

**B.K.S. Iyengar Yoga Association Nederland**

**Assessment and Mentor Guide**

**Iyengar Yoga  
Level 1**



**B.K.S. Iyengar  
Yoga Vereniging  
Nederland**

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## CONTENT

|   |           |
|---|-----------|
| <b>1. Introduction and changes.....</b>                                     | <b>3</b>  |
| 1.1 Introduction .....  | 3         |
| 1.2 Certification and validity of certificates .....                        | 4         |
| 1.3 Assessors and becoming an assessor .....                                | 5         |
| 1.4 Mentors and becoming a mentor .....                                     | 5         |
| <b>2. Level 1 Iyengar Yoga Assessments.....</b>                             | <b>7</b>  |
| 2.1 Admission criteria for candidates and applying for the Assessment ..... | 7         |
| 2.2 The written theory Assessment.....                                      | 8         |
| 2.3 Overview Assessment weekend Level 1 .....                               | 8         |
| 2.3.1 Programme Assessment weekend .....                                    | 9         |
| 2.3.2 Explanation of Assessment weekend components .....                    | 10        |
| 2.3.3 Points for attention and assessment of own practice .....             | 12        |
| 2.3.4 Assessment teaching demonstration .....                               | 19        |
| 2.3.5 Final assessment and discussion of results .....                      | 19        |
| 2.4 Conclusion of Assessments.....  | 21        |
| 2.5 Assessment weekend feedback and complaints.....                         | 21        |
| <b>3. Required knowledge for the Level 1 Assessment .....</b>               | <b>22</b> |
| 3.1 Āsana and Pranayama Syllabus Level 1: practice and theory.....          | 22        |
| 3.1.1 Reading list.....   | 22        |
| 3.2 Theory syllabus Level 1 .....   | 25        |
| 3.2.1 Required knowledge yoga philosophy .....                              | 25        |
| 3.2.2 Required knowledge anatomy/physiology.....                            | 25        |
| 3.2.3 Required knowledge teaching .....                                     | 25        |
| <b>4. Assessors and assessing.....</b>                                      | <b>28</b> |
| 4.1 Preparation of and by the team of assessors.....                        | 28        |
| 4.2 Roles, skills and behaviour of assessors.....                           | 28        |
| <b>5. Mentorship .....</b>  | <b>31</b> |
| 5.1 Introduction .....  | 31        |
| 5.2 Building up a mentor-mentee relationship.....                           | 32        |
| 5.3 Methods for the mentoring process .....                                 | 32        |
| 5.4 Financial compensation for a mentoring programme.....                   | 34        |
| 5.5 Advice to and expectations towards mentors .....                        | 34        |
| 5.6 Support for mentors and collaboration .....                             | 35        |
| <b>6. In conclusion.....</b>  | <b>36</b> |

# 1. Introduction and changes

## 1.1 Introduction

The training of Iyengar yoga teachers and Iyengar yoga Assessments have a long history: teachers have been trained since 1987 and Assessments have been held in the Netherlands since 1990.

Since 2019, the parent institute in Pune, the Ramamani Iyengar Memorial Yoga Institute (RIMYI), has initiated a change with regard to certification and training. The intended changes aim for a more personal, simple and encouraging way of training and assessing, while safeguarding the characteristic qualities of Iyengar yoga such as clarity, precision, versatility, depth and connection.

Since 2021, Assessments have been held in the Netherlands in the new way for the new 'Level 1' certification. These are based on the 'CERTIFICATION AND ASSESSMENT GUIDELINES' (from now on called: 'RIMYI Guidelines') and the associated appendix with Frequently Asked Questions (FAQs – 2020) as drawn up by the Ramamani Iyengar Yoga Institute in Pune in 2020. During the Covid years, the Assessments in 2021 and 2022 were adjusted and took place partly online. In 2023, Assessments were held for the first time fully according to the new structure.

The Assessment and Training Committee has drawn up this Assessment and Mentor Guide for aspiring Iyengar yoga teachers/Assessment candidates, the mentors of these candidates and the assessors. We hope this guide clarifies the Assessment procedure and process so that candidates know what the requirements are, the Assessment process and how you will be assessed. This is also important for the assessors who organize and administer the Assessments, and for the mentors who guide and prepare the candidates for the Assessment.

In addition to an explanation of the Assessment process, based on the new RIMYI Guidelines and FAQs, this guide also explains the role and skills of an assessor and mentorship. Replacing the old Teacher Training courses, it is a new way of assessing and a new way of guiding and training future Iyengar yoga teachers. The information about assessing offers the assessors a coherent framework. The information about the mentoring process provides mentors with tools to guide candidates towards the Assessment. This explanation also provides mentees and Assessment candidates with insight into the mentoring program to which they commit themselves, as well as the Assessment process. The mentoring process is a general framework; the precise interpretation is up to the individual mentor.

The Assessment and Training Committee of the Iyengar Yoga Association in the Netherlands (IYVN) works in consultation with the Ramamani Iyengar Memorial Yoga Institute in Pune, and in accordance with B.K.S. Iyengar's international guidelines. The committee is dedicated to cooperation on a national and international level, which is necessary to contribute to the quality in the Iyengar yoga tradition. This manual provides guidance for both Assessments and mentorship in the Netherlands, whilst incorporating information, inspiration and experiences from:

- ✓ Mentoring Manual for all Levels 2021 – Iyengar Yoga UK
- ✓ Assessment Manual 2022 – Iyengar Yoga National Association of the United States
- ✓ Mentoring Guidelines 2021 - Iyengar Yoga National Association of the United States
- ✓ Iyengar Yoga Zertifizierungshandbuch, July 2023 – Iyengar Yoga Deutschland
- ✓ Exchange with other Assessment boards (Belgium, Norway, Denmark, Finland)

Every year we learn from experiences, the transition is still ongoing. This guide will be updated regularly.

This guide provides all this information regarding the Level 1 Assessment, Mentorship and Certification. There will be a separate supplement for Level 2 Assessments. This Assessment and Mentor Guide is also available in Dutch.

## 1.2 Certification and validity of certificates

An important change that has taken place is the reclassification of training levels and certificates. Below you will find the certification levels as they are since 2020, and how they compare to the previous levels. If you want to become an Iyengar yoga teacher, you undergo a lengthy training process and ultimately obtain the Level 1 certificate through an Assessment. You can then continue studying and developing to the higher levels (see table 1).

**Table 1. Overview of certification levels**

| Former level of certification | Level of certification as per 1 July 2020 | Minimal time between levels of certification |
|-------------------------------|---|--|
| Introductory 1                | <b>Level 1</b>                            |  |
| Introductory 2                |   |  |
| Intermediate Junior 1         | <b>Level 2</b>                            | 2 years                                      |
| Intermediate Junior 2         |   |  |
| Intermediate Junior 3         | <b>Level 3</b>                            | 2 years                                      |
| Intermediate Senior 1         |   |  |
| Intermediate Senior 2         |   |  |
| Intermediate Senior 3         |   |  |
| Advanced Junior 1             | <b>Level 4</b>                            | 2 years                                      |
| Advanced Junior 2             |   |  |
| Advanced Junior 3             |   |  |
| Advanced Senior 1             |   |  |
| Advanced Senior 2             |   |  |
|                               | <b>Level 5</b>                            | At candidate's discretion                    |

The Level 1 diploma that you receive at the graduation ceremony is permanent proof that you have successfully passed the Iyengar Yoga Level 1 Assessment.

If you choose to teach anywhere as an 'Iyengar yoga' teacher at the level of your latest diploma and use the name 'Iyengar yoga' in your communications, you are required to have a **Certification Mark (CM)**.

To have and maintain the Certification Mark, you must meet the following international conditions:

- ✓ Teach according to your certification level
- ✓ Adhere to the Ethical Guidelines for Iyengar Yoga teachers
- ✓ Hold membership of your national Iyengar Yoga association and pay both the annual contributions for teacher membership and for the CM
- ✓ Follow further Iyengar yoga training for a minimum of 25 hours per year, at home and/or abroad (see workshops organised by the IYVN)
- ✓ Teach at least once a week entirely according to the Iyengar method
- ✓ Renew the CM manually. In the Netherlands this is done via the website of the association. You will receive a reminder by email each January to submit your details and pay your annual membership fee and CM contribution. The association year runs from 1 April to 31 March of the following year.

The Ethics & Certification Committee oversees the awarding of the Certification Mark (CM), the international quality mark for Iyengar yoga teachers, with the logo depicting B.K.S. Iyengar in Natarajāsana. If you have any questions about this, please also consult the Association website: [www.iyvn.nl](http://www.iyvn.nl). See appendix B of the Internal Regulations.

### **1.3 Assessors and becoming an assessor**

An assessor (assessor) was previously a teacher with at least an Intermediate Junior III certificate (now Level 3) who had been to Pune at least 3 times, including 1 time in the last 3 years.

Assessments were conducted with an experienced group of assessors, often supplemented with an external international assessor, especially for Assessments at higher levels.

With the transition to the new method of training and assessing according to the RIMYI Guidelines, the criteria for becoming an assessor have also changed. As a starting point, the RIMYI Guidelines state the following:

*"It should be noted that those who are allowed to mentor a certain level, are allowed to assess that level, after undergoing training set forth by the Association. Associations may introduce changes to their Assessors training system, based on their country context and the changes in the assessment process as outlined in this manual.*

*All aspiring assessors should note that it is neither mandatory nor advisable to view assessor training as a mode of advancement in our school. All aspirants should be fully versed and comfortable at their respective certification level before considering taking up the huge responsibility of assessor training". (RIMYI Guidelines p.11)*

Teachers who are allowed to guide a teacher-candidate as a mentor at a certain level, may also examine at that level. The Assessment and Training Committee employs a training pathway for this, including four internship days during Assessments and participation in the tasks of the committee. It is recommended that the candidate has visited Pune at least once. It is also desirable that an assessor gains experience as a mentor, preferably prior to assessing, so that prospective assessors know what it means to train and prepare a candidate for the Assessment before becoming an assessor themselves.

If there is reason to become an assessor without first having been a mentor, consultation with the Assessment and Training Committee to discuss possibilities is always welcome.

Assessors are expected to contribute to Assessments on a regular basis, at least once out of every two Assessment periods. In the event of not assessing for a longer period of time (skipping more than two periods in succession), the assessor will be asked to repeat the internship. This is done in consultation with the Assessment and Training Committee. An assessor will not examine his own mentee/candidate. This is taken into account when planning the practical Assessments.

