

More than an exercise - The influence of social media on western yoga perception and practice motivation. A study on cultural appreciation and appropriation.

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ABSTRACT,

First of all, yoga has become a phenomenon and an increasingly popular activity on social media, yet the western yoga perception is being met with a large amount of criticism. Secondly, social media plays a big role in our day-to-day lives and due to the growth of social media users', the world is becoming much more interconnected and different cultures are encountering each other. This clears the way for non-members to get a glimpse into foreign cultures, which in turn can reinforce cultural appropriation and appreciation. This study identifies how social media fosters western yoga perceptions, based on the four variables Social Media Behavior, Information Search, Perception of Yoga and Cultural Appropriation and Appreciation that have been analyzed in order to measure it. A survey has been conducted and distributed via different channels and eventually 120 became representatives, who engage in yoga practices. Results show a positive influence of Information Search as well as the Perception Of Yoga. Additionally, Information Search and Social Media Behavior have both, respectively, a positive influence on Cultural Appropriation and Appreciation.

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Keywords

Yoga perception, yoga on social media, cultural appropriation, cultural appreciation

1. INTRODUCTION

1.1 Background

In recent years technology has advanced tremendously and led to today's norm of different cultures interacting with each other. Cultural integration is one of the greatest impacts (Spring, 2008), thus there is a high degree of cultural diversity (Zhang, 2010). The process of various cultures colliding and influencing one another can be termed as acculturation (Gibson, 2001), and it affects various cultural practices (Laroche & Jamal, 2015). Social media plays a big role in people's everyday life and gave rise to the pressure of acknowledging diverse lifestyles (Boyd, 2014; Davis & Weinstein, 2017) and the exposure of a great amount of information (Gruzd & Wellman, 2014). One of the sensations on social media is yoga (Malenovic, 2016). However, yoga itself has been present in the western society for more than a century, whether online or offline (Askegaard & Eckhardt, 2012). Yet this phenomenon is met with a lot of criticism, due to the fact that most of the time the cultural aspect of this practice is being left out. Itai Ivitzan & Sivaja Jegatheeswaran (2015) argue that western yoga is used to improve one's physical fitness, rather than practicing mindfulness. Additionally, Maren Peterson (2016) advances by declaring how yoga tutors intentionally misrepresent the practice so it would fit better with the accepted social norms and values. This is being reaffirmed by Jeffrey D Long (2019), who discusses in his article Swami Vivekananda's contribution to yoga's disclosure into the western culture. Swami Vivekananda is a *former Indian Hindu monk, philosopher, and key player in introducing Indian teaching into the western world*. With regards to Mr. Vivekananda, he explains how yoga is more than just physical health, and while this does play a role in traditional yoga, it is seen more as a subsidiary matter in the traditional practice rather than the expected outcome as seen in western society. Overall, very few scholars have investigated the impact of globalization on the yoga practice, or the course taken of yoga's representation on social media. Social media has caused a change in scenery (Rautela & Sharma, 2019) and transformed the way individuals interact with each other, by offering a new way of communicating, for example, information or thoughts (Hawkins & Vel, 2013; Rathore et al., 2016; Usher et al., 2014; Zeng & Gerritsen, 2014; Zhu & Chen, 2015). Furthermore, it is also being recognized as a cultural influence (Furedi, 2017) and has the ability of influencing the user's behavior to the extent of displaying what is socially acceptable and what is not, thus it offers them some type of guidelines on how to behave or act (Tang & Chan, 2020).

Huatong Sun (2020), expresses that the global influence of social media is being underestimated. Due to the increasing number of social media users' that interact with each other, different cultures clash together. This may lead to a cultural invasion, for example, regarding beliefs and values, but also in the extent of non-members practicing foreign cultural aspects (Tang & Chan, 2020).

The issue of this research is based on the fact that the practice is being carried out with little religious linkage and yet, nonetheless, has turned into an attractive activity within the western culture (Sarbacker, 2021). The gap here is the direct impact of social media on motivating people to pursue yoga, but without actually delivering the culture aspect with it.

1.2 Research Objective

The purpose of this paper and its focal research objective is to identify the influence of social media on western yoga perception and its impact on users' practical motivation as well as its influence on cultural appropriation or appreciation.

1.3 Research Question

Considering the gap and the desired outcome, the research question is:

How does social media foster western yoga perceptions and influence the motivation for yoga practice in Germany?

2. LITERATURE REVIEW

2.1 Social Media

Social media is a rather novel phenomenon, with its emergence in 1997 (Zebroski, 2019, p.8). Yet it has rapidly evolved into one of the most significant technologies of our time and keeps experiencing continuous innovations regarding the technology but also considering the users (Appel et al., 2020). Increasingly more individuals are involved in social platforms (Alalwan et al., 2017) and the channels (Monica et al., 2019), clear the way for persuasion (Lanham, 2010), for example, by supporting the tendency of acting in the spur of the moment (Khan & Dhar, 2006; Thourmrunroje, 2014; Wilcox & Stephen, 2013). Social media is being used to develop social networks as well as relationships with others who share, for example, similar personal or professional interests (Ahmed et al., 2008). Furthermore, users also make use of this platform to record their lives, show off and/or share their interests (Sheldon & Bryant, 2016). It is becoming an important element of daily life for communication purposes (Kaplan & Haenlein, 2010), since it is easily available (Zaw, 2018). According to Statista, there are 4.6 billion current active social media users (Dixon, 2022), and because of the easy communication, it has been stated that it has created a much smaller and more interconnected world, promoting interdependence (Zaw, 2018). This in turn boosts connections between people from all over the world and enables the ability to engage and share beliefs with each other (Kapoor et al., 2018; Kizgin et al., 2020). It is being recognized as an agent that enhances the way minorities represent themselves as well as their culture and identity online (Jafari & Visconti, 2015). Hence, it has been proven, that it has an increasing impact on society (Amedie, 2015).

2.1.1 Instagram

This visual media sharing platform is increasingly growing (Sheldon & Bryant, 2016) and is with 53.9% the third leading social media platform in Germany (Statista, 2022). The platform has the ability in attaining a much greater diverse target group in comparison to any other social media platform (Salomon, 2013) and enhances users' social interactions (Liao et al., 2022). It offers a place for promoting specific body images and luxurious lifestyles, which is maintained by Instagram's features such as being able to go through other peoples' content but also by trending content with the help of tags or locations (Liao et al., 2022). Ruiz-Mafe et al. (2018) expresses how Instagram affects the users in terms of decision making, by taking advantage of the members' reliance on other peoples' perception and judgment. They tend to request information about products from others. Another influence on social media users is the so-called influencer, who has the power to shape their attitudes (Freberg, Graham, McGaughey and Freberg, 2011). According to Seung-A Annie Jin and Joe Phua (2014) the extent of social influence of these influencers depends on the amount of followers they have and goes well with the source credibility theory, which explains that depending on someone's attractiveness or trustworthiness, the perception of the consumer gets influenced.

