

<p><b>Ethics and Skills</b> <i>YTT300 Module Details</i></p>	 <p><b>Stanford</b>   Department of Psychiatry MEDICINE and Behavioral Sciences</p>	 <p>YogaX science meets soul</p>
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## **Creating Healing Relationships: Ethics and Skills of Yoga Teachers**

### **Syllabus**

*Heather Freeman PsyD, ERYT500 and Christiane Brems PhD, ABPP, E-RYT500, C-IAYT*  
Dates TBA; 30 hours across a one-weekend retreat (Fri, Sat, Sun)

### ***Target Audience and Instructional Level***

This is an intermediate-level course geared to students in the YogaX 300-hour Therapeutic Yoga Program (YTT300) and the following audiences:

- Psychologists, psychiatrists, and other mental healthcare providers interested in bringing pranayama principles and strategies into their clinical practice.
- Psychology, psychiatry, and other mental health-program students in graduate or medical programs interested in bringing pranayama principles and strategies into their supervised clinical practice.
- Yoga teachers interested in offering advanced pranayama practices, especially to students in healthcare settings.
- Yoga therapists providing offering advanced pranayama practices, especially in healthcare settings.

### ***Training Pragmatics***

- Cost: \$800 tuition for this 30-hour workshop **or** YogaX YTT300 prepaid enrollment
- This training is delivered via online synchronous instruction and with fulltime contact with the lead teacher, Chris Brems
- (see Training Format below for specific details of training delivery)
- Yoga Alliance Continuing Education credits (30 hours) are included in the tuition cost; a CE certificate is issued upon request
- Participation (by entering the zoom link and/or making payment) implies that you have read and agreed to the Stanford Assumptions of Risk, Release of Claims, and Hold Harmless Agreement at <https://www.yogaxteam.com/healthandsafetyinformation>
- YogaX Refund and Payment Policy is available at [https://3de0fc17-ea21-4854-87c7-777a583c02cf.filesusr.com/ugd/37469f\\_73d3c9e8ebb14214a60e11d8b08baba1.pdf](https://3de0fc17-ea21-4854-87c7-777a583c02cf.filesusr.com/ugd/37469f_73d3c9e8ebb14214a60e11d8b08baba1.pdf)
- YogaX has no commercial support for this event and there are no disclosable conflicts of interest.
- The zoom link for this event is:  
<https://stanford.zoom.us> TBA

### ***Instructors***

*Heather Freeman, PsyD, ERYT 500*

YogaX Team Member

Department of Psychiatry and Behavioral Sciences at the Stanford School of Medicine

More information at <https://profiles.stanford.edu/heather-freeman>

*Christiane Brems, PhD, ABPP, ERYT500, C-IAYT*

Clinical Professor and Director of YogaX

Department of Psychiatry and Behavioral Sciences at the Stanford School of Medicine

More information at <https://profiles.stanford.edu/christiane-brems>

## *Training Content Summary*

This advanced training helps yoga teachers and health professionals develop a foundation of ethics and facilitation skills to inform their development as a yoga professional. A yoga professional needs to have both a foundation of ethics from which to make decisions from and skills to facilitate group process and healing for each student. The course will include the teaching and integration of ethics from the ancient teachings of yoga and modern health professions. Students will also learn facilitation skills based in clinical psychology to inform how teachers approach students to provide an opportunity for healing in the context of yoga. This workshop is dedicated to infusing clinical psychology with yoga teacher training ethics and skills. We will be exploring the foundations of a healing relationship, discuss yoga as a therapeutic modality and practice skills based on facilitating healing and growth in relationships.

