

THE TRAGER® NEWSLETTER

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Focus on Marketing

Leaders or Followers?

Don Schwartz, Ph.D.

If you had a podium, and could address all the skilled touch and movement practitioners from around the world, what would you say?

I've thought about this question for years, and want to answer it now. However, I want to express myself first to the international *Trager* community primarily in order to pay respect to the organization for which I have been working for more than 14 years, and in order to receive your feedback.

Most practitioners of skilled touch and movement belong to one or more organizations. Most of these organizations act on behalf of their work and their practitioners to bring the value of that work to the attention of the public.

Many practitioners view individuals involved with our health-care systems (known as "patients") as their most likely customers. Indeed, people facing health problems are in need, and the more positive, nurturing, skilled attention they receive, the quicker and better their recovery and maintenance of health. Consequently, practitioners and some of the organizations representing them have targeted



Danièle working with her boss Joe

health-care systems as the most likely — if not the only — source of professional status and business. And, to become a part of the health-care system, the process of transforming a practice into a "profession" is conducted.

Ideally, professions serve the public, and, therefore, a professional organization helps the profession serve the public. However, it is not clear that this is the case. There are those who argue that professions, professional organizations, and professional licensure boards exist for the self-interest of those involved. This leads to a number of possible phenomena including state and national lobbying, conflicts of interest which delay progress within a profession, and serious rivalries between the professions over "turf" — that is, who can do what to whom, for how much, and who pays for it.

It is not my purpose to argue the negative side of professions and their organizations; it is just to point out that there are serious questions about the forms and functions of professions. I am concerned that, in our earnest attempt to become "professional", we may find ourselves emulating self-interest and self-interest only.

This is a question of values. Is it our value to become successful professionals? That, in and of itself, is not a bad value. However, if it ends there, then we are in

On the Asymmetry of Nostrils

Danièle Héon (Whitehorse, Yukon)

Danièle is a Practitioner. This is her "Practitioner Essay", printed with her permission.

Recent clinical studies have outlined a direct relationship between chronic holding patterns in the scapular and iliac areas and the corresponding side of the small nostril. Just joking... But watching nose waggles from the other end of the table gets me thinking sometimes.

I realise it's hard to start describing my evolution through *Trager* without using the words "I" and "my". Although the work involves relationships between me and others, it has taken me on the exploratory path of investigating the relationship I have with myself, and then with the surrounding world.

As I ponder the importance and effect of *Trager* in my life, my breath deepens, my shoulders drop. I realise that I am now a much better friend to myself and how important that is to be a friend to others. Why has it been so hard to give myself the compassion and care I find so easy to give? What security did I find in personal criticism and expectations?

I'm not sure I've found the answers, but I recognised (with some help) that my self-deprecating attitude was not very constructive, and I am still working with this concept. I wasn't judging any of my "clients", their bodies, their attitudes. But I was constantly judging myself, never being good enough, and letting that rigidity of thought impede the flow and joy of the work. And when I received positive feedback from other *Trager* people, I never really believed it. I thought they were just being "nice".

I slowly realised that by giving *Trager* sessions to others I was in fact giving them to myself. First, my own body became

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trouble. To optimize the potential impact that skilled touch and movement practitioners may have on the world, there needs to be a broader and deeper set of values motivating our individual and group behavior. We need to keep in mind that we are of service to our world. And that means fighting, if necessary, for our place in the sun. But once we have that place, we need to keep our public service orientation in the foreground of our values, and in very clear focus. And if, while fighting for professional stature, we let our service values lapse, if we allow self-interest to supersede public interest, these values will not emerge as strong as they could or should when we finally establish our professional identities.

I am missing the values of public service from our professional organizations. So much of the endless talk and writing now is about how we get into the established health-care system, how we get covered by private and public health insurance, and how we get licensed. The assumption is that this is how we get our service to the public. I'm not sure the assumption is warranted. Do we want to bill individuals or insurance companies \$150. for a 45-minute *Trager* session (perhaps receiving \$40 of it as our payment!)? The people of the world are starved for skilled and nurturing touch and movement. Even with a large cadre of highly trained and fully entitled professionals in our health-care systems, governments and insurance companies do not have the resources to support all the people who can benefit receiving our services. It is obvious that we need to find our place in the health care system. However, we will unnecessarily limit ourselves — and our potential clients — if we focus exclusively on this particular world.

Many suns ago I heard that the purpose of the dental profession was to put itself out of business. The idea was that dentists want (or should want) to reduce tooth decay to near zero. I really liked that idea, I liked the articulated vision of “no tooth decay”. I understood that statement as a manifesto of the value of public service. That is, we are so determined to do a good job that we will risk putting ourselves out of business. I have since realized and experienced that individuals with talent and dedication will almost always have more business than they can personally handle.

Additionally, many, if not most, of our national health-care systems are based upon

a single model of how the body works, doesn't work, and how to fix it. The worlds of touch, movement, natural healing, and natural health are characterized by a plurality of approaches, and, especially, a plurality of philosophical foundations to these approaches. As these approaches enter into our health-care systems, the tendency may be to ignore their philosophical foundations, and just take the surface of the approaches — neutering the potential depth of impact, looking only for what treats a symptom rather than the holistic body/mind/spirit perspective of wellness, healing, and health — especially the individual's responsibility for their own healing and health.

Skilled touch and movement are integral to the wellness model. The wellness model allows for a definition of health other than simply the absence of symptoms or diseases. The implications of the wellness model are that certain products and services can contribute to the optimization of health. Yet private and public insurance programs are struggling just to pay for the products and services for the treatment of illnesses. I don't feel we can reasonably expect a major shift in our health-care models which would lead to the provision of health services to those who are not observably ill. Large corporations, in this regard, have taken a leadership role by providing wellness support directly and/or indirectly to their employees. That may be a cue to us all.

Our health-care systems are huge. It would take very powerful leadership on our part to effect real changes in these systems. The very characteristics of plurality and multiplicity of touch and movement — which I so appreciate — challenges the ability of touch and movement practitioners and organizations to provide unified leadership precisely because we are not a monolithic system. Therefore, in order to provide leadership, to effect change, reform, and progress in our health care systems — as well as other arenas of society — the worlds of touch and movement need to find a way to coalesce our efforts without sacrificing the individual integrity of each approach and each organization. Ideally, we could bring not only the tolerance for a plurality of models to our national health-care systems, but, more importantly, we could bring support for this plurality and, especially, support for the individual's choice of health care model(s).

To what extent are our organizations bringing leadership to our health care systems, and to what extent are we just trying to chip out a niche for our practitioners? Are we leaders or followers?

What about research? Touch and movement practitioners and organizations are poised to begin extensive documentation and research projects. It is apparent that the first goals of this exciting progress will be to validate the value of skilled touch and movement. So, we are about to spend millions of dollars proving to the world what we already know. For our work to be in the world — especially the health care world — this is an absolute necessity. However, at what point will we stop and say, “enough”? At what point will we decide to channel our research dollars towards improving our work, towards learning about what we don't know?

What would it look like now if our organizations were determined to provide leadership, to ensure that our actions fully embrace the value of public service? My answer is simple.

We would promote the value of touch and movement. Not just our touch and movement, but touch and movement as values or principles integral to living. We would share the information, share the power, share the value. This would manifest itself through media promotions as well as promotion to the institutions of our societies. I can see public service announcements on the radio, on TV, in print, and on-line promoting people to share with each other through touch, and defusing stigmas associated with touching. I can see whole performing arts groups and sports teams receiving promotion and training on how to touch and move with each other. So much about the body/mind is not yet included in our elementary educational systems, yet the formative years is the most powerful time to reach people. In addition to making sure we have our places in the hospitals, clinics, and home-care institutions of the world, let's train the health-care practitioners who work in these settings to include some form(s) of touch and/or movement in their service. And let's really support these practitioners in the inclusion of touch and movement for their own self-care. That is, let's make care of care-givers — including ourselves, of course — a major value.

Would this put us out of business? Absolutely not. Would this put us on the map?

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Yes, and much faster than our participation in any fight over the health-care financial pie. Rather than having to fight to get in, we would be perceived as providing leadership, we would experience the world coming to us, and asking for our services. In the meantime, the results of our mass promotions would be to bring attention and business from many other sectors in addition to the health care sector. In addition to expanding our patient base, we would continue expanding our customer and client bases. In this regard, it is important to acknowledge the pioneering work of San Francisco practitioner, author, teacher, and leader, David Palmer, in his development of the paradigm of skilled touch and movement specifically as a "personal service" vis-à-vis a health-care service.

In pursuing this path, we would become leaders rather than followers. And, I believe that is our destiny. Touch and movement are valuable in and of themselves, of course. But, their power includes the ability to catalyze human potential, and human potential is in great need of catalyzation at this time in the world.

I am not saying that we should change our direction, that we should abandon our efforts towards professional entitlements. I'm saying that we should examine our values, and expand our directions. Let's look — and I mean really look — at what has not worked in the past, and at what is not working now regarding professionalization, and let's not repeat those mistakes. Also, let's make sure that our emergence in health-care systems does not limit our emergence anywhere else in society. Let's provide leadership to the many established health care professions struggling with the inevitable limitations of their respective paradigms and values. Let's envision a world of touch and movement. Let's keep our vision wide open, and not limit for a second, the impact we may have on our world.

We're in the Market

Megan Eoyang, CMT

Megan, a successful full-time Practitioner from Sebastopol, California, is a member of the Board of Directors as well as the Board's recently convened marketing group. This is Megan's first of many articles on marketing for our newsletter.

In response to overwhelming and consistent Practitioner concern, the Board of

Directors has established a Marketing Group to explore Practitioner marketing support and increasing public awareness and education about *Trager* work. One of our decisions was to begin a regular marketing column in this newsletter which comes to you three times a year. Ideas and queries are welcome. We hope this column will be a tool for you, the Practitioner.

First, let me present a strong personal bias. I believe it is essential we keep in mind that there are two businesses every Practitioner carries. First, we are responsible for developing and providing the finest *Trager* work possible in our touch, manner and behavior. Second, we must run the financial face of our business: keeping records, paying taxes, and marketing our work. Professional business practices have not been included in our certification program, yet even bare-bones massage certification programs include them. The Board has recommended that the Education Committee consider including marketing and business practices as part of the core curriculum so when we certify people as high-quality Practitioners, we also send them forth as competent business professionals. In the meantime, Michael Madrone offers an excellent marketing elective and Chris Rosche's class, "Decoding the Insurance Puzzle" is full of useful information. This column will be a place for on-going discussion of marketing ideas, tools, and explorations.

Bodyworkers, psychotherapists, and artists all too often share a lack of business acumen, indeed, a distaste for business. (After all, we have chosen a life of service and creativity, right?) "Marketing" especially reminds us of irritating, slick TV and magazine ads, obnoxious or manipulative radio jingles, and the relentless sea of junk mail destined for the recycling bin. It doesn't have to be like that.

Before coming to my *Trager* practice, I worked in publicity, marketing, and sales for a scholarly book publisher and then for a national natural foods manufacturer. Those business practices influenced my early *Trager* work marketing efforts and I hated it. Even with low profile and worthwhile products, the level of hype they used never seemed to fit with the *Trager* work service I was offering. Besides, selling myself felt terrible; I was more vulnerable than a product. The last few years have finally cleared up a lot of my confusion and discomfort because I have made an internal

shift about marketing my work. How? By shifting my perspective from selling to sharing myself and the work.

It's a simple shift to make. First, take several days to think about why you do *Trager* work, why you love it. Jot down notes as ideas and feelings come to you. For myself, it has a lot to do with relieving suffering; helping people create physical, emotional, and spiritual space in their lives; suggesting possibilities where none were seen before; and potentially expanding world peace by helping people find, feel, and recognize inner peace. Don't be afraid to explore your beliefs, feelings, inspirations, and motives. If you follow Milton's dictum that "you can only help someone else to the level of your own development; therefore, you must constantly be working on your own development," then you will undoubtedly discover many inspiring ideas along the way. Once they're on paper, you'll be surprised by how much you know about *Trager* work and yourself, and how much you have to say about both.

Second, choose one of the ideas or feelings about which you feel strongly. Is this something you'd want to share with a friend or someone you love? Can you say it in one simple, active sentence? Or a story of a few sentences? This statement can then become the focus of a postcard or letter to your clients. I also keep on file inspiring statements from my readings. Any of these can become one side of a postcard sent quarterly or every 2 months to your mailing list of current and past clients, health professionals (those important influencers who might recommend *Trager* work to their patients), and friends. Frequent contact keeps you in their minds. Something that is very short, like a postcard, is no chore to read and might even get magnetted to the refrigerator if it makes someone smile or feel encouraged or empowered. Every time your name and practice are associated with those feelings will help your practice. And those people who will work best with you will be attracted by what moves you. Suddenly marketing moves away from "have I got a deal for you" and toward "we're in this adventure called life together; maybe I can help."

Next time, more about sharing yourself over selling yourself.

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Networking Your Way to Success—I

John R. Hourigan, Larkspur, CA

John Hourigan, a new member of the Board of Directors, is a retired business and organizational consultant.

Most of you have chosen *Trager* as a movement therapy because you believe it allows you to have a profound affect on people's lives. While this is certainly true, there is another side to the coin that is just as important as being familiar with the teachings and practices of Dr. Trager. This other side is the business side of your world. And a critical element of the business process is the task of increasing your client base. One way to do this is to **network**.

This article is the first of a two-part series on some specific ways you can go about networking. Part II will continue the discussion in the next newsletter.

PART I: NETWORKING — YOUR SUCCESS CONNECTION

YOUR PURPOSE — YOUR LIFE

Everyone has a unique purpose in life and you begin to fulfill the potential of that uniqueness when your purpose and behaviors are aligned with your values and beliefs. Personal power comes alive when your actions are aligned with your values. Everything flows from your life purpose: MY LIFE PURPOSE → My Values and Beliefs → My Long Term Goals → My Short Term Goals → My Activities For Today

Ask yourself, "Is what I'm doing now, this minute, moving me toward my goals?" (Or, put somewhat differently, if my goal is to be successful, why am I lying here on the couch, eating potato chips and watching television?) If, however, one of your goals is to be more "successful" (however you define it), then there are some "Truths" you should know about.

Truth #1: Life is simple.

Truth #2: Life is complex.

Under Truth #1, I'll give you the secret to success.

i. Decide what you want.

ii. Decide what you value.

iii. Decide what you're willing to give up.

iv. Identify your priorities, goals and time line.

v. Get busy.

As for Truth #2, the complexity lies in the fact that all the elements in #1 are variables! (The good news is — they're all under your control!) Nevertheless, they vary, certainly from one year to the next if not from one day to the next. What you want and what you

value today are not what you wanted and valued five years ago. And deciding what you value is no easy task. Furthermore, to be successful, or even an effective human being, there must be congruence between your beliefs and values and your behavior. Some might reduce this to 'Walk your talk.' But it's more complicated than that. What you do at any given moment is probably what you believe is important and valuable. It reflects how you value your time and energy.

And then you get to number *iii*, deciding what you're willing to give up to be successful is full of surprises. Think about it, and start making a list of what your willing to give up to reach your goals. About here, you may suddenly realize that playing with your children or watching a baseball game is also very important, something you don't want to give up. So now it's time to set priorities!

While you're trying to get clear on just what your goals are, try to define what you mean by "success." And then, think about what you mean by "commitment." One definition is: doing whatever it takes! Agreeing as to just what it's going to take will also be an exercise in value clarification as well as what you're willing to give up. Now that you've done all that, let's talk about how networking can help you be more successful.

NETWORKING: WHAT'S IT ALL ABOUT

Networking has become an essential skill in business, given the advances in communication, technology and the changing interests and structure of society. Networking satisfies our natural desire to be of service, to contribute to our greater community, while energizing our own needs to feel successful. Whether you are talking with people personally or through a computer network, you have the ability and, I think, the responsibility to convey friendship, unselfish interest and support throughout the interaction. Networking is NOT a one way communication.

WHERE DO YOU BEGIN??

Here are some guidelines for being all you want to be.

1. **KNOW THYSELF.** First, you must acknowledge and understand that networking is a two-way encounter: it involves giving of yourself as a resource and recognizing that others can be a valuable resource to you. However, before you can be a resource to others, you must first be aware of what you have to offer. What are your special skills and knowledge, your training and education, your particular experiences?

2. **WELCOME OTHERS INTO YOUR LIFE.** If you think that the only way

to get the job done is to do it yourself, you're going to build a tight little wall around your achievements. This kind of thinking can get in the way of being a powerful and effective networker. To help you deal with this ineffective mind set, try to work on the following changes:

- Give up thinking that you have to always be the expert.

- Note when tasks begin to pile up and you're trying to do it all.

- Allow yourself to ask for help. Acknowledge that you don't have all the answers.

- Think about the value and advantages of being a team player.

- Accept and express your appreciation for the support and contributions of others.

3. **KNOW YOUR OWN POWER.** Trash your put-downs, the negative self-talk that fills your little head with self-limiting myths! Do not tolerate self-talk like, "But I don't know anyone!" or "How can I be of any help to someone, I have nothing to contribute?" You wouldn't tolerate someone else talking to you this way, so why talk to yourself this way? In networking, look for the opportunities to contribute to the success of others. When people make requests of you, respond as a positive and powerful resource. Networking is a form of team work in that everyone can benefit from the mutual cooperation and the impact this can have on everyone's success.

4. **DON'T LOSE THE PERSONAL TOUCH.** Networking is not an impersonal activity. It involves you and at least one other person and the genuine interest and willingness to contribute to each other's success. As Donna Fisher and Sandy Vilas point out in their book, *Power Networking*, "The power of networking is not defined by how much is gained from others, but rather by the human interaction and the personal value generated by the interaction." Networking is about results and relationships.

5. **SEE THE BIG PICTURE.** While you are at the center of your network, you are just a small but important branch on the tree of someone else's network. But acknowledging that you are at the center of your network is not the same as only looking out for number one! In *Trager*, this is not philosophically possible. You can never be looking out for number one, because you are trying to improve the well being of the entire world. And the world is one.

6. **KNOW WHERE YOU'RE GOING: SET GOALS.** Spend some quiet but serious time clarifying your goals and objec-

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tives, both long and short term. Then keep reviewing and revising them as the need arises. If you have no goals, or aren't sure just what they are, then you'll lose much of your power as a networker. If you don't know where you're going, you could easily end up somewhere else.

7. GET COMMITTED. What does the word 'committed' mean to you? To some, it means: "doing whatever is convenient, just so long as it doesn't interrupt my vacation plans". Others might define it as "doing whatever it takes!" It goes back to deciding what your goals are, what you want and what are you willing to give up to reach your goals? What's motivating you? If your answer is "money", you probably won't make it.

