

Bones for Life Trainings in Austria

Paper for the Senior Trainer Training with Ruthy Alon

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Contents:

Introduction

1. Situation in Austria:

2. Trainings in Austria

Trainings with Ruthy Alon

Vienna 1 with Noana Görig

Vienna 2 with Noana Görig, Andrea Hochegger, Walter Hasek

Graz 1 with Andrea Hochegger, Walter Hasek, Noana Görig

Bregenz with Christiane und Georg Feuerstein

3. New Ways for a profound Training

4.

Introduction:

Just by chance I got to know from a colleague that there will be a very interesting training with Ruthy Alon in Vienna, called “Bones for Life”.

I signed in and immediately from the first day Bones for Life attracted me and still does.

I stayed in Africa for one year 1975/76 as a fresh trained Ergotherapeutin / Occupational Therapist and several times in India (2003-2010) where I could see myself the women carrying loads on their heads –their elegance in movement, their wonderful posture I appreciated a lot.

But at that time, 1975, I did not yet think about what it demands to be able to carry loads on the head and what the effect and consequences for the health of the locomotor- and musculoskeletal system would be - of course for psychical health and the quality of life .

When I visited India, 5 times since 2003, I already could see this “carrying loads” on the head with other eyes, trained from my experience as a Feldenkrais- and BFL practitioner and Ergotherapeutin/Occupational therapist (specialised in Neurology and children).

The fact that my daughter studied Classical Indian Dance gave me 2007 the chance to teach Bones for Life/ Feldenkrais in an accredited international Institute for Classical Indian Dance in Chennai.

I gave a power point presentation, classes and workshops to the students and their teachers and to people from outside.

The dancers and dance students often have problems and pains in their back and knees generated from their dance posture, the stomping with the feet in their dance and the lack how to organize specially the lumbar region for this physical challenge..

At the end of this paper I will attach a short report of my work in India/Kalakshetra.

Immediately after the first Basic segment started to integrate BFL in the Ergotherapie - in one to one sessions - and in my Feldenkrais groups.

In the groups I experimented with separate Feldenkrais- and BFL groups, with splitting in

alternating Feldenkrais and BFL always to the same topic; periods of 5 units with classical Feldenkrais, 5 units BFL to the same theme, deciding freely what would be the best at the moment. I always declare what concept I am working with to raise the awareness for “Bones for Life” into the mind of the people.

In one day or weekend workshops there are always the approaches from both concepts to the same topic.

I tried to interest Doctors, specialised for osteoporosis with little resonance. They often have their own concepts and are not interested in something new.

I love to do BFL in one-to-one therapy sessions with children (from 5 and 14 years old) with perception and concentration problems and physical (hemiplegic) and mental handicaps (physically and mentally retarded).

The BFL processes give a clear frame that helps to concentrate, explore and discover. I work from 5 minutes to 45 minutes. I experienced that children feel very clear or learn very quick to feel the body and differentiate the movements they are doing. Sometime it’s “hard work” for them mainly when the concentration is poor but when they feel the benefit they are interested and cooperate.

With children one has to change the structure of the processes and adapt it quickly to what the child shows, is able to cooperate and want.

(maybe I should have written the paper about this work with so many years of experience with children)

I had the chance to give BFL workshops and seminars in Institution for advanced learning in the General hospital in Vienna, Academy for Midwives, for Ergo- and Physiotherapists in Geriatric Institutions , teachers in primary and secondary schools

All this trials and chances to implement Bones for Life in Austria was motivation for me to becoming a trainer and promote Bones for Life, giving to as many people as possible an effective tool to handle osteoporosis and most of all to improve posture, movement, learning and being reconnected to the inner wisdom and a way to develop a respectful and loving attitude to themselves.

1. Situation in Austria

To become a BFL teacher is open for everyone not only Feldenkrais practitioners or people with an education in therapy, sports or body work.

It is the aim to give people a satisfying and challenging new profession, to develop ones personality and potential.

Bones for Life started in 2003 with the first training with Ruthy Alon

2. Trainings in Austria

2.1. Bones for Life Trainings with Ruthy Alon from 2002 to 2008 including the trainers training 2008:

There are about 64 people who took part in Bones for Life trainings, 13 finished to become teachers and 10 became trainers educated by Ruthy. Most of them are Feldenkrais practitioners. Many integrate the Bones for Life in their Feldenkrais work. There are few Bones for Life courses.

2.2. There were 2 trainings in Vienna, 2009-2010 with Noana Görig and and 2011-2012 with Noana Görig and two guest trainers, Andrea Hochegger and Walter Hasek. In these trainings were only 1 Feldenkraispractitioner, some with Feldenkrais or Bones for Life experience, most without experience in somatic learning or even body work. From these trainings 7 students graduated as teachers,

A new, extended training started in Graz this year with Andrea Hochegger and Walter Hasek

There were trainings in Bregenz/West of Austria with Christiane and Georg Feuerstein. They are connected to the German Bones for Life centre.

