The Feldenkrais Method® meets Formative Psychology®

by Sonja Sutherland, GCFP

I am very excited that Stanley Keleman, the founder of Formative Psychology®, will give the keynote address at the upcoming Feldenkrais Method® Conference. It is wonderful to experience Stanley Keleman “live.” His decades of embodied studies and practice are palpable. I have been studying with him for over twelve years and each time I hear him speak I am touched by the depth and breadth of his embodied understanding. His approach is inspiring, inclusive and comprehensive. As he describes in his book Emotional Anatomy, “Life is a whole event and not a series of subsystems... all life is inter-connected, springing from a common single matrix.”

In his keynote address “Voluntary Morphogenesis and Personal Evolution,” Keleman will share his view of how humans function in the context of all of life and in relation to their inheritance, culture, society, and personal participation. He will discuss how our human shapes change over time and how we can participate in the changes.

The Feldenkrais Method® and Formative Psychology® are both interested in human behavior from a movement perspective, not just as a means to improve movement, but to develop as human beings on a holistic level. They are both grounded in physics and biology, yet their perspectives are significantly different.

While the Feldenkrais Method® focuses primarily on how we develop and learn from a neuromuscular skeletal perspective and how our brains make maps of our movements, the formative approach also includes how we grow and develop from a cellular perspective and in relation to our visceral, fluid nature.

“The early pulsatory pattern of cellular growth that develops and differentiates into our individual human anatomy is the timeless inherited forming process we all share. How each of us develops a personal self by voluntarily influencing what nature has given is the concern of Formative Psychology.” - Stanley Keleman

Keleman’s formative perspective offers a different frame from which to view the Feldenkrais Method®. It adds new depths, layers and dimensions to understanding how humans function.
...The *Feldenkrais Method*® meets Formative Psychology®

**From Static Problems to Dynamic “Inter-actions”**

Moshe Feldenkrais was a scientist and a highly creative innovator who developed a dynamic understanding and approach to how we move and learn. Whereas the mainstream medical model tends to be reductionistic and linear in thinking about bodies and their parts, the *Feldenkrais Method* looks at the functional relationships between many parts of a person and how a person moves in multiple planes of action simultaneously. This generates a very different way of perceiving and interacting with people and their circumstances. Instead of looking at what body part hurts and trying to fix it, *Feldenkrais*® practitioners address how people move, how they create movement patterns that contribute to their circumstance, and how to help them influence these. This shift of perspective from dealing with a static problem to engaging with our clients in their dynamic interactions gives us both, practitioner and student, the ability to actively influence ourselves, each other, and the situation in fundamental ways. This is very effective, and the ability to participate in the forming of our actions is empowering. It generates joy in the present moment and hope for a future.

Just as the *Feldenkrais Method* provides a paradigm shift from the traditional Western medical model, the formative perspective provides another paradigm shift in how we view anatomy, emotions, and behavior. It is inspiring, affirming, and very valuable in my continued growth as a *Feldenkrais* practitioner.

**A Multidimensional Formative Frame for Understanding Human Behavior**

Stanley Keleman is a pioneer in the field of somatic psychology with a deep understanding of what drives people’s behavior and how to help people become the driver of their actions instead of being driven. Emotions are a part of our evolution as humans. Emotions are inherited, habituated and learned. We create and influence our emotions, sometimes involuntarily and other times voluntarily, by how we shape our bodies ---our structure---in relation to our involuntary pulsatory movements found in all our cells, tissues, organs, and viscera. These pulsatory movements are also found in all personal and interpersonal interactions.

The formative perspective views our emotions as bodily movement patterns that are a part of every action we take. The formative approach hovers on the anticipatory edge of executing an action and turns our attention toward how we shape our emotion or attitude and the intensity with which we do this. In the formative approach, we use voluntary muscular effort to actively increase and decrease the intensity of our efforting in discreet steps. This generates feelings, sensations and thoughts that, in turn, informs how we frame our thinking, and form our actions.

The formative approach provides a way to actively participate in growing and forming an emotionally embodied, richer, more personal, subjective dimension. And for me personally, it is deeply satisfying, fulfilling, and empowering to grow and influence how I relate to myself, others, and my environment.