8. WHO ARE YOU, ANYWAY? One of your most important assets is (or can be) your ability to introduce yourself to someone that immediately develops a sense of trust and rapport. Criteria (again borrowing from Fisher and Vilas) for an effective presentation of who you are would include:

- You should be able to do this in about 35 words, in about ten seconds.
- Be distinctive. Tell people what you love about what you do, what your commitment is to your clients, what's special about how you do business.
- Communicate to them in their terms and avoid buzz words and jargon.
- Use your voice and eye contact to maintain interest and enthusiasm.
- Reintroduce yourself rather than wait for them to remember you. And if you recall something about your last meeting that might help reestablish your connection, that's better yet.

Here's a test: Ask five acquaintances to tell you briefly, in their own words, what you do. As you listen to them, do you have any idea what they're talking about? Is their understanding of what you do remotely similar to what you think you do? If your friends can't tell people clearly and simply what you do, then they can't readily refer prospects to you. Get real and get busy getting clear! When you think you have a clear presentation, try it on friends and ask for feedback. Remember — *feedback is the breakfast of champions!*

9. CREATE YOUR OWN VISIBILITY. You are your own best public relations person. No one knows better than you what you have to offer others. This does not mean to be loud and boisterous about 'tooting your own horn.' It does mean being self confident and professional and expressing this confi-

dence with a natural enthusiasm.

10. OLD ACQUAINTANCES. When approaching people you know but haven't seen in a while, take a minute or two to recall who they are, where you met them, and then think about what you'll say as you reintroduce yourself.

11. BUSINESS CARDS: A BASIC TOOL OF ANY TRADE. Create business cards that are attractive and that represent who you are and what you do. Do not provide too much text, or print that is difficult to read. Remember, the purpose is to communicate who you are quickly. (Review what you learned in #8)

12. DISTRIBUTING YOUR CARDS. This should not be a random activity. Hand out your cards as you end a conversation, not as a way of introducing yourself. The purpose of networking is to connect with people, and this means handing out your card to people with whom you have some rapport, some connection, some respect. Give someone your card if (a) they ask for it, (b) you give them a referral, (c) you are offering them support or other information, or (d) you sincerely think they'd like to remember who you are, based on your conversation.

13. REQUEST CARDS FROM OTHERS. When you receive someone else's card, make a note on the back about who the person is, how you met and the date.

14. NURTURE YOUR NETWORK. Nurture your network with calls, notes and positive feedback. Let people know how much you appreciate their support. Drop them a brief note of thanks or appreciation. Don't let a week go by that you don't call someone you haven't seen in two or three months. Acknowledge people you don't know personally, but whom you admire for some reason. This might be someone from your church, your child's school, a local business leader or politician. I once wrote a note to a judge telling him how much I admired the way he treated so many of the minor lawbreakers (traffic tickets, etc.) who came before him. How boring it must be to do that every day, and yet to keep it interesting and fair and useful.

15. STAY ORGANIZED. Keep yourself and your network system organized, in a computer, a rolodex, a spiral notebook, card file, whatever. Update information about people in your network. Return calls within twenty-four hours! Before making calls, organize your thoughts and notes when as needed. Think — who am I calling and why?

16. BE SPECIFIC ABOUT PLANS. When suggesting a date for meeting someone, don't say, "Let's get together some-

time." It's more useful to say, "Let's schedule a day next week to get together" and then note it in your weekly planner.

17. BE CLEAR ABOUT REQUESTS. When asking someone in your extended network for support, be open, vulnerable (you don't know all the answers) and willing to learn. You should also be clear and concise, giving people enough information to respond without overloading them. The more specific you are, the easier it is for them to determine just how they can best support you.

18. GROW YOUR NETWORK. When a particular member of your network is not the one to support you, ask them who they might recommend. Structure your request like, "Who do you know who....(could provide me the help I need)" or "Who can you recommend for...." Then, follow up leads promptly and send a note of appreciation to the one you asked for the recommendation.

19. DEVELOP YOUR ACTION PLAN. Go back to step 6 and write down your first goal. Then, on the left half of your paper, list all the tasks that will be required to accomplish that goal. Then, to the right of each task, write the names of the people you can contact for support, information or assistance. Do the same for all your goals, either now or at a later date. Next, note after each person's name, your purpose in calling them. Add any referrals where appropriate. Make a plan to call at least one person on your list each day next week, until your action plan is fully scheduled.

20. HELP OTHERS. Commit to the success of other people, but especially those in your immediate network. Become known for providing a high level of service, service that moves you toward your goals but also moves others toward theirs. You have to learn to listen to the unstated or implied needs and requests of others and not depend on the direct requests only. (Remember, research has shown that communication is about 7% verbal and the other 93% is body language, voice tone, and facial expressions).

Function with a high degree of integrity. Go back to your list of values and see if *integrity* is on the list.

Think of the world as one big network and make networking a part of your life.

[To be continued in the Fall Issue]

Talking Trager Talk

The Board Marketing Group (submitted by Megan Eoyang)

How in the world can I talk about *Trager* work to clients or acquaintances, in ads, brochures, interviews, and/or articles? Well, here is a list of words and phrases 20 practitioners came up with in a brainstorming session. Feel free to use them! And if we have left out any of your favorites, please send them in to the Board Marketing Group, c/o The *Trager* Institute, 33 Millwood, Mill Valley, CA 94941-2091, and we'll publish them, too. We wish you well.

Descriptions: The mind and the body are inextricably, forever, back and forth in relationship. • A method to help re-program the nervous system, particularly as it relates to muscle tension. • light-hearted and wise • nurturing • loving • fun • simple and gentle • accepting • energetic • relaxing • powerful • effortless • non-confrontational • transformational • self-confident • non-intrusive • easeful • flexible • encouraging • agile • working in the areas of free and comfortable • blended, connected • shimmering • ecstasy • liquid • releasing age • ageless, ancient • floating • swinging free • devil may care • casual, wise, intelligent • feeling, buoyant, lasting • sensitive, happy, relaxed • elongating, silly, serious/depth • kinesthetic, undulation, integrating • creative, great dancer • safe, in the moment • rhythm • uses a kinesthetic model and is subjective • uses Platonic idea: Each object in the universe has its own form. We help the body find it. • uniformly high quality • can help you feel better • have fun—this isn't brain surgery • gentle rhythmic stretching that coaxes the muscles to let go and learn to stay that way • helps client learn more about their body and emotions • helps clients learn how powerful they are in being able to affect their health in a positive way • neuromuscular re-programming • movement-education • movement-oriented approach to relaxation • helps break tension patterns and trains the client to develop improved patterns of movement, balance and activity.

Benefits: alleviation of general medical problems • attention to sports injury and general sports fitness and efficiency • holistic good health • simple pleasure • can be used to reduce pain and increase range of motion of joints • improves client's sense of well-being • improves client's sense of how powerful they can be to affect their own health • MENTASTICS can make the workplace more fun, which boosts productivity, reduces stress and sparks creativity. • can reduce suffering • enhances performance: sex, theatre, work, etc. • feel comfortable in my body • enhances my well-being • learn about myself •

experience personal growth • help further world peace through inner peace • free my mind • relax • be nurtured (this depends on whom you speak to—not everyone is comforted by this idea) • Psychiatrists say the most important aspect {of therapy?ed.} is nurturing, especially in abuse cases. • learn daily self-care • experience long-lasting positive effects • “It’s an important part of my life, an integral element of my self-care. If I don’t get it, I will feel out of sorts.” • best work for helping myofascial-type pain • helps with headaches • helps with temporomandibular joint syndromes • helps with neck pain • helps with back pain • helps with chest tightness (as with chronic pulmonary disease or asthma) • helps with relaxation • helps with general health improvement • helps with improvement in posture • helps with release of emotional trauma stored in the body • can improve function in activities of daily living or job-related activities • helps clients get in touch with their emotions, and how their emotions affect their bodies and how their bodies’ problems affect their emotions • helps with chronic pain, especially neck and back • helps with chronic headache • helps with movement disorders, e.g., Parkinson’s disease, dystonia, multiple sclerosis, seizure disorders • helps with anxiety/tension/stress • helps with insomnia.

Custom Printing on Hiatus

Don Schwartz

Pronto Press, the company that has provided custom printing of Practitioner support materials, has gone out of business. I thank them for the years of service they provided our organization. The administration is considering how to replace this service, and your ideas are welcome. One idea is to have templates of Practitioner support materials on computer at the Mill Valley office. Each template — such as a brochure, advertisement, or business card — would have a space for the Practitioner’s name, address, and/or phone number(s) which could be input on the template via our computer. Individual members could order camera-ready art of these products directly from the Mill Valley office at a very reasonable price. The Practitioner would take the camera-ready art to their choice of printer. Printing paper, color, and ink color, and quantity could be chosen based upon the individual’s tastes and budget. Non-English language templates could also easily be kept on file at the Mill Valley office and/or on a computer in Europe. What do you think? Your input is valuable, so please call, fax, write, or send me e-mail.

From the Client’s View: The Value of Testimonials

John Blaisdell

John, a retired businessman, is a new member of our Board of Directors. His article serves as both an introduction and an inspiration.

My association with *Trager* began over ten years ago as a client...a desperate client who could barely walk from lack of muscles, and whose bones had a depressing tendency to come unconnected when touched with even a minimum of pressure. This was the result of Cushing’s syndrome and osteoporosis.

It all started with the effort to control severe adult-onset asthma. Control of the asthma was achieved, but there were some difficult side effects along the way: two compression fractures of the spine, and the loss in height from six feet to five feet eight inches in slightly over one year.

Initially, a traditional form of physical therapy was recommended; however, I was physically unable to follow this path on my stationary bicycle. Finally I was referred to a *Trager* Practitioner. I do not have the right words to describe how wonderful I felt as the series of *Trager* sessions progressed. I do know what “being lighter” means even though I don’t know why. I left each session “unknotted” and standing tall, and I left with appreciably reduced pain. Because I was still functioning in a stress-filled job, it took more than a few sessions to bring me back (and beyond) “normal”. But I firmly believe that the results are still with me years later.

I am now a *Trager* volunteer in an attempt to give back something of what I was given.

I personally, and I believe that others in the *Trager* family, would like to hear the experiences of other clients who can tell us what they felt. Please ask your clients to send their stories...preferably typed...to The *Trager* Institute’s office in Mill Valley, and we can share them by publication in the newsletter or other publications.

Marketing

Trager Research: Getting Started

Michael Stulberg, M.D.

Michael is President of the Institute's Board of Directors.

I received a wonderful letter from Debbie Ferguson, a Practitioner from London, Ontario, Canada. She wrote, "...it is the Practitioner's role to advertise/promote/market to their community and the Institute's role should be to provide materials/documentation that legitimize *Trager*." How do we legitimize *Trager* when we are not in the health-care mainstream?

I believe there are several approaches which would help. The best would be to have "classical" research carried out by health professionals which is then published in reputable health-care journals. Doing this kind of research requires considerable training in the scientific method. One must formulate a hypothesis, make observations related to the hypothesis, and then analyze them. The best clinical studies are randomized to avoid bias in choice of participants, and the observations are made in a blinded manner so the observer is not influenced by prior beliefs. For example, people with back pain might be randomized to *Trager* or some alternate approach for a period of six weeks. At the end of the six weeks, the individuals might reverse treatment groups. Throughout the study the individuals would keep a diary of pain, flexibility, activity, etc. There might also be direct observations of range of movement. It would probably take 30, 50 or more subjects in order to see a statistically significant difference. These studies are very difficult to do.

Might there be more realistic ways to do research? Just making observations, putting them together and analyzing them may result in meaningful research. However, in order to make it more than anecdotal, it needs to be done in an organized way. If we could come up with a standardized history and exam form for a given problem (e.g., low back pain) and some outcome measures (e.g., pain rating on a 0-10 scale, simple responses to a questionnaire about change in activity tolerance), Practitioners throughout the *Trager* community could make observations which could then be put together. We would still have the problem as with any hands-on approach that one person's *Trager* session might not be the same as someone else's.

Is there yet a simpler way to do research? It might not get into a medical journal, but

simply keeping track of your results may be useful. If 30 Practitioners describe their combined results with 100 people with a given problem, that still would be useful. If improvement in low back pain is at least "good" or "excellent" in 50% of clients, even that is useful "research".

So what can an individual Practitioner do? Start by making organized observations about your clients. Identify their individual problems and then record changes that they report to you as well as the changes you note. That may not prove that *Trager* works, but it is a reasonable place to start. You can tabulate your own personal results and share them...with your clients, with the *Trager* community through the newsletter, by writing articles for a variety of publications, etc. This kind of data may not make it into the *New England Journal of Medicine*, but it will be of interest to many.

If any of you are interested in pursuing this subject, let me know and we will start some sort of research networking.

[*Editor's comment on the difficulty of applying the scientific method to the TRAGER approach:* The principal contribution of the scientific method, as outlined by Michael in the first paragraph above, is in the *reproducibility* of experiments. It is the ability to vary only as few variables as possible (ideally, only one variable) between the "control" group (which is not subject to the experimental procedure) and the "clinical" group that allows the experimenter to test his (yes, usually a man) hypotheses. Some of my most interesting experiences of *Trager* lie in what happens when I fall *out* of hook-up during a session, perhaps by looking out the window. At those times I feel disoriented, wondering what this body is doing here on the table, or whatever. These subjective experiences of disconnection, hopefully just momentary, may have an secondary effect on my client. This inter-subjectivity (in the phenomenological sense) is precisely the sort of thing *least* accessible to reproducibility (since I cannot predict when this will happen), and thus to "traditional" research techniques. Until brain research techniques catch up to "hook-up", we as *Trager* Practitioners will need to have good clinical notes of our own.]

An Open Letter to All Healing Arts Professionals

This is part of an information packet received from Dan Menkin. See his address below.

In this time of rapid change and economic uncertainty, many of us as healing professionals are re-examining our ideas and policies concerning client financial accessibility. Many are also attempting to apply more fully their beliefs about social and economic justice and about spirituality to *all* of the various aspects of their professional practice. In an age dominated by materialistic values, this can often be a lonely and frustrating challenge.

To nurture this growing link between our deepest principles and our client work, a new Guild of (financially) Accessible Practitioners (The G.A.P.) has been created. This Guild is a broad-based network which welcomes all practitioners of the healing arts who either have been, are attempting to, or wish to explore the possibility of making a substantial part of their professional services available to those who need them independent of their ability to pay.

The G.A.P. is an international forum for grappling with emotion-laden questions around money, prosperity, personal and political values, respect, and financial accessibility. Through newsletters, local support groups and other direct connections, we share support, clarity and courage to more fully "walk our talk". The Guild espouses no particular "way", but instead offers a wide range of approaches for considering these issues and a means for sharing successes and difficulties.

Some of us seek greater financial accessibility in our practices because of our political principles and beliefs concerning social and economic justice and public policy. Others, motivated by their spiritual beliefs, are struggling to understand and clarify the relationship between God (or inner spirit), our particular healing talents, and those with whom we share these talents professionally. Then there are practitioners who feel compelled by their hearts to unconditionally alleviate suffering when presented with the opportunity, yet have conflicts about this when considering economic and other aspects of their life.

Regardless of our motivation, sincerely exploring financial accessibility often leads to questions such as: *What are viable alternatives? What's currently working for other practitioners?*

The primary focus of this Guild is not to criticize the more common financial policies in our field nor to tell anyone what they should be thinking or doing. Rather, we offer an ongoing forum for exploring topics such as: 1. The practice of "*living simply that others may simply live*". 2. Discriminating more clearly between needs and desires. 3. Becoming clear on valuing what is offered professionally, independent of the amount of money received for it. 4. Dealing with feelings of "being taken advantage of" and other emotions which may arise in relation to our dominant materialist culture. 5. Relationships between individual initiatives and public welfare and health care policy.

For additional information about the Guild, please contact Dan Menkin, Organizing Facilitator, 3 Harvard Street, Arlington, MA 02174-6017. Telephone: (617) 641-4469.

Practice Development Support for Practitioners

Don Schwartz

Our organization's increased attention to marketing is both challenging and exciting. Board member and successful Practitioner Megan Eoyang is quick to point out that being trained and certified, having deep dedication and commitment is one-half of what is required to having a successful *Trager* practice. The other half is the creation of your business. For years The *Trager* Institute's administration has been offering practice development resources for its members. However, the Board is concerned that many members may not be aware of this, and that is the purpose of this article...to increase members' awareness of practice support materials available directly through the Institute's administration.

First and foremost, I want to mention the excellent teaching work of Michael Madrone, Tutor from Vancouver, British Columbia, Canada. Michael offers a workshop entitled "Developing and Promoting Your *Trager* Practice". Michael has been presenting this workshop for many years, and has from the beginning received excellent feedback from his students. Please see your *Tragers* schedule for listings of Michael's workshop.

I put together an annual "Practice Resource Guide" for our newsletter. This guide contains resources members can use to develop their practices. As circumstances would have it, this Guide was just published on page 8 of the Spring, 1994, issue of this newsletter. If you do not have that issue, just contact me at the *Trager* office and I'll put a copy of it in the mail to you. Three of the resources listed in this Guide, *The Insurance Reimbursement Manual*, *The Bodywork Entrepreneur*, and *Business Mastery*, are available directly from the Institute's Mill Valley office. Please see the products order form in your *Trager* schedule.

Also, in each issue of the newsletter we now publish an article called "Media Watch". This article announces publication of articles about *Trager* in local, regional, and national publications. These articles may help you in your practice development. As part of the current marketing initiative, we are looking at putting together a package of the best of these articles...as well as excellent articles from

past newsletters...for use by Practitioners. For the time being, the newsletter will be increasingly utilized as a vehicle for provision of information related to practice development.

Deane Juhan's and The *Trager* Institute's participation in the High Touch '95 Tour is expected to benefit practitioners, the work, and the Institute. This is such a large endeavor it is possible that many unanticipated benefits may ripple through the entire *Trager* world. Please see Marcia Koski's article on the High Touch '95 Tour elsewhere in this newsletter.

All inquiries received by the administrative office in Mill Valley are sent a list of Practitioners' names and numbers for the location of the individual requesting information. Those asking for referrals for Practitioners with special training, experience, and/or medical qualifications, are given this information. Practitioners please write or fax the Mill Valley office if you have special qualifications for the office list.

The administrative office facilitates the publication of articles by providing information and referrals to potential publishers and writers.

Over the last several years I have collected on a database the names, numbers, and addresses of virtually all national or international natural/holistic health related products, services, publications, and organizations. This database contains virtually all the international wellness organizations. There are more than 700 health related listings. These are the "influencers" that are mentioned in the Garvey+Gramann marketing report excerpted in the last issue of the newsletter. Virtually all of the traditional medical associations are also included in this list.

Important: Change of Title

Jeffrey Joel

With the next issue of this newsletter I plan to change its name to "The Dancing Cloud: Membership Newsletter of the *Trager* Institute" in order to reflect my broader intention. I would like this to be another marketing tool. I was planning to do it with this issue, but was informed that some people might not like it. So please let me know directly if you object to the change in name, or if you like my proposed change. Thanks.

Media Watch

Compiled by Don Schwartz

Joan Breibart, President of the Institute for the Pilates Method, has written an article about her experience of *Trager* with Pilates, for the Spring, 1994 issue of *The Pilates Forum* which gets mailed around the world-especially to individuals in the health care fields. Our thanks to Joan for her support. For more information, you may contact the Institute for the Pilates Method, 1807 Second Street, #28, Santa Fe, NM, 87505, U.S.A., 505-988-1990, Fax: 505-988-2837.

