In this month’s spotlight of those who trained directly with Moshe Feldenkrais, I spoke with Practitioner and Trainer Jeff Haller. Since 1993, the primary focus of Jeff’s work has been on teaching Professional Trainings in the Feldenkrais Method®. Jeff’s background includes an MA in Intercultural Education, a Ph.D. in Transpersonal Psychology, and over 20 years of study in Aikido. He was a university level basketball player at Oregon State University when he first encountered the Method. As a Trainer, he has worked around the world, been the educational director of eight graduating classes, and has plans to initiate several other trainings in the future.

SA: Jeff, how did you first encounter the Feldenkrais Method?

JH: In 1972, Moshe did a tour up the west coast. When he taught in Portland, Oregon, my speech professor, a guy named Sam Keltner, went to the workshop. Our speech class included dynamic group relationships so we often had a Charlotte Selver kind of sensory organization thing going on, or there would be some kind of relaxation process…So, he brought back maybe five to ten minutes of Awareness Through Movement® (ATM), and I was stunned by this stuff. In a very short period of time, it made a huge difference in what I could do, how far I could turn, how well I could see, and in the way I internally perceived myself. It really struck me profoundly. I read the Awareness Through Movement book that came out in 1972 right after that.

SA: On your website it says that you found more potential for learning in those little five minute ATM snippets than in the previous five years of basketball training. What did you mean by that?

JH: Well, I don’t know about today, I haven’t been on a basketball court in years, but back then, the emphasis was on motor skills training through effort, continuous repetitions, gymnastic repetitions and doing things over and over and over until you reached either the coach’s satisfaction or his frustration. But there’s nothing in that process of motor skills training to play basketball that requires you to really, really pay attention to your internal experience, or to use your senses as a basis for improving yourself. Everything is done through effort. During those few minutes when I was directed to attend to myself in a radically different way, it made such a profound difference in my ability to turn and to use my eyes. As a result of that attention, it gave me a glimpse of a potential based on internal experience rather than the use of effort, the use of force, or the use of will that takes place in most athletic training. I was deeply touched. There were probably thirty people in the class and I was the only one who walked out of there and became a Feldenkrais® Practitioner!

What Would Moshe do?
Practitioner Spotlight with Jeff Haller:
A New Definition of Strength

~by Gabrielle Pullen, GCFP
SA: Right, and that’s a huge deviation from the way most people train: they don’t use the senses as a basis for self-improvement.

JH: I was very ready at that time. There was something inside me that was yearning for that. I had an internal inclination and affinity for it. It’s amazing that Keltner was able to teach fifteen minutes of ATM that for me was the catalyst that took me into the internal exploration that could improve my life.

Following that experience, I went down to Mexico to work on a Master’s Degree in Education. Afterwards, I came back and taught high school in a little town called Monroe, Oregon. As a result of that, I was still close to Sam Keltner. We helped put on a conference at Oregon State that brought up all the main teachers from Esalen. [considered the first ‘think tank’ that put the human potential movement on the map] It included George Leonard, Michael Murphy, Will Schutz, Betty Fuller and a number of other people. During that conference, I saw George Leonard give an Aikido demonstration and I literally turned in my resignation from teaching the next day to go to the Bay area to study Aikido. I was fascinated with it because in basketball everything is done upright, and there it was, right in front of me, this three-dimensional tumbling, and rolling and turning. And I just intuitively knew that for my own development, I needed to have that ability in my vestibular system [which governs balance] to be able to roll and go in every direction.

It was all synchronous. Sam happened to have a brochure on his kitchen counter about the California Institute of Transpersonal Psychology, as it was called then. And Moshe Feldenkrais was on the advisory board for the school. Feldenkrais classes were included in the curriculum as well as Aikido. By the fall of 1977, I was enrolled and taking classes with Marty Weiner who was teaching both Aikido and ATM classes there.

SA: You received your black belt in Aikido in 1981. Is there an overlap between Aikido and [the] Feldenkrais [Method]?