Participants will apply ethics and facilitation skills to foster healing through intention, interconnection and belonging. As such, participants learn to develop strategies, apply skills, and problem-solve related to the following applications of ethical and therapeutic yoga:

- Understanding and applying yogic ethics to ethical dilemmas within the context of teaching and teacher-student relationships
- Understanding and utilizing ethics from other health professions to inform yoga teaching and group facilitation
- Learning therapeutic relational skills adapted from basic clinical skills to foster congruence and healing in student-teacher relationships
- Defining and applying skills to apply in both group (studio classes and therapeutic yoga groups) and individual applications (1:1 private teaching or yoga therapy sessions)
- Integrating cultural sensitivity and competence, including language skills, empowerment, collaboration, and interpersonal skills

## *Key Concepts*

- Ethical and skillful yoga teaching promotes student safety and teacher integrity to ensure the possibility of healing to occur
- Ethical and skillful yoga teaching sets the stage for teachers to have a basis of ethics to rely on and utilize in their decision-making process when preventing or addressing complex and difficult interpersonal conflicts
- Ethical and skillful yoga teaching offers teachers a set of skills that when based in ethics, can offer them an opportunity to build deeper intimacy with their students and clients while also encouraging boundaries to preserve the student-teacher relationship
- Ethical and skillful yoga teaching encourages teachers to meet the needs of each individual student, while also being able to address the process of the group in the context of a yoga class
- Ethical and skillful yoga teaching honors each student as an individual with unique and specific needs, while being focused on teaching yoga in integrative, interactive, empathic, and joyful group settings.
- Ethical and skillful yoga teaching honors each teacher and their unique set of skills and abilities, while teaching them to internalize yoga ethics and facilitation skills to be able to teach authentically and with intention.

## *Learning Objectives*

### **Learning Objective #1:**

1. Describe the role of a yoga teacher and the potential impact of an “ethical and skillful” teacher on a student’s path to healing

#### *Evaluation Method for Learning Objective #1*

- Define and provide examples “roles” yoga teachers play
- Explore and define the meaning of being an “ethical and skillful” teacher

### **Learning Objective #2:**

2. Understand and apply yoga philosophy and healthcare ethics to practice ethical decision-making in application to common ethical dilemmas faced by yoga teachers and professionals.

#### *Evaluation Method for Learning Objective #2*

- Define and explain yoga ethics and their application to being a yoga teacher
- Review and apply code of ethics for both yoga and healthcare professionals
- Explore and define common occurrences in therapeutic relationships (consent, confidentiality, transference etc).
- Apply ethics and problem-solving skills to ethical dilemma scenarios

### **Learning Objective #3:**

3. Describe and apply the conditions for a healing relationship in their own development as a yoga teacher
  - a. Define and understand “contact”
  - b. Define and understand incongruence and provide examples of reasons for students to seek out a yoga teacher
  - c. Define and explore traits of a teacher in relation to congruence, genuineness and authenticity
  - d. Explore and define unconditional positive regard and its impact of the student-teacher relationship
  - e. Define and apply therapeutic skills in yoga context both in an individual and group setting

#### *Evaluation Method for Learning Objective #3*

- Define the “6 necessary and sufficient conditions” for a healing relationship
- Apply the 6 conditions to real-life yoga scenarios and application to future student-teacher relationship
- Define skills related to group dynamics and compare and contrast those skills with working with individuals
- Define and practices skills related to relationship building in the context of an individual student and teacher relationship

### **Learning Objective #4:**

4. Describe and demonstrate language skills that illustrate humility, respect, and dedication to learning how to create an environment of belonging.
  - a. Address biospsychosociocultural factors that contribute to the student’s presentation
  - b. Identify and discuss how language fosters accessibility, community, and belonging.
  - c. Discuss areas of privilege and marginalization and how it presents itself in the yoga room

#### *Evaluation Method for Learning Objective #4*

- Identify and practice language that promotes accessibility, community, and belonging
- Explain how privilege and marginalization can affect how students present and the support they need in the context of yoga

