

## **PROGRESS REPORT ON PREVENTION OF VERBAL, SEXUAL, AND PHYSICAL ABUSES**

A year ago, our community was rocked by a KQED [article](#) that reported charges that two CIYTs had abused students in their classes. The IYNAUS Ethics Committee later concluded that Allan Nett had physically abused a student with an improper adjustment, and we suspended him for three years. We later announced an independent investigation of Manouso Manos. The subsequent [report](#) found that Manos had sexually assaulted students in his classes over the last 15 years, leading the Iyengars to revoke his rights to Iyengar Yoga trademarks and status as a CIYT and to other sanctions from IYNAUS. We thank those who came forward, some at great personal cost, to raise these issues.

These events have traumatized our community. We commend our regional associations and senior teachers for the steps they have taken to help our community heal.

The events also led to further charges against IYNAUS and Iyengar Yoga from some present and former members of our community and others. Some now contend that verbal and physical abuses are inherent features of Iyengar Yoga, relying on statements of BKS Iyengar or isolated clips of his and Geeta Iyengar's teaching. Others contend that IYNAUS's and the Iyengars' responses to the findings about Manouso Manos were insufficient.

This is a logical time to address these charges. We are today releasing new ethical guidelines to prevent verbal, sexual, and other physical abuses. We have now completed all the reforms that we announced to IYNAUS members in our [letter](#) of October 10, 2018. While our work is not done, this is a good time for a progress report on our response to these events.

Our reforms categorically refute any claim that verbal or physical abuses are inherent in Iyengar Yoga. Our ethical rules prohibit all such conduct and require U.S. CIYTs to protect the autonomy, dignity, and safety of students by, among other things, obtaining affirmative informed consent before adjusting any student and categorically prohibiting touch of certain areas. Although there is more to do, we also believe our reforms and the actions of the Iyengars have substantially ameliorated the other cultural conditions that permitted past abuses.

Similarly, our independent investigation of Manos resulted in the maximum sanctions that the Iyengars and IYNAUS can impose. We explain them in more detail below. There are also now other remedies and resources available to survivors.

To help assure that IYNAUS is taking appropriate steps, we have consulted with the Rape, Abuse and Incest National Network (RAINN). It is the leading organization in the U.S., devoted to preventing sexual abuse and providing support and justice to survivors. RAINN has reviewed our programs and policies, including this report and our new ethical guidelines.

### **I. IYNAUS AND THE IYENGARS HAVE SUBSTANTIALLY REDUCED CONDITIONS THAT PERMITTED ABUSES IN OUR COMMUNITY IN THE PAST**

IYNAUS and our sister national associations were established to promote Iyengar Yoga in the legal, cultural, and other conditions of our respective countries. IYNAUS disseminates information about Iyengar Yoga in the U.S., including [ethical standards](#) for CIYTs. We enforce these standards in an [ethics complaint system](#) in which the maximum sanction is revocation of

IYNAUS membership and loss of rights to the Iyengar Yoga trademarks. We have limited financial resources, and our work is almost uniformly performed by volunteers.

In the Spring of 2018, we discussed issues raised by the #metoo movement and decided to develop guidelines to govern adjustments by CIYTs. Following the KQED article, we received reports that verbal, sexual, and other abuses had occurred in the past in our community, but that individuals did not file ethics complaints due to various conditions. (See 10/10/2018 [letter](#).) We have identified five basic factors that, in combination, powerfully inhibited the filing of ethics complaints by those who experienced, witnessed, or otherwise learned of abuses.

*First*, for a victim/survivor to file a complaint requires reliving and revealing traumatic and humiliating events. Filing a complaint is inherently painful and harmful for the victim/survivor.

*Second*, in our community, there had not been clear statements that certain conduct was improper. Our senior teachers provide many benefits to their students, and many students erroneously assumed that other conduct by these teachers must also be beneficial. For example, we have now received reports that some students understood they had received improper adjustments for many years only when they read Bernadette Sargeant's report in the independent investigation of Manouso Manos.