JH: Yes, I think there’s a huge overlap, if you look at the teaching of O Sensei (the founder of Aikido) and [the] Feldenkrais [Method]. One of Moshe’s tenets is that potent posture is the freedom to move in any direction without hesitation or preparation. If you look at one of O Sensei’s statements – and of course, it’s interpreted in many different ways – he says, “There is no technique, only unlimited creativity.” In the most refined form of either one of these teachings, the same outcome is taught, which is to be in the state of being free to move without hesitation. It’s about not being bound in any way, but to be as free to move as the ever-changing environment is. Aikido is more martially based but you can see the martial basis of fighting and Judo groundwork in the ATM lessons. But, there are preparations in ATM that go beyond what you find in any martial arts training process. If you study the materials from the training that Moshe taught in Amherst, [1980], you’ll see that Moshe has created the potential in that class for every student to be able to go from any position to any other position without hesitation, to change orientation from one position to another without hesitation. You won’t find many martial artists who have the ability to lie in a position on the floor and to change positions, come to standing and face in a given direction without hesitation.

SA: I often think of this in terms of balance, but you’re taking it up to the next level, into more dimensions, so to speak.

JH: Moshe was very clear on this. At Amherst he said, “I’m teaching you to be strong.” By this, I believe he meant for us to have the internal resources to meet the necessity of the changing moment.

SA: What did he mean when he said, ‘I’m teaching you to be strong’?

JH: He wasn’t speaking in terms of athletic power. He was speaking in terms of the ability to be in a quiet place and to have the flexibility to act with choice rather than compulsion.

SA: In other words, to respond to what’s in front of you.

JH: Exactly.

SA: One of the criticisms I’ve heard of the Feldenkrais Method is that it doesn’t address core strength. I have lots of friends who ride horses and the big thing in riding right now is Pilates, because you have to become stronger.

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Practitioner Spotlight with Jeff Haller: 
A New Definition of Strength
(continued from page 2)

JH: I have a different view of “strength.” In this context, I would add something to what Moshe said about being able to move in any direction without hesitation. I would add, ‘based on the way you find support from the surface you are on.’

In other words, in standing, your support is based on the way your feet make contact with the ground. Well, if you’re imprecise in the way you find support through your skeleton, you’re going to have to engage more of your musculature to maintain your orientation.

SA: And, you’ll be using muscles designed for fine motor control to stabilize yourself in space – which is not what they were designed for…

JH: Exactly. Now, if I train myself in any exercise system, and I’m sloppy in the way I provide support for myself, all I will do is train muscles based on supporting myself the way I am accustomed to. Until I’m able to fluidly change from position to position, and use the entirety of all the surfaces of my body with clear intention, I would say that I’m not strong. I wouldn’t be able to completely access my own muscles, or use them fluidly for any activity. Core strengthening exercises will NOT change the dynamic pattern with which you engage the environment. You’ll continue to maintain the faulty support.

Now eventually, you might have a particular body shape that is appealing to look at, but it’s not necessarily efficient. First of all, look at how many people go through these kinds of rigorous strength training regimens and end up with horrendous injuries. I’ve worked with many people who have ended up in my office as a result of taking these kinds of classes without understanding – or being able to feel, or attend to – where their base of support is coming from.

The endless succession of core strengthening exercises won’t necessarily improve the way a person rides their horse. It won’t change their understanding of their own balance, or their sensitivity. It won’t change their internal environment that governs their ability to sense their position in space. It won’t give them a more refined sense of what the horse is doing. It won’t give them a sense of moving on their horse so their hands can be soft. Nor will it give them the ability to sense what the horse needs. ATM lessons can bring awareness to the sense of effort, so that athlete, rider and martial artist can free themselves of bad habits that interfere with true strength.

SA: Using too much effort is like getting in your own way, literally. So, what motivated you to study directly with Moshe?

JH: I somehow knew that working with Moshe was of great personal importance to me. At the time, I was getting these nice lessons from Marty at the school and they were affecting me profoundly. My mind would be quiet, my body would be in a very different place. But Moshe was the fountainhead of these lessons. Being in the sphere of Moshe was to be in the presence of the genius from which all this stuff was coming. He brought no notes to the sessions. Each day he generated new material, all of which was intricately interrelated. I didn’t witness this myself, but I’m told he would wake up at 4:00 AM and work out some new ATMs then roll over and go back to sleep until it was time for the training. Jerry Karzen, the organizer, would ask if he wanted to record them and he would reply that no, he’d just make up another thirty tomorrow morning! It’s very rare that a person gets to experience the kind of alive, creative, spontaneous process that was flowing out of him.

SA: How does that inspiration relate to daily life for you now?