Unfortunately there is little communication within the trainers, the teachers and the BFL

centre in Austria.

2.3. Vienna 1 from August 2009 –August 2010

One weekend per month, once 5 days

Trainer: Noana B. Görig

Praxis inbeWEGung, Liesinger Flurgasse 15, 1230 Vienna

8 Students at the beginning

5 at Advanced and Didactic

Graduates: 2 Students

Structure:

3 Basic Segments, each 3 days,

3 Advances Segments, each 3 days,

Didactic, 5 days,

Information Workshop for teachers: 3 days,

Devices:

Manuals in German, at the end of the Basic segments

Audios: the 90 processes from the Manuals, recorded from the Manuals by Noana

the students should have the original for learning

Assistence:

One of the graduates started teaching right after the training and was supervised by Noana Görig.

the second graduate started teaching short after the training, only a couple of units. She started a new course at the end of 2013

Mentoring:

CD with 10 processes for the people who attend a course, “produced” by Daniela Fabich and Christa Müller Klopff, who graduated in the training.

Daniela Fabich helped a lot to develop the BFL Centre /Austria and the Austrian BFL

homepage.

2.3.1. Students background and motivation to do the training

1 Student: Occupational Therapist, in the middle of the Feldenkrais Training, she knew me from a lecture in the clinic and was motivated from the advertisement in the Austrian journal for Ergotherapie

2 Students: Occupational Therapists, experience in Feldenkrais from courses they attended. one stopped after the first segment, the other one wanted to do only the Basic, they came from an advertisement in the Austrian journal for Ergotherapie

1 Student, my daughter studying Sports and Mathematic, she finished until Didactic, she did it for her own interest. She was very open and learned a lot about her posture and movements. She was very alert and gave clear feedback.

1 Physiotherapist and Art therapist, with experience in different physiotherapy concepts. She came from an advertisement from the Austrian journal of Physiotherapist.

2 Students without any experience in body work, sports or therapy, private contacts, one came from a course I held in her place, she was convinced because she experienced help for her hip. She is now a very engaged Bones for Life teacher working in physiotherapist praxis.

Both are working engaged as Bones for life teachers.

1 Student about 80 years, interested to upgrade her quality of movement, did it for herself only and came from a lecture I held.

2.3.2. Experience in the Basic Segments

According to my own training I taught the first Basic segment in three days each, hoping to be able to teach all 30 processes in these 9 days and trusting that the students will take their time when studying the processes at home with the help of the Audio recording from all 90 processes I recorded.

I also tried to teach the whole process with all variations and did not give enough time for feeling and exploring.

After the first segment it was clear that that is not possible when there are students without little or any experience in the Feldenkrais Method or body works.

It was too much at a time, difficult to follow this very new concept, difficult to experience easiness when being occupied with so small and new movements. It was confusing, how to cope with occurring pain, boundaries and habits of ambition, quantifying, what's right and wrong, perfectionism etc.

And also for me it was a big challenge to cope with my commitment to give the student the maximum and my duty to lead them how to handle their own problems in the movements, pains, ambition, perfectionism – all the traditional habits and conditioning of our society - so that they will be able to become aware of the habits and problems of their later clients and guide them in somatic learning.

In the following two Basic segments I abandoned my ambition to teach all intended processes and took time for what was needed.

It was good to have such a little group only. So I had the chance to get to know each of them with their themes, to answer questions, to be responsive to all the difficulties they had and to find individual solutions – which is my special concern: that the students experience it themselves, to be accepted and being seen, to get individual support and so learn that for their later groups.

The physiotherapist and the old lady were special challenges for me and the group. The physiotherapist was not able to do any slow movement at all – she also was educated in a very dynamic concept that she was convinced of and primarily followed (my interpretation)– and the greater challenge: all reactions and effects of the processes were 100% diametrically to the group and to the expected reactions. It took a lot of time for discussion, exploring her movement, and big acceptance of her reactions being so different. For me it was a sensitive balancing hers and the group needs of attention. When I gave her an FI I had the feeling her skeleton is not connected at all. That gave me an understanding of her “restless” moving, her seeking for input to be able to feel her.

At the end of the training she thanked for being accepted as she is and not being

corrected by anyone.

The old lady often wanted to correct the concept of BFL out of her knowledge from former trainings.

2.3.3. Conclusion:

It was a very challenging and joyful experience. I realised that 9 days for the Basic segments are too short. I want to give everyone the experience of exploring movement, play with it, find different ways, to deal and cope with difficulties curiously and with pleasure and to get a deep understanding of this special way of somatic learning from inside oneself.