2.2 Culture

To establish a foundation, the general meaning of a culture must be given. In his book, Dr. Leo Parvis (2013, p.2) provided a clear definition in the words of Lindsey and Beach (2002): “Human behavior is immensely varied, and the variations are fundamentally determined by culture. Culture is a human society’s total way of life; it is learned and shared and includes the society’s values, customs, material objects and symbols.” It is a specified manner of living and seen as learned behavior (Dr. Parvis, 2013). Each culture has its own values, traditions, beliefs, and norms which contribute to their own individuality (Zaw, 2018). Joy Quarmout (2019) further states that the individual’s behavior is being influenced by their culture and sports, music, traditions as well as languages (Dr. Parvis, 2013).

2.2.1 Cultural Appropriation and Appreciation

Cultural appropriation has been defined as the act of taking from a culture that is not one’s own (Young, 2005). There’s not just one specific domain for cultural appropriation to emerge from, thus it can occur in a variety of forms, such as in art or on social media (Han, 2019). Some believe that this is morally problematic, such as expressed by Erich Hatala Matthes (2018), yet according to James O. Young and Conrad G. Brunk (2012, p.4) this claim isn’t always the case, for instance, when cultural aspects are openly conveyed. However, in 2010, Young also voiced that most often dominant cultures capitalize on minorities, which is inextricably linked to minority culture subjugation. This is being supported by Patti Tamara Lenard and Peter Balint (2020), since according to them, cultural appropriation is associated with power and stealing something valuable as a non-member of a culture. This act includes (mis)representation of cultural practices as well as the usage or acquisition of cultural aspects and/or objects by outsiders of a culture (Matthes, 2016), while taking advantage of it as a means to create profit (Matthes, 2019; Riley & Carpenter, 2016). This could result in a negative consequence such as a strike on one’s culture identity, which clears the way for potential discrimination (Young & Brunk, 2012). The example of being a white European and dab culture has been given by Jana Cattien and Richard John Stopford (2022). In this case appreciating the culture would be, for example, listening to the music, whereas appropriating the culture would be starting a dub band (Cattien & Stopford, 2022). On the other side, according to Hsiao-Cheng Han (2019), cultural appreciation is the outsiders’ literary appreciation of foreign culture items, such as their history or spiritual and cultural aspects. Jana Cattien and Richard John Stopford (2022), explain that appreciating a foreign culture is simply being the audience and not taking advantage of it. The purely enjoyment and recognition of cultural aspects is being emphasized (Han, 2019). On account of social media, users have the means of approaching a range of diverse cultures and their online representation, thus, educating themselves based on the information available (Han, 2019). It’s important to determine whether or not practicing foreign cultural manners is “celebrating accomplishments or deepening cultural stereotypes” (Meade et al., 2021, p.98).

2.3 Yoga

The traditional language used for yoga is *Sanskrit*, which establishes the foundation of spiritual practices of Hinduism, Indian and Buddhism (Cowans, 2016). Translating the *Sanskrit* term yoga into the English language results in the verb *to yoke* (Cowans, 2016) and applies to yoga’s philosophy of disciplining one’s body and mind (Sarbacker, 2021). However, on the basis of a theistic and monistic understanding, the former being believing in the existence of a God and the latter being the belief that all phenomena of the world may be traced back to a single

basic principle, the term may be associated with intertwining one’s soul with a superior self (Quadri, 2021). Yoga has been identified as the most significant development, originating from the Indian post-verdict age (Bryant, 2015) 5000 years ago (Thompson-Ochoa, 2019). According to Danielle Thompson-Ochoa (2019), the colonial period ended up being the period in which yoga gained popularity in India. Furthermore, the so-called limbs of yoga represent the principles of aspiring to have lived a fulfilled life (Chanson, 2022). There is a set of 8 limbs, in total. Those are non-violence, truthfulness, self-discipline, spiritual-discipline, contentment, study of the sacred scriptures and oneself, surrendering to God, sensory withdrawal, and concentration (Cowans, 2016).

2.3.1 Yoga in Germany

According to Statista (2021), the number of yoga practitioners in Germany is increasing. There has been an increase of 0.4% (from 2.71% to 3.1%), in the timeframe between 2017 to 2021. This amounts to 3.1 million people practicing yoga more often. The amount of people practicing yoga from time to time, rose up to 7.37%, which is an increase of 1.17% from 2017. While these are increasing, the amount of individuals never practicing yoga decreased by 1.1%. Another online survey from 2019 questioned 202 consistent yoga practitioners regarding yoga statements and the respondents’ respective attunement. The results show that 48% state feeling good through yoga and 25% stated yoga being more than just an exercise, yet 10% also claimed yoga being only a current trend that will be passed by sooner or later (Statista, 2019).

2.3.2 Westernization of Yoga

The practice of yoga is widely being acknowledged (Bryant, 2015) and its popularity is growing around the world (Park, Braun & Siegel, 2015; Salmon et al., 2009). It first touched the western landscape in the late 19th century (Lange, 2021) and according to Mark Singleton (2010), the practice gained popularity in the 90s. It has then evolved from an inner fulfillment practice into one driven by vanity and what was known to be a practice for everyone, has evolved into a luxurious practice for the upper class (Gregoire, 2014). The yoga westernization shows significance as it subsequently became a multimillion-dollar business (Bhalla & Moscovitz, 2019). Mark Singleton (2010) touched on the progressive growth in its commercialization and in terms of franchising, copyrighting, and creating patents. Furthermore, statistics reveal how brands thrive on yoga. For example, in the timeframe between 2017 and 2018, Lululemon’s revenue increased up to 929 million dollars (Hirsch, 2018) and as stated by Bhasin (2013), the brand withholds from providing clothes larger than size 12. Another evidence that brands are thriving is, that according to Alice G. Walton (2016), Americans expenditure concerning yoga clothing, equipment, classes, or accessories is at 16.8 billion dollars. When it comes to the extent of the yoga industry supporting traditional yoga philosophy and practice in the western culture, Liina Kaisa Puustinen and Matti Rautaniemi (2015) emphasize how yoga has been used as a marketing technique, such as, for tea or make-up commercials, but it also goes as far as offering mats, towels and \$100-a-day juice cleanses as well as luxury retreats (Singleton & Byrne, 2008). Thus, the practice has been marketed as a mean for self-growth and on that account social media has been used as a marketing gadget (Jain, 2015). Based on Statista (2016), in 2015, experts anticipated the industry’s revenue to grow from 6.9 up to 11.56 million dollars as well as the number of yoga participants to rise from 20.4 to 55.05 million within 2012 and 2020 (Statista, 2016). One doesn’t come around the fact that there’s a particular degree of naivety when it comes to yoga and Michael Stone

(2018, preface) emphasizes the core elements of yoga being avoided to “please and sell”. Additionally, it has been researched that the focus has slowly slipped from mindfulness to an emphasis of beauty (Vinoski et al., 2017), which supports Bhasin’s (2013) previous statement. Another point to consider is that in comparison to the traditional yoga practice that has its basis on the eight limbs mentioned, it’s been argued that modern yoga has its basis on wellness, physical strength, and beauty (Jain, 2015). They further claim how yoga has grown into a pop culture occurrence (Jain, 2015). Moreover, Angela Hinz et al. (2021, p.118) introduces a new variable to the yoga practice, namely the representation of a “functional ideal”, with the attention on flexibility and physical strength, which is closely related with what Andrea Jain (2015) has stated.