An article on *Trager* entitled "Spin doctors: Holistic therapists can help stressed-out patients unwind" and featuring the work of Tutor Martin Anderson of Brookline, Massachusetts, U.S.A., was written by David Johnson, and published in the February, 1994 issue of *The Phoenix*, a local publication.

An article on *Trager* was published in volume 10, number 12, 1994, of *Advance for Occupational Therapists*. Written by Claudia Stahl, the article features the *Trager* work of Janet Francis King of Arlington, Massachusetts, U.S.A., at The Center for Alternative Therapies at Braintree Hospital, in Braintree, Massachusetts. Please note that Janet was mistakenly identified by the name "Linda" in the article. For more information contact: Merion Publications, Inc., 650 Park Avenue West, King of Prussia, Pennsylvania 19406-4025, 215-265-7812, Fax: 215-265-8293.

A two part article on *Trager* by Deane Juhan is being published by *Massage & Bodywork Quarterly* in their Spring and Summer, 1994 issues. For more information contact: *Massage & Bodywork Quarterly*, 28677 Buffalo Park Road, Evergreen, Colorado 80439-7347, U.S.A., 303-674-8478.

Board Marketing Group [continued from p. 9]

possibly the newsletter. Please see Board member John Blaisdell's article on testimonials on p. 6.

The present form of the newsletter was discussed, and consideration was given to increasing the frequency and reducing the size (by reducing the number of articles) to make it more readable. These changes would involve an increase in cost of distribution and that will have to wait until the funds budgeted for this activity can be increased.

Seeking Success Stories

Cherie Sohnen-Moe

Every day people are making incredible strides in this profession, yet most of us have no inkling of the achievements occurring. Usually the only times we hear success stories is when they are of monumental proportions.

We need to collect and share them with others, as a way to document progress and serve as inspiration during difficult times. We all experience little successes on a daily basis, but we rarely acknowledge them. Quite often it's that "trivial" success you achieved that really inspires another person. We need to hear all types of stories: the therapist who took a risk on a marketing idea that succeeded, the single parent who worked a full-time job in addition to building a massage practice and is now doing massage full-time, the therapist who opened up a whole new target market, the therapist who managed to change a zoning ordinance, the therapist who endured years waiting to accomplish a goal, the therapist who got interviewed in the local paper, the therapist who now employs others, and the therapist who has received a grant to do massage.

I challenge you to acknowledge your successes regularly — to yourself and others. I also request that you support me in my project. I am compiling an anthology of massage therapists' success stories. This project is my gift to the profession — not a profit-making endeavor. I will only charge a nominal fee to cover the cost of production and mailing. I want these stories to be heard!

Look for articles about massage or massage therapists in newspapers and magazines. Send me a copy of the article, the date the article appeared and the name and address of the publication. I will take care of getting reprint permission.

Most importantly, though, please send me your story. It may seem overwhelming to write about yourself, so I'm providing the following outline to help you organize your thoughts. Your story may only be a few paragraphs long or it may be several pages. We need to hear about all types of successes.

Provide your name, address and phone number, or you may remain anonymous. Provide background information such as an overview of what you do, how long

you've been in practice, a summary of your training, where you work, the type of bodywork you do, a description of your clientele, and how many clients you see on a weekly basis. Write about your major achievement(s), such as goals you've accomplished and/or obstacles you've overcome. Describe the steps you took to achieve your success and how long it took. Share tips you would like to pass on to others.

The main thing is to send me your story. My preference is to receive it on a computer disk either in ASCII, generic text, WordPerfect®, or PageMaker®. I can take both PC and Macintosh® disks, although it needs to be on a high-density disk if it's on Macintosh. Don't let your lack of access to a computer deter you from sharing your success — just be certain it's legible. Sharing in others' successes can ease the occasional feelings of self-doubt and fear that may arise in this sometimes seemingly solitary profession. I look forward to hearing your story and being able to share it with others.

Cherie Sohnen-Moe
3906 W. Ina Road, Suite 200-348,
Tucson, AZ 85741
Phone: (602) 743-3936

Committee Reports

Notes from the Board Marketing Group

John Hourigan

John, a retired businessman and organizational consultant, is a new Board member who is heading the ongoing work of the newly created ad hoc Board of Directors Marketing Group. Below is John's first report for the newsletter.

The Board of Director's ad hoc Marketing Group has been formed to address some of the more immediate needs of The Trager Institute regarding the marketing of programs and services throughout the global Tragenetwork. It should be noted that this group is a temporary assignment, and is not a formal Marketing Committee. At its first meeting on April 20, 1994, the group identified the following goals:

- I. To clarify the role of marketing within the Institute, including:
 - a. that marketing is a high priority activity,
 - b. that we must help Practitioners market their services,
 - c. that we must create and promote public awareness.
2. To identify marketing activities of interest to

this group to be addressed within the next twelve months.

3. To provide guidance to the Institute regarding marketing requirements.

4. To set priorities for all marketing activities.

We then identified ways to accomplish Goal 1b (from above):

- Develop better materials and provide camera-ready copy for Practitioners.

- Produce articles on marketing for the newsletter.

- Promote the member-acclaimed workshop presented by Tutor and sponsor Michael Madrone of British Columbia, Canada, entitled: *Developing and Promoting Your TRAGER Practice*.

- Increase Practitioner awareness of what's available from the Institute.

- Put out a request for more special interest articles for the newsletter and provide previous articles for new Practitioners.

- Recommend to the Education Committee that practice development be made a part of the certification program's curriculum.

- Help Practitioners increase their client base through networking strategies. [Editor's Note: Please see John's article on networking on page 4 of this newsletter.]

To accomplish goal 1c (from above) the following suggestions were made:

- Exploit the benefits of the Institute's participation in the "High Touch Tour '95" for all nations.

- Get articles published in newspapers and magazines.

- Arrange for appearances on television and radio talk shows.

- Increase our advertising budget related to Practitioner activities.

- Place information on the value of Trager on computer on-line services.

- Take steps to introduce Trager to the international wellness community, targeting specific professional groups such as nursing, physical therapists, occupational therapists, nursing homes, etc.

A second meeting was held on May 11, 1994, where the following actions were explored:

The group discussed the Garvey+Gramann marketing report (excerpted in the last issue of the newsletter). One item that emerged as critical to current and future marketing initiatives is the need to develop consistent language that can be used universally, and that clearly describes what Trager work is. It was suggested that a handout on suggested language would be given to all August conference attendees so that feedback can be obtained from a wide audience of Trager Practitioners.

Along the same line, it was suggested that Practitioners should retain any testimonials they receive from clients regarding the positive effects of Trager work and MENTASTICS so that this kind of information can be available for members and

[continued on p. 8]

Committee Reports

Administrative Report

Don Schwartz

Membership: There are currently 942 certified *Trager* Practitioner members and 610 Student members around the world. Last year at this time there were 954 Practitioners and 659 Students. This indicates a little more than a 96% membership renewal at the increased dues rate. Overall, I was pleased with the 1993-94 membership renewal. Indeed, thus far in 1994, we have had US\$450. in donations made by members.

Financial: Your organization is following its budget very well at this time, and barring any undue expenses or income losses this year, I am looking forward to meeting our annual budget at the end of 1994. I am personally optimistic that through continued membership support, the International Conference in August, and early results of our marketing initiatives, the Institute will have a banner year in 1994.

Language: Developing a multi-lingual information system for The *Trager* Institute continues to be an urgent matter. The administration is continuing its dialogue with the European *Trager* community. We hope to have a proposal before the Board of Directors sometime this year.

Mailing Lists: For many years the administration has been approached by individuals and organizations wanting to purchase The *Trager* Institute's active membership mailing list. Out of respect for the privacy of our members we have implemented a policy of "no sale" with the rare exceptions of those organizations offering programs including *Trager*. This system has restricted our ability to raise funds. For our 1994-95 renewal period, we will include a place on your renewal form where you can indicate whether or not you wish your name and address to be included if and when our mailing list is sold. After the renewal cycle is complete, we will begin selling our mailing list to enterprises based upon ethical criteria. *Those who do not wish to receive unsolicited mail will not receive it.* This new system will allow us to generate additional income to be applied toward membership support.

Board Minutes Summaries

The members of the Board of Directors are: John Blaisdell, Gary Brownlee, Megan Eoyang, Betty Fuller, John Hourigan, Jean Iams, Rita Lustgarten, Michael Stulberg, Victoria Willms, and Anne Wornood.

March 17, 1994

New Board Meeting Dates: The dates for 1994 Board meetings are: May 5, June 30, August 18, and September 15. Further meeting dates for 1994 will be scheduled.

1994 Budget Passed. The 1994 budget proposal drafted by administrative assistant Claudia Bourbeau and submitted by financial officer Jan Stevens was passed. An emphasis was placed on marketing for 1994. Please see page 23 of the previous issue of the newsletter, dated Spring, 1994, for the 1994 budget details.

In response to an increased attention to marketing by the Board as well as a growing number of proposals coming to the Board, a new Board Marketing Group was formed to review proposals and to make recommendations. The group's leader is John Hourigan with members John Blaisdell, Jan Stevens, Michael Stulberg, Megan Eoyang, and Betty Fuller.

A proposal from the Instructors' Committee to increase the 12% service fee from *Trager* workshops and trainings to 14%, and to earmark the additional 2% — together with matching funds from the Institute's operational account — for marketing was accepted in principle. However, sponsor input would be required to make the final decision, and a letter to sponsors from Michael Stulberg requesting input and support would be sent. This item was remanded to the May meeting pending sponsor input.

A proposal from the Education Committee specifically for Massachusetts members was approved. This proposal creates a 500-hour program for Massachusetts members which enables these members to qualify for state professional regulation. All Massachusetts members have been notified of this change and opportunity.

May 5, 1994.

(These minutes have not yet been approved. They will be reviewed at the June 30th Board meeting, and any changes made will be reported in the next newsletter.)

A committee charter draft of the International *Trager* Conference Committee from the current committee chairperson Roger Tolle was accepted. This charter puts into words the practices and procedures which have been followed by the Institute and the many conference committees of the past.

The Ethics Committee draft of an Institute-wide grievance procedure was passed. Please see this procedure printed elsewhere in this newsletter.

Based upon significant support from sponsors, the Instructors' Committee proposal to increase the workshop/training service fee from 12% to 14%, and to have the 2% increase — together with matching funds from the Institute's operational account — apply specifically to support marketing initiatives was passed. Implementation, however, will be delayed until after the International Conference in August, to address some sponsor concerns.

A proposal from former Board member and current financial officer, Jan Stevens, to examine the financial structure of the Institute's workshops and trainings was accepted. This task force will be led by Board member John Blaisdell.

Personnel Committee Report

Shelly Siskind

The Personnel Committee (PC) would like to thank Amrita Daigle for her tireless efforts and contributions over the years. We will miss her as she moves on to other challenges at the end of her term with us.

We would like to welcome Gail Stewart, an Instructor from California, as a new member of the committee. Gail will be working on a new PC task — examination of the Feedback Process within the Institute. This task will include setting up a task force to work together with the Ethics Committee to explore how we reach and maintain an atmosphere of trust, reporting and supportive processes throughout the organization.

The PC also welcomes Anna Marie Bowers, a Practitioner from Ohio, to round out the committee. Anna Marie will be the other new PC task of developing a chart of statuses. Included in this task will be providing an overview chart of all procedures for application, evaluation, selection, renewal and re-entry for all statuses.

Jill Stephens has led the Instructor Trainee Selection Committee (ITSC) through months of intense work, and this committee is now in the final stages of information gathering. The ITSC will soon have a recommendation of 6 new Instructor Candidates to present to the Board. Jill and fellow committee members Maurice Hirsch, Nutan Joy and Deane Juhan have spent countless hours developing and implementing a process for the application, evaluation, selection and review of new *Trager* Instructors. Thanks for a job well done!

Anne Wornood is close to completing the Administrative Guide for evaluation and review of Administrative policies and personnel.

Fabienne Hirsch will continue to be the PC's liaison with the Instructors' Committee until September. She continues to help us through this transition with her invaluable experience.

The Personnel Committee was created to review all policies and procedures within the organization relating to personnel. One of our primary goals is to represent the concerns of the membership. The only way we can represent your concerns is if we know about them. Please feel free to send us ideas, suggestions, concerns. If you have a particular interest and the time to help on a sub-committee, please contact us.

Committee Reports

President's Corner

Michael Stulbarg, M.D.

As usual the Board is facing many difficult issues. We are trying to take specific positive action and to communicate these in an open fashion with the whole *Trager* community. It has become increasingly clear to us that marketing must be a major focus of the Board. We have taken several steps to support that focus and more are under contemplation. A Marketing Group made up of several Board members has already met twice at the home of one of our new Board members, John Hourigan, to help us prioritize our energies and limited resources. We are breaking down the needs for marketing into those that help support the Practitioner and those that increase public awareness of the name and the work. More details about this activity can be found in the article by John Hourigan on page 9 of this newsletter. In order to support marketing activities, money is needed. There is no ready source of money for this. We have committed to support the High Touch Tour for 1995. This represents a major outlay of funds and a major commitment by The Institute. We did this in response to a request by Deane Juhan, probably our most articulate and most visible spokesperson. While this tour will be limited to the United States, we believe there will be positive rippling effect throughout North America. We are very conscious of the international makeup of the membership of The Trager Institute and we are dedicated to providing the funds to support marketing in Europe as well.

In recognition of the need for closer cooperation with the European community, I will be meeting with Walter Graf, Elizabeth Ormyron and Esther Perin while I am in Europe in June. One of the major discussion points will be how The Institute can help market *Trager* in Europe. Obviously, it is a vast area and we will need considerable advice in focusing our limited resources. I will also be reviewing the financial policies of The Institute as they relate to the European community. We are obtaining information from the world bank which will help us come up with a fair and equitable international pricing policy. Another major issue in our dealings with Europe is the problem with language. Translation is expensive but is vital. There is a European Translation Committee with a substantial budget provided by The In-

stitute. We are developing policies which will help us decide what should be translated. Obviously, we cannot translate everything that comes out of The Institute into every language, but we need to come up with a plan to meet the needs of the greatest number of members. I know that the members in Europe feel very far from our Institute in Mill Valley, and we desperately want to improve communication and let them know how important they are to us. My primary concern is that we face questions of various nations, languages, currencies and geography, how can we solve our problems and build bridges so that there is a global *Trager* organization which will allow all of its members to feel supported. I recognize that communication is key. Feedback from you to me or to The Institute is crucial and I welcome it.

Another major concern of mine is the lack of hard research documenting the benefits of *Trager*. I was particularly stimulated by a recent communication that I received from Debbie Ferguson, a Practitioner in London, Ontario. In fact, I was so stimulated that I actually wrote the article that you will find on page 7 of this newsletter. Even before we have hard research, I want to strongly encourage a more "scientific" approach to *Trager* practice. Harry Friedman met with the Instructors at their annual meeting in Tiburon and discussed the importance of documentation of *Trager* sessions. This documentation may be something as simple as "back pain better" or "now able to put on shoes". One may use a more complicated grading system such as a "0-10 scale" in which symptoms are graded at each visit and one can monitor progress in that way. The Instructors may eventually come up with some generally accepted forms, but in the meantime I feel that each Practitioner needs to have some system of documenting what they do and recording changes that they see. This very simple kind of research may result in descriptions in articles which can appear in a variety of places including our own Newsletter. While such reports may be accused of being "anecdotal", they still represent a start and reflect honest observations. Many more discussions of these issues are needed and I hope to stimulate this in my role on Harry Friedman's Research Task Force.

The last area I want to address is that of volunteers. Our Institute would not survive without the dozens of key volunteers

who work in every area of The Institute. With our modest budget we could not begin to do the work that we do without their help. The names of the key volunteers who participate in our Committees is listed in the roster which you just received. In the meantime, I extend to them my greatest appreciation. To those of you who have not yet volunteered, please call The Institute and let us know if you are interested in volunteering. We will try and find an activity which fits with your interests.

Tutor Committee Report

Michael Madrone, Coordinator

The Tutor Committee continues to provide its ongoing functions of receiving and processing applications for Tutor, Tutor Trainee, and Supervising Tutor. The committee also continues to handle grievances regarding Tutors, and to facilitate communication with other divisions of the Trager Institute, including the Instructors, the Board of Directors, other functioning committees, and the Administration.

In addition to these ongoing functions, the committee has been addressing several specific items. Among these are: (1) monitoring and overseeing the annual renewal of Tutors; (2) input regarding plans for the next Tutor Conference; (3) planning the election of the next Tutor Committee.

Emily and Milton Trager Say Thank You...

...to Doug Felgenbauer and Glenda Adair for putting together the most loving surprise of their lives in celebration of their anniversary and Emily's birthday both on May 22nd. The surprise party occurred on the 22nd at the Claim Jumper restaurant in Laguna Hills. Emily and Milton each received fresh orchid leis. 12 near and dear ones including many Practitioners were in attendance. Doug gave the really big gift — tickets for two to see Barbra Streisand. There were many other gifts and cards thanks, in part, to the communication pyramid created by Glenda. San Diego Practitioners Priscilla Dick and Maryann Zimmermann both made significant contributions to this celebration, as did Practitioner Shar Colburn of Colton, California. Practitioner Bunni Tobias has also provided Emily and Milton with special services this Spring in honor of their birthdays and anniversary. The Tragers want to give a great, big **THANK YOU** to all the wonderful people from near and far who celebrated with them.

Of General Interest

Asymmetry of Nostrils [continued from p. 1]

acceptable to me. It is my own temple, my vehicle for experimenting with life, energy, joy; it is my fellow traveler. I became more aware of it, more friendly to it. I engaged in a relationship with my belly, my breathing and became more attuned to the different energy patterns circulating within. And just as movement of the body opens the door for inner and outer change and just as a rocking body brings the image of a sheet fluttering in the wind, I've had to air out my brain and allow change to take place and accept myself, simply. This is who I am NOW, a dynamic state, constantly moving and evolving. And who I am at any point is OK. I don't have to be perfect to be able to give. Breaking patterns is partly what *Trager* is about. It had not been obvious to me that the power of the work resides not only in shifting body attitudes, but behavioral ones as well. The mind reaches the body that reaches the mind! Or I can say that I see *Trager* as using the body as a handle to the mind. Of course it seems obvious now, but I needed the impact of my own example to integrate the concept. I feel I was like that Far Side cartoon where a "gifted" student is pushing with all might on a school door that says "Pull"!