JH: It has certainly profoundly affected the way my mind works. If you look at the flow of the material that he put together at Amherst, it’s absolutely unbelievable. All the pieces that he put together are remarkable: all the structural work, all the functional work, all the background work, the philosophical work. It was a very full time. Over the years since my training, I was able to see that I needed to develop
The Toddler in the Shower

—by Judy Windt, GCFP

Next to me at the swimming pool shower is a little girl, about 18 months old. She’s a tiny child, blond, with thin wet hair plastered over her scalp, wearing a pink bathing suit. She’s turning and allowing the warm water to cascade onto her back, her front, then on the top of her head, closing her eyes just at the right time to keep from getting water in them. Lifting her arms to feel the rush of water at her right side, her left side. Completely absorbed.

The water is on a timer and each time it stops, her mother, at the next shower head, says, “More water?” and punches the button to start it up again.

The child is acquiring an image of her volume, her outsides, her shape, her sensuality. She is creating herself by sensing from the inside the way the water sculpts her from the outside. She keeps turning and feeling the sheer pleasure of the sensations, unwilling to stop, unsmiling, serious.

In a comical way, she looks like an adult in a TV soap commercial—evolving all the gestures that adults make in showers: rotating, twisting, lifting her head to allow water to fall on her neck, lifting her arms. And it is as much the cascading of the water from the outside as her inner sensing that is helping her develop a complex human action: taking a shower.

Later, teaching a breathing lesson to my Awareness Through Movement® class, I think, This is how we create our self image—and I tell the class the story of the little girl.

In the lesson, we press down into the floor on each inhalation while we feel the floor press up into us. We arrange ourselves into unusual positions to allow every part of the outer housing of the lungs to contact the floor—the floating ribs, the long muscles next to the spine, the collarbones, the top and bottom of the breastbone, the pectoral muscles, the arch of the front ribs, the lower neck vertebrae. While we develop awareness of the lung’s volume and space from the inside by breathing, we discover their shape from the outside, as, with each contact, the world meets us.

We become more ourselves, breathers, three-dimensional beings, filled with space. We use the world outside, and the sensory information it proffers us, and the sensing of dynamic volume inside, to create ourselves anew. Both real-life experience and an Awareness Through Movement lesson can create or recreate our sense of self, and show us that we don’t end at the edge of our skins.

Inside/outside, inseparable, giving birth to who we are.

Practitioner Spotlight with Jeff Haller:
A New Definition of Strength

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much more depth in myself if I was to help a person with their life. It spurred me to look deeper, work with a teacher to see how profoundly my past and conditioning rampantly drove me unconsciously. Moshe helped me make some basic distinctions about strength and choice that eventually needed years of study for me to integrate into how I work with and care for the people I work with today.

Jeff Haller, Ph.D. and founder of Inside Moves, is known for his profound understanding of function in human movement.

Dr. Haller studied directly with Dr. Moshe Feldenkrais and is a 1983 graduate of Dr. Feldenkrais’ acclaimed Amherst Training. Haller has since plumbed the depths of Feldenkrais’ work. As a result of his research and dogged hunt to ferret out his own biases and habits, he offers a keen ability to articulate why the Feldenkrais Method is effective and valuable. Through Haller’s instruction, application of the lessons to daily life is rendered crystal clear.

His background as collegiate basketball player, athletics coach, and aikido black belt provides a depth of experience to apply the principles of the Feldenkrais Method to the precise functional movements required in high performance activities. Professional athletes in basketball, hockey and golf have improved their performance under Haller’s instruction.

A teacher of teachers, Haller has served as Educational Director of eight Feldenkrais Practitioner Training Programs in world wide. He has taught in many international teacher training programs. He holds a Ph.D. from the Institute of Transpersonal Psychology and a Masters degree in Intercultural Education.

Jeff Haller lives with his wife and two children in Bellevue Washington. He maintains a private practice offering Functional Integration® lessons.
One Person’s Woohoo is Another’s Woo:
Growing a Community for Scientific Research
–by Roger Russell, MA, PT, CFT & Pat Buchanan, PhD, ATC, PT, GCFT

Feldenkrais® teachers and students rely on our sensory experience as the foundation for our certainty that the Feldenkrais Method® is effective. Indeed, some of us may describe our experiences by exclaiming “woohoo!” Yet, what kind of support can we expect from science for our claims about this effectiveness?