2.3.4. Experience in the Advanced Segments

My ambition was to impact a deeper understanding of the processes and the range of movements within people.

I wanted to demonstrate how to deal with and how to lead the group when I see that people understand my words different or don't understand what to do, when they are stuck in an idea or movement, or the body is not yet able to follow the instruction. They should learn to see what happens, to be encouraged to support when there are difficulties or pains, realise when people work strained.....

Each student had to choose one process she liked very much and one she didn't like or didn't understand at all.

These processes we repeated, discussed, looked for variations and support.

I guided the student through her/his particular processes and the others watched how she organised her movements

It is a tightrope walk – to show the students what I see or suppose to identify and not communicate that the client is “wrong”, moving badly or correct from outside – but using the special way and language of the Feldenkrais method

This is such a fine and particular tool that is not learned automatically in such a short time. It demands a focus on it and a purposive training to work with questions, proposals, comparison with one self, value-free instead of correcting and telling what is “right.

It demands courage to give the whole group the individual variations (“wrong movements”) of one participant, to leave the instruction of the manual, to allow oneself as teacher not to finish the whole process and stay with what is requested in the moment, to adapt to the needs and understanding of the participants.

It demands patience to let the client go her/his own way and learn in her/his own time and the insight that what is right for me/my body is not necessarily right for somebody else. Even this is a long process of self-learning.

But this is also the big chance and challenge to learn.

I realised that is so new to students without Feldenkrais experience because we are so addicted to a judgemental and dualistic perception and views of life.

And again it is the short time of this education/training that I felt it demands a focus on this.

In this work, in my groups, FI’s and trainings I started to understand what it means to meet somebody on that point where she/he is right now. And I also wanted to give this all to the students.

The language was big topic in didactics.

When I see the guidance through my words don’t help someone anymore I as a therapist and Feldenkrais practitioner can help with my hands. But without the certificate for being a therapist or masseur from law it is not allowed to work hands on.

This is an important information to tell the students and to take care not to use this option while teaching, only because I am familiar with it.

That makes the teaching even more sophisticated.

2.3.5. Experience in Didactic:

5 day for relating the competences and analysing the processes were too long in such a small group. So I added topics:

how to use language in the processes,

the importance of feedback for the participants and the teacher and how to deal with feedback, when it is critical, about pains, frustration;

psychic and vegetative reactions and how to deal with them.

2.3.6. Assistance

One of the students, got to know BFL in a group I held. After the training she took over that group. Ten units I supervised her teaching. In this group the clients are from the countryside, a couple of them farmer women. This group is an ongoing group since 5 years, continuously growing.

The second student who finished the training took the chance to teach in one of my groups under supervision and got supervision when she started her own group.

Mentoring:

The two graduates produced a CD with 10 processes. The idea was, to give the clients from the Bones for Life classes a tool to work at home.

Dealing with that “production” was a very intensive process: choosing the processes, practise them, bring in a logical order, adopting it to the needs of the clients, taking care of the language, preparing the recording and the recording itself....

They did a wonderful job. It was a balancing act of how long one process should be that people would use the CD at home.

They have all my appreciation.

Nevertheless I think that the units are too short and not enough time and guiding for perception. Maybe they CD will be discussed and tested in pee groups and eventually work over so that teachers can offer it to the participants

2.3.7. Feedback of the two graduates:

I got a very appreciating personal feedback. Thank you

Eg.: - It was surely a challenge to teach such an inhomogeneous group.

- There always were individual solutions and a tightrope walk not to lose the rest of the group which never happened.

- the training was recorded – good idea but the recording was not successful, it’s a pity because of the many questions and discussions.

We got the core: awareness, sensing, little movements, allow oneself to accept the experiences of one’s own body.

Suggested improvements:

- clear defined devolution, to allow going into the process and taking notes. This was not clear and therefore stressing.
- getting all manuals at the beginning of the training. (The translations were not yet complete at the beginning) to be able to make notes, reflect the day and be able to practise later.
- more defined duties for the next segment to keep up the relationship and interest. This helps to start earlier with personal reflexions and more intensive approach to the essence.
- the importance of the language should be discussed from the very beginning
- working with partner would be important.
- would have wished more preparation and experiencing for the teaching later.

Own experience in teaching:

my teaching encourages me every time, that BFL can be cause real wonders for the well-being of each, for oneself. I want to promote that concept.

- since the end of my training and teaching own groups I often feel myself left alone. I am missing the exchange with colleges, questions are sanding, the motivations goes down. There are little available news. For sure there will be new developments and this should be communicated by the centre. There should be a central place for the incoming news to distribute them. That does not happen in the moment

- the support and supervision when I gave my first course were very important for me.