The different tutors and instructors I have met have been an inspiration to me. The compassion, humour and humanity encountered throughout trainings and tutorials have helped me develop and accept who I am. Now, I sometimes remember Fabienne Hirsch's hands on a belly. Until meeting Fabienne, my hands were too big. After meeting Fabienne, my hands were just fine. I once thought that once I have it all figured out, then I will be able to do something good. And Amrita answered: "Right, when you're perfect then you can start." Oh, I had not realised how unforgiving I was to myself. Now I know that there is value to what I give, no matter where I am on the path. It has taken me two years to hear what dear Lhesli Benedict was saying in her comment in my intermediate training: "Your pleasing, loving demeanor is wonderful. How can you give that to yourself more and more?" So thank you Lhesli and all the others. Thank you *Trager* work for you have been instrumental in my self-acceptance.

To allow softness to come into my life, to express it, and to value feeling over analysis was opening the door to a dimension that was new to me. I will always

remember struggling with shoulder compressions during my intermediate training, and Sheila Merle helped me by sinking in, my hands over or under hers. I cried out: "But I don't understand!" And Sheila Merle replied: "Yes, but you can FEEL it!" She was right. Her hands are still often with mine on those shoulders.

The "doer" in me had to take a back seat. I'm a specialist at getting lost in busyness. Being active is part of being me. Physical strength had also been a big part of my self-perception. Employers had valued that quality, and in a sense it gave me freedom. It's as a receiver that I realised the magic and the depth of the simple, of the not-doing. I perceived some truly wonderful feelings, received from beginner-level students as well as from accomplished practitioners, but always it was the sense of space within my own body that triggered the magic. Like having a camera inside and going: "Wow, that's what's in there!" And it's through the little things that it happens. Like feeling the weight of a knee, or taking a pause, or just listening. "Not doing" remains challenging for me. It is my "growing edge", but my trust in hook-up will carry me through.

I love that wonderful quiet landscape that we can enter so simply, by breathing, by listening to movement. It's the spaces that amaze me. And all that can happen across it, from the space between the cells, muscles, and organs to the connectedness between emotions and the body, to the relatedness of the self to others and the world.

For me, *Trager* acts like a zoom lens peering into intra- and inter-relationships, where the vibration of what is found is bounced off the heart. The work is an incredible window into interactions at every scale. As I give in the work and as I give myself to the work, I feel I receive ten-thousand-fold. It brings me so humbly to marvel at the human being and spirit. I am thankful to have the chance to explore this route. And I want to walk and grow that way for a long, long time. I feel I am just beginning. Simplicity and openness will be my guides. And the words of the Tao te Ching will travel with me:

When nothing is done
Nothing is left undone

The Politics of Healing in the Context of Systemic Injustice

S. Brian Willson

Brian Willson is a Trager Student, living in Wendell, MA, with a background in criminal justice and political activism.

For the past several years I have been participating intentionally in a difficult healing and integration process. Nearly seven years ago I incurred multiple, life-threatening injuries as a result of an aggravated assault that occurred while I was participating in a nonviolent protest of the movement of lethal U.S. weapons destined to kill innocent civilians in El Salvador and Nicaragua. I have sought and received many "alternative" healing modalities as part of my recovery. I have also reluctantly sought difficult therapy to assist my internal wounded child, requiring a reduction in my "political" work for the time being.

While visiting the Philadelphia area in early 1993 I was exposed to the *Trager* approach through serendipity in a conversation with friends. I had never heard of *Trager* before then. After receiving just two sessions I was impressed. Its depth and subtlety are extraordinary. As a result, I am currently studying to become a *Trager* Practitioner. I suspect that similar effects could have occurred with any one of a number of other "alternative" bodywork approaches.

Like other modalities, the *Trager* approach stimulates a remarkable degree of integration of inner and outer dimensions. Its gentle touching and moving subtly yet powerfully affect molecular, electromagnetic, immunological, neurological, and cardiovascular energy channels throughout the bodies' various tissues and cells. It aids in understanding and then unraveling from bodily storage the memories of trauma and tensions connected with both past and current experiential, external conditions. At this juncture of time we are in critical need of modalities that can liberate pain and traumas stored deeply in our minds and bodies, while at the same time releasing ancient reservoirs of energy for earth-centered consciousness, imagination, and cooperation.

This is of particular importance to those of us living in "developed", industrial nation states, as we currently experience extraordinarily dysfunctional and destructive cultures that have little respect for the biocentric (life-centered, as opposed to anthropocentric (man-centered)) values of sacredness and interconnectedness. Most of us growing up in these societies have been taught to be individualistic, quite separate from one another and superior to rather than part of nature. This model supports a selfish pursuit of our values as

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The Weaving and Unravelling of an Injury, or Frozen Shoulder and Camel Mentastics

Marianna Fay Hartson, Ph.D., R.M.T.

Marianna is currently an itinerant Tutor.

When a client walks into your office, how do you assess his/her complaints? Do you restrict yourself to addressing the presenting physical problem? Or do you ask yourself: what is the larger psycho-emotional context within which this problem has evolved? And for me, there is also always the question: "What has this person come to teach me?" Now, even if you are able to ask all of the appropriate questions, how usefully can your client answer them?

These are some of questions that have surfaced for me again and again over the fifteen years of my *Trager* practice, and which I hope the following article will address. I have just emerged from a bout with a Frozen Shoulder. It taught me so much, that I would like to risk sharing it publicly in the hopes that what I learned may be of use to you as well. You will see in the following case history that aware as I am, as a client I was unable to consciously source more than the physical etiology of my symptoms. Consequently, as the healing process unravelled, I had much to teach myself about the underlying psycho-somatic concomitants.

During the year of its gestation I thought only in physical terms about what became a low-grade chronic irritation. The pain in my right arm and shoulder started, almost imperceptibly about December, 1992. I considered this

to be a repetitive motion injury. I am an amateur viola player, and during the winter of 1992-93 I played in several orchestral concerts where there were long passages of fortissimo tremolo, which required that my right arm be held at length, rotated so that the thumb is facing the floor, with a great deal of pressure being placed on the medial side of the first finger to get the required volume of sound. At this time, I also had a tea kettle whose handle was broken. Each time I poured from this heavy pot, I clasped it between the thumb and pinky of my right hand, and again rotated my hand in the same thumb downwards direction as when I bowed. I felt the stress on the hand, wrist, arm and shoulder—and ignored it (sounds like many of our clients?!). There was nothing I was doing in my daily life for which the pain was in any way prohibitive, including *Trager* sessions.

I let myself recognize the "hidden" context only very gradually. The question here is: to what degree do stress and our emotions impact us physically? My frozen shoulder emerged concurrent with the following events in my life. In December of 1992 I signed the sale papers for my house—without any new destination! In March, 1993, I left my house, left a fifteen-year *Trager* practice, and left a support system of friendships developed over a twenty-year period. At the same time I let go of being an active single parent, as both my daughters were in university. I didn't know where I was going. I knew only that it was time to go, deeply time to allow some major shift to occur in my life, the kind of change that is loath to surface as long as the old structure is still well in place. The first five months I did an itinerant

practice along the East Coast of America and in Ontario. In August, 1993, I left on what I expected to be a two-month visit to the Middle East. Nine months later I was still in Israel.

The symptoms continued to be low-grade and basically unnoticed by me for about a year. In February, 1994, several things happened at the same time—and my shoulder started to complain in earnest. First of all, as it became clear that I was turning into more than just a tourist in Israel, I began to explore the possibilities of making that beautiful, crazy, intense and highly unpredictable little country my home. I started intensive language school, so that I was concentrating and taking notes and writing in an unfamiliar script in an unfamiliar direction five hours a day. On the two days each week I wasn't in class, I did a full load of clients. And I started playing chamber music—something I dearly love—but, again, very intensively, after an eight month hiatus.

In March I sought treatment with a holistic chiropractor for the by then very noticeable pain in my shoulder and arm. In the last two minutes of an otherwise reasonably good session, the practitioner for some reason decided to demonstrate with my injured arm how to reset a dislocated shoulder. As a result of this, I lost total use of that arm (except for my hand) for the next week. I was in acute pain, and took muscle relaxants, anti-inflammatories and pain killers for the first time in my life. They didn't help. In addition to this intense pain, I lost all the strength in the muscles of that arm. The latter scared me. I could neither feed myself, nor tie my shoes; combing my hair with my right hand was out of the question.

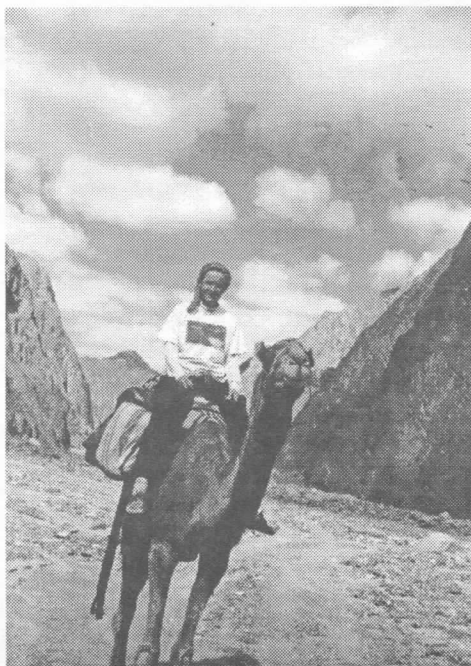
It was in this condition that I arrived in the Sinai desert (see picture) for a ten day excursion by camel and foot: me, one camel and one Bedouin, and miles and miles of wilderness. My mind wanted me to cancel the trip. What I will call my "inner voice", a voice I have simply learned to trust unconditionally, gave me a clear

green light to continue as planned with my trip, despite the fact that I was in extreme pain and had no use of my right arm.

The following is a description of the "treatment" program, which consisted daily of what I will call "Camel Mentastics" (described below), and deep meditation. The "Camel Mentastics" dealt with the pain physically; the meditation gave me time and space to begin to notice the feelings buried in that same tissue.

Day I. On this day I first discover "Camel Mentastics". While riding on the camel, with the good hand, I placed the injured arm in various positions just at the edge of but not into active pain. In this way I used the steady, lunging motion of the camel's stride to passively move muscle group after muscle group that hold and determine the movement of the shoulder and arm.

There are several great bonuses to "Camel Mentastics". The first is the healing that can be catalyzed through being moved passively from the core of one's body out to the extremities. This is not something we generally do on our own. Secondly, moving in this way from the core, "Camel Mentastics" introduce movements that are unfamiliar to the nervous system, and thus readily intercept the existing resistance and holding patterns. As creatures of habit, we cannot easily do this on our own. Finally, one would never have the patience to put in the physio hours that my camel and I did each day—from daybreak to sundown, with a few hours siesta at noon hour. And steady, gentle movement just at the edge of discomfort, seemed to be "exactly what the doctor ordered".



Marianna and 4-Legged Instructor in the Sinai Desert, March, 1994

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Day 2. We travel for three hours by “Bedouin Taxi” — a pick-up truck with seven grownups, as many children and all our belongings. The first part was on pavement; the last hour was straight across the desert, with many jolts, each of which sent pain ripping through my body and from each of which my body recoiled and tightened. That afternoon, my Bedouin guide and I spent four hours clambering up and around a mountain. I made a sling out of my shirt by buttoning the bottom button in a much higher hole — this at least gave some support to my otherwise very painful arm.

Day 3. I awoke unable to lift my hand to my mouth. I walked the entire day, perhaps 15 kilometers, keeping the injured arm supported in the shirt sling, and allowing it slight movement, as with the “Camel Mentastics”, from the core of my body. This felt good.

Day 4. Further explorations of “Camel Mentastics” as I spend most of this day on camelback. What is it like to be “Tragered” by a camel? How do I find the various different arm positions to tickle, open, coax, speak to and catch unawares all those muscles that have made it their mission to immobilize and protect the shoulder joint. What is the range of motion? Where is the resistance? How do I place the arm so that it stays just this side of the resistance and pain, so that it can re-learn comfort and ease? I found myself wondering: How could I translate these camel-taught Mentastics to daily life?

The acute pain and limitation reside in the origin of Biceps femoralis and in the anterior and medial lobes of the Deltoid muscles. Pectoralis major and minor restrict lateral rotation of the arm. Teres minor and the insertion of Latissimus dorsi are also in spasm. Today my fingertips rise to my forehead; yesterday barely past my chin. Today I reach down (with pain) to tie my shoelaces; yesterday I had to place my foot in my lap with my left hand, then lift my right hand down to where the shoe was, and only then use both hands to tie my shoelaces. Cold last night: the cold made the arm stiff and increased the pain.

This night as I go to sleep, I pray that I will be given a dream about how to heal my arm. I awake part way through the night: it's about giving and not being received, it's about stretching and reaching out and being rejected, it's about being used and abused.

Day 5. Hours of fast walking that morning on very little sleep into the most desolate of deserts. Much time to be, to feel, to remember. The desert offers a most profound opportunity to meditate. The land itself emanates a deep, deep silence. The steady movement of the camel was like a physical lullaby (as is the rocking in a Trager session). And

since my guide and I shared no language, I was never disturbed by the noise of someone else's mind. In these conditions one must needs come face to face with one's own truth, however stern it may be.

That morning, meditating on the dream information given me the night before, I felt as though my heart would break. I think of my mother with the crippling bursitis that was the prelude to the cancer that eventually killed her, and how she had never recovered from the shock of my father's, her husband's, assassination in Germany when I was a little girl. I wonder if I am walking the same path. I think of my sister, who has Fibromyalgia and for years has had pain in every muscle of her body, so that she can often barely move. I remember a Trager client who came to me with a Frozen Shoulder and how all of a sudden, when I arrived at her shoulder, she started ranting and raving at the husband who had deserted her some seven years earlier. I simply sat there, with my hands on her shoulders, doing nothing. Nothing is sometimes the very best thing one can do. For fifteen minutes or so all sorts of vituperations came out of her mouth. When she was done, the shoulder had regained complete and pain-free mobility — which lasted.

Question: What is the relationship between heart-break, not being seen or responded to, and Frozen Shoulder?

Day 6. Today's journal entry started with a poem: my response to an angry interlude between my Bedouin guide and another Bedouin man who had joined us.

Day Break

Storm in the desert:

Two men yelling at each other
— no one else for miles around —
My shoulder suddenly hurts,

Tears,

I re-member what anger *feels* like.

More Mentastics. Today with some discomfort, I raised my arm *above* my head for the first time. Wonderful to experiment with medially and distally mediated Mentastics, both walking and riding. The range of possibilities riding is seemingly limitless, depending on the angle at which I place my pelvis vis-à-vis the swaying, lunging motion of the camel's stride. Further variations came of course from where I placed my right hand, its distance from the body, its placement relative to the shoulder, from far to the left in front and today for the first time around toward the right behind, and whether it rested on a part of my own body, or on some part of the camel, saddle, etc. Using the camel's momentum, I can choose to let the movement originate through my body from my pelvis, my sacrum, my lumbar spine, or rotating around my thoracic spine, tickling and

loosening all the synovial joints where the ribs joint the spine. And this movement of my spine can be from side to side, from front to back, or a variety of spirals. Tucking my thumb(s) into my waist, one at a time or both at the same time, and letting them flap with the movement, much as Milton Trager does at the table, allowed entry deep into the muscles of the back, and especially released the spasms of the Latissimus dorsi and Teres minor. Pectoralis was released by allowing a snake-like motion, forward and back, to come rolling up my spine, thus pushing my chest forward and throwing my shoulders back at the top of each of these movements, deliciously inviting in a chest full of fresh desert air each time. One can do a “snow plow”, immobilizing the Trapezius muscle between the shoulder and the neck of one shoulder by holding it with the opposite hand, letting the arm generate movement into the shoulder joint. In a similar fashion one can also immobilize each in turn the Biceps, the Deltoid, the Triceps, allowing the torso and the lower arm alternately to work either side of the muscle. When you thus take over the work of a muscle, especially a muscle in spasm, it gets the message that someone else is now doing the job it was so intensely clinging to — sometimes even long after the demands of the injury — and it simply lets go.

Two days ago I could tie my shoe without first placing it in my lap with my left hand. Today I leaned over, and with only a little pain, tied them with hardly bent knees. The simple things that one takes for granted until you can't do them; the great joy at being able to use them again! Last night as I lay on the sand in my “billion star hotel”, I slept without pain for the first time in six weeks — somehow the night was always the most difficult time to find a comfortable position for the arm.

Day 7. Until yesterday, the pain in my shoulder was so primary that physical rehabilitation was my main concentration. Today was a very long, bleak, dry day. It was the day we ran out of water. It was a day of pondering and recognition, one in which an incident drove home to me how clearly the pain in my shoulder is linked to such emotions as hurt, fear, and anger, especially if they remain unexpressed.

Today we lunched at a dry watering hole — where we had expected to find water. I suddenly realized that our water supply had gone in two days from five gallons (20 liters), to six liters last night, to 1 1/2 liters now. I became agitated and the pain in my shoulder increased; I recognized the feeling as simple fear. In the afternoon, much heat, several hours and four or five kilometers further, we arrived at our watering hole. This is the “punch line” in terms of understanding the psychodynamics of my pain. My Bedouin started collecting our new drinking water from a greenish

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puddle surrounded by camel, sheep and goat turds. When I spoke up and said that that water would not work for me, there was no pain in the shoulder.

Hypothesis. Any contraction — from hurt, anger, or fear, that remains unexpressed will map in the body, in my case in the arm, as pain; when the feeling is expressed, there will be no physical pain. I had learned the obvious: pain increases with contraction whether the contraction be external, as the cold, or internal, as a repressed emotion. Contraction is contraction. Contraction creates pain. Claiming your feelings is the opposite of contraction and creates release.

Days 8 & 9. These final days in the desert took us through an extraordinary oasis of green, and deep winding canyons blown and washed out of multicolored sandstone. These were for me R & R days of quiet, more gentle "Camel Mentastics", and silence. By the time I left the desert the arm was well on its way to recovery. The only remaining restriction, was that I could still not rotate my arm out and back without pain in the anterior Deltoid and Biceps origin. It is there that the strength was also slowest to come back.

The weekend following my return from Sinai, I was invited by the Israeli Association of Amateur Chamber Musicians to an intensive weekend of playing chamber music. I played eight hours a day, with superb musicians. We played Brahms, Dvorak, Schubert, Beethoven, Mozart, Haydn. Between groups and sometimes even during the rests, I continued my camel-taught *Mentastics*. My playing was more fluid, and better than ever in my life. I left the weekend with an arm and shoulder that felt even better at the end of the weekend than it did in the beginning. From no use to virtuosic use in three weeks; not bad for the treatment of a chronic condition. I am grateful.

Ever since my return I have been playing with recreating "Camel Mentastics". There are many ways to do this. To help, let me share a bit about my understanding of *Mentastics*. I see each *Mentastics* movement, as with the movements at the table, as simply being an invitation, for which you await an answer to know what invitation you next wish to introduce. Now at the table we initiate a move and then wait to see/feel how the body of our client responds. This gives us the unique rhythm of this part of their body, while at the same time the move induces release which is registered in the unconscious mind of our client. With *Mentastics*, it is a little trickier, because we are part of the system we are giving an invitation to. As a result, particularly where there is an injury we are protecting, it may be less easy for us to discern a "healing" rhythm, less easy for us to reach our own unconscious mind. Consequently, in my own *Mentastics*, I make

it my practice to simply initiate a move, such as in "Awwww get out of here" tossing the arm out in front of me, and then abandon my whole body to gravity, watching, feeling, delighting in where the ripple generated by that toss will take me. I hope that in this way I will be able to bypass the controls imposed by my conscious mind.