Some scientists will be extremely sceptical until we amass a large body of carefully designed and conducted peer-reviewed research papers. A notable recent example comes from a physician/scientist blogger (Orac, aka, David Gorski; August 4, 2009 at http://scienceblogs.com/insolence) who critiqued the Feldenkrais Method® after reading about classes offered without charge to patients at the renowned M. D. Anderson Cancer Center in Houston, Texas. After a cursory review of the limited research literature found on PubMed of the National Library of Medicine and with no direct experience with the Feldenkrais Method®, Orac concluded this method is “much more akin to faith healing than science. I’m left to come to the opinion that the Feldenkrais method[sic] borders on quackery.” As someone who is focused on cancer research and the venerated randomized clinical trials model as the prime source of knowledge, Orac/Dr. Gorski is unlikely to be a “Friend of Feldenkrais” in the near future. He proclaims “woo!”

On the other hand, we have support from many other physicians and scientists (e.g., Joan Borysenko, Norman Doidge, James Gordon, Michael Merzenich, Oliver Sacks, Esther Thelen, and Andrew Weil). Still, it is true that students, practitioners, and other stakeholders would benefit from research that advances our knowledge and understanding of the Feldenkrais Method®. What would happen if our belief in the ability of the Feldenkrais Method® to enhance human development were to receive extensive, rigorous, science examination? Further, are there ways in which we might encourage such examination?

Science is a process for differentiating reasonable certainty from beliefs and opinions. This makes science a valuable tool for our ongoing learning. Notice that we did not mention truth. Science has a history of uncovering new facts and revising theoretical paradigms. What was truth a century ago might now be a special case, if not overturned outright by new discoveries. At the same time, for 500 years Western science has had a pretty good track record in lifting the yoke of superstition and clarifying confusion about how the natural world functions. In the hands of its most brilliant practitioners, the scientific approach is among the most effective tools for discovery to have sprung from the fertile imagination of the human mind.

How does science work? How do we know something in a scientific way? While the experts continue debating these questions, Francis Bacon, the granddaddy of scientific thinkers, tells us that science begins with unprejudiced observations. Curiosity awakened, scientists follow the path of the phenomena. The information they collect enables them to form a general hypothesis that then can be put to the test with a critical experiment. In Karl Popper’s model, scientists cannot avoid prejudice because we make assumptions about the world even before we begin to make observations. This prejudice can be creative, which lets scientific discovery be fed by the same deep spring that feeds culture, art and literature. We invent a hypothesis and then try to falsify it by making observations and doing experiments. If we cannot prove ourselves wrong, then we can say that we have discovered the best explanation, something akin to truth—for right now anyway.

Thomas Kuhn sees that scientific revolutions occur when problems within the accepted scientific paradigm become impossible to ignore. An iconoclast then takes a new perspective, a new way of looking. Perhaps Moshe Feldenkrais was such a radical. Glancing behind the mirror, this scientist discovers a new answer to the same old question. Upsetting the applecart of accepted reasoning and giving conventional thinkers heartburn, the scientist brings forth invigorating new opportunities to enable the human mind to capture how the web of the natural world is woven. Regardless of our perspective, one thing is certain: The scientific approach persistently

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uncovers elusively obvious facts and extends our understanding.

So we return to the question, will our practice stand the test of rigorous scientific examination? We think so.

Will the examination be done with tools and designs that match the complexity of the Feldenkrais Method? Maybe. If we are part of the research process.

We must ensure that our conversation with the scientific community is well informed about the theories and methods of science. Through dialogue, we can help interested researchers find appropriate questions, approaches and measurements that are coherent with what we know from our experiences. Students can volunteer as study participants and practitioners can collaborate with researchers to conduct lessons and gather information about their practices.

Until now, Feldenkrais teachers, scientists with relevant research interests, and others supportive of research have had few places to meet and exchange ideas, resources, and information. The Feldenkrais Science Network (available soon at www.feldscinet.org) will change that. This project of the Esther Thelen, Ph.D., GCFP Research and Education Fund of FEFNA is the first step in making it easier for the Feldenkrais Method community and scientists to interact with, inform, and include each other in their deliberations.

Interact: The new website will provide a venue for discussion among scientists, scholars, and Feldenkrais teachers interested in contributing to research projects or theoretical discussions. We will explore the realms in which the science and practice of human development cross paths. The website will be open to everyone who wants to read about scientific developments relevant to the Feldenkrais Method, including book reviews, conference reports, and more.