***Schedule and Continuing Education Hours by IAYT Category***

Date	Time	Topic	TTP	TM	AP	YH	Prac	Spc
Day 1	8:00a-10a	Introductions; Overview of course; Practice What does it mean to be an ethical and skillful teacher?	1			1		2
Day 1	10:30a-12:30p	Yoga's Path to Healing Introduction/review of the Koshas model How do we set up the context for healing to occur for our students?				2		2
Day 1	2:00p-5:00p	Qualities of a Yoga Teacher (1.33); Yoga Ethics: Yamas/Niyamas; Healthcare/Facilitator Ethics; Roles of a Yoga Teacher				3		3
Day 1	6:30p-9:30p	Application/Practice Scenarios Closing practice Debriefing the experience	3					3
Date	Time	Topic	TTP	TM	AP	YH	Prac	Spc
Day 2	8:00a-10a	Check-in/Review/Questions Practice				2		2
Day 2	10:30a-12:30p	Conditions for Healing Relationships			2			2
Day 2	2:00p-5:00p	Group Skills (Boundaries, Humility and Encouraging Inner Teacher and Interdependence)	2			1		3
Day 2	6:30p-9:30p	Application and Practice				3		3
Date	Time	Topic	TTP	TM	AP	YH	Prac	Spc
Day 3	8:00a-10a	Check-in/Review/Questions Practice		2				2
Day 3	10:30a-12:30p	Individual Skills; Working 1:1 in yoga sessions Stages of Change Motivational Interviewing	2					2
Day 3	2:00p-5:00p	Individual Skills (Silence, Phenomenological Inquiry, Reflection, Apologizing, Boundary Setting)	3					3
Day 3	6:30p-9:30p	Closing practice Debriefing the experience Evaluations	3					3
<b>30 hours of YA CE or YTT 300 in the following categories:</b>			<b>14</b>	<b>2</b>	<b>2</b>	<b>12</b>	<b>0</b>	<b>30</b>

Notes: YA=Yoga Alliance; CE=Continuing Education

TTP=Techniques, Training, and Practice; TM=Teaching Methodology; AP=Anatomy and Physiology; YH=Yoga Humanities; Prac=Practicum; Spc=area of program specialization

## ***Provided Handouts***

Several handouts and the slide set for the workshop will be provided to registered and paid enrollees on the day of the workshop. These materials are provided with the understanding that students will not duplicate, distribute, or otherwise publicly use these materials without express permission and proper attribution and referencing.

Handouts to be provided include:

- *Illustration of the Layers-of-Self (Koshas) Model*
- *The Eight Limbs of Yoga Briefly Defined*
- *Pathways of Sensory Processing Engaged in Integrated Yoga*
- *Principles of Trauma-Informed Yoga*
- *Slide Set for the Training*

Handouts already provided in the overall Training Manual:

- *Guide to Observing and Assessing Yoga Professionals*
- *YogaX Code of Conduct*
- *Links to Yoga Alliance Code of Conduct and Scope of Practice*

## ***Suggested Readings***

It is recommended that in preparation for the workshop you read all YogaX blogs, peruse YogaX webpage resources, and try out some of the offered free practices (asana, pranayama, meditation, and more) at [yogaXteam.com](http://yogaXteam.com) and on the YogaX Team YouTube channel.

It will be helpful to have familiarity with the *Yoga Sutras of Patanjali* prior to attendance (but it is not required). Many translations exist and you can choose any one. Several are available for free online (<http://www.swamij.com/yoga-sutras.htm> and <http://www.arlingtoncenter.org/Sanskrit-English.pdf>).

The following readings will be helpful as you deepen your journey once you have completed the workshop.