- from my point of view I collected a lot of new experiences and deepened my BFL knowledge through my teaching.

- I will probably start a new group for the insurance company for farmers.

- I also do BFL one-to-one sessions

2.4. **Vienna 2 from August 2012 – August 2013**

Trainer: Noana B. Görig

Guest-Trainer: Andrea Hochegger, Walter Hasek

Praxis inbeWEGung, Promenadeweg 5, 1230 Vienna

One weekend per month, twice 5 days

5 Students

4 graduated, one pioneer teacher

Devices:

Manuals in German, at the end of each Segment

Audios: the 90 processes from the Manuals, recorded from the Manuals by Noana

The students should have the original for learning.

Videos in didactic, videos from the pee group

Structure:

I wanted to give the students the chance to get to know different approaches to Bones for Life and to teaching, depending on the background of the trainer.

Another reason was to share the work and to learn from the different approaches and experiences as trainers.

We didn't teach together just assisted one day in the segments taught by the other trainers –it was partly a question of time and a question of fee (5 students only). It would have been a fine experience spending more or even all the segments together.

For the students it was an interesting and very good experience. To adjust oneself to a new teacher for each Basic segment was difficult. During the ongoing process of the training they could cope well with three changing trainers.

For the co-trainers it was not so easy to get to know the students in so few days only and getting along with the developing process inside the group as it was a very small group that became very intimate.

The women were very interested, , very alert and started to explore with family members and friends immediately. They had lots of interesting and sophisticated questions for discussion.

The co-trainers took over Basic Segment 2 and 3 the Advanced Segment 2 and 3.

Basic segments: 4 days each

Advanced segments: 3 days each

Information workshop: 3 days, including Feldenkrais lessons, introduction in the somatic learning and the Feldenkrais method.

Didactic: 5 days

Assistance: possibility in one of the current groups or in the training in Graz

Peer groups: recommended

Mentoring: 1 day of supervision in the peer group.

For the certificate each student had to take a video of 3 processes teaching in the peer group and write a report to the videos.

My commenting and discussion of the videos via e-mail.

2.4.1. Students background:

One retired high school teacher for chemistry and teacher for Integrative dance pedagogics. with focus on round dance, free dance, movement without music and the other one employed in an office. The background is the Integrative Gestalt therapy. „I did not yet learn dancing on the floor, like Ruthy in her video, but maybe that will come one day”.

She discovered Bones for Life on Ruthy’s homepage. That inspired her to attend my/a Bones for Life classes which convinced her. First she only wanted to do the Basic segments to enrich her dance work. But BFL attracted her. She was a very alert and critical student with profound questions and inputs.

She persuaded her friend, also a teacher for Integrative dance pedagogics , to join the training

One masseur who had attended the Basic segments with Ruthy.

Two who also had Bones for Life experience for a couple of years - one of them a yoga teacher with teaching experience.

2.4.2. Basic segments

Four days for each segment gave time to become familiar with this new kind of learning, explore more the movements, to get into the awareness, to let oneself

being surprised about the little movements and the great changes and effects, to get to know one's habits, to give and hear feedback. I had the feeling that one more day for each segment is already a advantage compared to the first training.

The challenge was to work with 3 different trainers – all three are Feldenkrais practitioners - with different backgrounds and different approaches.

Backgrounds: Ergotherapy (occupational therapy): experience with Feldenkrais and Bones for Life with adults and **children** , Deep Imaginations work; Qigong, Tai Chi, "Rotations", Self-defence for women;

2.4.3. Advanced Segments

The students already started to "teach" Bones for Life" with friends , partners, family. They had to prepare one process they liked most and one they didn't like or understand at all. They also reported about their forthcoming at home and told about their experiences in teaching family members/ friends and their problems with teaching.

Every student had to teach two processes during the advanced segment with me. This was a great experience; to teach "public" but under "greenhouse" condition. After each "teaching" first the other students gave feedback in a respectful, appreciating and authentic way and then I did.

For this reflection I gave much time. So the students opened and could talk about their deeper experiences, doubts, fears and start to trust teaching their colleagues. One student had a complete black out while teaching and started crying. She was very new to Bones for Life but had experiences in teaching Integrative dance. Even for the high school teacher it was not so easy not to be too directive and judging. Stepping out of "right and wrong" is a big challenge for students and very important to me to come into that attitude.

So they could come into a very deep process of learning (about themselves!) and get an idea how clients might understand, be able to follow or react to their teaching. They could experience themselves teaching such a new subject in such a new way. They could experience their stability, uncertainty, getting lost, how to guide a group through a process, their own attitude, dogmas, critic, own and the group "speed",

the time for resting, own frustration, dissatisfaction and joy.

This approach helped them to develop self confidence and „biological optimism“ for their further teaching.