And so it is with "Camel Mentastics", only here the invitation comes through the core of the body rather than being introduced distally as with most of our *Mentastics*. To recreate the lunging motion of the camel's stride, just sit, and introduce through your body a forward-backward oscillation or a sides ways one, or both, and then through these oscillations send movement into the effected part of your body, in my case the shoulder. "Camel Mentastics" can be done while jogging, skipping, loping — just let your upper body hang and be jostled, jiggled, gently opened by the movement generated from below. The rebounder is also a magnificent external motor for home-grown "Camel Mentastics". Are there "Camel Mentastics" for the legs, you may ask? Well, how is it, what happens when you for instance generate "Kick the can" from your pelvis, rather than from your thigh, knee or ankle? And at the table?... I worked with a client the other day whose back had been broken a year ago, had had seven vertebrae fused, and has just had the rods removed. Our usual *Trager* moves, even the gentlest, were too much, but gently holding the tissue and initiating the movement, à la "Camel Mentastics", by rocking the table, gave her much relief. Have fun in your explorations! And Thank You.

One final word about "Frozen Shoulder". In the two months since my return from the desert, I have noticed that whenever I am over tired or stressed in any way the pain will surface in lesser or greater amounts. This is often when I have been feeling "so good" that I have "forgotten" to do my daily *Mentastics*. What I have learned is that, although we instinctively protect the injury and try to keep it still, that pain of this sort loves, is nurtured by, feeds on gentle *Mentastics* movements. In the end, I wonder was mine a repetitive motion injury, or a repetitive e-motion injury? Also I would like to acknowledge and thank my *Trager* colleague and friend in Israel, Alex Kerten, for the inspiration his Gyro-Kinetics work gave to me in discovering "Camel Mentastics".

Announcement: I'd be glad to facilitate a camel trip to the Sinai for a group of four to six *Trager* folks. Let me know if you are interested. Spring and fall are the best times of year to go.

Receiving a Trager Session

Fawn Christianson

Fawn is a Tutor from San Jose, California. She wrote this in March 1994, after receiving a *Trager* session from Gail Stewart

Going deep into
the winter recesses
of my feeling

The peaceful mystery
assures me
it's safe to surrender

Whole body breathing
reflected by
the
thereness of present
hand
On the connection
the journey is sweet,
there's freedom to explore
and the joy of "not knowing"

Honoring this depth
is my guide
to living life lightly

Why I Love to Trager You

Maya Sarna (Ra'anana, Israel)

Maya says, "This poem can be sung as well as spoken."

I see you as your lovers do,
release across your brow,
I see you as your mothers do,
a resting angel now.

I sense you deep, for near your core
your feelings near my own,
Our masks dissolve and we evolve
your soul and mine alone.

Before I touched you, I did see
a woman man or child.
Your beauty and prosperity
I judged a little while.

Now as I move you near your core
your feelings near my own,
Our masks dissolve and we evolve
your soul and mine alone.

You rise and walk with lightness fresh
I'm sure you knew before
I bless our opportunity
to re-explore that door

When you felt you, more near your core
your feelings near mine own.
Our masks dissolve and we evolve
your soul and mine alone.

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defined by scientific materialism with little or no consciousness of the social, economic, ecological, spiritual, psychological, genetic, or cultural costs of such a "get what you can" philosophy.

Many people are beginning to understand that this materialist, anthropocentric model means death—literally. It seems incumbent upon those of us representing ourselves as healers and teachers, concerned about the well-being and wholeness of people and community, to be radically holistic (going to the "root") as we share our own healing journeys with others. Martin Luther King once said: "An injustice anywhere is a threat to justice everywhere." All life is healthy or, as we are beginning to sense, no life is healthy or safe. *Everything*, all of life, organic and inorganic, including *Homo sapiens*, is in a dynamic process of sacred interconnectedness.

Striving to live the American Way of Life (AWOL) is dangerous for all living beings. It can *not* lead to psychological, emotional, physical, spiritual, or ecological health. To be "present" in the moment with this awareness of cognitive dissonance between the reality of our destructive cultural conditioning and that of the radically different earth-centered truth emerging requires conscious, intentional distancing from the many addictions that form the essence of our mass consumer cultures. The AWOL denies that there are addictions, that our cultural conditioning is destructive. It fosters the pre-eminence of the individual, outside of relationship with others. However, without interactive face-to-face communities, creative interaction with the larger culture is extremely difficult. The loss of vital, sharing communities is one of the most significant contributors to the extreme dysfunction of our era.

The depth of denial that exists in all western and oligarchic societies is profound. Denial is a necessity that consciously or unconsciously enables continuance of insatiable demands for a lifestyle that is diabolically exploitative of the majority of the world's people and the earth's natural resources. The richest fifth of the world's population (1.1 billion) receives 82.7% of total world income, while the poorest fifth receives but 1.4%. The United States has only 4.7% of the world's population but consumes between 40% and 60% of the world's resources. People in the U.S. spend \$5 billion annually on calorie reduction diets while 40,000 of the world's children die every *day* from malnourishment. The average U.S. family affects the environment 40 times more than a family in India, 100 times more than a family in Kenya. Various rationalizations, some originating in a deep racism and nationalism, are used to justify this enforced disproportionate privilege of the few at the expense of the many.

People generally do not feel good about participation in egregious theft. This conflict leads to the development of insidious and deeply pathological denial systems, enabling the continuance of massive exploitation with a minimum of consciousness and resistance. Denial at the individual or societal level, generally manifests in various types of addictions.

What is needed to remedy this? Theodore Roszak (author of *The Making of a Counterculture* (1968) and *The Voice of the Earth* (1992), among others) believes therapists have been ignoring the most important inner voice of all—the "ecological unconscious". The greater ecological realities of which we are an integral part penetrate our psyches—the voice of the earth expressing her pain (from our assaults on her) through *our* seemingly unrelated tensions and dis-eases. Roszak proposes "ecopsychology" as a solution to the shortcomings of both psychotherapy and environmentalism. I believe this kind of ecological consciousness/unconsciousness is involved in all efforts for healing. Furthermore, I would include in ecopsychology M. L. King's understandings of justice, and suggest the "eco" to include (in)justice psychology. The greater socio-economic realities, of which we are an integral part, whether conscious of them or not, surrounds and tweaks our psyche as well. Massive injustices are occurring everywhere on the planet, most related in one way or another with the incredible global imperial policies of the United States, empowered by the systemic insatiable greed of the American Way of Life. The voices of the poor, oppressed, and those being terrorized because they cry out for bits of justice and dignity, ultimately and inevitably, I believe, become part of our inner voice—the (in)justice consciousness. Their voices manifest through our seemingly unrelated tensions and dis-eases. We are in fact all one, just as indigenous peoples have tried in vain to teach us.

Thus a serious pursuit of healing and teaching intentionally offers a holistic understanding and integration of personal with social health. More than the voice of the wounded inner child, the voices of wounded others and the voice of the wounded earth are important to hear and address for profound healing to occur: internal "justice", social justice, and ecological justice and their interplay with one another are necessary in order to achieve holistic health and heightened consciousness. Everything is interconnected and each piece within the whole affects every other piece, and therefore the whole. This principle can be seen within the body itself when bodyworkers move hands on a specific portion of one's external body, producing marked effects on deeper and other locations of the body at the same time.

The practical implications of this holistic

approach are profound. As a physician asked me once, "How can I help an entire family recover from pneumonia and once again send them back to their unheated shack in the Tennessee winter, knowing they will soon return with another bout of pneumonia?" This particular doctor discovered how local bank redlining policies prevented Black residents from acquiring housing loans, relegating them to the only housing available to them—unheated squatter shacks with no utilities. This doctor felt obligated to become politically active against local, racist bank redlining practices in order to treat his pneumonia patients successfully. This is an easy-to-understand example of the connections between a clearly identifiable socio-economic injustice and physical disease. Many connections are far more insidious and systematic than this example. Since everything is truly interconnected with everything else, it is not difficult to begin to comprehend that one seeking as well as offering healing and teaching needs to be aware of not only the voice of the inner wounded child, but the voices of other children wounded by political or socio-economic conditions, and the voice of mother earth's pain. As these cries make their way into our psyches they become physically stored in different parts of our anatomical and physiological beings, causing various physical, emotional, spiritual, and mental dis-eases.

In this regard the development of policies and practices for various healing modalities requires considerations and questions not normally taken seriously. Here is an example: Is it truly healing merely to offer teaching and healing suggestions to those holding traumas in their minds and bodies by simply enabling them to perhaps more effectively "adapt" to the dysfunctional values and structures, and patterns of pathological denial so prevalent in our capitalist, western societies? Or are we obligated to address the internal healing process while at the *same* time understanding and responding with our students and clients to the intrinsically interconnected stress and oppressive structures and values within the economic, political, social, and cultural context? How do we address the structural issues of the culture and society, issues that almost certainly contribute to the causes of dis-ease in the past, in the present, and for the future? How are we addressing the class issues afflicting most healing and teaching modalities that preclude the vast majority of all human beings from access to help because of fee schedules and bias based on class, race, or sex?

The wisdom of a decentralist, biocentric consciousness and the hope it offers in these dark times provide us a choice that may lead to our salvation. A truly decentralized, grass-roots, participatory biocracy ("democracy" is for humans conspiring against nature) would enable us to

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withdraw from our extreme dependency upon the dangerous, dehumanizing, and violent global and national consumption economy. When we simplify into local, bioregional communities of economic and energy self-sufficiency, we create substance for a new foundation for the necessary radical changes. The many "alternative" holistic healing and teaching modalities that respect ancient wisdoms of the earth, of cultures, and of an interconnected consciousness, offer tremendous hope for integrating healing on many levels. However, the responsibility it places on those representing themselves as practitioners to be open and "free" to seeing the various levels of individual, social and political sickness/dis-ease, as well as the radical antidotes, is considerable.

I note the efforts at standardizing and regulating the various "alternative" healing and teaching modalities in a mass culture with grave caution. Though I understand the rationale for such oversight in a society of widespread anonymity, I believe it perpetuates the needs for "security" of a mass culture as a substitute for local, face-to-face accountability. It standardizes and creates fee schedules without preserving the distance necessary to radically critique the various socio-economic and related psychological dis-eases while offering equally radical alternative healing approaches.

The *Trager* Institute, for example, is in the midst of discerning the proper avenue for satisfying the regulators while independently evolving its own training program, very conscious of preserving the integrity of the *Trager* approach. However, I find the latest policy of the *Trager* Board of Directors making the international promotion and marketing of *Trager* their number one priority very distressing. This policy, in my opinion, needs to be questioned critically and debated among the membership of the *Trager* Institute. So readily accepted as "necessary" by the Board, this policy threatens to endanger the integrity and unique essence of the *Trager* approach.

It is wise to remember that mass marketing in and for a mass culture tends to develop a life of its own. It generally moves toward the demands, and purchasing power, of a culture that is habitually accustomed to quick fixes and painless consumption. Wise teachers and doctors ("doctor" is "teacher" in Latin) only very thoughtfully and humbly offer themselves to others, knowing that their own learning continues eternally, including from their students and patients. The more the advertising, the more hyped the message *tends* to become, suggesting a more superficial and market-oriented relationship between teacher and student, or doctor and patient.

The money and resources needed to induce

demand generally lead to establishment of market-motivated professional "positioning" with accompanying dramatic hikes in expenses needed to support increased public relations, and more elaborate bureaucratic and training infrastructures. Annual fee requirements for practitioners are likely to skyrocket to help support the new *Trager* "professional" status, promotions, and infrastructure. This in turn pressures practitioners to raise their fees for people seeking healing or learning sessions, further exacerbating the class basis of most healing, teaching, and bodywork modalities.

Natural and alternative (real traditional) medicine and healing evolves from accumulated and transmitted experiences, generally over long periods of time. It tends to be low tech, based on very archetypal but experientially proven principles in the use of local, earthly natural remedies with the inner energies and capacities of *Homo sapiens*, and is accessible to everyone. It is not designed to create a monopoly on "wisdom" that can then be used to profit from an apathetic, ignorant public. The momentum for popularizing a modality such as *Trager* through mass marketing sets in motion a number of forces likely to pressure each practitioner to think more about fees and income than "hook up" and radical teaching or healing. Slow and small in fact are beautiful. Fast and massive may soon be seen as dysfunctional, superficial, and ugly.

This is a moment in history when we critically need hope through unrelenting honesty while affirming an earth-centered consciousness urging radically different life and work styles. "Alternative" healing and teaching modalities, including the *Trager* approach, can be extremely important in facilitating this radical paradigm shift. The more these approaches can preserve their essence, the more likely they will remain examples for stimulating the kind of enlightenment needed. Well-written articles in periodicals, local on-site demonstrations, and word of mouth from inspired clients and students, along with some faith in a truth process, assure organic integrity. Mass promotion and marketing threaten and impede the kind of thoughtful and radical enlightenment the earth and her inhabitants are looking for.

"I have stopped trying
to take things out of
people. I give them the
pattern and they fall into
the right thing."
Milton Trager, 1993

Interview with Deane Juhan (Part 3)

Michael Madrone, Lhesli Benedict and Deane Juhan

Parts 1 and 2 of this interview appeared in the Winter and Spring issues of this Newsletter. Deane had been discussing the nature of language and how tactile sensations contribute to human development.

Lhesli Benedict (LB): I heard you mention the term "neurotic animal". Getting back to the animal would put aside the neuroses you're describing and offer a more natural state for all this to occur in.

Deane Juhan (DJ): Human beings are "behind an 8-ball" there. Most animals are not neurotic because they have limited choices. What our neocortex has done and what our richly intricate feedback system — just the sheer size and complexity of the morphology of our central nervous system — has done is create an enormous range of choice for behavior and response. That's a radical double-edged sword. Multiple choices give you all kinds of ways to adopt new survival mechanisms, which is why we're the only animal that can live in any climate under almost any conditions, because we'll figure out a way to modify it.

But you can't have multiple choices without an inherent ability in the system to make errors. If you've got five choices you can make a wrong one. The more choices you've got, the higher your odds of making a wrong one.

So the more open-ended the choices are, the cleverer you have to get, the more present with the actualities of the situation. And the more carefully you've got to track consequences. So when you get an animal with open-ended choices, that denies any scrutiny of consequences, guess what you get? Something that resembles the {1992} Republican National Convention.

Michael Madrone (MM): — or the Ohio River —

DJ: Yeah. Or the Ohio River. So, we're behind an 8-ball. If we don't pay attention we will inevitably create problems, just because the odds dictate that. Other animals aren't neurotic because they have very few choices. They do what they do well and that's all they ever question.

MM: So it sounds like what you're saying is that paying attention is crucial and bodywork can be one of the tools that helps us in that area.

DJ: That's right. What's happened in this culture is that we've systematically devalued paying attention to biological information because it's subjective. The only way you'll

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ever know about yourself is through subjective reflection. Well, the church tells you that's hedonistic. Science tells you that that's inadmissible data. Your high school tells you that that's disciplinarily problematic. Right down the line. Your parents tell you they don't have time to fool around with that right now, just get in the car and shut up. At every level, the one thing you'll ever know for sure — how you feel — is inadmissible data or not relevant to the situation.

So what does an organism do with that? There's only one way to do it, and that's to repress the subjective impression that seems to be getting you into trouble and to start going along with what everybody tells you it's supposed to be. That's where most people are at. To the point where, when we do an exercise in class where we simply close our eyes, and for five minutes report to our partners and just keep talking about what our current experience is, very few people can go five minutes without long pauses between simply reporting what they're feeling now: whether that's the flutter of an eyeball, or pressure on your foot, or having to see, or feeling silly because you're standing here doing this, or whatever that stream of consciousness would be. That stream of consciousness is inaccessible to most people in this culture, because they've been taught to pay no attention to the subjective impressions because it's inadmissible data, it's evil, that's where the devil is, we don't want to hear that now, it's not convenient, all those things.

What bodywork is to me is a way to get people back into that stream of phenomenological consciousness. That's really all it is.

LB: I know that when I get a session, I stop being clever and all those things you're talking about.

DJ: Right.

MM: So actually, we have to relearn how to feel, in a way.

DJ: That's right. Actually, Milton Trager is one link in this. There are many geniuses out there who have worked on this problem: Charlotte Selver and her sensory awareness practice, Moshe Feldenkrais and his Awareness Through Movement thing, Continuum with micromovement and initiating from the unconscious. Dance trainers are realizing that this is a much faster conduit to competency; athletes are getting that if they remember the muscle between their ears that the muscles in their legs work better.

MM: It occurs to me too that in the tales we hear from the East of lamas and yogis who are able to do extraordinary things these

things are just ordinary things taken to a highly developed level.

DJ: You know, one of the people who came to Esalen who really stripped my gears and started changing my thinking was a woman who came and gave a workshop, an educational and demonstrative kind of workshop, on her Basque culture. The Basque people are very highly developed, clairvoyant, intuitive people. If somebody dies in their culture fifty miles away, everybody knows it and they all just pack up their things and go to the funeral. There's no telephone, telegraph. They just show up. This is because they believe that every child who's born has clairvoyant faculties. They just systematically train them as part of their upbringing. The first test Basque children have at five is to choose an animal and to live with the animal for a while. When the time comes for their test, they write on a piece of paper a series of commands — behaviors they want the animal to do. They give that paper to the tester. They have to sit there with a group of people watching them. They're very closely scrutinized — they make no movement, no sound, no gestures — and direct that animal through that sequence of behaviors. And it cannot be pretrained — it can't be a trick. They have to scramble the order. So what they have to learn to do is to communicate telepathically with that animal and stimulate its behavior. Guess what? They all pass. Because if they don't do it this year, they have to do it next year, and they don't get to go to the next test until they pass that one. And the tests get more and more difficult as the children get older. And by the time they're 20, nobody questions the fact that clairvoyance is real and functional and useful. A simple example, but that's taking the subjective impressions — what triggered me was your Tibetan example — they've taken that to an astonishing scale. But I think that is wholly natural. I'll tell you: I feel as though I'm getting closer and closer to a spiritual concept that's probably an anathema to most of our audience. I'm starting to feel more and more that consciousness is something that happens to sufficiently complex nervous systems that develop under highly specialized environmental conditions within a certain temperature range. It didn't happen before and when those conditions are gone, it will be gone. And that's why it's holy. Not because it's eternal, but on the contrary, it's very mortal and very fragile. And this is it. And all the god-consciousness, the eternal consciousness, is part of what consciousness is. The conditions that support that subjective state *are* biological and

very fragile and very rare and very temporary.

LB: It's like we're back to the beginning right now with your motivation for writing *Job's Body*.