Just as we all have habitual ways we move through space, we also have habitual, practiced ways we organize our attitudes and emotions. In my *Feldenkrais* practice, the formative perspective helps me to recognize how people musically form their attitudes and how this influences their emotions and their subsequent actions. The formative approach provides a way to engage people somatically so they can voluntarily influence their actions. Like in the *Feldenkrais Method*, the formative approach is not about correcting or fixing. In fact, it isn’t even about improving how one behaves. It is about engaging people in their emotional motor behavior pattern in a way that gives them the skill to influence themselves. It is about giving them the capacity to create and make choices, not telling them...
what to do or how to behave. This is synergistic with the Feldenkrais Method.

As a Feldenkrais practitioner, I crave anatomically-based holistic explanations for my experientially-based understanding of how humans function. The formative perspective provides this. It provides a frame for understanding human behavior that is inclusive, comprehensive, multidimensional, specific, and precise. It adds new dimensions to my understanding of the Feldenkrais Method and provides great benefit to my Feldenkrais practice and to my personal life.

I hope you will come to the Conference and enjoy Stanley Keleman’s Keynote Address on Thursday evening, August 29th.

I would also like to invite you to join my morning classes at the Conference. Following Stanley Keleman’s Keynote Address, I will be leading a series of four one-hour morning classes where you can experience directly how the formative approach relates to the Feldenkrais Method.

In my series of morning classes, we will experientially investigate Moshe’s four components of action: sensing, feeling, thinking and moving from a Formative framework. We will also explore topics such as: Awareness through Movement and Slow Attending, Dimensions of Voluntary Experience, and Involuntary Participation, and Forming a Personal Dimension.

Sonja H. Sutherland, MA (1997) is a Feldenkrais practitioner with over twelve years of ongoing studies in Formative Psychology®. She maintains a private practice in Berkeley and teaches workshops and retreats in the US and Europe. Sonja holds a black belt in Aikido and a Masters in Dance.

Join us at the 2013 Feldenkrais Method® Conference August 28-September 2
San Mateo San Francisco Airport Marriott

Public workshops:
• A Vision For Your Practice: Seeing with the Whole Self
• I Don’t Know How Long My Short Term Memory Is
• Behind the Mask
• Rolling for the Playfully Serious and Seriously Playful
• Learning from Nature: Reaching Toward the Source of Creativity
• The Feldenkrais Method is for living. What can we do for You?

www.feldenkrais.com/events/conference/2013_public/
While I’ve been blessed with many inspiring teachers in my life, nature has been my consistent mentor throughout my career as a Feldenkrais® practitioner.

One of my clients, “J,” wanted help with her breathing and with reducing anxiety. During our first session, we talked about what made her feel safe. It was a pretty short list. I needed some information so I could begin our lesson establishing some sense of trust. As we talked, J’s eyes mostly looked over my right shoulder or toward the floor. I noticed my own chest tightening in response to her halted breathing pattern. I sensed J was preparing for something bad to happen at any moment. The topic of safety seem to make her squirm until I saw her eyes lock onto something behind me.

“Wow, that is an amazing pine tree outside your window,” she remarked, pointing in the direction beyond the two large windows that lined the south wall of my office.

“That big tree is right behind you, where you are sitting... But you know that, don’t you?” she asked.

I nodded. The pine’s trunk stood just a few feet from my window and overlooked a quiet city street. I loved the tree, which was unusually wide and close to an office building. The trunk was wide enough to be a generation older than myself, a true elder. The diameter of its ‘root crown,’ the area where the trunk meets the ground, spanned from my side of the building to the sidewalk nearby. A thick wall of common Northwest evergreen shrubs—viburnum, laurel, and blackberry, flanked the far side of the street.

She continued, “I can feel the strength in that tree. Look at those big branches.” The thick arms of the pine were covered with clumps of blue-green spiky needles. The tree looked like a mythic protector of my room and the entire building.

“You are lucky to have that,” she said, nodding toward the tree. I nodded in agreement. Memories of many years of working close to the pine doing Feldenkrais sessions washed over me.

She sighed then and said, “While I don’t feel particularly safe inside my own house, that pine tree reminded me I do have a giant cedar tree close by in my front yard.”

“The cedar is why I bought the house. It’s enormous and beautiful, with lots of big branches. It’s the reason I live there. I can sit next to the cedar and feel OK.” She sighed for the first time with a much more comfortable breath.

We talked about the cedar, which the Northwest coast people call the “Tree of Life.” Native peoples used every part of the cedar tree for survival: cedar plank long houses, canoes, tools, bark for clothing, bentwood boxes, baskets, medicine, cordage, spiritual smudging, and many other things. Native teachings recommend sitting with your back against a cedar tree when you are depressed, afraid, or weak and the tree will restore your strength and vitality again.

