Self-Reflection Questions for Yoga Teachers

1. How can I shift my usual ways of describing people, body parts, and poses to be gender neutral?

2. How can I make my teaching space more welcoming to people with non-binary genders?
   - Does my teaching space have single-stall restrooms and changing rooms?
   - If the restrooms and changing rooms are usually gender segregated, can I change the signage just during my class?

3. How do I define “woman” and “man”?
   - Is my definition based on genitals or secondary sex characteristics?
   - Is there room for other genders than “man” and “woman”?
   - Can I relate to someone without knowing what gender they are, or what their genitals look like?

4. How can I make my classes more affordable?
   - Can I offer my classes on a pay-what-you-can or sliding scale basis?
   - Can I offer individual exceptions if students approach me one-on-one?
   - Can people borrow mats without paying?

5. What is my relationship to the places and cultures from which yoga and meditation originated?
   - How can I present these practices in ways that are respectful of their histories and lineages?
   - How deep is my knowledge and expertise on the teachings I share with my students?
   - How much do I know about current lived practices of yoga, meditation, Hinduism, Buddhism in their countries and cultures of origin?

6. How physically accessible is my teaching space?
   - Are the entrances, restrooms, and changing rooms wheelchair accessible?
   - Can I offer a wide variety of modifications for a wide variety of mobility restraints? Can I offer chair yoga?

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• Can I encourage my studio or community center to have an accessibility audit done?

7. What assumptions do I make about people’s romantic relationships and families?
   • Common assumptions to watch out for: that everyone has only one partner, that everyone’s partner is of the “opposite” sex, that everyone wants children or will have children, that “family” is defined only by blood.

8. How might I address it if I notice another student saying something homophobic, transphobic, or racist?

9. How can I invite feedback from my students?
   • What is my personal practice when I feel defensive?
   • How can I make time and space for myself to consider my position of power and privilege in relation to my students?

10. How can I engage in a constant personal practice of learning and developing my capacity to be in solidarity with those whose struggles are not my own?