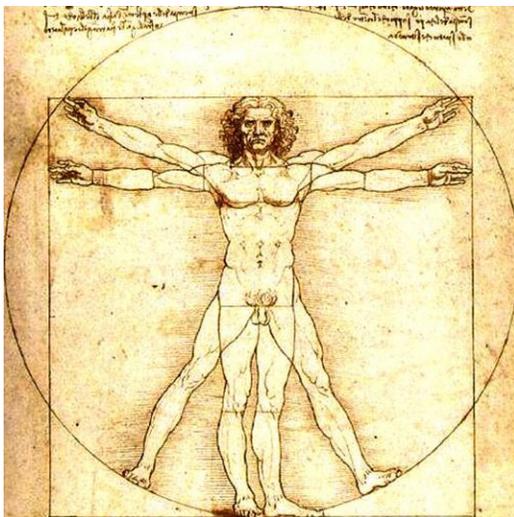




Moving Cycle Institute

Themovingcycle.com

Director:
Christine Caldwell, PhD



Upcoming Trainings

April 2019 25th thru 28th – **Phase One** – 2 sections – 1 in English, 1 in German. Heidelberg

May 2019 2nd thru 5th – **Phase Two**, in English, Heidelberg

May 2019 9th thru 12th – **Research & Supervision Group**, Hamburg, in English

September 2019 21st thru 24th – **Phase Three** in Berlin, in German and English

September 2019 26th thru 29th – **Special Topic – Teaching, Learning & Educating in the Moving Cycle** – Berlin, in English

Contact Info on Last Page



Attention or conscious concentration on almost any part of the body produces some direct physical effect on it

Charles Darwin

Welcome to the First Moving Cycle Newsletter

Hello Dear Moving Cyclers! As a part of our efforts to become more organized and in better communication with each other, I am promising to do an MCI Newsletter twice a year (January and July). Here it is! Please feel free to share it with others who might be interested. We are hoping that any MC practitioner will feel free to contribute to the Newsletter, perhaps sharing a case study, a way that you are

working with the MC in a unique or creative way, or as a means of starting an interesting discussion. You can also list any upcoming events of your own that might be of interest to others. We will make sure to inform you of upcoming events, and talk about theoretical, clinical or business developments. As usual, we will co-create this project!

more on **2**



Phase Three in Denmark graduates to the 'Advanced Goofy Practice'

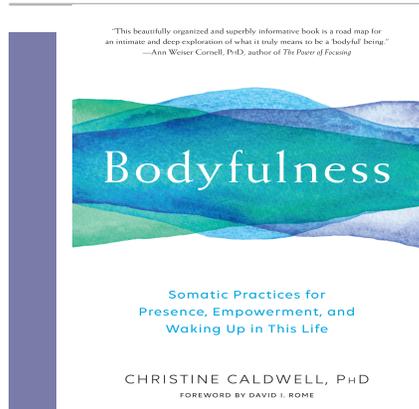
Moving, Changing, Growing: The Moving Cycle Institute Enters a New Phase of Development

From Christine: For so many years, The Moving Cycle Institute has been a small and informal enterprise, largely due to my full-time responsibilities as a professor in the Somatic Counseling Program at Naropa University. But in July of 2018 I retired from the University, and was awarded Emeritus status. I spent this past year writing two books, and am

now taking a break from having things to say (in writing, at least). This feels wonderful, not to have the pressure of a faculty position, and not to have the pressure of writing deadlines.

What now? I'm not sure. I am giving myself permission to rest away from constant productivity, and seeing what emerges from that. This is a

change from my usual movement patterns! What is clear, however, is that the Institute itself needs to become more clear, more coherent, and more creative – 'growing' does not necessarily mean getting bigger. In this case it can mean maturing and developing in interesting and contributive directions. This involves a huge restructuring of the website (many thanks to Ursa!), a coherent process for training new teachers, and an ever-evolving examination of the curriculum so that it remains open, adaptive, and relevant to diverse people and situations.



In mid November my fourth book came out – **Bodyfulness**. This is so exciting! I will give a talk about it at Boulder Bookstore on January 16th, at 7:30 pm. In the book, I worked to articulate the core principles of body-centered healing, growth, and self-reflection, as well as making a

case for our bodies being who we are. We are our bodies, and because of this we possess embodied dignity, authority, and ability. With each principle I included cultivating exercises as a means of directly experiencing the awakened capacities of our body selves.

Breathing
Moving
Sensing
Relating



OPPRESSION AND THE BODY
ROOTS, RESISTANCE, AND RESOLUTIONS
EDITED BY CHRISTINE CALDWELL AND JEANINE M. CANTY

AVAILABLE MARCH 20
FROM NORTH ATLANTIC BOOKS

FEATURING
CHRISTINE CALDWELL
JEANINE M. CANTY
ELI CLARE
DAMIEN DAVIS
MARCIA WARREN EDELMAN
BEI GORSKI
VICTORIA HENRY
BAE JOHNSON
JEN LABARBERA
LUCIA BENNETT LEIGHTON
KATIE MANTHEY
ANDRIA MORALES
LALO PIANGCO RIVERA
CARLA SHERRELL
POLINA PORRAS SIVOLOBOVA

Assuming that the body is a neutral site of oppression in our society, the contributors to this pioneering volume explore the complex ways of embodiment and how it relates to social inclusion and marginalization. In a culture where bodies belonging to people who are female, Black, disabled, trans/gendered, disabled, fat, or queer are often stigmatized, ignored, and oppressed, what does it mean to be live in a marginalized body? Through theory, personal narratives, and artistic expression, the book explores how power, privilege, oppression, and attempted disembodiment play out on the bodies of marginalized individuals and what happens when the body's experience is unscripted and unlearned. Bringing together a range of voices, this book also offers strategies and practices for embodiment and activism and considers what it means for an embodied able to access experiencing bodily oppression.



