friend (Cenkner, 1995).

Chapter III - METHODOLOGY

This chapter presents an outline of the methodology, beginning with a discussion of qualitative approaches, the case study, ethnography, and ethnographic case study qualitative approaches to be used, followed by a brief review of study participants. The chapter proceeds with procedures used for data collection. Discussion of data collection includes interviewing procedures, clarifying the role of the researcher, validation and authentication measures followed by data analysis. Limitations, delimitations, and ethical concerns conclude the chapter.

Naturalistic Inquiry Approaches to Research

Naturalistic inquiry seeks to describe and explain meanings of human interactions and their world experiences as those *in* the world experience it, using rich, thick descriptions (Kvale & Brinkmann, 2009; Lincoln & Guba, 1985; Merriam & Tisdell, 2015). Such an approach is recommended as particularly well suited for understanding the narratives of religious individuals and communities, such as with the Kauai Hindu Monastery and the online distance education system it includes (Gomm & Hammersley, 2001; Mankowski & Rappaport, 2000; Maton 1993).

Research Design

This study applied an ethnographic case study research design. According to Stake (1995), in educational research, a case study tends to focus on a "disciplined, qualitative mode of inquiry [making use of] naturalistic, holistic, ethnographic, phenomenological and biographic research methods….[for] the study of particularity and complexity of a single case, coming to understand its activity within important circumstances" (p. xi).

Case study. The setting for this study was a monastery with a small group of Hindu monks, a setting where no previous research was carried out. As such, I followed recommendations from Butvilas and Zygmantas (2011) and Yin (2009) who advise that a single-case study is well suited when the target audience in the study has never been studied before, and there are no other known similar settings in the world. Adopting a single case study approach was fitting as an exploratory methodology given the uniqueness of my participants, the complexity of the phenomenon being explored, and the restricted and bounded environment of the monastery. My single case-study approach involved one bounded system, that is the monastery, with multiple sources of data - the monks, the monastery, the website, the online academy, and its gamut of activities - to understand how the self-regulatory tenets of their religion influence the monks' online teaching practice.

In an extensive literature review of methodological issues in assessing self-regulation of learning, Butler (2011) suggests four reasons why a case study design is well suited to address the nature of self-regulation. All four reasons were relevant to my study where the monks' online teaching practices stem from the self-regulatory tenets of their religion.

First, case study is a good fit because it investigates relationships between self-regulation and "complex synergies between emotion, motivation, cognition metacognition, and behavior" (Butler, 2011, p.346). Hindu self-regulatory tenets encompass these constructs.

Second, case study investigates self-regulation as a "dynamic and recursive activity" (2011, p. 346). Hindu self-regulatory tenets are carefully scripted according to

the four stages in life and the Hindu model of goal attainment is one that spans across one's lifespan.

Third, case study also investigates how "self-regulation shapes and is shaped by context" (2011, p. 346). The Hindu monks in my study are guided by self-regulatory tenets of their ancient religion but they adapt these tenets to their context - daily lives and online teaching context.

Finally, case study can advance detailed study of self-regulation in authentic activity between the individual and the social aspects of human interactions. This is evident in the daily lives of the monks where they do their monastic duties, they interact with each other and the public when they are on tour or in their role as tour guides.

Ethnography. Ethnography is a written description of a particular culture - the customs, beliefs, and behaviors - based on information collected through fieldwork (Harris & Johnson, 2000; Lincoln & Guba, 1985). In ethnography, information is gathered from the viewpoints of the culture's members (Hammersley & Atkinson, 2007; Hatch, 2002) and is used for "describing, analyzing, and interpreting a culture-sharing group's shared patterns of behavior, beliefs, and language that develop over time. Central to this definition is culture" (Creswell, 2002, p. 481).

Further, in ethnography, there is a complex relationship between belief and practice (Chan & Wong, 2014). Such relationships should be interpreted in terms of contextual factors and cultures (Skott, 2009; Speer, 2005), understanding that the issues and making sense of these issues are interconnected. Ethnography, according to Soukup (2013), can "tie together the diverse, fragmented, and disparate threads of everyday life into something resembling coherent and meaningful narratives" (p. 235).

In this study, I considered the likelihood of the monks' online teaching as being influenced by the self-regulatory tenets of their religious beliefs and I wanted to make sense of how these tenets influence their daily lives, how they understood these tenets, and demonstrated self-regulatory behaviours. As such, I was inspired to explore their lifestyle and culture from both an outsider's and insider's view. From an outsider's view, I wanted to learn about the monks' daily lives in their monastery setting and online teaching activities by observing them. From insider's view, I wanted to freely converse with the monks to understand their opinions, their beliefs, their thought process and examples of how self-regulatory tenets of their religion are translated to their online teaching. This allowed me to emphasize the structural patterns of the monks' thoughts and practices.

Ethnographic Case Study. When applied in an educational context, a case study that focuses on the culture of a bounded system (e.g., a school, a group of students, or classroom behavior) can be labeled as an ethnographic case study (Merriam, 1998). According to Merriam and Simpson (2000), an ethnographic case study can be defined as a "sociocultural analysis of a single social unit or phenomenon" (p. 109). Andre (2002) advises that the case studies that can be referred to as ethnographic-like should not only provide a thick description of a unit, or bounded system, but also understand its particularities. In this research, I focused on the distinctiveness of the monks' cultural-sharing of one of the oldest religions in this world and yet one which has actively embraced online teaching by a small group of online religious educators of Shaivite Hinduism. According to Cohen and Court (2005), the central difference between ethnography and case study lies in the study's intention. This ethnographic case study

uncovered and described the self-regulation aspects of Hindu spirituality as a sociocultural process that informed monks' beliefs, values, and attitudes that guided their online teaching. It is a dynamic, intensive, holistic description and analysis of a single bounded functioning unit (i.e., one Hindu Monastery that creates and facilitates online religious education).

Data Collection

This study is circumscribed by the setting, an in-depth analysis of participants, unified by a specific nature, which is their Shaivite Hindu religious sect and their online teaching practice.

Participants

Purposeful sampling is critical for conducting any case study (Creswell, 2013). Purposeful sampling involves careful consideration when choosing which cases to study. Cases chosen should be those that are the "most promising and useful" and "that show different perspectives on the problem, process, or event" (p. 100) being studied.

The participants in this study were five Hindu monks from the Kauai Hindu Monastery who were selected by the Head Monk because of their involvement in the monastery's educational work. The monks were not only involved in their own spiritual development, but also committed to helping those who were interested seekers of Hinduism. The monks at the Hindu Academy are a unique group of people who share the same culture and are involved in the role of educating online learners worldwide. Educating learners is not a professional career for the monks, but part of their being or mission in life.

The monks from the Himalayan Academy (directly involved with publications) and the Kauai Hindu Monastery are both directly and indirectly involved in online religious educational practice. The first monk whom I interviewed was the one who leads the team of monks who write the apps, produce content and arbitrates the appropriateness of content and technologies used for the design, delivery and production of content. Essentially, this monk in collaboration with the Head Monk heads all publications and educational resources that originate from the monastery. The second monk whom I interviewed was primarily responsible for Hinduism Today website, Hindu curriculum and online educational resources for schools in the state of California. The third monk whom I interviewed responsible for the production and editing of Hindu religious content that goes out to the public. The fourth monk whom I interviewed was a monk who creates educational apps. The fifth monk whom I interviewed was the facilitator, administrator and online moderator of the supervised online program called the Master Course Trilogy. These individuals were chosen because they were the most involved with the online teaching aspect of the religious educational resources that go out of the monastery. All the participants described below are discerned by using identifiers. I used identifiers – Monk 1, Monk 2, Monk 3, Monk 4 and Monk 5.

Research Setting

An understanding of the setting within which the activities and practices of the monks happen is central to data collection and data analyses in ethnographic research. In this study, the activities and practices concern all actions that are directly and indirectly related to the educational works at the monastery. Accordingly, two types of sites were researched - the online site where teaching resources were made available, and the

physical site which includes monastery grounds where the monks lived and carried out their daily activities aside from their educational work. While evidences of online teaching are researchable on a virtual site, the emic perspectives are held by the monks. Therefore, to appreciate their Hindu religious beliefs that embody a spiritual way of living, the monks' lifestyle was studied in their natural setting. This approach is the hallmark of ethnography. All five monks were physically located in Kauai, Hawaii when interviewed.

The monastery occurrences are described even though it is not the primary and formal subject of this study because the actual physical setting, the Himalayan Academy is on the monastery premise and a part the monastery property; physically and legally two separate buildings but with the same group of monks involved.

Thus, there are two foci for this section, the actual physical setting, the Himalayan Academy, and the Kauai Monastery with its many activities that intersect with the educational activities in that setting.

About the Hindu Monastery. A monastery is a religious-cultural formation (Believe, 2012). It is an institution of renunciation for individuals who wish to renounce their lives-family, children, relations, possessions, property, wealth. . A Hindu monastery comprises different functional units such as a place of worship (temple, shrine), rooms for residents and visitors, an assembly hall, a dining area, a kitchen, a library, and so on. Larger monasteries are enclosed by a wall, like a temple or fortress (Malinar, 2015, p.400). According to Casey's monastic experience, "it had something of the quality of a beehive about it, with workers moving to and fro, industriously engaged in a variety of tasks in the service of the community" (2014, p.178).

The term *monk* has many meanings. It portends a person who is holy ascetic. Ideally, the ultimate goal of a monk is salvation or release from the cycle of rebirth. This goal may be attained by using methods such as meditation, self-control, austerity, selfless actions, and devotional practices. This goal is worked out without help from others; however, a guru or educator normally guides the monk. In this study, a monk is one who is respected both as a holy ascetic and an educator. According to the Hindu monasticism structure at the Kauai Monastery, a monk who has taken vows of his own volition is called a sannyasin. The life of a sannyasin is not a denial of life but life's highest fulfillment (Himalayan Academy, 2016).

The Kauai Hindu monastery order ranks as Hinduism's foremost traditional monastic order in the West. The monastic order, which is rooted in monastic traditions of South India and Sri Lanka, is composed of men from several nations and cultural backgrounds. Their only goal is to know God Siva and serve others (Himalayan Academy, 2016).

Preliminary Conversations

This section provides specific information concerning communication between the researcher and Hindu monks of the Himalayan Academy who design and deliver Hindu religious education at a distance.

In the winter of 2014, I visited the monastery to explore the over 400-acre land. It seemed important for me to immerse myself in the context and for ideas to percolate. During this time, I was greeted by monks from various *kulams* or "families." There were monks who were happy to share their insights on my research topic. They emailed me resources and recommended some reading material for my literature review process. They took me on a tour, which helped me visualize their lifestyle better. Information about their site was gathered and I began sketching the monastery, farmland, temple and other associated buildings on a sheet of paper. After spending three weeks at the monastery with intermittent visits, I sensed that there might be valuable information of educational and spiritual value to offer to all online educators.

I met with the head of the academy asking if they would consider being participants for this study. In January 2015, I was given verbal approval by the Head Monk to proceed with the study after the research questions had been vetted by the senior monks.

Considerable time was then spent researching this area and I discovered that the area had never been explored before but also that the research questions had to be further refined in order to capture the essence of what self-regulatory behaviours are and how those behaviours and thought processes are translated into the monks' teaching practice. This meant that I had to observe these monks in their natural setting- not only while on duty with the monastery's educational resources but also outside their office setting. A year and half later, in 2016, the final research questions were set and approved by the monks. Gaining the Head Monk's and and each participant's permission before scheduling and conducting any form of participatory data collection was necessary. To

assure informed consent, before being observed, the participants received information that the observational focus would be their daily lifestyle at the monastery. By ensuring a general purpose for the on-site observations, noting participants' behaviors that emerged naturally was possible.

Ethical Considerations

In social research, several ethical requirements must be followed. These include approval by the university Research Ethics Board (Appendix A), informed consent (Appendix C) by the participant confidentiality and also respect for the individual and culture by the researcher (Wiles, Crow, Charles & Heath, 2007). I complied with the ethical requirements on the part of researcher which included REB, informed consent, and participant confidentiality.

Informed consent. The Social Research Association defines informed consent as: "A procedure for ensuring that research participants understand what is being done to them, the limits to their participation and awareness of any potential risks they incur" (2003, p.28). I used a written-and-signed approach to consent, the information letter and consent form, presented as one document. The information letter began with an invitation to the selected participants and explaining why they have been asked to participate. The participants were given the option to discontinue without any consequences.

Respect for the individual and culture. I demonstrated that respect for informants by factoring it into the research design and process. Respect in this context refers to displaying characteristics of humility, generosity, and patience with the process and accepting decisions of the monks in regard to the treatment of any knowledge shared. Parameters of respect also "includes respecting their autonomy over their lives, their right

to privacy, the voluntary nature of participation and ensuring their dignity and well-being" (Wiles, Crow, Charles & Heath, 2007, p. 49); therefore, each monk was informed that they could withdraw from this study at any point without repercussions. This is also stated in their informed consent forms.

Confidentiality. Although the monks knew who amongst them were participating in this study, I kept their responses confidential because not all knowledge shared is meant for a general audience (Louis, 2007). Participants were assured that confidentiality would be maintained, and that all data would be kept electronically and password-protected on the researcher's private computer for five years from the original data entry date.

Naturalistic Inquiry ethical perspective. According to Denzin and Lincoln (2008), ethical considerations specific to naturalistic inquiry include understanding that

> as soon as an interaction occurs, the study of it becomes an abstraction. This is a fact of research…Key to ethical representation of participants is sensitivity to the context and the individual...The task is to design research which allows human subjects to retain their autonomy and identity. (p. 273)

Therefore, though opportunistic in nature, I maintained Stenhouse's position on the classic ethnographer, that is, that people who provide data should have some control over its use (Stenhouse, 1980). Additionally, the researcher must be always mindful of the "very large part in determining the morality of a given interaction and accordingly exercise a strategy that is guided by a kind of communal discernment" (Denzin & Lincoln, 2008, p. 173) through ongoing transparent communication with the participants. Considering that these are monks who live private lives, remain isolated from the public

for most of the day, and deal with Hindu devotees and their personal lives, the monks and I, as the researcher in this study, accepted responsibility for the data. Confidentiality and privacy were openly discussed with the participants to identify any unforeseen ethical issues and address them.

Data Sources

The data collection methods allowed me to gather factual and descriptive data from multiple sources in the most flexible manner. In keeping with ethnographic case study data collection techniques, I took extensive field notes from several data sources. Fieldnotes "are gnomic, shorthand reconstructions of events, observations, and conversations that took place in the field" (Van Manen, 1988, p. 223). According to Wiersma (1986), the content of field notes must identify the information of when, where, and under what condition the record is made. My field notes on all data sources were thoroughly documented in my research journal. For example, in their natural setting, I both observed and participated in meetings and ceremonies with the monks. In my field notes I documented my thoughts and impressions from clear observation to my emotions resulting from the experiences. Data from multiple data sources, both participatory and non-participatory, provided rich descriptions of the cultural context and actions of the monks in their educational and non-educational duties.

Figure 3 illustrates the ethnographic case study sources of data that were utilized in this study. Observing and participating are integral to understanding the breadth and complexities of the human experience (Mack & Woodsong, 2005). Attention to spoken words, tone, setting (e.g., non-verbal cues or communication, monastery and temple atmosphere), and artefacts may be captured in more than one way. Spradley (2016)

explains that participatory observation includes “asking questions, eating strange foods, learning a new language, taking field notes...interviewing informants, and hundreds of other things” (p. 3).

Participatory sources are those in which I took an active role. In Figure 3, data sources that were from participatory activities are clearly differentiated from the non-participatory data sources that were primarily observation-based such as daily life activities of the monks at the monastery and exploring the extensive website.

I will first describe the participant observation data sources and procedures, followed by the non-participant data sources and procedures, using ethnographic fieldnotes in their varied genres.

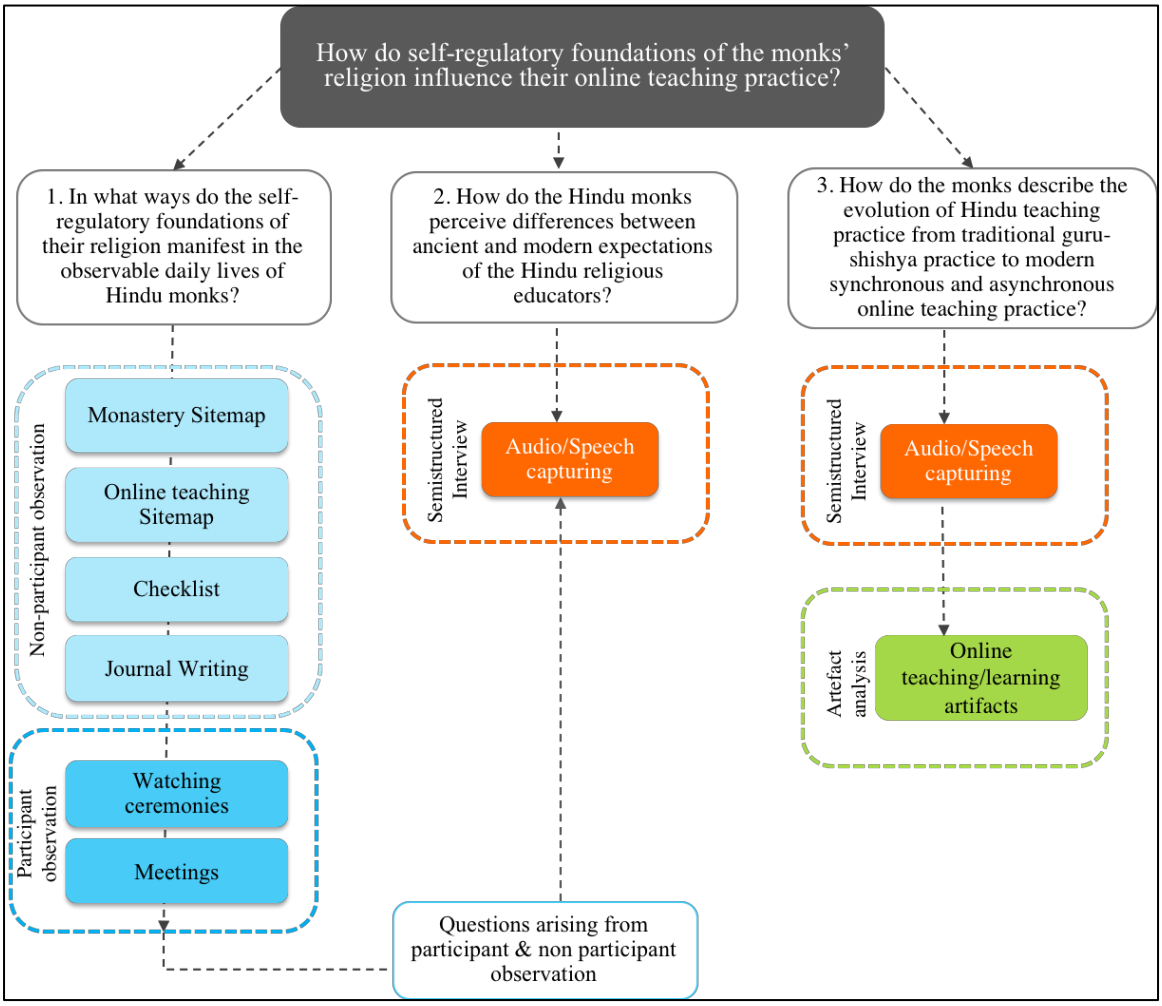

Figure 3. Ethnographic Case Study: Data Collection Framework

Non-participant observation. Non-participant observation requires the researcher to watch and record the event on the spot. Kumar (2011) states clearly that this form of observation is about not being involved in the group activities, but to some extent paying attention to what is seen and heard and then making inferences. In my research, the non-participatory methods of collecting data were the self-regulatory tenets checklist, creating a site map of the monastery's physical setting, a map of their Himalayanacademy website, and journal writing where my reflections were entered into a journal. With these multiple non-participatory observational methods of writing field-

notes, I was able to capture moments or instances that embodied self-regulation. I will now present how each method was used.

Monastery sitemap creation. Creating a sitemap of the ethnographic site also helps to orient and reorient the researcher when necessary, as it provides a physical layout of the property covered in a study. In referring to the significance of space, Kuznar and Werner (2001) contend that people's economic and social lives are influenced by their location. These include resources, "where tasks are performed or where any form of exchanges take place, where they sleep, where they congregate for conversation and decision making...and the geographical location of the group in the wider environment" (p. 205). Relevant and pertinent to this context, Kuznar and Werner (2001) further add that "[p]eople's religious lives take place in churches, temples, and a variety of sacred locations, often defined by their auspicious and unusual location in a landscape" (p. 205).

All of my field observations were conducted within the parameters of the monastery grounds and their educational website. As an ethnographer, I sought to locate my participants in their physical space. The monks had not developed a detailed map of their monastery grounds. The first round of observations entailed the collection and recording of field notes describing the monastery grounds, locations of buildings, vocational units, temple, vegetation and residence as illustrated in Figure 4. The first draft of the site map was hand-drawn and as I became more familiar with the surroundings, I started to label them and give each building its actual look and feel. I then transcribed the information to PowerPoint. I created keys to identify landmarks. From drawing and understanding where the monks did their work I also learned more about the nature of their roles and responsibilities at the monastery.

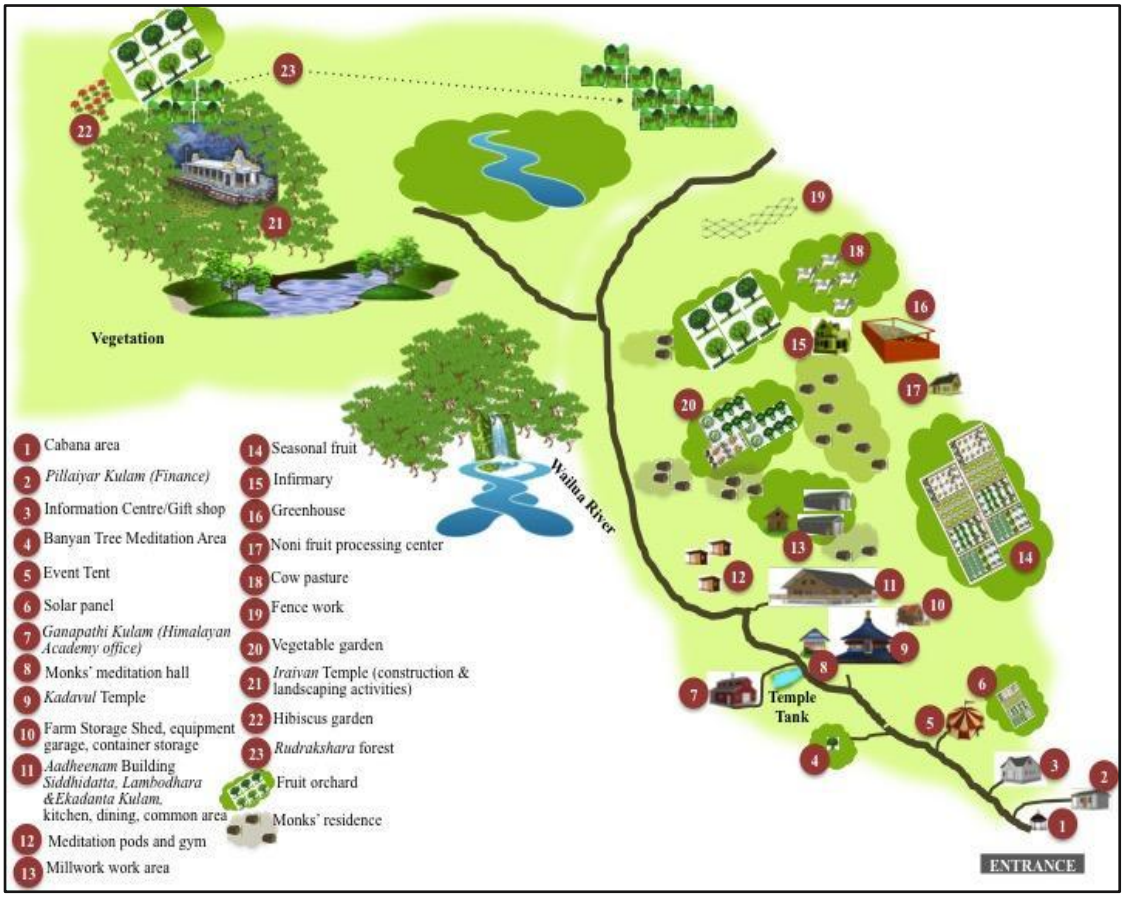

Figure 4. Sitemap of the Kauai Hindu Monastery.

Checklist. Once I had my physical setting site map, I began to take extensive notes containing objective (e.g., monks' interactions amongst themselves, interactions with visitors) and subjective (e.g., monks' facial expressions) data and added them to my checklist (Appendix D) which contained Hindu self-regulatory manifestations from the Sanskrit vocabulary. I used one checklist for each participant and also kept spare sheets to collect self-regulatory behaviours of other monks in public spaces on the monastery grounds. Each day, I carried these checklists with me to the monastery and roamed about the grounds looking for all kinds self-regulatory manifestations in the monks' daily life. The places include the temple, the cabana area, the Ganapathi Kulam, the orchard, the

vegetable patch, the new temple construction, workshop areas outside the greenhouse, the millwork studio, moving bronze statues to the landscaping area near the new temple construction site when the monks were giving tourists a tour of the monastery and singing classes inside the temple area.

Website. I created a map of the Himalayanacademy website where the online teaching resources are created and posted. Himalayanacademy.com is the teaching site with structured programs, open resources and all information pertaining to the monastery's spiritual works and educational data repository. By sketching the layout of the website, it gave me a sense of how the self-regulatory tenets of the monks' religion were translated into their online teachings. The website is updated daily by the monks. I created a two-level tree diagram as shown in Figure 5. There is another level, the third level where numerous hyperlinked resources are uploaded and maintained.

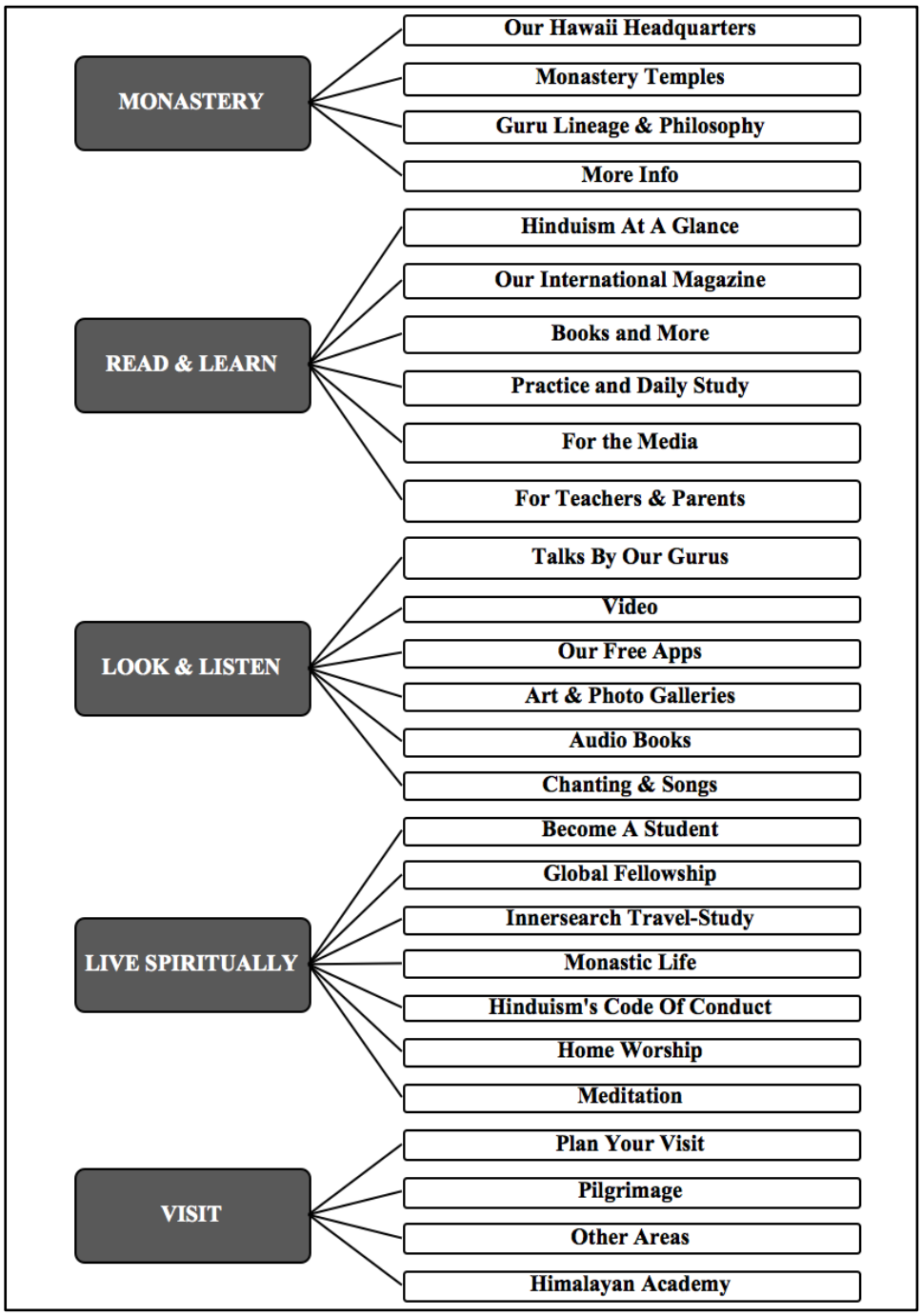

Figure 5. Himalayanacademy.com website.

The site map of the monastery captured the boundedness of the system while the site map of the himalayanacademy.com website helped me gauge the structure of how online teaching is conducted. Both provided the foundation to understand what the monks did

on a daily basis. My own research journaling captured reflections of what I understood from the observations. Lincoln and Denzin (2008) note that meaning from subjective experiences can only be conveyed by those who are going through the actual experiences.

Journal-writing. Wiersma (1986) suggests that while it might be appreciated that not every single occurrence might be penned down, the researcher must be able to rely on his or her memory. Journaling using one notepad to capture my reflections and to write my notes from participatory observations was a convenient way for me to move around the monastery to capture profound or surprising moments and importantly, questions I had for the participants in my study. Therefore, the journal-writing was reflective and reflexive. "Keeping and using reflective research journals can make the messiness of the research process visible to the researcher who can then make it visible for those who read the research and thus avoid producing, reproducing, and circulating the discourse of research as a neat and linear process" (Ortlipp, 2008. p. 704).

I kept a journal to record my personal experiences and contextual observations including those related to non-verbal communications (Higginbottom, Pillay, & Boadu, 2013). I found this method to be beneficial in the sense that the journaling aspect of my data collection recognized the influence of personal biases and feelings on my research. These included confusions, ideas or breakthroughs that arose during my fieldwork (Morse, 1991). Additionally, Krizek (2003) highlights that "an ethnographic experience is not a necessary condition for these moments of reflection and insight to transpire, it does, nevertheless, because it is an embodied way of knowing which provides a potentially strong catalyst in stimulating access to meanings and identities" (p.148).

Therefore, to me, journaling provided an ethnographic experience that elicited insights to my experience during the journaling process or a reminder that connected my own experience to past knowledge.

Summary of non-participation observation. Non-participatory observational methods gave me insights to the monks' commitments and how they handled their teaching roles. Therefore, not only were the field notes a record of data, but they were also essential to a deeper understanding the monks' culture. Naturally, field-notes from non-participatory observations awakened my curiosity and stirred mixed emotions. While these feelings were personal to me, they were my responses to the actions that I had observed. These responses were later addressed in the analysis of the data as subjective information that may inform the findings. These preliminary notes formed an outline when I sat down at the end of the day to type out complete notes.

The advantage of this type of non-participatory observation in this study was that it did not demand a lot of my physical energy and time. Secondly, it was not difficult to be objective because when I was out in the fields, I was determined to be perceptive to my surrounding and was focused on the intent of non-participation observation. The disadvantage of non-participant observation in this study was that it was difficult not to become involved some way in the life of the group. It does not allow for informed consent and this has significant ethical considerations, especially for events that are considered sacred or private (Nurani, 2008, p. 443).

Participant observation. Being a participant observer in this ethnographic case study involved participating in activities in the participants' own environment. In this study I participated to some degree, experienced the meanings and interactions of the

Hindu monks from the perspective of an insider (Jorgensen, 1989). Two forms of participation were watching or attending ceremonies and participating in the Himalayan office meetings. Participating in the daily lives of others of these monks encouraged my appreciation of their lives as constituted by ongoing, fluid processes.

Ceremonies. I learned what the monks did in their cultural setting at various cultural levels- visible daily chores and particular symbolic rituals unknown to the world. I had the opportunity to participate in ceremonial events such as singing lessons and grandiose rituals such as *ārdrā* and *ārdrā*- both are auspicious Shaivite Hindu celebrations in honour of God Siva. I also listened to the Head Monk speak in front of a live audience several times. These talks were about religion and parts of the Mastercourse Trilogy were used as quotes and the Head Monk would each time use those quotes and provide relevant and contemporary examples. I wrote my notes in my journal. I did not bring my laptop into the temple area while there were rituals or auspicious ceremonies being held. This was done out of respect for the monks and the community.

Meetings at Himalayan Academy Studio/Office. I observed the actions of the Himalayan Academy monks at work in five meetings, specifically interactions and actions between the head of the kulam and the support team and also the entire kulam's approach to meeting attendees' concerns and inputs. I looked for interactions that were consistent in terms of the monks' approach to learner needs, particularly how their actions influenced online learner self-regulation. As I observed an event or activity, I jotted down descriptive information, such as explanations of the physical setting, portraits of the participants, reconstructions of conversations, descriptions of events or activities, and my behavior. I participated in two formal meetings at the Ganapathi Kulam

(Himalayan Academy office). The first meeting included monks from the Ganapathi Kulam, immediate devotees of the temple who were involved in educational projects, interested learners who wanted to be involved in their development of learning website, guests of the monastery who had working lunches with the Himalayan Academy editorial team. The second meeting included tourists who joined a special meeting with the Himalayan Academy team on the promotion of their second Hinduism video YouTube launch and a new virtual educational game.

Furthermore, I observed at least three informal meetings and conversations that were occurring spontaneously. These involved the senior monks guiding the younger monks on how to deploy applicable platforms for virtual training such as Second Life, its feasibility, its appropriateness and cost details. One meeting involved aesthetic improvement of the Himalayan Academy website and the last meeting was a series of presentations and healthy critiquing amongst the monks on seeking ways to engage online learners and helping them feel like they are a part of a community. My field notes were written after each kulam meeting with the monks following recommendations of Emerson et al. (1995) and Charmaz (2006).

While these five occasions of participant observations took place while the monks were involved in their online educational activities, I was able to have hallway conversations and other informal chats with monks while waiting for my interviews and after participating in informal gatherings. These conversations were recorded in my notepad as other viewpoints from non-participating monks who were amongst a small crowd of tourists. As they talked to tourists, I overheard some relevant advice and ideas. Also, some monks who knew that I was working on my research offered to provide some

useful insights in public settings. Their viewpoints, I thought were relevant to the study because they understood my research topic and thought they could impart some ideas with me.

Summary of participant observation. Participating in events and meetings was invaluable to my understanding of the dynamics of self-regulation within the context of the monks' lives while they were engaged in educational duties and in their other monastic duties. By engaging in participatory observational methods, I felt like I was contributing to their social cause though in small ways. The experiences were enriching and important for my understanding of their teaching culture because there was two way and at times three-way conversations about the questions I had for the monks about their religious tenets that affect their self-regulation and eventually find their way into the monks' teachings. There was no notable disadvantage to this method except that I was initially apprehensive about jotting down notes while participating in the ceremonies, meetings and hallway conversations in public spaces. I did not want to be distracting to the monks or be distracted by my own data collection needs. For this qualitative ethnographic case study, I adjusted my role as an observer as needed, depending on the interaction with the monks who are my key informants; however, as an observer, my primary role was non-participant throughout the study (Creswell, 2013). Altogether, I felt that combining both non-participatory and participatory type methods gave me adequate knowledge to ask the monks specific and nagging questions I had without taking up too much of the monks' time and without disrupting their day to day duties.

Interviews. Given the iterative nature of ethnographic case study data analysis, the interviewing method was used to supplement and improve the accuracy of

observational data by taking account of suggestions made from the perspective of the observer.

To understand how the Hindu monks perceived and described differences between ancient and modern expectations of the Hindu religious educators, it was necessary to use methodology that would allow them to express their ideas in depth and also allow me to react to their ideas with appropriate follow-up questions. Semi-structured interviews were conducted to capture their narratives.

Semi-structured interviews. Semi-structured interviews combine the flexibility of the unstructured, open-ended interview with the directionality and a purposeful guide to produce qualitative, textual data at the factor level (Schensul, Schensul, & LeCompte (1999). The guide, which is a schematic presentation of questions or topics to be explored by the interviewer (DiCicco-Bloom, & Crabtree, 2006). Though they are planned, semi-structured interview questions are not necessarily asked in the same order as they are listed (Runeson & Höst, 2009). The researcher has more freedom to change the sequence, wording, and time allocated to each question based on the needs of each separate interview (Robson, 2002).