Throughout the years, yoga has developed into yoga tourism, which falls under the term “wellness tourism”, involving 36.7 million Americans as Yoga in America Study (2016) states. This is an 80% growth from 20.4 million in 2012 (Yoga Alliance, 2016). Underlying this statistic, Edwin F. Bryant (2015) states that the practice has become a mainstream activity in the western culture.

3. THEORETICAL FRAMEWORK

3.1 Information Search and Social Media Behavior

First of all, the focus will be on Information Search (IS) and Social Media Behavior (SMB). It has been stated that social media is being increasingly used as a primary source for generating and sharing information (Santos et al., 2022) due to the information overload (Dwivedi et al., 2021). This easily accessible (Zaw, 2018) source is being taken advantage of for decision making purposes (Hamilton et al. 2016; Zhu et al, 2016; Erkan & Evans, 2016). Information found on social media is now being acquired supplementary to traditional media (Shareef et al., 2019; Saboo et al., 2016). This in turn has the effect of an increased degree of trust between the parties involved, which leads, for example, to members being more likely to accept recommendations from each other (Phua and Ahn, 2016; Ridings et al., 2002). Since social media users are becoming more and more dependent on each other for news recommendations (Bode, 2015; Bond et al., 2012, Messing & Westwood, 2014; Turcotte et al., 2015), their behavior and opinions are consequently being influenced by it. Regardless of whether the information is negative or positive (Sharma & Rehman, 2012). This happens because the information offered on these platforms strongly impacts them and thus, they become predicted (Malthouse et al., 2013). Since social media is being seen as an information source (Dwivedi et al., 2021), it also offers information on culture (Kizgin et al., 2020). With the existence of the hashtag function and just a few clicks, Instagram users are directed and exposed to the information and content regarding that desired topic (Khalid et al., 2018).

H1: Information Search has a positive influence on the Social Media Behavior

3.2 Perception of Yoga

According to Andrea Jain (2015), the representation of yoga plays a big role in how yoga is being perceived. To top it off, considering the large quantity of yoga posts on Instagram (Hrubenja, 2022), Hinz et al. (2021) states, that genuine yoga is not being displayed. Nevertheless, Instagram users use hashtags or keywords to find relevant and new information (Gerrard, 2018). The predominantly yoga impression on Instagram are

white, young, and skinny individuals, most often women, who show a great degree of skin, as Webb et al. (2017) explains. As reported by Jelena Malenović (2016, p.70), the typical representation of yoga on social media, specifically on Instagram, is “exotic white sand beaches and turquoise seas where a young, beautiful, slim and tanned woman, whose body is in a revealing modern yoga outfit or a swimsuit only, takes some of the demanding yoga asanas followed by messages of happiness, love, fulfillment of life, creating a personal space and being in the moment”. This has been endorsed by Skyler Cowans (2016, p.33) as he describes the online yoga aesthetic being “mostly young, beautiful, thin women demonstrating difficult contortionist postures including fancy headstands, arm balances, twisted binds and perfect planks”. The overall representation emphasizes a high degree of skills, which can result in an obstacle for potential yoga enthusiasts due to assumption of missing competence (Hinz et al., 2021). This is supported by the study conducted by Tiggermann and Zaccardo (2016) as well as Deighton-Smith and Bell (2018), whose findings express a serious lack of body diversity that can lead to serious consequences such as the existence of merely one idealized body type. This portrayal is being exposed to the users and can be found all over social media (Webb et al., 2017). This underlines that the practice has evolved from an inner fulfillment practice into one driven by vanity and what was known to be a practice for everyone, has evolved into a luxurious practice for the upper class (Gregoire, 2014).

Based on that, both, Information Search and Social Media Behavior are assumed to positively influence the Perception Of Yoga (POY).

H2.1: Information Search influences the Yoga Perception positively

H2.2: Social Media Behavior has a positive influence on the Yoga Perception

3.3 Cultural Appropriation and Appreciation

First of all, social media specifically has already been accused of cultural appropriation once before (Lenard et al., 2019) and being exposed to a disclosure of all kinds of information underlines and contributes to it (Khalid et al., 2018). It happens quite frequently that social media doesn’t display the true image and since social media has also been used for educational purposes, the power of creating a particular perception is therefore being influenced (Akram and Kumar, 2017). When it comes to social media, as a consequence of millions of people integrating and engaging, a cultural invasion may occur, for example, in the sense of beliefs and values, but also in the extent of non-members practicing foreign cultural aspects (Tang & Chan, 2020). Yoga has been the influencers’ top topic on social media in 2020 (Baklanov, 2020), which underlines the claim of yoga having become a popular trend on social media (Malenović, 2016). It is important to note that the practice has been linked less and less to philosophical and religious aspects (Thompson-Ochoa, 2019). According to Edward Said (1985), he argues that the probability is fairly high that social media prosumers don’t consider the aspect of cultural appropriation, because they don’t believe that a high amount of diverse individuals will see it. Based on the way yoga is being represented, studies highlight that the western yoga practice and its perception is an obvious example of cultural appropriation since the western associates the activity with health and physical performance, thus the spiritual ambience is being neglected

(Thompson-Ochoa, 2019). According to a study, Instagram possesses over 60 million aesthetically pleasing yoga posts (Hrubenja, 2022), with a growing tendency (Cowans, 2016). This exact growth of yoga content availability increases the chances of yoga-related content exposure on social media. However, since yoga has become this idealistic portrayal (Hinz et al., 2021), which is being enhanced by social media (Fardouly & Vartanian, 2015; Kleemans, Daalmans, Carbaat, & Anschütz, 2016; Sokolova & Perez, 2021), it has the ability to transform the traditional cultural norms (Webb et al., 2020).

Therefore, in accordance with the literature just discussed, it is being assumed that the three discussed variables influence Cultural Appropriation and Appreciation. Thus, the following hypothesis have been conducted regarding the Cultural Appropriation and Appreciation (CAA) variable.

H3: Information Search has a positive impact on Cultural Appropriation and Appreciation

H4: Social Media Behavior influences Cultural Appropriation and Appreciation positively

H5: The Perception of Yoga has a positive impact on Cultural Appropriation and Appreciation

Based on the literature, the following model is being suggested.