Inform: Once connected, we want to inform all participants. Feldenkrais teachers, students and other stakeholders who are not scientists need to inform ourselves about science. How can science help us demonstrate that the Feldenkrais Method is safe and

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effective, and provide explanations for the techniques we employ? Which scientists might be best able to help us utilize the research resources that are available? In addition, we need to inform the scientific community about the Feldenkrais Method in a language that scientists can understand. After all, we are entering their world by asking them to share their resources and help us demonstrate the effectiveness of what we are doing.

Include: Shared interests and common language will enable us to include competent, skilled, and thoughtful professionals in our ongoing discussion about the theory and practice of the Feldenkrais Method. Reflecting on each other's contributions, we can create a community of rigorous thinkers. This will be a partnership in which scholars, researchers, practitioners, students and other stakeholders can look into the mirror provided by this network to clarify our thinking, express our experiences accurately, and then begin to ask new questions. This cooperation can then be brought back into practice to sharpen our competence as Feldenkrais teachers to better meet the needs of our students.

How can you support this effort to rigorously examine the “woohoo” responses and reduce the “woo” reactions?
- Become a member—a FeldSciNetter—and join the forums once the FeldSciNet website goes online.
- Read the open access pages.
- Tell colleagues, researchers, and friends about the website.
- Become a sponsor or contributor.

For more details about the FeldSciNet website and the Thelen Fund, see the accompanying sidebar.

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Research-focused networking website previewed at August Annual Meeting

by Pat Buchanan, PhD, ATC, PT, GCFT

Attendees at the Feldenkrais Guild® Annual Meeting in August were introduced to the FeldSciNet.org development website. FeldSciNet, or Feldenkrais® Science Network, is a project of the Esther Thelen, Ph.D., G.C.F.P. Research and Education Fund of the Feldenkrais® Educational Foundation of North America (FEFNA). As stated on the home page, FeldSciNet is for people interested in actively doing or supporting research concerning the Feldenkrais Method® of somatic education. It is a space in which Feldenkrais practitioners with research interests and researchers who are exploring human development in educational, clinical, and research circles can all cross paths. Through this forum, we can discover common interests, combine resources, and share our findings with others. This website should go live and become available this fall.

The Esther Thelen Research and Education Fund welcomes contributions in any amount. Contributions are tax deductible to the extent allowed by law. Please consult your tax advisor.*

Donations to the Esther Thelen Fund may be designated to support 1) the FeldSciNet website project to promote research endeavors, 2) research grants, or 3) left unspecified for use where most needed.

We invite those who can afford larger contributions to apply to become founding sponsors of FeldSciNet. Founding sponsors (Bronze $500, Silver $1000, Gold $2500, Diamond $5000 or more) who make their contributions before FeldSciNet goes live (targeted for late 2009) will receive prominent placement of their name(s) and link to their website on FeldSciNet for three years. Sponsorships may be used as tax deductible contributions or business expenses to the extent allowed by law.*

For more information about becoming a founding sponsor, please contact FEFNA at 800-775-2118.

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*One Person’s Woohoo is Another’s Woo: Growing a Community for Scientific Research (continued from page 6)
I was in a rut as a dance teacher. It had been a year or two since I’d been to New York to soak up the latest moves and even those trips were getting to be too predictable. I always took class with the same favorite teachers at the same favorite studio… I even ate at the same favorite restaurants while I was there! I wanted to learn something new that I could offer my students. I was craving growth of some sort.

A couple of dancers in my Pilates class mentioned the Feldenkrais Method® as something valuable for dancers so I went home and Googled “dance” and “Feldenkrais.” I came across “Intelligent, Injury-Free Dance Intensive,” a six-day workshop focused on injury prevention for dancers, dance teachers and health professionals working with dancers. It was only a month away, so at first I dismissed it as impossible to swing that year. It just seemed like too much to wrap my head around—the expense, the logistics, not to mention the fact that I was trying to get pregnant and that requires that I at least be in the same state as my husband. But I kept chewing on it, and started to ask myself “why not?” I called to see if there was still room in the workshop and found out there was. I talked to my husband and he agreed to come along and make a vacation out of it and I discovered I could apply for a travel grant from my local arts council to defray some of the cost. Four weeks later I was in a big beautiful studio in Taos, New Mexico.