Answers to open-ended questions can be "fully expanded at the discretion of the interviewer and the interviewee and can be enhanced by probes" (Schensul et al., 1999, p.149). Furthermore, because semi-structured interviews are like everyday conversations, they are regarded as friendly and not intimidating. The researcher develops a rapport with the informants and elicit people's own views and descriptions and have the benefit of uncovering issues or concerns that have not been anticipated by the researcher (Pope et al., 2002). Additionally, semi-structured interviews allow for improvisation and

exploration of the studied objects. This suggests there is spontaneity in the handling of the questions, making the order of questions a natural flow of interaction, typically one that occurs as part of ongoing participant observation fieldwork (Gall, 2003; Patton, 1990).

Ritchie, Burns, and Palmer (2005) remind us that semi-structured interviews are more than co nversations. They have "a flexible agenda or list of themes to focus the interview" (p.104). They have a purpose. The purpose therefore can benefit from a theme of for each research question or open-ended question that will help the researcher to navigate her conversations with the monks. This qualitative ethnographic case study included two semi-structured interviews with each of the seven monk participants. The interviews were guided by protocols informed by the research questions. An interview protocol, which is a set of rules and guidelines to be used for the conduct of the interviews, included pre- and post-interview guidelines, and also the set of open-ended questions to be addressed during the interview (see Appendix B). The interview questions were framed not only by the research questions, but also by the information gathered from field observations.

To encourage the interviewee's comfort during an interview, questioning went with the flow of the interview conversation (Boyce & Neale, 2006; Jertfelt, Blanchin, & Li, 2016; Robson, 2002; Yin, 2003). Each interview lasted for about 60 minutes Each monk had his own unique role and unique way of expressing self-regulation and how this term was used within the context of his work. Concluding each interview was a debriefing statement that thanked participants for their contributions, informed the participants that a transcript was forthcoming for their review with deadlines for

responses, and asked permission for subsequent contact in case there was a need for further clarification.

I used partial transcriptions by taking notes supplemented by an audio recorder where necessary. According to Halcomb and Davidson (2006), "transcription refers to the process of reproducing spoken words, such as those from an audiotaped interview, into written text" (p.38). The note-taking technique is good for transcribing only the necessary or most valuable parts of your interview and is "reported as being superior to the exclusive use of audio recordings that are subsequently verbatim" (Halcomb & Davidson, 2006, p.40).

During the interviews I made notes on the facial expressions and hand gestures of the monks as it helped me understand areas that the monks felt strongly about. Halcomb and Davidson (2006) contend that more emphasis should be given to interpretation and generation of meanings from the data and less on verbatim transcription. Notes record the non-verbal aspects of an interview that a tape-recorder might not pick up such as a participant's body language (Fontana & Frey,1994). As I became more comfortable with the data collection process, notes and memos were made during and following the interview for constant comparative analysis. The-semi-structured interview guide offered me more freedom to change the sequence, wordings and time allocated to each question based on the needs of each separate interview with the monks. There was a willingness to share whatever they had and knew about my research topic focus.

Summary of interview technique. There were many advantages to the interviewing technique in this study. I learned that these interview sessions later sparked an interest in the monks to share more information. They emailed me to provide me with

their elaborated responses for some of the interview questions. They also pointed me to certain resources that I could find on their himalayanacdemy.com website that were related to self-regulatory tenets and how they were used in their teachings. The monks also shared names of bloggers, academic scholars and resources outside of their online teaching site to further enhance my understanding of how self-regulatory tenets of Hindu teachings inform the monks' online teachings. They were more than forthcoming with their responses. The disadvantage for me using participant observation was that my interaction with the monks was limited by the allotted interview time for each monk. However, because the monks themselves were eager to edify their responses to the interview questions by email, I overcame this limitation and found myself with more illuminated interview transcripts.

Online Teaching Artefacts. To further understand the monks' responses to all my interview questions, I examined their online teaching and learning websites, and reviewing their repository of resources. These artefacts are manifestations of the monks' self-regulation as informed by their religion. I required access to the tacit knowledge of the monks as well as explicit information, which includes both the monks' own explanations and their educational website. I used semi-structured interviews supported by online teaching and learning artefacts. In doing so I was able to enter new areas and produce richer data (Pope,van Royen, & Baker, 2002).. Artefacts in ethnographic studies can lead to adequate cultural description of a group. Teaching artefacts were innumerable. A list of all miscellaneous data was made so that I had an inventory of the artefacts collected. The map of the himalayanacademy.com website was a useful canvas for me to add the list resources I read, watched or listened to. The monks have numerous

teaching and learning artefacts. I went through the Himalayan Academy websites and its links, I downloaded the apps, and tried them on my mobile device; I also viewed their Facebook page. I went into their formal correspondence course which is called the Mastercourse Trilogy- a complete course on Shaivite Hinduism with fundamentals of Hinduism. Study options are provided.

I jotted down my observations on the self-regulatory checklist of the monks. The purpose of making notes on the same sheets was to ensure that I could relate to, compare and contrast what I observed of the monks outside of their teaching duties and how the self-regulatory tenets of their religion influences how they do their online teaching. I looked for phrases and terms that the monks highlighted in their interviews.
I looked at archived online resources from 1990 to the present in order to gauge and understand if and how the resources have evolved. Figure 6 is a screenshot of the homepage of the Himalayan Academy learning website. Figure 6 illustrates the various links that link the reader to educational resources based on media type and information categories. The website provides the user with a series of reading material and tools. These resources include the teaching objects used by the monks, such as Youtube videos, e-books, e-magazines, audio talks.

Summary of Online Teaching Artefacts. The artefacts provided me with a better understanding of how the spiritual practice of Hinduism informs the monks' self-regulation in their role as online religious educators in their online teaching. As I reviewed the sites and online resources that were rich in media and divided into reasonably sized content for learners, I experienced sudden epiphanic moments and a strong sense of déjà vu-there was an overwhelming sense of familiarity with these online

religious material, specifically the design and style of instruction to a certain degree reminded me of academia standards of online teaching because the artefacts spoke to the monks' instructional design skills and their understanding of online teaching approaches. What stood out to me in contrast to some conventional approaches to academic online teaching was the vibrant colours and the use of numerous media to convey teaching content.

Figure 6. Screenshot of the Himalayan Academy website.

Instrumentation

The purpose of any instrument should be to help produce or gather data to answer questions raised in the problem statement (Mauch & Park, 2003, p. 135). In ethnographic case studies, the researcher, out of all other instruments, is the primary and most effective data-gathering instrument (Clair, 2012). "The ethnographer is both storyteller and

scientist; the closer the reader of an ethnography comes to understanding the native's point of view, the better the story and the better the science" (Fetterman, 2010, p. 2). Semi-structured individual interviews served as the primary instrument for collecting data (Appendix B).

Rigour of the Study

Since bias is a challenge in qualitative research (Yin, 2015), I looked at ways to minimize the effects of my personal understanding of the religion and participants. Researcher bias in this research pertains to the interviewer's subconscious enactment of preconceived stance that relates to the researcher's own preference for technology and how online educators can influence their teaching practice by incorporating forms of self-regulation rooted in disciplines outside the realm of education. On a deep level, bias is innate to the interviewer's culture as well.

There are many types of qualitative validation terms in use, for example, trustworthiness, verification, and authenticity (Creswell, 2013). To ensure the greatest possible rigor with a study, the following five strategies were employed:

1. Early familiarity with the culture (Lincoln & Guba, 1985; Shenton, 2004)
2. Iterative questioning (Shenton, 2004).
3. Member checking (Creswell, 2013; Lincoln & Guba, 1985).
4. Reflective journaling (Shenton, 2004) and
5. Triangulation (Fusch, Fusch & Ness, 2018).

Early familiarity with culture. I developed an early familiarity with the culture (Shenton, 2004) of the monks before the first data collection dialogues took place by

having preliminary conversations. Preliminary conversations were useful as these conversations served as building blocks to a strong research focus and helped me immensely to appreciate the culture of the monks. I visited the monastery and walked the grounds of the temple, workstations and recreational areas of the monks for observational purposes. There was no interviewing involved.

Iterative questioning. I did "iterative questioning" (Shenton, 2004, p. 67) where the researcher looks for ways to probe further into observations made. Semi-structured interviewing methods were used to learn about the monks' stance on self-regulation, their description of Shaivite Hindu self-regulatory tenets and how these tenets are used in their online teaching practice. The interviews also probed into how teaching methods and the roles of the educators have evolved over time from traditional to modern synchronous and asynchronous teaching. I was also able to ask questions that arose from my field observations. The conversations with a basic questioning in mind. I revisited parts of each that I felt needed further clarification. Iterative questioning went beyond the time frame allotted for the interview. Monks were comfortable and open to emailing me with additional views.

The back-and-forth email conversations extended for three months. This process allowed me to "clarify descriptive data, pursue further discovery, and ensure accuracy in describing the phenomenon from the perspective of the participants" while providing the monks "time to reflect on their answers before crafting written responses. The iterative exchange and opportunity for reflective, well-formed responses results in more thoughtful, relevant data" (Hawkins, 2018, p.495) and formed a critical part of member checking after interview and field notes transcripts were completed.

Member Checking. I conducted member checking by returning the transcripts to their respective monks. Stenhouse (1980) recommends that participants vet the data before it is finalized. This process is called member checking (Creswell, 2013) and is sometimes known as participant validation (Birt, Scott, Cavers, Campbell, & Walter, 2016), a technique or a measure for exploring the credibility of results a measure of trustworthiness (Lincoln & Guba, 1985). It also seeks the views of participants regarding the accuracy of data gathered, descriptions, or even interpretations (Richards, 2003).

When interviews were transcribed, I emailed each monk his transcript. Each monk provided feedback on the interview transcript (transcribed from the interview note-taking and audio recording) to confirm accuracy and for additional information if necessary.

Reflective journaling. My journal writing as part of my field notes research method captured my reflections and reflexivity. Reflective writing is in itself a type of qualitative validation (Shenton, 2004) and was intended to question the meaning of my experiences. It is a tool through which the writer – when rereading the account - can see what happened and how he/she dealt with it. The distance between the reading ego and the writing ego creates astonishment in writers rereading what they have written, bringing them to discover a new truth or a new aspect of themselves and of their own narrated experience (Silvia, Valerio & Lorenza, p.103). Alternatively, reflexivity entails the ability and willingness of researchers to acknowledge and take account of the many ways they themselves influence research findings and thus what comes to be accepted as knowledge (Sandelowski & Barroso, 2002, p.222).

I engaged in reflective journaling to note any emerging patterns. The researcher's "theoretical and disciplinary perspectives, life experiences, cultural backgrounds, genders, ages, physical appearances, and other characteristics influence the way in which they attend to and respond to the conversation and construct meaning within the interview" (DeMarrais & Lapan, 2004, p. 55). When deploying qualitative interviewing methods, these factors present as cautionary advice to the researcher. "Researchers and participants tend to filter each interview experience through unique sets of experiences, beliefs, and assumptions about the topic of the research" (p. 55). I was aware of this and used discretion when interpreting experiences, beliefs and other assumptions of the topic of research.

Therefore, even though interviews provide a fairly unrestricted passage of communication between the researcher and the participants, "the possibility exists that somehow during the interview, the interviewer influenced the respondent's perspective and responses in some way" (p. 59). For example, in the monks' response to the interview questions related to the research question - "How do you design instruction on synchronous and asynchronous teaching platforms? (for instance, kinds of platforms, resources) " if there are instances to quote that involve concerns or learners' inability, in the eyes of the researcher, there might appear to be a disconnect between the demeanour of the monks (such as, physically appearing to be uninterested) and what he or she is saying (such as, ambitious in response). Awareness of this situation is needed, and perhaps further probing of the question may be required. If clarification is required, then the researcher must proceed with subsequent relevant questions. The researcher may conclude that this type of person was thinking along certain lines, whereas the

interviewee might have meant something quite different (p. 59). Yet, another issue related to bias is "when and how much a qualitative researcher should probe for more details. The answer to this issue usually relates to ensuring that the research participant is given every opportunity to relate their entire story in a way that is understood by the qualitative researcher" (Hunter, 2012, p. 5). What this means for me is to remain open-minded, be prepared to reflect upon any differences between the monks' and researcher's perspectives. Since these ethical issues affect the quality of interview data, it is necessary to pay attention to how the monks' experience is interpreted. There is a need for interviewers to "strike a careful balance between establishing trusting relationships which encourage respondents to be frank and truthful and avoiding introducing bias by becoming … subjective about the respondent" (McNeill & Chapman, 2005, p. 64).

Reflexive journaling. In this study, I had background information about the monastery, some understanding of the belief system from my own experience and review of related literature. The information being sought resided with the monks and required in-depth conversations. An understanding of their lifestyle, which included their monastic duties, worship, and other activities, was also needed in order to connect with their belief system and determine how it supported the monks' online teaching. I paid close attention to my own role, behaviour, and subjective responses. Recognizing that similarities and subtle differences between my worldview and that of the key informants may pose as a difficulty before I embarked on this project, I took measures to address this potential issue by stepping back from the situation and viewing it objectively. I was cognizant of my own religion and my exposure to different teachings of Hinduism, under a different

sect. I took extra care to minimize or avoid the repercussions of asking open-ended questions and avoid skewing responses to fulfill my own prophecies or beliefs.

The use of journal writing as a technique to gather data came in useful as it added to the rigour of data collection and data analysis. Reflections that trigger an experience in the past or during my encounter while out in the fields could be set apart.

Labaree (2013) points out that the analysis of field notes should occur as they are being written and while the researcher is conducting observations for at least two reasons - to foster self-reflection and reveal emergent themes. The fleshing out of ideas of descriptive and reflective information prepared me for the data analysis phase.

Triangulation. Triangulation was achieved by involving multiple data sources, which added depth to the data collected and defined and interpreted the ambiguities that my exploratory research design addressed (Fusch, Fusch & Ness, 2018). These multiple methods were interviews, my field notes, teaching website observations, and their online curriculum, to strengthen authenticity.

Table 1 describes the types sources used to collect data, including the number of visits made to the monastery's physical site. The time indicated in Figure 7 does not include the emailing time between me and my participants. I was also unable to definitively determine the amount of time taken to download the resources and read them as these were intermittently carried out and they mostly took place after I had finished my interviews and departed from Kauai, the email communication were follow-up actions by the monks who had more to say about their responses to my interview questions and not new responses.

Chapter III Summary

In the data collection section, up to this point I discussed the techniques used to collect qualitative data. These comprised of non-participant and participant data collection techniques such as the monastery site-map creation, field-note writing with the aid of a checklist, the himalayanacademy.com website map, journal writing, watching ceremonies, participating in the Himalayan academy office meetings, semi-structured interview techniques and accessing and analysing online teaching artefacts. I also added notes from the monks' conversations that were held in public spaces. I then discussed about instrumentation and the rigour added to this study using techniques such as triangulation, iterative questioning, member checking and reflective journaling.

Table 1: *Data collection time spent at the monastery*

Type of Data	**Time**	**Number of Visits**
Semi-structured Interviews	60 minutes/visit	10
researcher observations : sitemaps of manstery and himalayanacademy.com website,, journal and field note writing, watching ceremonies, attending meetings	30 minutes/visit 60 minutes/meeting	10 5
Accessing Teaching artefacts	30 minutes/visit	3
Total	1,290 minutes	23

I concluded this section with a data collection time spent at the monastery. All data was entered into the checklist, my journal which was divided into sections dedicated to reflections, notes to ask monks during interviews and notes from my participatory observations such as the Head Monk's talks, my observations from the singing class.

Where I was able to use my laptop, I entered data directly into my laptop. Eventually, all data was entered into my laptop. With all these methods I had a reservoir of information about the monks' self-regulatory behaviour as informed by the self-regulatory tenets of Shaivite Hinduism.

In the next chapter, I will analyze data. A discussion of this analysis within the context of the self-regulatory tenets of Shaivite Hinduism will follow.

Chapter IV – DATA ANALYSIS

In this chapter I will discuss how I applied an ethnographic-case study inductive analysis to explore and identify as many emerging themes as possible. Identifying themes will be explored in Chapter V, the Findings and Discussion chapter.

Ethnographic-Case Study Analysis

The goal of this data analysis was to identify main overarching themes having to do with self-regulatory tenets of Shaivite Hinduism. Themes are the broad general ideas that come from the grouping process. A theme "captures something important about the data in relation to the research question and represents some level of patterned response or meaning within the data set" (Braun & Clarke, 2006, p. 82). Ryan and Bernard (2003), in an extensive review of theming techniques across cultures, disciplines and boundaries, have suggested that there is not a perfect formula for arriving at themes.

During the course of my ethnographic data collection, I had collected data from ten sources as illustrated in Figure 7. Driven by the primary research question, I applied Todd's (2012) ethnographic approach to analysing these ten sources of data. I focused on (a) the themes of discussion, (b) notable processes that occurred in the setting like how decisions were made, (c) how monks interacted within the setting, (d) key events or incidents highlighting their self-regulatory abilities, (e) variations or exceptions to an emerging pattern, (f) how the monks attached meaning to their own actions and experiences, (g) sensory information such as sights or sounds, (h) the physical structure of the setting, (i) language use, (j) anecdotes and quotes, (k) personal reactions, and (l) any other observations that appeared relevant (Todd, 2012).

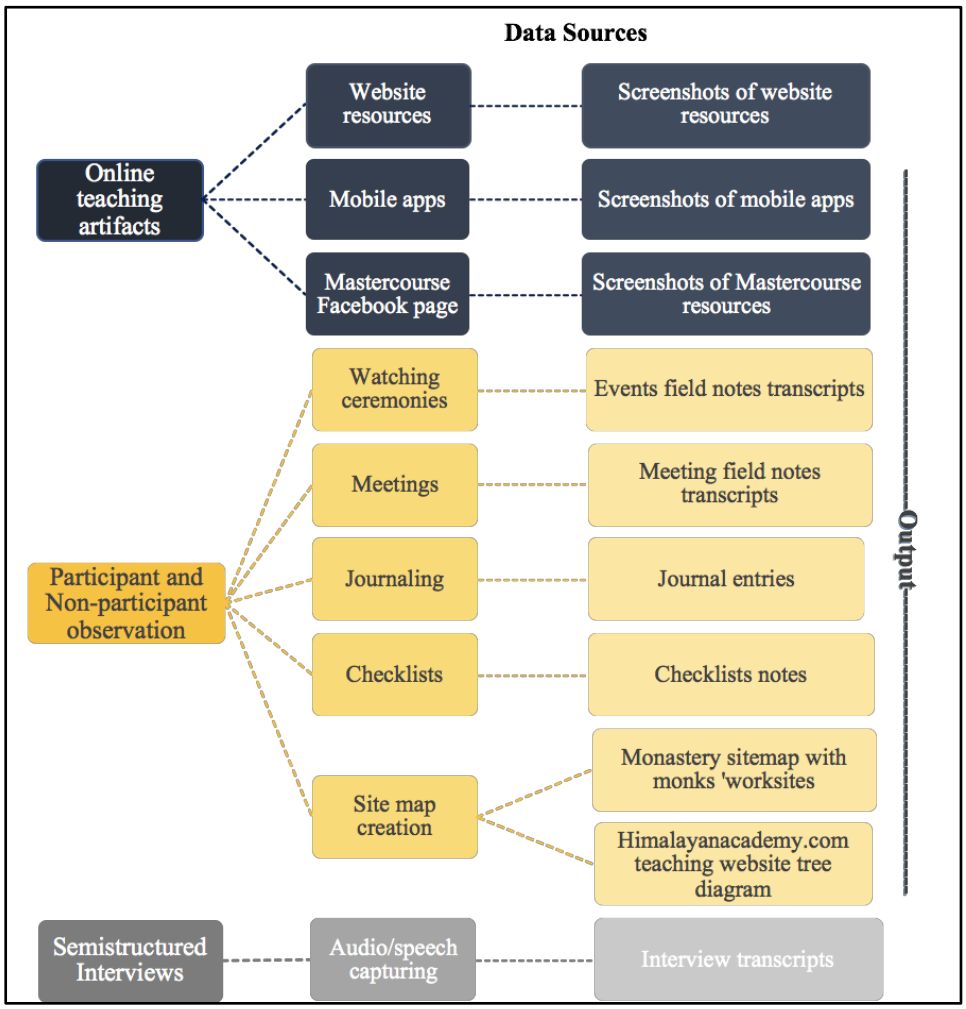

Figure 7: Data Sources from all data collection techniques used.

In addition, I added my own journal reflections to describe how I felt and what I thought about the emerging analysis of my ten data sources.

Thematic Analysis Process

Once I compiled all data, I began analysis using the following five-stage thematic analysis process, adapted from Braun and Clarke (2006):

1. familiarizing myself with my data,
2. generating initial codes,
3. searching for themes,

4. reducing codes into groups, and then
5. finalizing the themes through visual representation.

Figure 8 provides a detailed illustration of the combined components of data derived from the ten sources, analysed using Todd's approach to analysing ethnographic data and the simple five stage theming process.

The following sections describe the five-stage thematic process. The stages will be discussed in steps. Step 1- Familiarizing myself with my data includes analyses of field notes interview transcripts, online teaching artifacts and reflective journaling.

Step 1: Familiarizing myself with my data. According to Renee and Jill, 2013, the most important step in a thematic analysis is to become familiar with your data corpus which refers to all data collected before the act of coding. The preliminary analysis fostered self-reflection which in turn helped me understand the ways of the monks, after which the ongoing analysis revealed emergent themes and allowed for a more developed investigation which carried through the entire study. In my approach, I needed to get the 'lay of the land' not only by understanding the monastery from its physical layout or website layout but also data layout. I had all data in front of me in discrete pieces initially. I read through the monks' narratives, my reflective and reflexive journal writing, my checklists with notes from the fields. I had audio recordings from my interviews and notes I had taken on my laptop and journal. I analysed my data by focusing on my data collection method, beginning with all field notes.

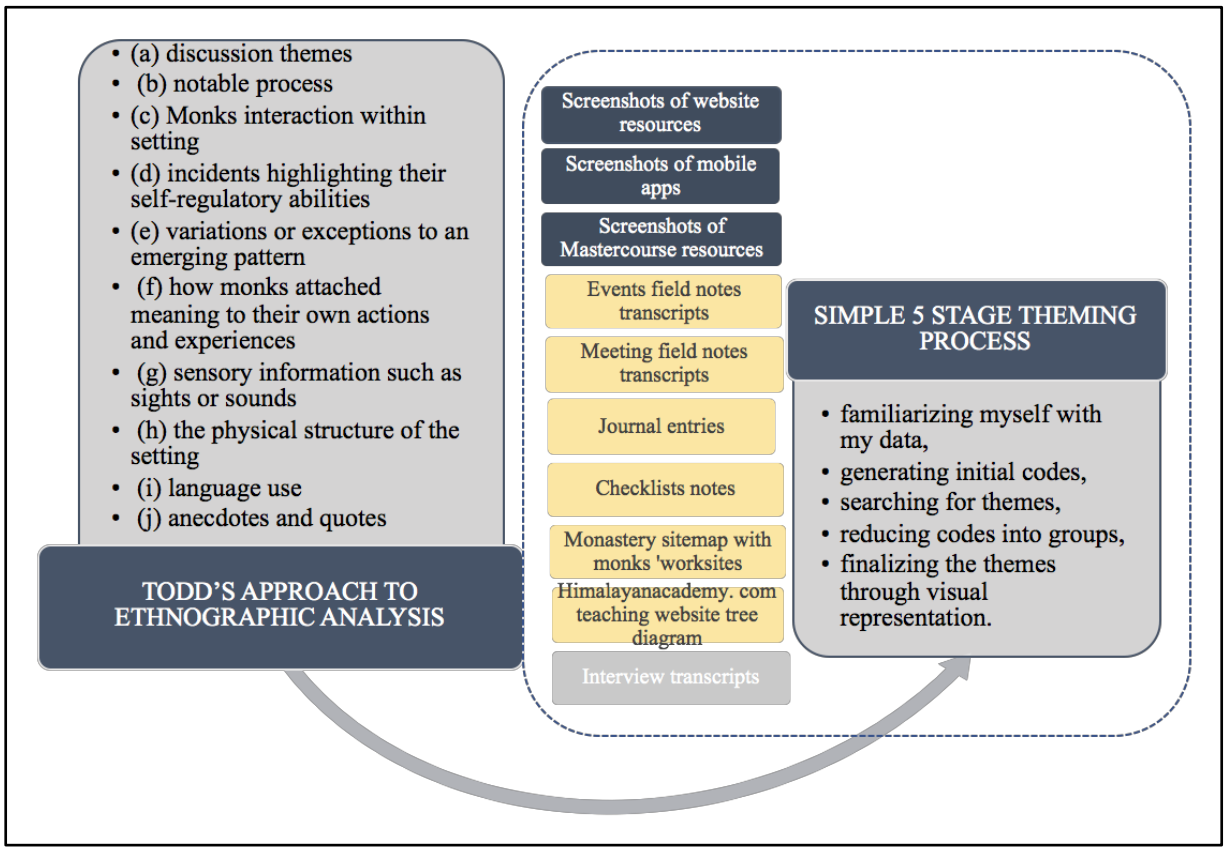

Figure 8: Schema of Todd's approach to ethnographic analysis applied to ten data sources and analysed using a five-stage theming process.

Field notes Analysis. As advocated by Labaree (2013) I began to analyse my field notes as they were being written and while I was conducting all of my observations. Contemporaneous records made of conversations during my participant and non- participant observations were incorporated into the analysis. In keeping with Todd's (2012) approach, I noted where I was during each note-taking instance which included group observations inside and outside the temple and conversations along the sidewalks of the monastery and interactions with other monks that appeared relevant to my research focus. I walked into all settings except the monks' dining area, (the dining area was pointed out to me, but I did not enter the space), their kitchen, the Head

Monk's office, and the monks' residence. In gathering the field notes for analysis, I consulted the site map of the monastery (see Figure 4). Figure 9 shows the monastery kulams with the respective roles and responsibilities of each *kulam,* illustrating overlap of work amongst kulams.

Understanding the spectrum of work that these monks carry out on a daily basis, where they carry out their work and how their work affects each other, made me think about how self-regulation is larger than their online teaching context, larger than their respective seemingly parochial departments and larger than any of these monk's vision.

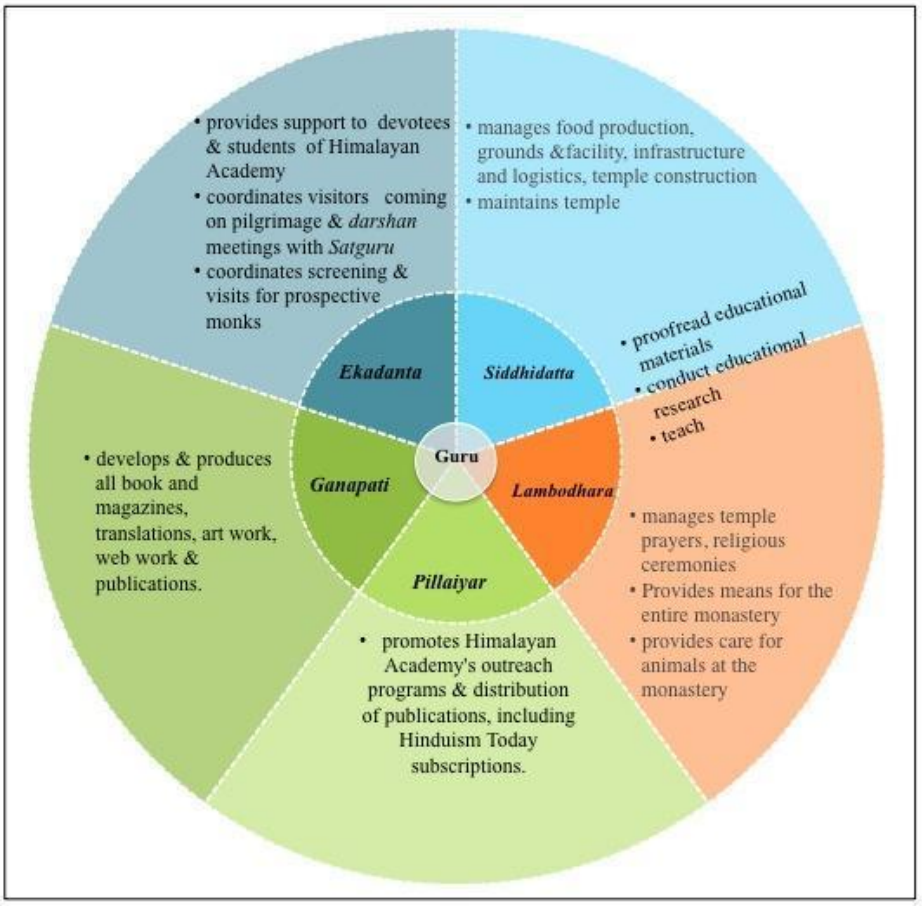

Figure 9. Kulam roles and responsibilities.

Interview Transcript Analysis. For this study, I audio recorded all participant interviews and I then transcribed the recordings. All interviews were held at the Himalayan Academy office known as the Media Studio. I evaluated each interview for key words, phrases, and themes. Initial perceptions were recorded in the margins and a separate journal was used for my reflections, as suggested by Merriam (2009). All meetings lasted for an hour to respect the monk's busy schedules, guests' attention span and what can possibly and realistically be accomplished in one hour. I manually coded the data looking for similar words, phrases, or ideas. There were follow-up interviews with each monk as more time was needed and this led to two hours of interview time with

each monk. I considered the types of technology used which included the monks' choice of platform, media and instructional design, and made a note to enquire from the monks on the reasons for making these choices which led to follow-up emails to some interview questions as there were times where the monks had more to share about the online teaching website.

Online Teaching Artefacts Analysis. On the method of analyzing artefacts, Spradley (2016) argues that the ethnographer, knowing that there are things that we cannot talk about or express in direct ways, must therefore make inferences about what people know by studying artefacts and their use. The researcher cannot "overlook pictures magazines, or other artefacts related to the cultural scene being studied" (p. 137). I explored the Himalayan Academy website (https://www.himalayanacademy.com/) and other online resources that were connected such as Youtube and downloadable pdf documents as shown in Figure 10 below:

- I studied the website design, including the navigation bar that lists all the available resources, location of resources, use of colour and how the monks employed instructional design principles.
- I explored the navigation bar in detail. Figure 11 below illustrates the various dropdown fields with links to numerous media and articles. There are five tabs on the website with drop down menus starting from 'Monastery', 'Read & Learn'. 'Look & Listen', 'Live Spiritually' and 'Visit'. In the drop-down menu under each tab, there are titles of resources and links to all the online resources. I went into each drop down menu on the himalayanacademy.com website to identify the list of courses, online resources and literature on the monastery. The

dark burgundy color contrast against a pale color in the drop-down menu, made it visually appealing and easy for me to navigate their website.

- I downloaded and read the pdf documents that described some of the terms the monks used during interviews that focused on their self-regulatory tenets of their religion.
- I explored each of the fields listed on the dropdown menu list
- I registered as a student in the Mastercourse Trilogy Facebook group. I read the online resources that were posted by the administrator monk of the Facebook group and the nature of the postings by the monk. (I did not read any student comments.)
- I watched Youtube videos and listened to the audio talks by both the founder, Satguru Sivaya Satguru Subramuniyaswami, and the current Head Monk, Satguru Bodhinatha Veylanswami. The video and audio media analysed ranged from publications from the 1990s to year 2018.
- I analysed the downloaded mobile application and Himalayan Academy website screenshots to understand how the monks employed online technologies and teaching practices.

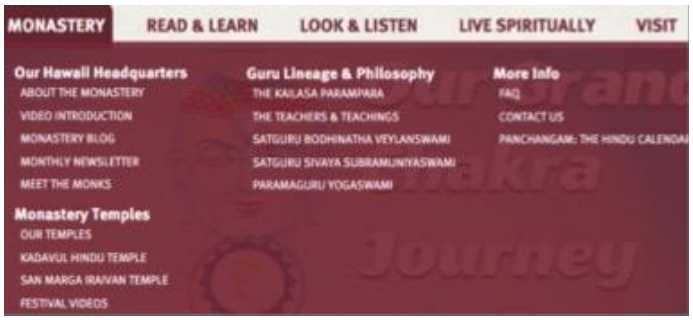

Figure 10. Four of the five tabs with their drop-down menus from the himalayanacademy.com website

Reflective Journaling Analysis. I incorporated notes from my reflections and reflexivity after I had completed analysing field notes transcripts, interview transcripts, and online teaching artefacts, I reviewed my reflections from my journal entries, from notes I had made after the interviews, and from reviewing the online teaching artefacts. These reflections contained my own thoughts and assumptions and reflected my state of specific mind in moments. While reviewing my reflections I reminded myself as to why reflections are important in qualitative research. As Alvesson and Sköldberg (2017) put it quite polemically, the main point of analysis your reflections of to "'lift' a project, to

generate more interesting, innovative and well-judged interpretations and qualified results" (p. 394).

At this juncture, I was familiar with the data and was ready to move on to the next stage of my analysis - generating initial codes. Coding is appropriate particularly for ethnographies and studies with a wide variety of data forms such as interview transcripts, field notes, journals, document and artifacts (Saldaña, 2015). To codify data is to arrange things in a systematic order, to make something part of a system of classification.

Step 2: Generating Initial Codes. Developing emerging themes involved hand coding and analysis of the data. The act of coding is when the researcher is listening authentically to the participant. I used codes to facilitate the development of 'families' because of similar characteristics shared. Some of these 'families' came from research literature and others were the exact words of the participants. I realized that I was also exploring new territory and made a note to myself that " it may not be best to start out looking for 'a something'" (Hesse-Biber, 2010, p.15).

Coding data from this study was a demanding and complex process requiring several strategies. The primary method used was Initial Coding since I had multiple types of data (field notes and online teaching artifacts). I coded the interview transcripts first as the interviewing process aided me in confirming questions that arose from my participant and non-participant observations (see Figure 8. Ethnographic Case Study data collection framework).

Coding the Interview Transcripts. The narratives from monks are presumably an authentic divulgence of the monks' experience that can be well documented. Colwell (2006), however, suggests understanding the meaning of any particular part of a text (a

word or a sentence) requires an understanding of the meaning of the whole and vice versa. Thus, achieving a meaningful interpretation requires back and forth movement between parts and whole. "Understanding cannot be pursued in the absence of context and interpretive framework" (p. 274).

Each interview was transcribed on to one file along with the respective monks' email communication as they formed a part of the responses to the interview questions. I then extracted responses to each interview question. The monks also provided afterthoughts from my interviews with them, as additional information via email. These thoughts were also incorporated into the interview transcripts. A total of 5 responses per interview question were collected as there were 5 participants in total. Monk 1 was the first monk to be interviewed and Monk 5, the last. Identifiers used for the monks were also coloured. For example, for Monk 1 I used a page green, Monk 2, in red, Monk 3, in purple, Monk 4, in blue and Monk 5 in chrome yellow. Identifiers combined with colour worked well for me as they were easily identifiable.

Line-by-line analysis of the written notes was performed. Color coding was used within the transcripts so that each code had a unique color. I made handwritten notes and highlighted similar words that denoted specific meanings. I then created a chart that displayed all of the key words or phrases from various participants.

Coding the field notes, online teaching artefacts and reflexive journaling.

My personal impressions were recorded in the form of reflexive notes during the observational period as a part of the field notes. I examined my field notes and looked for recurring patterns of behaviour using my checklist (see Appendix D). When I was not able to observe any item on the checklist, I made notes at the end of the day,

indicating if the behavior was either unclear to me or not apparent at all. It was important that I paid attention to those behaviours that were unclear as I made notes to ask the participants when I meet them personally during their scheduled interviews.

Exploration of field notes, online teaching artefacts and interview content analysis led me to reflexively proceed with iterative, constant comparison (Charmaz & Belgrave, 2007), examination of key words, phrases, and themes that had emerged from the raw data (Bowen, 2009) to process "what was meant by the data" (Nigatu, 2012). I looked for patterns and dissonance in the data (Hetherington, 2013). Other code words terms were derived from the actual words or anecdotes conveyed by the monks, capturing concepts directly from their responses (Stivers, 2015). Still other codes were the products of inference after immersing myself in the data.

Step 3: Searching for Emerging Themes. I concentrated on codes that contained common threads from all ten sources of data that expressed the monks' affective stances on self-regulation, their belief system, identity, support, motivation, their monastic community and the monastery's circle of membership (devotees that help the monastery) which influence and inform how the monks teach online. While searching for emergent themes, I wanted to ensure that I knew how and why I looked at common threads amongst codes. A set of overarching themes began to emerge and was used to report research results consistent with the collected data (Lincoln & Guba, 1985).

Step 4: Reducing Codes into Groups. This step involved the process of finalizing the themes. I wanted to ensure that I could be as concise as possible with the names of the themes (Renee & Jill, 2013). Codes were reduced into groups of similar meaning. It is important to review these groups for surprising information researchers did

not expect to find, and information that is conceptually interesting or unusual to researchers (Abbasi, 2014). In this refinement stage I ensured that there was data coherence by looking at how the 'groups' are described within the context of the monks' narratives, the monks' websites and how the groups were described and portrayed by the monks in their daily lives. The groups were further analyzed into three distinct themes.

Step 5: Finalizing the Themes through Visual Representation. The final visual representation represented the levels of abstraction in the analysis (Abbasi, 2014) and revealed seven main themes with their respective groupings, as described below. These groups define the themes. These will be discussed in the following chapter. Seven predominant themes emerged from this ethnographic case study analysis:

Theme 1: Multiple integrated dimensions. Self-regulation has multiple integrated dimensions and is comprised of natural, biological, physical, cognitive, emotional, social, prosocial, and integrated groups. These dimensions work in tandem through volition and motivation.