The assessors are also expected to regularly participate in the (preparatory) meetings for the Assessments, and to contribute to committee work where possible and if desired. A separate text is available to assessors for the Assessments, including the forms to be used for assessment and reporting. The scope of this document is too broad to explore in this guide.

In addition to the technical capabilities of assessors, it is also very important that new and existing assessors have clarity about the roles, skills and behaviour of assessors in the Level 1 Assessment. This remains a focus of continuous development within the new Assessment system, as well as shaping and continuing to improve the 'new culture' together. It is discussed in detail in Chapter 4.

The current assessors recognised by IYVN are listed on the website. For questions or additional information about becoming an assessor, please contact the chairman of the Assessment and Training Committee.

### **1.4 Mentors and becoming a mentor**

Training new teachers of Iyengar yoga is done through a mentoring process. This is an intensive process in which a qualified teacher guides one or more candidates so that they are prepared

for the teaching profession and the required Assessment. Chapter 5 of this guide discusses the mentoring process in more detail.

The RIMYI Guidelines describe the following process for the Association to determine who may train or mentor at what level.

### **Trainers/Mentors for Level 1**

1. Teachers currently conducting general classes as per the syllabus of Level 1 for at least 2 years

AND

2. Teachers certified at minimum level 2 for at least 3 years (new system)

OR

Teachers certified at minimum Intermediate Junior 2 for at least 2 years (old system).

### **Trainers/Mentors for Level 2**

1. Teachers currently conducting general classes as per the syllabus of Level 2

AND

2. Teachers certified at minimum level 3 for at least 3 years (new system)

OR

Teachers certified at minimum Intermediate Junior 3 for at least 5 years and currently training students for Intermediate Junior 1 (old system)

OR

Teachers certified at minimum Intermediate Senior 1 or Intermediate Senior 2 or Intermediate Senior 3 (old system).

### **Trainers/Mentors for Level 3**

1. Teachers currently conducting general classes as per the syllabus of Level 3

AND

2. Teachers certified at minimum level 4 for at least 3 years (new system)

OR

Teachers certified at Advanced Junior 1, Advanced Junior 2, Advanced Junior 3, Advanced Senior 1 or Advanced Senior 2

AND

3. Should have visited RIMYI at least 3 times.

### **Trainers/Mentors for Level 4**

Contact RIMYI.

You will find an overview of current mentors on the IYVN website. Permission to act as a trainer or mentor must be given by the Board of the IYVN on the recommendation of the Assessment and Training Committee. Previous experience in assisting an existing experienced mentor is taken into account.

*Important note – All certified teachers, who have rich experience in teaching but have not pursued further certification levels, and were granted special permission either by Guruji, RIMYI or their Associations, may continue to do so. Associations may consider similar requests on a case to case basis. RIMYI reserves the right to grant exceptions to the rules. Associations and RIMYI will inform each other about such requests to maintain a common list of trainers/mentors.*

## 2. Level 1 Iyengar Yoga Assessments

This chapter describes the complete process of the Level 1 Iyengar yoga Assessment. It provides the admission criteria for candidates and the registration process, information about the theory Assessment, the design, preparation and implementation of the actual two-day practical Assessment, its completion and the complaints procedure about the Assessment weekend.

### 2.1 Admission criteria for candidates and applying for the Assessment

An Assessment candidate must meet the following criteria to be accepted for the Level 1 Assessment:

- The candidate has received guidance as a mentee for at least three years.
- The candidate is a member of IYVN. It is preferable that the candidate is a member of IYVN for the entire menteeship, but in any case, at least during the association year in which the candidate will take the Assessment.
- The candidate is recommended by his/her mentor. The relationship between mentor and candidate is subject to the ethical rules of conduct stated in the internal regulations (HHR – Appendix F – Ethical Guidelines, paragraph II). For example, it is not desirable for a mentor to guide a mentee with whom he/she has an (intimate) relationship.
- Each mentor should indicate annually how many candidates they expect to recommend for the next Assessment. This is inventoried by the Assessment and Training Committee at least six months before the planned Assessment date. The mentors are encouraged to discuss any special or complicating factors with the committee and fellow assessors at the earliest possible stage.
- The candidate submits the letter of recommendation, signed by the mentor.
- In this letter of recommendation, the mentor also submits information about the candidate including:
  - How long the candidate has studied with the mentor;
  - How long the candidate has assisted the mentor;
  - Opinion about the candidate's skills;
  - Other specific remarks;
  - In which language the candidate will teach: English or Dutch.
- The candidate pays the Assessment fee. The fee is determined annually (estimate: € 300).
- The candidate lives in the Netherlands. There may be exceptions to this rule. In exceptional cases, the Iyengar Yoga Association or Assessment committee in the (neighbouring) country where the candidate lives or trains, and/or the Dutch mentor who guides the foreign candidate, can contact the Assessment and Training Committee of the IYVN. It is recommended to do this as early as possible in the training process. In all cases, consultation will take place with the Association in the country where the candidate resides or where the candidate will hold the CM. Examples of these types of cases could be:
  - The candidate comes from a neighbouring country without an Assessment Committee or in which no Assessments are planned;
  - The candidate has a Dutch mentor, lives in a country in which Level 1 Assessments do take place but wishes to take the Assessment in the Netherlands and can substantiate this with compelling reasons;
  - The candidate moves to the Netherlands during the training process. In this case, the foreign mentor should contact a Dutch mentor and IYVN.
- A candidate may not take the Assessment if she is pregnant or undergoing IVF treatment.
- If, at the time of registration, the candidate indicates that he or she might be menstruating during the assessment weekend, the candidate submits video recordings of a number of assessment components, no later than two weeks before the examination weekend (see 2.3.3).

- Withdrawal is possible up to 8 weeks before the Assessment. Only then will the full Assessment fee be refunded. In the event of illness or emergencies at a later time, the Assessment fee may be partially refunded if you can provide a statement from your doctor, physiotherapist or psychotherapist.

After registration has closed, the Assessment and Training Committee will draw up the schedule for the Assessments and communicate the dates to the candidates. Until then, candidates are requested to keep all Assessment dates free.

In the unforeseen event that so many candidates register for an exam in relation to the capacity of the available examiners that it is not possible to assess all candidates, the possibility will be sought to allow the exam to take place for all registered candidates by: a) planning an extra exam weekend, b) involve assessors from abroad. In extreme cases, c) a draw will take place among candidates for the number of available examination places and a candidate will be transferred to the next examination facility in the event of a draw.

In the unforeseen event that only 1 or 2 candidates register for an exam, an adapted option will be sought to allow the exam to take place. For example, by doing part of the exam via video recordings.

## **2.2 The written theory Assessment**

Once registration for the Assessment is complete, the candidate will receive the theory Assessment from the contact person of the Assessment and Training Committee. This is a written Assessment to be completed at home, using the literature from the reading list. It includes questions about yoga philosophy, anatomy and teaching. The candidate has four weeks to complete and submit the Assessment. As the Assessment includes many questions, it is strongly advised that candidates start on time.

The theory exam is assessed by one assessor. If an assessor has doubts about the quality, he or she will ask a fellow assessor for a second opinion. Prior to the practical Assessments, the results of the theory Assessments are made known to the team of assessors but are not shared with the candidates.

The result of the theory Assessment is given at the same time as the practical Assessment result and is either pass or fail. In addition, the candidate also receives oral and short written feedback for the three different parts of the theory Assessment (philosophy, anatomy and teaching). The candidate will not receive detailed feedback or a score for each individual Assessment question. Candidates whose score is 'unsatisfactory' to pass the theory Assessment will be informed of this during the results of the practical Assessment. They may still take the practical Assessment. If they pass the practical Assessment, they will receive a second tailor-made theory Assessment and (at least) four weeks to retake the questions that were not sufficient the first time. If the second Assessment is satisfactory, the candidate passes the entire Assessment.

If the result of the resit theory Assessment is unsatisfactory, the candidate must wait until the next Assessment period to retake the entire Assessment (theory and practical), even if the candidate passed the practical Assessment. A candidate will only receive the Level 1 certificate if both the practical and theory Assessments have been passed.

Chapter 3 discusses in detail the required knowledge (theory and practice) for the Level 1 Assessment. All anatomy, philosophy and teaching questions asked on the written theory Assessment come from this theory syllabus.

## **2.3 Overview Assessment weekend Level 1**

The Assessments are organised and staffed entirely by volunteers. The Assessment and Training Committee work together with the assessors, mock students and others behind the scenes, and voluntarily make time and effort for the Assessment weekend. Without them, this process could not happen.

During the Assessment weekend, three assessors, possible trainee assessors, Assessment candidates and model students (whom the Assessment candidates teach on day 2) are present.



Spectators are not permitted.

The trainee assessors assess the candidates and are asked to substantiate their assessment, but their assessment is not considered in decisions about candidates.

At the start of the Assessment weekend, candidates are asked if they are dealing with any health conditions or injuries that limit their practice, and/or if they are menstruating. These things are noted. The way in which a candidate deals with any health problems or menstruation plays a role in the assessment. Additional information about this can be found in 2.3.3.

The practical Assessment takes place over two days.

### **2.3.1 Programme Assessment weekend**

In Box 1 below, you will find the Assessment programme and the general timetable for the weekend. The programme may differ depending on the number of candidates. A maximum of 5 candidates can be examined per weekend. After registration and before the Assessment weekend, the candidate will receive the final programme with explanation, so he or she can prepare. The mentor will explain what will happen during the Assessment weekend.

The components are further clarified in the following subsections.