To share the feedback will help the students to cope with feed backs from their later groups, especially if the feedback is critical or about pains.

The feedbacks were a wide base for questions, discussions, clarifications.

Here I want to give some examples of feed backs:

- it is not only comfortable but nevertheless it is healing ,
I see the pains as answer to the movement, now it is a very animated area, it is working it was good to advice to relax the hand in the neck because the tension was very displeasing
- I was insecure how to fix the neck, it was difficult and not comfortable, would have needed more time to explore
- I need more resting
- Words like „the hand could arche“ – please leave it
- Please no demonstrating of a movement
- Standing was too long for the work in the neck, sometimes lying down would have been important and helpful
- I was surprised about your ease
- The many hints what I could be aware of and do were to many, this was exhausting
- I didn't succeed so well in this exercise , I was disappointed not to feel so good therefore I quit, I didn't get around - it is ok not to feel all
- Too long because it was very intensive
- Standing was so good for me, the tension in my shoulder released
- It was difficult to find C7
- I couldn't come into the rhythm of bouncing
- „irritated“, whether I should feel from toe up to the head while walking
- I felt well in teaching
- I introduced rests for all when I saw one or two taking a rest
- I wanted to take more time for the process but the group was so quick rest means for me to go right to the next step afterwards, not to repeat and explore more
- I assumed experience from the colleagues.

- I am surprised and ask myself how people understand and how they get into something I have to leave it open how I can approximate to their experience
- I didn't see all doing what I said
- I bother a lot and the participants picked up little
- How frustrating can that work be for newcomers who are as impatient as me
- It was challenging to find out whether they got me the most interesting question was how they implemented what I said and how they take it home.
- For my observation and feeling they participated little
- I observed a lot – interesting how each moves different
- I had the feeling that W. Needs more time
- I couldn't assess two people how do I get orientation whether the process is too long or too much or too long rests?
- I was very quick
- How can I fill the time of the unit when the group gives such a SPEED ?
- I have little courage to let the people lie down when we do a process in standing or sitting
- It is a challenge to be observed (by the trainer) while teaching
- The biggest challenge for me is to bring in slowness into teaching
- How can I interpret walking
- feedback is well
- it helped me to see that the presentation wasn't perfect, that was relieving, it was helpful to see how difficult it is to guide attentive
- At the beginning I didn't know what we should do; there was too much scanning, to complicate and I didn't have time to do what I wanted to do
- Leaning on the wall was strenuous and evocated tension
- Walking on place was difficult to coordinate, lifting a foot was difficult and frustrating
- I wish more time and possibilities for experimenting
- It is not easy to guide a familiar group, I imply experience
- It is important to keep mind on ones voice)
- It was too fast so it was difficult to keep focus on different aspects and to keep the track of the process
- I muddled through to get along with the positions, rushed behind the observations
- I feel failor and dissappointment

- How do people who are not as flexible as me
- In the morning I was well prepared, now the teaching was like mugging
- I had a black out and was totally confused, heavy heartbeat, I wasn't able to concentrate on the people
- One was out of my horizon
- It seemed to be endless long, especially the rests
- How shall I focus my attention on sth.
- I didn't know what to do when I saw tension in a person
- I repeated so often the same – frustrating
- At the beginning my voice was very low – during the teaching I became more secure

2.4.4. Didactic:

First there was time to tell how and where the students were, about the experiences in the meantime and their succeeding in their self studies.

The implementing of peer groups was recommended. The students had already started a peer group.

Each student had to prepare one process:

- background, strategy, purpose to be able to explain to the other students
- observe the own personal problems and benefit with these processes and try to guess what difficulties could emerge in a group
- where should be a special focus (safty, support)
- instruct the main part of that process. They had the task to observe and analyse what they had seen
- guiding through difficult parts in different words and ways or go one step back and prepare that movement in different ways
- how and where can hands on support and who is allowed to work with hands on
- what am I afraid of in teaching this particular process.

Content of Didactic was:

Studying the processes from the view of the competences and analysing in two groups, presenting the processes and demonstrating the core, finding processes for the same topic and other processes who could be used before or to support - maybe

in a little “**sidestep**” to another process when one sees problems in the group.

Special topics:

*integrating **anatomy** by using anatomy posters

*to give a special focus on **not to premise** any experience with Feldenkrais or Bones for Life when teaching, even in the training group. So one starts watching what is really happening, starts to give the instructions simple and step by step and slows down the “speed”.

*how to do the **scanning** at the beginning – general or already with a focus on the topic of the particular process – the scanning during the process and at the end.

*work with **imagination** and how to guide into imagination of movements, nurturing parts of the body or relaxation.

*learning about and identifying **reactions** of relaxation, strain, pain, emotions and how to deal with those reactions.