Theme 2: Conglomerate of life forces. Self-regulation as a conglomerate of life forces is comprised of Odic, Actinic forces and the *cakra* system, and the human aura. The interplay of these forces is believed to influence the dimensions of self-regulation as mentioned in Theme 1. These forces are also the manifestations of the mental, emotional and physical state of an individual.

Theme 3: Praxis**.** Self-regulation is praxis and philosophy based and is comprised of several groups including 64 kalā (64 arts and skills), Four *Āśrama or Ashramas* (Four Stages of Life), *Puruṣārtha* (Goal attainment), *Pañca Nitya Karma* (Code of Conduct) and Yamás and Niyamá (Observances and Restraints). These codes are like survival tips

for lifelong self-regulation as they categorized based on one's stage in life. For example, ages 24-48, the householder phase which is the second phase of the Four Stages of Life. Put together, these groups form an absolute, comprehensive framework for the monks, while serving as a set of culturally and contextually responsive praxis.

Theme 4: Guru-śişya tradition. Self-regulation is influenced by a robust guru-śişya tradition which is characterized by the educator being present for the learner, establishing deep connections with learners, being the catalyst in the teaching process, acting in a triage manner with the learner and the mysticism involved in the transmission of knowledge between educator and learner. In addition to these roles, the guru-śişya tradition also emphasizes the importance on methods and processes of teaching which are informed by the monks' self-regulation and are translated into their online teaching.

Theme 5: Self, commune and mystically regulated. The 'self' in self-regulation co-exists within a network of social support including worlds beyond this physical world of gross matter. The monks believe that there are divine beings who play in integral role in one's self-regulation.

Theme 6: Adaptivity and responsiveness. The self-regulatory tenets of the monks' belief system stress continuous adaptation and responsiveness to the environment as and when needed. The monks believe that adapting to and embracing technologies responsibly while staying true to tradition is key to self-regulation. It also includes being responsive to learner needs and global changes.

Theme 7: Feedback and collaboration. Immediate feedback and collaboration are also important self-regulatory tenets of Shaivite Hinduism as evident in the teachings' emphasis on the living voice of a Guru, one which "never ceases to function in the

dimension of time and space" (Navaratnam, 1972, p.144). Timeliness and relevance of the educator's feedback are paramount to one's self-regulatory abilities. In the absence of a physical educator in online teaching contexts, specifically the asynchronous types of teaching methods, the monks build mechanisms into their online teaching resources and formal course correspondences to encourage feedback and collaboration. Feedback is also a process that happens from within an individual because when the intent is strong and clear in one's mind, knowledge from within becomes clear. Knowledge resides within the individual and the gurus catalyze that knowledge with their presence (Subramuniyaswami, 2004).

Chapter IV Summary

Data analysis from the ethnographic case study was concluded with thematic descriptions of how self-regulatory tenets of Shaivite Hinduism inform the monks' online teaching. These themes were findings from ten key data sources. There was a degree of messiness in the analysis process as I tried to bridge the topic of religious self-regulatory tenets of the monks from the fields, on to the online teaching and into my research writing. There was a feeling of responsibility for ensuring that this study would be the reification of the monks' praxis and associated constructs pertaining to their self-regulatory practices. There were moments of perturbation of not having done enough about dotting the i's and crossing the t's.

Chapter V – FINDINGS AND DISCUSSION

The purpose of this ethnographic case study was to explore how self-regulatory foundations of the educator's religious beliefs inform online teaching practice. In this study, self-regulatory foundations of beliefs of Shaivite Hinduism of five Hindu monks who teach online, were explored. Chapter 1 began with the importance of educator's belief systems and their beliefs about self-regulation and how these beliefs influence their online teaching practice. Models of self-regulation that are used in educational contexts were identified and described. The chapter also highlighted that religious individuals are more inclined to possess higher self-regulatory capacities. The chapter expanded on the importance of self-regulation for not only academic but lifelong learning. The chapter progressed by identifying that self-regulation is core in Hinduism. Its essence is woven into every aspect of its teachings such as its daily vocabulary, teaching methods, educator's roles and its life philosophies.

In Chapter II, I covered a myriad of self-regulatory related research, beginning with an overview of self-regulation history, followed by how self-regulation is understood within the 21st century educational context. I also discussed how self-regulation can be described from an evolutionary, implicit and explicit aspect. I went on to discuss the construct of self-regulation and the importance of goals. Educator self-regulation is then described as evolutionary, cyclical and also spontaneous. The next section of Chapter II delves into known factors and research on the influence of religious beliefs, practices on self-regulation in the form of mindfulness and contemplative practice and known strategies on online teaching practice. This part of the chapter then segued into literature on traditional Hindu teaching philosophy and practices.

I explained the methods of data analysis in Chapter III. I addressed how the data contributed to answering the research questions posed in this ethnographic case study using qualitative data analysis. Data for this study were collected using ethnographic case methods such as observational methods, online teaching artifacts and semistructured interviews over a period of 8 months.

Chapter IV reported the findings of this qualitative ethnographic case study as well as a discussion from a qualitative thematic analysis. Each finding was supported by qualitative data that were obtained directly from the participants and from field observations.

In this chapter, I present my findings by providing an overview of key ideas that encompass the self-regulatory tenets of the monks' religious belief system. This overview is supported and supplemented by direct quotes from the monks. From these quotes I outline the themes that emerged from the overview of the key ideas and monks' quotes. This chapter then proceeds with the research questions and corresponding themes supported by quotes, online teaching artefacts, reflections and notes from my observations that address the respective research questions. Though the themes carry over from one research question to the next, for ease of understanding I will discuss them under the research question that best fits with the theme. Each theme is concluded with a summary.

Principle of Mysticism in Self-Regulatory Tenets of Shaivite Hinduism

The monks describe self-regulation in a variety of ways. It was evident to me that the monks' understanding and acceptance of self-regulation spans beyond a continuum of biological and social factors, entering cosmic realms. In the Vedic

scriptures, the term *ṛta,* which translates into 'cosmic order', signifies "the principle of order regulating the course of things" (Sarkar, 1910, p. ix). To the monks, it is this same concept of self-regulation which to them is infinite in the vastness of its meaning, time and space, but definitive in its expressions in the monks' online teaching approach. In my findings, I learned that this exegesis of self-regulation translates into the monks' online teaching by the embracement of this infinite quality of the cosmic realm and transference of their knowledge into all online teaching resources and practices. I listened to the monks and witnessed how self-regulation as described in the monks' religious scriptures, their former guru's teachings, and in their daily rituals permeate their online teaching practice. However, owing to the intertwined nature of self-regulation as described in the monks' teachings and human experiences, it is not always possible to create mutually exclusive categories and themes when words deal with experiences (Graneheim & Lundman, 2004). Additionally, as the online teachings are completely in the hands of the Hindu monks who are knowledge keepers and, thus, educators of Shaivite Hindu teachings, observational and interview data analysis needed to be flexible and unstructured.

The monks' beliefs about self-regulation pivots on metaphysics which can be described as the inner scientific study of reality beyond our five senses (Bajpai, 2011). Sivaya Subramuniyaswami described religion as "the working together of the beings in the three worlds" (Veylanswami, 2016, p.39). The said beings in the inner world, which include deities, saints, sages, devas, guide, govern and help individuals in their daily lives. Sivaya Subramuniyaswami added that "[r]eligion is the *connection* between the three worlds (p.11). Inescapably, the belief in the three worlds and the flow of energy

through the individual's *cakra* system (energy centres) underlie the self-regulatory tenets in the monks' online teachings. In the monks' belief system, ever so fundamental are the concepts of the three worlds and energy forces that they flow profusely through the monks' narratives and imbue their observable daily lives. The three worlds are comprised of the physical world, the astral and the causal planes as shown in Figure 11. The causal plane is the highest or most subtle world of existence (Editors of Hinduism Today, 2003).

Alternatively, the *cakras* are centres in the physical, soul, and astral bodies where energy flows through, thus working in unison as self-regulatory mechanisms within each person, and integral to understanding self-regulatory tenets as believed and applied by the monks in their online teaching practice. "The astral body is almost an exact duplicate of the physical body….[It] is of the subconscious mind, at the level of the memory and reason *cakras*. It can be easily disturbed and is sometimes called the emotional body" (Subramuniyaswami, 2004, p.363). The monks' approach to online teaching is grounded in their religious praxis that underscores self-regulatory tenets. Hence, the monks' approach to conceiving and translating self-regulatory tenets onto their online teaching is profoundly integrated, permeating and serves as the backdrop of this study's findings.

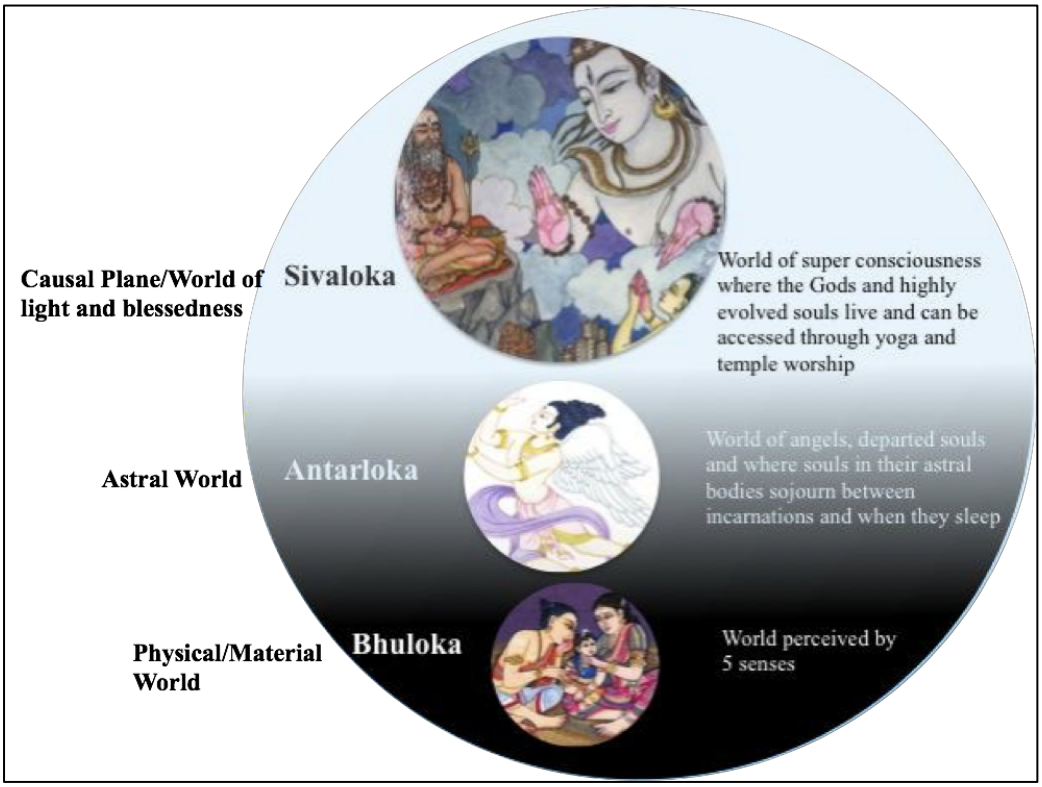

Figure 11. Illustration of the Three Worlds. Adapted from *Path to Siva: A catechism for youth*, by Veylanswami, B. 2016. Hawaii: Himalayan Academy Publications. Adapted with permission.

Quotes from Monks. I cobbled together the dominant expressions of self-regulation from the monks' interview narrative that highlights the idea of three worlds,

> The beauty of Hindu approach is it encompasses all three worlds. Understanding the three worlds is foundation to everything...You have to have a belief system. Behaviour is predicated on attitude, and attitude is predicated on the belief system. If you don't know there is a second and third world that you can contact and communicate with…why would you pray? why would you communicate?
>
> Monk 4

how energies or life forces flow through each cakra as described by Sivaya Subramuniyaswami,

> An individual goes through the fear *cakra*, and enters the realms of memory and reason, clarity and understanding. It is at *this* point in the unfoldment through the *cakras*, which is a journey of consciousness. However, if you have memory all by itself it is not self-regulation. Without purpose, it is just a database. Reason regulates memory and makes association. It is a higher *cakra*. If you have reason without other controls then it is like an animal without discipline. You need will power to regulate reason to regulate memory. Someone who has reason and no willpower by itself can be positive or negative. For example, he can be focused on the positive and accomplish the task. To control will, you need the next *cakra*, which is cognition. The next *cakra* is love, and love regulates cognition.
>
> Monk 1

praxis and philosophy,

> In Hindu teachings, the interesting distinction is that there are four stages and self-regulation approaches are different depending on the stage.
>
> Monk 5

Embedded in the above quotes from the monks' narratives is the monks' truth about their worldview, knowledge and application of self-regulatory tenets, rooted in their religion. Monk 1 described how the energy flow in the *cakras* are connected and regulated by each energy wheel, Monk 4 highlighted how the belief in the three worlds is ingrained in their belief system and expressed behaviourally. Monk 5 explained how self-regulation can be approached based on where one is at in their lifecycle.

Research Questions and Corresponding Themes

With the above quotes from the monks about their own praxis, existence of three worlds and the energy forces within the *cakra* system as the backdrop, the main themes of this study are analyzed within the research questions themselves by first deconstructing the research questions. The themes that have emerged from my ethnographic analysis are as shown in Figure 12 below:

- Theme 1: Self-regulation involves the regulation of multiple integrated dimensions

- Theme 2: Self-regulation influences and is influenced by a Conglomerate of life forces
- Theme 3: Self-regulation is informed by Praxis
- Theme 4: Self-regulation is catalyzed through a consistent Guru-śiṣya Tradition
- Theme 5: Self-regulation as coexistence of Self, commune and mystically regulation
- Theme 6: Self-regulation entails adaptivity and responsiveness
- Theme 7: Self-regulation is strengthened through feedback and collaboration

The concept of self-regulation in Hinduism in general, and specifically in Shaivite Hinduism, is embedded in a variety of concepts, models and guides that have been transmitted and transmuted over thousands of years based on the educator's era of teaching. Several concepts presented in the literature review re-surfaced in my data analysis. In my interviews with the monks the manner in which concepts and models of self-regulation were narrated in a story like fashion. The seven salient themes characterised how self-regulatory foundations of Shaivite Hinduism inform and influence the monks' online teaching practice.

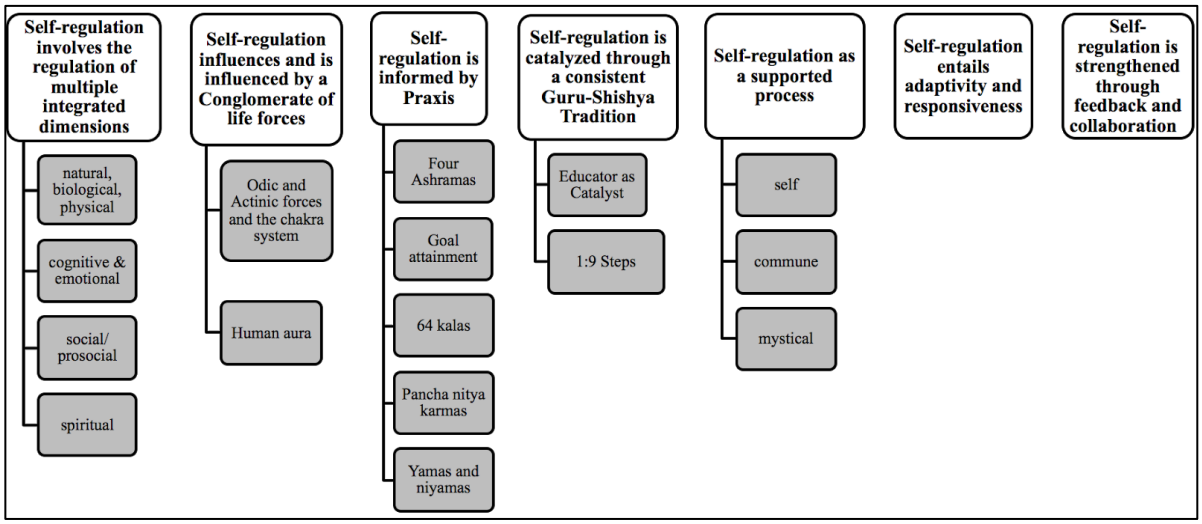

Figure 12: Seven Ethnographic Themes

The themes and supporting quotations for those themes are presented in an organized manner. Where relevant, I connected the research questions with the monks' interview narrative, the data discovered in my field work through other forms of data collection techniques which include field notes, journaling, watching ceremonies, creating sitemaps and online teaching artifacts. This was done to provide a more comprehensive picture of how self-regulatory tenets of the monks' religion are manifested and translated to their online teaching.

Sub-Question 1: In what ways do the self-regulatory tenets of their religion manifest in the observable daily lives of these monks, including their online teaching?

The first question sought to understand self-regulatory tenets of Shaivite Hinduism as described by the Hindu monks and how these tenets manifest both within and outside of their online teaching practice. This question focused on verbal descriptions and behaviors of individual monks on their ideas, understanding and application of self-regulatory tenets within monk's monastic culture. Areas examined

within the context of the research question included behaviors, processes, and the meeting of character, values, and behaviors. Themes emerged from ethnographic methods of participatory and non-participatory research techniques. The themes that align with the first research question are Theme 1: Self-regulation involves the regulation of multiple integrated dimensions, Theme 2: Conglomerate of life forces and Theme 3: Praxis.

Theme 1: Regulation of multiple and integrated dimensions

Self-regulation in the monks' daily lives and online teaching practice came across as all-encompassing and includes many dimensions including the natural, physical, biological, cognitive, emotional (dispassionate attachment), social and pro-social (communal) and spiritual (divine, mystical, higher consciousness involved). The social and pro-social dimension will be discussed as a separate theme. The aforesaid dimensions were highlighted in the monks' interviews and apparent in my observational findings using the checklist- Self-regulatory Guide (Appendix D). I present the findings from interviews first, followed by my findings from my observations using the checklist-Self-regulatory Guide.

Natural, biological, physical. The monks believe that the universe is a self-regulating organism and we are a part of the whole, that which we call universe.

> The whole universe is based on self-regulation (smiling with palms facing up), your cells, the plants…etc nobody is telling them how to grow or what to do. It is just that the human self-regulatory process is more complicated sometimes than these other processes. It is a natural order of things...Self -regulation is the natural process. Monk 1

This principle is integral to the monks' approach to teaching and learning. Their tolerant and open mindset shapes their approach to teaching online while recognizing that parochialism can un-regulate their teachings that have persisted for thousands of years.

> It is when things get un-self-regulated, …the plant gets a virus, cells get cancer, that is the non-natural thing
>
> Monk 1

The monks demonstrated an understanding of the integratedness of the various dimensions involved in regulating one's self and how this understanding translates into the monks' online teaching. For example, from a physical or biological dimension, the monks know that "learning how to breathe deeply...Teaching [learners] *haṭha yoga* ...would be a part of transmuting the *prāṇā*…to soften instinctive polls and keep [learners] from being pulled into various temptations around them" (Monk 5). These teachings therefore are incorporated into their Mastercourse Trilogy and included on their teaching website as resources.

Cognitive and emotional. Monks skillfully use a combination of cognitive and emotional self-regulatory components that can positively enhance online students' beliefs about the students' own ability to control their online learning environment.

Cognitive. Through the use of repetition, the organising of new language such as the Tamil language and Sanskrit words, the summarizing of meaning and the use of imagery as cognitive teaching strategies, and also a deep awareness of cognitive load content is paced and posted online in readable and manageable amounts. Monk 2 said "self-regulation is about pacing yourself". Evidence of teaching in a paced manner was also heard from Monk 5 who explained the importance of pacing when committing to learning tasks.

> Self-regulation is feeling different tasks that you are committed to doing in a different way. For example, in our supervised Master course study, the first level of commitment is half an hour of study for five days in a week. It contains programs and practices. Slowly the time is extended to an hour. Anything more than an hour can be challenging.
>
> Monk 5

Emotional. The monks strongly believe that emotions are mind-controlled. This is important for self-regulation. "If our eventual goal is clearly in mind and we have a positive step-by-step plan on how to reach that goal, then we won't get excited when something goes wrong, because we view our mental and emotional storms in their proper and temporary perspective" (Subramuniyaswami, 2001, p. 177). Monk 1 shared that the *real* learning comes from within and therefore only a certain degree of support is to be given so that students can effectively regulate their emotions. The element of happiness plays a huge role in self-regulation

> The best students will cognize this early and take joy in finding for themselves the essence of a lesson or an idea. Those with more intellectual training and expectation may feel frustrated by what they perceive to be a lack of sufficient hand-holding. That is in fact part of the learning.
>
> Monk 1

Social/Prosocial. "The monks regard self-regulated learning as a central tenet to their service and their evolving ability to serve "said Monk 1.

> Our online teaching efforts and correspondence course are part of our service to the community, along with our books, videos, websites and mobile apps. This literary outreach is the main way given for our order to share the spiritual abundance that we live within and strive to embody, with the hope that this ancient wisdom, tradition and value system will inspire and uplift others.
>
> Monk 3

The monks' mission is to serve others and this goal also surfaced in their online teaching artefacts and from my field observations. The communal spirit, the joy of serving others including tourists were apparent to me. The prosocial and social self-regulation dimension is discussed further under the 'Sanskrit self-regulation vocabulary

listed in the self-regulation guide' that was used during my fieldwork and also under Theme 5.

Spiritual. The dimension of spirituality was elaborated in various ways by the monks. In his 2013 video recording, Satguru Bodhinatha (Head Monk of Kauai Hindu Monastery) affirmed that "Hinduism is a spiritual way of life" (Veylanswami, 2013). In 2015, he described spirituality as a positive uplifting force that balances one's self-regulation. He said

> Spirituality can support self-regulation...it can be a strong force to be self-regulated. Your mood is consistent, you can handle crisis better without being overwhelmed. Spirituality helps to level the individual from extreme ups and downs, avoiding excessive problems and ongoing ones...spirituality provides a concept of *balanced* life. Spiritual, social, cultural are all components in societies...An example of the spiritual component….putting into practice what I have learned, now that I am doing, it does not give me a sense of purpose, Do something to uplift you. Spirituality can uplift you because of practices. They keep you positive, Practise brings consistency.

In my interview with Monk 1, this spiritual element was further affirmed and described the modulator of all dimensions of self-regulation and an integrating mechanism of the self :

> Spirituality is the *one* thing that *modulates* all other elements -biological, cognitive, emotions and so on. In its (spirituality) absence, emotions have no context, no home base, no central process or meaning, ...even the intellect is out there just processing information and remembering without this deeper part of this person (spirituality) if it is not regulated…Spirituality does not require believe in God like Buddhists and their spirituality is just as effective in the integration of work…It is *not* about GOD when we talk about spirituality, I would call it the connection with the divine…some people find the divine in nature, in all kinds if things but it has to be close to that idea in order to get the *integrating. mechanism* of the person. It is the subtle and profound kind...
>
> Monk 1

> Self-regulation could be equated with *sadhana* (spiritual striving), and what Gurudeva called "being on the path" ...having as a core mandate the quest for personal experience of the divine within one's self, to answer the eternal

> questions, “Who am I”, “Where did I come from” and “What is the true meaning of life”
>
> Monk 3

> Yes, you are totally responsible for your life, your behaviour…
>
> Monk 4

Monk 5 connected areas of the three worlds, life forces and how to control life forces by regulating each *cakra*. I made a note in my journal,

> These knowledge areas all connected. Self-regulation is the orchestration of all of these knowledge areas and imbue every dimension there is in this universe. I can not pull these knowledge pieces apart because they are not isolated discrete information nuggets but a whole mass of tangible and intangible concepts.
>
> Journal entry

Monk 5 also noted that self-regulation needs to be practiced and likened this construct to muscles that require physical work

> Self-regulation is the building of muscle groups both physical, mental, emotional, intellectual. Just like with exercise, we seek out routines through trainers, personal trainers, these days right through our mobile apps that give routines to follow.
>
> Monk 5

The monks described their understanding of self-regulation and I learned quickly that they had to have a deep understanding of this construct to be able to explain to me of its importance with such detail. To the monks it is a central construct to the soul’s evolution and therefore they must know about this principle. Monk 4 aptly states

> Self-regulatory process - unless you know about the principle you *won’t to change*…therefore knowledge (a small nugget) is necessary.
>
> Monk 4

The monks’ understanding of the need for one’s spiritual evolvement is translated into their online teaching. Monk 4 said that “the spiritual layer of self-regulation is one that the educator needs to be cognizant”. Therefore, when providing

learning options in their online teaching practice, the emotions, intellect, the social elements, the cognitive, biological and spiritual dimensions come together. The monks work to draw out the learning from the learner, without 'telling' them what to do:

> You are basically casting a net of information as well as providing a big buffet smorgasbord of tools that will attract people at different levels of their spiritual evolution as well intellectual and emotional…the 8th kinds of intelligence.
>
> Monk 4

Sanskrit self-regulation vocabulary listed in the Self-regulation Guide.

Guided by my checklist of self-regulatory tenets that served as a guide during my fieldwork (please see Appendix D), I noticed several tangible and intangible demonstrations of self-regulatory behaviour. The Sanskrit vocabulary listed in the checklist was not just observable in action while the monks were working out in the fields. Sanskrit vocabulary was widely spoken by the monks during their interviews, temple rituals and in every single online educational resource which I explored. There was the English translation either in the Hindu Lexicon or in the passage where the vocabulary was quoted to assist the reader to understand the meaning of the Sanskrit terms.

In my findings, I learned that the monks apply the same self-regulatory terms that are mainstream in secular education such as planning, motivation, reflection, evaluation, in all of the work they do and not just in their teaching practice or in their own learning process. All of these strategies are described by *Zimmerman*'s (2000), and also Pintrich's (2000), and Winne and Perry's (2000) models. Here are examples of what I observed using my checklist.

Planning (anusaṃdhāna). In my observations, I saw the monks explicitly plan and set their goals. The monks' focus on planning was evident during their meetings. I saw them laying out their strategies with potential timelines. The monks also use a project management software to guide them in their projects. They lay out their strategies visually using their software and monitor their performance. The monks have hourly, daily, weekly, monthly and yearly plans. Monks report out to their group their plans for the day. Everyone is kept informed and in the know.

Reflection and evaluation (manana and mūlyāṅkana). I also noticed how the monks applied reflection and evaluation in the work that they do. They reflect on their performance and seek ways to improve and enhance their products and service.

Self-discipline (niyamas). Self-discipline manifested in several ways. At the Himalayan Academy office, there is a meeting at 8:00 am sharp every day. The onus is on the monks to punctually show up. In an example outside of the monks teaching practice, I observed how monks moved from one duty to the next without wasting a minute in between their tasks. Whether it is from a cooking or landscaping chore, or a temple shift, the monks were always on time and present for their duties. The monks would leave whatever they are doing, from wherever they are on their 400-acre property to make it to their temple vigil on time.

Motivation (prayukti). Motivation was the most apparent tenet across all tasks. One of the most striking example of motivation was when I noticed two monks clearing a weedy path with tall blades of grass growing wildly from the rim of the monastery grounds all the way down to the Wailua River. They were relentlessly cutting unruly grass on a slippery slope, on a rainy day. It was their monastic retreat day (off day), but

they chose to cut grass so that all monks could have a better view of the water flowing from their pond to the river. This motivation to cut grass in this example, comes from within, it is intrinsically driven. These monks work and go the extra mile without pay. The educational work that they do also comes from a motivation known to them. Without salaries or credits, they continue to produce online educational resources to the public at no cost.

Concentration (dharana). The monks' concentration level was apparent when I observed them during their vigil. Despite the chattering from the crowd comprised of tourists and pilgrims, the monks were glued to their rituals, so focused on their vigil. I sat and watched the ceremonies that were scheduled on their monthly calendars. Monks sat in a group each time, meditating (*dhyānam*) while *hómas* (a fire ceremony which is the most ancient and sacred ceremony in the Vedic tradition) were performed. Two hours of unflinching focus.

Controlling negative emotions using the opposite positive thought (pratipakṣa bhavana) Monks separate emotions from work through control of emotions, through awareness of how they feel and equating that emotion to what they are. They view tragedies as boons. They believe that remaining in negative emotions can spiral their energy downward. Their online teachings explain the importance of being aware and consciously shifting their thoughts from negative to positive when a sad thought comes, be aware and shift consciously and see the positive. In their online resources, the act of MVDT *(Maha Vasana Daha Tantra)* which is the practice of writing down negative thoughts and so that these thoughts don't form lasting mental impressions (*saṃskāra*).

Focused on tasks with devotion (karmayoga). It is doing good deeds, being selfless, helping others without anyone asking you or anyone really knowing that you were the one who performed the deeds. The deeds therefore are not a part of one's regular or official duties. I saw how monks sing devotional songs (*bhajans)* with holidaying pilgrims. The monks were more than receptive to my research. The monks who were not participants of my study openly shared with me whatever they know about their religion's self-regulatory tenets in the form of stories and analogies. The following tenets in the checklist were difficult to gauge and assess but where appropriate I verified them in my interviews. For example:

Haṭha yoga. Haṭha yoga is performed by the monks every morning, but outsiders are not permitted to enter the monastery grounds or observe in the restricted areas of the monastery. *Haṭha yoga* is performed inside the Aadheenam building (monastery complex) and is closed to the public.

Mindfulness. Mindfulness is the mind-body-spirit integration through the awakening and regulation of the spiraling flow of life energy (*kuṇḍalinī-yoga*), seven centers of consciousness (*cakras*), inner consciousness and super consciousness were difficult to assess, although it was clear to me that they would easily slip into a state of meditation and not move for an hour. In one of my interviews, Monk 3 stated that Sivaya Subramuniyaswami advises that mindfulness is knowing "*where* you are in the mind, to learn to control where you are and to identify with awareness, the watcher, rather than what you are aware of granting the ability to move freely through the mind at will". Monk 3's statement points to the different phases of the *one* mind- instinctive, intellectual and superconscious. According to the monks' teachings, it is the

superconscious phase that we want to be (Hinduism Today, E.O., 2015). This perspective of mindfulness offered an extension of what I had understood about mindfulness from Kabat-Zinn. “Mindfulness is awareness that arises through paying attention, on purpose, in the present moment, non-judgmentally,” says Kabat-Zinn. “It’s about knowing *what* is on your mind.” According to the monks, knowing what is in your mind involves memory recollection. however, to you know *where* you are in the mind, it involves you taking full control of your awareness and you become the witness. Though Kabat-Zinn says it is an ongoing encounter he does not discuss the soul's evolution. It is from one’s physical life's perspective.

Inner consciousness and superconsciousnes. Inner consciousness or being inwardly cognitive (*antaḥprajña*) and super consciousness (*samādhi*) were difficult to assess. There was an instance where a monk on temple duty had just finished his puja and looked tranquil. I heard that monk who was talking to a group of pilgrims say that after completing a puja, the *pujari* (one conducting the puja) can experience bliss that lingers for a certain period. It is during the final moments of the puja that one can reach *paraśiva* (state of superconsciousness). In my interview sessions with the five monks it became more evident to me that the monks are highly aware of their states. Also, monks explained that during these experiences they are aware of the spiraling flow of life energy.

The spiritual dimension of self-regulation was described as an uplifting force, a modulator, integrating mechanism, the builder of muscles and one’s own spiritual striving where one is totally responsible for one’s own self-regulation. In my interview with Monk 1, he put these perspectives together to explain how the monks themselves

apply this to their own self-regulation. Monk 1's explanation reminded me that *congruence* between the educator's belief about self-regulation and how this belief is translated to online teaching is important.

> Shamini (me) spirituality is not the only increment in our self-directed learning, but it is a key one. Each monk is constantly reaching into new mental and spiritual and philosophical territory. I would say it is important for *us* because the spiritual path is important to us. Let's liken it to mountain climbing. A mountain climber will be eager to know about weather and terrain, about cartography and navigation, about physical demands and limits, knot tying and avalanches. For him, this is mission critical. Similarly, the subtleties of consciousness, the arts of meditation, the complexities of yoga will interest the monks and be mission critical. For most people, these two fields will not hold interest and so learning will not happen.
>
> Monk 1

Theme 1 Conclusion

In conclusion to this section on self-regulation as a construct that has many dimensions, it is important that I draw on the parallels of these dimensions (Sanskrit terms that define self-regulatory tenets of Hinduism) to Shanker's (2012) domains of self-regulation. However, in this study these dimensions are all described from a Shaivite Hindu context of teaching and learning. The Sanskrit terms described in this section, as mentioned earlier, are also found in secular self-regulatory learning models.

Within these dimensions of emotional, biological, cognitive, social, prosocial and as found in this study-spirituality, there are several processes such as implicit, explicit, evolving and cyclical processes. When described by the monks, they were not discussed separately but as an integrated, natural and all-encompassing construct. These processes are composed of subtle life forces and are instrumental in one's ability to self-regulate.

The next section addresses Theme 2: Self-regulation is a conglomerate with its groups-Odic and Actinic forces, the *Cakra* system and Human Aura.

Theme 2: Self-regulation is influenced by life forces

In their narratives and also online teaching artifacts in the forms of color, sound, the flowing and spiraling of energy forces with each *cakra*, self-regulation was described and demonstrated by the monks as implicit, explicit, evolving and cyclical forces. There are two types of universal energies that influence self-regulation- Odic and Actinic. The monks believe that these life energies work together harmoniously within the person and the three worlds. The potency of these forces is described in Sivaya Subramuniyaswami's audio talk. He says that our physical body is an Odic structure...Actinic is the spiritual mind (Subramuniyaswami, 2001).

Odic and Actinic forces and the *Cakra* system. The definitions and functions of these forces are further described in Sivaya Subramuniyaswami's book called Merging with Siva:

Odic force is magnetic force...the force of collective energies that make things—trees, chairs, tables, houses, the physical body….Actinic force is your pure life force coming from the central source deep within, out through the nerve system. ….The *ida (*feminine*)* and *piṅgala (*masculine*)* forces are basically odic forces….we enter meditation, by withdrawing the odic forces.

Subramuniyaswami, 2002, p.126

Upon reading about the Odic and Actinic forces, I realized their interrelatedness with the human *cakras*. The monastery website lexicon describes *cakras* as 'wheels of energy' within the human body. The lexicon describes *cakras* as follows:

> Metaphysically, any of the nerve plexuses or centers of force and consciousness located within the inner bodies of man. In the physical body there are corresponding nerve plexuses, ganglia and glands. The seven principal *cakras* can be seen psychically as colorful, multi-petaled wheels or lotuses. They are situated along the spinal cord from the base to the *cranial chamber*.
>
> Monastery, K. H. (n.d.).

These forces, along with the subtle energy currents in the forms of *ida* (feminine energy) and *piṅgala* (masculine energy) are regulated through contemplative practices such as yoga. The ida current is feminine and the channel of physical-emotional energy. Self-regulation involves the balancing of these energies and one can actually feel the flow of energy. In summary, all of these energies can be regulated through contemplative practices such as yoga. This is important because as Monk 5 pointed out, life force "is always raining down like a waterfall and if it is not boiled and sent back up it is going to disperse into *lower cakras* which constitute all the vices. It is actinically boiled back into steam and sent back up". Therefore, Monk 5 advices that contemplative practices in the form of "doing the religious practices of the *puja*, learning how to keep the aura strong with positive colours, which includes learning how aura is like a shield …[online learners] can either be influenced by their aura or they are the influencers. (Be a spiritual leader). A self-regulated person is a leader and instead of being a follower, most are followers and it all about magnetism, Within another terminology – odic force. Figure 13 below is an illustration of the *cakras*.

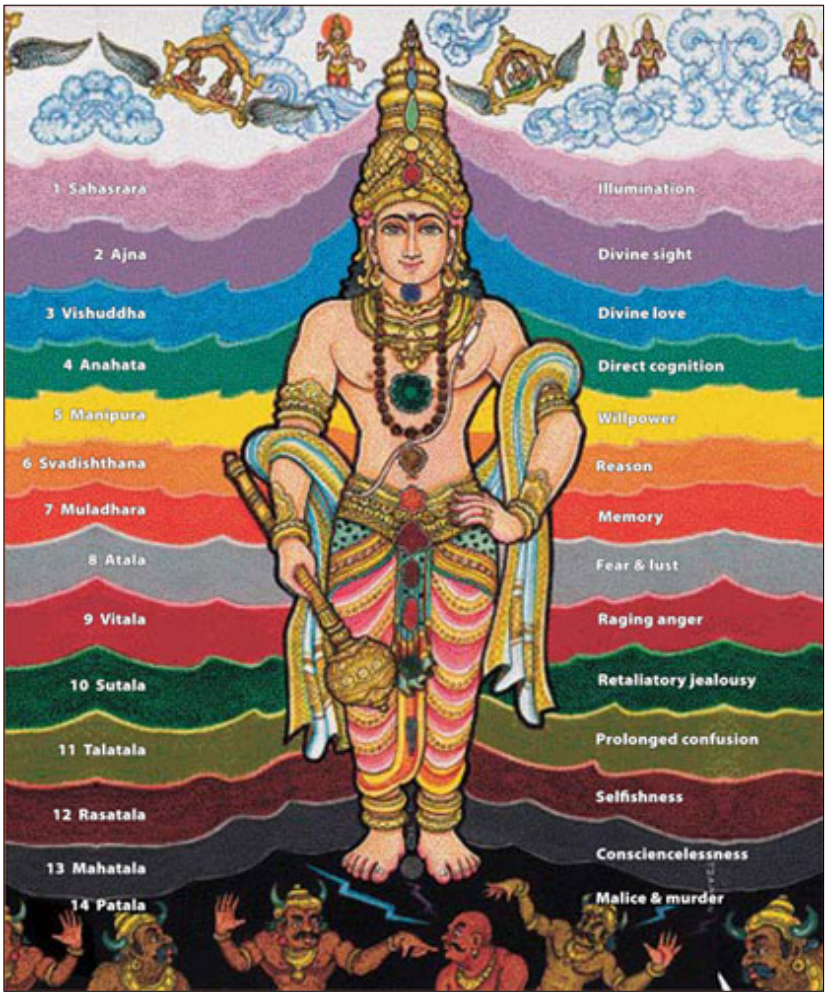

Figure 13. Illustration of the Human Chakras. Reprinted from What Is Hinduism?: Modern Adventures into a Profound Global Faith (p.159).Magazine, H. T. (2007).Hawaii: Himalayan Academy Publications. Reprinted with permission.