#### **Box 1 Sample programme for Assessment weekend with 5 candidates**

##### **Day 1**

09:30 – 10:00 Meeting assessors  
10:00 – 11:00 Invocation to Patanjali, joint practice session (candidates & assessors)  
11:00 – 11:45 First introductions & filling out feedback form  
11:45 – 12:15 Demonstration of inverted āsanas (candidates)  
12:15 – 12:25 Assessors' notes / break for candidates  
12:30 – 14:00 Exchanges en lunch  
14:00 – 14:30 Candidates receive sequence for guided demonstration  
14:30 – 15:15 Guided demonstration of āsanas  
15:15 – 16:00 Conclusion of day 1 and preparations for teaching demonstration (on day 2) → **RED FLAG**  
16:00 – 17:00 Meeting assessors

##### **Day 2**

09:00 – 09:45 Teaching demonstration- candidate 1  
(lesson 09:00 – 09:35, specific situation 09:35 – 09:45)  
09:45 – 10:00 Assessors make notes / break candidates  
10:00 – 10:45 Teaching demonstration- candidate 2  
(lesson 10:00 – 10:35, specific situation 10:35 – 10:45)  
10:45 – 11:00 Assessors make notes / break candidates  
11:00 – 11:45 Teaching demonstration- candidate 3  
(lesson 11:00 – 11:35, specific situation 11:35 – 11:45)  
11:45 – 12:00 Assessors make notes / break candidates  
12:00 – 12:45 Teaching demonstration- candidate 4  
(lesson 12:00 – 12:35, specific situation 12:35 – 12:45)  
12:45 – 13:00 Assessors make notes / break candidates  
13:00 – 13:45 Teaching demonstration- candidate 5  
(lesson 13:00 – 13:35, specific situation 13:35 – 13:45)  
13:45 – 14:00 Assessors make notes / break candidates  
  
14:00 – 15:20 Reflections on own teaching with all candidates (30 min) and lunch  
(assessors consult each other for approximately 35 min)  
15:20 – 16:10 Retakes of specific parts of Assessment (if applicable), ca. max. 10 minutes per candidate in the case that all candidates need to retake part of the Assessment  
16.10 – (max) 17.00 - Assessors discuss and confirm definitive results and feedback

17:00 - 17.50 Individual meetings to announce results (max. 10 min per candidate)  
17.50 – 18.30 Conclusion assessors' report, evaluation of Assessment weekend

### **2.3.2 Explanation of Assessment weekend components**

On Day 1 the following components will be covered in the Assessment:

- **Joint practice assessors and candidates (60 min)**  
The Assessment opens with a welcome word from the spokesperson (one of the assessors), a short introduction and a brief explanation of the Assessment weekend, followed by the invocation to Patanjali. There is then an informal session during which the candidates and assessors practice in a shared room. Everyone practices according to their individual inspiration and needs to prepare for the Assessment components that are to come. Candidates are not assessed during this part. The session lasts 60 minutes in total and ends with a quiet pose/savāsana.
- **Introductions and feedback form (45 min)**  
During this session, the candidates and assessors get to know each other better. Candidates are first asked to complete a feedback form about their own practice (10 mins) which the assessors will read in between.

Afterwards there is further introduction and exchange about each person's background in Iyengar yoga. The candidates and assessors will share their experiences and observations of their own practice session, and the candidates can submit doubts or questions about the practice session to the assessors. The feedback form is used as input for this joint conversation. After the Assessment, candidates will receive the form back.

- **Demonstration inverted āsanas (30 min)**

The demonstration of inverted postures includes the postures as stated in the Level 1 syllabus and focuses mainly on Śīrṣāsana, Sālamba Sarvāṅgāsana and their variations and Setu Banda, followed by Savāsana. It may also include Adho Mukha Vṛkṣāsana and/or Pīñcha Mayūrāsana (optional poses in the Level 1 syllabus).

The sequence may also include preparatory postures that prepare the body and mind for the inverted postures. The demonstration is 30 minutes. It comprises the series of inverted poses for approximately 20-25 minutes and ends with savāsana/quiet pose.

Candidates will take health problems into account and, for example, will use props or modified versions if a final position is not possible. For example, a candidate can demonstrate Ardha Sirsāsana if Sirsāsana itself is not possible.

Further points of interest for this demonstration:

- The candidate determines and designs the order of the sequence for him or herself
  - Preparatory postures may be added
  - Variations may be added
  - The candidate's sequence and practice should make it clear how the sequence of āsanas reinforces correct and precise actions and how the postures follow each other logically
  - Candidates who cannot do inverted postures for medical reasons should practice a sequence that is suitable for their situation during this part; this sequence is also assessed.
  - Candidates who (expect to) have their period cannot show their inverted postures on the day of the Assessment. Instead, they may do all appropriate preparatory postures from their established sequence. They should then continue practicing appropriate postures and a menstrual sequence for the remaining time allotted for this session. The inverted postures must then be submitted by video to the Assessment and Training Committee prior to the Assessment (see additional information 2.3.3). If this happens unexpectedly, the video can also be submitted later.
- **Short reflection for assessors (10 min)**  
Assessors note their first impressions of the candidates and any questions they have about what they have seen.
  - **Exchange and lunch (90 min)**  
The assessors and candidates exchange information about the practice of inverted postures. During this exchange (approx. 45 min) there is the opportunity for assessors to ask questions about what they have seen. Candidates can also share their observations and ask any questions and explain what they were/weren't satisfied with.  
This will be followed by a light lunch together (45 min).
  - **Preparation for guided demonstration of own practice (30 min)**  
The candidates receive the sequence for the demonstration of their own practice so that they can prepare themselves and prepare props and the like. This sequence is renewed every year based on the syllabus for Level 1 and includes as many postures from the list as possible (as an indication, 30-40 postures). The guided demonstration does not include inverted poses since they have already been seen. While the candidates are preparing, the assessors discuss what they have seen/heard so far.
  - **Guided demonstration of āsanas (45 min)**  
The candidates show their practice in a guided demonstration of approximately 35 āsanas. The assessor mentions the name of the āsanas in Sanskrit and indicates how to get into position and when to change sides. No timer is used; the postures are held for an estimated 30 seconds

to a minute, at least until the candidates can properly reach the final posture and the assessors have seen enough. Written notes are not taken; the assessors note everything mentally.

The guided demonstration should demonstrate confidence and familiarity with the practice and the meaning of practice, as well as knowledge of the names and techniques of āsanas. Candidates should not be distracted by the presence and movement of the assessors present. Candidates should demonstrate concentration so that the stability of mind and body becomes apparent.

The basic components of Iyengar yoga (alignment, extension, direction, stability and precision/FAQ p.58) and attention to all parts of the body and how they relate to each other are more important than achieving the full āsana. On the other hand, it is necessary to consider how close the candidate comes to the final expression of an āsana or to expanding the range of what is practiced. Candidates must demonstrate insight, fluidity and stability in entering and exiting the āsana, and in the āsana itself. Breathing should be natural and efficacious. Although fluency is required, assessors will also consider the pace of all candidates, and their use of props. Assessors may ask candidates to repeat an āsana if they did not see enough of its performance.

### **2.3.3 Points for attention and assessment of own practice**

#### **Which version of the āsana to perform?**

- It is not mandatory to complete all the poses to their final expression in the guided demonstration.
- Candidates should come as close as possible to the classical final expression of the āsana.
- However, candidates should also take into account their own capabilities and any health aspects and should make adjustments or use extra props where necessary to be able to demonstrate a specific action in an āsana.
- Candidates who are menstruating should make appropriate adjustments for the postures that are not suitable for menstruation.
- In cases where candidates cannot demonstrate the full posture, they should be able to clearly indicate (physically and/or verbally) how they are working towards the intended posture.
- The use of props and modifications for an āsana should reinforce the essence of the techniques as presented in *Light on Yoga*, *Yoga: A Gem for Women*, *Yoga in Action: Preliminary Course* and *Yoga in Action: An Intermediate Course*.

For example:

- In Utthita Trikoṇāsana it is not necessary to have the entire palm of the front hand on the ground, as this final pose often leads to misalignment.
- Sarvāṅgāsana and Halāsana are done with appropriate support under the shoulders and elbows, as is customary in Iyengar yoga classes.
- In twisting poses, the candidate can demonstrate how to use the arms to twist the body effectively and then demonstrate grasping the hands, or demonstrate the classic position of the arms, as in *Light on Yoga*, to demonstrate understanding of the completed āsanas. If grasping the arms causes loss of extension or balanced extension of the sides, the candidate can then return to using the arms to rotate, balance, or stretch the trunk. Belts are also often used to facilitate actions of the arms.

#### **In case of injury or menstruation**

- Candidates who have therapeutic reasons for not reaching the final expression of an āsana should demonstrate how to achieve the movement or idea of the āsana. Omitting the āsana is not an option without written permission from the Assessment and Training Committee.
- Candidates are given the opportunity to inform the assessors of any special conditions or restrictions when registering for the Assessment and at the start of the Assessment weekend. In

the case of a recent injury, the candidate must demonstrate a clear understanding of how to work with the injury in the requested āsana.

- Candidates who expect to be menstruating during the practical exam, and who have already indicated this upon registration, will make two videos. The first video is the practice series of inverted postures and the variations of the syllabus, as it would be presented on the exam. The video is recorded in one go and lasts a maximum of 30 minutes. The second video is a video of closed standing and seated twisting postures and the abdominal postures that are not practiced during menstruation. These are: Parivritta Trikonasana, Parivritta Parsvakonasana, Marichasana III, Ardha Matsyendrasana, Paripurna Navasana, Ardha Navasana. These postures are presented in one video in a way that the candidate would present them during the demonstration of their own practice. Postures such as Utkatasana, SP1, UH Padangustasana 1, Vrksasana can be demonstrated briefly or modified (e.g. Utkatasana with back against wall) during the exam component before demonstrating the appropriate alternative posture. These videos must be sent to the contact person of the Assessment and Training Committee no later than 10 days before the Assessment weekend. The video is viewed by 2 assessors. In addition, the candidate also prepares an alternative sequence to do during the Assessment during the time that the inverted postures are practiced and devises alternative postures for the closed twisting (parivrittas) and abdominal āsanās to perform during the demonstration.
- If it turns out that a candidate unexpectedly has her period during the Assessment weekend, the candidate must report this to the assessors' team on the spot. The candidate then makes an appointment for a video that is viewed afterwards (within 10-15 days of the Assessment). In this case, the candidate will not be able to receive the Assessment results during the Assessment weekend.
- In some cases, it may not be appropriate to sit for an Assessment if an injury or health condition is acute and serious. The health and safety of the candidate comes first. Consult with the assessors if necessary.

### **What do the assessors pay attention to during the own practice demonstration?**

During the day and the various Assessment components, the assessors use the questions for reflection and principles for assessment as drawn up in RIMYI Guidelines to form an idea of the candidate's qualities. These include:

#### Principles of assessment:

1. *Is the basis of Iyengar yoga clear to the candidate?*

The basic components concern alignment, extension, direction, stability, precision (FAQ p.36).

2. *Is the presentation expressive and inspiring?*

This concerns the presentation during a candidate's own practice, inverted postures and guided demonstration. Expressive and inspiring refers to, amongst other things, the basic actions of the postures, the overall form, working towards direction and the final posture, calmness and alertness.