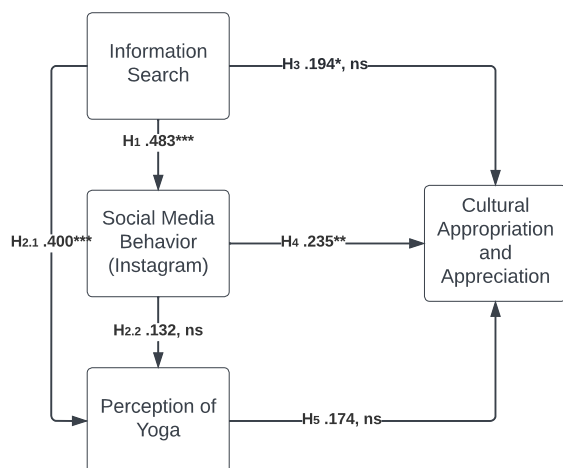


Figure 1 Conceptual Model. *** Significant at the $p < 0.001$; ** Significant at $p < 0.01$; * Significant at $p < 0.05$

4. METHODOLOGY

4.1 Data Collection

The practice of acquiring valuable information on the variables studied is known as data collection (Kabir, 2016). For the following data collection, I'll be focusing on primary as well as secondary data. According to Frisch (2001), primary sources document history as it is taking place. On the contrary, secondary sources are based on already existing data (Church, 2002). The data used in this study has been collected from an online survey conducted in June 2022 (See Appendix A for the survey). It acts as the primary source. The said survey was composed of 33 validated multiple-choice items and a random sampling method was undertaken to gather participants through Facebook yoga groups, yoga classes in Germany and individuals practicing yoga. The survey has been divided into five question blocks. The respondents were asked about their general social media

behavior, their information search on Instagram, their general level of perception regarding the yoga practice as well as their general opinion towards cultural aspects. The participation was voluntary and anonymous.

The first block questioned the individual's personal data, such as their gender, age, religious affiliation, occupation, level of education, income, since when they practice yoga and their motivation. The following four question blocks have been measured on a 5-point Likert scale. The scale of the individual's social media behavior as well as their information search on Instagram ranged from strongly disagree (1) to neutral (3) to strongly agree (5). Their general level of awareness regarding yoga and its background ranged from not at all (1), to somewhat (3) and very large amount (5). Last but not least, the last question block regarding the cultural aspects ranged from strongly agree (1), to unsure (3) and strongly disagree (5). SPSS has been used to analyze the multiple-choice questions.

4.2 Sample

Since the overall research aims at identifying how social media fosters the western yoga perception and influences the motivation for yoga practice in Germany, the study needs representatives who fulfill the following requirements: usage of Instagram and the act of practicing yoga in Germany. In total, 157 Individuals participated in this survey. However, to ensure that solely the target group took part in this survey, the screening questions: "Do you use Instagram?" and "Do you practice yoga in Germany?", had to be affirmed. Ultimately 120 met these requirements and became representatives. Out of the 120, 70.8% (n=85) were **female** and 28.3% (n=34) were **male**. One Person (0.8%) preferred not to answer. The ages range between **18** and **65**, where the majority with 60.8% (n=73) stated to be between 18 and 25 years old and the second largest portion with 20% (n=24) ranged between 26 and 35 years. The most often religion stated was **Christianity** (54.2%; n=65) and the second largest with 29.2% was **atheistic/no religion** (n=35). The majority of participants with 41.7% are **students** (n=50) and the second largest portion with 40% work **full time** (n=48). When asked about their highest level of education, the result show that the majority of 26.7% has a **bachelor's degree** (n=32). 24.2% participants (n=29) have graduated with **A-Levels**. 47.5% (n=57) of the representatives and therefore the largest portion earn less than 20.000€ and 25% (n=30), thus the second largest portion, earn between 20.000€ and 34.999€, while 23.3% (n=28) earn between 35.000€ and 64.999€. 26.7% of the participants (n=32) and therefore, the largest portion, stated to **not practice yoga regularly**. 17.5% individuals (n=21) have been practicing yoga between **six months and a year** and another 17.5% of the individuals (n=21) have been practicing for about **two years**. This is closely followed by 16.7% of participants (n=20) claiming to have practiced yoga for **less than six months**. The largest portion with 30% (n=36) stated their reasoning of the practice being **mental fitness**, closely followed by **general fitness** with 26.7% (n=32) and last but not least with 24.2% (n=29) comes **curative benefits** (See Appendix B for a Summary of the sample descriptives).

5. RESULTS AND FINDINGS

The SPSS results and findings emerged from this study will be discussed in this section. First of all, the data provided was screened to remove any unreliable or incomplete responses. Therefore, unfinished surveys as well as surveys including missing values got eliminated. Additionally, the three screening questions ("I Agree" checkbox, "Do you use Instagram?" and "Do you practice yoga in Germany?") have been checked. This

analysis has been based on four variables: Social Media Behavior (SMB), Information Search (IS), Perception of Yoga (POY) and Cultural Appropriation and Appreciation (CAA).

5.1 Exploratory Factor Analysis

A factor analysis has been carried out, since this statistical technique allows researchers to explain observed variables, for example, survey items, by examining a set of underlying variables (Henson & Roberts, 2006). The Kaiser-Meyer-Olkin Measure of Sampling (KMO) examines the strength of the correlation between the variables and suggests that if the KMO value exceeds 0.5, there is a significant correlation between the data (Zeynivandnezhad et al., 2019). The factor analysis has been conducted for every variable. The SMB variable scores a KMO of .802, the IS variable has a score of .775, POY indicates a rather low score of .624 and finally the CAA variable attains a score of .657. However, items CAA1 (.3.72), CAA2 (-.201) and CAA3 (.491) reached a score of less than .5, which therefore means, they will be eliminated. This leaves variable CAA with a score of .642. Besides the positive KMO marks, every variable records a P-value less than .05, which suggests a positive significance and an adequacy of the data for the Factor Analysis. The emerging factors are going to be used for the up-coming analysis and tests in the next chapters (See Appendix C).

5.2 Reliability Analysis

As stated by IBM (2021), the reliability analysis is appropriate when analyzing and examining the properties of measurement scales and the items composing. Using this analysis, one calculates the frequently used scale reliability measurements. Subsequently, information about how the items relate to one another will be provided. According to Chelsea Goforth (2015), Cronbach's alpha ranges from zero to one. It should be noted here, that the closer the alpha gets to one, the more significant it becomes, therefore, indicating a stronger coherency. The Cronbach's alpha for the SMB variable is at .826, the IS variable has one of .813 and the POY variable's is .713. The fourth and last variable, CAA, has initially received a rather low Cronbach's alpha of just .476, however since item CAA1, CAA2 and CAA3 have been removed, the alpha has increased up to .642 (See Appendix D).

The compatible scale items and their factor loadings as well as their Cronbach's alpha can be observed in Table 1.

Construct	LOADINGS
Social Media Behavior (Cronbach's $\alpha=.826$)	
SMB1	.635
SMB2	.584
SMB3	.542
SMB4	.674
SMB5	.659
SMB6	.662
SMB7	.604
SMB8	.584
SMB9	.701
SMB10	.658
Information Search (Cronbach's $\alpha=.813$)	

IS1	.812
IS2	.805
IS3	.873
IS4	.706
Perception of Yoga (Cronbach's $\alpha=.713$)	
POY1	.866
POY2	.863
POY3	.679
Cultural Appropriation and Appreciation (Cronbach's $\alpha=.642$)	
CAA4	.734
CAA5	.804
CAA6	.754

Table 1 Item Loading

5.3 Correlation

The following *Pearson correlation coefficient (PCC)* matrix below (See Table 2) displays the significant correlations. This is being executed in order to determine the association between two of the variables (Schober et al., 2018). The values given range between -1 and +1, where zero signifies no correlation and +1 means a perfect correlation (Akoglu, 2018). As one can see, no negative correlation can be perceived. The highest significant positive correlations are, for one, between SMB and IS (PCC: .483) and between IS and POY (PCC: .464). Both are significant at the .01 level. Additionally, POY has a significant positive correlation with SMB (PCC: .325) at the .01 level. The CAA variable shows fairly low positive correlations at the .05 level with IS (PCC: .194) and POY (PCC: .174). However, observations show that CAA has a significant correlation with SMB (PCC: .235) at the .01 level.