The explanation of life forces, how they manifest, how the monks recognize the importance of teaching this idea, how these life forces can be managed are all part and parcel of the monks' beliefs that affect their own self-regulation and subsequently how the monks teach online. One of the monks in a hallway conversation, while pointing at a

running gecko explained the difference between human and reptilian self-regulation. He said

> "Subramuniyaswami's teaching is in total harmony of science of the brain's evolution. The reptilian is in control of the purely physical world say the gecko – we share a part of what the gecko has and we do have to eat, the intellect, thinking and feeling in the second…the astral world (evolution of mankind from an intellectual perspective) and the third world...is super consciousness. The words are not in different locations and they are within each other, In the same place. We are physically developing layer by layer".
>
> Journal entry

I understood how both educators and students can feel empowered by having an understanding of the mechanisms that underpin self-regulation and seeing a path that takes them forward with their personal or spiritual evolution. This knowledge rooted in mysticism, was explained scientifically and taught using praxis differentiates human self-regulation from animal self-regulation. At this point, I was only slowly beginning to get a grasp of the monks' percepts and teaching foundation about self-regulation. In my reflections, I carefully recollected my observations and passing conversations. I wrote:

> I was unprepared to speak with a monk on the various dimensions of human consciousness that influence self-regulation and *especially* about how the human brain can transform the ethereal to the physical. I made a note to lookup similarities and parallels in interpretations between Shaivite Hindu thought and the scientific reasoning behind the human self-regulatory ability. What are the biological connections between Shaivite self-regulatory foundations and the human brain? These were some of the prompts I noted. I was taken aback by this whole episode because this monk was not an educator or neuroscientist by trade. He was a monk. Our discussion grew into the concepts of creative forces as we talked about implicit and explicit self-regulation and how both are relevant and play a role in our self-regulation.
>
> Journal entry

A realization came over me that, the monks understand the criticality of harnessing these life forces. These life forces can be felt, one is aware of these forces and control them. Could they be what Zimmerman was referring to as "underlying motivational

processes" within the self-regulatory cycle? What was even more surprising to me that these life forces are visible, in the form of the human aura.

Human Aura. Manifestations of self-regulation can be in different forms than the ones described from my checklist (Appendix D). The human aura is another manifestation of one's self-regulation. Figure 14 below is an illustration from the monk's online teaching resource. Each colour symbolizes a person's emotion and the state of mind.

The human aura contains helpful knowledge related to one's physical, emotional, mental and spiritual body that help monks provide appropriate online feedback to learners. On the Himalayanacademy.com website it is said that the human aura "extends out around the body from three to four feet, even from five to six feet in the case of more evolved souls. It is made up of a variety of vibratory rates or colors. When you have developed a certain psychic sight, by seeing through the eyes of the soul, you will be able to look at a person, see the aura around him and know immediately the area of the instinctive, intellectual or superconscious mind he is aware in at that particular time" (Magazine, 2007, p. 164). As such the monks can tell the state of health of online learners through their writing or voice. On the application of this knowledge of human aura in online teaching, the monks use their "developed sixth sense [perception, insight, intuition, instinct].... It is used all the time, constantly, day in and day out, though not consciously" (Magazine, 2007, p.164).

Figure 14. Human Aura. Reprinted from What Is Hinduism?: Modern Adventures into a Profound Global Faith (p.164).Magazine, H. T. (2007).Hawaii: Himalayan Academy Publications. Reprinted with permission.

Theme 2 Conclusion

The belief and practice of harnessing life force energies and managing one's aura are fundamentals of the Shaiva Siddhantha practice of tantra. In summary, Theme 2 explains the monks beliefs about life forces which includes the odic and actinic and the masculine and feminine currents that flow through the chakras, along with the human aura, to my understanding is the illumination of an individual's life forces in colours. This journey of consciousness as described by Monk 1 takes effort and will power to regulate these energies and to keep the energy flowing upwards and this is enabled by a strong purpose. It is critical however to understand that it is the result of the energy flow

and how one controls it that affects one's moods and subsequently one's ability, which eventually in any teaching or learning environment, affects the performance of the individual. While such discipline or will power is needed to regulate the energy flow, a clear purpose and meaning in one's pursuit in educational goals, influenced by effective online teaching strategies are important.

Theme 3: Self-regulation is informed by Praxis

Most apparent on the monks' online teaching website is their innumerable resources in the forms of audio, artwork. videos, downloadable texts and apps, each resource containing the monks' praxis repository. The repository is a formidable collection of ancient Shaiva teachings from Shaiva masters such as Patanjali, Thirumullar and Yogaswami. From *vedic* scriptures to modern translation of Shaivite ancient scriptures in multiple languages. What the monks put on their online teaching website, they practice on themselves. In a face to face talk, the Head Monk told a group of devotees "Hinduism does not divide life into secular and sacred. Going to work is a religious activity. You can make it a lace you want it to be, making it 100% by your perspective, being of service to others". The monks have nuggets of spiritual lifestyle guide in the form of ethics, lifelong duties based on life stages and a set of skills and arts to learn throughout one's life. These beliefs drive the monks' behaviour as they are concepts of self-regulation in an encyclopedia form. These beliefs are translated into daily practice that are based on the monks' self-regulatory tenets of the religion. Monk 4, with a big smile told me, "Hinduism is a family of religions and unlike Abrahamic religions. God is everywhere- changes your ideas of self-regulatory. This drives your belief and behaviour."

The monks' beliefs are immersed in the knowledge and ancient practices of Saiva Siddhanta, which inspire, drive and guide the monks. Put together, the knowledge base serves as a treasure chest with gems of information for daily and lifelong spiritual guidance. These come in the forms of the Saiva Dhárma Shastras that comprises of the Four Ashramas (Four Stages of Life), *Puruṣārtha* (Hindu Goal attainment model), 64 *kalā* (skills and art of living), *Paṅca Nitya Karma* (The Five Perpetual Duties of every Hindu), Yamás and Niyamá (The Ten Ethical Guidelines).

The Four Ashramas. Monk 1 said "In Hinduism it is said that our life evolves in natural and universal stages, called ashramas. There are four ashramas. The monks' online teaching resource described the ashramas as follows:

> For the *grihastha* (family person) in the first ashrama, *brahmacharya*, age 12-24, the primary focus is on studying at school and preparing for profession and married life. In the second ashrama, grihastha, age 24-48, the primary focus is raising a family and fulfilling a career. The third ashrama, *vanaprastha*, age 48-72, is a time of transition from family and career to one of elder advisor to the younger generation. The fourth ashrama, *sannyasa*, age 72 onward, is a time in which the primary focus is on moksha, meaning that religious practices are the main activity of one's day (Magazine, 2007, p.101)

The monks directly enter the sannyasa ashrama at the time of his initiation, no matter what his age, skipping over the other phases of life. Monk 5 explained, "[i]n these four stages, self-regulation approaches are different depending on the stage.". The goal of each period is the fulfillment and development of the individual based on their 'age needs' and social expectations of the specific periods. Each ashrama is built on the experiences (therefore the learning) encountered in the previous stages, and each one is, in a sense, greater and more profound than the last. Each stage provides training and environment for realising the ideal of our life through duties that are learned and executed. Monk 1 elaborated on this concept:

> For the Hindu, life gets better and better, more and more rewarding, up to the end, where even death is regarded as "the most exalted human experience." So, we are built in this view of life to continue our growth. What some would regard as old age and frailty, the Hindu sees as the next opportunity to deepen character, to plunge into the mysteries of life and beyond. Without such an end-of-life strategy, people hit the golf course, play bridge and wait to die.
>
> Monk 1

***Puruṣārtha* (Hindu Goal attainment model).**

> It (self-regulation) is a lifelong endeavor. At the same time there are milestones, vows are taken, stages are completed, and new periods are begun….
>
> Monk 3

The process of goal attainment is framed within the four ashramas where goals are to be attained depending on the path the individual has selected. This means that self-regulation is goal oriented in each stage or phase. Additionally, Monk 3 further explained that "[t]he Hindu belief in reincarnation, evolving through *many* lifetimes, removes the sense of dire urgency.". The monks believe that "[s]uch learning never ends….One reason it never ends is that the monastery itself, and each individual in it, is a changing, evolving, growing being, "Monk 1 explained.

64 kalā. The monks demonstrated and emphasized their appreciation of the Hindu arts and skills of living- The 64 kalā that are arts and skills of cultured living, such as singing, dancing and garland making, covering knowledge that students should learn, covering all aspects of life to create a well-rounded adult. These are essentially expressions of the monks' religion's self-regulatory tenets. Skills are learned from experts, but they are also self-taught and self-directed:

> The monks regard self-regulated learning as a central tenet to their service and their evolving ability to serve. They have learned virtually all of the skills they possess within the monastery itself. For us, learning is the key to effective work, to quality publications and self-sufficiency. Such learning helps us to do our own typesetting, our own web design, our own welding and food growing, even

> our own artificial insemination of our dairy cows. We find such self-sufficiency not only important to save resources and funds, but important to give each monk a sense of fulfillment, effectiveness and creative expression. Since we never go to formal classes for these fields, we have to depend on the power to teach yourself.
>
> Monk 1

In all my observations, it was apparent that the monks were both knowledgeable and skilled in various arts and trades such as cooking, millwork, landscaping, gardening, garland making, singing, renovations, sophisticated carpentry, construction (greenhouse and hydroponic garden), and the monks also have their own vegetarian cookbook. They also teach each other these arts and skills. For example, the fixing of the irrigation system at the greenhouse was taught by a monk who had formally learned the skill, to junior monks. Similarly, at the media studio, I saw monks working on new technologies to capture drone videos. They teach and learn from each other. In the Path to Siva online resource, Veylanswami (2016), the successor of Sivaya Subramuniyaswami (2016) says:

> Learning an art or skill takes hard work, willpower and dedication. These are strengths you can apply to everything you do. Each skill or art gives you new ways of uplifting your friends, family and community. These cultural and creative expressions are fulfilling to you as well. You become an accomplished human being. And if you learn something well, you can teach that skill to others.
>
> (p.76)

In my interview with Monk 5, what lies in ancient scriptures are translated into the monks' own teachings. This is important for the self-regulation of their belief system, their monastic system and the monk's own self-regulation. Finding the right fit for each monk means being knowledgeable in various areas of skill, trade, arts and determining what inspires and drives the monk. Thus, work rotation through all kulams is encouraged so that monks "experience all areas of service and then you have a combination of factors that fill up (own interest, astrological inclination or natural

inclination, the background of the monk- his education). All factors have to be combined to decide on which kulam to be involved in..“concensualaucracy” -which is understood to be a process where both consensus and democracy are applied,” Monk 3 explained. This process is also illustrated in *Figure 9*.:Kulam Work.

The Five Perpetual Duties of every Hindu (Pancha nithya karmas). *Pañca Nitya Karma* are the five perpetual duties of every Hindu which are taught by the monks - worship, participation in holy days, living a virtuous life, making pilgrimages and observances of the different sacraments of Hinduism, which sanctify and emphasize the diverse transitions in one's life. These principles

> define our lifestyle...By following those five families and individuals are constantly reminded of their purpose in life and leap themselves in the right direction to attain their goals in an uplifted way, higher consciousness than they normally would.
>
> Monk 3

The Ten Ethical Guidelines (Yamás and Niyamá **).** Self-sense is important for self-regulation and this involves observances and restraints.

> Self-regulation is a concept of *dhárma* (righteousness, religion, moral values) – there is a divine order...In Hinduism you handle your karma…you develop your own spirituality and nothing is handed to you.
>
> Monk 2

> [In the list of online resources], exists a comprehensive set of guidelines that provide self-regulatory support for those who want to consult them. These are found in the form of yamás and niyamá. They are believed to help individuals stay on the ethical path. By doing so, the monks believe that mental and emotional sanctity can be achieved and thereby support one’s self-regulation.
>
> Monk 5

The monks have “brought forward a more comprehensive list that contains 10 yamás and 10 niyamás that is from ancient texts including the Upanishads” (Monk 3) and all the monks told me that they rely on these rules of conduct.

> In our teachings presented first are the ten yamás, the do not’s, harness the instinctive nature, with its governing impulses of fear, anger, jealousy,

> selfishness, greed and lust. Second are illustrated the ten niyamá, the do's, the religious observances that cultivate and bring forth the refined soul qualities, lifting awareness into the consciousness of the higher chakras of love, compassion, selflessness, intelligence and bliss. Together the yamás and niyamá provide the foundation to support our yoga practice so that attainments in higher consciousness can be sustained. The yamás and niyamá are the easiest summary of self-regulation attribution.

The monks strongly believe that

> You need to have basics for contextualizing higher concepts. (difficult for them to control energies that are stimulated that they do not have a framework to channel that energy properly. Ashtanga yoga you teach the foundations are there – yamás (restraints over instinctive and intellectual mind) and niyamá (dos- our practices that to uplift yourself (*svādhyaya* - they are proactive actions)...We need to instil in learners a clear self- sense of yamás and niyamá - that is the whole basis of spiritual evolution- to stabilize. Each restraint is a discovery in itself…
>
> Monk 4

Theme 3 Conclusion

There is no division between secular and sacred and the same self-regulatory tenets are applied to every aspect of the monks' lives and they bring this praxis to their online teachings. At a glance Theme 3 could probably appear to be the most direct and straightforward explanation of the monks' self-regulatory foundation. They are in scriptures and have been practiced for thousands of years and to date relevant. It appears to me as though this treasure chest of self-regulatory aid has been 'designed or 'devised' for self-regulation in its most micro form, ranging from birth until one has completed one's life cycle. There are goals, duties, skills and arts for everyone from all ages and all walks of life but importantly, as Monk 5 pointed, a monk in training goes through all areas of the monastery so that they can end up in an area that best meets their interest. This aspect was acknowledged by the monks to be one that influences the monks' life goals. While discipline plays a critical role in one's self-regulation, there must be *joy* in their pursuit of goals. A deeper probe into their praxis however made me wonder how these monks (who

are predominantly Americans) are able to subscribe to teachings that were originally born out of a land that is foreign to them. I learned that the American-born Subramuniyaswami's initiation into Shaivite Hinduism was in itself a manifestation of the monks' self-regulated foundations of their belief system. The Thirumanthiram which forms a significant part of the monk's Shaiva Siddhantha teaching suggests openness which could be perceived to be complimentary to the self-regulation of the *Nandinātha Sampradāya Kailaśa Paramparā*:

> The usage of the term 'Tantiram' in Tirumandiram is unique as no work earlier to Tirumandiram had used it. Tantra is all-inclusive term in the sense that it is meant for all human beings. There is no discrimination on the basis of gender, caste or race. While Brahmanical and Vedic religions believe in social stratification on the basis of castes and their respective pursuits, Tirumandiram does not do so.
>
> (Nathan, 2017,p.20).

Sub-Question 2: How do these Hindu monks perceive and describe differences between ancient and modern expectations of the Hindu religious educators?

Data related to the second research question defined and described the characteristics of a guru-śişya tradition and identified specific practices and beliefs that separated the ancient expectations from Hindu religious educators from modern expectations in this teaching tradition. By exploring this question, I became aware of how the self-regulatory tenets of the monks' religion influence how they saw the role in ancient times and how they see their role as educators in 21st century online teaching context. The theme that emerged from the second research question is Theme 4: Self-regulation regulates a robust guru-śişya tradition.

Theme 4: Consistent Guru Śişya tradition catalyzes self-regulation

Guru-śişya paramparā is the educator-student tradition in Hinduism. Theme 4 discusses the ancient and modern roles of the Hindu religious educators in terms of the roles of the educator and the nature of the guru-śişya relationship. The monks saw

themselves as catalysts in the teaching process and the relationship was described as a fine dance of "1:9 steps"., meaning "For every one step the student takes toward the teacher, the teacher may take nine by way of assisting, teaching and guiding the student" (Monk 3).

Educator as Catalyst. All of the monks defined the role of the educator as the 'catalyst', "instead of the principle of one person conveying something to another" (Monk 1). Catalyzing involves "an awakening of understanding, sparking of an understanding by the synergy between the two individuals; in any kind of exchange like that, both parties benefit" (Monk 3). "Gurudeva says don't answer their questions…..They need to experience it [so we]expect them to experience something unique for themselves" (Monk 4). The Mastercourse Trilogy course written by Sivaya Subramuniyaswami is testimony of monks catalyzing their teaching to "awaken the learner's own aspirations….to help them on their path of spiritual evolution- to transform themselves." (Monk 4):

> Your real education is the 'innerversity'...Education...is not your collection of someone else's opinions. Through education, which *you* bring out from *within yourself* as a result of your personal interest in the fulfillment of your birth karmas, or prârabdha karmas. Education means exposure to new ideas and old opinions, giving you the tools to explore your own opinions freely, make decisions, research and review them and advance your understanding of God, soul and world. This is education...It is as fluid as a river. ...You have the choice, the ability, to remold your intellect any way you want. The great truths of life are a part of your being. They are *within* you.
>
> (Subramuniyaswami, 2004, p.370)

The educator therefore, knowing this, can gift the "student *not* what the teacher knows and transmits, but the awakening of the student's inner knowing, intuition and all-pervasive consciousness" (Monk 1).

> Monks in Hawaii encourage those studying their teachings to 'lean on your own spine' and in general seek to awaken the student's comprehensions...a way of teaching others is not to share with them what he knows but to be a divine presence which awakens the knowing that already exists, though hidden, within seekers.
>
> Monk 1

Being present, being the "illuminator" (Magazine, H. T., 2007, p. 9) and being in a relationship are some examples of how monks catalyze their teachings online. Being present was described in terms of authentic listening, using psychic linguistic skills, and responding to the online learner in a timely fashion. The *upadeśa* (talk) from the Head Monk was clear and strong about the importance of authentic listening as being present:

> You need a teacher[to] at least listen, you pick up knowledge in its more solid form through interpersonal contact. The more "subtle" the subject the easier it is to learn. Like religion, you need someone who understands their religion. You can relate it to the artist and apprentice. Certain skills are best learned by working with someone who is an expert.
>
> Head Monk

Apply psychic linguistic skills. "[I]n an educator environment where [the learner] could absorb the subject matter and the principles being promoted, a lot of the learning is catalyzed by simply being in the presence of the teacher" (Monk 4). Being present was also expressed in terms of using language in online teaching environments. This includes paying close attention to "their words choices, their comments, in their presence, the expression, the light, the aura, that they are radiating. Those are the things that tell us who is who in this complex learning field" (Monk 1). In online environments, the monks not only see beyond the writing and the facts to connect with the learner, but they also know when to connect visually:

> [Y]ou go to your psychic linguistic skill...We are not fully informed in online environments as we are in person and I would say if you do find …I ask people to send me pictures of themselves. See the environment….First he language and then the picture...and if this is not enough to get a sense of the person I would recommend Skype with someone ….look into their eyes. You can see the whole

> process through the writing, creative mistake, use of language, and if you look behind the words, I believe you can see something essential about the person's consciousness.
>
> If you just look at the language in a flat way with regard to the obvious content then it is like a two-dimensional picture, but if you look behind the two-dimensional content, you will see structure, vocabulary and the analytical process that brought them to weave the paragraph together, Then you are looking at more than the facts. You are looking at the *being* of the person and not just the fact. One thing is very simplistic and easy to understand and then behind it is something very rich…there is the heart and mind of the human being….
>
> Monk 1

Responding to the online learner in a timely fashion. The Mastercourse Trilogy, the formal online correspondence course, takes about 15 months to complete. Apart from the student doing coursework on a daily basis, Monk 5 is connected with students by emails, offering advice when needed, in a timely fashion. Monk 5 is also present and connects with students on their formal Mastercourse students Facebook page where Monk 5 is the administrator and moderator of a collaborative group of students.

> It is important that we don't pull students in any direction during that 15 months. By putting this in place it removes apostatizing students, so onus is on them to tell us what they want to do...Coming back to the attitude we hold, ...small encouragement, but the goal is to let them *experience* them all in their homes during the 15 months
>
> Monk 5

Being the Illuminator. The role of the illuminator is one that is fused with mystical qualities. The guru who is "the dispeller of darkness" (Subramuniyaswami, 2004, p. 699). According to Monk 3, the Saiva Siddhanta doctrine of grace and how it works in the unfoldment of the soul through many lifetimes relies on the unseen and seen guidance of the guru, and psychic protection.

The guru whose mystical powers are difficult to describe reach out in various ways to awaken the consciousness in their learners and to help fulfill the needs of the learners' souls:

> the presence and the being and the experience of that [educator] that touches the listeners, just as the guru might have touched the mind of the student 1000 years ago in his ashram.
>
> Monk 3

> What is not learned and remains in the religious educator is the very personal application of knowledge implementation. The transmission of knowledge implementation remains as the important part of the religious relationship. The student can only learn so much. The soul has a deeper need. For the soul to incorporate all of that, you need the example and direction of the teacher.
>
> Monk 1

> The monks affirmed that despite advancement and embracement of online technologies, "the place of this little connection of guru-śiṣya" is irreplaceable. It is as though the teaching and learning evolves around relationships….Power comes from the guru. His merit, purity and wisdom are what gives life to the *dikṣa. Dikṣa* gives life to religion. Initiation can not be transmitted digitally. This is the magical power of religion and can be perceived as the limitation of teaching at a distance. It gets us a long way. *There isn't* a digital representation, a 3D or 4D, surround sound that is going to be sufficient to substitute this human exchange. As great as it (technology) is, as much as it is evolving, it is never going to be enough unlike other forms of knowledge and understanding. In Hinduism, *because of its commitment to the mystical truth of things, it is not dogma, or scriptures or behaviour but depth*
>
> Monk 1

Being In Relationship Online. The monks are able to be in deep relationships with earnest learners. They described this relationship as 'a deep friendship, or a love relationship where there is a resonance.

> One does not [enter into] those relationships intellectually manage the stages of growth, knowledge and maturing, assuring the attainment of milestones...There will be a silent but deep connection between the teacher and the student. Often unspoken, even unknown. In the spiritual world, this connection is not gross, but subtle, not needing words and lessons and tests and such. What it does require is the continuing self-effort of the student
>
> Monk 1

Monks harness engaging educator-student relationships to quietly propel the student forward with their learning:

> As the student engages in that connection, the teacher is always there, present to the student's next discovery, ready to affirm she is on the right track. Such reassurance is a

key, guiding the student confidently forward. Without this (and it can be extremely soft and subtle), the student commonly flounders, not knowing the way forward.

Monk 1

At the same time, the monks are cautious about not entering the personal lives of the learner and thus will carefully disengages from the relationship.

> Educators need to know why students want to study…then look at issues that blocking..look at the impediments. Common model - the fine line being professional..not to be involved in students' lives. So know there is a balance..without getting too involved.
>
> Monk 3

The monks know when to disengage. As Monk 4 put it

> If the student ceases to come forward, the guru must also disengage and not continue to step forward, lest he interfere in the karma of the student. Thus, [teaching] is non-aggressive, non-intrusive, leaving it up to the student to seek out knowledge and skills in the natural timing of life.
>
> Monk 4

In Shaivite Hinduism a central premise is that "[you] are the whole thing," making each person's life the ultimate self-help project [with] great emphasis on self-knowledge, self-exploration and self-discovery" (Monk 1). How to approach this central premise was simply stated by Monk 4 "You have to get back to basics...Educators need to know *why* students want to study…then look at issues that [are] blocking..look at the impediments. …. You are trying to catalyze at a very fundamental level, aspiration where there is *no* aspiration" (Monk 4). The process of catalyzing learning lends itself to this central premise.

1:9 Steps. As a way to foster their presence as catalysts of learning, the monks practice a simple rule of attending to the student's needs. The monks said that Sivaya Subramuniyaswami followed a strong principle and an ancient guideline he called 'one step, nine steps'. This rule manifests in two ways- directly intervene only when deemed appropriate and teach to encourage independence.

Intervene only when deemed appropriate. Monk 1 explained "Experience tells us that it is most effective to follow the student's urgings (students earnestly and openly asking for direct assistance) to respond when that student reaches a critical point, a barrier or a misunderstanding which needs to be removed in order to proceed". From another perspective, Monk 4 put it simply, "[i]f they (learners) ask for help, you can take 9 steps to catalyze, guide. This rule was one that was not obvious to me in academic and mainstream online education but Shaivite monks have practiced this rule since the beginning of the Shaivism. Monk 1 explained that their know of instances of "[their] spiritual lineage of the guru offering precious little to the disciple until such a learning moment arises naturally, and then using the psychological intensity of that moment to drive home a life-changing lesson or idea…"

As religious online educators, the monks intently follow this guide because " the determination of those critical moments (referring to learner's plea for advice) and the response to that moment that defines a *good* teacher of Saiva Siddhanta" (Monk 1). Also, monks as educators have to know *where* to put the most effort as no student are alike as described by Monk 1

> As educators we can group learners into these useful categories based on the *cakra* system, methodically. When you do this, you can help raise up or empower a human being...You need to know how to invest your time and energy on your learners. It allows the educator with specific needs of that learner for that self-regulation plight. For example, does a learner need support with her memory in her learning process? Or is help needed with logical thinking? It is a more granular need. Your learners' needs are not a collective behaviour of the mass. As such, as an educator you need to discern the varying and specific needs of your learners. They enter their learning journey not as passive, rigid or nearly perfect individuals and so the only way to understand them is through your encounter with them. It is an engagement.
>
> Monk 1

Thus the 1:9 steps guide not only elucidates the student's learning but demarcates an effective Shaivite educator.

Teach to encourage learner independence. In online environments, the monks, apply this guide by literally becoming the 'guide on the side'. I registered as a student and was accepted into the Mastercourse Facebook group. It is a highly interactive group with students posting various events, affirmations and news about Hindu spiritual way of living. Students post questions and these questions are answered by other students in the group. When necessary, Monk 5 who monitors these interactions, steps into the conversations or catalyzes their learning by responding in a manner that enables the students to think differently about answers. Monk 1's description of this balancing act was captured as follows:

> To engage and when to withdraw, ...it's a subtle art. A good monk teacher will know clearly and quickly when a student is needing guidance and when he or she is just wanting the answer without doing the work. In such a case, the teacher will demur. It is thought, in our style of self-learning, that it is hindering more than helping for the teacher to give overmuch attention to a student, for it encourages dependence on external answers and diminishes the impulse to go within for the answers…

The 1:9 steps guide complements the role of the educator as the catalyst. Monks understand that by not providing direct answers they can encourage independence in online learners. Monks do not provide direct answers through any form of communication because simplistically, Hinduism is an experiential religion. The learning is *in* the experience.

Theme 4 Conclusion

All monks spoke with great conviction about the irreplaceable role of the Shaivite Hindu educator. From the monks' quotes and evidence from their online teaching

resources, suggesting that although times and teaching contexts have changed, the role of the Shaivite Hindu educators have been reviewed but stayed true to role of 'catalyst' by being present, being the illuminator and connected deeply in online teaching relationships. In some aspects, to catalyze learning requires some level of restraint on the part of the educator. The monks have learned not to jump into situations quickly to aid the learner because effective teaching comes from giving a degree of 'space' in the educator-student relationship and yet subtly letting the student know that the educator *is* there, present. Monks have developed a sensitivity to the unspoken language of their online learners. "Self-regulation provides individuals with control over the direction of their development, that is, self-directedness (Murray, 2010,p.17). In the monks' belief system, it is this degree of space that has supported the monks' with their own self-directedness which they bring to their teaching practice.

These principles appear to be the hallmark of the monks' teachings. A more detailed application of these principles are discussed under research question three which explores the evolution of the monks' teaching practice.

Theme 5: Self-regulation as a supported process

Self-regulation is a multi-way of regulating the self, the commune, the larger society and worlds beyond the physical world. The processes involved in the monks' understanding and teaching of self-regulation are far from just about the 'self' which is typically understood as "I, me, my, mine" in secular education. In my interview with Monk 3, how the 'self' operates within a socially regulated context was explained.

> As implied by the very word "monastic," this is a solitary effort, and thus one could say our life is primarily self-regulatory within a highly regulated and strict environment and community. In this mode of life, every action, every moment, is an opportunity for *self* reflection and improvement, even during

> sleep….living in a *cloistered* monastery, a pure, protected environment in which each resident has the *same* goals and upholds the same vows: purity obedience, confidence and humility.
>
> Monk 3

Evidently, this same solitary effort is emphasized in their monk' online teaching. The Mastercourse Trilogy students have daily, weekly and monthly exercises to complete. These comprise of reading, contemplative practices such as prayers, yoga, meditation and weekly reflection. All of this requires self-regulation on a personal level. Monk 1 said that students "may feel frustrated by what they perceive to be a lack of sufficient hand-holding. *That i*s in fact part of the learning".

From a commune perspective. The monks share a 'tribal context' viewpoint of self-regulation. To the monks, religion is comprised of the devotees, the clergy (monks and pundits and priests), the grandmothers and grandfathers, elders, Ayurveda doctors who form a community or tribe and when you are a member of that religion. This network comes with the definition of self-regulation.

> You are part of that...That community context extends all around you...an immediate support network. Self-regulation is not just an individual a project, it...involves others. The group helps the individual and the individual helps the group….You must have a community. The monastery is a tight knit community. Gurudeva says that if you want spiritual progress live with others. Through the association with others, our interactions, we are able to self-regulate
>
> Monk 4

The monks described communal self-regulatory support from the monastery context

> Another fundamental layer of our system of support and transference of knowledge and culture is the *Sangam*- the network and fellowship of devotees, which provides support, comfort, encouragement and stability. Since the faith pervades the culture of a Saiva Fellowship, there is support *on all side*, from family, friends and community and from the angelic Saiva worlds and the even-more-subtle realms of the Gods. All the benevolent energies from these [forms of

> support] aid in the regulation of the individual, keeping him or her—in an ideal situation—happy, secure, productive and fulfilled throughout the cycles of life.
>
> Monk 3

In the monks' culture, they "rely on internal resources and communal expectations" (Monk 1)

> The monks understand that "self-regulation without a framework of like-minded associates is very difficult. The individual will be left to a great extent to be instinctive drives of their animal nature (depending on their soul evolution). If there is no one around, they will be getting together doing things out of their instinctive mind. In a more evolved person with a more evolved instinctive mind, they might be more rational, but it is still about "My, Me, Mine" (using his intellectual brain to feed his gross wants).
>
> Monk 4

Therefore, knowing that the criticality of communal support in self-regulation and the risk of losing that support in online environments, the monks work hard to recreate the support using technology.

> It's so exciting to reach so many people with technology. That support is gone..so the mechanisms to reach the young generation who live in a pluralistic world is a lot! They don't all have the ingenuous backgrounds with them….they have (raises hand with phone). All they have is this. ...If the app is going to reach younger people, it must meet their need of novelty and fun.
>
> Monk 4

From a mystical perspective. The astral world layer of self-regulation is "connected to angels, that are connected to the community. Then it is a complete thing" (Monk 4). Figure 15 is an online teaching artefact that depicts the astral body leaving the physical body during one's sleep to go into the inner plane to "join the congregation of devas and, without the need for a physical body, help our incarnated counterparts" (Monk 4).

Figure 15. An artist's impression of how the astral body leaves the physical body during sleep. Adapted from https://www.himalayanacademy.com/view/manivelu-pillar-art-07b-subtle-body. Reprinted with permission.

Monk 2 described how the process of innerworld teachings takes place.

> In inner plane schools, you would follow a certain topic during the day and in astral world, teachings continue. As your class re-assembles and there would be this teaching that went on in one's astral body. This is not true just in mystical teachings but in any teaching..any teaching, if somebody is in engineering school, from a *mystical* point of view, they are going 24 hours a day.
>
> Monk 2

From an online teaching perspective, one has to be clear with the intention or purpose of seeking mystical aid from the inner world school because these thoughts can manifest in the physical world. In an open conversation with one of the monks, he told a small group of visitors that *regulation* comes from the Latin root *regula*- to rule. When you look at it from this perspective, the world really is that *you* creed--If the intention is

there, clear and strong, one is able to accomplish one's goal. The brain is the most wonderful thing in existence, more wonderful than this physical world-it is designed to *capture messages* from the *sivaloka* (astral world). In this manner, the monks acknowledge in Hindu teaching that there is a mystical process that 'informs' the brain in manifesting their teaching ideas.

Monk 2 describes the mystical process in their online teaching by questioning where ideas come from. He said "the scientist presents by starting with the idea. *Where* does this idea come from? Scientific method to prove comes from a hypothesis, but without examining *where* this process comes from". What the monks as online educators seek through scholarship comes from the inner worlds. Their physical bodies capture these subtle messages and translate them to what they want them to be. *This* is the mystical process of self-regulation. It is a mystical cycle of online teaching.

Listening to how intertwined the construct of self-regulation was from the 'self', commune and mystical, it made me wonder if all perspectives were equally important and that one perspective cannot exist without the other. In a passing conversation with a senior monk, I got a glimpse of how the mysticism in Shaivite self-regulatory tenets compliment science, using the human brain and its relationship with self-regulation:

> Universities do not deny intuition, but their work is to work the base so that the base is to open up like the lotus. The "self" the soul self-dictates to the brain (it is not a master slave relationship- the brain picks up what is needed. The brain is not in charge). The brain does not control who you are….From mystical terms, the self- the real you. The soul of you has a need and that need comes into physical manifestation through the agency of the brain and that is the story of everything. That's saying that you are creating the world that you see and that you evolve in every moment.
>
> Monk 2

Monk 2 added that this process of innerworld teachings is dependent on "whether or not that inside connection can be established through the teaching method. *That* is the question" (Monk 2). To further elaborate on what this connection was about, Monk 2 said that in an experiment - teaching music through skype, using video connection, the monks learned that there is little difference from this form of teaching compared to teaching with someone sitting in front of you. Monk 2 said

> *That* connection ...doesn't get established in massive online courses for whatever reasons. But if you have a teacher in one place and a student in another, that would certainly help to establish a connection that is strong enough to go into these inner planes.

It was evident then that the connection that Monk 2 was describing was one that allowed for visual and audio abilities so that both the teacher and student had a relationship that was personal enough for that teaching connection to establish and continue when the student goes to sleep.

> And as the subconscious mind receives impressions from the conscious mind during our waking hours, so does the conscious mind receive impressions from the subconscious mind as we go through experience during our sleeping hours (Subramuniyaswami, 2002,p. 364)

Monk 2 further explained that "when you go to sleep with a question on your mind, you wake up with some answers…. *This* is what and where you can get from the inner planes, where the devas in the next world they talk about this (Monk 2).

The monks admittedly take metaphysics for granted. Monk 4 acknowledged, " [i]n current generation, it is being eclipsed. It is not being taught and they are unexposed to cultural paradigm". The monks therefore purposefully and explicitly explain and discuss this mystical perspective of self-regulation in their online teaching resources. Figure 16 is an illustration of monks seeking counsel from the angelic beings in the inner planes.

Figure 16. An illustration of Sivaya Subramuniyaswami and his monks being guided by angelic beings in the inner planes. Adapted from https://www.himalayanacademy.com/view/the-guru-chronicles_y-53_rajam. Reprinted with permission.

Theme 5 Conclusion

Distinguishing support in self-regulation requires going beyond a simple binary distinction between the self and the social aspect of self-regulation. In Hinduism, the 'self' goes beyond the "me", "I", or "my". It includes the soul self which co-exists with other circles of social influence which includes divine intervention from the three worlds. As Monk 3 said, "There is support on all sides, community and from the angelic Saiva worlds ….[that] aid in the regulation of the individual, keeping him or her in an ideal situation—happy, secure, productive and fulfilled *throughout* the cycles of life…."

This network of influence reminded me of what Tu (1998) had to say about the construct of self-regulation, it is "never an isolated individual; rather it is a center of relationships. The self as a center of relationships is a dynamic open system rather than a closed static structure" (pp. 13-14), except for in the monks' teachings, the mystical concept arising from their metaphysics is core and at the forefront of their teachings.

Sub-Question 3: How do these monks describe the evolution of Hindu teaching practice from traditional guru-śişya practice to modern synchronous and asynchronous online teaching practice?

While the second research question sought answers about the roles of the educator, research question three sought to understand in what ways the monks' teachings have evolved from traditional guru-śişya practice using "ancient handwritten scriptures, [t]he stylus and the olai leaf" (Subramuniyaswami, 2001, p. 932) to modern synchronous and asynchronous online teaching practice that utilize "the Internet--modern technology" (p. 932).