*Third*, some were led to believe that individual senior teachers had unique knowledge and powers and that suffering sexual abuse was necessary to obtain unique benefits. In the aftermath of the KQED article, several individuals reported that their fellow students told them, in confidence, that they were regularly touched inappropriately, but would not complain because they believed that this was effectively part of the price they needed to pay to receive other beneficial adjustments and instructions.

*Fourth*, due to many factors, there was a widespread belief that complaints would not be decided fairly. The abuses often occur in conditions in which it is impossible for others to witness improper touch or in which a complaint would otherwise be a "he said/she said" situation in which accusers historically were seldom believed in our society.

Further, it was widely believed that there were such powerful loyalties to senior teachers that complaints against them would always be rejected. Survivors feared that the Ethics Committee would never rule against senior teachers. There were the same or even greater such fears about the Iyengars, the ultimate decision makers, on senior teachers' rights to Iyengar Yoga trademarks. That Gurujii had forgiven serious misconduct by Manouso Manos in the late 1980s supported this fear. Although Gurujii then stated that Manos would be ousted from the system if sexual misconduct recurred, Gurujii gave him great prominence in the ensuing years. He was one of the few teachers in the world with Advanced Senior certifications. He also was perceived to be a family friend of the Iyengars.

*Fifth*, there were almost universal fears that members of the community would retaliate against anyone who filed a complaint against Manos or other senior teachers. Individuals feared retaliation by their peers, by loyal students of the senior teachers, by assessors, by senior U.S. teachers, and by the Iyengars themselves.

After the KQED article was published, we received reports that members of our community had retaliated against individuals who had filed complaints in the past by circulating negative information about them, causing them to be denied ordinary privileges, or adversely affecting their employment. (See 10/10/2018 [letter](#).)

After it was made public that Ann West had filed a sex abuse complaint against Manos, members of our community made highly disparaging statements to or about her. Some were made in private emails to her that appeared to have had the sole purpose of intentionally inflicting emotional distress. Other statements were posted on social media and both harmed her reputation and potentially caused emotional distress.

During this period, we also received reports that members of our community were afraid to report that they had witnessed misconduct – or even publicly to state that they supported an independent investigation of Manouso Manos – because they feared it would lead to reprisals and discrimination against them by Guruji (prior to his death) or by Geeta and other members of the Iyengar family (after Guruji's death). We also received reports that members of our community had witnessed abuses or been told of abuses by survivors but did not report them. They believed that this would violate the privacy and other rights of the survivors or was otherwise inappropriate.

These cultural conditions permitted abuses to occur in our community. Individuals who are so inclined can commit abuses with relative impunity if there is no realistic possibility that anyone will inform our Ethics Committee about them and that anyone will investigate and sanction them. In this respect, our entire worldwide community was complicit in any abuses.

Over the past year, IYNAUS has sought to eliminate those conditions that we can influence. We announced a series of reforms to our practices, procedures, and policies on October 10, 2018. We announce other reforms today. In addition, the Iyengars and US senior teachers have taken steps that address factors outside of IYNAUS's control and that are likely more significant than IYNAUS's reforms. The relevant changes and reforms are:

### **Adoption of Explicit Ethical Prohibitions on Verbal, Sexual, And Physical Abuses**

We have eliminated any ambiguity about the propriety of sexual touch or other abuses. Last fall, we clarified that our ethical rules prohibit (1) any form of verbal abuse, shaming, or bullying of students, (2) creating sexual hostile environments in yoga classes, (3) sexual or physical assaults or molestation of students in classes, and (4) the establishment of sexually intimate relationships when a student-teacher relationship exists.

Last fall, we also announced that we would develop new guidelines and educational requirements to implement these prohibitions. Today, we release new *Ethical Guidelines to Prevent Verbal Abuse, Sexual Harassment, And Physical Abuse*. They provide that (1) students generally may be touched in class only for the purposes of preventing harm or providing a legitimate physical adjustment, (2) no physical adjustment is legitimate unless the student has provided affirmative informed consent, (3) touch may never exceed the scope of the consent, (3) heightened consent and minimization requirements apply to certain areas (buttocks, abdomen, arm pit chest, and sternum), and (4) adjustments to genitals, anus, and breast tissues are categorically prohibited, whether or not there is consent.