3. *Is the candidate ready to teach?*

#### Guidelines for further determining a first impression of a candidate

- a. Is the basis of Iyengar yoga clear to the candidate?
- b. Is the candidate enthusiastic about his/her practice?
- c. Does he/she participate?
- d. Is he/she involved (in the teaching)?
- e. Does he/she show potential to become a teacher?

### • **Conclusion Day 1 and preparation teaching demonstration**

At the end of the first day, the candidates and assessors come together. There is an opportunity for a joint open conversation and exchange about your own practice (approx. 30 minutes). Here the candidates can reflect on what they have done and possibly clarify, explain or show something. Assessors can ask questions about things they noticed.

→ If, after seeing the inverted postures and guided own practice, the assessors are of the opinion that the level is so substandard that the chance of passing based on teaching is nil, or if the candidate does not follow the Iyengar method, this is a 'red flag' moment. The 'red flag' is characterised by, for example, a performance that is dangerous (i.e., in inverted postures), dangerous use of props, structurally not showing the basic components of Iyengar yoga (for example bent knees where they should be straightened). Further participation in the Assessment weekend and assessment of the candidate will then be stopped. → **RED FLAG**

After this joint exchange, candidates will receive information about the teaching demonstration for day 2 of the Assessment. The information includes the following (see also box 2):

- The three āsanās that the candidate will teach
- The context of the lesson which the candidate will teach
- The explanation that, after teaching the lesson, some questions will be asked about teaching in a specific situation.

| <b>Box 2 Components teaching demonstration</b>  |  |
|---|--|
| The assessors determine:  | The candidate:   |
| 3 āsanās per candidate (excluding inversions)   | Prepares a sequence woven around the 3 given āsanās, in any order and at any point in time, to be supplemented with 1 or 2 extra āsanās. Include Sirsāsana, Sarvangāsana and Savāsana in the sequence. |
| A context:<br>e.g., "It is summer"; "It is an evening class"; "It is one of the first lessons of the students, so they don't yet know most of the āsanās"; "It is the end of a series of lessons, so the students know all āsanās in the syllabus". | Decides how to plan the lessons according to this context (i.e., timing in postures, tempo, props, use of space in the room)   |
| Situation via mock student (to present a particular situation like back pain, dizziness, discomfort in a particular part, etc.)   | Can repeat any posture (from the sequence), chosen by the candidate.   |

The chosen set of three āsanās should be neither too obvious nor too obscure in terms of potential connections; they should provide an opportunity to establish and demonstrate logical sequencing in this short lesson.

The context provided is an opportunity for candidates to demonstrate their skills in planning and adapting a lesson in relation to context-specific circumstances. Boxes 3 and 4 give some examples of the three āsanās and context situation for inspiration.

Based on the three āsanās and the outlined context, candidates prepare a short sequence that includes the three given āsanās, as well as śīrṣāsana, sarvāṅgāsana (variations can be added) and savāsana, plus one or two additional āsanās from the syllabus. The sequence (and therefore the lesson) can contain a total of seven to eight āsanās, and may last a maximum of 35 minutes.

### **Box 3 Suggestions for three āsanās for teaching**

NB: these are only examples; there are many more possible sets

- a) Ardha Chandrāsana, Upavistha Konāsana, Janu Sirsāsana
- b) Utthita Trikonāsana, Bharadvajāsana 2, Paschimottanāsana
- c) Virabhadrāsana 1, Supta Virāsana, Ustrāsana
- d) Parivṛtta Trikonāsana, Urdhva Dhanurāsana, Supta Padangusthāsana 2
- e) Garudāsana, Parsvottanāsana, Marichyāsana 3
- f) Utthita Parsvakonāsana, Marichyāsana 1, Urdhva Mukha Svanāsana
- g) Parighāsana, Bharadvajāsana 1, Dwi Pada Viparita Dandāsana (chair)

**Box 4 Suggestions for context for teaching**

NB: these are suggestions; there are many more possible contexts.

- It is summer/it is warm
- It is winter/it is cold
- It is an evening class
- It is a morning class
- It is one of the first lessons the students are following (so they don't yet know most of the āsanās)
- It is the end of a series of lessons (so the students know all āsanās in the syllabus)
- It is mixed class, which includes both students who regularly take class, and those who are still reasonably new to yoga
- You have been teaching this group for several months, and are planning to introduce a new āsana (one of the three given āsanās)

**Day 2**

- **Teaching demonstration (total 45 min. per candidate)**

Teaching in an Assessment situation is artificial. Assessors know this and are aware that candidates can be nervous. Nevertheless, candidates should be aware that they do not have long to teach their lesson and take the opportunity to engage the students in the sequence and demonstrate as much of their teaching capacity as possible. Candidates are expected to prepare well for the prepared sequence of āsanās in order to teach it clearly and accurately within the time limit of 35 minutes.

The candidate can decide for him or herself whether to teach in Dutch or English. If there is a mock student who does not understand the language, the candidate does not have to switch languages. The assessors will provide a solution on the spot.

The Assessment and Training Committee, together with the help of mentors, will ensure that there are sufficient people during the Assessment to act as mock students. For the level 1 Assessments, the aim is that the candidate teaches 5 test students (if available), but in any case not less than 4 mock students.

These mock students do not have to have taken lessons from the Assessment candidate. They can be known to the mentor or be recruited from the region.

The mock students must:

- Have some experience of Iyengar yoga
- Not be pregnant
- Already have a foundation in Śīrṣāsana en Sarvāṅgāsana, or are aware of alternatives
- Be able to attempt poses from the candidate's syllabus
- Not have any major problems or injuries that would prevent them from participating in class
- Not be a certified teacher
- Not be an Assessment candidate for the same Assessment
- Understand Dutch and/or English

The candidate should teach the class following the prepared sequence and should keep an eye on the available time (35 minutes). This provides insight into capacity for timing and planning. If the candidate continues teaching after the allotted 35 minutes, the lesson will be stopped by the assessors, even if the lesson has not yet been completed. During this session, the assessors observe and will, in principle, not interrupt for questions or the like, unless there is a very specific or unsafe situation for the mock students.



Candidates will be assessed on their ability to clearly and effectively introduce and teach the āsanas appropriate to the (mock) students in front of them. It is expected that they will introduce the āsanas to the mock students, see where they are and help them improve further if applicable.

Candidates must teach a class that suits the context, the āsanas and the students. There is no prescribed format for instructing each āsana. The three āsanas can be taught by the candidate in varying order together with other āsanas to connect them. The candidate determines where in the series the inverted postures are placed. Important points of attention are:

- That demonstration skills are visible and used effectively.
- That instructions are clear and help students (further) into the position correctly and safely
- That manual adjustments are functional and appropriate.
- That the mock students in the āsana work correctly on alignment and stability. This is of utmost importance.
- Candidates should also challenge those mock students who can do more, even if the candidate cannot do it himself. Thus: no teaching from a script, but teaching to the people who are present.
- It is important that there is a line and appropriate pace in the lesson, but that the three specified āsanas are given sufficient time and detail.
- The inverted postures must fit and be appropriate in the sequence and, if necessary, be adapted to the capacity of the mock students, or be replaced by an alternative posture if necessary.

For completeness, box 5 shows what RIMYI states as important principles in teaching at Level 1.

**Box 5 Key points for teaching at Level 1 (RIMYI Guidelines p.30):**

A. Individual āsana:

- At this level, correct and precise action is the aim.
- Though sequencing is an integral aspect of our school of yoga, to teach beginners (i.e., Level 1), the focus should be on understanding individual āsanas with specific reference to the external configuration.
- The position and gross alignment of body parts are to be taught.

B. Family of āsanas

C. Linear sequencing:

- The āsanas are woven in an order whereby one develops the mobility and freedom in the entire body or certain parts of the body. This involves three processes. One, doing the āsana; two, understanding an āsana; and lastly, addressing stiffness.
- The order of the āsanas within the family of āsanas proceeds from the simplest to the most complex.
- In a Level 1 class, one often starts with standing poses as most body parts are more accessible in this family compared to others. (Exceptionally, one may have better access in supine or prone positions as opposed to standing.)
- Thereafter one may decide to move on to any family of āsanas preceded or succeeded by inversions.

D. Mental contribution

- An āsana is in reality more a mental endeavour than a mere physical posture. It requires definitive mental contributions. In an Iyengar yoga class, the student learns the āsana in a manner whereby he/she starts confronting, objectifying and reading his/her own mind.

### **Adjusting teaching for a specific health situation**

After completing the teaching demonstration, a specific situation of a minor health complaint is simulated with one of the mock students, in which the candidate must show how they deal with this during the lesson. This can take the form of extra instructions they give or adjustments with props for the āsana that they have just taught and which they adapt for the student with the health

complaint. This takes a maximum of 10 minutes. See Box 6 for examples of these specific situations.

To conclude this part of the Assessment, the candidate is asked if he/she would like to say anything about the lesson just given, or if he/she would like to show anything special.

**Box 6 Examples of evaluation of a specific situations for adjustments during teaching**

Candidates are asked to demonstrate to a mock student how to deal with a minor but specific health situation, chosen from the list below, in a regular lesson. Candidates should demonstrate how they would adapt an āsana they have taught, possibly using props or specific instructions to assist the student in this specific situation. It is expected that this will allow the student to participate in the lesson.

For example:

- A student has a stiff and/or painful neck
- A student has lower back pain
- A student has a stiff and/or painful hip joint
- A student has a stiff and/or painful knee joint
- A student cannot kneel because of an injury or arthritis
- A student has stiff ankle joints
- A student has a stiff and/or painful shoulder joints
- An older student with general stiffness
- A student comes to class with a headache
- A student has a headache after backbends
- A student is dizzy
- A student with low blood pressure
- A student is menstruating in a lesson in which standing postures are taught/in which backbends are taught
- A student who regularly follows class with you has a straightforward pregnancy
- A student who regularly follows class with you has returned after giving birth
- A student who regularly follows class with you has hot flushes, and may be in perimenopause

• **Group discussion about teaching (30 min)**

After all candidates have completed their teaching session, there is an opportunity for a joint discussion and exchange between candidates and assessors.

Questions and exchanges can be about how the candidates felt their teaching went: what they were satisfied with; or what, on reflection, they would have liked to have done differently. It is important that all candidates are given the opportunity to speak, and that the assessors can ask the questions they require clarification on.