This question focused on how self-regulatory tenets of Shaivite Hinduism have been adopted, adapted, or renewed from an ancient method of teaching to today's online 21st century teaching. As described earlier, the concept of self-regulation has dimensions and processes involved in the form of life energies which are intertwined with the monks' acceptance of the three worlds and praxis. These themes are carried through in the subsequent research questions adding to the layers of how self-regulatory tenets influence the monks' online teachings. In Theme 6: Adaptivity and Responsiveness and Theme 7: Feedback and Collaboration emerged as key self-regulatory tenets that influence the evolvement from traditional guru-śişya teaching

practice to modern synchronous and asynchronous online teaching practice. The backdrop of how monks explained traditional guru-śiṣya teaching practice will be followed-up with how the teaching practice has evolved.

The monks acknowledge that all learning and dynamics have changed but it was apparent that they, in today's teaching context, have adapted and responded to their surrounding by embracing online teaching technologies while preserving the essence of the guru-śiṣya tradition. Monk 1 said

> Our Facebook and Youtube likes are in the millions. Tools of teaching have amplified our abilities enormously. What has not changed : 2,000 years ago, Thiruvalluvar wrote the Thirumanthiram in the Tamil language and we are doing the same thing in multiple forms and we are embedding that in our apps, in our blogs and books just like how Thiruvalluvar did on palm leaves. That he wrote in Tamil and what we write in English are the same thing.
>
> Monk 1

> The influence of the teacher is being amplified by all that technology- someone can give a Ted Talk and reach millions of people but still it is the presence and the being and the experience of that person that touches the listeners, just as the guru might have touched the mind of the student 1000 years ago in his ashram...Our order's effort has always been to make the teachings available through *whatever* medium is available at any given time.
>
> Monk 3

The monks themselves spoke to this conundrum. In the interviews, they were eager to talk about all the technology that is available today and their focus on keeping the way that of the guru-śiṣya tradition. The delivery has changed but the essence of the teaching has remained unchanged.

Theme 6: Self-regulation entails adaptivity and responsiveness

"Hindu tradition has always been transmission to person to person" (Monk 2), and "[a]ll learning was in the context of the teacher, what he knows...onsite, teaching lineage, history, Sanskrit, chanting....with little emphasis on rote learning of doctrine,

great emphasis on self-knowledge, self-exploration and self-discovery." (Monk 1). Also, teaching was ….(and) on a smaller scale because of the restrictions of travel and communication, more localized, village like (Monk 3), "more regional and provincial" (Monk 1). "All teaching in ancient times was by default in the context of time" (Monk 4).

Adapt teaching practices to context. Evidently, in the monks' narratives, my observations and my analysis of the monks' online teaching artefacts, all attempts were made to capitalize on technology that was available to Shaivite educators. Monk 3 pointed out that "[i]n the 1970s, cassette tape recorders were the new technology, so the Master Course was produced in the form of 12 cassette tapes of Sivaya Subramuniyaswami outlining the spiritual path in a personal and most appealing manner". The Mastercourse Trilogy has been updated several times by Subramuniyaswami because of his recognition for content relevance. He said that "changes were needed to be effective in the present era". Monk 3's comment is indicative of how the monks have embraced the technology that was available to them at specific eras to teach their religion.

> Teaching was always done in person and based a lot of memorization and guru expected students to memorize *ślokas*, memorize thirukkural. Depending on their education level, the more educated youth would be trained in denser scriptures while the less educated were focusing on stories (*purānas)* to convey certain basic morals for dharmic living….And the more educated ones were studying palm leaves
>
> Monk 5

Diverse set of teaching approaches. Monk 2 said that ancient teaching used a "range of approaches. "There were

> songs and not within the guru- disciple relation but meeting of songs and entertainment, like dancing, you have recitation (kathas) Ramayana, the whole

> teaching tradition in itself, they tell stories ...it is quite the show, this was the major teaching back in the day and you had the traveling swamis and guru and people would come to them. Lots of storytelling…
>
> Monk 2

It was evident from the monks' description that ancient guru-śişya teaching practice was geographically restricted, teaching was personal and always in face to face contexts, and the teaching styles were varied and experiential. Monk 2 added that he was struck by the educator's *bhakti* (devotion). The educator would go to a temple, he would compose a song, turn it into a song (from stories, the song would be memorized an it continues till today. In these songs, there are subtle messages for the learner. This unseen element of devotion, 'one step nine steps' approach to teaching where the educator intuitively decides when to engage and disengage with the learner are unmistakably paramount to this tradition.

The monks provided numerous examples of how they have optimized the use of media based on the need to conserve their traditional guru-śişya teaching practice. For example, because the teaching tradition values the story-telling and devotional singing for learning retention, they try to replicate the essence of this tradition in their online teaching.

From my participatory observation I noted

> Monks write devotional songs, sing them and also have them recorded to be uploaded on the apps. This is not a requirement by their kulam but it is done nevertheless because of the monks' interest in integrating meaning into songs that are over 2000 years old. Hence, these songs are translated into English for English speaking pilgrims so that these pilgrims understand what they are singing.
>
> Journal Entry

> As a Mastercourse Trilogy Facebook participant, I experienced how monks moderate and administer the interactions of all online students. Monk 5 practices the 'one step nine steps' approach which encourages participation from other students who contribute to the learning forum. This mimics the gurukulla teaching setting where teaching was done amidst collaborative groups of students.

Journal Entry

Monk 2 explained how they create resources for an Indian music teacher

> The apps that we do is aimed to give the teacher something to use in class. Supplement teaching, using a video that 7 mins long. They are in segments. We dance this dance video- the hand mudras (somebody pointed out that you can take that section and turn it into sign language)…this is how our apps can be used. Make it *simple* enough – like basics of Indian music. You have this 7-note scale. Sharps and flats in western and free flow composition and microtones in Indian classical teaching. You have to be basic when developing teaching themes.
>
> Monk 2

Remain technologically astute. The monks appreciate the global changes that affect their teaching and their learner demographics. They appeared to take responsibility for their own learning in order to be able to communicate with their learners using technological language that appeal to their learner demographics. This creates a need to understand the technology that is available for educational use and learning how to use it to teach. Monk 5 explained that the monks wanted to their devotees and online students to experience the divine presence of the guru by participating in the Head Monk's talk live. Typically, the Head Monk would give a live talk to a live audience at the monastery on occasions. I participated as a member of that audience and it happened to be the first day where the monks experimented with 'live streaming' of the talk. Again, this was yet another method of reaching out to their audience in real time. On another occasion, the monks experimented with a drone to capture the live moment of an auspicious flag raising ceremony. The idea was for people to experience the *darshan* (blessings) of the guru by captivating every second of the ceremony on video footage.

The monks created a comprehensive self-regulatory practice *step by step* guide to spiritual living using simple navigation buttons in the form of apps. These apps are a

manifestation of how the self-regulatory tenets of the monks' religion inspire them to create teaching that can be easily accessed and utilized. I present three apps examples from my online teaching artefacts data. Figure 17 illustrates Spiritual Workout which is designed primarily for Hindus who would like to maintain a daily spiritual practice, but who might not have much time to give to spiritual well-being. The app has four main areas: worship, introspection, affirmation and study.

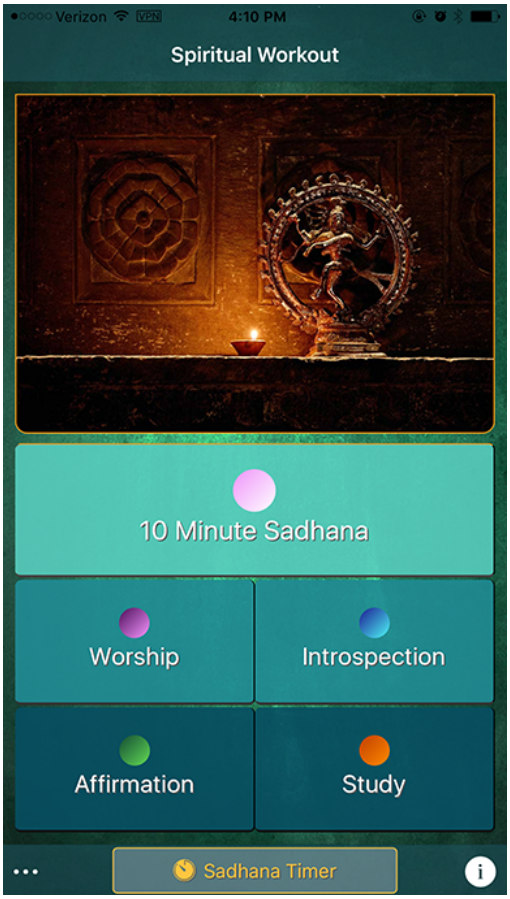

Figure 17. Spiritual Workout App. Hinduism Today, E. O. (Ed.). (n.d.). Spiritual Workout (App). Retrieved June 09, 2018, from https://www.himalayanacademy.com/apps/spiritual-workout. Reprinted with permission.

Figure 18 illustrates SivaSiva App which is available for the iPhone, iPad, on the Apple App Store and for Android on Google Play.

Figure 18. SivaSiva App. Hinduism Today, E.O. (Ed). (n.d). SivaSiva (App). Retrieved June 09, 2018, from https://www.himalayanacademy.com/apps/sivasiva. Reprinted with permission.

Figure 19 is the Gurudeva App which is a collection of the monastery's founder's photos and affirmations. The app serves to bring Sivaya Subramuniyaswami's *darshan* (blessings) and teachings to today's spiritual practitioners through photos, quotations and audio discourses.

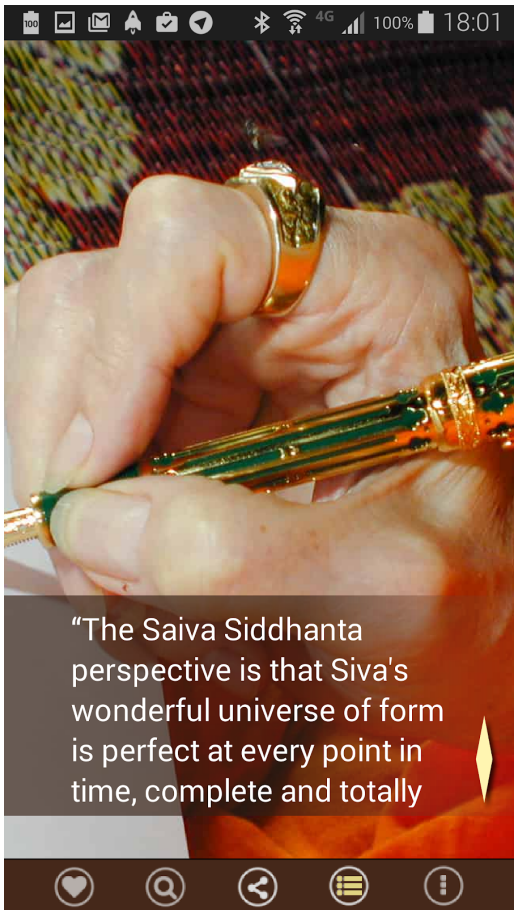

Figure 19. Gurudeva App. Hinduism Today, E.O. (Ed). (n.d). Gurudeva (App). Retrieved June 09, 2018, from https://www.himalayanacademy.com/apps/gurudeva. Reprinted with permission.

Regular webinars are set up for those online learners who decide to become members of their church. "Webinars are also used as a method of teaching meditative concepts too and a way for us to be interacting with devotees almost in person through that medium" (Monk 5). The evolution of the monks' teaching practice implies how the self-regulatory tenets of their religion inform how they teach online. In doing so, the monks have also revealed their self-regulation to keep their tradition alive. As pointed out by Monk 3

> Today, our humble outreach is being exponentially augmented by the internet and mobile devices. Currently our publications team is working hard to make all our precious text, audio and video assets available to anyone, anywhere, free of charge, within seconds. At the same time, for devout, initiated śişya, the traditional guru-śişya paradigm is alive and well in our tradition just as it was centuries ago.
>
> Monk 3

While it was clear that teachings have evolved by fully embracing technology, the monks indicated to me that adaptation of online technologies and responsiveness in online teaching strategies are performed cautiously. The monks, like other online educators, are also barraged with numerous kinds of online technologies. As I observed, I noticed that it takes effort, wisdom and educator responsibility to know what technologies are appropriate. The monks apply **yamás** and *niyamá* (restraints and observances). One monk described self-regulation as an effortful equilibrium, meaning it takes effort to stay in balance despite what is going around in the world, despite all the impressive technology that one can access:

> We are cautious to stay within tradition and to not enter into controversy. To be supportive of other faiths. One of the main principles of Hinduism Today for example that it is not the voice of our lineage, but it is a platform to celebrate the diversity of all Hindu denominations. That is how we are avoiding possible pitfalls of becoming so public...One of the changes seems to be notoriety in all the scrutiny, possible repercussions if they don't perform properly... someone does not like them or gets upset with them on social media…so just as the student has many choices, the teachers have a wider spectrum of responsibilities.
>
> Monk 3

Monk 4 remarked that it is important that amidst the enormous load of information that comes with online technologies, educators need to ensure that the learner experience is as "real" as possible. Monk 4 added, "[p]eople are so overloaded with information. Gurudeva's toolbox- to address core issues that people have. There are

themes on core human issues… Create steps that make it easy for people to self-regulate…small steps".

Monk 5, cognizant of the various indoctrination with the bombardment of social media emphasized the importance of helping students to think critically, as what we know about unsolicited advice in the media can be a threat to our own self-regulation:

> there was a blend of secular and religious but now modern schools separate secular from religion. What I have been reading…it is what supports man *or* woman. It definitely indoctrinates youth with certain ideologies…..There is a new morphing of education where ideologies are put forward as required. It is sexist, racist…etc. Left wing push….Teach students to be *critical thinkers*. Catalyze the student to cognize the truth in something and not just expect the student to obey the words of the guru
>
> Monk 5

On this point, I was reminded of the 64 kalā and other forms of teaching praxis that were discussed by the monks in Theme 3. Given that there was a 'blend of secular and religious' with common and specialised trades and skills for everyone, the sexist ideology discrimination or inequality were not social issues that the guru had to deal with. The whole idea of imparting the Shaivite teachings that are rooted in self-regulation is to help instill self-regulation in everyone for spiritual growth. The monks also lamented at the lack of "one and one teaching" in today's online teaching environments. The monks said the lack of this approach to teaching can sometimes create "cold calculating computer generating teaching" when all teaching resources are simply put online. Monk 2 said

> Now they include videos, interactive, the teacher's part of that is questionable….they use augmented teachers …some dubious method, and teacher steps aside. For online school there is no rocket science, a handful of historians can create online free. You can create a biology book far superior than print textbook but textbooks are just one piece. You are rattling on things as to how they should work. Sticking students to computer and expect them to learn….not sure about their social skills. Teacher becomes a cog in a wheel.

Monk 5 said that the dynamics of learning have changed. But this is not the only aspect of teaching and learning that has changed. A monk in passing said

> The *mind* evolves and changes. Before 300 years ago, before the age of reason, teacher would impart something, and the student would receive. Now intellectual construct is there so you *have* to address people in a different way. Telling them the truth – present it in a way that would strike them enough...We must speak to those different mindsets- *that* is our motivation!

The self-regulatory tenets of the monks' religion are deeply ingrained in the monks' way of being that is constantly aware of the global dynamics and their influence on individuals. This paradigm is what they bring to their online teaching approach.

Theme 6 Conclusion

The monks are self-regulated themselves. They would have to be as I have thus far witnessed how self-regulatory tenets of the monks' religion propel the actions of the monks to maneuver their teaching practices in ways that are avant-garde, yet safe and simple. My attention riveted on Monk 2's statement when he told me about his training trip to Lucerne, Switzerland to learn how to set up the website for their Hinduism Today magazine. This monk learned how to transfer their teachings online to guide the Hindu world. "We use technology and we are *not* afraid of it. We go on the information *bahn*, you want to keep up with youth. The youth; are experiencing the world using these computers" (Monk 2).

From their narratives and as exemplified in their ability to design teaching materials to meet the learners' needs, the monks' own self-regulation was evident to me. The *same* motivation and intention to execute their life goals are brought into their online teaching practice. Because the monks believe that responsible and flexible change is necessary to keep their teachings alive, they have adapted their teaching practices to

reflect global changes in learning, teaching, technological needs, so that "they [the Hindu world] are informed of what's going on, and so they adapt accordingly" (Monk 2). Though the guru-śiṣya tradition remains unchanged but the modes of delivery have kept up with times.

Theme 7: Feedback and collaboration

Much of the data for this theme came from my interview with Monk 4 who is responsible for the instructional design and web related technologies and Monk 5 who is responsible for the Mastercourse Trilogy and online teaching support via social media were used. Additionally, I used resources from the website that proved to be testimony of what the monks' narrative.

From the monks' narratives, my observations and online teaching artefacts, feedback can be identified as feedback that works both ways- feedback to the educator so that the monks can improve their online teaching, and feedback to the learner so that the learners' needs are met. The monks emphasized on the importance of feedback in their meetings. Also, feedback efforts include camaraderie in the form of communication and collaboration in their workgroups were present such as feedback from all sides are taken into consideration, with other monks and focus groups. "Perceptive and constantly canvassing for ideas collaboratively" was my impression of their meeting dynamics.

Feedback.

> Both Gurudeva and Satguru (current head monk)- your main goal in the asynchronous environment is to provide feedback (where individual don't have immediate feedback from their tribal elders).
>
> Monk 4

In my interviews, the importance of feedback was further elaborated by Monk 4 who is involved in the design of the web and instructional design. Listening to Monk 4 deliver the outline of the project and steps that would be incorporated into the project demonstrated that feedback was part of the monk's daily instructional work. When I first heard Monk 4 about the term 'feedback', I perceived it to be the classic dictionary definition which defines feedback as information about reactions to a product, a person's performance of a task, used as a basis for improvement. Instead I heard this:
Evidently, feedback comes from meditation, again reinforcing the importance of contemplative practices in self-regulation. This form of feedback helps the monks' own self-regulation which reminds me of Butler's (2011) approach to cyclical self-regulation. In my one-on- one interview with Monk 4, the importance of feedback was further elaborated on:

> Feedback loop between practice and behaviour and progress is immediate when you have a physical trainer. Feedback mechanism. If you have your guru to tell you that you are not pronouncing your Sanskrit properly, feedback is immediate and also the constraints of having to fulfill the expectation of another human being with you…you don't have a choice. This was back in the day. Today, people who you hope to learn and practice don't have that feedback loop. You *need* to find ways to create feedback loop for them and some of that is very prosaic (online test, self-evaluation sheets. Tracking sheets…) so you have this remote studying program and I think the mechanism is the same, but it is not the same. No matter what it is. Most of the system are quite well developed and we are trying to use them. We are actually behind but we try to adopt good systems. When feedback is not there we *have to* create a good method. These are well defined in the world of self-study.
>
> Monk 4

The monks are relentless in their approach to providing feedback to learners on online learning. The way the monks approach feedback reminded me of Ekeleen's (2005) approach to spontaneous self-regulatory practices. Monks have to be quick in their responses. As suggested by Monk 4- 'immediate feedback'. Monk 4 also revealed to me

how feedback is incorporated into his own instructional design work. He said, feedback in religious education is when the action becomes a feedback loop to yourself. Learners have to do something and experience the results. It is not about regurgitating ideas. *It takes action.*

Monk 4 described how feedback opportunities are provided by incorporating instructional design to online teaching.

> Where a feedback loop in the old days involved a living person/community. Today's "push notification" technology is a brand-new kind of reinforcement. Users can choose to subscribe to email newsletters, daily blogs, Facebook or twitter feeds. So these provide a new kind of feedback loop, albeit not necessarily immediately reflective of "my actions now" but they hold up a mirror which implies "OK here is the message for today. Are you living up - implementing this or not in your life?" IN that sense these "push content" channels, we use for new knowledge, for impersonal "feedback" -- the push info doesn't really know what you did today and it reinforces a self-reflection mechanism. For example, if today's "lesson" talks about nonviolence and controlling your anger… that channel obvious has no idea the state of your own self-control but it will act as a very impersonal reminder… so if you lost your temper this morning and get the "info" later in the day. Perhaps this new kind of online "advance knowledge stream" serves to *enforce* self-regulation in the sense that ideals/morals/educational goals/health goals/business attainments/entertainment goals etc are 'in your face" all day long.
>
> Monk 4

Feedback is there for the learners even when it is not expected. The monks see this type of feedback as the 'push content' type of feedback. You just do not know when the learner will need it but this approach has something to do with reaching out to the learners with knowledge nuggets that might resonate with the self-regulatory needs of a handful of learners. According to Monk 4

> Self-regulation- make people self-starters in both setting up, restoring Hindu culture in their lives, knowing why that is important and realizing that there is more to life than just surviving. It is very dependent on spiritual evolution. I won't have expectations from those who are not ready. Something "changes"..how do you trigger this in people?

Reflecting on his interaction with Sivaya Subramuniyaswami in 1998, Monk 4 told me that including small nuggets of information to learners is what the monks have been doing from the very beginning of their teaching service. Sivaya Subramuniyaswami asked Monk 4, ”Is there some way to send news and picture from here on the internet every day?" and Monk 4 “built internal software to make it easy for the team to create and push, what became, in later times a "blog” but we were doing this before that word even exists”.

Similarly, Sivaya Subramuniyaswami asked Monk 4 to set up a ‘daily lesson’ online.

> Gurudeva recognized very early that this kind of ‘push content’ to the users was a key way to reach 100,000's. Of course, later this has become ubiquitous across all fields of knowledge and endeavor and education….so this goes to the broadcast the vision/image, distribute in mass the *dhárma* chocolates, tools and jewels out to the whole world, then… whomever may be at stage of evolution where that intention for self-reflection and self-evaluation, self-regulation is ‘ripe’ they are not lost, but have a ladder to go up on.
>
> Monk 4

Each time a resource is put online it is *feedback* for the monks. The process involves an understanding of the learners’ consciousness, which takes us back to the life forces that were discussed earlier, mindfulness, and skills relating to learning and teaching psychology with focus on how to provide useful feedback:

Monk 4 explained that first, monks’ feedback incorporates ideas that are already known to the learner. Not new ideas.

> We would go through a process to unzip their subconscious (where did you learn that Ford is the best brand of the car…? Did your uncle teach you?)
> We receive the former attitudes that come down to us through parental, academic mentors…so children are imbued with these kinds of ideas. One has to talk to them in those terms and not talk to them about ideas and beliefs that they *don’t have.*

Second, feedback is culturally relevant.

> The other world where we learn from experience. In Asia, serving for three years, I learned quickly that any kind of American humour that refers to idiom that are not in the context of the local idioms, it leaves everyone dumbfounded…. you have to adjust your vocabulary to something that they have experienced. And if they have not the teaching will be off base.

Third, feedback is brief. It is media rich, explanatory but brief enough to capture the audience's attention.

> The modern paradigm – if you can deliver the message in 60-90 secs you can drive a point home. If you go into 2 mins, they might be switching over to emails…? Basic principle, if you are going to sell a product, you'll need to promote it in terms of the things of experiential reality of your market. If you've only got 60 secs.
>
> Monk 4

Fourth, feedback is given based on the needs of the learner as a human being and not in terms of the product - the teaching resource. In reference to how some educators choose to create teaching resources, Monk 4 mentioned that the creation of a teaching resource, a product is a manifestation of the way we operate and the way we think and not really see at the way the *user* sees and direct things.

> That's why as we move forward, we have to find ways to connect and get back to our mission goals- my point of view- academia has geared all thinking of current generation to a kind of empirical materialistic reductionism. So we can never talk about large mystical things, or global paradigms. Everything has to be reduced to quantifiable things due to industrial and scientific methods which gets translated to school. What this means is that other dimensions that we take for granted…heaven, inner world…those things if we just talk in terms of those things, you are talking a little but past their heads.
>
> Monk 4

Fifth, as a learning tool, feedback is made more effective through the use of imagery. "We need to find ways for the information to stick. We use a lot of modern imagery. Younger generations are interested in aesthetics" (Monk 4).

Sixth, feedback needs to reflect or represent real life situations

> Real life situations – we are moving towards that. Concepts are challenging, but the user interface makes it comfortable. ...Shiva shiva app- are all real pictures of people doing stuff. We don't articulate it that much. What are the building blocks that I would use to open up minds of audience? Areas of consciousness that they have been to...Intellectual overhead for art is low but it is stimulating (new strategy). The tools are there, goals are there…
>
> Monk 4

Seventh, bite-sized feedback is encouraged. Monk 4, understanding the importance of pushing content to the learner in small chunks and in easily accessible ways also explained how this need has prompted Monk 4 to develop mobile apps which he said can aid in the self-regulatory process of the learner. In that moment, looking at the spark in Monk 4's eyes, I saw this monk's own self-regulation fuelling his creative work, which in itself is testimony of how these monks' self-regulatory tenets of their belief system influence their online teaching. In essence what the monks are doing is providing nuggets of information so that these nuggets can become knowledge to the seeker of their teachings. How this knowledge transforms itself into lifestyle is based on the ability of the seeker to practice. This idea goes back to how Hindu teachings are experiential and rooted in self-regulation. The monks as online educators understand both declarative and procedural knowledge on how to apply their self-regulatory tenets of their religion to their online teachings. The monks have demonstrated their ability to incorporate self-regulatory tenets of their religion into their online teaching. Using a sequence of actions and adapting known procedures to novel problems.

> Apps provide easy access to quotes, pictures….We have to stimulate or nurture the self-regulatory process a very broad group of young people who know nothing. People have a thirst of something (some have a sense of culture). My mission- rescue that generation. Shiva Siva app is like a salted chip…a snickers bar of Shaivism. All the satgurus practiced the same thing- the gifts that were given by his gurus, affirmations that were continually hammered, bhakti devotion, following the right path and right there with devotees….Getting into Shaivism is about you practicing it yourself. These apps are there to support.…promoting Shaivite Hinduism- that is our duty. Continuity of

> teachings can only be done by inspiring self-regulation in people who have no background or who have been influenced by secularism, existentialism, that they've lost contact with mystical life.
>
> Monk 4

Monk 4's mission was then explained step by step in getting a learner from point 'A' to a point to where they start to self-regulate in the Mastercourse or Spiritual workout app. These steps include 'providing small nuggets of truth' and 'tools to implement the truth' and instilling the 'concept of practice'. All types of feedback are there "to allow for us to improve the responsiveness of the app" (Monk 4).

Collaboration. In my observation of the monks' daily meetings, each monk reported out to the rest of the group about their plans for the day. Their plans were discussed within a larger context of their kulam. In one of the meetings, there were images that were put up on the projector screen. The monks made decisions on which image would be well-suited for various segments of their new mobile app project. The monks in the following days sought feedback from a focus group whose members provided feedback and recommended examples that could be used.

According to Monk 4, there was a need to use a focus group with online learners to learn about what is appealing to them. The monks collaborated with the focus group by consolidating their comments to build a product by identifying processes that *work* for the learners and then forming more focus groups to test the process. Every step was monitored and evaluated for end-user usability. All of this occurred within a project timeline that was predetermined by the kulam. The monks would reflect on the feedback from the focus group during their kulam meeting on a daily basis. I noticed that how decisions are made, how they are evaluated, how work is done and completed are similar to how decisions are made in business environments. I was able to draw on the

similarities given my own background and work experience in private and public organizations. The monks however exerted a lot of energy on getting input from the focus groups in order to make their product and service. Their efforts to collaborate come from their self-regulation from a 'self' perspective, their immediate monastic perspective and the larger audience which comprises of people outside their monastic circle.

I wondered why this was important from a self-regulation view point. Monk 4 said that though the monks believe that all knowledge is within, the knowledge comes from different sources including community and through collaborative works. Essentially, while the practice aspect of religious teachings awakens the superconscious, it is a knowledge dance. It is a discovery and revaluation of what you *think* you know and then you have the testimony of saints from the scriptures and the monks' online teachings to keep you on track, along with collaborative efforts from your online teaching and learning community.

Collaboration is encouraged in other forms of teachings as well. Monk 5 said

> We have embraced webinars as a method of teaching, meditative concepts too and a way or us to be interacting with devotees almost in person through that medium….If you expand on the definition as to what we are doing as a group, teaching can be….powerpoint presentations, mobile apps and webinars, video conferencing. Using graphical apps on tablets that convey concepts in artistic forms, I found personally that more we can be drawing concepts on screen, as we discuss, the better, because teaching is supposed to reach multilevel/multiple sensors so the webinars that we do…is based on graphics to fully convey certain steps. Because there are artistic apps now that do well in being able to draw concepts of metaphysics...like drawing *cakras*, inner nerve currents, power of the spine...This is now invaluable I could not imagine doing these things without that support
>
> Monk 5

With reference to the collaboration that occurs in Mastercourse Trilogy Facebook group, Monk 5 said he encourages collaboration by asking learners to post questions, share testimonies of progress, see who else is doing the study, ask questions and see what other students have to share from their wisdom and share things of interests, such as a link of international yoga day, a video - only relevant things that have connection with study.

Monk 5 participates in collaborative activities and gave me examples.

> I have a growing list of documents, where you can store information the whole group can access. Growing list of online pujas for all those who aren't able to visit temple in person Everyone is welcome to add more puja clips as they discover them. Example – live video of puja gets added. The most important file is the FAQ. As soon as I see questions come at me directly multiple times, I start to add them into the FAQs. Or if I thought it would be a possible recurring question I put the answers into the FAQ. Some don't want to join and for these students I send the answers from the FAQ. They know they can contact me directly any time. I do encourage them to join the group- to find the support and get different perspectives but at the same I will be available.
>
> Monk 5

Theme 7 Conclusion.

It was evident to me that with the ever pervasive and potent powers of online educational technology, there are pros and cons that an educator is encouraged to consider when applying technology to their online teaching. The monks have spoken about the need to embrace newer and sophisticated technologies to make their teaching more appealing and usable. They have also pointed out the importance of understanding the psychology of the learner. Their understanding of learning retention comes from their own experience as monks who continue to learn and teach. Monks learn from their students' feedback, from their guru, from social media. Consequently, they too are all too familiar with the potential threat to one's self-regulation with the abundance of social media resources, inundated with indoctrination of sorts.

Chapter V Summary

The ethnographic case study served as an invaluable approach for understanding the monks' diverse forms of living and experiencing the world (Grullón, 2007). I learned that meaning is holistic and cannot be neatly cut and described into categories. Every aspect of the monks' lives proved to be connected like intertwined threads. Their narratives flowed and looped back into the seven themes. The monks' acceptance of self-regulation as a holistic and integrated construct (Theme 1), their knowledge of implicit process that influence their self-regulation (Theme 2), praxis (Theme 3), adherence to a robust and ancient educator-student tradition (Theme 4), their interdependence on their social network or *sangam* (Theme 5), their acknowledgement of a globalized teaching environment and the determination to adapt their teaching practice (Themes 6 and 7), *all these* self-regulatory tenets of their religion inform and influence the monks' online teaching. The monks' online teaching is influenced by self-regulatory tenets of their religion which "contains the entire system of yoga, of meditation and contemplation and Self Realization. ...insightful revelation of the inner bodies of man, the subtle *prāṇā* and the *cakras*, or psychic centers within the nerve system"(Magazine, H. T.,2007, p. 9). *All* this self-regulatory knowledge and teachings are brought to their online teaching. What resonated deeply for me was how self-regulated the monks were in all aspects of their lives--from kulam duties to what they do during their monastic retreat days. There was congruence between their daily lives and their teaching life. The *monks'* self-regulation are informed by their religion. The self-regulatory tenets of their religion are informing what they do for the student based on

the self-regulatory tenets that they have from their religion. They are transferring that. They are the *conduit*.

Chapter VI – CONCLUSION

The focus of this dissertation was on the spiritual and religious source of self-regulation of the educator and application to the online teaching. In keeping with this, Dignath and Büttner (2018), put forward that educators bring their self-regulatory beliefs to their teaching practice. However, with the 'discipline dependent' approach to research in academia, and to a large extent, coupled with our professional beliefs, it may be difficult to see past our senses and our 'finite world'. For example, the focus on self-regulation in online education is predominantly about individual self-regulation (McClelland et al., 2018), and theorizing and research on human agency has been essentially confined to personal agency exercised individually (Bandura, 2001, p.13); self-regulatory skills and processes, as presently conceived, are related to, but remain conceptually distinct from beliefs, attributions, preferences concerning freedom of choice or desirability of control, general intellective capabilities, and biochemical or neurophysiological systems of internal state regulation (Karoly, 1993); the study of self-regulation suggests a lack of integration across the lifespan. Theories that approach self-regulation within a given period of the life span are often not integrated with each other nor are they usually integrated with theories that focus on subsequent or preceding life periods (McClelland et al., 2018).

This study with the monks at Himalayan Academy suggests that the self-regulatory foundations of the educator's belief system inform the educator's own self-regulation and how to teach online. Consonance between educator beliefs and teaching practice is evident throughout literature (Dignath-van Ewijk, 2016; Vandevelde, Vandenbussche & Van Keer, 2012). In discrete studies, educators' beliefs, knowledge

about self-regulation, educators' educational level and character (Hargraves, 2005) influence how they teach to promote self-regulation in their teaching practice (Dignath-van Ewijk, 2016). In a more recent study, Dignath, and Büttner (2018) found that educators' beliefs and knowledge of metacognitive strategies, although highly valued, are seldom deployed in their teaching practice. This study may present a foundation for current beliefs about educators' self-regulation and how self-regulated teaching approaches by the teacher is only as good as the teacher's own ability to self-regulate (Kramarski & Kohen, 2017; Lombaerts et al., 2009; Perry, 2013).

For the monks in this study, there is a link between self-regulation and their values that stem from their religion-Shaivite Hinduism. How educators teach are informed by values as educators themselves are not value-free (Sutrop, 2015). Their values, whether religious or spiritual, affect choices they make when they teach (Wadsworth, 2015), inevitably influencing their teaching practice (Chan & Wong, 2014; Mansour, 2008). Their religion is grounded in self-regulatory foundations, and *not only* informs every aspect of their online teaching *but* every aspect of their lives- how they think, eat, work, communicate and go about living their daily lives. The unobvious, but evident, explanation for this is that in the monks' worldview, religion, culture, ethics, morality, discipline, motivational dimensions, progressiveness, and adaptivity, are *all* constituents of their religion.

The monks' holistic belief and application of metaphysics in the form of mysticism (three worlds, life forces, aura and *cakras*), the robust and venerated role of the educator and teachings brought of the guru-śişya tradition, are all distinct self-regulatory principles in Shaivite Hindu teachings and consistent with Frawley's (2015)

points on how Shaivite theology is abounded by practice such as yoga, *cakras*, and *prāṇā* that take the individual to higher levels of consciousness and awareness of the self, which are known to be critical for healthy self-regulation (Schultz & Ryan, 2015). The monks' philosophy and praxis are matters of cardinal importance in how they understand self-regulatory tenets of their religion, as they practice it, inform and guide the online teaching practice of monks at Himalayan Academy.

I will discuss how the monks' holistic self-regulatory beliefs informed by their religion and application of metaphysics, unfurl in the monks' online teaching. Five key ideas were formed. First, how the monks perceive the concept of 'self'in self-regulation as a socially interdependent construct; Second, how the online teaching of the monks is bonded by "presence, perception and shared purpose" (Monk 1); Third, how the embracement of educational technology rests on the monks' belief in the ineluctable adaption of their teaching practices to an evolving world of online education; Fourth, how the monks'mystical belief in the three worlds represent human consciousness; Fifth, and finally, how the monks' enigmatic belief of online education in this physical world as an *extension* of their metaphysical worlds. The monks call this "innerworld education". and finally, I will conclude with my final thoughts on how my ethnographic study could benefit the online education community.

The Self in Self-Regulation is a Socially Interdependent Construct

Self-regulation has been described narrowly as an individual-centered approach (Gailliot, Mead, & Baumeister, 2008), and in some studies as a socially interdependent process (Baumeister, DeWall, Ciarocco & Twenge, 2005). "The self is socially constituted, but, by exercising personal and collective influence, human agency operates

generatively and proactively on social systems, not just reactively. In short, social systems are the product of human activity" (Bandura, 2006, p.5). The learner is not working in isolation doing their own thing and what suits them, there is connectedness (Wenmoth, 2014). The concept of 'support' in this ethnographic case study was one that was both solitary and collective. "As implied by the very word "monastic," this is a solitary effort, and thus one could say our life is primarily self-regulatory within a highly regulated and strict environment and community" (Monk 4). The monks share their skills and resources, provide various types of assistance to other monks in their monastic community and others in their social network while obeying their "path of introspection, or introversion" (Monk 4). The monks' human functioning therefore is rooted in their social systems, which is consistent with Bandura's claim that "human agency operates within a broad network of socio-structural influences" (Bandura, 2006, p.5). Additionally, living in a cloistered religious culture further supports the self-regulatory life of the monks. According to Woods (2017), religion is an instrument for creating and enforcing rules. Additionally, the basic psychological process that guides human behavior and stabilizes emotions, is affected by involvement in a religious group. The monks' conception of support differs from these views because what constitutes 'social' to the monks, extends into the inner worlds where support and guidance are sought from divine beings in the astral worlds. Hence the monks' social network or *sangam* is also translated into their teachings and it include layers of social support that extend beyond their monastic team, members of their church and other devotees. Woods (2017) adds that "cultures are interrelated with the individual actors, with wider contexts, and with individuals' interactions within multiple contexts (e.g., social networks). However,

Woods (2017) also points out that "[c]ulture does not influence individual goals and intentions directly" (p.4). However, because Hinduism is about *personally* experiencing God or the divine, the monks' goals and intentions are *directly* influenced by their spiritual culture and hence the scriptures, praxis and contemplative practices that directly support self or personal goals. The monks bring this idea into the online teaching.