		M	SD	SMB	IS	POY	CAA
SMB	Pearson Correlation	3.31	.71	1			
IS	Pearson Correlation	3.02	.93	.483**	1		
POY	Pearson Correlation	3.59	.82	.325**	.464**	1	
CAA	Pearson Correlation	2.8	.78	.235**	.194*	.174*	1

**, Correlation is significant at the 0.01 level (1-tailed).

*, Correlation is significant at the 0.05 level (1-tailed).

Table 2 Correlations

5.4 Regression Analysis

A linear regression analysis has been executed to test the hypotheses. The results will be represented and interpreted in the next section. For this procedure, the variables retained from the Exploratory Factor Analysis have been used (See Appendix E for the Hypotheses).

5.4.1 Hypothesis 1

H1: Information Search has a positive influence on Social Media Behavior

The regression results of the first hypothesis are being shown in Table 3 and show a β of .483 and a P-value of <.001, which is lower than $\alpha=.05$ (at the 5% level). Therefore, based on the findings, it can be stated that there is enough evidence to support

this hypothesis. For there is in fact a significant positive influence of Information Search on Social Media Behavior.

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	8.979E-17	.080			.000	1.000
IS	.483	.081	.483		5.987	<.001

a. Dependent Variable: SMB

Table 3 Coefficients^a

5.4.2 Hypothesis 2

It's being assumed, that Information Search has a positive influence on Social Media Behavior that influences the Perception Of Yoga

H2.1: Information Search influences Perception Of Yoga positively

H2.2: Social Media Behavior has a positive influence on Perception Of Yoga

In order to provide a comprehensive answer, a multiple regression has been performed (See Table 4). The two independent variables are Information Search and Social Media Behavior, while the dependent is Perception Of Yoga. According to the multiple regression analysis below, one can take readings that IS has a β of .400 and P-value of <.001. This offers enough evidence to accept the significance of the hypothesis and state that Information Search does have a positive influence on Perception Of Yoga. However, when it comes to Social Media Behavior, one can read that β is .132 and that P-value is .158, which ultimately is more than .05 (at the 5% level). This offers enough evidence to reject the significance of the hypothesis and state that Social Media Behavior does not have positive influence on Perception Of Yoga.

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.	95.0% Confidence Interval for B	
	B	Std. Error	Beta				Lower Bound	Upper Bound
1 (Constant)	-8.519E-17	.081			.000	1.000	-.160	.160
IS	.400	.093	.400		4.313	<.001	.216	.584
SMB	.132	.093	.132		1.419	.158	-.052	.315

a. Dependent Variable: POY

Table 4 Coefficients^a

5.4.3 Hypothesis 3

H3: Information Search has a positive impact on Cultural Appropriation and Appreciation

Hypothesis 3 possess, according to the regression analysis (See Table 5), a β of .194 and a P-value of .033, which does not exceed the alpha of .05 at the 5% level, thus the hypothesis is proven to be of significance. Hence, this leads to the conclusion that there is enough evidence to accept the hypothesis. This means that based on the result, Information Search has indeed a positive impact on Cultural Appropriation and Appreciation.

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	-9.589E-17	.090			.000	1.000
IS	.194	.090	.194		2.153	.033

a. Dependent Variable: CAA

Table 5 Coefficients^a

5.4.4 Hypothesis 4

H4: Social Media Behavior influences Cultural Appropriation and Appreciation positively

Table 6 shows the results of the regression analysis for the influence of Social Media Behavior on Cultural Appropriation and Appreciation. The analysis shows a β of .235 and a P-value of .01, which is lower than the alpha of .05 (at the 5% level). Therefore, it is being indicated that Social Media Behavior does have a positive influence on Cultural Appropriation and Appreciation. This leads to the conclusion of accepting the hypothesis.

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	-1.262E-16	.089			.000	1.000
SMB	.235	.089	.235		2.626	.010

a. Dependent Variable: CAA

Table 6 Coefficients^a

5.4.5 Hypothesis 5

H5: Perception of Yoga has a positive impact on Cultural Appropriation and Appreciation

The regression analysis (See Table 7) shows a β of .174 and a P-value of .057 for the impact of the Perception of Yoga on Cultural Appropriation and Appreciation. Since the P-value is more than .05 (at the 5% level), it means that there is no significant evidence. So, based on the result, this hypothesis is being rejected and it can be said that the Perception of Yoga has not an impact on Cultural Appropriation and Appreciation.

Model	Unstandardized Coefficients		Standardized Coefficients		t	Sig.
	B	Std. Error	Beta			
1 (Constant)	-9.195E-17	.090			.000	1.000
POY	.174	.091	.174		1.922	.057

a. Dependent Variable: CAA

Table 7 Coefficients^a

6. DISCUSSION AND IMPLICATIONS

This research has been conducted for the purpose of providing an answer to the following research question: “**how does social media foster western yoga perceptions and influence the motivation for yoga practice in Germany?**”. This research has been conducted to identify the influence of social media on western yoga perception and its impact on cultural appropriation or appreciation. In order to provide a meaningful answer and based on the literature review, five hypotheses have been constructed. Each of them will now be discussed with regards to the outcome and literature.

The first hypothesis assumed that Information Search has a positive impact on Social Media Behavior. Based on the results of the regression analysis (β : .483; P-value <.001), there is enough evidence to accept the significance of hypothesis I. Thus, this means that Information Search does have a positive impact on Social Media Behavior. This is being backed up by a statement given by Santos et al. (2022). They claimed that social media is being increasingly recognized as an information source

and since the users' are becoming more interdependent (Bode, 2015; Bond et al., 2012; Messing & Westwood, 2014; Turcotte et al., 2015), it has the ability of influencing the users' behavior and opinions (Malthouse et al., 2013; Sharma & Rehman, 2012), subjective to positive or negative information.

The second hypothesis claimed that Information Search has a positive influence on Social Media Behavior, that influences the Perception Of Yoga. However, this has been divided into two sub-hypotheses. H2.1 requests that Information Search influences the Perception Of Yoga positively and H2.2 presumes that Social Media Behavior influences the Perception Of Yoga positively. H2.1 has been accepted due to the regression analysis proving a positive significance with a P-value of $<.001$ and a beta of $.400$. This means that Information Search has indeed a positive influence on the Perception Of Yoga. The literature underlines that. As social media is being used as an information source (Hamilton et al., 2016; Zhu et al., 2016; Erkan & Erkan, 2016), it offers knowledge about cultural aspects (Kizgin et al., 2018). With millions of yoga Instagram posts, its perception is being influenced to the extent that it is being perceived as something luxurious (Gregoire, 2014) and the provided information creates the visualization of dreamlike settings, skinny and beautiful bodies as well as high skills (Malenović, 2016; Cowans, 2016). The outcome of the regression analysis regarding H2.2, displays a β of $.132$ and a P-value of $.158$, therefore, this does not offer enough evidence to accept the hypothesis. This means that Social Media Behavior has not a positive influence on the Perception Of Yoga. This counteracts with the literature discussed. Social media does not always represent the accurate visualization, which influences and creates a particular perception (Akram & Kumar, 2017). The non-accurate representation is being explained as the portrayal of the individuals being mostly white, young, and skinny females, showing a lot of skin (Webb et al., 2017). Furthermore, Edward Said (1985) also argues that the users do not consider cultural appropriation, since they believe, that not a lot of individuals will see it.