DJ: In one instance I'm aware that what I'm saying is quite materialistic — that it's a state of matter — but on the other hand, none of the modern theorists as far as I'm concerned have pushed materialism half far enough. They stop at the billiard-ball model. But materialism is quite profound. From nothing came something, and all those somethings started doing things. The things they're doing is what we're in the middle of. We exist in the very narrow band of that event spectrum and within that band of event spectrum, the miracle of self-reflection took place. That's why the Fundamentalists have got it all wrong: "If you've seen one tree you've seen them all. It doesn't make any difference because Armageddon is just around the corner. Jesus is going to come to save us." Wrong. If we don't figure out how to support this life process here and now among us it will disappear forever. And that to me is the issue.

LB: Because we created this phenomenon?

DJ: That's right. I'm not so sure it's the best of all possible worlds. It's just the only world we've got. And it's up to us.

LB:...and I'm standing on the molten lava fields...

DJ: That's right. And I think that's why people like the Hawaiians had a very deep spiritual life because of the ephemerality and danger under their feet and the contact with the forces that really control the narrow band of environment that makes this experience possible. How awesome those forces are and how you've got to make come psychological and collective behavioral peace with those forces, or there's no way.

MM: Going back to the idea that touch is crucial not only for survival but also for development, do we have a societal model to look towards or are bodyworkers on the leading edge of that culture?

DJ: I do think we have both the joy and the responsibility of having a leading edge. I think there are pockets in our culture and elements in our culture that have somehow instinctually recognized the importance of tactile input and pleasantness and this form of communication — this language. But those have not been terribly systematic, not disseminated, have not had scientific stature, which is one of the sine qua nons of our culture — that's one of the peculiarities of our culture — haven't had public school didactic stature. The institutions of our culture don't recognize, propa-

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Report from Africa

Dhyani Berger

gate, or support that element of education. There are places in our culture where people do have the benefit of what we want everybody to have, but they're not in a position or with a desire to make that a project. To me what bodywork is making that insight a professional and spiritual project for the first time. This is not important just for me. It's important for my children and for their children or the poor people or the suffering at large. There's a mission that bodywork has that's different from mere intuitive grokking that's within a lucky family unit if you happen to get one. I can get messianic behind it. If not us, who? The forces who want to stamp that out are formidable and their need to sustain the denial is enormous.

MM: And it's institutionalized.

DJ: Yes, very much so, from top to bottom. It starts in kindergarten and goes right through the school system, through the health care system, through the social welfare system, and right through the whole of society.

MM: There are teachers and doctors and professionals who are specifically prohibited from touching their clientele under pain of professional censure.

DJ: That's right. Grasp the absurdity of that. We look to our health professionals to be gods that will cure us of all our ills and then deny them one of their most potent potential tools. And then we wonder why things aren't getting measurably better. It's insane. That's what I keep saying. That is the missing link. Put that link into the formula and everything changes. That's the tool nobody can use, because we don't trust it, because we can't deal with all those things—subjective experience, and sexual innuendo, and all that. —We just can't deal with it. So rather than deal with it, we have just said, "Well, let's eliminate the problem by eliminating the contact." This is another reason we have to be the clever animals. No other animal goes through the head trips human beings do around intimacy and boundaries. On the other hand, I doubt they have the same breathlessness and richness to what that boundary issue has to offer if you can play it. So we've just said, "All right. It seems problematical, so rather than get into the problems, let's just put the boundary here." The problem is that that doesn't work for an organism as complex as ours. The problem is that it creates repression. And repression is a biochemical implosion of the organism. That's the black and white of it. You don't have choices. Get more sensitive, get more clever, get more integrated, or kill yourself by degrees. That's the choice.

It's time to give you an update on *Trager* in Kenya, since it is alive and flourishing here.

The great news is that I am no longer alone in deepest Africa! Angela Lakin recently became the second Practitioner in Kenya and has been a great companion and colleague in *Trager* events. It is a wonderful gift to be able to receive a real *Trager* session right here in Kenya!

For the last year, most of my *Trager* work has been through workshops, public demonstrations and events. This is because my wildlife conservation work requires a lot of travel, making it difficult to have regular clients. My most recent conservation adventure has been in Uganda working with fishermen along the River Nile and around Lake Albert, helping to set up a community outreach program from Murchison Falls National Park. The Park was almost completely destroyed by Amin and subsequent war. Now the challenge is to make it a local as well as a National asset. I have come to realize that my *Trager* has to go hand in hand with other work that is very much part of me as an African. I must admit that the nature of my life presents a constant challenge to keep the balance between body and mind. Thank goodness for *Trager*!

Trager is becoming much more widely known in Kenya and opportunities are waiting to be explored, whenever I decide to make the time. Last year I was interviewed and gave a session for a study of alternative approaches to health and healing carried out by the Aga Khan Health Service. I offered my services and proposed demonstrations to hospital and medical staff. I have also proposed that I do a demo for physiotherapists after one of them attended an introductory workshop. We have taken part in two weekend Bodymind Fairs in Nairobi, one organized by the Raga Yoga Centre and another by the Alpha Society. We talked and demonstrated *Trager* to hundreds of people and gave mini-sessions. At the Alpha Fair there was an opportunity for a public talk about Milton and his work and a demonstration of *Mentastics*.

I have run several Introductory Workshops. The most recent one at Medissage Centre was a particular delight (see picture). There is growing interest with po-

tential for organizing a Beginning Training. **Any trainers who want to combine this with a safari to Kenya see me at the Conference?!**

One development that interests me is the potential for teaching *Trager* with Yoga. My Yoga teacher and friend Ginnie Ward and I have been exploring how to work together, discovering complementarity between the two practices and a common approach to presenting what we do. After she asked me to include *Mentastics* in her workshops, we were given an unexpected opportunity. Friends who run the Peace Corps Training Centre in Kenya and who are enthusiastic about *Trager* asked me to do a presentation to Peace Corps Trainees. They liked the idea of combining *Trager* and Yoga.

Peace Corps Volunteers (PCVs) face a challenging experience when they come to Kenya. At the start, they are usually strangers in a strange land, with daunting prospects of being on their own in an unfamiliar environment and culture, where they are expected to "help". As soon as they arrive in Kenya, trainees are sent to live with Kenyan families where they stay for the ten weeks of their Pre-Service Training. They "commute" daily to the Centre using public transportation—on unreliable and overloaded "matatus" and buses, a daunting experience for even the strong at heart. They are plunged into intense Swahili-language training and lectures on every aspect of Kenyan life and bombarded with the dos and don'ts of everyday life in Luoland, Ukambani, Giriama or another of the 40 different ethnic communities in Kenya and given specialized training according to their assignment in teaching, water engineering, agroforestry, etc. Once at their work station, living conditions are usually basic...no electricity, often having to carry their own water, new kinds of food, a different climate, and life far from others with a similar background. What a great setting for *Trager*!

Their orientation training must provide PCVs with more than knowledge and skill to do the job. Volunteers need to integrate into this new world so that they can contribute something to their host communities and, at the same time, have an opportunity to grow and flourish. Hence, their training is also about strengthening inner resources and offers tools to face and to overcome uncertainty, aloneness and demanding situations.

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Kenya (from p. 19)

Ginnie and I were invited to give our presentation at Thanksgiving, at the end of ten weeks of Pre-Service Training. The trainees were science and English teachers as well as a few teachers of the Deaf. We had been warned that PCVs were notoriously skeptical and wary of anything "touchy or feely"! The previous sessions on stress management with a psychologist had been a flop. We needn't have worried.

More than half of the 28 PCVs chose to attend at least part of our day together. We first introduced our work, its relevance to our lives, explaining why we chose to work together. This was followed by *Mentastics* and a table demo. We then divided into two groups. Ginnie taught a yoga session and I gave mini *Trager* sessions throughout the day. A second yoga session in the afternoon catered to those who had received *Trager* session in the morning. By the evening, after 13 people had been on my table, I was physically weary but elated and very appreciative of one trainee who gave me a wonderful massage, before we joined everyone else for Thanksgiving Dinner!

An evaluation after our first session gave the green light for our return as part of In-Service Training six months later. Of 15 volunteers who filled out the evaluation questionnaire, 14 recommended *Trager-Yoga* as a part of PCV training. Assessing the usefulness of our session on a scale of 1 to 5, all scored us at 3 or higher. The highest score had been given to *Trager* by 7 people and to Yoga by 10 people.

Our second session was officially recognized as "relaxation and stress management", recommended and paid for by the Peace Corps Medical Program. After this encouraging start, we were curious to learn whether and how *Trager* or Yoga had featured in volunteers' lives. As our session was scheduled for the last day of training, a few from our original group were not able to attend but we had about half—12 people including a few American and Kenyan Centre staff.

We found that a few PCVs had used *Trager* or Yoga either for themselves or with students. Only one person had made Yoga a part of her daily routine. However, some interesting examples of *Trager* application were mentioned. A teacher in Malindi, a



Trager Introductory Workshop, Medissage Centre, Nairobi, Kenya, March, 1994

tourist mecca where street boys are notorious hustlers, asks herself, "What could be easier? What could be lighter?" when walking to school. This plus a deep breath reduces her aggravation and helps her relax. Another teacher said she used *Mentastics* in marathon staff meetings where her colleagues drop into the vernacular and leave her stranded, as she is not yet proficient in the language. She hangs over the chair and does an arm shimmer to keep her body awake, to change her mind-set and to reduce her boredom. Others had used *Mentastics* when walking to school each morning, had combined stretching and *Mentastics* with students preparing for cross-country runs. One person had used *Mentastics* to help him climb Mt. Kenya.

Almost none had introduced the work into the classroom! They told us that the character of *Trager* doesn't easily fit with the formal relationship expected between teacher and pupil. The playful nature of *Mentastics*, the concept of paying attention to feeling, of listening to and respecting the body is sadly not a common feature of classrooms or sports fields in Kenya. Nevertheless there was an opinion that there were opportunities to introduce an alternative way of learning and being.

Most people admitted that the one session at the end of the training had been wonderful in the moment, but had not been enough to enable them to remember much to apply later. We concluded that

Trager-Yoga was needed more than once in Pre-Service Training. In addition, simple hand-outs for reference and information about people and groups concerned with alternative health practice in Kenya would be useful.

In the In-Service training we followed our feedback session with an hour of *Mentastics* and worked together in pairs, before dividing up for Yoga and individual *Trager* sessions. I have discovered in my Introductory Workshops that letting people explore how another body moves on the floor gives them an immediate feeling of *Trager*, shows them their innate ability to touch another with sensitivity and enables them to leave with something they can do for others. It also gives me a chance

to let everyone have a taste of *Trager*. On this occasion, once over their initial shyness, the PCVs were soon weighing, feeling, shimmering, rocking and rolling like pros! We later showed videos of an interview with Milton and Milton teaching *Mentastics* and a few asked where they could find the *Trager* approach when they returned to the States. Some were astounded and delighted to find there is a community of like-minded seekers here in Kenya. I feel that seeds have been sown that will sooner or later grow and flourish. We are now preparing to return in June for a new group of volunteers.

Finally, I have two requests for information:

1. What experience do *Trager* people have with stuttering? I have come across two people with this problem and felt that the work could help.

2. Is there a list of articles on *Trager*? So many publications are not available in Kenya.

Un Stage *Trager* à Douai

Maurice Kriegel (Douai, France)

Oui, pour avoir une image de la vie du *Trager*, il faut avoir des lieux de rencontre, d'échange. J'avoue que je me sens privilégié parce que je ne me sens pas seul dans mon coin: à Douai je suis entouré de tous ceux à qui j'ai pu le faire découvrir, et nous

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sommes constitués en association "La Relâche, Groupe de Recherche en Intégration Psychophysique et Relaxation". Nous sommes une vingtaine de membres dont 9 sont inscrits dans un groupe qui se retrouve chaque semaine (le local ne permet pas d'aller au-delà). La richesse du *Trager* c'est celle de ce groupe de Douai et il faudra que nous nous bougions un peu pour nous rendre présents dans la Lettre de mouvement. Aujourd'hui, je voudrais vous partager plutôt l'expérience que j'ai vécue avec un autre groupe, plus temporaire celui-là, puisqu'il s'agissait d'un stage qui a fonctionné de novembre 93 à janvier 94.

Avec l'organisme de formation permanente d'un lycée où je travaille, j'ai proposé un stage, dans le cadre de la formation permanente des enseignants du privé. Ce stage, intitulé "Le corps et nos tensions", avait comme objectif: "percevoir dans le corps les tensions conscientes et inconscientes qui nous limitent et qui nous usent, et découvrir de nouvelles possibilités de bien-être du corps et de l'esprit par le lâcher-prise".

Le stage a comporté la pratique de mentastiques ainsi que la découverte du travail sur table à travers quelques mouvements simples, les stagiaires travaillant par deux selon mes indications. J'avais pensé que la découverte du toucher et ses exigences était un moyen privilégié pour vivre le non-faire, en même temps qu'une expérience riche en émotion, en respect, en confiance. De fait, cela a libéré des énergies dans le groupe, incité à s'engager plus intensément pour "mieux faire" c'est à dire lâcher davantage les bras, les épaules, être plus dans le jeu, dans la liberté. Ainsi la découverte du *Trager* a été plus complète, et les 36 heures du stage, sur 10 semaines, ont été très riches dans le partage, la volonté de chacun de cheminer à fond dans ce temps offert.

Le stage a été suivi par cinq stagiaires. Je leur ai demandé en fin de stage de bien vouloir, en quelques mots, formules quelque chose de ce qu'ils ont vécu, sur ce que le stage leur a apporté. Je me suis permis d'en tirer quelques citations:

— "Ce stage m'a beaucoup apporté dans la connaissance de mon corps en révélant les contradictions latentes dont je n'avais pas conscience, mais il reste un long chemin à parcourir pour atteindre la décontraction idéale. C'est une prise de conscience de tous les instants."

— "Au terme de ce bout de chemin fait ensemble, grâce au *Trager*, je pense avoir trouvé la clé qui a ouvert une porte, sur un grenier plein de souvenirs et d'émotions enfouis sous

la poussière de nos habitudes et de nos principes, dans les tiroirs de nos rejets. J'avais besoin, à un moment de ma vie, de trouver ce havre de paix et de sérénité, en moi et par moi-même pour trouver un tremplin nécessaire à un nouvel épanouissement: j'avais déjà 'repéré les lieux' et approché cet endroit par moi-même, mais un peu pas hasard, sans pouvoir toujours retrouver le fil conducteur. Tu m'as maintenant donné le 'numéro de code' et je peux enfin aller chercher, au moyen des mentastiques, la sérénité dans ce jardin secret que nous possédons tous et où nous cultivons des plantes merveilleuses qui sont nos souvenirs."

— "Attitudes intérieures envers les autres: accueil des personnes avec un préjugé favorable. Être attentif et ouvert à ce que les autres attendent d'une relation avec moi. Ecouter avant de parler. Se donner un temps de réflexion, pour une réponse non impulsive, mieux adaptée qui évitera certaines erreurs regrettables. Le corps étant plus détendu et l'esprit plus calme et détendu, réception moins douloureuse des personnes et des événements agressifs. Comportement et relation avec les autres (élèves, collègues) très améliorés."

Envers soi-même: mieux s'aimer soi-même: s'accorder le droit. Être attentif à toutes nos envies de vivre (de bien vivre!) et faire le nécessaire pour qu'elles puissent 'être'. S'accorder des moments de calme physique, de ressourcement intérieur, s'accorder le droit d'être heureux, en dépit des malheurs des autres et à cause du malheur des autres, pour être mieux à même de les soulager, dans l'humble limite de nos possibilités.

Sur le plan religieux: vivre à la lumière de l'Evangile et le *Trager*: cela m'a semblé un dilemme insoluble: 'aimez-vous les uns les autres comme je vous ai aimés, je suis venu pour servir et non pour être servi, se renoncer à soi-même, porter sa croix'... A la fin du stage cela me paraît tout à fait conciliable; on ne vit pas l'Evangile à la force du poignet, mais plutôt en devenant semblable à de petits enfants, en comptant sur la grâce de Dieu et en faisant la volonté de Dieu qui est 'doux et humble de coeur'. Que d'erreurs, de déviations et de traumatismes inutiles! ce dernier point est pour moi très important. Je suis sûre que le *Trager* va modifier profondément ma vie; il aura été une étape très marquante."

— "Découverte et re-découverte des 'noeuds' de tension de mon corps grâce à une perception plus bienveillante de celui-ci. Dans la vie quotidienne, les mentastiques sont (enfin!) devenus un moyen de reprendre contact avec mon corps dans les moments où je

séjourne en continu dans ma tête, de stopper les 'ruminations' stériles, et de me recentrer. J'ai été particulièrement aidé par des suggestions telles que le poids, la pesanteur, l'importance du sol qui me porte.... On pourrait parler d'ancre."

— "J'ai découvert que nous avons tous un instrument merveilleux qu'est notre corps, et surtout notre esprit, mais que nous en jouons mal. Nous n'utilisons que quelques touches alors qu'il y en a une multitude. Le même morceau de musique est tellement plus beau quand on utilise toute la gamme! En ayant trouvé une 'qualité de vie intérieure', je peux apprécier davantage encore ce qui va me mener à une qualité de vie extérieure, grâce à une meilleure écoute des autres."

— "Mes enfants profitent aussi du *Trager*: c'est une forme de jeu qui me permet de communiquer d'une manière nouvelle avec eux. Chacun le vit différemment. Il leur arrive de me solliciter, le soir après la classe, ou au moment du coucher."

Le point de vue du formateur:

Le choix de la formule (12 séances de 3 heures) me plaçait d'entrée dans l'urgence de communiquer l'essentiel, le plus vite possible. Le contact de la première séance m'a montré tout le travail à faire par chacun, et je me suis senti impatient de permettre à chacun de ressentir son corps d'une façon nouvelle, inquiet aussi de mesurer comme ces 12 séances seraient vite passées.

J'ai rapidement eu l'occasion d'apprécier l'ouverture dans le groupe, la confiance et la simplicité pour dire son ressenti, que les impressions soient positives ou plus mitigées. Et peu à peu la démarche *Trager* s'est imposée à chacun comme une évidence: lâcher-prise, c'est avancer dans l'ouverture intérieure, c'est sortir du carcan des habitudes, c'est se redécouvrir. A partir du moment où j'ai senti que le sens du stage était compris, réellement ressenti, mon rôle était plus facile, j'étais déjà soulagé d'avoir pu communiquer cela. Restait à permettre à chacun d'avancer le plus possible. Le temps limité de la formule a pu être exploité au mieux grâce à la présence d'une personne membre de "La Relâche" qui a accepté de venir m'assister en faisant le cobaye. J'ai pu intervenir personnellement sur chacun des stagiaires, ce qui a compensé le fait que la formule prévue, en stage de groupe, ne comportait pas de séance individuelle (ce qui serait sans doute à revoir). Parallèlement, les mentastiques ont vraiment pris tout leur sens, et de plus en plus, car j'avais le souci de "lâcher", en fin de stage, des stagiaires assez autonomes pour pouvoir

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continuer à cheminer et à vivre du *Trager* par eux-mêmes. Ce travail, je l'ai vécu comme une sorte de préparation à un sevrage. Tout le monde aurait bien planté là sa tente, le partage avait été intense et respectueux, dans des circonstances extérieures au groupe particulièrement difficiles pour certains. Mais le stage devait de terminer! Simplement nous sommes convenus de nous revoir pour un bilan de l'après-stage, pour évaluer la formule, voir s'il ne faut pas prévoir d'autres modules de suivi.