Presence, Perception and Shared Purpose in Educator-Student Relationship

In Hinduism, the word of the living guru is essential for self-regulation in a educator-student relationship. As stated by Monk 1, the Hindu "teaching and learning evolves around relationships". This means that there is the educator authority there to support the teaching, keeping it current and relevant. So important is this concept that in the online teaching environment of the monastery, extemporizations are made in the forms of feedback loops for learners, scheduled webinars and updates are made to the online resources to content relevance. Amidst the massiveness and promulgation of online courses, the monks remind us of the importance of sharing a deep bond with learners with few words but being present for the learner. Physical distance is of little significance when educators can, through their own contemplative practices, be mindful of their teaching needs. The monks exercise the self-regulatory tenets of their religion to help them identify the aura of the learner through unspoken words, writing, facial expressions and other non-verbal communication modes. The monks show up one when learners *want* to evolve because they believe that when the student is ready for the educator, the educator will show up. When the student is ready, the monks, through a shared purpose of wanting to evolve spiritually, they guide students with their inner consciousness and seeking support with the inner worlds. However, it requires active

work on the part of the individual. This sums up the presence, perception and shared purpose in a guru-śişya relationship.

Adapting Teaching Practices to an Evolving Environment

Teaching is a living tradition that needs 'maintenance'. To keep a tradition alive, it needs to be nurtured, re-evaluated for its purpose and protected for the value it brings. We are in a digital era where fatigue, and other forms of threat to self-regulation are real problems. It is necessary to acknowledge the different ways in which teachers were both controlled and in control through their engagements with digital technologies (Selwyn, Nemorin & Johnson, 2017, p. 401)**.** Neuroscientists propose that to overcome challenges that affect our emotional state of mind, "[y]ou must activate your *real* self and bring it into the world. Until you can prove the usefulness of new responses and [beliefs], the old ones will keep a foothold in your consciousness" (Tanzi & Chopra, 2013, p. 72).

> Hinduism is a mind stratum within people and to keep that mind stratum vibrant and contemporary, it needs regular attention, maintenance and renewal from time to time. We are currently in such an age of renewal or renaissance concerned with the health of this great mind stratum.
>
> (Veylanswami, 2003)

If we understand that we live in a continuously changing world, then we understand that we need to adapt our way of thinking to embrace changes through wisdom.

Educators are the primary agents, the role models and according to Wilson (2016), "keepers of the future". Wilson (2016) adds that "[t]rue *keepers* make concerted efforts to stay in touch with reality, they keep abreast of what is going on in the world, and they adapt and adjust their teaching and curriculum accordingly". In keeping with Wilson's conclusions, the monks' teachings go back in time and have no recorded

beginning or founder. It is a culture that expresses the reality of nature and it evolves. While pointing to a leaf on the cobbled stone pathway, Monk 4 said "This leaf is here today but it was not there two weeks ago, and it won't be here two weeks from now. Nature chooses the fittest, but it is not the only thing that is happening".

From my study of the monks, I learned that living traditions undergo changes and threats. The monks' religion's self-regulatory tenets influence the monks' way of being and subsequently are applied to their teachings in ways that keep their teachings relevant and alive. For educators this informs the way we think and behave towards how we perceive teaching. The guru-śiṣya tradition of the Shaivite Hindu monks have survived the test of time and global changes brought about by online communication and educational technologies. The monks have responded to their evolving teaching environment in ways that have aided their *own* spiritual growth. Through each and every attempt to improve their teaching practice, be it in the form of mobile teaching apps, live streaming of talks, or enhancing the usability of their himalayanacademy.com website, the monks have demonstrated how the self-regulatory tenets of their religion inform feedback and spontaneity. In doing so the monks portray self-regulation as a cyclical (Butler, 2003), and spontaneous (Eekelen et al., 2005) process. The monks, like the predecessors of their teaching lineage have confidently but carefully adopted sophisticated online teaching tools and adapted teaching practices to meet the needs of their online audience. Despite their cloistered lifestyle, the monks have remained open, being socially, economically and politically astute. Upon closer examination, the monks' self-regulatory tenets of their religion have guided them to practice their teachings based on the needs of their guru's mission which was rooted in teaching Hinduism. To teach

was what they did and continue to do without heeding the novelty of ancient methods of teaching but the purposing of content to reflect current times, making learning authentic, relevant and meaningful. In doing so, the monks have demonstrated how the irreconcilable differences between ancient contemplative science and modern psychosocial science (Loizzo, 2007) are infinitesimal.

Hindu Metaphysics of Mind and Matter

Human consciousness which has been described in scholarly research in terms of mindfulness and unconscious processes, is necessary for the enactment of self-regulation (Bayer, Dal Cin, Campbell & Panek, 2016). Areas of consciousness and self-regulation are interrelated (Schwarts, 2012). According to Chiappelli, Prolo, Cajulis, Harper, Sunga, E., & Concepcion, E. (2004), consciousness connects to awareness of the world, feelings of control over one's behavior and mental state and sustenance of self. Chiappelli et al. (2012) emphasized that consciousness serves to control details of awareness and is closely associated with volitional acts; that is, the set of voluntary abilities that permits us to select among competing items, to correct error and to regulate emotions.

Consciousness involves and serves to regulate cognition and emotion. The monks' self-regulatory tenets of their religion recognize that "[t]here are five states of mind: conscious, subconscious, sub of the subconscious, sub-superconscious and superconscious, but just *one* mind and these five arbitrary breakdowns allow you to know *where* awareness is flowing through the mind. Mind and consciousness are synonymous" (Subramuniyaswami, 1970). The monks view all of life as "the undying consciousness and energy flowing through all things" (Magazine, H. T., 2007, p.32). This perspective of consciousness of permanence, omnipresence and immanence includes the 'self'. As

described by one of the monks in Chapter V, the mind of humans exists in the three phases - instinctive, intellectual and superconscious, the instinctive is the most basic, the intellectual comes as the need grows to control the instincts and the intellectual dissolves eventually to leave its superconsciousness to express itself. These phases, according to the monks, are not in different locations and they are within each other, in the same place.

The monks' conception of the three worlds are contextually interchangeable. When viewed from a human consciousness viewpoint, consciousness can be compared to how the brain works. The monk's explanation, fits into bodies of the research about our human brain which has been studied for decades for its failure to self-regulate (Heatherton & Wagner, 2011), connections to consciousness and how this influences self-regulation (Chiappelli et al. 2012). The monks bring this idea into their online teaching. In almost every resource and in the monks' narratives, the withdrawing of the senses was described through contemplative practices, primarily meditation influences the state of the mind, the human consciousness by "becoming a master of your mind" as stated by one of the monks. With this comes the power of intention. This thought is a slight departure from Posner and Rothbath's (1998) opinion where consciousness is understood as two constructs- awareness and volition. Awareness and will power or volition are all "one and the same…. their habits and usages, are but various aspects" (Monk 4). The monks, in their teaching they impart the art of meditating, when you meditate you bring a *new insight* but again it is the *same* will power. (Veylanswami, 2008). "[F]our decades of brain research have proven that the brain is transformed by meditation..." (Tanzi & Chopra, 2013, p.72).

McCullough and Willoughby (2009) and Koole et al., 2010 put forward that

religious people possess higher self-regulatory capacities. The monks in this study have demonstrated this through their daily monastic practices. They lead their monastic life because they *want to* and therefore they are able to operate with higher self-regulation- more efficient and focused. This finding also concurs with a neuroscientific perspective -by coming from this pure and clear core, "your brain will be able to operate with much higher-self-regulation" The best self-regulation is automatic, but you need to instill it first" (Tanzi & Chopra, 2013, p. 295).

Online Education as An Extension of Inner World Education

The boundaries of what constitutes virtual worlds, be it in the form of online education, dreams or even death, seem to be indistinct to the monks. This suggests an almost seamless acceptance of new information and communication technologies within an ancient religion. Self-regulation is seen as an ongoing process even when one is not consciously teaching or learning, as in the example of sleep. It is continuous and endless as self-regulation continues even after physical death. With such analogousness in its interpretation, self-regulation in the monks' online teaching is a semblance of what the ancient scriptures state, what the monks are taught and also what they practice in their everyday lives. There is no evident departure from its meaning in the scriptures when translated into the monks' online teaching practice. In view of this, physical absence of the online learner and geographical distance between the online educator and students are not significant barriers to online teaching. As described by Monk 2, the teaching is "24 hours a day". So is the learning. By projecting the thought processes before going to sleep, the monks believe that answers can be acquired, questions can be debated, and creative responses can be sought in astral plane schools that are in the inner worlds. It can

be concluded that the potency of belief in mysticism, intent and affirmation which are independent of technology generation, genre, pace and space, are powerful fuelers of self-regulation. Online education and specifically online teaching, despite its complexities is a natural phenomenon to this group of monks whose firm belief and acceptance of mysticism make it possible.

Recommendations for Future Research

This study has addressed the research questions posed through an ethnographic case study method of data collection and analysis. The study explored how self-regulatory tenets of Shaivite Hinduism influence the online teaching practice of Hindu Monks at the Himalayan Academy of Kauai Hindu Monastery. However, there are more questions that emerged through data analysis. The following recommendations are suggested for further study:

1. Results suggest that many of the tenets such as mindfulness, the social and prosocial dimensions of self-regulation, are discussed in great deal in mainstream academic literature. It would be beneficial to explore self-regulatory tenets of other belief systems, religious and non-religious situations and how educators bring those beliefs to their online teaching practice.
2. Another question that arose from the data collection and analysis was to explore the parallels and divergences between western and non-western ideas about self-regulation, such as the constructs of motivation, consciousness and contemplative practices and how the historic origins of these concepts can help online educators to enhance their knowledge and

teaching practice. As educators, how can capitalize on these parallels to demystify the boundaries of what is religious and secular?

My Journey

As I was wrapping my literature review I realized how the research in the field of self-regulation has mushroomed since I started out my journey in 2014. Through a continued exploration of interdisciplinary research, I also recognized that ancient wisdom rooted in religion and spiritual beliefs, to a certain extent is the cornerstone upon which modern perspectives of self-regulation is being built on.

To the monks*, all of existence* is founded on self-regulatory tenets informed by their religion, and these tenets inform the monks' as a holistic way of being including how they teach online. The awareness and the intentional application of those self-regulatory beliefs hinge on what I have come to understand from the monks in this study to be 'effortful equilibrium'- the intentional balancing of all self-regulatory dimensions. This abstraction is echoed in Rushton's (2018) discourse on self-regulation where she portrays self-regulation as the aptitude to be spiritually, emotionally, somatically, and cognitively grounded to reach a state of balance. Though Rushton's (2018) view point was in reference to moral resilience, nevertheless, the thrust of her message connects one's capacity to self-regulate with various dimensions including spirituality while signifying balance.

. To understand this phenomenon in the landscape of online teaching, it took me nearly four years of learning the ways of Shaivite Hindu monks from Hawaii. I followed what Marshall and Rossman (2016) refer to as "the compelling question, the nagging

puzzle that presents itself once in the setting" (p.120). I particularly remember how I was taken aback by what I saw when I first stepped into the monastery. I wrote:

"The monks are informed by an ancient religion and how does their religion inform their high-tech teaching? How does this work?"

I was intrigued by the monks' self-regulation and where it comes from. I applied a transdisciplinary approach to my literature review exercise by looking at religious text in Sanskrit, an ancient Hindu language. I discovered that self-regulation is underscored in Hindu teachings and the Hindu monks that I studied are learners and educators of these teachings and keepers of this knowledge. Hence the overarching research question "How do self-regulatory foundations of the monks' religion influence their online teaching practice?"

My study revealed to me concrete ideas from the monks' *universe* of self-regulatory tenets, as expressed through the monks' voices, scriptures, daily lives and online teaching resources. So vast and deep are these ideas that they could not possibly fit into one study. Regardless, to not attempt to articulate these tenets into academic writing would be deemed as failure on my part to share some relevant self-regulatory concepts to online educationalists.

The monks' revelation of their self-regulation universe is a stark reminder to me about how my learning and teaching ideas have been conditioned over the years by decades of self-regulatory research knowledge, but, from discrete research fields such as anthropology, psychology, physiology, religion and education and without a cohesive, integrated and tolerant lens. I used the word *universe* because I learned from the monks that our conceptual view of this construct can be larger than their'selves', their roles as

educators their fields of expertise, their institutions and this physical world we call and understand as our world.

Final Thoughts

This ethnographic case study concurs with many studies about educator beliefs and self-regulation. As an ethnographic researcher, I was also a thread in the fabric of the monks' online teaching practice that bore semblance to the ancient and numinous guru-śiṣya paramparā. I wanted to learn how the monks were informed by an ancient religion and how their religion informs their high-tech teaching. The monks, by participating in the study assumed the role of the educator. I spontaneously assumed the role of a shishya by being in the monks' presence, conversing and participating in their events. Through this guru-śiṣya relationship in this niche group, I was able to ascertain that that educators' beliefs, practices and attitudes are important for understanding and improving educational processes. The monks as online religious educators represented a sui generis monastic community, by living an indiscriminate cloistered spiritual life where no boundaries exist between teaching and other aspects of communal life; and, through their comportment and parlance implicitly displayed and consciously demonstrated how ancient self-regulatory teachings influence and inform contemporary online teaching. As religious individuals their natural proclivity to self-regulation was substantiated in their personal narratives, their way of being or habits and in every educational resource crafted and delivered online. This study's findings markedly differed from other studies on how educator beliefs (including religious) about self-regulation influence how they teach in namely two respects-(1) In the self-regulatory foundations of the monks' religion, there is an enormous sense of tolerance for spirituality and religion. The monks consider

Hinduism as both religion and a spiritual way of being and so matters of spirituality and religiosity are of insignificance to them, unlike the unrelenting literature that discuss how different or similar these constructs are. (2) The monks have demonstrated the potent influence of praxis driven teaching practice. The monks' self-regulatory praxis comes from their ancient religion and their religious way of being. Their way of being has demonstrated how such praxis can influence how they teach online.

Implications

Although the findings of this study support scholarly literature on self-regulation in many areas, it begins to distinguish itself as an interdisciplinary approach to how the self-regulatory foundations of online educators' religion or set of beliefs can inform their online practice as a distinct and transitional genre of scholarship. The following statements are extrapolations from the abovementioned five ideas.

Western and Non-Western Thoughts on Self-Regulation. Scientific perspectives and definitions of self-regulation can have an effect on one's knowledge or understanding of self-regulation. Considering that Sanskrit terms that define self-regulatory attributions are voluminous with the broadest range of applications (Ostafin, Robinson & Meier, 2015), and rely on sounds and words (Cook-Cottone, 2015) or practices, it can be challenging find exact translation for these terms into other languages. Additionally, contemplative practices such as yoga have been called by different names in fear of its association to Hindu religion and, therefore have been presented "free of Sanskrit terms and Hindu references" (Cook-Cottone, 2015, p.174). For instance, literature has delineated very specific components of yoga practices, but there is

acknowledgement that it is unlikely that all relevant terms that capture the self-regulatory were captured (Gard, Noggle, Park,Vago & Wilson, 2014).

The self in self-regulation indicates owning one's thinking, motivation and behaviour (Hayes, Smith, & Shea, 2015). The Western take on learning and knowledge acquisition is that it "is acquired through an individual's interaction with social processes and contexts (Kelly, 1955; Piaget, 1954; Vygotsky, 1978). However, knowledge of the 'self' requires that we care for and nurture the presence of the "soul dimension" in teaching and learning (Dirkx, 1997). This is what the monks have demonstrated in their online teachings.

To the monks, teaching and learning happen through knowledge acquisition from the external world and from within (Subramuniyaswami, 2004; Thaker, 2007). "It is knowledge of the self- This is not the intellectual or emotional self. It is not the physical or personality self. This is the Divine Self deep within you" (Subramuniyaswami, 2004, p. 2). Knowing this Self is the true purpose of life on Earth. Thus, true empowerment emerges through an understanding of the sources of knowledge, not just its components, which in turn leads to unity with the universe (Sharma, 2013, p. 84). In all my years of experience in the learning and teaching arena, this is what I have understood as the aim of the educator. The monks' online teaching practice demonstrates that *that truth* must prevail and institutions, teaching lineages and traditions (as ancient as they may be), customs and conduct must *responsibly* yield to achieve this cause.

Bridging the Secular and Sacred Dichotomy. Need there be a separation between ancient religious wisdom and modern secular discoveries in teaching practices? An epiphany loomed before me. Online educators are experiencing a perplexing

continuum of dichotomies in the growth of online education such as content and learning, social and technical solutions for teachers and learners (Simonson & Schlosser, 2013), time and space of learning and teaching (Nortvig, 2014), "knowledge as a product or commodity in the marketplace versus knowledge as a social practice, heavily influenced by context and active engagement" (Cowan, 2010, p. 16), career and personal development (Demick & Andreoletti, 2012), and the educators' level of involvement – adjunct or fully dedicated (Power & Morven-Gould, 2011). What we know from research is that educational concepts, theories, practices beliefs and even roles amongst educators are nebulous, contradictory and divergent (Bray & Nettleton, 2007; Holmes & Abington-Cooper, 2000; Perrier, 2014). García-Peñalvo and Seone-Pardo (2008) argue that online educators are "witnessing a moment in which a strange paradox is occurring: the greater the technological mediation, the more we implement our system and improve the environments and training contents with a view to reducing the intervention of the teaching roles" (pp. 47-48). These are information reported in scholarly literature. They too, like all the rest of the online educators are exposed to the same levels of divide and experience their fair share of the barrage of technology and seismic socio-economic shifts. On the other hand, they too like many online and distance educational institutions, adopt online teaching technologies that range from teaching platforms, instructional technology and social media, and the monks are not afraid to use them. The key here is that the monks take the *best* of both worlds and because their religion sees no separation between secular and sacred, they are able self-regulate without being torn by globalization and the impacts that come with it. *All* of life is based on self-regulation. Lucas (1999) stated that humanity has a considerable journey ahead of it still, both to

extract what spiritual knowledge still remains within our religious systems, and to develop and apply this, especially to world views and educational systems that increasingly neglect the wider issues, in favour of commercial specialisms and individuality. For online educators outside this monastic circle, this implies a shift in thinking and for many it is still an inconceivable idea.

From this study, the subtle implication for today's educators is to understand that their teaching practice is informed by their religious or spiritual belief system as they understand it. Depending on their beliefs in this regard, this could mean that their teaching practice may be informed by some very ancient teaching practices, possibly including contemplative practices that have been used in teachings irrespective of the impermanence of teaching eras and instructional mode. From my findings, the monks have suggested that their self-regulatory beliefs and practices, though ancient, have a place in the current and evolving world of online teaching practice.

The monks as educators who are religious understand and embrace the self-regulatory foundations of their religion as a holistic way of being- mind, body and soul. This way of being is translated to their online teaching by applying an integrated approach which encompasses culture, ethics, contemplative practice, psychology, philosophy, neuroscience and evolutionary ecology. This study offers a religious and spiritual perspective of self-regulation as practiced by a group of religious educators who teach online, which may lend itself as a template to further exploration of how self-regulatory tenets of other belief systems inform educators' online teaching practice.

Contributions to Secular and Non-Secular Education.

The sparse representation of educator self-regulation in literature, while it emphasizes the gravity of educators' self-regulation as learners, it assumes Zimmerman's model of self-regulation as the foundational framework. This is reflected when educator self-regulation is "viewed as an active process through which teachers direct and maintain their metacognition, motivation, and strategies for effective instruction" (Capa-Aydin; Sungur & Uzuntiryaki, p. 347).

Zimmerman's model served as a promising launch pad for my study because the monks in this study, although they teach online, they were, and still are, students. The findings in this study departed this body of literature in its focus on self-regulatory foundations of the educator's religion or belief system. Zimmerman's ultimate question that launched research on SRL was "How do students become masters of their own learning processes?"(Zimmerman, 2008). The monks in this study have learned to become masters of their own learning process through their learned self-regulatory knowledge and practice that stem from their religion and through the guidance of their guru. They have applied this mastery to their online teaching practice. For secular educators the following contributions may benefit them:

1. Becoming aware that self-regulatory values come from belief systems (irrespective of faith or creed) and can have a significant influence on how you teach online.
2. The biological, emotional, cognitive, social, prosocial and spiritual dimensions of self-regulation work together to create balance. This balance comprises of

mindful and effortful practices of being consistent and are manifested or operationalized through the phases of self-regulation in all areas of life.

3. An understanding of the fundamental mechanism of self-regulatory attributes (eg. recognition of multiple dimensions, awareness of energy movements within every being) can enhance your declarative and procedural knowledge of how and when to apply yourself in your teaching practice.
4. Keep an eye on online discussions and avoid jumping in to help. Ask questions that will stimulate the students' thinking, instead of giving direct answers. Indirect interventions of online self-regulation teaching strategies through the subtle and silent presence of the educator can improve self-directedness in students. When online educators use this approach, they can help students to "lean on their own spine" (Subramuniyaswami, 2004, p.168).
5. Self-regulatory processes are also passive as in the form of passive meditation, mindful moments or even walking and journaling where introspection is pursued. Use affirmations to calm the mind before approaching your online teaching environment. The educator can also try writing down negative feelings on a small sheet of paper and burning it, or other calming or grounding practice, so that negativity does not enter the subconscious mind. Good teaching involves authentic listening and this can happen when the educator's mind is not cluttered.
6. Adaptations of teaching practice, including acquisition and creation of new skills and knowledge, are essential for effective self-regulatory teaching techniques.
7. Educator self-regulation includes both solitary and social processes, and co-exists for effective self-regulation.

8. Educators can apply feedback from their own self-regulatory strategies to their online teaching to improve their own self-regulation.

REFERENCES

Abar, B., Carter, K. L., & Winsler, A. (2009). The effects of maternal parenting style and religious commitment on self-regulation, academic achievement, and risk behavior among African-American parochial college students. *Journal of Adolescence, 32*(2), 259-273.

Agarwal, M. K. (2012). From Bharata to India: Chrysee the Golden. Bloomington, IN: iUniverse.

Agnihotri, V. K. (2010). Indian history. *A-171. Mumbai: Allied*.

Akhilananda, S. (2012). *Hindu psychology: Its meaning for the West*. New York, NY: Routledge.

Al-Busaidi, Z. Q. (2008). Qualitative research and its uses in health care. *Sultan Qaboos University Medical Journal, 8*(1), 11–19.

Aldwin, C. M., Park, C. L., Jeong, Y. J., & Nath, R. (2014). Differing pathways between religiousness, spirituality, and health: A self-regulation perspective. *Psychology of Religion and Spirituality*, *6*(1) 9-21.

Altekar, A. S. (1934). *Education in ancient India*. Gyan Publishing House.

Alvesson, M., & Sköldberg, K. (2017). Reflexive methodology: New vistas for qualitative research. Sage.

Astin, A. W. (2004). Why Spirituality Deserves a Central Place in Liberal Education. *Liberal education*, *90*(2), 34-41.

Bai, H., Eppert, C., Scott, C., Tait, S., & Nguyen, T. (2015). Towards intercultural philosophy of education. *Studies In Philosophy and Education, 34*(6), 635-649. doi:10.1007/s11217-014-9444-1

Bajpai, S. (2011). The History of Hindu India. Retrieved from https://www.himalayanacademy.com/media/books/the-history-of-hindu-india/web/ch05_sec03.html

Ballantine, J., & Hammack, F. M. (2015). *The sociology of education: A systematic analysis.* New York, NY: Routledge.

Baltutis, M. (2015). Hinduism: Shaivism. In T. Riggs (Ed.), *Worldmark Encyclopedia of Religious Practices* (2nd ed.,1, 427-439). Farmington Hills, MI: Gale. Retrieved from http://link.galegroup.com/apps/doc/CX3602600043/C?u=oak30216&xid=45532638

Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory.* Englewood Cliffs, NJ: Prentice-Hall.

Bandura, A. (1989). Human agency in social cognitive theory. *American Psychology*, *44*, 1175–1184.

Bandura, A. (2001). Social cognitive theory: An agentic perspective. Annual review of psychology, 52(1), 1-26.

Barak, M., Hussein-Farraj, R., & Dori, Y. J. (2016). On-campus or online: Examining self-regulation and cognitive transfer skills in different learning settings. *International Journal of Educational Technology in Higher Education, 13*(1), 35.

Barratt, B. B. (2006). *What is Tantric Practice?*. Xlibris Corporation.

Barber, L. K., Grawitch, M. J., & Munz, D. C. (2012). Disengaging from a task. *Journal of Individual Differences.*

Bargh, J. A., & Williams, L. E. (2007). The nonconscious regulation of emotion. *Handbook of emotion regulation*, *1*, 429Á445.

Barrett, S. E. (2015). The Impact of religious beliefs on professional ethics: A case study of a new teacher. *Canadian Journal of Education, 38*(3), 1.

Barrett, K. C., Fox, N. A., Morgan, G. A., Fidler, D. J., & Daunhauer, L. A. (Eds.). (2013). *Handbook of self-regulatory processes in development: New directions and international perspectives*. Psychology Press.

Baskar, T. S. J. (2017). A Philosophical Inquiry For The Existence Of 'Pati'in Saiva Siddhanta. *Editorial Board*, *6*(4), 71.

Baumeister, R. F., Leith, K. P., Muraven, M., & Bratslavsky, E. (1998). Self-regulation as a key to success in life. In D. Pushkar, W. Bukowski, A. E. Schwartzman, D. M. Stack, & D. R. White (Eds.), *Improving competence across the lifespan: Building interventions based on theory and research* (117–132). New York: Plenum.

Baumeister, R. F., DeWall, C. N., Ciarocco, N. J., & Twenge, J. M. (2005). Social exclusion impairs self-regulation. *Journal of personality and social psychology*, *88*(4), 589.

Baumeister, R. F., Schmeichel, B. J., & Vohs, K. D. (2007). Self-regulation and the executive function: The self as controlling agent. In A. Kruglanski, & E. Higgins (Eds.), *Social Psychology: Handbook of Basic Principles*. (2nd Edition), 516-539. New York, NY: Guilford.

Bayer, J. B., Dal Cin, S., Campbell, S. W., & Panek, E. (2016). Consciousness and self-regulation in mobile communication. Human Communication Research, 42(1), 71-97. doi:10.1111/hcre.12067

Beer, L. (2010). Contemplative administration: transforming the workplace culture of higher education. *Innovative Higher Education, 35* (4), 217-231.

Beer, L. E., Rodriguez, K., Taylor, C., Martinez-Jones, N., Griffin, J., Smith, T. R., et al.(2015) Awareness, integration, and interconnectedness: Contemplative practices of higher education professionals. *Journal of Transformative Education 13*(2), 161-185.

Bhide A.V. (2008) Charisma: The phenomenon and its psychology: A mental health perspective. *Indian Journal of Psychiatry. 50*(4):274-281. doi:10.4103/0019-5545.44751.

Birt, L., Scott, S., Cavers, D., Campbell, C., & Walter, F. (2016). Member checking: A tool to enhance trustworthiness or merely a nod to validation? *Qualitative Health Research,* 1049732316654870.

Blackburn, S. (2000). Corruption and redemption: The legend of Valluvar and Tamil literary history. *Modern Asian Studies*, *34*(02), 449-482.

Blodgett, C. S. (2008). A grounded theory study of the process of accessing information on the World Wide Web by people with Mild Traumatic Brain Injury. The University of Nebraska-Lincoln.

Bloom, M. (2013). Self-regulated learning: Goal setting and self-monitoring. *Language Teacher, 37*(4), 47.

Boekaerts, M., Pintrich, P. R., & Zeidner, M. (2005). *Handbook of self-regulation.* New York, NY: Elsevier.

Bohlinger, S., Haake, U., Jørgensen, C. H., Toiviainen, H., & Wallo, A. (Eds.). (2015). *Working and learning in times of uncertainty: Challenges to adult, professional and vocational education.* Rotterdam, Netherlands: Sense Publishers.

Boone, M., Fite, K., & Reardon, R. F. (2010). The spiritual dispositions of emerging teachers: A preliminary study.*Journal of Thought*, *45*(3/4), 43.

Bourdier,F. (2006, January). *Some Historical and Theoretical Issues Based on a Classical Indian Medicine: The Science of Siddha in Tamil Nadu.* Paper presented at: Symposium on History of Medicine in Southeast Asia: Center for Khmer Studies, Siem-Reap, Cambodia. Retrieved from https://s3.amazonaws.com/academia.edu.documents/33657214/Siem_Reap_2006.pdf?AWSAccessKeyId=AKIAIWOWYYGZ2Y53UL3A&Expires=1532055887&Signature=LV3Vz4psy5ZNonvCM%2FxDrNX%2BJjY%3D&response-content-disposition=inline%3B%20filename%3DIntroduction_a_la_medecine_du_Siddha_en.pdf

Boyatzis, R. E., & Akrivou, K. (2006). The ideal self as the driver of intentional change. *Journal of Management Development*, *25*(7), 624-642.

Boyce, C., & Neale, P. (2006). Conducting in-depth interviews: A guide for designing and conducting in-depth interviews for evaluation input.

Brantley, J (2003). Calming Your Anxious Mind: How Mindfulness and Compassion Can Free You from Anxiety, Fear, and Panic, Oakland: New Harbinger Publications.

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology, 3*(2), 77-101.

Bray, L., & Nettleton, P. (2007). Assessor or mentor? Role confusion in professional education. *Nurse education today*, *27*(8), 848-855.

Brook, J., & Upitis, R. (2015). Can an online tool support contemporary independent music teaching and learning? *Music Education Research, 17*(1), 34-47.

Brooks, C. (2015). *Research and Professional Practice. MasterClass in Geography Education: Transforming Teaching and Learning.* G. Butt (Ed.). New York, NY: Bloomsbury Publishing.

Brophy, T. G. (2001). *The mechanism demands a mysticism: An exploration of spirit, matter and physics*. Bloomington, IN: iUniverse.

Broyon, M. A. (2004). *Metacognition and spatial development: effects of modern and Sanskrit schooling*. Master's thesis, University of Geneva, Switzerland). Retrieved on February 12, 2007 from http://www. unige. ch/fapse/SSE/teachers/dasen/home/pages/doc/broyonallahaba d. pdf.

Bharati, S. J. (2007). Yoga sutras of Patañjali interpretive translation

Burnett, R., & Cullen, C. (2015). *What is mindfulness*? (mindfulnessinschools.org, Producer) Retrieved November 15, 2015, from Mindfulness in Schools Project: http://mindfulnessinschools.org/mindfulness/

Burrow, T. (2001). *The Sanskrit language*. New Delhi, India: Motilal Banarsidass Publishers.

Butler, D. L. (2003). *Self-regulation and collaborative learning in teachers' professional development*. In annual meetings of the European Association for Research in Learning and instruction (EARLI), Padua, Italy.

Butler, D. L. (2011). Investigating self-regulated learning using in-depth case studies. *Handbook of self-regulation of learning and performance*, 346-360.

Buttle, H.(2011). "Attention and working memory in mindfulness meditation practices," *Journal of Mind and Behavior, 32*,2,123–134.

Butvilas, T., & Zygmantas, J. (2011). *An ethnographic case study in educational research*. Acta Paedagogica Vilnensia

Calderon, S. I. *Religious Groups Build Communities on Facebook*. 2010. Retrieved April 1, 2017, from www.insidefacebook.com/2010/09/page/6/

Camara, W., O'Connor, R., Mattern, K., & Hanson, M. A. (2015). Beyond Academics: A Holistic Framework for Enhancing Education and Workplace Success. *ACT Research Report Series*. (4). ACT, Inc.

Campbell, H. A. (Ed.). (2012). *Digital religion: Understanding religious practice in new media world*s. New York, NY: Routledge.

Capa-Aydin, Y., Sungur, S., & Uzuntiryaki, E. (2009). Teacher self-regulation: Examining a multidimensional construct. *Educational Psychology*, *29*(3), 345-356.

Cenkner, W. (1995). *A tradition of teachers: Śaṅkara and the Jagadgurus today*. Motilal Banarsidass Publishers.

Chakkarath, P. (2005). What can Western psychology learn from indigenous psychologies? Lessons from Hindu psychology. Culture and human development:

The importance of cross-cultural research for the social sciences. *Journal of Cross Cultural Psychology*, 31-51.

Chan, Y., & Wong, N. (2014, 05). Worldviews, religions, and beliefs about teaching and learning: Perception of mathematics teachers with different religious backgrounds. *Educational Studies in Mathematics*, 87(3), 251-277. doi:10.1007/s10649-014-9555-1

Chapter 42: *Listening*. (2011, November 29). Retrieved February 07, 2017, from https://thirukkural133.wordpress.com/2011/11/29/chapter-42-listening/

Charmaz, K., & Belgrave, L. L. (2007). Grounded theory. The Blackwell encyclopedia of sociology.

Chaube, S. P. (2005). *Recent philosophies of education in India*. Concept Publishing Company.

Cherry, K. (2017). What Is Prosocial Behavior? Retrieved from https://www.verywellmind.com/what-is-prosocial-behavior-2795479

Chien, S. P., Wu, H. K., & Wu, P. H. (2018). Teachers' Beliefs About, Attitudes Toward, and Intention to Use Technology-Based Assessments: a Structural Equation Modeling Approach. *EURASIA Journal of Mathematics, Science and Technology Education*, *14*, 10.

Cho, Y. (2014). Critiquing Research Interviews From An CA Perspective: Treating Interview As Social Practice. *ARECLS*, *11*, 35-54.

Chung, P. S. (2017). Introduction: Comparative Theologies and Multiple Modernities. In *Comparative Theology Among Multiple Modernities* (pp. 1-19). Palgrave Macmillan, Cham.

Cohen, A.D. & Court, G. (2003). Ethnography and case study: A comparative analysis. *Academic Exchange Quarterly*, Fall 2003, 283. Academic OneFile, Accessed 6 Jan. 2017

Colwell, R. (2006). MENC Handbook of Research Methodologies. New York: Oxford University Press. 278.

Cook-Cottone, C. P. (2015). *Mindfulness and yoga for self-regulation: A primer for mental health professionals*. Springer Publishing Company.

Coward, D. D. (1990). The lived experience of self-transcendence in women with advanced breast cancer. *Nursing Science Quarterly, 3*(4), 162-169.

Coward, H. G., Hinnells, J. R., & Williams, R. B. (Eds.). (2012). *South Asian Religious Diaspora in Britain, Canada, and the United States, The*. SUNY Press.

Creswell, J. W. (2002). *Educational research: Planning, conducting, and evaluating quantitative.* New Jersey, NY: Upper Saddle River.

Creswell, J. W. (2007). *Qualitative inquiry & research design: Choosing among five approaches* Thousand Oaks, CA,: Sage.

Crotty, M. (1998). The foundations of social research: Meaning and perspective in the research process. Thousand Oaks, CA: Sage.

Csikszentmihalyi, M. (2014). Toward a psychology of optimal experience. In *Flow and the foundations of positive psychology* (pp. 209-226). Springer Netherlands.

Cush, D., Robinson, C. A., & York, M. (2008). *Encyclopedia of Hinduism.* London, U.K.: Psychology Press.

Daniélou, A. (1987). *While the Gods Play: Shaiva Oracles and Predictions on the Cycles of History and the Destiny of Mankind*. Inner Traditions/Bear & Co.

Dayasindhu, N. (2002). Embeddedness, knowledge transfer, industry clusters and global competitiveness: a case study of the Indian software industry. Technovation, 22(9), 551-560.

Demick, J., & Andreoletti, C. (Eds.). (2012). *Handbook of adult development*. Springer Science & Business Media.

De Ridder, D., & De Wit, J. (Eds.). (2006). *Self-regulation in health behavior.* Sussex, U.K.: John Wiley & Sons.

De Souza, M., Bone, J., & Watson, J. (2016). *Spirituality across disciplines: Research and practice*. Boston, MA: Springer.

Dea, W. (2010). *Igniting brilliance: Integral education for the 21st century*. Tuscon, AR: Integral Publishers.

DeMarrais, K., & Lapan, S. D. (2004). *Foundations for research: Methods of inquiry in education and the social sciences* New York, NY: Routledge.

Denscombe, M. (1998). *The good research guide*. Buckingham, U.K.: Open University Press

Denzin, N. K., & Lincoln, Y. S. (2008). Collecting and interpreting qualitative materials, CA: Sage.

Deshpande, P. B., Aroskar, S. A., Bhavsar, S. N., & Kulkarni, B. D. (2014). Mind Over Matter: Investigation of Materialization of Intentions. *Journal of Consciousness Exploration & Research*, *5*(2).

Dewey, J. (2007). *Experience and education.* New York, NY: Touchstone.

DiCicco-Bloom, B., & Crabtree, B. F. (2006). The qualitative research interview. *Medical Education, 40*(4), 314-321.

Dignath-van Ewijk, C. (2016). Which components of teacher competence determine whether teachers enhance self-regulated learning? Predicting teachers' self-reported promotion of self-regulated learning by means of teacher beliefs, knowledge, and self-efficacy. *Frontline Learning Research 4*(5) 83 - 105

Dignath, C., & Büttner, G. (2018).(Dignath, C., & Büttner, G. (2018). Teachers' direct and indirect promotion of self-regulated learning in primary and secondary school mathematics classes–insights from video-based classroom observations and teacher interviews. *Metacognition and Learning*, 1-31.)