As the session continued, I consciously included the pine tree as part of our environment, stopping now and then to look out the window for inspiration. Whenever I felt J’s breathing become more shallow or held, I imagined the roots of this tree nearby, underneath us in support.

Feldenkrais work is about connecting with the skeletal support of the body so the musculature and nerves are free to function. If a client doesn’t start with a strong sense of support and safety, he or she will always be on guard of “being dropped” or feel vulnerable. So even though J and I talked about the abstract feeling of safety or anxiety,
I worked with the concrete principles from the Feldenkrais Method® of somatic education to physically connect J with her own trunk and roots of support—her spine and legs—in a very clear way. As J sensed her bones better, she could eventually feel the floor through her legs. We slowly made connections with parts of herself that could sense the floor or table. She noticed the change in her breathing and attitude. The muscle tension in her shoulders and chest softened. She felt safer and could breathe much deeper with ease.

How can anyone begin to trust, if they cannot feel support and the ground beneath them? This is especially challenging if a person has been tricked or violated in their life and lost their sense of stability and power.

The cedar and the pine remind me of the power of gravity and how to stand upright in the world. I believe our nervous systems can mimic and learn from this intelligence in nature simply by the intention of mingling with trees! Perhaps it’s our “mirror neurons” at work, tuning in to the intelligence of trees and plants that know how to grow upright, with vital juices flowing up, and down the core of their trunks.

When a person points his or her awareness to sense these simple things like gravity and the massive weight of the earth, his or her bones seem to orient and organize to connect. The skeletal connection to the earth is the “groundwork” and core of the Feldenkrais Method. Without this connection to his or her environment, the lessons don’t stick for long. Once a client can truly feel his or her bones connect to the floor and sense the differences, he or she can have the stability to grow and make choices. With this grounding support, a person can move beyond a limiting pattern that may have helped him or her survive a threat or injury for a period of time from long ago. Some plants get uprooted, but as humans, we are constantly rooting and uprooting ourselves. It’s not always easy, but the uprooting can lead us to more fertile territories to root again and grow.

At the end of the lesson, my client stood up and looked at her feet, “Wow,” she exclaimed, “I feel my feet and legs. They are really there. On the ground. I don’t think I’ve ever felt them before—at least not like this. Hey, it’s a lot easier to breathe. Thanks!”

Her body looked taller, lighter, and more compact to me. She walked out the door and I thanked the pine tree for another wonderful lesson.

Annie Thoe (1996) Assistant Trainer, has been integrating her naturalist, tracking and survival studies with the Feldenkrais Method for decades. If you’d like to read more about her work, check out her many articles, audio lessons, and resources on at: www.sensingvitality.com

---

**Uncommon Sensing™**

**Fun**

**Learning**

**Movement**

**GET A FREE ATM® LESSON...**

**EVERY MONTH... FROM NOW ON!!!**

You can get a free ATM® lesson, as an mp3 download, every month simply by subscribing at my website, www.uncommonsensing.com and filling out the subscription page.

Once you subscribe you will automatically get an ATM® each month from one of my different workshops!
As often as I can, I reserve Sundays as days of mindfulness. Part of my ritual includes listening to Krista Tippett’s “On Being” (http://www.onbeing.org/) on National Public Radio. Each week, she does an in-depth interview with a person working in an area that connects with spirituality and being in touch with our selves and our world. Along with spiritual teachers, she talks with scientists and scholars in varied disciplines. I find these stories frequently reveal intersections among my spiritual traditions, scientific training, and Feldenkrais Method® of somatic education practice.

And so it was with a recent interview with Bessel van der Kolk, Professor of Psychiatry at Boston University Medical School. His medical practice and research focus on finding more effective ways to help people affected by trauma, beginning with his work with Vietnam War veterans, persons who experienced single traumatic events, and more recent efforts with groups who survived major natural disasters. He observed that the people affected by trauma have memories surrounding those events that are not simply thoughts within their brains, but are embodied feelings and sensations that are resistant to change.

According to Tippett, Dr. Kolk “seemed to have noticed early on...that traditional therapy was ignoring this sensate dimension of these experiences in trying to reduce it to talk therapy, which absolutely didn’t fit with the experience.”

Indeed, Kolk acknowledged, with few exceptions, “Psychiatrists just don’t pay much attention to sensate experience at all.”