Dans ce qu'ont exprimé les stagiaires, j'ai retrouvé l'écho d'un vécu, d'un ressenti. Je mesure le chemin qu'ils ont fait, et pour les avoir accompagnés, j'en suis ému. Ce cheminement les amène à partager en profondeur quelque chose d'essentiel que nous avons tous en commun, praticiens et amis *Trager*. Cette communication était en quelque sorte une manière de vous donner des nouvelles de la famille *Trager*.

A *Trager* Course in Douai

Maurice Kriegel (Douai, France)

Editor's note: This article describes the author's experience in presenting a free course in Mentastics for his fellow teachers in a high school in Douai, France. I have been asked (by Betty Fuller, who suggested publishing it) to make it clear that this was a private course, not open to the public, and that no money was charged for it.

To have an idea of how *Trager* adepts live their experience, you really need a place where they can discuss and share their impressions. I must confess that I feel privileged because I'm not on my own in this area: in Douai, I am in close contact with the people to whom I've shown what *Trager* is and we've founded an association "La Relâche, Groupe de Recherche en Intégration Psychophysique et Relaxation" (Relaxation, Study Group in Psychophysical Integration and Relaxation). About 20 people are members of the association; nine of them belong to a group that meets once a week (the meeting place is not big enough to hold more people).

Today I'd like to talk about the experience I've had with another group, more temporary, which met between November 1993 and January 1994.

I work as a teacher in a private high school and I organized a course for teachers called "The body and its tensions". The aim of the course was to feel in our bodies the conscious and unconscious tensions which limit us and wear us out, and also to discover new ways of feeling well in our bodies and in our minds while letting go.

During the course we practiced MENTASTICS as well as discovering through working on the tables using some simple movements. The participants worked in pairs and followed my instructions. I had thought that discovering how to touch was a special means for "living non-doing", and at the same time an emotionally rich experience requiring respect and confidence. In fact, this helped the group to release energy. This was an incentive to feel more involved in the matter and to do the best they could, i.e., to let their arms, their shoulders go, say, to enter the game and feel free. In this way the first contact with the *Trager* approach became more complete, and the 36 hours of the 10-week-long course were very rich in sharing and the willingness of everyone to go as far as they could.

The course was attended by five people. I asked them at the end of the course if they would be willing to write something about what they had experienced, what the course had brought them. Here are some extracts:

—"In this course I've learned a lot about my body and about the unconscious tensions I had no idea of. But now I still have a long way to go before attaining the ideal level of relaxation. One has to be aware of that all the time, every minute."

—"Now that the course is over, thanks to the *Trager* approach, I think I've found a key that has opened a door, leading to a loft full of memories hidden under the dust of our habits and our principles. In my life I needed this haven of peace and calm inside me, to find a stepping stone needed for a new opening-up: I had already taken my bearings and come near to this place by myself, but it was more or less by chance, without being able to find the guiding thread. Now you've given me the "key to the code" and at last thanks to MENTASTICS I'm able to go and find peace and relaxation in that secret garden that we all have, and where we grow marvelous plants that are our memories."

—"Feelings towards other people: Welcome people warmheartedly, without prejudice. Be careful and open-minded as to what people expect from you. Listen before speaking. Think before you answer to avoid making an answer on the spur of the moment that could be false or unsuited to the circumstances. If the body is more relaxed and the mind is at peace and relaxed as well, aggressive people and events will be accepted more cheerfully. Attitude and relationship with other people (students, colleagues) really improved."

"Towards myself: Love myself better and

concede that right to myself. Be attentive to all our wishes in living (to live better!) and manage to let those wishes 'be'. Take some time to relax my mind and body so as to be able to think and to be happy though people around us are unhappy and because they are unhappy, so that we will be able to do our best to help them as well as we can.

"As far as religion is concerned: Live in the light of the Gospel and practice the *Trager* approach. First I thought it was an unsolvable dilemma: "Love one another as I love you", "I came to serve and not to be served", "Don't think of yourself, carry your cross" ... At the end of the course I now think that there's no problem at all: we can't live the Gospel by brute force. We should rather try to become like little children, by relying on God's grace and doing what He wants us to do, being gentle and humble of heart. So many mistakes, wrong ways or useless worries! This last point is very important for me. I'm sure that the *Trager* approach will totally change my life; it has been a very important step."

—"Discovery and re-discovery of the 'knots' of tensions in my body thanks to a more gentle way of feeling it. In daily life, MENTASTICS have (finally!) become the way to 'keep in touch' with my body during the periods of continuous thinking and to stop useless worrying! Suggestions such as weight, heaviness, the importance of the ground beneath my feet were particularly important. We could talk about 'anchorage'."

—"I discovered that we all have a marvelous instrument, which is our body and more particularly our mind, which we don't play properly. We only use a few of the keys. The same piece of music is so much nicer when you use the whole scale. As I now found a 'better inner life', I'll appreciate better what will lead me to a better outer life, while listening more carefully to other people."

—"My children also take profit from the *Trager* approach. It's just like a game which allows me to communicate with them in a new way. Everyone acts in a different way. Sometimes they ask me after school or before going to bed."

The organizer's point of view:

The formula I'd chosen (12 classes of 3 hours each) compelled me to communicate the essentials as quickly as possible. The first time we met I realized the work each person would have to do and I was anxious that everyone should discover a new way of feeling his body. I was also worried about the time: the 12 classes would go by very quickly. After a short time I noticed that the group was very

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open-minded, confident and very sincere when they expressed what they felt, either positive or negative feelings. Little by little, the *Trager* approach became clear to everyone: letting-go is a keener awareness. It's leaving the habits far behind and discovering oneself with new eyes. As soon as I saw that the purpose of the class was understood, my task became easier and I was relieved to have been able to communicate that. My mission now was to allow everyone to go as far as possible. I was helped in dealing with the time limits by a member of "La Relâche" who agreed to come and be the guinea pig. I managed to work on each participant, which was a good thing as no individual sessions were included in the course (this was a lack and could probably be improved next time). At the same time, the MENTASTICS played a leading role as the course continued, as my intention was to enable the participants to become independent at the end of the class, able to carry on the *Trager* approach on their own. I perceived this work as a sort of weaning. When the class ended, everyone was ready to stay there. We had shared lots of things, we had gone deeply into stuff (in difficult outside circumstances for some participants), but we had to come to end! We agreed to meet again in a while to see what we could do after the class, to see if other classes could be set up.

In what the participants expressed I found exactly what they felt and what they lived. I know they have made great progress and it was a deeply emotional experience to accompany them. They expressed something they had deep in their minds and that we all have in common as practitioners or friends of *Trager*. This communication is my way of giving you some news about the larger *Trager* family.

Attention: California Members

Don Schwartz, Ph.D.

The California Coalition of Somatic Practices, an open organization of California massage/bodywork/somatic practitioners and organizations, is moving rapidly towards the conclusion of its first major project. Sometime in late 1994, a survey will be mailed to all California massage/bodywork/somatic practitioners, including members of The *Trager* Institute in California. This survey will inform the reader of all options regarding the professional regulation of skilled touch and movement, how the options work, and pro and con arguments for each option. The survey will ask the reader to specify their choice(s).

To my knowledge, this is the first time that any provincial, state or national organization has offered its constituency this information

and this opportunity to make input. I hope that all California *Trager* members will respond to the survey. I also hope that other state, provincial, and national organizations throughout the world will take note of this process of informing and receiving input from the individuals who are most directly affected by law, legislation, and professional regulations. For more information contact the Coalition at P.O. Box 5611, San Mateo, CA 94402, U.S.A.

Canadian Clarification/Mise au Point sur la Marque *Trager* au Canada

Don Schwartz

In the last newsletter/schedule mailing that went to Canada, there was an insert announcing the final service mark registration of "*Trager*" in Canada. Also announced was a recent Canadian government change no longer requiring Canadian citizens to pay a one-time CAN\$250. service mark user fee. My announcement did not make it absolutely clear that Canadian members do not have to pay that fee to their government. I so announce that, according to our Canadian attorneys, the Canadian government does not require this user fee. This is good news! My apology for the lack of clarity in my initial announcement.

Dans la dernière expédition du bulletin/horaire à Canada, on insérait une annonce de la déposition finale de la marque *Trager* au Canada. Au même temps on annonçait un changement du règlement effectué par le gouvernement du Canada, qu'il n'exige plus des nationaux canadiens payer des frais de CAN \$250 une seule fois pour l'usage de la marque. Cette annonce n'a point fait en clarté qu'il ne faut pas que nos adhérents canadiens doivent payer ces frais au gouvernement. Selon nos avocats canadiens, le gouvernement canadien n'exige pas ces frais d'usage. Ce sont de bonnes nouvelles! Je regret le manque de clarté dans l'annonce originale.

A Practitioner Training Course in Zurich

Elizabeth Ormyron

Following the Beginning Training, the Muscular Reflex Response Intro and the Intermediate Workshop this spring in Zurich, the Swiss *Trager* School's new training premises — a large, bright dance hall with adjacent coffee bar — was filled to capacity for the Practitioner Training in May. This time thirty — yes *thirty* — professional *Trager*

Practitioners and four Swiss tutor assistants shared a quite exceptional course with Instructors Gwen Crowell and Gary Brownlee, for whom the considerable differences in "post-graduate mileage" of the participants presented a real challenge.

In many ways, this course was like a vast three-day *Trager* session. Gwen and Gary subtly and skillfully allowed "the client to be the therapist", which enabled the various elements of this large "multi-personality" client to receive and integrate instruction according to individual levels of understanding and experience.

Indeed, although there was clearly an overall plan, our Instructors "*Tragered*" us through the three days by staying tuned in to their client's very diverse needs and difficulties: they were grounded and open to resistance, modifying their program as required, modelling Hook-up and demonstrating the Tao of Leadership with gentle, humorous energy, which was transmitted to the participants right to the end. Powerful modelling!

Part of the learning process for *Trager* students is to adjust to the particular "handwriting" and style of each Instructor: the text is the same, differently expressed according to the personality and qualities of each teacher. Gary's style illustrated not only the importance of the words, phrases and punctuation of the text, but also their timing and spacing. For example, his demonstration and teaching of a "multi-dimensional" understanding of Milton's familiar words "just feel the weight..." and "just be there..." gave many of us a new, deeper understanding of the meaning of presence. The emotional and cognitive response was proof of the impact!

The professional *Trager* Practitioners, those who work with, who talk and write about and are committed to the *Trager* approach, are the guarantors of the continuity and spread of Milton's vision and work around the world. The need for continuous education in that process is of widespread concern as our profession evolves, and an ideal way of meeting this need has yet to be found. In the meantime, our Zurich experience brought this particular group of professionals a renewed sense of wonder at how much more is still available to us, waiting to be explored. Thank you Milton, Thank you, gentle Gwen, Danke Gary!

Un cours de formation pour Praticiens *Trager* à Zurich

Elizabeth Ormyron

Le cours de formation continue pour Praticiens *Trager* a eu lieu dans la foulée du "Beginning", du "Cours d'introduction aux Réponses reflexes" et de "l'Intermédiaire", dans les nouveaux locaux de l'Ecole Suisse du *Trager*. La grande salle claire, avec un bar-à-café pour les pauses, affichait complet

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Ein Praktiker-Training in Zürich

Elizabeth Ormyron (Übersetzung: Esther Perin)

Trager à Zurich [continued from p. 23]

pour ce cours. En effet, trente — je dis bien trente — professionnels du Trager ont participé à ce cours donné par les Instructeurs Gwen Crowell et Gary Brownlee, avec quatre tuteurs suisses comme assistants. Il faut dire que les différences considérables de "kilométrage professionnel" des participants ont présenté un véritable défi à nos enseignants.

Gwen et Gary ont réussi à donner à ce cours de trois jours l'ambiance d'une vaste séance de Trager. En permettant tant au "client d'être le thérapeute" tous les éléments de ce client surdimensionné et à la personnalité multiple ont pu recevoir et intégrer l'enseignement selon le degré individuel de compréhension et d'expérience.

Il était clair que les Instructeurs avaient un "plan de séance" général, mais la flexibilité dont ils ont fait preuve dans le déroulement du cours a démontré une fine perception de la diversité de besoins et de difficultés des nombreux participants. Ils sont restés centrés, ouverts aux résistances, modifiant souvent leur programme, démontrant le Hook-up et le Tao du Chef avec une énergie douce et un humour qui ont suscité l'admiration des participants jusqu'au bout — de puissants modèles des Praticiens du Trager.

Le processus d'apprentissage exige de chaque Trageriste qu'il/elle s'adapte au style et à "l'écriture" de chaque Instructeur. Le même texte est exprimé différemment selon la personnalité et les qualités de l'enseignant. Le style de Gary relevait l'importance, non seulement des mots, des phrases et de la ponctuation du texte, mais aussi celle de l'espace entre eux. La démonstration et l'enseignement de sa compréhension "multidimensionnelle" des paroles de Milton si souvent répétées: "juste sentir le poids..." ou "juste être là..." nous ont ouvert de nouveaux horizons en ce qui concerne la qualité de notre présence et notre travail. Les réactions émotionnelles et cognitives des participants à ces nouvelles perceptions ne se sont pas fait attendre!

Ce sont les Praticiens professionnels de l'Approche Trager — ceux qui l'enseignent, qui en parlent, qui le pratiquent et qui se sont engagés dans cette voie — qui garantissent la continuité de la vision et du travail de Milton, ainsi que leur diffusion à travers le monde. Nombreux sont ceux qui s'interrogent sur la question de la formation continue dans l'évolution de notre profession, et une solution acceptable pour tous reste à trouver. En attendant, l'expérience vécue récemment à Zurich a suscité l'émerveillement chez ce groupe de professionnels devant l'énorme potentiel qu'il nous reste encore à explorer. Merci Milton, Merci douce Gwen, Danke Gary!

Dieses Frühjahr fanden in den neuen Örtlichkeiten der Trager Schule Schweiz — einem grossen, hellen Tanzsaal mit angegliederter Kaffeebar — verschiedene Trager Kurse statt. Dem Anfängerkurs, der Einführung in die Reflex Response und dem Fortsetzungskurs folgte ein Praktiker Training, deren Teilnehmerinnen und Teilnehmer den Raum vollumfänglich beanspruchten.

Es waren 30 — ja dreissig — Trager Profis sowie vier Schweizer Tutorinnen und zwei Logistics die assistierten, die diesen aussergewöhnlichen Kurs miterlebten. Für die beiden Lehrer Gwen Crowell und Gary Brownlee was es eine wahre Herausforderung, der ganzen "Bandbreite" an beruflicher Erfahrung unter den Teilnehmerinnen und Teilnehmer gerecht zu werden.



Swiss Practitioner Training, Zurich

In gewisser Weise war der Kurs wie eine immense dreitägige Trager Sitzung. Gwen und Gary zeigten viel Feingefühl und Geschicklichkeit und liessen es zu, dass "der Gruppenklient zum Therapeuten wurde", so dass all die verschiedenen Elemente dieser "vielgefächerten Klienten-Persönlichkeit" in der Lage waren, die Instruktionen und Lehrvorschläge gemäss ihren individuellen Erfahrungsebenen zu integrieren.

Obwohl ein klarer Plan bestand, trugerten die beiden Lehrer uns durch die drei Tage, indem sie auf das weite Feld der Bedürfnisse und Schwierigkeiten der "Klienten" eingingen: Sie blieben verwurzelt und offen für Widerstand, passten die Dinge den Bedürfnissen an, standen Modell für Hook-up und demonstrierten auf sanfte und humorvolle Weise das Tao der Führung, durch stetes sich anpassen an die gegebenen Situationen. Ein kraftvolles Beispiel!

Teil des Lernprozesses für Trager StudentInnen ist es, sich mit den spezifischen "Handschriften" und Stilen jedes Lehrers und jeder Lehrerin vertraut

zu machen. Auch wenn es derselbe Text ist, wird er doch unterschiedlich ausgedrückt gemäss der Persönlichkeit und den Qualitäten jeder Lehrkraft. Gary's Stil zeigt nicht nur auf, wie wichtig Worte, Sätze und Interpunktionen sind, sondern beachtet auch den Rhythmus und die Pausen. Zum Beispiel gab er uns eine Demonstration davon und lehrte uns auf vierdimensionale Weise, was Milton mit den uns allen bekannten Sätzen "Just feel the weight...and just be there: fühle einfach das Gewicht...und sei einfach ganz dabei" meinte, indem sie für viele von uns auf einer tieferen Ebene erfahrbar wurden und Sinn erhielten. Die emotionale und kognitive Antwort war Beweis dafür.

Die Berufspraktikerinnen und -praktiker, also diejenigen Menschen, die mit Trager arbeiten, darüber sprechen, schreiben und sich Trager verpflichtet fühlen, sind die Garanten für das Weiterleben und die Verbreitung von Milton's

Vision und Arbeit in der ganzen Welt. Der Bedarf für Weiterbildung in diesem Prozess liegt uns allen am Herzen, je weiter sich unser Beruf/unsere Berufung entwickelt. Ein idealer Weg, diesen Bedürfnissen gerecht zu werden, ist bis heute noch nicht gefunden worden. Inzwischen hat das Zürcher Experiment für die Gruppe, die sich damit ihrem Berufsinteresse zusammenschloss, ein Verständnis und einen erneuerten Geist des Wunders gebracht darüber, wieviel noch zur

Verfügung steht und darauf wartet, erforscht zu werden. Danke Milton, danke sanfte Gwen, und dank Dir Gary.

What's Bugging You?

Michael is interested in hearing your thoughts and what you'd like to see changed.

To: Michael Stulberg, President, Board of Directors, c/o The Trager Institute, 33 Millwood, Mill Valley, CA 94941-2091

Fax: 415-388-2710

I have concerns about:

I understand that you will relay it to the appropriate committee.

Optional:

Name: _____

Address: _____

Phone: _____

THE TRAGER NEWSLETTER

Latest Conference Information

Seventh International Trager Conference: UPDATE

Roger Tolle

Many of your Trager friends and colleagues will be gathering at Tamiment Resort and Conference Center this summer. Will you be there?

This is an unparalleled opportunity to help build an international network of Trager consciousness, and to help nudge the world mind toward Milton's goal of world peace. And it's the best time to lend your voice to the development of our organization's functioning so that we can more effectively bring this work into all areas of our society.

In addition, there is nothing to compare with the feeling of over 300 practitioners all immersed in hook-up for four full days—eating, swimming, dancing, learning, teaching, sharing in hook-up, meeting old friends, getting to know new ones—all in an exquisite natural environment that lifts our energy and soothes our spirits. And then to take home the feeling of being supported by a strong, articulate, and energetic community of like-minded folks (not to mention Continuing Education Credit). Whew!!