- Abram, B. (2018). *Teaching trauma-sensitive yoga: A practical guide*. Berkeley, CA: North Atlantic Books.
- Barkataki, S. (2020). *Embrace yoga's roots: Courageous ways to deepen your yoga practice*. Orlando, FL: Ignite Yoga and Wellness Institute.
- Cozzolino, L (2016). *Why therapy works: Using our minds to change our brains*. New York, NY: W.W. Norton.
- Dana, D., & Porges, S. (2018). *Clinical applications of the polyvagal theory: The emergence of polyvagal-informed therapies*. New York: Norton.
- Farhi, D. (2006). *Teaching Yoga: Exploring the student teacher relationship*. Berkeley, CA: Rodmell Press.
- Feldman Barrett, L. (2017). *How emotions are made*. New York: Mariner.
- Feuerstein, G. (2013). *The psychology of yoga: Integrating eastern and western approaches for understanding the mind*. Boston, MA: Shambhala.
- Hanson-Lasater, J. (2021). *Teaching with intention: The essential guide to skillful hands-on assists and verbal communication*. Boulder, CO: Shambhala.
- Mason, H., & Birch, K. (2018). *Yoga for mental health*. Edinburgh: Handspring.
- Rogers, C. (2004). *On becoming a person: A therapist's view of psychotherapy* (60<sup>th</sup> Anniversary Edition). Constable & Robinson.

## *Training Format*

The workshop uses mixed pedagogical methods, ranging from didactics/lectures to discussion to experiential work, including small group activities. Lecture/didactic time invites discussion throughout and is accented by experiential exercises and activities. The experiential work is yoga-based and includes asana, pranayama, meditation, and guided imagery. To make sure that everyone can enjoy the yoga-based activities safely and with maximum comfort, please note the following (more personal) thoughts and requests.

- Stanford University requires that you sign the release form (link above) to be able to participate in the activities that are part of this workshop. It is assumed that you have agreed to this document when you pay or use the provided zoom link for the workshop.
- Required training activities start promptly. To make sure that we can start on time and that you have ample opportunity to get settled or ask questions, it would be lovely if you could arrive as much as 10 minutes early.
- Participants provide their own props for the virtual training sessions. Minimum prop equipment includes 2 yoga blocks, 1 yoga strap (10 feet is preferable), 1 yoga bolster, 1-2 blankets, and a yoga mat. Access to a clear wall space is extremely helpful (a closed door works). Prop substitutes are fine (e.g., a stack of books instead of blocks; a scarf instead of a strap, sofa cushions instead of a bolster, etc.). Please have all props at the ready for each training session.
- Yoga is best practiced on a relatively empty stomach but not starving. A sustaining but light meal prior to class will help you maintain your energy without having a full belly that makes bending and twisting difficult.
- Please ask questions – before class, after class, and during class. If you are wondering about something – whether it's the reason for a particular shape or movement, an alignment question, or a more healthful way of doing something – someone else is likely to ponder the same thing.
- Always honor your own intuition and body wisdom – if something feels wrong, do NOT do it. We are all anatomically unique and we all express the same yoga shape, breath, or practice in different ways. What works for us, your teachers, or the person next to you, may not be optimal for you. Allow yourself the joy of using props and variations based on the feedback from your own body, breath, and mind. We offer both freely and demonstrate their use throughout.
- Yoga practiced in a group is inspirational. It is never competitive. Work within your own body limits and preferences; give yourself permission not to strive to do what others are doing. Delight in the pleasure of expressing each pose or breath in uniquely your way. If something comes easily, celebrate this state of pure joy; if something is a struggle, embrace the moment of learning.
- Thank you in advance for making me aware of any medical conditions that may affect your yoga practice. It is helpful for me to know if you are modifying practices for a particular reason or if you would like to have help in working with a particular concern.
- Thank for turning off all cell phones, beepers, or other noise-making or distracting devices before you settle in for any given training session.
- Thank you for keeping your cameras on during virtual sessions to the degree possible and appropriate.

## **Creating Healing Relationships: Ethics and Skills of a Yoga Teacher in Healthcare Settings**

### **Content Manual**

#### *Necessary Background Knowledge and Training Rationale*

Yoga is an ancient practice that people around the world have been practicing to alleviate suffering and heal. In its most holistic form, yoga is a series of eight interrelated categories of practices or “limbs” that are thought of as the path to healing and transformation. The practices are based in ethics, physical movement, nervous system regulation and mindfulness. Most come to yoga for some healing or change, whether it is only to become more flexible, stress relief or as adjunct to heal some greater trauma or diagnosed mental health disorder (Park et al., 2019).