Kolk argued that they should, and that we should. He referenced Charles Darwin’s treatise on emotions (The Expression of the Emotions in Man and Animals, published in 1872, thirteen years after The Origin of the Species) “in which he talks about how emotions are expressed in things like heartbreak and gut-wrenching experience. So you feel things in your body. And then it became obvious that, if people are in a constant state of heartbreak and gut-wrench, they do everything to shut down those feelings to their body.” Kolk continued, “And so what became very clear is that we needed to help people...feel safe feeling the sensations in their bodies, to start having a relationship with the life of their organism...”

My Feldenkrais® teacher and developmentalist researcher ears perked up. That excerpt points to the brilliance of Dr. Moshe Feldenkrais’ Method. Create a safe space for students. Guide them to get intimately in touch with themselves, their feelings, sensations, and thoughts. Have them move. And just let the remarkable processes of a self-regulating, self-organizing system do its thing. The Feldenkrais Method can help people resolve the strong emotions of traumatic events or the feelings stirred up by the lesser struggles of daily living.

Depending on the student and what is happening in that person’s life, for one student, a Feldenkrais lesson can be calming and induce what Dr. Herbert Benson termed and titled his book, The Relaxation Response. For another student, the lesson can be invigorating and release creative juices. For all students, we hope they learn more about their habits, open up to the possibilities for more flexible and adaptable behavior, and leave behind the frustrating sense of being in stuck in doing things one way. As Feldenkrais said, it seems that “the only thing permanent about our behavior is our belief that it is so.”

Dr. Kolk’s research into the benefits of somatic practices for helping people recover from trauma began with yoga. But he recognizes the value of martial arts, qi gong, and other embodied practices, and has direct experience with Rolfing (Ida Rolf was a colleague of Feldenkrais). After a childhood marked by illness, Kolk completed a series of Rolfing sessions and “became flexible and multipotential...”
again,” with increased capacity for adapting to the changes that come with life.

My Feldenkrais practitioner’s mind was thinking how much this Method fits into this discussion. My heart was hoping it would get mentioned. It did! Kolk stated: “And for my patients, I always recommend that they see somebody who helps them to really feel their body, experience their body, open up to their bodies. And I refer people always to craniosacral work or [the] Feldenkrais [Method]®. I think those are all very important components about becoming a healthy person.”

The discussion may have centered on helping people adapt to traumatic events in life, but Kolk was well aware that the lessons from his research and practice have broader consequences. He stated, “As much as trauma has opened up things, I think the other very important arm of scientific discovery is how the human connection is being looked at scientifically now and what really happens when two people see each other, when two people respond to each other, when people mirror each other, when two bodies move together in dancing and smiling and talking.” Here, again, I thought of Dr. Feldenkrais and his description of what happens in a good Functional Integration® lesson: It is like two people dancing together and no one can tell who is leading. It is a collaborative, compassionate endeavor.

And it is an endeavor that invites being collaborative and compassionate with one’s self. Kolk continued, “And so what we have learned is that what makes you resilient to trauma is to own yourself fully. And if somebody says hurtful or insulting things, you can say, hmm, interesting that person is saying hurtful and insulting things...” The Feldenkrais Method helps us learn to observe ourselves and to know what we are doing so we can do what we want. We learn that our sensations, feelings, thoughts, and actions are integrated. We are more than a brain, more than a body, more than our history. All of that is packaged together and situated in the world. When we compartmentalize ourselves, we don’t get the full picture. We miss out on the 3D surround sound, multisensory experience. It’s just not the same. We don’t have all the information possible to us for changing course, for responding efficiently, for creating new possibilities.

Pain, whatever its source, screams at us to pay attention to ourselves and take action. Of course, we need not wait for pain to yell at us to create change in our lives. But we need to pay attention. As Kolk said, “…you need to actually feel that feeling. You need to know what is happening in your body. You need to know where your right toe is or your pinkie is. You need to sort of be aware...”

The Feldenkrais Method is one avenue to develop awareness, resiliency and potency in our lives. At the 2013 Feldenkrais Method Conference, themed A Potent Practice, we explore this path to potency along with the contributions of research. As part of opening night activities, the “Esther Thelen Research Forum: Improving Action, Smoothing the Road” will showcase recent research specific to the Feldenkrais Method. Panelists will offer updates on activities relevant to research, and share ideas for integrating research into practice. Attendees will strategize for progress along the research road. Please join us in embodying our multipotentiality. Find out more at: http://www.feldenkrais.com/events/conference/2013_public/

Pat Buchanan, PhD is a Feldenkrais teacher, physical therapist, and athletic trainer in Des Moines, IA.
In the past week, during his twelve to fourteen hour days of making bread, Gérard Rubaud has noticed himself bending forward. It's not much of a surprise that his body isn't doing exactly what he'd like. In 2004, the seventy year old Westford baker suffered a stroke that left him clinging to life for two weeks, then wheelchair bound.