Some of you have asked if Milton will be at the Conference. Milton and Emily Trager have been invited to be our very special guests. But due to the state of their health, we will not know if they will be able to attend until the last minute.

For registration and other details, check the Conference brochure that was included with your Spring Newsletter and Schedule. Or call Tony Giordano at 516-286-8771, or Tamiment Resort at 800-233-8105 or 717-588-6652.

Travel Information: Please note that the phone number for travel assistance was misprinted in the Conference Brochure. You can reach Sundar and Shahida Gold at 718-796-0027.

If you are flying in, it will help us, and be cheaper for you, if you can arrive in time for one of the bus departures listed on the travel information page of your brochure. Note that the August 16 departure is at 9:00 A.M. When you make your plane reservations, fill out the travel page and send it with your Conference Registration to Tony Giordano, 15 Colonial Lane, Bellport, NY 11713.

Camping and Vacationing: Camping is not permitted on the Tamiment grounds. But you can camp nearby and just buy a meal package or single meals at Tamiment while you attend the Conference. The Poconos offer a full array of outdoor activities from whitewater rafting and river float trips to fishing, hiking and nature walks. For camping and vacationing information contact the Pocono Mountains Vacation Bureau, Box 5, 1004 Main St., Stroudsburg, PA 18360. Telephone: 800-762-6667 or 717-424-6050.



1994 Conference Steering Committee

Core Curriculum at the Conference

Maxine Guenther

Maxine is a Tutor from New Jersey. The Core Curriculum Committee consists of Maxine, Julie Greene, and Gail Stewart.

The core—central and often foundation part; essential meaning; inmost or most intimate part (from Webster's *Collegiate Dictionary*). In other words, the essence. How is it that we learn and experience and convey the depth, the essence of this magnificent work we call the Trager approach? In the core curriculum, it is our intention to focus on finding those ways to deepen our work together, bringing into play our experiences as Practitioners, Tutors, and Instructors.

For two hours each morning on Friday, Saturday, and Sunday, participants will attend sections devoted to MENTASTICS, tablework, and practice issues facilitated by Instructors and Tutors. Small groups of approximately 12 people will be assigned to "Home Groups" on the first day of the conference and will travel through the core curriculum together with one or two Tutors as facilitators. MENTASTICS and tablework will be presented in large group settings; practice issues will be in small rooms with your "Home Group". More information will be available on site.

Thank you for all the information you have been sending for the core workshops! (A questionnaire was sent with each confirmation.) All of your responses to questions have been organized to address each section of the curriculum. You have given us rich material with which to develop this time together. We hope that you will find the opportunities to move deeper into the essence of your practice as we learn together, exploring the core.

Pictured Above: Michael Lear, Roger Tolle, Michael Crear, Stephani Murdoch (standing); James Day, Carol Day, Tony Giordano, Monique Perrault (seated); Lucinda Lea, Terry Bremer, Panna Flower, Maxine Gunther (absent)

The Great Trager Store: Serving You, Supporting the Institute

Deborah Boisvert

The Great Trager Store will be offering a number of items never before available, as well as updated versions of old favorites from past conferences. New items include table-size flannel sheets in great colors and neutrals with the conference's logo, Dancing Cloud rubber stamps, beach and bath towels with the Dancing Cloud logo, and a framable print of our beautiful conference

design by Carol Innuato. We will also be offering the conference design on note cards, T-shirts, and tote bags. A long-sleeved shirt and an oversized T-shirt with different designs will also be available. There will be heart and cloud pillows, and a new rectangle shape that works well under shoulders. Reprints and books offered by the Institute will be available for browsing and buying as well as other books and tapes, by at least fifteen members of the Trager community.

The Institute office will be sending its stock of size Small T-shirts, to be sold for the very special price of \$1.00 each with the purchase of any adult-size shirt. These are just the right size for children. So bring your kids or bring them back a gift.

The store will be open at breakfast time from 8-9 AM, from 1-3 PM during the lunch break, and from 5-6:45 PM for pre-dinner shopping. So to keep it simple, if it's meal time or close to it, it is also shopping time, so come in and browse and buy yourself a treat.

Past Conference Raves

compiled by Stephani Murdoch

"...the variety of workshops was outstanding!"
• "I appreciated the wonderful minstrel who graced our presence with his music and spirit."
• "I loved the conference...thought it was excellent in many ways."
• "Deane was stunning and made me cry with joy!"
• "My heart was opened!"
• "There is so much hidden talent in the Trager community. I am amazed!"
• "Thank you, thank you, from the bottom of my heart, for making this conference such a fulfilling experience for me. The commitment to love and sharing was really felt."
• "A great selection of workshops! Almost too much to choose from but having the tapes of a workshop was a perfect alternative!"
• "I laughed a lot and learned a lot in the company of Trager friends...an International Inspirational Experience!"

Conference Entertainment Bulletin

Ione Beauchamp

We have some fun activities planned for the evening hours at the conference. Thursday night bring your pajamas and stuffed animals and snuggle in with Betty Fuller for an evening of *Trager Stories*. Friday evening's "Banquet of the Stars" is an opportunity to bring out your star quality, dress your heavenly body to the hilt and let the light shine through. We are planning elegant dining, dancing and the *Trager Talent Show*. There's still plenty of room in the show, so call Ione at (718) 935-9172 if you want to participate. Saturday night join in the grounding and expressivity of rhythm for a night of "Primal Pulse and Passion!" We all have primal energy, so bring it in whatever form you feel comfortable. You might want to come as your power animal, or as one of nature's elements, like darkness or the ocean. "Native Tongue" will be providing the rhythm along with whatever *Trager* folks want to join in. Percussionists bring your drums and call Martha Partridge at (718) 965-3584 to coordinate.

Soup's On!

Bonnie Burgund (Brooklyn, NY)

Hello Everyone! I would like to inform you of the recent events that are taking place concerning the food for the upcoming International *Trager* Conference. I am presently communicating with Tamiment (the conference site) to ensure the highest possible quality of food. It is my desire to support sustainable agriculture and responsible business practices that are respectful of our environment, as well as the health of the food producers themselves. Buying certified organic food assures of chemical-free/poison-free food.

An abundance of fresh fruits and vegetables will be available. I have requested wheat-free and dairy-free choices, as well as sugar-free desserts. Tamiment's chef is experienced in a variety of cooking styles, including vegetarian, as was in charge of creating all the meals and menus for the International Yoga Conference (which was vegan) last May. Carol Day, a *Trager* Practitioner who is knowledgeable about cooking, was in attendance and reported that all the meals tasted wonderful.

Menu planning will be sometime in June or early July and I will do my best to contribute to the creativity in, and taste, preparation, quality and variety of the food served.

Hope to see you there!

Trager Institute Grievance Procedures

The Ethics Committee Members

The Ethics Committee members are Elna Adams, Megan Eoyang, Sue Holper and Jean Iams. Julie Greene served on the Ethics Committee since its inception in 1985, and was instrumental in the creation of this grievance procedure. Julie recently resigned with honors. Cathy Hammond has been named Instructors' Committee liaison to the Ethics Committee, and Anand Gopur has been named European liaison. This committee has been working for many years dealing with many challenging issues, serving our membership, and serving the integrity of The Trager Institute. The following document, approved by the Board of Directors on March 17, 1994, is the result of years of committee experience. Each of the two constituent committees, the Instructors' Committee and the Tutor Committee, will be using these procedures with respect to grievances in their respective areas.

Any violation of the Code of Ethics published in *The Trager Handbook* could be subject to this procedure.

Preface: The *Trager Approach* is an educative process involving meeting the resistance of a body (or situation) and then finding a way to work with it or just underneath it, allowing more ease. It is not about challenging and assertion and insisting upon a "right" way. As we work at the table and with *Mentastics* so also can we work with our communication pattern and grievance situations. There is no one right answer. Mutual respect and willingness to give-a-little-get-a-little are required. All parties involved must look to see what thoughts, attitudes and assumptions they bring to the situation. We must each take into account who we are and what we are responsible for.

Objective: The objective of this Grievance Procedure is to protect the high quality and reputation of *Trager* work and The *Trager Institute*. (This includes protection of the public and of Institute members.)

Aim: The aim of this Procedure is to educate the parties involved using tools of clear and impartial communication. In cases where punitive action is deemed necessary the situation will be referred to the Board of Directors. The complainant must be aware that The *Trager Institute* can only take away the right to use the *Trager* name and logo. It cannot stop someone from practicing bodywork. If that is the desired outcome, the complainant may want to pursue the situation in a court of law.

Purpose of the Grievance Procedure

I. To listen from a neutral stance to complaints from the public or the membership concerning the policies and practices of The *Trager Institute* and/or its members.

2. To encourage clear dialogue between all parties involved in a complaint.

3. To reach satisfactory resolution whenever possible.

4. To suggest referral to the proper authorities when appropriate.

5. To determine the severity of the violation of

the Code of Ethics and to oversee its resolution. In cases where dismissal or suspension of Institute membership and privileges for a Student or Practitioner is recommended, such recommendation will be referred to the Board of Directors for action. For the purposes of this document, the designation of Practitioner includes Tutors and Instructors.

Grievance Procedure

1. An individual encounters a situation with a Student or Practitioner involving possible violation of the Code of Ethics.

2. A written complaint is sent to the designated Receiver of Complaints. (The Receiver of Complaints could be any Board approved person or group. At this time, Spring, 1994, it is the Ethics Committee.)

3. The Receiver of Complaints decides whether the complaint is legitimate or frivolous.

4. If frivolous or if the complaint does not involve an ethical violation it is officially dismissed and the complainant is notified in writing. If accepted, the Receiver of Complaints refers the complaint to the appropriate person or committee for review.

5. The reviewing committee (Tutor, Instructor, Ethics, etc.) communicates with all of the involved parties, gathers information and encourages those involved to talk to each other. This may lead to resolution of the situation.

6. The committee may need to intercede in this process to gather more information, to clarify the Code of Ethics, or to suggest appropriate actions which may lead to resolution. For example, referral to a therapist or mediator could be an acceptable action for both parties.

a. If resolution occurs, no further action is taken.

b. A record of the events is kept confidentially by the Receiver of Complaints.

7. If no resolution occurs, the committee writes a report with a specific recommendation to the Board of Directors.

8. The Board receives the report from the committee, reviews the situation and makes a decision, based on that report. The decision may be for suspension or expulsion from The *Trager Institute* membership and privileges.

9. The results of this Procedure may be appealed to the Board for review as to whether or not the reviewing committee has acted fairly and neutrally in coming to its conclusion and resultant recommendation. A decision of the Board of Directors will be final.

Basic Principles

1. There is always more than one way of looking at a situation.

2. The fact of a complaint presumes neither guilt nor innocence.

3. An accused person has the right to know what they are accused of, and by whom.

4. To initiate the Grievance Procedure, a complaint must be written and signed by the complainant.

Member News

5. Full disclosure is essential. Detailed information concerning the complaint will be provided to the party complained about.

6. All information is kept confidential by all parties involved. This means only those who need to know will know. Records are kept by the reviewing committee.

7. Anonymous complaints will not be processed through the Grievance Procedure. However, should the Receiver of Complaints receive a written, anonymous complaint, a call will be made to the accused party to let them know what has been said, and a record of the correspondence will be kept by the Receiver of Complaints.

8. The person filing the complaint will be listened to courteously, neutrally and completely. Questions will be answered and advice may be given. This is often enough to take care of a problem.

9. To the best of their ability the reviewing committee will follow rules of common courtesy—acknowledging receipt of letters, acknowledging phone calls, returning phone calls as quickly as possible, acting on the matter as quickly as possible (bearing in mind that this is a volunteer committee), etc.

10. The limitations of the committee and the Institute are as follows:

a. The committee always first suggests direct communication.

b. The committee can only recommend an action of suspension or expulsion from The Trager Institute to the Board of Directors. The Board makes the final decision.

c. The decision may result in the loss of the privilege to use the *Trager* name and Logo.

d. The Institute cannot prevent anyone from doing bodywork but can proscribe their using the word "*Trager*."

A.H.P. Somatics Community Meeting

The next meeting of the Association of Humanistic Psychology's Somatics and Wellness Community will take place on September 23, 1994, at Alive and Well! Institute for Conscious Bodywork, in San Anselmo, California, from 7:00 PM till 10:00 PM. For more information please call: 415-258-0635.



Get on the Bandwagon for High Touch Tour 1995!

Marcia Koski

Marcia, the registrar of the Institute administration, is also serving as administrative liaison for the Institute's participation in the High Touch Tour '95 travelling exposition.

If you're lucky enough to live in or near any of the cities listed below, here's an opportunity to spread the word about *Trager*, network with other Practitioners, and — best of all — connect with perspective clients.

The High Touch Tour 1995 is a trade show focussing on massage, bodywork, somatics, and the healing arts. *Trager* is an official sponsor along with *Massage Magazine*, the University School of Medicine, the Upledger Institute, CranioSacral Specialists, among many others.

A *Trager* booth will be set up in a prominent place in the exhibition hall of each city, and with an estimated five to ten thousand visitors expected at each stop — and with our own Deane Juhan as one of the few major presenters for the Tour — this will be a giant public relations step for *Trager* as well as a way for local Practitioners to generate new clients.

Please call Deane at: 415-383-1452 for more information and/or if you would like to be part of the team.

Portland April 7-9, 1995
Santa Rosa, CA April 14-16, 1995
San Diego April 21-23, 1995
Albuquerque April 28-30, 1995
Dallas May 5-7, 1995
Kansas City, KS May 12-14, 1995
Atlanta May 19-21, 1995
Tampa May 26-28, 1995
Philadelphia June 2-4, 1995
Columbus, OH June 9-11, 1995
Minneapolis/St. Paul.. June 16-18, 1995
Denver June 23-25, 1995

1994 Membership Roster Corrections

Our apologies to all members for incorrect or omitted roster listings. Below are corrections. Most of the time the office receives corrected addresses before receiving the associated corrected telephone numbers. It is possible that some telephone numbers below may be old. However, we are including them in the possible case that they have forwarding number recordings. We recommend that you copy this section and place the copy in your 1994 Membership Roster. (If a country is not listed, it is the United States.)

Jan A-son Fogel, Tutor

Brandovagen 62
S-165 72 Hasselby
Sweden

8-89-96-30 (phone)
8-89-49-64 (fax)
070-730-8120 (mobile)

Kate Agape, Student
Post Office Box 24
Olga, Washington 98279
719-550-9426

Diane Allen
150 Westford Rd., Unit 37
Tyngsboro, MA 01879

Claudine Bergamaschi, Practitioner
4, rue du Printemps
F-92370 Chaville, France
Phone 33-47-50-36-48

Her statuses as Introductory Workshop Leader and Supervised Practice Session Leader were inadvertently omitted.

Dhyani Berger, Practitioner
ECODET
Box 39002
Nairobi
Kenya
254-2-884-135 / 254-2-723888
Fax: 254-2-713764

Nancy Bonifield, Tutor
1222 N 172 St.
Seattle, Washington 98133
206-542-8090

Mary Brol, Student
Post Office Box 71
Wendell, Massachusetts 01379

Irene Miller Crist, Practitioner
2115 Peach Street
Morgantown, West Virginia 26505
304-296-8046

[continued on p. 28]

Paul Grundy, Student
Post Office Box 261183
Lakewood, Colorado 80226
303-964-8711

Danièle Héon, Practitioner
Whitehorse, Yukon, Canada
Add home phone number: 403-633-4873

Diane Hiebert, Practitioner
15 Strathgowan Avenue
Sublevel A
Toronto, Ontario M4N 1B8
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416-485-0794

Deane Juhan, Instructor
105 East Strawberry Drive
Mill Valley, California 94941
415-383-1452

Gabrielle Laden, Practitioner
Wisconsin, U.S.A.
new phone: 608-257-7212

Christine Lherisson, Student
1, place de l'ancien Pont
F-31190 Greplac, France
61-08-24-50
(In addition to the address change, her name appears as "Iherisson" in the roster.)

Valarie Matinjussi, Practitioner
11220 South East 204th
Kent, Washington 98031
206-852-5390

Layo Nathan, Tutor
PO Box 1089
Aldinga Beach, S. Australia 5173
Australia
Add home phone number: 85-574071

Mary Openlander
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Saint Louis, MO 63130

Linda Pontecorvo, Student
Route Four, Box 33D
Santa Fe, New Mexico 87501
505-982-1414

Freda Roche, Practitioner
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Dublin 6, Ireland
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Susan Sloan, Friend
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Dallas, Texas 75380
214-249-0779 / 517-465-8524

Janet Williams, Tutor
1273 City View
Eugene, Oregon 97402
503-683-4632 / 503-342-5775

Brian Willson, Student
Post Office Box 71
Wendell, Massachusetts 01379

Rites of Passage

Another *Trager* Osteopath: *Trager* Practitioner Don Bowers will be graduating from the Ohio University College of Osteopathic Medicine in June, 1994. He will be doing his Internship in Cleveland, Ohio.

A Chiropractor: Congratulations to *Trager* Practitioner June Leslie Wieder on her graduation from Life Chiropractic College West.

And an Acupuncturist: *Trager* Practitioner and Tutor Ken Wieder will be graduating from the Worsley School of Classical Acupuncture.

A Marriage (this one is for Betty): *Trager* Practitioner and Newsletter Editor Jeffrey Joel married astrologer and publisher Ann Kreilkamp on the back porch of the Jackson Hole Computer Service at 10 AM on September 10, 1993. (The time and place were selected astrologically.) The idea for getting married came up suddenly: they had just learned that Jeff's father was to be awarded a National Medal of Technology in Washington, D.C. later that month. It appeared that Ann could not attend unless Jeff and Ann were married (false as it turned out). So by getting married they were able to include on their honeymoon a ceremony on the White House lawn presided over by President Clinton and Vice-President Gore and attended by 200 people as well as a black-tie dinner at the Smithsonian. Their marriage was also a wonderful surprise for Jeff's parents and their friends.

And a Graduation: Sandra Berger, administrative assistant at the Institute's Mill Valley office, graduated on May 27, 1994, from Sonoma State University with a B.A. degree in psychology.

"It doesn't count unless your body weight is in it. How can we do anything until we feel them? When you feel them you will not be giving a treatment — the treatment will be happening."
—Milton Trager, 1993

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Contributions to this newsletter from members of The Trager Institute are welcome. All submissions are subject to editing for length, clarity, and appropriateness. Opinions expressed in this publication are those of the authors, and do not necessarily represent the views of The Trager Institute, its Board of Directors, or its Education and Administrative Staffs.

And the Future?

In addition to the continuation of John Hourigan's article on Networking, the Fall issue will contain Conference reports and further reflections on intimacy (see Garrett Henley's article in the Spring issue) which had to be left out of this issue for lack of space! And, I hope, other interesting items.

Credits

Editor/Desktop Publishing ... Jeffrey Joel
Support Don Schwartz
..... Sandra Berger

Future Newsletter Deadlines

Fall: Sept. 15, 1994
Winter: Jan. 15, 1995