These Ethical Guidelines are a living document. They will be modified in the future as necessary to protect our students and assure that our teachers adhere to the highest ethical standards. All CIYTs must now annually certify that they have read these guidelines before they renew their IYNAUS memberships and certification mark agreements.

Our guidelines refute the assertions that verbal and physical abuses are inherent features of Iyengar Yoga. To make these claims, some have quoted Guruji's statements that he

regularly struck individuals to bring awareness to individual body parts or dramatically to illustrate actions. Others have posted isolated clips of Gururji's past teaching in which he struck or roughly adjusted students, exhibited anger, or engaged in conduct that appeared excessive. Some allege that Prashant has engaged in similar conduct. We assume that BKS and Prashant Iyengar sometimes touched students without consent or in ways that exceeded the consent that was given. We also assume that Geetaji sometimes engaged in conduct that would be verbal abuse under our ethical standards.

These actions would not be acceptable in the U.S. today. They occurred in a different time and place. These actions were efforts to teach Iyengar Yoga – and to supplant tamasic tendencies with rajasic and ultimately sattvic ones – in a culture in which corporeal punishment and related practices were accepted pedagogic methods (as they once were in the US) and in which there were occasional excesses (also once true in the US).

By contrast, IYNAUS defines what is ethically permissible in the teaching of Iyengar Yoga in the cultural and legal conditions of the US today. We know that Iyengar Yoga can be taught in our culture today without these abuses, and under our ethical standards, all CIYTs must vigilantly protect the autonomy and dignity of each student, without verbal and physical abuses. The charges that abuses are inherent in Iyengar Yoga are simply false.

### **Assuring That Complaints Are Decided Fairly with No Appearance of Bias**

We also have taken several steps to assure that complaints will be decided fairly.

*Conflict of Interest Rule.* We have adopted strict conflict of interest rules that (absent informed consent by the accuser) bar individuals from participating in the investigation and decision of complaints if they have a relationship with the accused party that would create an appearance of partiality. (See 10/10/18 [letter](#).) Our decision to order an independent investigation of Manouso Manos was an application of this policy to claims against a CIYT who was such a powerful and polarizing figure that it was impossible that charges against him could be resolved credibly by any members of our community. (See 10/10/18 [letter](#).) We later hired Bernadette Sargeant – a distinguished lawyer with impeccable credentials – to conduct this investigation. (See 10/30/18 letter.)

*Changes to the Ethics Committee.* We also have restructured our ethics committee to assure that complaints involving sexual harassment and abuse will be investigated and decided in accord with the best practices in the United States. We will no longer have one group of committee members who will decide all complaints. When complaints allege sexual misconduct, they will be investigated and decided by panels that include individuals who have expertise in these complaints and who will be required to interview the parties and otherwise fully investigate the allegations in accord with best practices in the U.S.

### **Preventing Retaliation Against Complainants**

On October 10, 2018, we announced several steps to prevent retaliation against individuals who file complaints.

*Anonymous Complaints.* We authorized what we described as “anonymous” complaints. These are complaints in which the identity of the complainant will be kept confidential and not disclosed to the accused party or anyone in IYNAUS other than the President and Ethics Chair. We authorized the investigation and decision of these complaints when accused parties do not

need to know the identity of the accuser to defend themselves: e.g., challenges to sexually explicit language. We have explained the procedure in detail in the ethics complaint system section of our website and in our on-line complaint form. These complaints can also corroborate other allegations. Because the identities of “anonymous” complainants are not known, there is no risk of reprisals or discrimination when “anonymous” complaints are filed.

*Prohibition of Retaliation Against Individuals Who Filed “Named” Complaints.* In addition, to address other complaints, we amended our ethical standards to prohibit any CIYT from retaliating against any individual for filing a complaint, and to presume retaliation if there is proof of reputational harm, a loss or privileges, or employment harm. (See also 10/10/18 letter; ethics complaint system.)