The Moving Cycle's Roots and Early Years

As professional disciplines evolve, new sub-species can gradually diversify the landscape. Evolutionary law tells us that diverse populations are 'fitter' and more likely to thrive. One means of professional evolution will involve extending and adapting existing body-focused therapeutic forms. Another strategy would be to construct new forms altogether. The Moving Cycle (MC) introduces the later action.

The Moving Cycle's genetic ancestry came from the Los Angeles area, where from 1970-76 I took my BA in Cultural and Psychological Anthropology and my MA in Dance Therapy (DT) at UCLA, while also training in the LA Gestalt Institute, and certifying in a movement education and bodywork form called Aston-Patterning. This

(continued)

cauldron of teachings, along with the zeitgeist of Los Angeles in the early 70's, formed many of the MC's basic values and therapeutic principles, from a deep appreciation of culture, ethnicity, and difference, to the healing power of creative movement, to the psychological effects of touch. In the UCLA DT program, at that time under Alma Hawkins, I was steeped in the work of Gendlin (Focusing) and Jacobson (Progressive Relaxation). I learned anatomy and kinesiology, and did quantitative research on the correlation of personality characteristics and movement behavior. At the same time, my main trainer at the LA Gestalt Institute, Allen Darbonne, was also a Rolfer, so from the age of 20 I learned physical and psychological therapy techniques that were woven in with culture, kinesiology, Gestalt, and awareness practices.

My DT program never trained the use of music in a session, and at that time only offered a simple course in Laban Notation as body observation and assessment training, so I learned to observe bodies in my kinesiology and bodywork training rather than through a DMT lens. This taught me to assess in terms of the mechanical physics of time, space, and effort more than movement's relationship to psychological diagnosis. The humanistic, 'here and now' values of Gestalt Therapy, which tended to dismiss the interpretive and pathologizing diagnosing of patients, also contributed to this sense that movement could be assessed on its own terms. I learned sophisticated bodywork and movement education techniques from Judith Aston, which enabled me to see subtleties in both the standing and moving body, and to use touch to assess tension patterns, as a way to understand how micro and macro movement was enabled

or inhibited by patterns of physical holding.

In the late 1970's, after four years as a DT at two



Bodyfulness offers a vivid opportunity to learn more about being yourself in relationships with social contexts as well as in the process of change, & finally to live with bodyfulness

Hilda Wengrower, co-editor of
Art & Science of
Dance/Movement Therapy

state mental hospitals, I strongly question my clinical orientation. I realized that as a DT I had to stop trying to recreate learned forms, and instead practice from my values, even though there were no models for that. I began to invoke my anatomy and kinesiology training, and ask myself how the body itself could illuminate a model for how to do therapy. I studied immunology, the stress

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Why Not Wake Up This Morning?

Rumi

response, and the nervous system to understand the process of physical healing as it occurs naturally, without external help. Resiliency research asserted that many illnesses, whether physical and mental, tend to resolve on their own, whether we 'therapize' them or not. It struck me that the healing process may be akin to watching a cut on ones finger heal. We do not consciously direct it, yet an ordered process occurs without attending to it. If this elegant, natural process can be paralleled in psychotherapy, could we model our therapy after that, especially in more complex and severe situations in which self-regulation and self-healing prove inadequate?

This questioning process provoked a 4 year data-gathering project that accelerated tremendously when I moved to Boulder, Colorado in 1980 and began teaching at Naropa University, a Buddhist-inspired college that invited me to begin a DMT Department. By serendipitously landing at an institution that valued and taught

meditative, movement, and contemplative practices, I began to develop both cognitive and affective witnessing skills that tapped into wisdom traditions thousands of years old, and were curiously related to my bodywork-oriented observation skills. I began to meditate, and to study with a Buddhist teacher, Thich Nhat Hanh, who is renown for his work in social justice. It was in this womb that the Moving Cycle gestated.

As I learned from both students and clients, I came to see that the natural wisdom of the body to initiate and guide its own healing was not confined to therapy, but also involved the same autonomic activities that generate growth, creativity, and transformation. Nature does not separate healing from growth and creativity, but puts them on a continuum. I developed the MC as a way to describe and teach what I was learning from watching natural healing and organic movement. My students and clients helped me to refine it, and continue to do so. In subsequent newsletters, I'd like to write about MC theory and practice....

New Parameters for Teacher Training in the Moving Cycle

The senior students and Christine have been discussing how to train new teachers. Please see the new website for details. Highlights:

- Anyone who has completed Phase 4, plus 2 Advanced Topics courses and 2 Research & Supervision Groups can apply to Christine to become a teacher
- Trainees must assist in any course before they can teach that course in the future
- Trainees must take a Teaching course (usually offered as an Advanced Topic)
- Trainees must engage in 5 hours of practice supervision with an approved teacher

The Moving Cycle training oscillates along a continuum of cross-disciplinary theoretical perspectives and direct body inquiry



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Kira Cords – kirakira@gmx.net - Berlin

Sabine Koch – skoch@srh.de - Heidelberg

Save the 2020 Dates! Phase 1: April 16-19, Phase 2: April 23-26, Heidelberg