Dignath-van Ewijk, C., & van der Werf, G. (2012). What Teachers Think about Self-Regulated Learning: Investigating Teacher Beliefs and Teacher Behavior of Enhancing Students' Self-Regulation. *Education Research International*. Article ID 741713, 10. http://dx.doi.org/10.1155/2012/741713

Dutt, S. (2015). *India in a globalized world*. Manchester, U.K. Manchester University Press.

en Personeelsbeleid, A. B., & Vossaert, L. (2012). Ideas that matter: The relationship between self-regulatory processes and creative performance on real-world projects.

Eekelen, I. M. V., Boshuizen, H. P., & Vermunt, J. D. (2005). Self-regulation in higher education teacher learning. *Higher Education*, *50*(3), 447-471.

Emmons, R. A. (2005). Striving for the sacred: Personal goals, life meaning, and religion. *Journal of Social Issues*, *61*(4), 731-745.

Ferrari, M. D., & Sternberg, R. J. (Eds.). (1998). *Self-awareness: Its nature and development.* New York, NY: Guilford press.

Fisher, M., & Baird, D. E. (2005). Online learning design that fosters student support, self-regulation, and retention. *Campus-Wide Information Systems*, *22*(2), 88-107.

Fitzsimons, G. M., & Finkel, E. J. (2011). The effects of self-regulation on social relationships. Handbook of self-regulation: Research, theory, and applications, 407-421.

Fetterman, D. M. (Ed.). (2010). *Ethnography: Step-by-step* (Vol. 17). Sage.

Flood, G. (1996). *An introduction to Hinduism*. Cambridge, U.K.: Cambridge University Press.

Flood, G. (Ed.). (2008). *The Blackwell Companion to Hinduism*. John Wiley & Sons.

Fontana, A., & Frey, J. (1994). The art of science. *The handbook of qualitative research*, 361-376. Thousand Oaks, CA: Sage.

Frankl, V. E. (2016). Questions and Answers, June, 30, 1966. In logotherapy and existential analysis (7-12). New York, NY: Springer International Publishing.

Frawley, D. (2014). *Vedic yoga: The path of the Rishi*. Twin Lakes, WI: Lotus Press.

Frawley, D. (2015). *Shiva: The Lord of Yoga*. Lotus Press.

Friesen, S., & Jardine, D. (2009). *21st century learning and learners*. Prepared for Western and Northern Canadian Curriculum Protocol. Retrieved from http://galileo.org/21st-century-learning-and-learners/

Fryar, B., Wilcox, B., Hilton III, J., & Rich, P. J. (2018). Describing Spiritual Growth in an Online Religious Education Course. *Journal of Research on Christian Education*, *27*(1), 56-75.

Frye, S. B. (2012). Religious distance education goes online. *New Directions For Adult & Continuing Education* (133), 13-22.

Fusch, P., Fusch, G. E., & Ness, L. R. (2018). Denzin's Paradigm Shift: Revisiting Triangulation in Qualitative Research. Journal of Social Change, 10(1), 2.

Gallagher, E. V. (2010). Religious studies: A global view. In G. Alles, *Teaching Theology & Religion 13,* (172-173).

Gailliot, M. T., Mead, N. L., & Baumeister, R. F. (2008). Self-control. In O. P. John, R. W. Robins & L. A. Pervin (Eds.), Handbook of Personality: Theory and Research (3rd edn., pp. 472 491). New York: Guilford Press

Gard, T. N. (2014). Potential self-regulatory mechanisms of yoga for psychological health. *Frontiers in Human Neuroscience*, 8 (770).

Gard, T., Noggle, J. J., Park, C. L., Vago, D. R., & Wilson, A. (2014). *Potential self-regulatory mechanisms of yoga for psychological health*. Retrieved April 06, 2017, from https://www.ncbi.nlm.nih.gov/pmc/articles/PMC4179745/

Gardner, R. J. (1858). *The faiths of the world: An account of all religions and religious sects, their doctrines, rites, ceremonies, and customs* (Vol. 2). Edinbu. Fullarton & Company.

Garg, G. R. (1992). *Encyclopaedia of the Hindu world* (Vol. 3). Concept Publishing Company.

Gibbs, C. (2009). Explaining effective teaching: self-efficacy and thought control of action. *The Journal of Educational Enquiry*, *4*(2).

Given, L. M. (Ed.). (2008). *The Sage encyclopedia of qualitative research methods.* Sage Publications.

Glaser, B. G. (1992). Basics of grounded theory analysis: Emergence vs. forcing. Mill Valley, California: Sociology Press.

Gleig, A., & Williamson, L. (Eds.). (2013). *Homegrown Gurus: From Hinduism in America to American Hinduism*. SUNY Press.

Gordon, S. C., Dembo, M. H., & Hocevar, D. (2007). Do teachers' own learning behaviors influence their classroom goal orientation and control ideology?. *Teaching and Teacher Education, 23*(1), 36-46.

Govindarajan, V. (2014, July 23). *Modern strategy and Hinduism: Finding parallels.* Retrieved February 17, 2017, from https://hbr.org/2010/04/what-can-hinduism-teach-us-abo

Graham, J., & Haidt, J. (2010). Beyond beliefs: Religions bind individuals into moral communities. *Personality Social Psychology Review 14*(1):140-50. doi: 10.1177/1088868309353415.

Graham, W. A., & Graham, W. A. (1993). *Beyond the written word: Oral aspects of scripture in the history of religion*. Cambridge, United Kingdom: Cambridge University Press.

Graneheim, U. H., & Lundman, B. (2004). Qualitative content analysis in nursing research: concepts, procedures and measures to achieve trustworthiness. Nurse education today, 24(2), 105-112.

Gray, C., & Malins, J. (2016). *Visualizing research: A guide to the research process in art and design.* New York, NY: Routledge.

Gustafsson Jertfelt, I. H., Blanchin, A., & Li, S. (2016). Cultural perspective in open-ended interviews–The importance of being adaptable. *Culture & Psychology*, *22*(4), 483-501.

Haase, C. M., Heckhausen, J., & Wrosch, C. (2013). Developmental regulation across the lifespan: Toward a new synthesis. *Developmental Psychology*, *49*(5), 964-972. doi:10.1037/a0029231

Hadwin, A. F., & Järvelä, S. A. N. N. A. (2011). Introduction to a special issue on social aspects of self-regulated learning: Where social and self meet in the strategic regulation of learning. *Teachers College Record*, *113*(2), 235-239.

ıb, E. J., & Davidson, P. M. (2006). Is verbatim transcription of interview data always necessary? *Applied Nursing Research*, *19*(1), 38-42.

Hammersley, M., & Atkinson, P. (2007). *Ethnography: Practices and principles.* New York, NY: Routledge. Retrieved from https://www.researchgate.net/publication/42800634_Ethnography_Principles_In_Practice

Hanfstingl, B., & Olsacher, J. (2012). Implicit and explicit self-regulation, and spirituality: A comparative study with students and elder people. *3rd European Conference on Religion, Spirituality, and Health,*May, 17th – 19th 2012. Bern: University of Klagenfurt.

Hargraves, A. (2005). Educational change takes ages: Life, career and generational factors in teachers' emotional responses to educational change. Teaching and Teacher Education, 21, 967-983.

Harlos, K. P. (2000). Toward a spiritual pedagogy: Meaning, practice, and applications in management education. *Journal of Management Education*, *24*(5), 612-627.

Harris, M., & Johnson, O. (2000). *Cultural Anthropology* (5th Edition ed.). Needham Heights, MA, Allyn and Bacon.

Hartshorne, H., May, M. A., & Maller, J. B. (1929). Studies in the nature of character, II Studies in service and self-control. New York: MacMillan Co.

Hartwick, J. M. (2015). Public school teachers' beliefs in and conceptions of God: What teachers believe, and why it matters. *Religion & Education*, *42*(2), 122-146.

Harvey, A. (2001). *Teachings of the Hindu mystics*. Massachusetts: Shambhala Publications.

Hastings, J., Selbie, J. A., & Gray, L. H. (Eds.). (1916).*Encyclopædia of Religion and Ethics: Life and death-Mulla*(Vol. 8). Burns & Oates.

Hawkins, J. E. (2018). The Practical Utility Suitability of Email Interviews in Qualitative Research. The Qualitative Report, 23(2), 493-501.

Hatch, J. A. (2002). *Doing qualitative research in education settings.* Albany, NY: Suny Press.

Heatherton, T. F. (2011). Neuroscience of self and self-regulation. *Annual Review of Psychology*, *62*, 363-390.

Heatherton, T. F., & Wagner, D. D. (2011). Cognitive neuroscience of self-regulation failure. *Trends in cognitive sciences*, *15*(3), 132-139.

Hesse-Biber, S. N. (2010). *Mixed methods research: Merging theory with practice.* New York, NY:Guilford Press.

Higginbottom, G. M., Pillay, J. J., & Boadu, N. Y. (2013). *Guidance on performing focused ethnographies with an emphasis on healthcare research.*

Hinduism Basics. (n.d.). Retrieved February 18, 2017, from https://www.hafsite.org/hinduism-101/hinduism-basics

History and tradition in Shaivism. (n.d.). Retrieved April 10, 2017, from http://sivasakti.com/tantra/philosophy/history-and-tradition-in-shaivism/

History of Shaivism. (2012, November 23). Retrieved February 25, 2017, from http://www.ariseindiaforum.org/history-of-shaivism/

Hinduism Today, E. O. (Ed.). (2003, March). Saivite Creed: Twelve Potent Verses Expounding the Essence of Saivism. Hinduism Today, 45-49.

Holmes, G., & Abington-Cooper, M. (2000). Pedagogy vs. andragogy: A false dichotomy?.

Houben, J. E. (Ed.). (1996). *Ideology and status of Sanskrit: contributions to the history of the Sanskrit language* (13). Leiden: Brill.

Hughes, J. (2012). *SAGE internet research methods.* London, U.K:Sage.

Hunter, M. G. (2012). Creating Qualitative Interview Protocols . *International Journal of Sociotechnology and Knowledge Development*, *4*(3), 1-16.

Hunter, S. V. (2010). Analysing and representing narrative data: The long and winding road. Current Narratives, 1(2), 44-54.

Jackson, R. (2004). *Rethinking religious education and plurality: Issues in diversity and pedagogy*. New York: Psychology Press.

Jamison, S. W., & Witzel, M. (2003). Vedic Hinduism. *The Study of Hinduism,* 65-113.

Jensen, L.A (2011). *Bridging cultural and development approaches to psychology: New syntheses in theory, research, and policy.* New York, NY: Oxford University Press.

Johnson, K. A., White, A. E., Boyd, B. M., & Cohen, A. B. (2011). Matzah, meat, milk, and mana: Psychological influences on religio-cultural food practices. J*ournal of Cross Cultural Psychology,42,*1421-1436.

Junghare, I. Y. (2016). Hindu spirituality: A theory for everything. *International Journal of Religion & Spirituality in Society*, 6(3).

Kabat-Zinn, J. (2003). Mindfulness-based interventions in context: past, present, and future. *Clinical psychology: Science and practice*, *10*(2), 144-156.

Karoly, P. (1993). Mechanisms of self-regulation: A systems view. Annual review of psychology, 44(1), 23-52.

Keith, A. B. (1993). *A history of Sanskrit literature.* Delhi: Motilal Banarsidass Publisher

Khanna, H. R. (2000). Pratipaksha bhavana (contrary meditation), given to us by the great yoga master Patanjali. *Journal of Human Values*, *6*(1), 85-88.

Khanna, S., & Greeson, J. M. (2013). A Narrative Review of Yoga and Mindfulness as Complementary Therapies for Addiction. *Complementary Therapies in Medicine*, *21*(3), 244–252. http://doi.org/10.1016/j.ctim.2013.01.008

Kirschner, P. A. (2015). Do we need teachers as designers of technology enhanced learning? *Instructional Science*, *43*(2), 309-322.

Klenke, K. (2015). *Qualitative research in the study of leadership.* Bingley, U.K.: Emerald Group Publishing.

Klusmann, U. (2013). Occupational self-regulation. In M. Kunter, J. Baumert, W. Blum, U. Klusmann, S. Krauss, & M. Neubrand (Eds.), *Cognitive activation in the mathematics classroom and professional competence of teachers: Results from*

the COACTIV project. (pp. 291-310). (Mathematics Teacher Education; Vol. 8). New York: Springer VS. DOI: 10.1007/978-1-4614-5149-5_14.

Knapper, C., & Cropley, A. J. (2000). *Lifelong learning in higher education*. Psychology Press.

Koole, S. L., McCullough, M. E., Kuhl, J., & Roelofsma, P. H. (2010). Why religion's burdens are light: From religiosity to implicit self-regulation. *Personality and Social Psychology Review*, *14*(1), 95-107.

Korom, F. (2011). Diaspora Hinduism. *Oxford Bibliographies* in Hinduism. doi: 10.1093/obo/9780195399318-0016

Kramarski, B., & Kohen, Z. (2017). Promoting preservice teachers' dual self-regulation roles as learners and as teachers: effects of generic vs. specific prompts. *Metacognition & Learning*, *12*(2), 157–191. https://doi.org/10.1007/s11409-016-9164-8

Krishna, B. (2013). Hinduism and TESOL: Learning, Teaching and Student-Teacher Relationships Revisited. *Language And Linguistics Compass,* 79.

Krizek, R. L. (2003). Ethnography as the excavation of personal narrative. In R.P. Clair Expressions of Ethnography: Novel approaches to qualitative methods.141-151. Albany, NY: State University of New York.

Kruglanski, A. W., & Higgins, E. T. (Eds.). (2013). *Social psychology: Handbook of basic principles*. New York, NY: Guilford Publications.

Kulke, H., & Rothermund, D. (2016). *A history of India*. Routledge.

Kumar, R. (2011) *Research methodology: a step-by-step guide for beginners*. 3rd ed. London, U.K: Sage

Kumar, U. (Ed.). (2006). *The Routledge International Handbook of Psychosocial Resilience.* New York, NY: Routledge.

Kuznar, L. A., & Werner, O. (2001). Ethnographic Mapmaking: Part 1—Principles. *Field Methods*, *13*(2), 204-213.

Labaree, R. (2013). LibGuides. Organizing Your Social Sciences Research Paper. Writing a Field Report.Laurin, K., Kay, A. C., & Fitzsimons, G. M. (2012). Divergent effects of activating thoughts of God on self-regulation.*Journal of personality and social psychology*, *102*(1), 4.

Leary, M. R. (2007). *The curse of the self: Self-awareness, egotism, and the quality of human life*. New York, NY: Oxford University Press.

Lewis, M., Sullivan, M. W., & Michalson, L. (1984). The cognitive-emotional fugue. In C.E.Izard, J.Kagan, R.B.Zajonc (Eds) *Emotions, cognition, and behavio*r. 264-288. Cambridge, U.K.: Cambridge University Press.

Ley, K. (2004). Motivating the distant learner to be a self-directed learner. In *20th Annual Conference on Distance Learning and Teaching*, University of Wisconsin.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic inquiry* (Vol. 75). Sage.

Lindenberg, S. (2015). The third speed: Flexible activation and its link to self-regulation. *Review of Behavioral Economics*, *2*(1-2), 147-160.

Lipner, J. (2012). Hindus: Their religious beliefs and practices. New York, NY: Routledge.

Long, J. D. (2007). *A vision for Hinduism: Beyond Hindu nationalism*. IB Tauris.

Loizzo, J. (2014). Meditation research, past, present, and future: perspectives from the Nalanda contemplative science tradition. *Annals of the New York Academy of Sciences, 1307*(1), 43-54.

Loizzo, J. (2007). Kalacakra and the Nalanda tradition: science, religion, and objectivity in Buddhism and the West. *As Long as space endures: Essays on the Kalacakra Tantra in Honor of HH the Dalai Lama*.

Loizzo, J. 2000. Meditation and psychotherapy: stress, allostasis and enriched learning. In *Complementary and Alternative Medicine and Psychiatry*. P. Muskin, (Ed.) 147–197. Annual Review of Psychiatry 20. American Psychiatric Association. Washington, DC.

Lombaerts, K., De Backer, F., Engels, N., van Braak, J., & Athanasou, J. (2009). Development of the self-regulated learning teacher belief scale. wa*European Journal of Psychology of Education*, *24*(1), 79-96.

Louis, R. P. (2007). Can you hear us now? Voices from the margin: Using indigenous methodologies in geographic research. *Geographical research*,*45*(2), 130-139.

Lucia, A. (2014). Innovative Gurus: Tradition and Change in Contemporary Hinduism. *International Journal of Hindu Studies*, *18*(2), 221-263.

Luhmann, N. (1985). *A sociological theory of law* (trans: Elizabeth King and Martin Albrow). London, U.K.: Routledge, *8,* 63.

Mack, N., Woodsong, C., MacQueen, K. M., Guest, G., & Namey, E. (2005). *Qualitative research methods: a data collector's field guide*. London: U.K.: Family Health International.

Magazine, H. T. (2007). What Is Hinduism?: Modern Adventures into a Profound Global Faith.

Mansour, N. (2009). Science teachers' beliefs and practices: Issues, implications and research agenda. *International Journal of Environmental and Science Education*, *4*(1), 25-48.

Marriott, M. (1976). *Hindu transactions: Diversity without dualism* (pp. 109-142). University of Chicago, Committee on Southern Asian Studies.

Martin, J. G. (1983). *The function of mythic figures in the Tirumantiram* (Doctoral dissertation).

Martin, L. H., & Wiebe, D. (2012). Religious studies as a scientific discipline: The persistence of a delusion. *Journal of the American Academy of Religion*,*80*(3), 587-597.

Martos, T., Kézdy, A., & Horváth-Szabó, K. (2011). Religious motivations for everyday goals: Their religious context and potential consequences. *Motivation and Emotion*, *35*(1), 75-88.

Maton, K. I. (1993). A bridge between cultures: Linked ethnographic-empirical methodology for culture anchored research. *American Journal of Community Psychology, 21*(6), 747-773.

Mauch, J., & Park, N. (2003). *Guide to the successful thesis and dissertation: A handbook for students and faculty* (Vol. 62). CRC Press.

Maus, R. (2017). The International Criminal Court as a Means to Realize Universal Human Rights.

Mayer, I. (2015). Qualitative Research With A Focus On Qualitative Data Analysis. *International Journal of Sales, Retailing and Marketing, 4*(9).

McClelland, M., Geldhof, J., Morrison, F., Gestsdóttir, S., Cameron, C., Bowers, E., ... & Grammer, J. (2018). Self-regulation. In Handbook of Life Course Health Development (pp. 275-298). Springer, Cham. Retrieved from https://link.springer.com/chapter/10.1007/978-3-319-47143-3_12#Sec1

McCormick, D. P., Holder, B., Wetsel, M. A., & Cawthon, T. W. (2001). Spirituality and HIV disease: An integrated perspective. *Journal of the Association of Nurses in AIDS Care*, *12*(3), 58-65.

McCullough, M. E., & Willoughby, B. L. (2009). Religion, self-regulation, and self-control: Associations, explanations, and implications. *Psychological Bulletin* , *135*(1), 69.

McCraty, R., & Zayas, M. (2014). Intuitive Intelligence, Self-regulation, and Lifting Consciousness. *Global advances in health and medicine*, *3*(2), 56-65.

McGlashan,Alastair R. (2010) The Melting Heart: Religious Experience in Contemporary Tamil Saivism. *Journal of Contemporary Religion*, *25*(2), 189-202.

McGuire, B. (2017). Principles for Effective Asynchronous Online Instruction in Religious Studies. *Teaching Theology & Religion, 20*(1), 28-45.

McNeill, P., & Chapman, S. (2005). *Research methods.* Oxon: Routledge.

Melton, J. G. (1999). *Religious leaders of America: a biographical guide to founders and leaders of religious bodies, churches, and spiritual groups in North America*. Gale Group.

Menon, S. (2009-09-02). Hinduism and Science. *Oxford Handbooks Online*. Retrieved 10 Dec. 2016, from http://www.oxfordhandbooks.com/view/10.1093/oxfordhb/9780199543656.001.0001/oxfordhb-9780199543656-e-2.

Merriam, S., & Simpson, E. (2000). A guide to research for educators and trainers of adults. Malabar, FL: Krieger.

Merriam, S. B., & Kim, Y. S. (2008). Adult Learning Theory for the Twenty-First Century. *New Directions for Adult & Continuing Education. (119), 93-98.*

Merriam, S. B., Caffarella, R. S., & Baumgartner, L. M. (2012). *Learning in adulthood: A comprehensive guide*. San Francisco, CA: John Wiley & Sons.

Merriam, S. B., & Tisdell, E. J. (2015). *Qualitative research: A guide to design and implementation*. San Francisco, CA: Jossey-Bass

Michigan Technology University. (n.d.). Ethnographic Methodology. Retrieved from http://www.geo.mtu.edu/rs4hazards/links/Social-KateG/Ethnographic%20Methodology.htm

Marshall, C. and Rossman, G. (2016) Designing Qualitative Research. 6th Edition, SAGE, Thousand Oaks.

Mohajan, H. K. (2016). Sharing of Tacit Knowledge in Organizations: A Review. American Journal of Computer Science and Engineering American Journal of Computer Science and Engineering, 3(2), 6-19.

Morgan, P. F. (2014). A brief history of the current re-emergence of contemplative education. *Journal of Transformative Education. 13(3), 197-218.*

Morse, J. M. (1991). *Qualitative nursing research: A contemporary dialogue.* Sage Publications.

Muktananda, S. (1980). *Meditate*. Suny Press.

Murdoch, M. A. (2015, May 5). Mindfulness Education. *International Journal of Humanities and Social Science*, 10.

Murray, D. W., Rosanbalm, K. D., Christopoulos, C., & Hamoudi, A. (2015). Self-regulation and toxic stress: Foundations for understanding self-regulation from an applied developmental perspective. *OPRE Report 2015-21*. Washington, DC: Office of Planning, Research and Evaluation, Administration for Children and Families, U.S. Department of Health and Human Services.

Murray, G. (2014). The social dimensions of learner autonomy and self-regulated learning. *Studies in Self-Access Learning Journal*, *5*(4), 320-341.

Murray, H. (2010). Goal Achievement Through Self-Directed Learning and Self-Regulation in Young Adulthood.

Murtagh, A. M., & Todd, S. A. (2004). Self-regulation: A challenge to the strength model. *Journal of Articles in Support of the Null Hypothesis*, *3*(1), 19-51.

Nathan, S. J. S. (2017). Thirumular's Tirumandiram: A Spiritual Treasure Trove. *Tiruchirappalli-620 002, Tamil Nadu, India*.

Navaratnam, Ratna-Ma Chelliah. Saint Yogaswami and the Testament of Truth: Being a Study of the Life and Teaching of Yogaswami. Colombo, 1972.

Nayak, S.K., (2017). Depicting Upanishads As The Secret Of Life And The Universe. *International Journal of Innovative Research and Advanced Studies (IJIRAS), 4* (4), 303-307.

Neubert, Frank (2015). Die mediale Konstruktion eines ‚globalen Hinduismus‘: Überlegungen zum Verhältnis von Globalisierung, Massenmedien und Religion am Beispiel von Hinduism Today“. [The medial construction of <global Hinduism>. Reflections on the relationship of globalization, mass media and religion, using the example of *Hinduism Today*]. In: Jürgen Mohn und Hubert Mohr (Hg.), Die Medien der Religion. Zürich: PANO, 111–135.

Nicolai, B. (2011). *The Path of the Yoga Sutras, A Practical Guide to the Core of Yoga.* Boulder, Colorado: Sounds True, Inc.

Nigatu, T. H. (2012, March 6). Qualitative data analysis. (Slideshare, Producer) Retrieved January 5, 2016, from *Qualitative data analysis*: http://www.slideshare.net/tilahunigatu/qualitative-data-analysis-11895136

Northcote, M., & Gosselin, K. P. (Eds.). (2016). *Handbook of research on humanizing the distance learning experience*. IGI Global.

Nurani, L. M. (2008). Critical review of ethnographic approach. *Jurnal Sosioteknologi* , *7*(14), 441-447.

O'Dea, T. Y. (1996). *The Sociology of Religion*. London: U.K. Basic Books.

O’Connor, Ralph. (2013). The Place Of Myth In Modern Science: Some Theoretical Considerations. Science, Fables and Chimeras: *Cultural Encounters,* 19.

O'Malley, L. S. S. (2012). *Popular Hinduism: the religion of the masses*. Cambridge University Press.

Ortlipp, M. (2008). Keeping and Using Reflective Journals in the Qualitative Research Process . The Qualitative Report, 13(4), 695-705. Retrieved from https://nsuworks.nova.edu/tqr/vol13/iss4/8

Ostafin, B. D., Robinson, M. D., & Meier, B. P. (Eds.). (2015). *Handbook of Mindfulness and Self-regulation*. Springer.

Pajares, M. F. (1992). Teachers' beliefs and educational research: Cleaning up a messy construct. *Review of educational research*, *62*(3), 307-332.

Pajares, F. (2007). *Elements of a proposal. Emory University*. Retrieved from http://des.emory.edu/mfp/proposal.html

Panadero, E., & Alonso-Tapia, J. (2014). How do students self-regulate? Review of Zimmerman's cyclical model of self-regulated learning. *Anales De PsicologíA / Annals Of Psychology, 30*(2), 450-462. doi:http://dx.doi.org/10.6018/analesps.30.2.167221

Pandya, S. P. (2016). 'Guru'Culture in South Asia: The Case of Chinmaya Mission in India. *Society and Culture in South Asia, 2*(2), 204-232.

Papies, E. K., & Aarts, H. (2016). Automatic self-regulation: From habit to goal pursuit. *Handbook of self regulation: Research, theory, and applications.*

Pargament, K. I. (2013). Spirituality as an Irreducible Human Motivation and Process. *International Journal For The Psychology Of Religion*, *23(*4), 271-281.

Parihar, R. (2012). *Overview of Hinduism. Multi-Religion Conference*. Retrieved from http://www.ece.rochester.edu/~parihar/article/Art_Overview-Hinduism.pdf.

Paris, S. G., & Byrnes, J. P. (1998). The constructivist approach to self-regulation and learning in the classroom. *Self-regulated learning and academic achievement*, 169-200.

Paris, S. G., & Winograd, P. (2003). The Role of Self-Regulated Learning in Contextual Teaching: Principals and Practices for Teacher Preparation. Retrieved from http://www.ciera.org/library/archive/2001-04/0104prwn.pdf.

Parrish, P. E. (2009). Aesthetic principles for instructional design. *Educational Technology Research and Development, 57*(4), 511-528.

Parrish, P. E. (2008). *Experiences of engagement with the online learning module, using the WRF mesoscale model*. Unpublished manuscript, Available online at http://www. comet. ucar. edu/~ pparrish.

Parsons, T. (1960). *Mental illness and Spiritual Malaise: The role of the psychiatrist and of the minister of religion.* London: The Free Press. 292-324.

Pascale, R,T.(1990). *Managing on the Edge.* New York: Touchstone Books.

Pervin, L. A., & John, O. P. (Eds.). (1999). *Handbook of personality: Theory and research*. Elsevier.

Peeters, J., De Backer, F., Reina, V. R., Kindekens, A., Buffel, T., & Lombaerts, K. (2014). The role of teachers' self-regulatory capacities in the implementation of self-regulated learning practices. *Procedia-Social and Behavioral Sciences, 116,* 1963-1970.

Perry, N. (2013). New perspectives on integrating self-regulated learning at school. *Education Research International,* 2013.

Pingatore, K. (2016). *Gurus of Modern Yoga*.M. Singleton &E. Goldberg (Ed.). New York: Oxford University Press.

Pinkney, A. M. (2014). Revealing the Vedas in Hinduism. *Routledge Handbook of Religions in Asia*, 30-45.

Pintrich, P. R. (2000). The role of goal orientation in self-regulated learning. *Handbook of self-regulation*, *451*, 451-502.

Pintrich, P. R. (2004). A conceptual framework for assessing motivation and self-regulated learning in college students. *Educational psychology review*, *16*(4), 385-407.

Pope, C., van Royen, P., & Baker, R. (2002). Qualitative methods in research on healthcare quality. *Quality and Safety in Health Care, 11*(2), 148-152.

Portilla, X. A., Ballard, P. J., Adler, N. E., Boyce, W. T., & Obradović, J. (2014). An integrative view of school functioning: Transactions between self-regulation, school engagement, and teacher–child relationship quality. *Child development*, *85*(5), 1915-1931.

Posner, M. I., & Rothbart, M. K. (1998). Attention, self–regulation and consciousness. Philosophical Transactions of the Royal Society B: Biological Sciences, 353(1377), 1915-1927.p.1924)

Post, Y., Boyer, W., & Brett, L. (2006). A historical examination of self-regulation: Helping children now and in the future. *Early Childhood Education Journal, 34*(1), 5–14.

Power, T. M., & Morven-Gould, A. (2011). Head of gold, feet of clay: The online learning paradox. *The International Review of Research in Open and Distributed Learning*, *12*(2), 19-39.

Quinn, E. (2014). *Critical Companion to George Orwell*. Infobase Publishing.

Rama, S. (2007). *The royal path: Practical lessons on yoga*. Himalayan Institute Press.

Raman, V. V. (2012). Hinduism and science: Some reflections. *Journal of Religion and Science. 47*(3), 549-574. Zygon. Retrieved from http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9744.2012.01274.x/epdf?r3_referer=wol&tracking_action=preview_click&show_checkout=1&purchase_referrer=onlinelibrary.wiley.com&purchase_site_license=LICENSE_DENIED_NO_CUSTOMER

Rampersad, H. K. (2009). *Authentic personal branding: A new blueprint for building and aligning a powerful leadership brand*. Charlotte: Information Age Publishing Inc.

Rao, U. (2016). *Media Hinduism. Hinduism in India: Modern and contemporary movements,* 123. New Delhi, India: Sage.

Radhakrishnan, Sarvepalli, and Charles A. Moore. "A Source Book in Indian Philosophy Princeton." Press, Princeton (1957).

Research Consortium on Educational Outcomes and Poverty. (n.d.). Fieldnotes and note-taking. Retrieved from http://oer.educ.cam.ac.uk/w/images/4/43/RECOUP_Ethnographic_fieldwork_Handout_on_note-taking_during_fieldwork_and_interviews.pdf

Renard, J. (1999). *Responses to 101 questions on Hinduism.* New York, NY: Paulist Press.

Renee, & Jill. (2013). How to use thematic analysis. Retrieved from https://sites.google.com/site/howtousethematicanalysis/home/how-to-use-thematic-analysis

Richards, J. C. (2003). Current trends in teaching listening and speaking. *The Language Teacher, 27*(7), 3-6.

Richardson, J. C., Besser, E., Koehler, A., Lim, J., & Strait, M. (2016). Instructors' Perceptions of Instructor Presence in Online Learning Environments. *International Review Of Research In Open & Distance Learning*, *17*(4), 82-103.

Richeson, J. A., & Shelton, J. N. (2003). When prejudice does not pay: Effects of interracial contact on executive function.*Psychological Science*, *14*(3), 287-290.

Ritchie, B. W., Burns, P. M., & Palmer, C. A. (Eds.). (2005). *Tourism research methods: integrating theory with practice.* Wallingford, U.K.:Cabi.

Robson, F. M. (2002). 'Yes!—a chance to tell my side of the story: A case study of a male partner of a woman undergoing termination of pregnancy for fetal abnormality. *Journal of Health Psychology, 7*, 183-193.

Roche, L. T. (2018). Yoga: A self-regulation process. *Yoga Mimamsa*, *50*(1), 16.

Rodrigues, H. (2005). Hinduism: The EBook-- an online introduction. [S.l.]. *Journal of Buddhist Ethics* Online Books .

Roeser, R. W. (2005). An introduction to Hindu India's contemplative psychological perspective on motivation, self, and development. In M.L.Maeher & S.Karabenick (Eds.) *Advances in Motivation and Achievement Motivation and Religion, 14*,297-345. New York, NY: Elesvier doi:10.1016/s0749-7423(05)14011-4

Roeser, R. W., & Peck, S. C. (2009b). An education in awareness: Self, motivation, and self-regulated learning in contemplative perspective. *Educational Psychologist*, *44*(2), 119-136.

Rogers, C., & Howell, S. (2004). Use of distance education by religions of the world to train, edify and educate adherents. *International Review of Research in Open and Distance Learning*, *5*(3).

Rovai, A. P. (2007). Facilitating online discussions effectively. *The Internet and Higher Education*, *10*(1), 77-88.

Różycka-Tran, J., & Tran, Q. A. (2014). Self-Regulation Techniques in Vietnamese Zen Truc Lam Monastery.*Gdańskie Studia Azji Wschodniej*, (6).

Runeson, P., & Höst, M. (2009). Guidelines for conducting and reporting case study research in software engineering. *Empirical Software Engineering, 14*(2), 131-164.

Rupčić, N. (2017). Spiritual development–a missing and powerful leverage when building learning organizations. *The Learning Organization*, *24*(6), 418-426.

Rushton, C. H. (Ed.). (2018). *Moral Resilience: Transforming Moral Suffering in Healthcare*. Oxford University

Ryan, G. W., & Bernard, H. R. (2003). Techniques to identify themes. Field Methods. 15(1), 85–109.

Saha, S. (2007). Hinduism, gurus, and globalization. In *Religion, globalization, and culture* (pp. 485-502). Brill.

Sahin, I. (2006). Detailed review of Rogers' diffusion of innovations theory and educational technology-related studies based on Rogers' theory. *The Turkish Online Journal of Educational Technology*, *5*(2), 3

Sarkar, K. L. (1910). The Hindu System of Religious Science & Art.

Salagame, K. K. (2013). *Well-being from the Hindu/Sanâtana Dharma Perspective.* London, U.K.: Oxford Handbook of Happiness

Saldaña, J. (2015). *The coding manual for qualitative researchers.* London, U.K.: Sage.

Sandelowski. M., & Barroso, J. (2002). Finding the findings in qualitative studies. Journal of Nursing Scholarship, 34, (3), 213-220.

Satguru Sivaya Subramuniyaswami. (1970). The Mind of Light [MP3]. Kauai: Himalayan Academy. (1970)

Scheifinger, H. (2008). Hinduism and cyberspace. *Religion* , *38*(3), 233-249.

Schienle, A., Übel, S., & Wabnegger, A. (2017). When opposites lead to the same: a direct comparison of explicit and implicit disgust regulation via fMRI. *Social Cognitive and Affective Neuroscience*, *12*(3), 445–451. http://doi.org/10.1093/scan/nsw144

Schomerus, H. W. (2000). *Śaiva Siddhānta: an Indian school of mystical thought: presented as a system and documented from the original Tamil sources*. Motilal Banarsidass Publisher.

Schultz, P. P., & Ryan, R. M. (2015). The "why,""what," and "how" of healthy self-regulation: Mindfulness and well-being from a self-determination theory perspective. In *Handbook of mindfulness and self-regulation* (pp. 81-94). Springer, New York, NY.

Schunk, D. H. (1996). Goal and Self-Evaluative Influences During Children's Cognitive Skill Learning. *American Educational Research Journal*, *33*(2), 359.

Schunk, D. H. (2001). *Self-regulation through goal setting.* ERIC/CASS Digest. ED462671

Schunk, D. H., & Zimmerman, B. J. (Eds.). (2012). *Motivation and self-regulated learning: Theory, research, and applications.* New York, NY: Lawrence Erlbaum Associates.

Schensul, S. L., Schensul, J. J., & LeCompte, M. D. (1999). *Essential ethnographic methods: Observations, interviews, and questionnaires.* Walnut Creek, CA: Altamira.

Schwartz, G. (2012). *Consciousness and Self-regulation: Advances in Research and Theory* (Vol. 2). Springer Science & Business Media.

Selwyn, N., Nemorin, S., & Johnson, N. (2017). High-tech, hard work: an investigation of teachers' work in the digital age. Learning, Media & Technology, 42(4), 390-405. doi:10.1080/17439884.2016.1252770

Shama Rao, A., & Kamath Burde, J. (2017). A Hindu perspective to organizational learning. *Learning Organization*, *24*(6), 386-391. doi:10.1108/TLO-05-2017-0042

Shanahan, T. (2016). *Philosophy and Blade Runner*. Springer.

Shanker, S. G. (2012). Emotion regulation through the ages*.*Moving Ourselves, Moving Others. Motion and Emotion in Intersubjectivity, Consciousness and Language Consciousness & Emotion Book Series*, 105-138.

Sharma, A. (2000). *Classical Hindu thought: An introduction*. Oxford University Press, USA.

Sharma,V. (2017). Decoding Life in View Of Shaivism. *International Journal of Yoga and Allied Sciences, 6(2), 159-164.*

Shenton, A. K. (2004). Strategies for ensuring trustworthiness in qualitative research projects. *Education for Information*, *22*(2), 63-75.

Siemens, G. (2014). *Connectivism: A learning theory for the digital age*. Retrieved from http://www. itdl. org/journal/jan_05/article01. htm

Silvia, B., Valerio, D., & Lorenza, G. (2012). The reflective journal: A tool for enhancing experience-based learning in nursing students in clinical practice. *Journal of Nursing Education and Practice, 3(3), 102.*

Simon, Herbert A. 1996. *The sciences of the artificial,* 3rd ed. Cambridge, MA: MIT

Simon, M. K., & Goes, J. (2013). Scope, limitations, and delimitations. *Dissertation and Scholarly Research: ecipes Success*. Seattle, Wa: Dissertation Success LLC.