*Requirement of Confidentiality.* To further reduce the risks of retaliation, we have made it unethical for a CIYT to publicize a complaint, and in our online complaint form, we require all parties to complaints to promise to keep them confidential. (See ethics complaint system).

*Affirmative Support of Complainants.* In our 10/10/18 letter and in the language added to our website in early January, we also extol the importance of complaints and emphasize that individuals who file complaints perform an important service to the community and should be honored and valued, regardless of how complaints are resolved. (See ethics complaint system).

### **New Reporting Requirement When There Is Evidence of Sexual Assaults**

In the Ethical Guidelines that we release today, we also adopt a requirement that a CIYT must notify the IYNAUS Ethics Chair within 14 days if (1) he/she has been told by a student that another CIYT has intentionally touched that student’s genitals, anus, or breast tissue in class, even if the student requested that the information be held in confidence or that it otherwise not be disclosed to the IYNAUS Ethics Chair or (2) the CIYT witnessed such a sexual assault. We have modeled these new reporting requirements on the similar rules that apply to faculty and staff members of universities under Title IX of the Civil Rights Act of 1964.

### **Supportive Actions and Statements by The Iyengars And U.S. Senior Teachers**

In the aftermath of the independent investigation of Manouso Manos, the Iyengars and our senior teachers took steps that are likely even more significant than IYNAUS’s reforms.

*Actions and Statements of the Iyengars.* After they received Bernadette Sargeant’s report, Prashant and Abhijata revoked Manos’s right to use the Iyengar Yoga name and removed his name from list of Iyengar Yoga teachers on the BKS Iyengar website.

This action has enormous significance. As noted, there previously were widespread fears that the Iyengars would protect any senior teachers charged with misconduct and especially Manos, given his stature as one of the world’s few Advanced Senior certificate holders, Guruji’s perceived affection for him, and his apparent status as a family friend of the Iyengars. Because the ultimate sanction was imposed on Manos, the Iyengars made it clear that no one will be protected and no one with a complaint should fear reprisals by the Iyengars.

Also, on April 12, 2019, Abhijata Iyengar powerfully reaffirmed these points in a [speech](#) on the first day of IYNAUS’s national convention. She disclosed that she was once molested, expressed solidarity and support for survivors of sexual violence, stated that sexual assaults of

students in our classes is “unacceptable,” stated that our policy is one of “zero tolerance,” and told survivors to file complaints if they have been abused and not to be afraid to do so.

*Statements of US Senior Teachers.* At our convention on April 13, speaking “from the bottom of [her] heart,” Patricia Walden thanked Abhijata for her statement. Many of our most senior teachers made similar supportive statements that were quoted, in part, in our April 30 eblast to all IYNAUS members and reproduced in their entirety on social media. In the ensuing months, other senior teachers have organized meetings or participated in meetings organized by our regional associations and local studios to discuss the issues and help our community heal from the Manouso Manos investigation and its aftermath.

*IYNAUS Statements of April 12 and April 30.* On April 12, IYNAUS also issued another **statement** condemning sexual assault in yoga classes and apologizing to survivors. It said: “Sexual abuse of students in yoga classes is horrific. A yoga class is a place of refuge. A place for self-exploration. A place for quieting the mind. It is unacceptable for any teacher to violate that sacred space with acts of sexual violence. It is abhorrent to create not healing and calm, but trauma and pain.” We reiterated these points in our April 30 eblast to all members, where we reaffirmed our commitment to eliminate the cultural conditions that permitted past abuses without complaints filed.

### **“Flattening” Our Hierarchical System**

To further reinforce these measures, IYNAUS is also seeking to flatten the hierarchy in our community. We want it understood that seniority in our certification system represents skill, knowledge, and achievement as a teacher and practitioner, but no more. We have amended our bylaws to eliminate requirements that we have a Senior Advisory Council and that our Ethics Chair be Junior Intermediate III or higher – while retaining requirements that all board members and the Ethics Chair have longstanding commitments to our extraordinary system. We will remain in close contact with the Iyengars on all matters relating to certification, assessment and use of the Iyengar Yoga trademarks.