Out of the wheelchair now, Rubaud still has a near-total lack of sensation on his right side. In recent days, he discovered he couldn't independently grab the overhead lamp that he shines into the oven to watch his bread's progress. “I had to take a hook to bring the lamp down, so I get really pissed,” he says with a scowl.

Yet he continues to press on. Gourmets will recognize Rubaud as the baker of Gérard's Bread, which flies out of stores as soon as it's delivered. Almost eight years after his stroke, Rubaud is back to producing 600 to 700 loaves over five days each week, with workdays that start at nine p.m. and end the next afternoon. He gets help about half the time from apprentices, Rubaud says, but they don't put in his long hours.

To keep up this punishing schedule--and satisfy his customers--Rubaud relies on another assistant: Uwe Mester, a certified practitioner of the Feldenkrais Method [of somatic education]. Two years ago, Rubaud replaced his traditional physical therapy sessions with monthly at-home Feldenkrais® lessons. A French native, Rubaud learned about the Method in Europe. There, it's better known and even covered by health insurance in many countries, says Mester, who immigrated to Vermont from Germany with his American wife in 2008.

Israeli physicist and engineer Moshe Feldenkrais invented the Method, which uses physics and biomechanics to help connect the different components of a body’s movement: from the brain to the whole skeleton, then to the muscles, then back to the brain. Mester received instruction from Chava Shelhav, Feldenkrais’ former assistant.

That can really help them to overcome limitations in their movements.”

But there’s more to it, says Mester, struggling to explain the Method without a hands-on demonstration. “It's very based on experience. It's like if you want to describe how something tastes and the person you're talking to has only been to fast-food chains--they've never been to a very good restaurant--and you say, ‘Let's try this food, and it's very different from a hamburger,’” he says.

On a recent Friday, no burgers are on the menu when Mester arrives in the outer reaches of Westford for a session with Rubaud—pain levain, made from a mix of wheat, rye and spelt and leavened by wild yeast, is.

The baker complains that in the six hours he devotes to shaping loaves each workday, he notices the forward lean developing. “I practice the mistake, and I’m good at the mistake after a while. You polish your mistake,” he says. To prevent the lean from crystallizing into a diamond, Rubaud says, he’s been stopping every 25 minutes to walk around, look up and try to straighten his upper body. “That's pretty much because I’m convinced if I don't do it, I'm limiting myself a great deal, and I'll be shot,” he says. His inability to grasp the lamp hints at future trouble.

In the rustic, wood-paneled room that doubles as Rubaud’s bedroom, Mester starts his student on a simple exercise he can do on his own later. He asks Rubaud to slowly and fluidly raise the toes of his left foot. The baker repeats the motion several times to ingrain it in his nervous system.

This is the basis of [the] Feldenkrais [Method]. As neuroscientist Karl Pribram has said, “[the] Feldenkrais [Method] is not just pushing muscles around, but changing things in the brain itself.” The Method’s gentle movements build and rebuild the neuromuscular patterns that help a body cooperate with itself like a well-oiled machine.

It’s also about flexibility for both practitioner and student. When Mester asks Rubaud to try lifting the toes on his right side, he balks. “Forget it,” he says. “The only way I
can lift the front of the foot is if I’m seated. If I’m seated, I can lift a little bit.”

Mester allows Rubaud to sit down on the padded folding table that he brings to appointments. (He teaches four weekly group classes at Evolution Yoga in Burlington and Ten Stones Circle in Charlotte.)

Even sitting down, the baker isn’t able to do the movement on his own. So Mester moves the toes for him. The neural pathways are created whether or not the body itself is moving, he explains. And whether or not it’s conscious: Rubaud admits that he often falls asleep during their sessions.

He almost drifts off after Mester has him lie on his back and begins manipulating his arm, isolating each movement from back to shoulder. Every joint is carefully articulated, like those of a cartoon dancing skeleton. The result is a hyperawareness that not only relaxes those muscles and joints, says Mester, but often relieves pain. The motion can even bring back feeling where there was none. After his very first session with Mester, Rubaud said he could feel his foot for the first time in six years. Now, with regular sessions, he says his awareness “flickers on and off like a light.”

Early on in his recovery, Rubaud, once a skier on the French national team, had hoped to hit the slopes again. More recently, he’s become less ambitious. “I am realistic now. I want to be able to work as long I can. I don’t want to be in a wheelchair anymore. I’ve had enough of this,” he says.