The third hypothesis supposed a positive impact of Information Search on Cultural Appropriation and Appreciation. On account of β being $.194$ and P-value being $.033$ and therefore not exceeding alpha of $.05$ at the 5% level, this hypothesis has been accepted. This is in harmony with what the literature is saying. The literature discussed says that social media has already been accused of cultural appropriation once before (Lenard et al., 2019). In conjunction with that, the previous statement is being supported by the fact that social media is actively being taken advantage of, in order to obtain information and news (Bright, 2016). Linking to that, the increasing amount of yoga posts on social media has been emphasized (Hinz et al., 2021; Hrubenja, 2022), yet the way yoga is being represented on the channels is not accurate (Hinz et al., 2021).

The fourth hypothesis suspected a positive influence of Social Media Behavior on Cultural Appropriation and Appreciation. Based on the regression analysis and its results (β : $.235$; P-value $.01$), there is enough evidence to accept the hypothesis. This is in accordance with what the literature says. Due to the interdependence and various individuals, and thus their cultures interacting, the chances of encountering a cultural invasion are high. Such invasion can come in various means, such as concerning various beliefs and values, or the foreign cultural practices non-members perform (Tang & Chan, 2020). Due to this interaction, Hsiao-Cheng Han (2019) states, that users' are being introduced to these foreign and new cultures and their online representation, and thus base their education off of this. To top it off, according to Jelena Malenović (2016), yoga has been transformed into a trendy practice on social media which supports the previous statement made and it has been reported

that the practice has been extracted from the philosophy as well as religious aspects (Thompson-Ochoa, 2019).

Last but not least comes hypothesis five. This hypothesis is based on the assumption that the Perception of Yoga has a positive impact on Cultural Appropriation and Appreciation. Based on the regression analysis showing a β of $.174$ and Sig. of $.057$, the hypothesis is being rejected. Therefore, it means that there is not significant evidence, hence, the Perception Of Yoga does not have an impact on Cultural Appropriation and Appreciation. However, literature claims that, the western perception of yoga is in fact an illustration of cultural appropriation (Thompson-Ochoa, 2019) since it is being seen as a health-orientated practice instead of one with religious and spiritual roots, with its focus being much more beauty oriented (Vinoski et al., 2017).

6.1 Theoretical Implications

Little research has been conducted to study the impact of globalization on the yoga practice or the extent to which the western norms have had an impact on yoga. Thus, this study offers insight on the issue that, as proven by the literature, western yoga is being practiced with little or almost no existent linkage to religious or cultural aspects. Therefore, this study's contribution to existing literature is the research of the direct impact of social media on the yoga perception as well as its impact on cultural appropriation and appreciation. A much deeper understanding and knowledge has herewith been provided for future research and studies.

6.2 Practical Implications

When it comes to practical relevance, this research plays a significant role for companies. This research goes into depth on the extent of the power social media has in influencing the user. This may be used to consider and to apply in further strategic decision making. When it comes to building a customer base or attaining a wider reach, companies can take advantage of this study to prevent cultural appropriation. Thus, they don't take advantage of minorities, which may set off the (target) group. This particularly could lead to a loss of potential customers and furthermore, result in much bigger problems, such as backlash and even lawsuits. Furthermore, this shall be used to understand the fine line between cultural appropriation and appreciation. Therefore, this study can be applied as a means of encouragement to either prevent cultural appropriation or to engage in cultural appreciation on a more neutral basis.

7. CONCLUSION

The purpose of the study was to determine how social media fosters western yoga perceptions and influences the motivation for yoga practice in Germany. For the purpose of identifying the extent, five hypotheses have been constructed. During the process of analyzing, it has been detected that four (H1, H2.1, H3 and H4) were recognized with a significance and therefore, accepted. Based on the results and the literature review, it has been determined, that Information Search has a positive influence on Social Media Behavior as well as the Perception Of Yoga. Additionally, it has been brought to light, that both, Social Media Behavior and Information Search, influence Cultural Appropriation and Appreciation positively. However, on the contrary, hypotheses 2.2 and 5, have been rejected based on their P-value, which means that these hypotheses challenge and oppose the literature and what has been previously studied. Thus, it must be said, that accordingly to the results attained, the variable Social Media Behavior does not influence the Perception Of Yoga positively and the Perception Of Yoga does

not influence Cultural Appropriation and Appreciation positively (See Appendix C for the results).

So, a brief recap on the answer to the research question. The fostering of western yoga perception and practice motivation via social media is mainly enhanced by the Information Search since it influences the Social Media Behavior and the Perception Of Yoga variables positively. Additionally, it has been proven, that Social Media Behavior as well as Information Search influence Cultural Appropriation and Appreciation positively.

8. LIMITATIONS AND SUGGESTIONS FOR FUTURE RESEARCH

One of the issues encountered in this study was, the sample size not being large enough to generalize the outcome. Hence, it should be increased in order to attain a more reliable output. Secondly, the tight time period has been a limitation as well. Due to the tight time frame, it was difficult to get fully comprehensive results, since only a few days were given to find recipients. In order to be able to fully dive into the research, more time is needed to receive larger and more meaningful outcomes. Therefore, I suggest monitoring the survey for a longer time frame as well distributing it in a bigger scope, since this enhances the diversity within the survey recipients. Speaking from experience, having only a few days to distribute the survey in Facebook groups can, sooner or later, become a big obstacle, since not everyone checks these groups on a daily basis. Thus, having a longer time frame increases the chances of more individuals participating. Furthermore, the positive results of this study are being backed up by literature and previous studies' outcomes. Whereas the negative results clash and disagree with the existing literature, thus, those hypotheses should be analyzed and tested again.

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11. APPENDICES

Appendix A: Survey

Appendix B: Demographics

Appendix C: Factor Analysis

Appendix D: Reliability Analysis

Appendix E: Hypotheses

11.1 Appendix A

Dear Participant, my name is Ana Joel Rodrigues Peixoto and I'm currently working on my bachelor thesis within the framework of my International Business Administration study at the University of Twente, Enschede. This survey aims to determine the influence of social media on western yoga perception and motivation for yoga practice in Germany, thus this is solely focused on those who practice yoga in Germany und use social media (specifically Instagram).

This survey is voluntary and you can withdraw from this at any time or decide not to answer a question. Furthermore, please don't worry, all responses are recorded anonymously and treated confidentially. Your provided answers will solely be used for my research.