We further have pursued a policy of recruiting members for the IYNAUS Board who have significant careers independent of being a CIYT, who are not beholden to any teachers, and who will adhere to the best practices in our society if important members of our community are charged with misconduct. With the precedent of the Manos investigation and sanctions by the Iyengars, we are confident that future boards will continue to adhere to these policies and that our hierarchical system of certification will not inhibit the fair resolution of ethics complaints.

We also want to eliminate notions that there are U.S. teachers with unique healing powers. Because Gururji’s knowledge has been widely conveyed, no CIYT has unique powers.

### **#MeToo Movement and Societal Changes**

The #metoo movement and other broad societal changes have largely reversed the strong historic presumption against believing individuals who testified that they were sexually touched without consent. These societal changes are likely more significant than any actions that IYNAUS can take, for it is the police and civil and criminal courts that administer the most effective remedies when sexual assaults occur. However, these societal changes also powerfully reinforce all the other steps that IYNAUS, the Iyengars, and our senior teachers have taken to reduce the conditions in our community that inhibited the filing of ethics complaints when abuses occurred in the past.

For all these reasons, while there is more that we want to do, we believe that the conditions that permitted past abuses in our community have been substantially ameliorated. We are optimistic that future abuses will be rare and will be effectively remedied if they occur.

## **II. IYNAUS AND THE IYENGARS IMPOSED MAXIMUM SANCTIONS ON MANOS**

We have elsewhere summarized the reasons for the independent investigation of Manous Manos and its timeline. IYNAUS took these actions at great expense to our modestly funded organization, and we completed the investigation and published its results in the face of threats of litigation against not just IYNAUS, but also against each individual IYNAUS board member. See IYNAUS [clarifying statement](#). We did so because we were certain that these actions were required by IYNAUS's mission.

Bernadette Sargeant completed her investigative report in late March and found that Manos sexually molested several students in his classes over the past 15 years. Prashant and Abhijata then revoked Manos's rights to the Iyengar Yoga trademark and removed him from the list of teachers on the BKS Iyengar website. IYNAUS also permanently revoked his IYNAUS membership and his 2012 Lighting the Way Award. On April 5, we announced these sanctions and published a redacted version of Sargeant's report. Over the following days, the IYNAUS President privately thanked each of the named and unnamed survivors discussed in the report, and IYNAUS publicly apologized to them on April 12. Abhijata did so as well in her speech at the Dallas convention that same day.

We also clarify that these actions have the following other consequences: (1) neither Manos nor anyone else may use the Iyengar Yoga name and trademarks in connection with him or his teaching, (2) he may not use Iyengar Yoga in the name of any studio he owns in whole or in part, (3) he cannot be hosted by studios or events that have Iyengar Yoga in their business names in the US and, we understand, elsewhere in the world, (4) he may no longer serve as a mentor or recommending teacher for assessment candidates, and (5) CIYTs cannot count hours studying with him after April 5, 2019 towards our continuing education requirements.

We owe a tremendous debt of gratitude to the survivors who participated in the independent investigation. It took great courage to participate, and each performed an invaluable public service. We obtained comments from nearly all of them in the aftermath of the investigation, and the actions we have taken have been informed by their comments. We also express our profound apologies to any other members of our community who were sexually assaulted and did not feel safe filing an ethics complaint or participating in the investigation.

In our 10/10/2018 letter to our membership, we encouraged all survivors of sexual assault to consider counseling. We have investigated available services and determined that IYNAUS does not need to make special arrangements to enable our members to obtain counseling. RAINN provides support services to all people affected by sexual violence at no charge 24 hours a day and 7 days a week, including assistance with identifying resources for longer term care. Any student of Iyengar Yoga may obtain services from RAINN, regardless of whether the student has filed a complaint with IYNAUS or any other body. To obtain these services, you may use RAINN's National Sexual Assault Hotline by phone (800.656.HOPE) or online at [hotline.rainn.org](http://hotline.rainn.org).