Rising Again

Rubaud says he’s not ready to stop baking, “because it’s a good pastime.” After a baking career that began at age thirteen, and fifteen years in the loaf business, the beloved bread maker still considers his work a hobby. But it’s a hobby that’s helped him recover.

“To have a passion which gives you exercise at the same time, it helps,” Rubaud says. “You have the delivery person or employees who need the work and need the money. It’s a little bit of pressure to [keep the business going]. We’re all lazy by nature. It’s better to be forced.”

Mester goes on to perform the same shoulder movements on Rubaud’s right side. There, his body yields to Mester’s manipulations as if he were asleep, though Rubaud is actually recounting the story of an avalanche he survived in Val d’Isère, France, in 1966. When he was discovered, he says, his lower body had turned blue. “If I can get out of an avalanche, I can get out of this,” he says.

“At least I was not dead. If I’m not dead, I’m alive, and if I’m alive, I can go back.”

Now, at seventy, Rubaud has finally learned to slow down. He says that baking bread with more sense of purpose — like the deliberate motions Mester is now making with his legs — has yielded better loaves than ever. “[Slowing down] brings attention to what you’re doing,” he explains. “It’s like making one great bread instead of three mediocre. It’s better to choose your battle and be good at it.”

“He’s out for quality, not quantity,” Mester agrees. “It’s the same thing with [the Feldenkrais Method]; we’re looking for quality of movement, not quantity.”

When Mester is done moving Rubaud’s legs, he helps him slowly rise to a seated position. The difference is dramatic. Rubaud says he’s still dizzy from sitting up, but the bent figure that lay down less than an hour before has been replaced by a modestly slouched one. Mester moves his student’s foot. “I sense very well,” says Rubaud. “Everything. It feels like the sandpaper between the vertebrae is gone.”

Then he lifts his right foot himself — a small but meaningful movement. “I can see the chain of command
lifting through the foot,” Rubaud says, as his knee and hip move slightly, too.

It’s one of his two days off, but Rubaud wants to return to his oven—this time not to bake. It’s time to face his opponent, the oven lamp.

With the help of ski poles and the moral support of his bilingual black labs, Max and Jojo, the baker haltingly ventures down the hill to the bake shop. It’s a bread lover’s paradise, decorated with murals of wheat and dusted in a fine layer of flour, just like Rubaud’s crusty sourdough. The custom-made oven door depicts historical bakers at work. Above it looms the metal handle that will bring down the lamp.

Rubaud reaches for it. Now visibly straightened, he has the necessary extension, but can’t seem to locate the lamp. Then Mester makes the suggestion that makes all the difference. “Look up,” he instructs.

Brain damage sometimes prevents people from remembering the most basic things. Looking right at the lamp’s handle, Rubaud grabs it and raises it back in place. He pulls it down and back several times to ingrain the motion. The baker has won this round.

Despite this victory, Mester confides frankly that Rubaud isn’t on the road to a miracle cure. “Some of it will last, and some of it will be forgotten again,” he says. “For me, this first time is a critical one.”

For his part, Rubaud is excited by each small triumph. “I know I’m capable, because I believe the system is not broken,” he says. “The hope is critical to believe there are still major things I can work for. You know you’re not at a dead end.”

Far from it. He, and his dough, are on the rise.

The article was written by Alice Levitt, and originally published in the weekly Vermont newspaper “7 days” on January 18, 2012. The photographer is Matthew Thorsen.

---

MicroMOVES.com

Free samples!
www.micromoves.com
click free videos.

Awareness Through Movement®
At The Monitor!

from Repetitive Strain Injury
to Relieve Stress Instantly

Ease stress in a minute or less!
Prevents injury
Practical ergonomics
Portable

microMoves for maximum mobility! You, the practitioner will assist your growth with microMoves for clients & self. Used between lessons these will re-enforce the benefits of the ATM® or FP®. Get aligned online!

LIFE ANATOMY
Its FUNctional!
For better understanding of movement function in ATM® & FP®.

microMOVES-LIVE
Runs on a weekend, or 12 week series {1.5 hrs a week}

To take ATM-microMoves-RSI course click www.micromoves.com & click order program in black bar. Click Life anatomy manual & DVD box in blue bar, then order manual & DVD towards bottom of page.

Contact Sherry Ogg BGS GCFP RMT
www.micromoves.com
info@micromoves.com
Toll free 1-877-414-0505
Edmonton (780) 414-0273