Simonson, M. R., & Schlosser, C. A. (2013). Institutional Policy Issues. *Handbook of Distance Education*, 437. Taylor and Francis, New York.

Singh, L. P. (2010). *Tantra, its mystic and scientific basis*. Concept Publishing Company.

Skott, J. (2009). Contextualising the notion of belief enactment:. *Journal of Mathematics Teacher Education, 12*(1), 27-46.

Sloane, D. J. (2009). Visualizing qualitative information. *The Qualitative Report, 14*(3), 488-497. Retrieved from http://nsuworks.nova.edu/tqr/vol14/iss3/8

Smith, K.C. (2014). Two ethnographic case studies of response to intervention. (Unpublished doctoral dissertation., University of Tennessee. Knoxville. http://trace.tennessee.edu/utk_graddiss/2753

Smith, K. E., & Croom, L. (2000). Multidimensional self-concepts of children and teacher beliefs about developmentally appropriate practices. *The Journal of Educational Research*, *93*(5), 312-321.

Social Research Association (2013).Ethical guidelines. Retrieved from:http://the-sra.org.uk/wp-content/uploads/ethics03.pdf

Song, K. Y., & Muschert, G. W. (2014). Opening the contemplative mind in the sociology classroom. *Humanity & Society, 38*(3), 314-338. doi:10.1177/0160597614537794

Sovik, Rolf (2014). Understanding Yourself: the path of Svadhyaya, Himalayan Institute Press, ISBN 978-0893892470, 191-197

Soukup, C. (2013). The postmodern ethnographic flaneur and the study of hyper-mediated everyday life. *Journal of Contemporary Ethnography, 42*(2), 226-254.

Speer, S. A. (2005). *Gender talk: Feminism, discourse and conversation analysis.* Hove, U.K.: Psychology Press.

Spradley, J. P. (2016). *The ethnographic interview.* Long Grove, Ill: Waveland Press.

Stake, R. E. (1995). *The art of case study research*. Thousand Oaks, CA: Sage.

Stenhouse, L. (1980). The Study of Samples and the Study of Cases. *British Educational Research Journal*,*6*(1), 1.

Stenhouse, L.(1983). Case study in educational research and evaluation. In L.Bartlett, S. Lemmis and G. Gillard (Eds.), *Case Study: An Overview*. Geelong, Australia: Deakin University Press.

Stroope, S. (2011). Hinduism in India and congregational forms: Influences of modernization and social networks. *Religions*, *2*(4), 676-692.

Stuart-Buttle, R. (2013). *Virtual Theology, Faith and Adult Education: An Interruptive Pedagogy*. Cambridge Scholars Publishing.

Subramuniyaswami. (2001). Living with Siva: Hinduism's Contemporary Culture. Himalayan Academy Publications.

Subramuniyaswami, Satguru Sivaya (Gurudeva). *Holy Orders of Sannyasa.* Retrieved from www.himalayanacademy.com/resources/books/vows/holy_orders.html

Sivaya Subramuniyaswami. (2004). *Merging with Śiva: Hinduism's Contemporary Metaphysics* (Vol. 4). Himalayan Academy Publications.

Sutrop, M. (2015). Can values be taught? The myth of value-free education. *Trames: A Journal of the Humanities and Social Sciences*, *19*(2), 189.

Swift, H. (2016). *Hindu philosophy of the mind and consciousness.* Retrieved December 7, 2016, from Meta Religion: http://www.meta-religion.com/Physics/Consciousness/hindu_philosophy_of_the_mind_and.htm

Tanzi, R. E., & Chopra, D. (2013). Super brain: Unleashing the explosive power of your mind to maximize health, happiness, and spiritual well-being. Harmony.

Thomas, D. R.(2003). *A general inductive approach for qualitative data analysis.* School of Population Health, University of Auckland.

Thoutenhoofd, E., & Pirrie, A. (2015). From self-regulation to learning to learn: observations on the construction of self and learning. *British Educational Research Journal, 41*(1), 72-84.

Trommsdorff, G. (2012). Development of -Agentic- Regulation in Cultural Context: The Role of Self and World Views. Child Development Perspectives, (1). 19.

Tu, W. M. (1998). Confucius and confucianism. *Confucianism and the family*, 3-36

Turner, B. S. (2008). *The body and society: Explorations in social theory*. London, U.K.: Sage.

V, J. (n.d.). *The Tradition Of Gurus and Gurukulas in Hinduism*. Retrieved May 04, 2017, from http://www.hinduwebsite.com/gurus.asp

Vandevelde, S., Vandenbussche, L., & Van Keer, H. (2012). Stimulating self-regulated learning in primary education: Encouraging versus hampering factors for teachers. Procedia-Social and Behavioral Sciences, 69, 1562–1571.

Vago, D. R., & Silbersweig, D. A. (2012). Self-awareness, self-regulation, and self-transcendence (S-ART): A framework for understanding the neurobiological mechanisms of mindfulness. *Frontiers in Human Neuroscience, 6* (296).

Vaish, V. (Ed.). (2010). *Globalization of language and culture in Asia: the impact of globalization processes on language*. Bloomsbury Publishing.

Van Manen, J. (1988). Tales of the field. *Chicago: University of Chicago*.

Veylanswami, Satguru Bodhinatha (2008). Awareness, Will and Life Force [MP3]. Kauai: Himalayan Academy. (2008)

Veylanswami, B. (2009, January). Hinduism Today. Retrieved March 03, 2015, from Thirty Years Serving Dharma. We celebrate Hinduism Today's productive past, introduce a few design changes and explore our impact and digital innovations: http://www.hinduismtoday.com/modules/smartsection/item.php?itemid=1249

Veylanswami, B.(2016). *Path to Siva: A catechism for youth*. Hawaii: Himalayan Academy Publications.

Vohs, K. D., & Baumeister, R. F. (Eds.). (2017). *Handbook of self-regulation: Research, theory, and applications*. Guilford Publications.

Violatti, Christian. (2013). *The Vedas*. Retrieved April 12, 2017, from http://www.ancient.eu/The_Vedas/

Watson, M. (2008). Developmental discipline and moral education. *Handbook of moral and Character Education*, 175-203.

Wells, D. H. (1996). Forced incubation. *Creativity Research Journal*, *9*(4), 407-409.

Wenmoth,Derek (2014). Using digital technologies to support learner agency. Retrieved from http://elearning.tki.org.nz/Teaching/Learner-agency

Wentzel, K., Wigfield, A., & Miele, D. (Eds.). (2009). *Handbook of motivation at school.* New York, NY: Routledge.

Whelan, M., & Valantasis, R. (2009). *The making of the self: Ancient and modern asceticism.* Eugene, Or: Cascade Books.

Wiersma, W. (1986). Individually Guided Education, *Education*, *107*(1).

Willcox, K., Sarma, S., & Lippel, P. (2016). Online education: A catalyst for higher education reform. Cambridge: MIT. Retrieved October, 24, 2016, from https://oepi.mit.edu/files/2016/09/MIT-Online-Education-Policy-Initiative-April-2016.pdfWiles, R., Crow, G., Charles, V., & Heath, S. (2007). Informed consent and the research process: following rules or striking balances?. *Sociological Research Online*, *12*(2).

Wilke, A., & Moebus, O. (2011). *Sound and communication: An aesthetic cultural history of Sanskrit Hinduism* (41): Berlin,Germany: De Gruyter.

Williams, P. E., & Hellman, C. M. (2004). Differences in self-regulation for online learning between first-and second-generation college students. *Research in Higher Education, 45*(1), 71-82.

Williams, R. B. (Ed.). (1996). *A sacred thread: Modern transmission of Hindu traditions in India and abroad*. Columbia University Press.

Williamson, L. L. (2005). *People who meditate: An ethnographic study of Hindu - inspired meditation movements in America* (Order No. 3175522). Available from ProQuest Dissertations & Theses Global. (305389626). Retrieved from http://0-search.proquest.com.aupac.lib.athabascau.ca/docview/305389626?accountid=8408

Wilson, L. O. (2016). The second principle. *Five Basic Types of Questions*.

Wilson, S. (1974). *A review of the use of ethnographic techniques in educational research*. Chicago, Ill: Center for New Schools. 31

Winne, P. H. (1995). Inherent details in self-regulated learning. *Educational Psychologist*, *30*(4), 173-187.

Winne, P. H., & Perry, N. E. (2000). Measuring self-regulated learning. In M. Boekaerts, P. R. Pintrich, M. Zeidner, M. Boekaerts, P. R. Pintrich, M. Zeidner (Eds.) , *Handbook of self-regulation* (pp. 531-566). San Diego, CA, US: Academic Press. doi:10.1016/B978-012109890-2/50045-7

Winter, G. (2000). A Comparative Discussion of the Notion of 'Validity' in Qualitative and Quantitative Research. The Qualitative Report, 4(3), 1-14. Retrieved from http://nsuworks.nova.edu/tqr/vol4/iss3/4

Wittek, R., Snijders, T., & Nee, V. (Eds.). (2013). *The handbook of rational choice social research*. Stanford University Press.

Wolfinger, N. H. (2002). On writing fieldnotes: collection strategies and background expectancies. *Qualitative Research, 2*(1), 85-93.

Wood, C. (2016). Ritual well-being: toward a social signaling model of religion and mental health. *Religion, Brain & Behavior*, 1-21.

Woods, P. 1986. *Inside school: Ethnography in educational research.* London, U.K.: Routledge.

Worle, L., & Pfeiff, E. (2010). *Yoga as Therapeutic Exercise E-Book: A Practical Guide for Manual Therapists*. Elsevier Health Sciences.

Woźniak, B. (2015). Religiousness, well-being and ageing–selected explanations of positive relationships. *Anthropological Review, 78*(3), 259-268.

Yadav, P. K. (2015). Religion and human rights a philosophical study.

Yin, R. K. (2015). *Qualitative research from start to finish.* New York, NY: Guilford Publications.

Zembylas, M. (2005). Beyond teacher cognition and teacher beliefs: The value of the ethnography of emotions in teaching. *International Journal of Qualitative Studies in Education*,*18*(4), 465-487.

Zhao, Y., Lei, J., Li, G., He, M. F., Okano, K., Megahed, N., ... & Ramanathan, H. (Eds.). (2011). *Handbook of Asian Education: A cultural perspective:* New York, NY: Routledge.

Zhu, Y., Au, W., & Yates, G. (2016). University students' self-control and self-regulated learning in a blended course. *The Internet and Higher Education, 30*, 54-62.

Zimmerman B.J. (1989) Models of Self-Regulated Learning and Academic Achievement. In: Zimmerman B.J., Schunk D.H. (eds) Self-Regulated Learning and Academic Achievement. Springer Series in Cognitive Development. Springer, New York, NY

Zimmerman, B. (1990). Self-regulated learning and academic achievement: An overview. *Educational Psychologist, 25*(1), 3-17.

Zimmerman, B. (2002). Becoming a self-regulated learner: An overview. *Theory Into Practice, 41* (2), 64-70.

Zimmerman, B. J. (2008). Investigating self-regulation and motivation: Historical background, methodological developments, and future prospects. *American Educational Research Journal*, *45*(1), 166-183.

Zimmerman, B. J. (2013). From cognitive modeling to self-regulation: A social cognitive career path. *Educational psychologist*, *48*(3), 135-147.

Zimmermann M. (2007). A Short Introduction: The Tamil Siddhas and the Siddha Medicine of Tamil Nadu, http://www.grin.com/en/ebook/12974/a-short-introduction-the-tamil-siddhas-and-the-siddhamedicine-of-tamil, 2007; pp. 10-12.

Zinnbauer, B., Pargament, K., Cole, B., Rye, M., Butter, E., Belavich, T., et al. (1997). Religion and Spirituality:Unfuzzying the Fuzzy. *Journal for the Scientific Study of Religion, 36,* 549-556.

Zohar, A. (1999). Teachers' metacognitive knowledge and the instruction of higher order thinking. *Teaching and Teacher Education*, *15*(4), 413-429.

APPENDIX A

Athabasca University Research Ethics Approval

Athabasca University
RESEARCH CENTRE

CERTIFICATION OF ETHICAL APPROVAL

The Athabasca University Research Ethics Board (AUREB) has reviewed and approved the research project noted below. The AUREB is constituted and operates in accordance with the current version of the Tri-Council Policy Statement: Ethical Conduct for Research Involving Humans (TCPS) and Athabasca University Policy and Procedures.

Ethics File No.: **22806**

Principal Investigator:
Ms. Shamini Ramanujan, Graduate Student
Centre for Distance Education\Doctor of Education in Distance Education

Supervisor:
Dr. Cynthia Blodgett-Griffin (Co-Supervisor)
Dr. Susan Moisey (Co-Supervisor)

Project Title:
Self-Regulatory Foundations of Shaivite Hinduism in the Online Teaching Practice of Hindu Monks: An Ethnographic Case Study

Effective Date: December 16, 2017 **Expiry Date**: December 15, 2018

Restrictions:

Any modification or amendment to the approved research must be submitted to the AUREB for approval.

Ethical approval is valid *for a period of one year*. An annual request for renewal must be submitted and approved by the above expiry date if a project is ongoing beyond one year.

A Project Completion (Final) Report must be submitted when the research is complete *(i.e. all participant contact and data collection is concluded, no follow-up with participants is anticipated and findings have been made available/provided to participants (if applicable))* or the research is terminated.

Approved by: **Date:** December 17, 2017

Debra Hoven, Chair
Centre for Distance Education Departmental Ethics Review Committee

---

Athabasca University Research Ethics Board
University Research Services, Research Centre
1 University Drive, Athabasca AB Canada T9S 3A3
E-mail rebsec@athabascau.ca
Telephone: 780.675.6718

APPENDIX B

Interview Protocol

Opening statement

Namaskaram/Vanakkam Swami, how are you? Swami, I am interested in learning how the monks at Himalayan Academy describe how the self-regulatory tenets of Shaivite Hinduism inform and guide their teaching practice. I would like you to answer the questions as completely and honestly as possible. I will be writing your responses. I would also like permission to record your responses on my laptop. The transcripts will be identified by a pseudonym and will be kept strictly confidential and your participation in this study is voluntary.

Research Questions defined:

I will now give you a description of specific aspects of my study, which I will be seeking responses for. They include:

1. In what ways do the self-regulatory tenets of Shaivite Hinduism manifest in observable daily lives of these monks?
2. How do the Hindu monks perceive and describe differences between ancient and modern expectations of the Hindu religious educators?
3. How do the monks describe the evolution of Hindu teaching practice from traditional guru-śiṣya practice to modern synchronous and asynchronous online teaching practice?

Interview questions:

1. How is self-regulation defined in Hinduism?
2. Can you please describe to me aspects self-regulation in Hinduism?

3. Do you include these aspects in the online education that you provide? If so, how are they included?
4. How do you define teaching?
5. How do you perceive Hinduism's expectations of the educator in ancient teaching?
6. What were the roles of the religious educator during ancient times?
7. How have those roles changed in modern times?
8. How do you define modern online teaching?
9. How do you see the role of the educator in modern online teaching?
10. What do you see as some of the differences between traditional teaching and modern online teaching?
11. Knowing these differences, how has your teaching practice adapted to online education culture? (for instance, in terms of adaptation of teaching roles, pedagogies and technology)
12. How do you design instruction on synchronous and asynchronous teaching platforms? (for instance, kinds of platforms, resources)
13. Do you have any additional comments?

Thank you very much for sharing your responses and for your time.

APPENDIX C

Consent form

LETTER OF INFORMATION / INFORMED CONSENT FORM

Self-Regulatory Foundations of Shaivite Hinduism in the Online Teaching Practice of Hindu Monks: An Ethnographic Case Study

December 12, 2017

Principal Investigator (Researcher): **Supervisor:**
SHAMINI RAMANUJAN *DR.SUSAN MOISEY (susanh@athabascau.ca)*
(shamini39@gmail.com) *DR. CYNTHIA BLODGETT-GRIFFIN*
cynthiab@athabascau.ca

You are invited to take part in a research project entitled ***'Self-Regulatory Foundations of Shaivite Hinduism in the Online Teaching Practice of Hindu Monks: An Ethnographic Case Study'.***

This form is part of the process of informed consent. The information presented should give you the basic idea of what this research is about and what your participation will involve, should you choose to participate. It also describes your right to withdraw from the project. In order to decide whether you wish to participate in this research project, you should understand enough about its risks, benefits and what it requires of you to be able to make an informed decision. This is the informed consent process. Take time to read this carefully as it is important that you understand the information given to you. Please contact the principal investigator, ***SHAMINI RAMANUJAN*** if you have any questions about the project or would like more information before you consent to participate.

It is entirely up to you whether or not you take part in this research. If you choose not to take part, or if you decide to withdraw from the research once it has started, there will be no negative consequences for you now, or in the future.

Introduction
My name is SHAMINI RAMANUJAN and I am a DISTANCE EDUCATION DOCTORAL student at Athabasca University. As a requirement to complete my degree, I am conducting a research project about how self-regulatory foundations of Shaivite Hinduism influence the online teaching practice of Hindu Monks. I am conducting this project under the supervision of Dr. Susan Moisey and Dr.Cynthia Blodgett-Griffin.

Why are you being asked to take part in this research project?
You are being invited to participate in this project because of your Hindu religious beliefs, practices and your involvement the monastery's online religious education. Research says that self-regulation can be enhanced when religious beliefs have been fully internalized by educators' religious beliefs and practices. There is also literature to support that Hinduism underscores self-regulation. I am particularly interested in exploring understanding how self-regulatory foundations of your religious beliefs (Shaivite Hinduism) influence your online teaching practice.

What is the purpose of this research project?
The purpose of this ethnographic case study is to explore how self-regulatory tenets of Shaivite Hinduism inform the monks 'online teaching practice at Kauai Hindu monastery. This project hopes to achieve and/or answer the following:

1. Contribute to a greater understanding of Hindu self-regulatory development and individual well-being in the 21st century as practiced by a specific group of Hindu monks who have an online teaching practice.
2. Discover spiritual elements desired in self-regulation that have been alluded to in recent literature (including intuition, higher consciousness, mindfulness, contemplative practices), but have yet to be researched or recorded.
3. Contribute to the literature on the self-regulation of online teachers or religious teachers.
4. Enhance our understanding of the effect of religious teachings on self-regulation, and how that self-regulation may affect the online teaching practices of religious educators.
5. Add to the conversation about how religious educators teach in online educational settings.
6. Provide educational researchers with a different perspective of self-regulatory attributes and suggest important ways in which a religious perspective of self-regulation might be put into practice.
7. Offer benefits of a diverse national, cultural, ontological, and epistemological background of intercultural perspectives on spirituality.
8. Offer insights to educators on how to more effectively interact with an ever-increasing culturally diverse student population

What will you be asked to do?
Data collection methods will consist of participant and nonparticipant methods - they include field note writing, journal writing, watching ceremonies and creating a site map of the monastery grounds. I will also look at your online teaching artefacts and employ semi structured in-person interviews that will utilize speech capturing methods. I will use an audio recorder with your consent. The length of the interview may range from an hour to two hours at the most. If more time is needed I will be sure to arrange for a time and place that is convenient to our schedule.
Follow-up conversation would be scheduled to review the interview transcript and you will have the opportunity to alter/clarify their comments.

What are the risks and benefits?
There is minimal risk involved in this study. I will use various methods to ensure the authenticity and validity of the data collected. I will verify my transcripts with you and clarify my field observational notes when I interview you in person.
I hope that this research will provide you with a consolidated and well documented study of how self-regulatory tenets of Shaivite Hinduism as embraced and practiced by the monks at the Kauai Hindu Monastery influence your online teaching practice. Hopefully this will study will benefit your online teaching.

Do you have to take part in this project?

As stated earlier in this letter, involvement in this project is entirely voluntary. Should you decide not to be interviewed or observed or audio taped during your interview, you can stop me during the data collection process. If you prefer your interview data to be handwritten as opposed to being audio recorded, you may tell me your preference at any time before or during the interview. If you decide to withdraw, there will be no consequences to you.
Interview and observational data provided from the project after participation has ended cannot be removed. Your data will be anonymized to respect and protect your confidentiality.

How will your privacy and confidentiality be protected?
The ethical duty of confidentiality includes safeguarding participants' identities, personal information, and data from unauthorized access, use or disclosure.
I will use identifiers to protect your identity and privacy. I will use codes :Monk A, Monk B and so on. All data will be stored on an encrypted hard drive for 5 years.

How will my anonymity be protected?
Anonymity refers to protecting participants' identifying characteristics, such as name or description of physical appearance. Your data will be anonymous in all reports and reference to this study. I will not discuss who else is participant in this study. I will use identifiers for example Monk A, Monk B and your data will be made anonymous through identifiers. The researcher will know who you are. Also, Satguru and Paramacharya Sadasivanathaswami will know who you are because they are giving me permission to ask for your consent.
Every reasonable effort will be made to ensure your anonymity; you will not be identified in publications without your explicit permission.

How will the data collected be stored?

- All data will be collected and stored on an encrypted hard drive for five years. This data may be used for future secondary use which would entail a separate Research Ethics Board (REB) application. Approval will be sought from REB if such a project is designed.
- Your data will be protected using identifiers and data will be stored on an encrypted external hard drive that can only be accessed by the researcher.

Who will receive the results of the research project?

- The existence of the research will be listed in an abstract posted online at the Athabasca University Library's Digital Thesis and Project Room and the final research paper will be publicly available.
- Direct quotations from your interview data will be report.
- The final research project will be available to you after the project is complete. It will be made available either in the form of a full report and/or an executive summary. The researcher will send an electronic copy of the research project upon request. The report will also be made available publically therefore a 'url' will be emailed to you.

Who can you contact for more information or to indicate your interest in participating in the research project?
Thank you for considering this invitation. If you have any questions or would like more information, please contact me, (the principal investigator) by e-mail shamini39@gmail.com or my supervisors: 1.Dr.Susan Moisey by susanh@athabascau.ca or 1-866-403-7426
2 Dr.Cynthia Blodgett-Griffin by cynthiab@athabascau.ca. If you are ready to participate in this project, please complete and sign the attached Consent Form and return it by email to shamini39@gmail.com provide directions on who, where, how and by when] OR please proceed to review the following consent and complete the survey.

Thank you.
Shamini Ramanujan

This project has been reviewed by the Athabasca University Research Ethics Board. Should you have any comments or concerns regarding your treatment as a participant in this project, please contact the Research Ethics Office by e-mail at rebsec@athabascau.ca or by telephone at 1-800-788-9041, ext. 6718.

Informed Consent:
Your signature on this form means that:

- You have read the information about the research project.
- You have been able to ask questions about this project.
- You are satisfied with the answers to any questions you may have had.
- You understand what the research project is about and what you will be asked to do.
- You understand that you are free to withdraw your participation in the research project without having to give a reason, and that doing so will not affect you now, or in the future.
- You understand that if you choose to end your participation **during** data collection, any data collected from you up to that point will be retained by the researcher, unless you indicate otherwise.
  You understand that your data is being collected anonymously, and therefore cannot be removed once the data collection has ended.

I agree to be audio-recorded	◯	◯
I agree to the use of direct quotations	◯	◯
I allow data collected from me to be archived in the researcher's encrypted hard drive	◯	◯
I am willing to be contacted following the interview to verify that my comments are accurately reflected in the transcript.	◯	◯

Your signature confirms:

- You have read what this research project is about and understood the risks and benefits. You have had time to think about participating in the project and had the opportunity to ask questions and have those questions answered to

your satisfaction.

- You understand that participating in the project is entirely voluntary and that you may end your participation at any time without any penalty or negative consequences.

- You have been given a copy of this Informed Consent form for your records; and

- You agree to participate in this research project.

_____ _____

Signature of Participant Date

Principal Investigator's Signature:

I have explained this project to the best of my ability. I invited questions and responded to any that were asked. I believe that the participant fully understands what is involved in participating in the research project, any potential risks and that he or she has freely chosen to participate.

_____ _____

Signature of Principal Investigator Date

APPENDIX D

Self-regulation Guide

The following is a compilation of self-regulatory tenets of Hinduism. The list will of Sanskrit terms that describe self-regulation will be used by the researcher during her fieldwork observation. Each time a monk exhibits a characteristic listed below, the researcher will make a note with a description of what was observed. Each monk will have an individual sheet. For self-regulatory tenets that are difficult to observe (intangible), the researcher will make notes in the sheet and validate the observations through interviews.

1. controlling negative emotions using the opposite positive thought (*pratipakṣa bhavana);*
2. austerity (*tapas*);
3. self-discipline (*niyama)*;
4. reflection *(manana);*
5. planning *(anusaṃdhāna)*;
6. evaluation (*mūlyāṅkana*);
7. self-reflection *(svādhyaya);*
8. motivation, setting in motion or the application of motivation *(prayukti)*;
9. concentration (*dhāraṇā);*
10. meditation (*dhyānam*);
11. system of physical practices designed to cultivate will-power *(haṭha-yoga);*
12. focusing on tasks with devotion *(karmayoga)*

Intangible manifestations of self-regulatory behaviours:

1. control of the mind (*jitātmā*);
2. breath-regulation (*prāṇāyāma*);
3. mind-body-spirit integration through the awakening and regulation of the spiraling flow of life energy *(kuṇḍalinī-yoga);*
4. the seven centers of consciousness *(cakra or chakra);*
5. inner consciousness or being inwardly cognitive (*antaḥprajña*); and
6. super consciousness (*samādhi*).

APPENDIX E

Supplementary Information About Hinduism

Hinduism is one of the world's oldest religions (Dutt, 2015), if not the oldest living religion (Maus, 2017). It is related to all aspects of life, combining education, philosophy, psychology, religion, reason, and faith. Although there are no definite records on the beginnings of the religion, it is believed that its practices and knowledge were established in scriptures and building structures as old as 10,000 BC (Garg, 1992). This period was known as the Vedic religion period. "Vedic religion is treatable as a predecessor of Hinduism" (Jamison & Witzel, 2003). It is also believed that Hinduism began to develop over at least the last three to four thousand years (Roeser, 2005).

Hinduism suggests spiritual ways to reach God, but describes natural or unsophisticated ways for a human being to grow, conglomerating all the social, economic, political and spiritual aspects of life. Hindu spirituality transcends religious ideas, identities, and rituals to self-realization. Hinduism is defined by its spiritual practices and the applicability of these practices in developing learning individuals and organizations to thrive in modern times (Rupčić, 2017; Shama Rao & Kamath Burde, 2017). In other writings, Hindu spirituality has been labeled as the defining feature of Hindu religiosity (Cush, Robinson & York, 2008, p. 5). Junghare (2016) sums up the aforesaid arguments by claiming that "Hinduism *is* the spirituality for everything and every being" (p.25), and argues that to set Hinduism as a religion apart from Hindu spirituality is extremely difficult to do, somewhat pointless and even paradoxical. Hinduism's religious practices espouse and celebrate the worship of deities and the grandeur of temple rituals.

As a spiritual culture, Hinduism is based on the concept of *dhárma* or righteousness, the ethical and social system by which an individual organises his or her life. Hindu psychology and its material are scattered throughout the scriptures and religious philosophies of Hinduism (Swift, 2016). It is recognized for its tradition of learning and great respect for scholarship (Flood, 1996, p. 326). Raman (2012) contends that the interaction between science (the quest for worldly knowledge) and religion (the quest for transcendental truths) has always been part of Indic culture; however, he argues that because the fundamental concern in much of this interaction relates to the religious and spiritual dimensions of the experienced world, these writings sound more like theology and metaphysics than philosophy or science.

Vaishnavisim, Shaivism, Shaktaism and Smarta hold such divergent beliefs that each is a complete and independent religion. Yet, they share a vast heritage of culture and belief karma, *dhárma*, reincarnation, all-pervasive Divinity, temple worship, sacraments, manifold Deities, the guru-disciple tradition and the Vedas as scriptural authority (Kauai's Hindu Monastery, 2000).

Shaivism

Shaivism or Shaivite Hinduism is the oldest sect in Sanātanī dhárma or Hinduism that has its roots in time immemorial (Baskar, 2017; Sharma, 2017). It is the oldest sect of Hinduism but one that has "gone through eras and temporal cycles" (History and Tradition in Shaivism, n.d.). Though the origins of the tradition are difficult to determine, the tradition can certainly be traced to the (Vedas Library, n.d.). The basic process of Shaivism, summarized as follows, particularly of the Saiva Siddhanta school, consists of 1) maintaining virtue, 2) doing service and worship, 3) yoga, meditation, 4)

acquiring knowledge, and then enlightenment and Self-realization (History of Shaivism, 2012).

Shaivism is not a simple philosophy. Shaivism is a philosophical smorgasbord of many systems of yoga, Vedanta, Tantram Kashmir Shaivism, and Shaiva Siddhantha that reveal a great complexity in their theories, logic, method, and understanding of the means to gain true knowledge about eternal reality through inner perception and inquiry (Frawley, 2015). Thus, it contains one of the most diverse, sophisticated, spiritual, mystical philosophies in this world. However, applicable to the context of this study is Shaivite *teaching* practices. Frawley (2015) adds that Shaivism has preserved numerous texts of great depth, detail, and profundity on all aspects of life including consciousness and the universe. Additionally, Frawley (2015) stressed that "Shaivite teachings are not just theoretical but abound with practices relative to yoga, mantra, *prāṇā*, *Kuṇḍalinī*, and the *cakras* that can take us to the highest self-realization and god-realization" (p. 196). The teacher-disciple tradition remains a living and flowing tradition of Shaivism in the world today extending to numerous great Yogis, satgurus, and spiritual masters and several different branches of Shaivism (Flood, 2008).

In Shaivism, the supreme God that Shavities worship is Shiva. The physical world in Shaivism is a real living expression of Shiva. Shaivism teachings, unlike dogmatic religions, recognise in today's era, the need to reunite scientific research and cosmological theory, the effort to understand the nature of the world in which there is a continuity between the physical, metaphysical and spiritual levels (History and Tradition in Shaivism, n.d.). Shaivism is also regarded as a cosmological sect of Hinduism (Danielou, 1987), starting with the cosmos and working its way into the individual. At

the human level, it involves self-regulation and social regulation. It is the duty of society and each individual to maintain this larger cosmic framework of which they are a part. (Yadav, 2015, p. 207). So intense and thorough is the search for understanding of the self-first before attempting to understand the surrounding environment that the Shaivite religious educator is able to explore "all the nooks and crannies in which reside the mechanisms that regulate his physical and mental activities" (p. 96).

Shaivism and Self-regulation. Although parsimonious, scholarly studies on of how Shaivite Hindu teachings embrace self-regulation are evident in several capacities. These capacities include the guru-śiṣya relationship (educator-teacher), and contemplative practices grounded in Patanjali Yoga from which many of today's practices draw their techniques (Loizzo, 2014) and are known to affect physical and psycho-affective self-regulatory pathways in individuals (Gard, Noggle, Park, Vago, & Wilson, 2014). They also include the Shaivite religious educators' characteristics which include devotion to committed students who seek their guidance is noteworthy (McGlashan, 2010) and charisma (Bhide, 2008). Shaivite religious educators are also known for their charismatic leadership. Bhide (2008) describes charismatic leadership as both divine and exemplary. The teacher-disciple tradition and lineage in Shaivism, supported by systems such yoga and siddha have been linked to self-regulation. Patanjali and Thirumullar's works suggest how self-regulation was practiced by masters of Shaivism from thousands of years ago.

Self-regulatory tenets in Patanjali and Thirumullar's works. According to Bourdier (2006), Thirumullar, a Tamil Siddha, has been known to have acquired a universal knowledge by analysing the fundamental principles of nature. Bourdier adds,

"the person who manages to know the secrets of the nature will master the secrets of the man" (2006, pp. 2-3). Quotidian routine examples include and are not limited to restricting food intake, rigorous and strict teaching conditions (Bourdier, 2006). In his writings, Thirumullar's ways of mastering one's self strongly suggests the need for self-control, discipline and self-directness with specific set goals for one's self. The Thirumullar's compilation of writings, Thirumantiram or Tirumanitira is the earliest of the Tirumurai or 'Holy Books' (The Swamis of Kauai's Hindu Monastery, 2011, p.443) and a vast storehouse of esoteric yogic and tantric knowledge (Quinn, 2014). It contains the mystical essence of raja yoga and siddha yoga, and the fundamental doctrines of the 28 Saiva Siddhanta Agamas (Martin, 1983).

"Patanjali (Patañjali) is a Saivite Natha siddha (ca 200 bce) who codified the ancient Yoga Darshana (philosophy) which outlines the path to enlightenment through purification, control and transcendence of the mind" (The Swamis of Kauai's Hindu Monastery, 2011.p.761). The yoga sutras of Patanjali which is Patanjali's reference to the Siva-*bhagavatas* (worshippers of Shiva) is the first unambiguous mention of a Shaiva sect (Agnihotri, 2010). According to Roche (2018), Patanjali's yogasutras depict and describe yoga is a self-regulatory process as yoga acts on all levels of knowledge and organization of experience: sensorimotor, emotional, and cognitive. These levels are closely interconnected and interdependent (Roche, 2018). The Patanjali's Yoga Sutras (Vedic Sanskrit tradition) and Tirumular's Thirumantiram (Old Tamil tradition) suggest that meditating on specific aphorisms will materialize the associated intentions or goals (Deshpande, Aroskar, Bhavsar, Kulkarni, 2014).

The Kauai Hindu Monastery guru lineage. "For Hindus, religion is manifested

or embodied in the continuing, successive presence of the guru" (Saha, 2007 p.486). Kauai Hindu Monastery's distance education program exemplifies how Shaivite teachings from a particular branch of Shaivism, which is Shaiva Siddhantha have evolved, adapted and improved over the centuries in the presence of the guru. Kauai Hindu Monastery is a monastery-temple complex founded in 1970 by Satguru Sivaya Subramuniyaswami (1927-2001, also known as Gurudeva). Satguru Bodhinatha Veylanswami is the successor of Satguru Sivaya Subramuniyaswami. (Sivaya Subramuniyaswami). The founder's mission, received from his *satguru*, "was to protect, preserve and promote the Saivite Hindu religion as expressed through its three pillars: temples, satgurus and scripture". The American-born founder of the monastery was initiated by his guru Shiva Yogaswami into the Shaivite tradition of Siddha Yoga ascetic order (Melton, 1999). Subramuniyaswami went to Sri Lanka where he received his training and initiation in Sri Lanka in the year 1949. Shiva Yogaswami ordained Subramuniyaswami to be his guru's successor (Gleig & Williamson, 2013; Long, 2007). Yogaswami was a direct descendent of the original gurus of this Sri Lankan lineage known as Nandinātha Sampradāya, a tradition that has its roots in the 2,200-year-old sacred text Tirumantira, by the Saint Tirumular (Quinn, 2014, p.424). "Maharishi Nandinātha is the famed guru of Patanjali, … and Tirumular, the Himalayan-dwelling siddha yogi and progenitor of the Nandinātha Sampradaya. He was the first known preceptor of this lineage, which imparts the advaitic (monistic) teachings of Saivism" (The Swamis of Kauai's Hindu Monastery, 2011). The Nandinātha Sampradāya is most influential in Sri Lanka and the South of India. Its philosophy is known as Saiva Siddhanta.

The Nandinātha Sampradāya is a siddha yoga tradition (*siddha* means "attainment"), and its gurus have often demonstrated great mystical abilities and wisdom. Subramuniyaswami described his initiation- "Yoga swami gave to me all his knowledge of how to be a guru. It later began to unfold within me from him, then from his guru and then from his guru's guru. This is how the spiritual power in a line of gurus is transferred and increased" (The Swamis of Kauai's Hindu Monastery, 2011,p.422).

Subramuniyaswami's initiation reflects a core Saiva Siddhantha practice of *tantra sadhana* or 'path of divine spiritual practice and energy'(Barratt, 2006), involving mysticism, devotion and esotericism (Schomerus, 2007). It is a science of the psychic power (Singh, 2010). According to Flood (1996)

[t]he meanings of the tantras are often obscure and it must be remembered that they were compiled within the context of a living, oral tradition and teachings given by the guru. The tantras often regards themselves ad secret, to be revealed by the guru only with the appropriate initiation which wipes away the power of the past action (p.159).

Subramuniyaswami, spread Shaivism in Hawaii and established a Shaiva Siddhantha monastery (Williams, 1996). This transference of knowledge and practice by Yogaswami to Sivaya Subramuniyaswami resonates with Flood's (2008) statement about how the Shaiva understanding of tradition has been to see it in terms of a "stream" (*strotas*) of line of transmission of texts and practices, flowing through the generations from teacher to discipline. In this same vein, Sivaya Subramuniyaswami's mission was to take the same ancient scriptures and teaching methods that he was taught by his guru, and to contemporize those teachings and foster solidarity among other lineages and sects through their educational resources and contemporary teaching practices (Quinn, 2014).

Both Patanjali and Thirumullar had the same teacher (Worle, Pfeiff, 2010) and consequently their teachings had huge bearings on Subramuniyaswami's teachings. The teachings therefore present an unbroken lineage from a guru lineage called *Nandinātha Sampradāya Kailaśa Paramparā*. A physical tour of the monastery and a tour of its Himalayan Academy educational institution website will reveal how distance education is being used in modern day religious practice and instruction.