I had no idea what to expect. We began immediately with a Feldenkrais® Awareness Through Movement® lesson, in which Prisca Winslow Bradley, a Guild Certified Feldenkrais Practitioner® and the facilitator of the workshop, led us through a series of small movements that resulted in a greater sense of ease or mobility. These continued for the first three days. Still, I didn’t understand how it connected to dance or when I was going to learn how to prevent injury in my students. Most everyone in the workshop had some experience with Feldenkrais Method and they kept asking me what I thought. “I like it. But I don’t get it,” was my reply, to which they would smile knowingly. It seems that the Feldenkrais Method is designed to allow for self-discovery rather than have anyone spoon-feed you a lesson that can be readily brought home and applied to class. I later learned that the major lessons are embedded in the methodology—to look for more pleasure in my movements, to reduce my level of effort and to listen to my own body for answers, rather than looking to an outside authority. During the latter half of the workshop things began to unfold for me. We spent time looking at a skeleton and discussing some of the things that dance teachers demand that are anatomically impossible (such as asking students to arch the upper spine). We learned how to teach turnout in a way that is functional and preserves alignment.

It turns out that Winslow Bradley was injured early in her career as a ballet dancer in New York and spent four years trying to rehabilitate chronic ankle and back pain. When she discovered the Feldenkrais Method she made a quick and remarkable turnaround in her ability to continue to enjoy a professional career in dance as a performer, choreographer and teacher. She eventually trained to become a Feldenkrais Practitioner and is passionate about educating dance teachers so that they do not unwittingly train their students in a way that could create instability, strain or injury.

During the workshop, we watched videos of dancers and looked at photographs in dance magazines to generate fodder for discussion of alignment and functionality. People in the workshop asked a lot of questions about their own injuries or strains and I found my understanding of body mechanics actually simplified. Flexibility happens when our spines are longest, when our pelvises are not tipped forward or back or twisted to the side, when our movements are unencumbered by what Moshe Feldenkrais called “parasitic” muscular contractions. It was really elegantly simple.

I scheduled an optional private hands-on session with Winslow Bradley for a Functional Integration® lesson. Like many dancers, I am a body-work junkie. You name it, I’ve tried it—chiropractic, Rolfing, shiatsu, acupuncture, reflexology, massage, craniosacral, etc. I found this session to be quite different from anything I’d experienced before. I told her I had a nagging shoulder problem and she took my hand and made tiny movements with my forearm. Her touch was very subtle, like craniosacral, except she was clearly working with my bones. I lay on her table and she continued with the little movements of my skeleton.

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The sun was streaming through the big studio windows and with my attention focused on listening to the subtle movements, I drifted off into a hypnotic state. I found an hour had disappeared in what seemed like fifteen minutes when she had me sit up and notice a new relationship of my arm to my ribcage. Remembering the intense effort involved in a Rolfing session, I was stunned at what major shifts in my alignment she was able to make with such seemingly little effort. The shoulder problem completely disappeared in just one session and later I was able to rehabilitate an old hamstring injury myself with just a few movements that she suggested.

By the sixth and final day I found myself quite changed. My body was feeling more flexible with more room to breathe. I felt deeply relaxed. I returned home bubbling over with enthusiasm for what I'd learned, eager to start to weave it into my teaching. I wrote my final report for the grant funding I'd received and had a chance to reflect on the benefits I derived. I found that I wanted to teach in a way that would allow my students to discover their alignment and body mechanics, the way that Awareness Through Movement lessons did. I didn’t want to be that outside authority that comes up behind them and pokes and prods various body parts until I see a position that my eye finds to be “correct alignment.” I wanted to be more of an authority of my own mechanics and to help others to find that for themselves too.

When I taught my first class after returning, I was thrilled to see that by allowing the students to explore and discover movement on their own they learned spontaneously. Every student attacked the final combination in a way I had only hoped for in the past. What an amazing shift! I set my intention to make the workshop an annual event in my life to continue my professional development. After attending the workshop a second time I decided to enter a Feldenkrais training program myself.

On a side note, it wasn’t long before I discovered that it wasn’t the high altitude in Taos that had made me feel at times queasy during the workshop—I was finally pregnant!

Prisca Winslow Bradley is available to teach one to six day workshops for dancers. For more information, see the website www.moveintobalance.com or contact Prisca Winslow Bradley at 575.758.2840 or info@moveintobalance.com.

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