The practice of yoga is unique because it works beyond our modern trauma and mental health healing modalities in a way that is bi-directional and targeted to where people need the most healing (Taylor et al., 2010). Despite talk therapy’s success, it can be limited in how it helps people heal from trauma if the interventions are only creating and communicating narratives and utilizing a top-down approach. Solely relying on talk therapy for those who have significant trauma, can lead to high attrition rates and sometime re-traumatization (D’ Andrea & Pole, 2011; Niles et al., 2018). Yoga not only offers interventions that include top down approaches (mantra, intention setting, cognitive re-framing) but yoga practices also incorporate body interventions that include movement and breath work that are utilizing bottom-up processing and teaching participants to befriend their body and retrain their nervous system (Emerson & Hopper, 2011). Yoga can be a successful adjunct to trauma treatment that can offer more options for those that talk therapy might not be enough for (Nguyen-Feng, et al., 2020; Taylor et al., 2020; Van der Kolk, 2014).

There have been countless studies that reveal the incredible healing potential of yoga. Below is a list of studies that briefly cover the range of studies conducted using yoga as an intervention for clinical symptoms and disorders.

Despite the range of applications of successful yoga interventions, yoga and the profession of yoga is not without incidents of harm. There have been countless allegations of abuse of power and harm created by yoga teachers and professionals that threaten the field of yoga and yoga therapy (Remski, 2019). Often these relationships begin from a place of admiration and interest from the student that over time can be abused if the teacher is not intentional regarding their role and the boundaries necessary to preserve the student-teacher relationship. While therapeutic relationships have outlined and clear parameters in other healthcare professions, in the past there were no clear guidelines that protected students from harm from their yoga teachers. Additionally, relational, and therapeutic skills are not explicitly taught in most teacher training programs leaving there to be room for harm whether intentional or unintentional on the teacher’s part. Since it is known how therapeutic yoga as an intervention can be, the teacher as an instrument to implement the tool of yoga needs to be grounded in a base of ethics and skills to ensure the safety and success of the yoga intervention.

Table 1: Evidence Base for Yoga’s Mental Health Benefits (created by C. Brems)

<i>Documented Mental Health Benefits – Clinical Symptoms and Disorders</i>	
Anxiety	Khalsa, Greiner-Ferris, Hoffman, & Khalsa, 2015; Li & Goldsmith, 2012; Satyapriya, Nagarathna, Padmalatha, & Nagendra, 2013
Anger	Kanojia et al., 2013; Noggle, Steiner, Minami, & Khalsa, 2012; Lavey et al. 2005;
Depression	Butler et al., 2008; Chandratreya, 2011; Kanojia et al., 2013; Kinser, Bourguignon, Whaley, Hauenstein, & Taylor, 2013; Lavey et al. 2005; Lavretsky et al., 2013; Shahidi et al., 2011; Sharma, Das, Mondal, Goswami & Gandhi, 2005; Woolery, Myers, Sternlieb, & Zeltzer, 2004; Uebelacker et al., 2010
Attention Deficit	Chaya, Nagendra, Selvam, Kurpad, & Sirinvasan, 2012; Jensen & Kenny 2004
Eating Disorders	Carei et al., 2010; Mitchell, Mazzeo, Rausch, & Cooke, 2006
Trauma Spectrum	Carter et al., 2013; Emerson & Hopper, 2011; Mitchell et al., 2014; Staples, Hamilton, & Uddo, 2013; Thordardottir, Gudmundsdottir, Zoega, Valdimarsdottir, & Gudmundsdottir, 2014; Van der Kolk et al., 2014
<i>Documented Mental Health Benefits – Wellbeing</i>	
Stress Perception	Brems, 2015; Kauts & Sharma, 2009; Luu & Hall, 2015
Coping Skills	Chong, Tsunaka, Tsang, Chan, & Cheung, 2011; Noggle et al. 2012; Sethi, Nagendra, & Ganpat, 2013
Emotional Wellbeing	Sethi et al., 2013; Telles, Sing, Bhardwaj, Kumar, & Balkrishna, 2013