• **Lunch en assessors' discussion (45 min)**

After this last group discussion there will be lunch. It is optional for the assessors and candidates to have lunch together, because this is also the moment when it is determined whether anything extra needs to be asked of a candidate to achieve a positive result. This is then a Retake, and this retake applies if there is any doubt about a candidate, where asking or showing something extra can contribute to good decision-making. Candidates are also informed that they can use a Retake. The lunch time may then also be needed for the preparation of the Retake, so that a joint lunch is not appropriate.

• **Retakes (10 min per candidate)**

In case of doubt, the assessors may ask the candidate to show or discuss something else. 10 minutes are available per candidate for this. Candidates can also indicate whether they would like

to show or explain anything. If there are no reasons for retake, the results interviews can take place earlier.

### **2.3.4 Assessment teaching demonstration**

The assessors look for THREE MAIN ASPECTS in the candidate's teaching:

1. Demonstration of āsanas to guide the students.
2. Explanation and instructions while teaching.
3. How the candidate corrects the students, based on observation, and helps during the lesson.

#### Principles for assessment:

- Does the candidate use body language to communicate in a way that the student understands?
- Does the candidate observe the student well?
- Does the candidate make eye contact?
- Is the candidate's approach an inspiration to keep the student involved?
- Is the candidate's thought process clear enough?
- Does the candidate use demonstration as an effective teaching tool?
- Is the candidate ready to teach?

Assessors will score candidates on each of the above aspects, taking into account the whole rather than one aspect which may be more salient.

### **2.3.5 Final assessment and discussion of results**

Previous paragraphs have already explained in detail where the points of attention for assessment lie in the demonstration of personal practice and teaching.

When scoring the different parts of the Assessment weekend, assessors must take an overall view of the candidate and take into account factors such as nerves, stiffness, injuries and age.

### **Demonstration of guided practice and inverted postures**

For these demonstrations, the candidate is not scored as such, but the purpose is for the assessors to see whether the candidate practices and understands Iyengar yoga sufficiently. Understanding the āsanas is more important than physical perfection.

Candidates will be observed to determine whether the basic components of Iyengar yoga are clear to the candidate (alignment, extension, direction, stability, precision (FAQ p36)), whether their presentation is expressive and inspiring and whether the assessors think the candidate is ready to teach (see also section 2.3.3).

### **Teaching demonstration**

Assessors will consider each candidate globally in relation to the following four criteria (see also section 2.3.4):

- Thought process (verified via (amongst other things) the taught sequence and the 3 criteria below)
- Demonstration
- Instruction
- Method of helping students

Here too, the assessors include the basic components of Iyengar yoga (alignment, extension, direction, stability, precision (FAQ p. 36))

### **Score sheets**

After the last part, the teaching demonstration, the assessors come together to arrive at the results per candidate. For scoring on the various components, score sheets are used as suggested in the

RIMYI Guidelines (these are available in a separate practical manual including the forms for the assessors)

In these sheets, each assessor assigns the candidate a 1 – 4 overall score for each of the four criteria of each section (where 1 = poor, 2 = moderate, 3 = good and 4 = excellent). Awarding half points is not to be desired. These scores are added together for each candidate by each assessor.

The final score is the average of the assessors' scores for each candidate per component. The following applies to determine the result:

12 - 16 = pass

9 - 11 = doubt / resit (a resit must lead to a definite decision)

4 - 8 = fail

Successful candidates must have a positive result for each Assessment component, i.e. theory Assessment, own practice and teaching. A 'good' candidate is someone who has done well on all four criteria of a component, although there are a few specific areas for improvement (12 points or more). 'Moderate' means that the candidate has what it takes to become 'good', but needs to do much more work to improve their understanding of all four criteria (between 9-11 points).

### **Provisional pass**

Candidates who have not passed the written theory Assessment but have passed the practical Assessment, will receive a provisional pass. Candidates who obtain a provisional pass can resit the theory Assessment by retaking the theory questions that require improvement (see 2.2). The Assessment and Training Committee will arrange a re-Assessment, after which the candidate has a number of weeks to complete it. After submission, this theoretical part will be assessed again and on this basis the final assessment of the Assessment will be determined. This happens in the month following the practical Assessment. If the candidate fails the theory Assessment again, the entire Assessment will be invalid.

### **Theory Assessment successful, but not the practical Assessment**

In the event that the candidate does not pass the practical Assessment, but has successfully completed the theory Assessment, the positive result of the theory Assessment will remain valid for one year or until the next organised Level 1 Assessment in the Netherlands.

### **Final interview with candidate**

If all exam components have been completed during the Assessment weekend, and after deliberation by the assessors, the results will be given in a meeting with the individual candidate (max. 10 min per candidate, also if the end-result is a 'not yet passed'). The final result of the theory and practical Assessment is shared at that time. A brief explanation is given. It is strongly recommended that the mentor is present LIVE at this outcome meeting.

Important points to note during this conversation:

- Ensure that there is equal placement by sitting in a circle.
- The spokesperson for the assessors will announce the results. He or she will indicate that feedback is now given briefly, and that this will later also be sent to the candidate in writing on the certificate.
- When providing explanations and feedback, ensure that good eye contact is maintained with the candidate.
- Brief information is given about all parts of the Assessment: theory Assessment, inverted postures, demonstration of own practice and of teaching.
- Positive/strong points should be named, as well as those which still require attention.
- Especially if the candidate has not passed the Assessment, it is important to mention sufficient motivating points that the candidate can work on for improvement.

- Other assessors may provide additional information, taking care not to cause confusion for the candidate or to contradict what was said earlier.
- The assessors should check the candidate understands the feedback and whether it resonates. They should also check if there are any questions or if the candidate wants to say something.
- If the mentor is present, there is also an opportunity for the mentor to speak up, ask questions or respond to remarks.

The candidates will receive a certificate with the Assessment result and feedback no later than two weeks after the Assessment weekend. It is important that the candidate reviews the results with his/her mentor and pays close attention to the feedback so that he/she can work with the mentor to improve and refine his/her own practice and teaching skills. Candidates will also receive an evaluation form about the Assessment weekend.

### **Certificate and Certification Mark**

After passing the practical and theory Assessments, the candidate receives a calligraphed Iyengar yoga Level 1 diploma from RIMYI, facilitated by the Ethics and Certification Committee. The presentation of the Certificates is usually organised at an IYVN workshop to make it an extra festive event.

The Ethics and Certification Committee will also personally contact the graduates soon after the Assessment weekend to explain and arrange the procedure for the registration and use of the Certification Mark (CM).

### **2.4 Conclusion of Assessments**

At the end of the Assessment weekend, a short internal evaluation of the assessors' team takes place. This evaluation is included in the assessors' meetings for learning and improvement purposes.

After completion of the Assessment weekend, the team of assessors ensures that a report is submitted to the Assessment and Training Committee. They will also ensure that candidates receive their certificate within two weeks of the Assessment.

The Assessment and Training Committee will provide the Ethics Committee with the names and contact details of the successful candidates. The Ethics Committee will then contact the candidates regarding the Certification Mark. The assessors can submit their declaration to the treasurer of IYVN up to two weeks after the Assessment.

### **2.5 Assessment weekend feedback and complaints**

After the Assessment weekend, candidates will receive a feedback form. This provides space to share experiences (positive and negative) about the weekend and to provide feedback to the Assessment and Training Committee so that continuous improvement can take place.

If during the Sunday afternoon of the Assessment weekend a candidate resat part of the Assessment as a result of doubts amongst the assessors and the level was judged insufficient, the candidate will not have passed the practical Assessment. No appeal or objection can be lodged against a decision of failure. The candidate and respective mentor are strongly encouraged to continue the learning and mentoring process and to resit for a subsequently organised Assessment.

In the event that a candidate is of the opinion or has experience that there has been unethical behaviour during the Assessment weekend (for example, being touched in an inappropriate way by an assessor or offensive language) and the candidate is of the opinion that this needs investigating, then it is possible to start a Disciplinary Procedure, in which the IYVN Ethics Committee is also involved (see further information: HHR - Appendix D).

### 3. Required knowledge for the Level 1 Assessment

The previous chapters indicate how and what the candidates are examined on. In this chapter the curriculum, the content of the Level 1 Assessment, is explicitly described.

#### 3.1 Āsana and Pranayama Syllabus Level 1: practice and theory

The syllabus for the Level 1 Assessment is set out in the RIMYI Guidelines and is shown in Table 1. For each āsana, the number refers to the photo in the relevant reference book.

It is important to know the name of the āsanās and pranayamas, in Dutch (if that is your native language) or English and Sanskrit, the meaning of the name and the effect of the āsana/pranayama.

It is important to know and practice the final postures, but also the intermediate and preparatory phases of the āsanās- how to practice and build them up. Know which actions form the basis of an āsana, and how to implement these actions throughout the entire process of practice.

It is also important to know how the practice can be adapted with props, adaptations or variations, when the final posture cannot be practiced due to illness or injury, or if, for example, a specific action is to be practiced.

This is shown in, amongst others, the books *Yoga in Action* beginners/advanced.