We understand that some survivors are interested in other remedies. As we explain below, IYNAUS does not have the authority to grant these remedies but interested parties may consider actions before other institutions in our society. Everyone is entitled to justice.

### **Proposals to Compensate Survivors and Allow Them to Address Manos's Staff**

Some survivors have demanded monetary compensation and the right to address the teachers at Manos's studio. These measures may well be necessary to repair the injuries suffered by these survivors and to provide them justice. However, IYNAUS does not have authority to make Manos pay compensation or give survivors access to his studio and teachers. As we explained in our 10/10/2018 letter, the maximum sanctions for ethics violations are loss of IYNAUS membership and of rights to Iyengar Yoga trademarks. Only courts have the authority to make Manos pay monetary compensation, to grant rights of access to his property, or to take other actions to remedy harms to survivors.

Some have suggested that IYNAUS should try to raise money to help survivors cover legal costs. We cannot do so. We are a not-for-profit educational institution that must act in accord with our bylaws and advance the best interest of all our members. We cannot use IYNAUS resources to benefit individual members, and the law also prohibits IYNAUS from acquiring an interest in a personal injury claim of one of our members or anyone else. We note that contingent fee arrangements and other mechanisms in the marketplace can permit personal injury lawsuits to be pursued without incurring any out of pocket costs. In addition, while IYNAUS cannot do so, individual members of our community are free to hold events or otherwise seek to raise money to fund legal or other costs of survivors.

For the same reasons, IYNAUS also cannot use its funds to pay reparations or other forms of compensation to survivors. We have a fiduciary obligation to act in the best interests of our membership as a whole and to use IYNAUS funds solely for the purposes set forth in our Bylaws. We have no authority and no legal basis to pay compensation to individual students harmed by Manos or other CIYTs (except for any individuals harmed at IYNAUS events).

### **Proposals to Prevent Manos From Teaching or To Limit His Ability to Do So**

Several members object that Manos continues to teach and is now marketing workshops not just at his own studio, but also in other cities. However, he has not lost his right to teach. He has lost rights to have Iyengar Yoga trademarks used to describe him or his teachings. If he otherwise teaches, it does not present an issue for IYNAUS or the Iyengars.

### **Proposals That IYNAUS Translate Sargeant's Report for Foreign Students**

Some have proposed that IYNAUS take actions to protect students in foreign countries. They propose that IYNAUS pay to have Bernadette Sargeant's report translated into Chinese, Russian, German, Polish, Hungarian, Japanese, and each other language spoken in countries where Iyengar Yoga is taught. They ask that IYNAUS send the translations to the national Iyengar Yoga association and to all the Iyengar Yoga studios in each country in the world.

However, this would not be a permissible use of IYNAUS's funds. We were established to disseminate information about Iyengar Yoga in the United States. We exercised this authority when we posted a redacted version of Bernadette Sargeant's report on our website. It is for our sister national associations to take whatever steps they believe appropriate to protect and help students in their countries. Also, all foreign national Iyengar Yoga associations have members fluent in English. The report has already been widely disseminated. If foreign associations believe that their members will benefit from translations, they can arrange them.



### **Proposed Investigation Into “Complicity” Of Members of Our Community**

Some propose that IYNAUS conduct an investigation to identify individuals in our community who were “complicit” in Manouso Manos’s past conduct because they did not file complaints or take other actions after (1) hearing rumors that Manos engaged in this misconduct, (2) hearing reports of the misconduct from victims/survivors, or (3) observing Manos abuse individual students. We do not believe such an investigation would serve any purpose, and we have instead taken a series of actions designed to eliminate the conditions that permitted abuses to occur in the past without notice to the Ethics Committee. We believe that we have addressed “complicity” in the only possible effective way through our new reporting requirements and other reforms.

First, the proposed investigation would serve no concrete purpose. There is no action that we could take against individuals who were “complicit” under this definition. In the past, our ethical rules did not require the filing of complaints or the provision of information to the Ethics Committee when CIYTs had evidence of sexual assaults by Manos or others. Just as victims/survivors were under no obligation to file complaints, individuals who witnessed misconduct or were told about it by victims/survivors also had no ethical duty to provide the information to the Ethics Committee.