### Qualities of Healing Relationships

Carl Rogers defines a healing relationship as, “a relationship in which at least one of the parties has the intent of promoting the growth, development, maturity, improved functioning, improved coping with life of the other.” He goes on to say that this could be either individually or as a group, but regardless, that one party is interested in awakening, “more functional use of the latent inner resources of the individual” (Rogers, 1961; page 39-40). He famously outlined, "sufficient and necessary conditions" for change to occur within the context of a therapeutic relationship. Below are the conditions listed:

1. Unconditional positive regard
2. Genuineness (congruence)
3. Accurate Empathy

These conditions mirror what can be possible in the context of a therapeutic student-teacher relationship in yoga. However, even though they are possible, they aren’t inherent. These conditions, as well as additional skills need to be explicitly taught to teachers to ensure they are teaching with intention and creating the context for students to feel safe, heard, and connected. Attachment to the healthcare provider influences patient outcomes more so than the attachment style or inherent relationship characteristics of the therapist (Petrowski et al., 2021). The current research suggests it is possible to create a healing relationship by building relational skills to increase the attachment of the student or client to the therapist, healthcare provider and/or teacher to improve outcomes. However, while seeking to improve a healthy attachment to the provider, there also needs to be a firm foundation of ethics so that the teacher is bringing both ethics and skills into each student-teacher relationship to increase the opportunity for healing and minimize potential harm.



## Integrated Ethics of an Effective Yoga Professional

Ethics are the foundation of any therapeutic relationship and set up the container for students to feel safe enough to challenge themselves to trust their innate intelligence and resilience. There need to be both external (guided by organizations or governing bodies) and internal locus (guided by personal morals or ethics) of ethical principles that come from a variety of sources to influence teachers' behaviors to positively impact students (Farhi, 2006). Yoga psychology has ethics built into the practice and are thought of as the "precepts," and the foundation to practice upon. The yamas and niyamas are yogic ethics that guide decision making when in relationship, whether with our selves or with another person, and can guide teachers in various ethical dilemmas. Below are tables with the yamas and niyamas applied in common student-teacher scenarios:

<i><b>Yamas</b></i>	<i><b>Translation</b></i>	<i><b>Application Examples for Yoga Professionals</b></i>
<i>Ahimsa</i>	Non-violence; non-harming; kindness	Minimizing harm in student-teacher relationship physically, emotionally, and psychologically
<i>Satya</i>	Truthfulness; honesty; integrity	Speaking honestly with students about scope of practice and personal credentials
<i>Asteya</i>	Non-stealing; not taking what isn't freely given	Not stealing from students or other teachers (time, attention, plagiarism, etc.)
<i>Aparigraha</i>	Non-hoarding; non-greed; generosity	Offering low to no cost services to those in need; offering resources to students when you can
<i>Brahmacharya</i>	Moderation; conservation of energy; discernment in sexual relationships; abstinence; celibacy	Not having romantic relationships with students; preserving energy for teaching; being discerning about which relationships to invest in

<i><b>Niyamas</b></i>	<i><b>Translation</b></i>	<i><b>Application Examples for Yoga Professionals</b></i>
Saucha	Purity; cleanliness	Ensuring the props students are using are clean and sanitized; engage in self-care practices that are nourishing
Santosha	Contentment	Practicing being content with where students "are" in your class; practice patience with yourself as you develop your skills as a yoga teacher
Tapas	Commitment; Persistence	Continuing to be a dedicated student of yoga as you teach others
Svadyaya	Self-study	Commit to self-reflection and introspection to build awareness as a teacher to ensure your ability to not project or take on transference from your students
Ishwara pranidhana	Devotion	Recognizing that teaching yoga has a bigger purpose to offer others a path to wellness, integration and social responsibility

Yoga Alliance, the national governing body of the yoga teaching profession, also offers an additional code of conduct, scope of practice and shared responsibility of yoga teachers to foster "high quality, safe, accessible, and equitable teaching of yoga" to welcome all to the practice (Yoga Alliance; <https://www.yogaalliance.org/aboutya/ourpolicies/codeofconduct>).