##### 3.1.1 Reading list

Aspiring candidates must be thoroughly aware of the prescribed literature relating to their Level 1 syllabus and must be prepared for oral and written questions on the same. The reading list consists of:

##### Obligatory

- Tree of yoga
- Art of Yoga
- Yoga in Action: Preliminary Course
- Yoga in Action: Intermediate Course
- Light on Yoga:
  - Part 1: Introduction
  - Part 2: Yogāsanās (relevant Āsanās)
  - Part 3: Pranayama (relevant Pranayamas)
- Light on Pranayama: Section 1, Section 2: Chapter 10 (elevante pranayamas)
- Basic Guidelines for Teachers of Yoga

##### Recommended

- Light on Life
- Yogashastra Level 1, 2, 3

Table 1 Syllabus Level 1 Assessment

| Asanas   | Plate No. | Reference   |                         |
|--|-----------|---|-------------------------|
| <b>Utthishtha Sthiti – Standing Asanas</b>           |           |   |                         |
| Tadasana   | 1         | Light on Yoga   |                         |
| Vrksasana  | 2         |   |                         |
| Utthita Trikonasana                                  | 4, 5      |   |                         |
| Parivritta Trikonasana                               | 6, 7      |   |                         |
| Utthita Parsvakonasana                               | 8, 9      |   |                         |
| Parivritta Parsvakonasana                            | 10, 11    |   |                         |
| Virabhadrasana I                                     | 14        |   |                         |
| Virabhadrasana II                                    | 15        |   |                         |
| Virabhadrasana III                                   | 17        |   |                         |
| Ardha Chandrasana                                    | 19        | Yoga: A Gem for Women                                   |                         |
| Utthita Hasta Padangusthasana I with support of wall | 120, 121  |   |                         |
| Utthita Hasta Padangusthasana I with support of wall | 122, 123  | Light on Yoga   |                         |
| Parsvottanasana                                      | 26        |   |                         |
| Prasarita Padottanasana I                            | 33, 34    |   |                         |
| Utkatasana   | 42        |   |                         |
| Padangusthasana                                      | 44        |   |                         |
| Padahasthasana                                       | 46        |   |                         |
| Uttanasana   | 48        |   |                         |
| Garudasana   | 56        | <b>Upavistha Sthiti – Seated Asanas</b>                 |                         |
| Dandasana  | 77        |   | Light on Yoga           |
| Swastikasana   | 5         |   | Light on Pranayama      |
| Parvatasana in Swastikasana                          |           |   | Preliminary Course book |
| Gomukhasana  | 80        |   | Light on Yoga           |
| Siddhasana   | 84        |   |                         |
| Virasana   | 89        |   |                         |
| Parvatasana in Virasana                              | 91        |   |                         |
| Baddha Konasana                                      | 102       |   |                         |
| Upavistha Konasana                                   | 151       | <b>Paschima Pratana Sthiti – Forward bending Asanas</b> |                         |
| Adho Mukha Virasana                                  | 92        |   | Light on Yoga           |
| Janu Sirsasana                                       | 127       |   |                         |
| Trianga Mukhaikapada Paschimottanasana               | 139       |   |                         |
| Marichyasana I                                       | 144       |   |                         |
| Parsva Upavistha Konasana                            | 152       |   |                         |
| Paschimottanasana (Ugrasana/Brahmacharyasana)        | 161       |   |                         |
| Malasana II  | 322       |   |                         |

| Asanas   | Plate No.  | Source                   |
|--|--|--------------------------|
| <b>Parivrtta Sthiti — Side bending - lateral Asanas</b>  |  |                          |
| Parighasana  | 39   | Light on Yoga            |
| Bharadvajasana I   | 297, 298   |                          |
| Bharadvajasana II  | 299, 300   |                          |
| Marichyasana III   | 303, 304   |                          |
| Ardha Matsyendrasana I   | 311, 312   |                          |
| <b>Viparita Sthiti — Inverted asanas</b>   |  |                          |
| Salamba Sirsasana I ((use the wall. Also rope sirsāsana)   | 184, 185, 190  | Light on Yoga            |
| Salamba Sarvangasana I   | 223, 224   |                          |
| Halasana   | 244  |                          |
| Parsva Halasana  | 249  |                          |
| Karnapidasana  | 246  |                          |
| Parsva Karnapidasana   | Net als in gedraaide Halasana, maar zijn nu de knieën gebogen als in Karnapidasana |                          |
| Supta Konasana   | 247  | Light on Yoga            |
| Eka Pada Sarvangasana  | 250  |                          |
| Parsvaika Pada Sarvangasana  | 251  |                          |
| Chatushpadasana  | 102  | Yoga: A Gem for Women    |
| Setubandha Sarvangasana (with support)   | 98, 99   | Yoga: A Gem for Women    |
|  |  | Preliminary Course book  |
| Setubandha Sarvangasana (from Sarvangasana, with bend knees, feet on the wall or a chair)          |  |                          |
| <b>Udara Akunchana Sthiti — Abdominal Asanas</b>   |  |                          |
| Paripurna Navasana   | 78   | Light on Yoga            |
| Ardha Navasana   | 79   |                          |
| Urdhva Prasarita Padasana (90°)  | 279  |                          |
| Supta Padangusthasana I  | 284  |                          |
| Supta Padangusthasana II   | 287  |                          |
| <b>Purva Pratana Sthiti — Back bending Asanas</b>  |  |                          |
| Salabhasana  | 60   | Light on Yoga            |
| Makarasana   | 62   |                          |
| Dhanurasana  | 63   |                          |
| Bhujangasana I   | 73   |                          |
| Urdhva Mukha Svanasana   | 74   |                          |
| Ustrasana  | 41   |                          |
| Urdhva Dhanurasana I   | 482  |                          |
| Dwi Pada Viparita Dandasana (stoel)  |  | Intermediate Course book |
| <b>Visranta Karaka Sthiti — Restorative Asanas</b>   |  |                          |
| Supta Swastikasana   |  | Intermediate Course book |
| Supta Virasana (ondersteund en zonder steun)   | 96   | Light on Yoga            |
| Supta Baddha Konasana  | 38, 39   | Yoga: A Gem for Women    |
| Savasana   | 592  | Light on Yoga            |
| Savasana (on bolster, eyes covered with eye cushion or belt, observe the normal inhale and exhale) |  |                          |
| Savāsana (with eye bandage, normal inhale and deep exhale)   |  |                          |



| Asanas   | Plate No. | Source        |
|--|-----------|---------------|
| <b>Hasta Tolana Sthiti — Arm-balancing Asanas</b>  |           |               |
| Remark: It is useful to know and practice this entire section, especially if you teach younger students/youth. The āsanas with a * are not obligatory. |           |               |
| Chaturanga Dandasana   | 67        | Light on Yoga |
| Adho Mukha Svanasana   | 75        |               |
| Pincha Mayurasana *  | 357       |               |
| Adho Mukha Vrksasana *   | 359       |               |
| Titibhasana (from Uttanasana) *  | 395       |               |
| <b>Pranayamas</b>  |           |               |
| Ujjayi, Viloma Pranayama in supine position  |           |               |

### 3.2 Theory syllabus Level 1

The theory syllabus consists of yoga philosophy, anatomy and teaching. The same reading list (3.1.1) is mandatory for this.

#### 3.2.1 Required knowledge yoga philosophy

With regard to yoga philosophy, candidates are expected to be familiar with:

- What is Yoga.
- What is Iyengar Yoga.
- The definitions of the three Gunas.
- The definitions of Karma, Bhakti and Jnana Yoga.
- The eight limbs of Astanga Yoga (Sanskrit names and meanings).
- The Yamas and Niyamas, their meaning and their relationship to one's own practice and teaching.
- Who is Patanjali? What are the Yoga Sutras and what is the general explanation of the sutras (in the 4 parts)?
- The meaning of the following words:
  - Citta
  - Sadhana
  - Prana
  - Abhyasa and Vairagya
  - Purusa and Prakrti
- The explanation about yoga philosophy as found in Basic Guidelines for Teachers of Yoga (RIMYI)

#### 3.2.2 Required knowledge anatomy/physiology

Candidates should have a basic knowledge of the skeletal system, the large and important muscle groups, a general understanding of the functioning of the joints, and of the major organs and their functions (see also Basic Guidelines for Teachers of Yoga (RIMYI)).

- The name, shape, and location of all the major bones of the body.
- The name, location, and function of the following muscles: trapezius, biceps, triceps, deltoidius, latissimus dorsi, iliopsoas, quadriceps, hamstrings, and gluteus.
- The difference between ligaments, tendons and muscles.
- Be able to distinguish between the different types of muscle tissues.
- Location of the most important organs in the body.
- The structure and type of movement of each of the joints in the body.
- Explanation of the terms and application of movements at the different joints

#### 3.2.3 Required knowledge teaching

The following theoretical knowledge of teaching should be learnt in order to strengthen teaching skills and teaching practice:

- ✓ To practice and teach the āsanas and pranayamas included in the candidate's syllabus.

- ✓ For each āsana or pranayama within their own syllabus know what is said in:
  - Technique, effects, hints and warnings in Yoga Dipika (Light on Yoga)
  - Hints, warnings and the techniques of pranayama in Light on Pranayama
  - Yoga in Action; A Preliminary Course or Yoga in Action, een Introductory Course.
- ✓ Use safe and effective teaching methods for the āsanās in the candidate's syllabus, in accordance with the method of B.K.S. Iyengar: how to adjust the pace and structure of a lesson to the students' capabilities, how to demonstrate effectively, give precise verbal instructions, observe and how to help and correct students. Some information about this has already been written in section 2.3.4. Box 7 (see below) provides further additional descriptions of the principles and characteristics of these important teaching skills.
- ✓ How āsanās can be adapted for a student with a knee problem, hip pain, neck and shoulder pain, back pain, or high blood pressure, while performing the postures of this syllabus in a teaching situation. (For example, if a student complains of hip pain or lower back pain in Supta Baddha Konāsana, then you could support the student's thighs with two blanket rolls.) Candidates are not expected to know the prescriptions for unusual or serious medical problems.
- ✓ How to create a sequence for a beginners lesson.
- ✓ A good adapted classic series for during menstruation (see for example Geeta Iyengar's 'Yoga, a Gem for Women'; 'The practice of women during the whole month').

**Box 7 Additional inspiration for teaching skills: demonstrating, instructing, observing and correcting**

**Demonstrating**

NB: while you can follow these principles of demonstration, you can also choose other ways to introduce and teach āsanās.

- Name the āsana first in Sanskrit and then in Dutch/English.
- If you want students to use props, ask the students to get the props and set them up themselves before giving the demonstration.
- Stand where you are clearly visible. Position yourself or the students so that they can observe you in each different āsana. Make sure the students can see you clearly.
- Select optimal viewing angles. For example, you might position yourself differently for a demonstration of Vīrabhadrāsana I than for a demonstration of Utthita Trikonāsana.
- Insist on attention and make eye contact. Then make sure that the students look at what you are showing instead of at your face.
- Demonstrate the āsana correctly/without error so the students have a clear picture of the āsana.
- Demonstrate the āsana as you will teach it. If you ask students to use a prop, demonstrate using the same prop.
- Do not hurry. At the same time, keep demonstrations short and concise. Silent demonstrations can be an effective tool, but are not always required.
- Present the āsana with dynamic, observable actions.
- There must be uniformity between the teacher's words and the teacher's body. Use the same sentences in the demonstration that you plan to use in the instructions.
- Draw attention to specific actions that improve the āsana.
- Let the students try out the points to your satisfaction.
- Demonstrate again if necessary.
- Only reveal errors once you have noticed them in the students.
- Demonstrate coming into the āsana, the actions in the āsana and coming out again.

**Giving instructions**

Below are the instructional principles relevant to teaching Iyengar Yoga (see also Basic Guidelines for Teachers of Yoga).