Also, individuals who were informed of abuses by survivors could have reasonably believed that they would have violated the rights of the survivors if they had provided the information to the IYNAUS Ethics committee. Moreover, as we explain above, there were many reasons why victims/survivors of misconduct did not feel safe filing complaints in the past, and some of these factors would have prevented or inhibited the filing of complaints by any individual who witnessed the conduct, who were told about it by victims, who heard rumors about it, or who suspected it. In short, even if we could identify individuals who were “complicit” in the wrongdoing under this definition, we cannot condemn or sanction their past conduct for many of the same reasons that we cannot condemn victims who did not file complaints.

Second, as also noted above, our entire worldwide community was “complicit” in the misconduct in the sense that cultural conditions in the worldwide community prevented or strongly inhibited the filing of complaints and the community did not take the steps required to eliminate these conditions.

We explain above that our new reporting requirements, our other reforms, the actions of the Iyengars, the actions of our senior teachers, and the #metoo movement have substantially ameliorated these cultural conditions. For example, we explain above that reports must be filed in the future if CIYTs are told by a survivor that a CIYT sexually assaulted that student in class or if the CIYT witnessed that conduct. Other reforms have substantially reduced other conditions that prevented or inhibited the filing of past complaints.

We thus believe that we have taken the only possible effective action to address “complicity” and that it would be unreasonable to ask volunteers to conduct investigations of past conduct that could not result in sanctions or any other meaningful action.

### **Proposed Survey to Identify Other Individuals Abused by Manos**

Some propose that we survey the entire membership to collect information about other students abused by Manouso Manos. We do not believe that it would be a good use of our resources to design such a survey, administer it, and interpret its results. There no further

actions against Manos that we can take. At the same time, we recognize that some survivors would like to inform us of what happened to them. We thus stated in our April 30 eblast to the membership that individuals can now file complaints if they were abused by Manos or others in the past and did not previously file complaints. Some have done so, and this is the best way to provide us with information. By contrast, a survey likely would not provide the same quality of information, and even if it could, it is most efficient to obtain information through our online complaint form.

### **Report on Fundraising to Replenish Our Cash Reserves**

As we have reported previously, we had sufficient funds in our cash reserves to pay the costs of the independent investigation. These turned out to be approximately \$151,000, not the \$147,000 that was previously predicted. We have paid those costs in full.

But these expenditures have effectively exhausted the portions of our reserves that can be used to fund new initiatives. If we could replenish some or all these monies, we will be better able to protect student safety in the future. For example, in an ideal world, the ethical guidelines that we publish today would be the first phase of a two or three step plan, and the next step could be an interactive learning management system that would allow CIYTs to establish deeper understandings of the kind of subtle and other actions that impair the dignity and autonomy of students. But establishing such a system would be expensive. Similarly, the future is uncertain, and there could be a need for funds to better investigate future complaints.

We thus have established a student safety and investigations fund and have invited interested individuals to consider donations to it. To date, we have received donations and pledges totaling \$57,450. We understand that some members of our community are planning events to raise money for this fund, and we are grateful for these efforts and for any donations that are made. **Donations are strictly voluntary.**

Some have asked if costs of the independent investigation were paid, in whole or in part, from dues paid by general or CIYT members. All money is interchangeable, and it is not possible to answer that question literally. However, IYNAUS receives revenues from many sources other than member dues, and our revenues from these other sources were more than enough to pay for the independent investigation.

We hope this progress report – and the new ethical guidelines that we release today – have addressed the outstanding questions in our community about the steps that IYNAUS is taking to prevent verbal, sexual, and other physical abuses in our community. The issues have been a major undertaking by the volunteers who make up our board of directors and the committee who worked on our new ethical guidelines. We will continue to address these issues. RAINN has suggested several other steps for us to consider, and we will do so. As always, members are encouraged to send any questions or suggestions to [president@iynaus.org](mailto:president@iynaus.org) or to any IYNAUS board member.

Yours in yoga,

IYNAUS Board of Directors

September 6, 2019