Additionally, because of the multiple roles yoga teachers can take in relation to if they hold training in another profession (whether it is a mental health counselor or a physical therapist for example), they additionally have other ethics codes to adhere to that can inform how they move in relationship with students and what the boundaries are (such as whether to use hands on adjustments, or if they are credentialed enough to offer exercises to treat low back pain or dietary recommendations, etc.). Additionally, because yoga is being integrated into healthcare settings and being seen as an adjunct to treatment, it seems important that the ethics that guide healthcare workers also guide yoga professionals. Just like yoga offers a path to integration, integrating the various healthcare fields' ethical codes along with the philosophical ethics of yoga and the code of conduct established in the emerging field of yoga can raise the standards for how to responsibly show up as a teacher to ensure the teacher-student relationship offers healing, rather than harm.

## Skills of an Effective Yoga Professional

In most health professions, clinical skills are seen as necessary to promote positive patient outcomes (Levinson et al., 1997; Lingiardi et al., 2017; Petrowski et al., 2021). According to a systematic review of psychotherapy outcomes, Lingiardi et al., (2017) found that therapists' relational skills showed the strongest evidence of a direct effect on treatment outcomes. The study suggests that the more the therapist or practitioner intentionally creates a context that is “warm, accepting and supportive,” the individual that is receiving care has the most potential for change. As the field of therapeutic yoga and yoga therapy begin to emerge to seen as a profession that contributes to health and positive health outcomes, there is a responsibility for yoga professionals to learn and adopt clinical skills that can positively impact their students, whether it is in a group class or in a private 1:1 session.

The skills to be explored and practiced are drawn from several theoretical orientations and interventions from psychology and current therapeutic themes in yoga teaching. Here is the list of skills to be covered:

<i><b>Group Skills</b></i>	<i><b>Individual Skills</b></i>
Boundaries <ul style="list-style-type: none"> <li>• Class expectations</li> <li>• Setting up the “container”</li> </ul> Humility <ul style="list-style-type: none"> <li>• Acknowledging diversity</li> <li>• Social Justice</li> <li>• Cultural Appropriation vs. Appreciation</li> </ul> Encouraging Inner Teacher and Interdependence <ul style="list-style-type: none"> <li>• Guide students to inner teacher and other teachers; not just you as a teacher</li> </ul> Consent <ul style="list-style-type: none"> <li>• Informed consent</li> <li>• Physical touch, adjustments and therapeutic touch</li> </ul>	Stages of Change <ul style="list-style-type: none"> <li>• Assessment</li> <li>• Motivational interviewing</li> </ul> Silence <ul style="list-style-type: none"> <li>• Mindful listening</li> </ul> Phenomenological Inquiry <ul style="list-style-type: none"> <li>• Bracketing</li> <li>• Description</li> <li>• Horizontalism</li> <li>• Active Curiosity</li> </ul> Reflection/Summarizing <ul style="list-style-type: none"> <li>• Repeating back to someone what you heard to ensure they feel understood</li> </ul> Affirmations and Empathy Statements <ul style="list-style-type: none"> <li>• Ability to understand someone else's experience</li> <li>• Leads to contact</li> </ul> Apologizing <ul style="list-style-type: none"> <li>• Effective and appropriate ways to make amends</li> <li>• Repair a rupture</li> </ul> Boundary Setting <ul style="list-style-type: none"> <li>• Saying “no”</li> <li>• Making referrals</li> <li>• Interrupting</li> </ul>

## References

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