*the particular use and the impact of **language**:

discussion and exploring about wrong and right, being **value-free**

using questions instead of valuing and correction,

in German there are different words for “you” – singular and “you” plural. Using the singular talks directly to the subconscious and helps that a person feels personally addressed.

***pace** during the process

*how much time for **rests** and how guiding to changes and awareness

*Taking **videos** and analysing and reflecting. This the students appreciated very much as a great help. They could see how different the movements could be and how the teacher followed and reacted to the group.

The videos gave a wide field for light bulb moments, questions, exploring, experimenting and discussions.

*The students had to analyse **exercises from a book** (Spiral dynamics for children)

with nice exercises for children with the questions:

- what are the backgrounds of those exercises

- what is the pedagogic and didactic in this approach of teaching movements to children

- how to teach this exercises with the background and language of somatic learning. The students had to teach the exercises to the group with the instruction of the book and afterward again but transformed into processes of somatic learning. So they could feel the difference and give feedback.

My idea of integrating that book was that if we come across some of the lots of literature / exercises about prevention or treatment of osteoporosis or for upright posture, better walking etc., etc., not to refuse that literature but to let oneself inspire, look what would be the answer in the Bones for Life program, analyse them and/or make somatic-learning-processes out of them.

With this example I wanted to give the students the idea what it means to learn from inside.

The ideas and exercises in this book are fine, short, creative and interesting for children, but taught in the classical way of directive teaching, of valuing in right and wrong, correcting from outside.

Several times I worked in 2 days Bones for Life/Feldenkrais seminar with teachers of primary and secondary school who are with the pupils in the afternoon and do a lot of sports.

I tried to integrate that book but dropped it immediately because in two days the teachers just got an idea what Bones for Life can be and enjoy the effects in their own movements, posture and feeling. But to transform instructions from a book into somatic learning is not possible within such a short time. And to change their habits of teaching, let in the idea of somatic learning and trusting the inner wisdom of the body (of children) is too new and uncertain. Most of them were pleasantly surprised and felt up trying to integrate a new way of teaching and experience and to learn more about Bones for Life.

But the daily routine with the pupils is very strenuous and the likelihood to fall into the habitual patterns of teaching presumably.

2.4.5. Assistance: possible in running Bones for Life groups -there are few possibilities - and in the new training in Graz.

Mentoring: 1 day supervision in the peer group: the students prepared processes they had difficulties with, questions. A video was taken and discussed. This helped a lot to clarify and understand.

Each student had to teach 3 processes and take a video of it.

I commented them and gave feedback via e-mail.

Feedback from a student: I am again enthusiastic what you can bring out of watchint/monitoring the processes.

2.4.6. Feedback of the (guest)-trainers:

Walter realised in the trainings that students who have experience in Feldenkrais-/Bones for Life Classes change their manner as soon as they decided to start the training. They switch from a participant who seeks for relaxation and wellness to a person who wants to learn, explore and know more. They are more ready to get into phases where difficulties in the progress are more tolerated.

The point is to learn the method and last there is the wish to pass the knowledge to people. This is a great motivator.

Autonomous exercising and learning at home is very variable amongst the students. It seems to be easier for those who already have some praxis in a daily ritually routine - to take some time to work with themselves, whether it is bodywork, meditation, something therapeutic exercises. That seemed to help to integrate Bones for Life.

For those without such a routine it is certainly more difficult to find the beginning: „I didn't have time“, probably means that Bones for Life has not yet an adequate significance in their value system. Or the deliberate decision is not yet done to create time and space for it.

This topic is picked out in the running training in Graz and suggestions that may help are given.

The feedback about the work in the peer groups says that it always was positive and fruitful.

The personal experience of one guest trainer:

The time frame for the processes was certainly too short. I just could teach and place the processes. On the wayside fell the possibility to response to unclarities, answer questions, demonstrate and exchange.

The difference now in the first segment of the prolonged Graz training already was a perceptible and pleasant – not to have to watch the clock and being pressed .to go further otherwise I wouldn't get through...

I felt that three trainers were too much. Especial the third one suffered at her beginning from the excessive demand of the group.

All together I am pleased how we as lecturers developed, how we are in communication and help to make this beautiful method acquainted.

2.4.7. Summary and foresight:

It was a very enriching experience. I could implement subjects who are important for me to teach.

As it was a small and intimate group of engaged women we were in a fine dialog of learning from each other. I feel that the spark jumped over so that Bones for Life will grow more rapidly in Austria.

Learning from that experience came out the question what does the training need to be a profound and well accepted training that do attract people in learning a new profession.

Videos from the some and particular processes during the whole training are essential. Also recording the processes and discussions.

2.5. **New ways in the running training in Graz** March 2014 – March 2016

Trainers: Andrea Hohegger, Walter Hasek, guest trainer: Noana Görig

The training is extended to a 2 years extra-occupational training with more days, new segments to and a one third longer training.