- Keep the instructions simple. Use short clear sentences.
- As much as possible, use the same sentences and actions/points that you used in the demonstration. Don't hesitate to take time (silence) to see if the students have tried to do as asked.
- Use your voice effectively to emphasise the important points. Then repeat the same instruction in a different voice, perhaps with different words.

- Systematically instruct students:
- Start with the basics.
- Start with basic instructions for the āsana and teach students to move from the basics.
- Teach students to coordinate the actions of the body with the actions of the breath.
- Return to basic instructions. Repetition takes the students deeper and deeper.
- When giving instructions, make sure that the majority of students have registered the instruction before moving on to the next instruction.
- Learn to increase students' concentration and attention.
- Know the difference between instructions and corrections. This prevents confusion.

### **Observations**

- Arrange the classroom so that you can see all the students.
- Reposition yourself in order to begin each āsana from the most favourable position.
- Observe the class as a whole to assess the harmony and balance or lack thereof (e.g., is everyone performing the āsana on the same side/facing the same direction?).
- Quickly check whether your instruction has been executed.
- Base your instruction on what you observe, not on memorized words or lists.
- Observe the students' state of being (as evidenced by their eyes, skin colour, breathing, etc.) as well as the structure of their āsana. Relate teaching education to both.
- Look at the midline (vertical) points of the body and limbs to see where the distortions are. Also look at horizontal points (shoulders, hips) for distortions.
- Don't walk around aimlessly, but look at the students from all angles.

### **Helping and correcting**

- Correct with words first.
- Respect boundaries (physical and emotional).
- Use a prop if necessary.
- Know what you want to adjust before you touch someone.
- Position yourself correctly so that the student can benefit from the adjustment.
- Adjust your touch appropriately so that the desired effect is achieved. Do not touch unnecessarily, because the student's attention is focused on where you are touching. Adjustments should be firm with a clear sense of direction.
- Observe how your correction is received and make sure it has the desired results
- If what needs to be corrected is impossible to correct in the already adopted āsana, the student may have to come out of the āsana partially and re-enter it with the correction so that forcing it is avoided.

## 4. Assessors and assessing

### 4.1 Preparation of and by the team of assessors

In preparation for the actual Assessment weekend, the Assessment and Training Committee draws up the planning. Teams of three assessors are put together and scheduled for the Assessment weekends. The preference and availability of the assessors on the intended Assessment dates are taken into account as much as possible. An assessor will not examine his own recommended mentees for reasons of objectivity and tension regarding the outcome of the Assessment.

As soon as the planning has been finalised and approved by the assessors involved, the assessors will plan an (online) appointment prior to the Assessment weekend in which:

- The assessors coordinate the division of roles and tasks and further preparations regarding required forms, etc. (see Box 8).
- The assessors share the results of the theory Assessments of the relevant candidates.

### 4.2 Roles, skills and behaviour of assessors

In this section we provide new and existing assessors with additional clarity about their expected roles, skills and behaviour during the Level 1 Assessment. We follow the RIMYI Certification and Assessment Guidelines, July 2020 (hereinafter RIMYI Guidelines).

We hope to support the continued development towards the new Assessment system and to meet the demand to shape and continue to improve the 'new culture' together. This is not intended as an imposed pattern, but as a subject of discussion and reflection, both for the individual assessors and within the group.

#### 1. The roles of assessors

As previously indicated in section 4.1, three assessors form a team during the Assessment weekend. Each one takes on a role and activities. This is further described in Box 8.

#### **Box 8 Division of tasks and responsibilities in the team of assessors**

Each team consists of three assessors per exam weekend. There are three roles to be divided:

- Spokesperson: this assessor is always the point of contact for the candidates and will also communicate with the candidates on behalf of the team, as well as conduct the results interviews. Of course, the other assessors can participate in and supplement joint discussions.
- Time-keeper and internal facilitator: this assessor keeps an eye on the planning and timing of the weekend and ensures that everyone is allocated enough speaking time in the assessors' meetings.
- Reporter: ensures that a logbook report is made of the entire Assessment weekend, including the results and certificates for candidates

For the division of roles, it is important to look at the skills and experience of the assessors to determine who can best take on which role. The Assessment and Training Committee makes a suggestion for this for each Assessment.

It is important that assessors also consider which roles best or less well suit their own competencies. The Assessment process can be an opportunity for an assessor to develop further. If support is needed or desired to better develop certain aspects, assessors are encouraged to discuss this amongst themselves and to keep conversation going.

#### 2. Skills of assessors

- *Communication* – the ability to express ideas clearly and with due regard for the situation.

- *Approachable and able to build rapport* – the ability to be friendly, empathetic, enthusiastic, inspiring, honest, consistent and positive. A sense of humour, humility and openness are indispensable.
- *Responsive and fair* – the ability to observe each candidate individually and holistically, in order to assess their capabilities, understand their difficulties and see their potential at the relevant Assessment level. Room must be given for individual variation at that level.
- *Constructively critical* – the ability to see, acknowledge and highlight both the positive and the negative, without being harsh, inflexible or judgemental.

### 3. Behaviour of assessors

The RIMYI Guidelines emphasise that assessors must be able to create 'a certain level of comfort in the candidate' (p. 13) and support them in order to get the best out of themselves in the phase they are in. Assessments are a means to support and welcome new teachers into the community. At higher levels, they offer teachers a broader and deeper area of study. A few points are highlighted below that can hopefully serve as concrete starting points for developing the culture and behaviour of assessors in this direction.

- *Practicing together, more contact:* The new format includes varying components of practice (including candidates and assessors practising together). There are also new components of teaching. This means that candidates and assessors communicate with each other in many ways during the process (unlike the old system where all communication took place via the Moderator). Assessors themselves participate in the process and are, to some extent, put in the candidates' shoes to remind them what it is like and to promote empathy. Unlike the old assessment system, assessors (as more experienced walkers of the yoga path) are encouraged to assist candidates with advice, where appropriate, in practice sessions and in feedback and rapport-building sessions. This communication is intended to create a sense of friendship, collegiality, honesty and support in order to reassure the candidate and provide clues for further understanding. However, it is important to find a good balance here, **so that the Assessment does not become a workshop.**
- *Seeing the whole person:* The assessors must observe the candidate holistically. They must use their imagination to see how much a candidate understands the deeper content and meaning of yoga, regardless of any purely physical aspects- whether talent or limitations.
- *Don't take notes:* Assessors must have the confidence to look, see and remember without taking notes. Any notes are taken after a session, so as not to disrupt the more important matters of observation and understanding.
- *The complete āsana or approaching it?:* Special consideration should be given to anxiety, stiffness (age-related or not), injuries and/or limitations. With this in mind, the RIMYI Guidelines (p.13) state that it is not mandatory to perform all the given āsanās and that 'the candidate's understanding of the āsanās, rather than physical perfection, should be discerned for the purposes of assessment'. Proper alignment and attention to all body parts and the way they relate to each other is often more important than reaching the final position. On the other hand, expanding and completing the scope of practice is important for growth. Candidates must demonstrate that they know how to move into and out of positions and that they understand that these phases- like the time in the āsana itself- have their own effects.
- *Neutral expression:* Assessors must do their best to appear neutral in movement, facial expression and verbal expressions. At the same time, candidates should not be influenced by the assessors' posture or facial expressions.
- *Collegial trust:* Candidates will appear for the Assessment only if they have a recommendation from their mentor. The assessors have read the mentor's assessment of the candidate's progress and skills in advance. Candidates will also have the opportunity to describe and explain their own perceived strengths and weaknesses, and how they see their further development as a teacher progressing. If due allowance is made for nerves or other concerns, and if assessors make an effort to view candidates holistically as well as through their own eyes

and the eyes of their mentor (who knows them best), we can expect them to pass. If there are very specific points of interest, they will be given the opportunity to address them on the day itself in a retake of those parts. Otherwise, they and their mentor should be supported in continuing their training, and encouraged to present again at a future opportunity.

- Respect: The attitude of assessors towards candidates should be as committed and respectful as the other way around. Those who qualify for Level 1 assessment should be treated as equals on the yoga path, who simply have less experience. If mentors are present at the feedback meeting, mutual respect from the assessors to the mentors, and vice versa, is very important.

## 5. Mentorship

### 5.1 Introduction

The Assessment and Training Committee has drawn up this chapter with two goals:

To help (aspiring) mentors develop their mentoring programmes, and to give mentees insight into the ins and outs of the mentoring process. It is important to note that there is no fixed way for mentors to design and implement their mentoring programmes. Hopefully this chapter will contribute information and inspiration and also provide a framework for content, quality and working methods.

Taking into account the conditions for becoming a mentor (see section 1.4), another important motivation is that you have a strong drive to spread Iyengar yoga plus a special interest in developing a person who practices yoga for themselves into an Iyengar yoga teacher. It requires a high degree of commitment to every mentee.

Realistically, therefore, a mentor can only guide a few people at a time. An experienced mentor can guide a larger number of mentees than a novice mentor. Without giving hard numbers for this, and in line with the suggestions from Pune, the number of mentees is to be determined by the mentor and what is reasonable for the changes which has been made in the Assessment system. Teacher training courses in which as many people as possible are trained, focusing on the teacher Assessment alone are no longer pertinent; during mentorship, a bond is created between the mentor and the future teacher that goes far beyond just the 3+ years in training, in order to create a close-knit and warm-hearted community of Iyengar yoga practitioners.

The basis of a mentor's work is his or her own practice, experience of teaching, experiences of further study with other senior (higher educated) teachers, and possibly even experiences from studies at the 'RIMYI' institute in Pune.

Yoga students who want to make the step from student to Level 1 teacher will have to commit to a number of years of study with his or her mentor. It is important to realise that it is a fairly individual process and that no one can predict in advance exactly how long it will take. Three years of guidance as a mentee is the minimum, but this does not guarantee that after three years one will be ready for the teaching profession and therefore the Assessment. It may take longer or be broken up by a pause in one's studies depending on circumstances and progress.

Mentorship can be implemented in many ways. An important aspect is observing and assisting in regular lessons with the mentor or own teacher and additional guidance from the mentor through individual and smaller group sessions. Mentorship can also be supplemented with other forms of learning such as exchange with other mentees, workshops and/or special meetings. Throughout the mentorship, the mentee studies with his teacher and mentor(s), who (if sufficiently qualified) may be one and the same person.