This quick survey should not take more than five minutes of your time and consists of 33 questions. Prior to each topic, I'll provide a short introduction, so you know what exactly is being asked and how that section will be measured.

In case of any questions or concerns, please feel free to send an email to anajrodr@gmail.com. I'll respond as quickly as possible.

Thank you for taking your time to participate in this survey.

Ana Joel Rodrigues Peixoto

By selecting "I Agree", you accept the terms and conditions described above.

- ☐ I agree
☐ I disagree



Please select your suited answer.

Do you use Instagram?

- ☐ Yes
☐ No

Do you practice Yoga in Germany?

- ☐ Yes
☐ No

What is your gender?

- ☐ Male
☐ Female
☐ Non-binary / third gender
☐ Prefer not to say

What is your age?

- ☐ 18-25
☐ 26-35
☐ 36-45
☐ 46-55
☐ 56-65
☐ >65

What is your religious affiliation?

- ☐ Christianity
☐ Judaism
☐ Buddhism
☐ Hinduism
☐ Islam
☐ Orthodox
☐ Atheistic/No Religion
☐ Prefer not to say
☐ Other

What is your occupation?

- ☐ Student
☐ Part Time
☐ Full Time
☐ Self-employed
☐ Retired
☐ Housewife/Houseman
☐ Other

What is your highest level of education?

- ☐ Secondary School
☐ College Degree
☐ A-Levels
☐ Apprenticeship
☐ Bachelor Degree
☐ Master Degree
☐ Phd
☐ Other

What is your income? (Gross annual income)

- ☐ <20.000€
☐ 20.000€-34.999€
☐ 35.000€-64.999€
☐ ≥65.000€

For how long have you been practicing yoga?

- ☐ <6 months
☐ 6 months - 1 year
☐ 2 years
☐ 3-5 years
☐ More than 5 years
☐ I don't practice regularly

Why did you start practicing yoga?

- ☐ General fitness
☐ Curative benefits
☐ Mental fitness
☐ Some specific benefit
☐ My friends introduced me
☐ It was the trend

I make decisions based on recommendations from social media influencers

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I actively seek out reviews from social media influencers before making a decision

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

It is fun to go over social media (Instagram) posts

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I use social media (Instagram) to see photos/videos

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I have a good time reading posts shared through social media (Instagram)

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I use social media (Instagram) to follow a trend

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree



English

This section will determine your user behaviour on social media (Instagram). Please state on the scale from "strongly disagree" (1) to "neutral" (3) to "strongly agree" (5), your answer.

I plan to engage with what is promoted on social media (Instagram)

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I often use social media (Instagram) to obtain information and knowledge

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I tend to post/read online blogs

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I like to participate in online content communities. According to Michael Cross (2014), communities are platforms that allow users to share multimedia content (e.g. videos, music, images) and to get into contact through a comment section.

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree



English

This section will determine the extent of your yoga information search on Instagram. Please state on the scale from "strongly disagree" (1) to "neutral" (3) to "strongly agree" (5), your opinion.

In general, I read news, scientific facts or inspirational quotes about Yoga shared on Instagram because I find them informative

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

I use Instagram to post Yoga questions because Instagram users (e.g. friends, groups, members or others) provide me with better information than an internet search

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

Instagram groups/pages keep me informed about yoga products, services and trends

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree

Instagram makes me learn about topics of yoga I am not familiar with

- ☐ I strongly disagree
☐ I disagree
☐ Neutral
☐ I agree
☐ I strongly agree



English

This section will determine your general level of awareness regarding yoga and its background. Please state on the scale from "not at all" (1) to "somewhat" (3) to "very large amount" (5). The focus is on the extent of how the attributes (mental health, physical health and ethical principles) are included and present in your yoga practices. Please state your answer.

Mental health benefit of Yoga

- ☐ Not at all
☐ Little
☐ Somewhat
☐ Large extent
☐ Very large amount

Physical health benefit of Yoga

- ☐ Not at all
☐ Little
☐ Somewhat
☐ Large extent
☐ Very large amount

Ethical Principles

- ☐ Not at all
☐ Little
☐ Somewhat
☐ Large extent
☐ Very large amount



English

Since this survey aims to determine the influence of social media on western yoga perception and motivation for yoga practice, the cultural appropriation and appreciation factors need to be touched upon. Cultural appreciation is the appreciation of foreign cultural aspects (e.g. the history or practices) (Han, 2019). While cultural appropriation is the literal taking from a foreign culture (Riley & Carpenter, 2016), and may include the (mis)representation and/or misuse of foreign cultural practices/experiences by non-members (Manderstedt et al, 2021).

Please state on the scale from "strongly agree" (1) to "unsure" (3) to "strongly disagree" (5), your opinion.

I think yoga practice is related to any religion

- ☐ Strongly Agree
☐ Mildly Agree
☐ Unsure
☐ Mildly Disagree
☐ Strongly Disagree

If we don't question our usage behaviour, we will soon experience a major cultural loss