The thoughts and deliberation behind than extension serve the quality of the education and came out from the experiences of the former trainings (not to earn more money)



Basic segments: six days (30 hours)

Advances segments: six days (30 hours)

Didactic: six days (30 hours)

Chairs: three days (15 hours)

Walk for Life and Information for teachers: three days (15 hours)

Certification segment: three days: ((15 hours): at that point ends the training with the International acknowledged certificate issued by the National BFL Centr

Obligatory peer groups in-between the segments

After the training the students have e to complete a praxis time. In this time they will be “Teachers in Education” and get Supervision with one of the trainers.

Assistance: 15 hours, possible beginning after the Basic segments, with a Bones for Life teacher, in a course, workshop or single session

and

Mentoring: 15 hours:

The final paper they have to bring 4 weeks before the Certification segment.

2.6. Training in Bregenz, west of Austria

There were trainings in Bregenz, west of Austria, but it is connected to the centre of Germany and I didn't get information about that training.

3. Noana Görig

Since many years I am working as an Ergotherapeutin / Occupational Therapist with specialisation for Neurology and Children in an own praxis..

1989 I got to know the Feldenkrais Method on a orthopaedic congress for the column. I knew immediately that that was what I wanted to learn and share with other people.

I completed my Feldenkrais training in Austria with Eli Wadler 2002.

Following to that I completed my training for a Bones for Life teacher and trainer with Ruthy Alon.

On my way to develop my personality I found the method of Deep Imagination,

developed by Eligio Stephen Gallegos. I did a training as a guide for Deep Imagination with Steve Gallegos.

Therewith I could complete my possibility to support and accompany people holistically in growing all of their personal aspects.

4. Experiences and report of the teaching in India 2007

“Awareness through Movement” The Feldenkrais Method and “Bones for Life”

Classes and Workshops in Kalakshetra Foundation July 2nd – August 7th

Benefit/philosophy of Feldenkrais: (ATM): doing movement with awareness, breaking down to small, easy doing movements → changing habits and patterns, learning to know, what we are really doing and what we believe, what we are doing.

Benefit/philosophy of Bones for Life (BfL): Alignment, stability, integration in walking pattern

Students from 2nd to 4th year, PG I, II:

5 weeks, twice a week – alternating Feldenkrais and Bones for Life, 75 min, 60 min for the process +15 min for little theory (the emphasis and benefit of the process, little feed back).

There were 14 – 20 students in one class.

~ 14 students in a group is a good number, there is time to go to everybody who needs support. 20 at least were too many special with the as the method is so new and contrary to what they are used to.

In smaller groups the concentration is better and it doesn't take so long to go to everybody to help.

Most of the students were shy to tell when they didn't understand, had pains or problems with a movement, to ask if they wanted to know something or give feed back at the end of the class.

People from outside:

A) 5 weeks, twice per week, 60 min.

Structure: alternating 1 class ATM, 1 class BfL

There were 1 – 3 persons in class

B) Whole day workshop for dancers (and others) 5 weeks, 1 day per week:

1 – 5 persons in class

Structure: 1 morning ATM; afternoon BfL or other way round, depending on the needs and wishes of the participants.

Participants:

Dancers, Yoga teachers, fitness trainer, businessmen, housewife, teacher.

In these classes there were 1 – 3(5) persons which is little. More people in a group show more variety in movements and therefore more possibilities to learn from each other individual movements, problems, questions.

These processes were very efficient.

Contents of the 5 weeks classes with students and people from outside:

1. Week: Basics, movement of the pelvis

“clock of the pelvis” in ATM

“wave” in BfL

ATM: getting to know the movements of the spine, pelvis, the connection pelvis - head through the spine, integrating legs – pelvis – spine – shoulders – head in the movements of the pelvis.

BfL: transmitting the pressure from feet to head through spine in a wave, integrating in walking pattern – all lying on the floor, using the wall

2. Week: Opening the hip joints in ATM

aligning the hip joints in BfL

ATM: opening the hip joints smoothly, doing it indirect by changing "punctum fixum and punctum mobile" all lying on the floor

BfL: in standing – weight bearing position, with rhythmically bouncing, exploring different position of the hip joint and so bringing it back to natural position

3. Week: improving one hip joint in BfL

improving one knee in BfL

1. BfL: opposite movement to the dancing posture, using the wall → bringing back the hip joint to inward rotation and natural position - helps releasing tension and stress, hips could open more easy at the end.