Mentees study the Level 1 syllabus, that is, how to practice and teach the āsanās themselves, and the theory syllabus (yoga philosophy, anatomy and teaching) as outlined in Chapter Three. All kinds of different assignments can be developed for this.

All mentees must practice at least one Level higher than the Level they will be teaching. Especially for mentees who become teachers, it is important that the Level 2 syllabus is introduced, purely for the pleasure of practicing these āsanās, but also to see the coherence and development that they and their future students will make. Asanas from higher syllabi are not assessed in a Level 1 Assessment.

The Iyengars have specified that prospective candidates must have been practicing Iyengar yoga for at least six years before they can sit for a Level 1 Assessment.

## **5.2 Building up a mentor-mentee relationship**

In an ideal situation, a student expresses interest in the mentoring process with the teacher (mentor) with whom he or she has been taking lessons for a long time. A mentor can also ask a genuinely interested student who shows a lot of commitment and understanding to observe and assist in the lessons.

If a mentee cannot regularly study with the mentor due to distance, there are other options available. For example, by attending regular classes several times a year for a few consecutive days; by taking workshops; or by maintaining contact between the mentor and the certified Iyengar yoga teacher with whom the mentee has been taking classes for a long time, with the end goal that the mentee can observe and/or assist his or her regular teacher and can ultimately practice teaching within a familiar environment. Online classes can complement a long-distance mentoring relationship.

It is recommended that the mentor has an intake interview with the prospective mentee about why he/she wishes to become a certified Iyengar yoga teacher and what exactly the mentoring process entails. This gives a good picture of motivation and expectations.

In addition, the mentee is expected to:

- Regularly attend lessons or workshops with teachers from level 2-4
- (Already) practice regularly at home
- Work independently and
- Be willing to observe and assist with (beginners) lessons
- Become a member of IYVN.
- Ultimately teach according to the methodology set out by B.K.S Iyengar, without mixing the techniques of Iyengar yoga with other yoga systems or disciplines
- Be supervised by a mentor for at least three years. This may vary by situation, but since a mentor plays the largest role in a mentee's education, they should plan to work together for an extended period of time. A mentor can possibly contact the Assessment and Training Committee for an exception in the event that a mentee excels, or there is another exceptional situation that affects the timeline.
- Depending on distance: where possible regularly observe the mentee during the mentor's regular lessons rather than only during workshops

## **5.3 Methods for the mentoring process**

The mentor and mentee must determine what works best for them, depending on their time constraints and other circumstances. Below are some suggestions for mentoring activities, including core activities such as:

### A. Regular classes

Teaching regular lessons to the mentee and guiding them in their personal practice (as all students are guided). Where possible, mentees should take lessons not only at their own practice level, but also at beginner level.

### B. Observing and assisting

Observing and assisting in lessons are important methods for the mentee in completing the mentoring process for the Level 1 Assessment. The goal is for the mentee to develop skills in demonstration, instruction, observation and correction within a natural teaching environment. It is therefore important to offer the mentee regular opportunities to observe and assist in lessons, including debriefing after the lesson. In a beginners' lesson, the mentees first observe the lesson in general and make notes about, for example, the sequence, who the teacher does and does not correct, the teacher's interaction with the students, the way of demonstrating, dealing with difficult



problems, adjustments and so on. Gradually the mentee begins assisting, demonstrating, teaching an asana, and helping students with special needs.

The mentee learns and practices the manual corrections and adjustments during the lessons and gradually teaches more āsanas under the supervision of the mentor.

In addition, a mentee can also:

- Demonstrate āsanas to learn to mirror
- Act as a model where the mentor demonstrates learning points with/on the mentee and corrects the āsana
- Once hands-on adjustments have been learned, apply them independently to students during class in relation to instructions from the mentor and whilst being observed by the mentor
- Assisting the mentor when two pairs of hands are needed
- Set up supplies in class and/or demonstrate the use of a prop for a specific purpose.

The mentor should explain and discuss his lesson plans with the mentee so that he or she becomes familiar with the relevant sequencing, planning and thought processes.

### C. Individual sessions/consultations

Individual sessions between mentor and mentee(s) are an important addition to participating in lessons, observing and assisting. During these sessions the emphasis may be on general progress, parts of the theory element, on reading texts or matters that arise from observing lessons.

Mentors can also use these sessions to provide additional information (theoretical or practical) on assisting or theoretical aspects of the syllabus (such as teaching skills, anatomy and physiology or philosophy)

### D. Ongoing evaluations

Most ongoing feedback will be informal and continuous, but it is also possible that the mentor will have the mentee complete a specific assignment or give a lesson to see the mentee's current level and progress.

Other additional methods for the mentoring process may include:

### E. Additional workshops

Meeting with other mentors and mentees to teach or practice specific aspects. For example, to practice or deepen teaching skills, or go through a specific group of āsanas. Participation in such sessions may also be interesting for other certified teachers.

### F. Lectures

Mentors can give or attend lectures for or with their mentees on various topics from the theory syllabus.

### G. Assignments

The mentor can put together various assignments based on the required knowledge and ask the mentee to complete them during the mentoring process. Some examples for inspiration:

- ✓ The mentee can keep a log of the sequences of the lessons they themselves take, including notes about special adjustments or, for example, the theme of the lesson.
- ✓ The mentee can create a notebook with a page for each āsana in the syllabus with important actions, general corrections, and possible adjustments for special needs or circumstances.
- ✓ The mentee is assigned three or four āsanas to concentrate on for a month. This may involve the mentee making a notebook like the example above, practicing these āsanas regularly and teaching the āsanas several times.

- ✓ The mentee focusses on one of the theory topics. For example, the Yamas and Niyamas, or the most important bones of the skeleton. They learn the theory by making a logical presentation.
- ✓ The mentee makes an overview of the required knowledge in the syllabus and discusses anything that is not clear.
- ✓ The mentee prepares a series to practice with the mentor and possibly other interested parties.
- ✓ The mentee creates lesson plans for the first six to eight weeks of a beginners' class. These are reviewed with the mentor.
- ✓ The mentee completes a report on the anatomy of an injury – their own injury or the injury of a student in the class they are assisting. For example, if someone has a stiff knee, investigate the anatomy of the knee, range of motion and limitations and how to deal with them in practice.
- ✓ A lesson taught by the mentee is recorded on video. The mentor watches this video and they discuss the video together
- ✓ The mentee submits the lesson sequence for review for the lesson he/she will be teaching, and also evaluates the lessons after giving it.

#### **5.4 Financial compensation for a mentoring programme**

The financial relationship between mentor and mentee must be well defined from the start. Both parties must be clear about what is expected. According to RIMYI, charging fees during the mentoring journey is an individual matter and should be decided between the mentor and the mentee. However, mentors may not charge additional fees for regular feedback and the recommendation process. Feedback consists of regular feedback on the candidate's teaching skills, ultimately in preparation for a recommendation for the Assessment.

Fees may apply for the following mentoring activities:

- A mentee's participation in regular yoga classes
- A mentee pays for the lesson in which he observes and assists at the normal class rate. No additional costs will be charged for the debriefing.
- For one-on-one sessions between mentor and mentee, teaching time may be charged at the mentor's usual rate.
- Additional workshops, sessions, lectures can be charged at normal rates
- A mentor may charge for grading official assignments.

#### **5.5 Advice to and expectations towards mentors**

With regard to (future) mentors, the Assessment and Training Committee would like to provide a number of recommendations and make expectations for mentors clear.

##### General

- Attend specific meetings and training organised by IYVN
- Be familiar with and keep up to date with procedures and reporting arrangements regarding mentoring and Assessments
- Recommend that mentees join IYVN during their mentorship.

##### Mentoring process

- As a mentor, thoroughly review current assessment and certification materials yourself.
- Know the mentees you will be mentoring well. Discuss with them why they want to pursue a mentorship and become an Iyengar yoga teacher. Discuss their future goals for study and education. An intake interview is a good start.
- Be clear from the start about your expectations and requirements during the mentorship. Put the onus on the mentee to contact you to set up an appointment.

- Maintain a high standard while demonstrating compassion and providing constructive feedback during the mentoring process.
- Set respectful boundaries, don't be too strict or too friendly
- Make sure mentees are familiar with the Level 1 and 2 Syllabus
- Ensure that students/mentees are thoroughly prepared to become independent Iyengar yoga teachers.

### **Regarding Assessments and assessors**

- New mentors are encouraged to undergo the training and internship to become assessors
- New mentors and assessors are expected to contribute to the work of the Assessment and Training Committee
- Mentors who are qualified assessors are expected to examine regularly (at least once for every two consecutive Assessments), unless otherwise agreed for specific reasons and in consultation with the Assessment and Training Committee. This is part of ensuring the progress of the Iyengar yoga community and being able to organise the Assessments regularly.
- Mentors:
  - Carefully consider when a mentee is ready to apply for the Assessment and then inform them about the registration procedure (registration, payment, recommendation)
  - Make sure that mentees know the structure, conditions, procedures and preparations of the theory and practical Assessments.
  - Are cordially invited and encouraged to attend the results interview of their candidate
  - Discuss the results and feedback of the Assessment with the mentee/candidate.

## **5.6 Support for mentors and collaboration**

This Assessment and Mentor Guide is an important tool!

The IYVN and the Assessment and Training Committee strive to support (future) mentors by, for example, organising regular exchanges or training days for mentors and assessors that focus on different aspects of mentorship, based on their needs.

All mentors are strongly advised to have a (colleague) mentor from whom they can seek advice and with whom they can discuss the mentoring process. This is especially important for new mentors, but it is good practice for anyone, regardless of experience.

Mentors can also work with other experienced teachers who have varying or different degrees of involvement with the mentees. In such a collaboration, all parties must agree on roles and responsibilities. We urge existing and experienced mentors to actively support and encourage interested fellow teachers to become mentors.

Outside the work for the Assessment and Training Committee, mentors are also encouraged to come together with other mentors to support each other. This can, for example, take the form of:

- Informal peer consultation, meeting in person or online for general support or to discuss specific problems or concerns (subject to confidentiality)
- Collaborations with a joint group of mentees. For example, leading a workshop on an aspect of teaching skills, or a theory section.

## **6. In conclusion**

With this guide, the Assessment and Training Committee hopes to have provided sufficient information and insight into the process of training and assessing Iyengar yoga teachers for Level 1. Based on experience, the guide will be regularly updated. Therefore, always check which version you are reading. If you have any questions, you are encouraged to contact the association and the chairman of the Assessment and Training Committee.