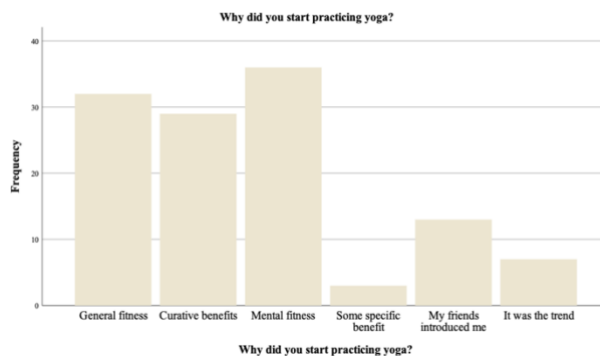
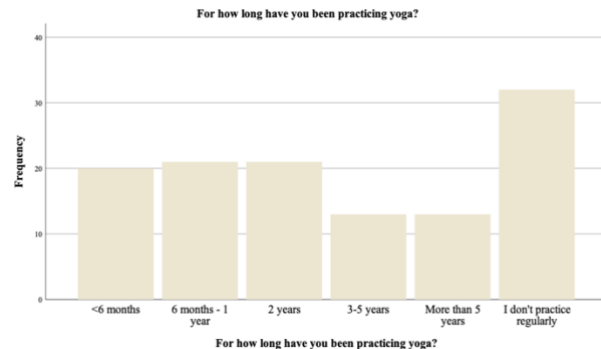
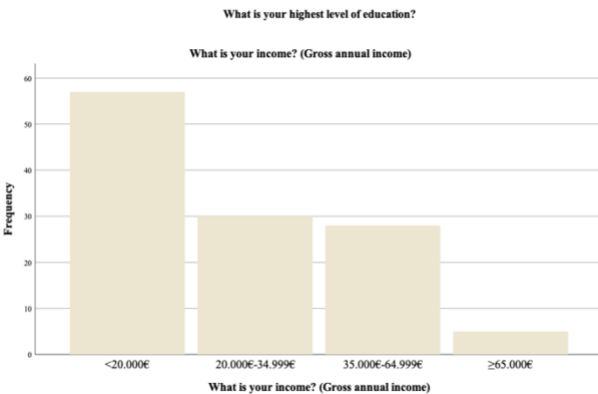
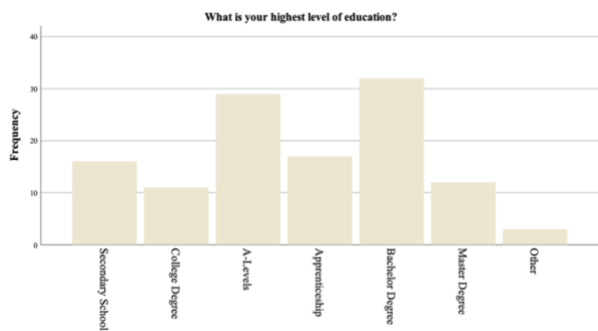
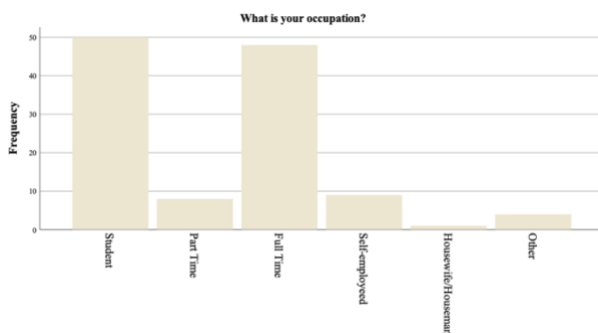
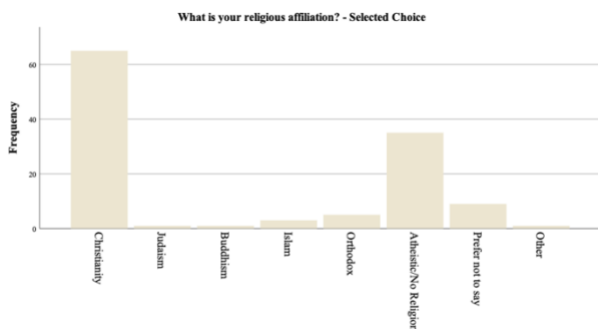
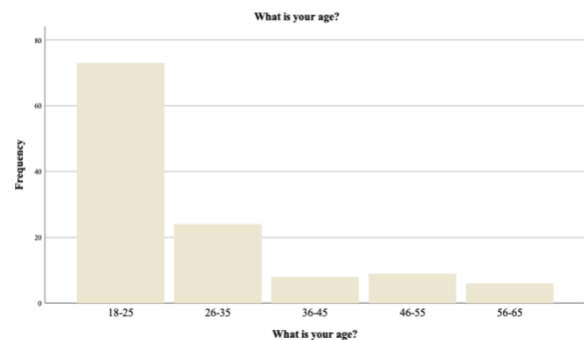
- ☐ Strongly Agree
☐ Mildly Agree
☐ Unsure
☐ Mildly Disagree
☐ Strongly Disagree

We don't need to care about cultural heritage

- ☐ Strongly Agree
☐ Mildly Agree
☐ Unsure
☐ Mildly Disagree
☐ Strongly Disagree

11.2 Appendix B





11.2.1 Summary of Demographics

	Count
What is your gender?	Male 34
	Female 85
	Non-binary / third gender 0
What is your age?	Prefer not to say 1
	18-25 73
	26-35 24
	36-45 8
	46-55 9
	56-65 6
	>65 0
What is your religious affiliation?	Christianity 65
	Judaism 1
	Buddhism 1
	Hinduism 0
	Islam 3
	Orthodox 5
	Atheistic/No Religion 35
	Prefer not to say 9
	Other 1
What is your occupation?	Student 50
	Part Time 8
	Full Time 48
	Self-employed 9
	Retired 0
	Housewife/Houseman 1
	Other 4
What is your highest level of education?	Secondary School 16
	College Degree 11
	A-Levels 29
	Apprenticeship 17
	Bachelor's degree 32
	Master's degree 12
	Ph.D. 0
	Other 3
What is your income? (Gross annual income)	<20,000€ 57
	20,000€-34,999€ 30
	35,000€-64,999€ 28
	≥65,000€ 5
For how long have you been practicing yoga?	<6 months 20
	6 months - 1 year 21
	2 years 21
	3-5 years 13
	More than 5 years 13
	I don't practice regularly 32
Why did you start practicing yoga?	General fitness 32
	Curative benefits 29
	Mental fitness 36
	Some specific benefit 3
	My friends introduced me 13
	It was the trend 7

11.2.2 “Other” Responses in Demographics

	Count
What is your religious affiliation? – Other – Text	119
No orientation	1
What is your occupation? – Other – Text	117
Auszubildende	1
Studentin + Teilzeit	1
Yogalehrende	1
What is your highest level of education? – Other – Text	118
Staatsexamen Universität	1
Techniker	1

11.3 Appendix C

Variable SMB:

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin Measure of Sampling Adequacy.		.802
Bartlett's Test of Sphericity	Approx. Chi-Square	415.695
	df	45
	Sig.	<.001

Variable IS:

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin Measure of Sampling Adequacy.		.775
Bartlett's Test of Sphericity	Approx. Chi-Square	163.441
	df	6
	Sig.	<.001

Variable POY:

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin Measure of Sampling Adequacy.		.624
Bartlett's Test of Sphericity	Approx. Chi-Square	88.924
	df	3
	Sig.	<.001

Variable CAA:

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin Measure of Sampling Adequacy.		.657
Bartlett's Test of Sphericity	Approx. Chi-Square	77.892
	df	15
	Sig.	<.001

KMO and Bartlett's Test		
Kaiser–Meyer–Olkin Measure of Sampling Adequacy.		.642
Bartlett's Test of Sphericity	Approx. Chi-Square	46.370
	df	3
	Sig.	<.001

11.4 Appendix D

Variable: SMB

Reliability Statistics	
Cronbach's Alpha	N of Items
.826	10

Variable: IS

Reliability Statistics	
Cronbach's Alpha	N of Items
.813	4

Variable: POY

Reliability Statistics	
Cronbach's Alpha	N of Items
.713	3

Variable: CAA

Reliability Statistics	
Cronbach's Alpha	N of Items
.476	6

Initial:

Reliability Statistics	
Cronbach's Alpha	N of Items
.642	3

Current:

11.5 Appendix E

Hypothesis	Outcome	Result
H1: Information search has a positive impact with the social media behavior	β : .483 P-value < .001	Accepted
Information Search has a positive influence on the social media behavior that influences the yoga perception		
H2.1: Information search influences the yoga perception positively	β : .400 P-value. < .001	H2.1: Accepted
H2.2: Social Media behavior has a positive influence on the yoga perception	β : .132 P-value of .158	H2.2: Rejected
H3: Information Search influences cultural appropriation and appreciation positively	β : .194 P-value of .033	Accepted
H4: Social media behavior influences cultural appropriation and appreciation positively	β : .235 P-value of .01	Accepted
H5: The perception of yoga has a positive impact on cultural appropriation and appreciation	β : 0.174 S P-value Of 0.057	Rejected