2. BfL: standing position, using the wall, the more functional knee moves the less functional one – integrating the whole spine and head in this movement – spiraling down to sitting & up to standing

4. Week: Rotation in thoracic spine in ATM

opening the ribs sideways in BfL

ATM: opening the ribs by embracing oneself and rotate the ribcage in different configurations and frames - integrating legs – pelvis – ribcage – spine head

BfL: steering with hands, using the wall, integrating in walking pattern

5. Week: Rotation movement with the eyes in ATM (some groups missed because of exams)

Rolling from lying to sitting and back to lying - in a circle in ATM

1. ATM: *rolling the eyes in up and down integrating flexion & extension of pelvis (trunk), rolling them sideways integrating pelvis to roll left & right, rolling in circles integrating the pelvis to roll in circles as well*

2. ATM: *taking the power from pelvis and legs, using the legs as levers, rolling up & down with round neck and round back.*

6. Week: reflexion and explore how to reach a neutral position in the lumbar (lower back) in danc position and keep it while dancing

process in standing, using the wall as a mirror to feel what is happening in the lumbar (lower back) when in dancing position.

Creating processes lying on the back and using the wall (feet on wall) for analyzing the dance movements.

My Experience:

Quit a number of students don't understand English very well so it was not always easy for them to understand me. They didn't tell me. Seeing that they didn't understand me I could help with my hands leading into the movement.

But the language that is used to explain movement is simple and very repetitive. So the understanding improved..

General problems/difficulties:

In the Feldenkrais method the teacher doesn't show the movement for then the students would copy and not explore themselves – so the students have to be very concentrated an listen what the teacher says.

- Doing small, slow and "comfortable" movements and respecting ones limits, restrictions and pains is very unfamiliar and therefore difficult because in that couture the students are used to go to the edge, do more, do with effort, "love" their pains.
- Understanding that this is a very new approach to movement and how it serves dancing.
- Keeping attentions and alertness when moving, working without effort and having rests lying on the floor is new and difficult.
- There is little knowledge about the own body (Anatomy) and little experience in feeling and being aware of the own body.
- No knowledge and experience of efficient movement – that it is not movement with effort
- high tension in the whole body, especially in the lower back, ribcage and neck (used to be in a very upright position all the time their body forgets that bending is a natural and necessary function.

- pains after a class from doing too much and with too much effort.
 - being dressed as required meant to wear kurtis instead of saris to have the knees free so for me it was difficult to see exactly how the student did the movement. The kurtis are not elastic and so restricting often movements.
- the most suitable dressing would have been T-shirts and jogging trousers but culture doesn't allow that. also the boys should wear T-shirts and jogging trousers because their dance clothes are also restricting movement and feeling because of tightness and too much cloth around the body..

Benefits:

many students

- got aware of their pelvis, it's mobility and function as the centre of power.
- could experience release of pain (lumbar, knee)
- felt relaxed because they moved more economical and efficient
- more awareness of the body in general
- getting an idea that in every movement the whole body is integrated to a certain amount

Supplies:

The straw mats or jamakalam mats were too thin and therefore the floor too hard. Lying on the too hard surface became uncomfortable and caused pains. Lying on the side causes pains in shoulder and hip joint and some movements like rolling are also painful. – If one has pains one cannot concentrate on his movements, little details, changes or feelings, the attention is where the pains are.

Most of the processes I recorded on MP3. After controlling and burning on CDs they will be placed on disposal to Kalakshetra.

Summary of the teaching – experience:

- ATM and Bfl in general meet all the demands of dancers, especially Bfl with its emphasis on alignment, weight bearing and bringing into walking pattern.
20 classes will give the students a good and safe basic to work on their own, 10 classes gave them an idea what the Feldenkrais method can be and how it could help them to improve dancing, release pains and stress.
- It is good to create as few special ATM or Bfl processes for classical Indian dance
- Bringing the awareness into daily (dance) life: many repetitions of ATM, Bfl, experimenting with movements and then also with dance movements - lying on the floor is necessary.
- Suggestion for dance teachers: learning and repeating a minimum of the expected movements very slow and in small sequences.
 - before dancing and rests in between encouraging the students to do the Feldenkrais /Bones for Life - process for the posture several times.
 - controlling the posture by student himself (hopefully they still remember it).

My personal experiences in Kalakshetra:

I felt very welcomed and supported by, the Director and her staff,

I felt welcomed by the teachers and students and their interest in learning a new method. It was a good time working together. I enjoyed teaching very much.

Kalakshetra is a wonderful place, a green and quite oasis within that huge town of Chennai. The spirituality of this place of Fine Arts I could feel in every cottage, under every tree – specially under the wonderful Banian Tree – in the theater and of course in the people living, studying, teaching, working here.

Time was passing so fast. I just got familiar with live, environment, temperature, creatures; I started to know and connect names with the faces and jet it's time to say good bye.

I'm sorry to leave and looking forward to come back to my country – with the wish in my heart to come back to Kalakshetra.