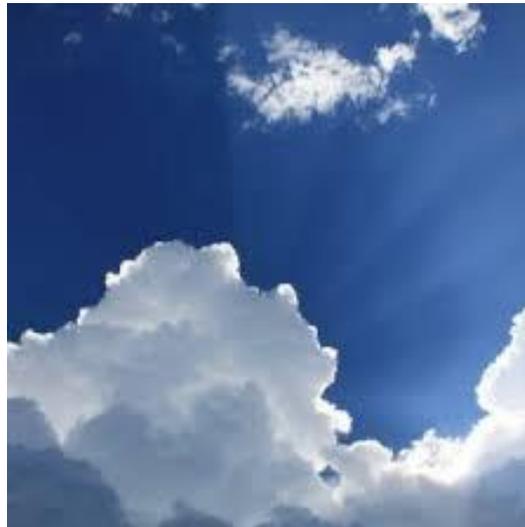


+
Moving
Cycle
Institute
Newsletter

January 2021



Courses 2021

Phase One: Heidelberg, April 8-11, taught in German by Antje Scherholz

Phase 2, Research & Supervision Group, Phase 4, & Intergenerational Body have all been moved to early Fall 2021, beginning mid September. We will let you know the dates as soon as we can.

Register on website or with organizers (details on last page)



Moving Cycle News

& pay (paypal) through the website. Coming soon.

One of the advantages of lockdown is that one can dig into ongoing projects & move them along. Rachelle, with the advice of Barbara & Kira, has been helping the business side of the MC get more clear & better functioning. Here are the results so far:

1. A newly designed website, thanks to Bettina Herzog & Ursa.
2. The ability to register for classes

3. Clear policies, payment, & training requirements on website
4. Events, interviews, & other resources on website
5. We'll decide to go ahead with Berlin & HH courses in the Fall, details soon.

We are still working with the website, so please be patient!

Try to love the questions themselves as if they were locked rooms or books written in a very foreign language. Don't search for the answers, which could not be given to you now, because you would not be able to live them. And the point is, to live everything. Live the question now.

Rainer Maria Rilke, 1903



Advanced Topic: Intergenerational Bodies. Berlin Fall, 2021

In Berlin, Sometime this Fall, we hope to hold an Advanced Topic course about our family and cultural histories, and how the memories of our ancestors can live on in our bodies and their movement behaviors. I have been wanting to teach this topic for some time, as it feels important for all of us to more deeply understand how the Moving

Cycle, a method that works with present moment body experiences, can touch and hold ancient systems, both to honor them and to rejuvenate them. I will be drawing inspiration from the philosopher Elizabeth Behnke, who has written about ‘sedimented’ body memories, as well as ‘ghost gestures’ (movements from our past and our ancestral past). How

do we call forth our past, even our distant past, into our here-and-now body, allowing the past and the present to interact through movement in therapeutic ways? This is the question of the course. For those of you who enjoy reading English, I will post a Behnke article on the website soon. Please join us!



Kumok and Mijung present on the Moving Cycle at a Somatic Conference in Seoul, Korea, July 2020



+ The Surreal Nature of 2020

Moving Cycle Principles During Challenge & Uncertainty

It has been a long time since I have written a newsletter, mostly because the events of 2020 have kept me a bit speechless. I write to you from the USA, where we have been dealing with COVID, then with huge national protests for police and judicial reform, then with massive forest fires that went on for months where we forced to stay indoors because of intense air pollution. At one point we almost had to evacuate. And then there was the election. It's hard to express how anxious many of us have been that the election would turn out badly. As I write this, Trump still has not conceded, and

is doing his best to destabilize and poison our situation. At this point, over 350,000 people have died of COVID in the USA. People of color continue to die at the hands of police. It has been a grim year, and the forces within it are not over yet.

As I write this I send you all my caring thoughts and hopes that you are well and navigating into 2021 with grace and strength. The events of 2020 have affected us all – truly global phenomena. Sadly, we had to cancel the Spring 2020

(continued)

and Spring 2021 MC courses, as well as the Fall 2020 courses. We are in the process of rescheduling most courses for early Fall, in the hopes that vaccination will make it safe. I will keep sending you updates.

So, what can we do with our feelings and responses to the events of 2020? How can the Moving Cycle help us to work with these challenges? I go back to the sense of speechlessness that I spoke of above. What if that speechlessness was a useful thing? The first way we might work with challenges that arise in regional, national and global communities is to open up to wordless states of *experiencing them from within*, as the philosopher Elizabeth Behnke wrote. Ann Weiser Cornell calls it staying “in an open, allowing, interested contact with what is felt” (*Focusing in Clinical Practice*, 2003, p.5). By not rushing to words, either through obsessively reading about these situations or by talking about them excessively, we have a chance to contemplatively experience their impacts in ways that value the lived experience of our bodies. If we open up to these challenges without categorizing them, filtering them, explaining them, or projecting our politics onto them, our bodies can work with what is happening directly, honestly and creatively. It is from this place – a felt, inner knowing that

arises from not just *feeling* our responses, but *doing* these responses deliberately (sensing and moving) – we become more capable of digesting news and reports from a discerning and empowered base.

When this deep, experiential, embodied immersion with challenging events can occur, we become more capable of forming a relationship with them; we become connected to them through our associations, emotions, memories, and movements. By being in relationship to fires, elections, pandemics, etc., we can resist *us-versus-them* dichotomies and toxic reactions. This is not to say that we can't be angry or grief-stricken – it says that these feelings can be relational and creative. By moving with them, allowing them to sequence within us and through us, we generate the raw material for art and activism.

Caring and connection further shape our art and activism. We can ask ourselves *What do I care about in this situation?* and hold that caring until it organically shapes a responsive action. At this point our action, whatever it is, can be restorative and empowering rather than draining and disempowering. When I went through this process, over and over, I realized that what I cared

about most deeply was the election; it seems to touch and influence all these other challenges. So I began to organize a writing campaign for unregistered voters, both for the presidential election, and now for the runoff elections in Georgia. This is my Moving Cycle, and no matter what happens, I have danced my ass off in order to live in the integrity of my embodied experience.

I hope we can all do whatever our breathing, moving, and sensing processes guide us to do in these coming months. I would appreciate it if any of you would write a bit about your experience of 2020 and send it to me; I think we can be a light for each other going forward into the still-unpredictable future. I send you all my love and care and big wishes for your wellbeing and happiness.

Book Recommendation:

Whole-Body Sex, by Melissa Walker, 2021, Routledge.

She was a student of mine, and frequently mentions the MC work.

**Book
Recommendation:
Breath, by
James Nestor**

This is an excerpt from an article I published in 2019 titled [Micromovements: Filling out the Movement Continuum in Clinical Practice, in The Routledge International Handbook of Embodied Perspectives in Psychotherapy: Approaches from Dance Movement and Body Psychotherapies, ed. Payne, Koch, & Tantia.](#)

Within a session, the first task is to *identify* micro-movements. The therapist will likely see multiple micro-movements, & must use clinical judgment as to which ones are more relevant. Because micro-movements often signal marginalized aspects of a client's identity, they are often defended against, so it is important to note them to the client in a friendly, open, and curious way, not trying to find meaning, and not making them right or wrong. Both individuals then focus on the small movement, giving it high quality attention. Next, the therapist helps the client to *find associations* (rather than explanations) to the movement. Is there an image, a sound, a sensation, an emotion, a memory that comes up when the movement is made conscious & done deliberately? The association is braided into the embodied experience of moving, so that the client can hold memories in their attention while moving. Often this combining of micro-movements with their associations will organize a more coherent movement impulse. The impulse is then *nurtured*, & allowed to carefully sequence, with support rather than direction from the therapist. This allows macro-movement to be integrated with the micro in an accepting environment, in the crucible of emotional processing. It may be useful to repeat the micro-movement, or make it bigger, or transfer it to a less threatening part of the body, or let the whole body do the motion, or to intensify the action. The movement is supported to more fully sequence. The movement is encouraged to develop into a deliberate & visible expression. It does not involve 'getting an emotion out,' as that makes the emotion more important than the body story. Emotion is felt, certainly, but the feeling is used to direct and inspire the movement rather than rule over it. On a micro level, movement is NOT predictable, coherent, or obedient to therapeutic interpretation. It IS highly symbolic & affect-laden, & needs its own authority to emerge & be supported. As a movement sequence organizes & the session ends, the therapist assists the client to care for the nascent identity statements embedded in the motions. The end of the session involves a co-creation of ways to integrate the movement sequence, the new identity statements, & the derived client-centered meanings, into daily life.

Advanced Topic: Sexuality and Gender – Fall, 2021

Hamburg

This course addresses the central location of sexuality and gender in our embodied lives. We will look at the important issues of culture, family, and society in the shaping of our bodies as they experience pleasure in the sensory and relational world. We will use Moving Cycle techniques for assisting ourselves and our clients in consciously and pleurably shaping our lived experiences of gender and sexuality, both within ourselves and with others. While spending a bit of time on sexual trauma and neglect, the bulk of the course will focus on the Moving Cycle's resources for finding and sustaining natural pleasures.

It takes four Advanced Topics courses to become an Advanced Moving Cycle Practitioner



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