

ROSEN METHOD
INTERNATIONAL
JOURNAL



Editorial

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The publication of this issue of the *Rosen Method International Journal*, RMIJ, marks its second anniversary. The journal continues to serve as a venue for more in-depth writing on Rosen Method and is an international, online, and open access resource for people inside and outside the Rosen community.

Invitation to Write an Article or a Book Review for the Next Issue of RMIJ

Why should you write for the Rosen Journal? The best answer I can think of comes from a letter written recently by RMIJ author, Teresa da Silva, a Rosen Bodywork practitioner from Denmark. Teresa's article, "Reducing Extreme Pain," can be found in Volume 2, Issue 1, 2009, or at <http://rosenjournal.org/journal/2/3.pdf>. Here is her letter.

Dear Rosen Colleagues:

I hope you are all having a joyous time with your fellow colleagues across the world. Although I will not be able to make it to the Global Congress this year, my heart and thoughts are with you.

The article "Reducing Extreme Pain" is actually, at this very moment, being translated back to Danish in the original version, and in an "appetizer" version to be distributed to magazines and different health associations. I have had people asking me if other articles have been written on fibromyalgia and arthritis. So we really need a database of articles that I and all of you can refer to, when approached.

I think the writing is an important part of communicating our work to the rest of the world and I hope more will conquer their fear of expressing themselves in a written form. I certainly did not know what I went into when I agreed with Alan at the last Global Congress to go home and scribble "something down". However it has been an unforgettable journey and you will have the best coach in the world. Alan patiently and caringly helped me rephrase my wording so that the message I wanted to express came out in a more clear and fluid way. He is at the same time persistent but supporting and even called me on the phone one cold, dark winter evening to hear if I was still breathing using my diaphragm. A week earlier he had returned my article with the second reviewer's comments and I remember seeing more colored lines with comments than in the entire rainbow. He and his staff at the Journal are so professional and loving and it is indeed to their credit that the article became a reality.

Writing is like having a session. You might meet "stuckness" and fear, but you will re-discover yourself in a new, enlightened, and joyous way, gathering renewed strength and courage to go beyond the boundaries that you thought you were limited to.

Submissions for articles and book reviews for the next issue of this journal are due no later than February 1, 2011. I encourage you to contact me at editor@rosenjournal.org soon if you have an idea for an article or

book review so that I can help you prepare it for submission. Guidelines for preparing your articles for submission can be found on the web site.

Invitation to Write a Commentary about Any of the Articles in the RMIJ

The RMIJ provides for commentaries on articles from previous issues. If you would like to comment on any article in any of the past issues for the next issue of the RMIJ – to agree, disagree, or discuss – please submit to editor@rosenjournal.org by February 1, 2011. Commentaries should be in the form of a WORD document and no more than two pages in length. Please include your name and your level of certification within the Rosen community.

In this Issue of the RMIJ

This issue opens with an important update on the Rosen Method global re-organization, “*A Progress Report on the Reorganization of the Rosen Institute*,” written by Mary Kay Wright, President of the Rosen Institute. As a background, readers may wish to consult Mary Kay’s previous contribution on this topic, “*Creating Vital Structures to Assure the Future of the Rosen Method*,” published in the Volume 1, Issue 1, 2008 of this journal, or at <http://rosenjournal.org/journal/1/2.pdf>. Comparing these two articles, one can see that a great deal of progress has occurred. We owe a debt of appreciation to Mary Kay and to all the people worldwide who have contributed to this enormous effort.

This article is followed by three book reviews of interest to the Rosen community. Rosen Method Bodywork practitioner and RMIJ editorial board member Carol Cober (USA) has written a review of “*The Speed of Trust: The One Thing that Changes Everything*,” By Steven M.R. Covey. Carol shows how trust affects both the business and practice of Rosen method. The ideas from this book are likely also to be useful in the global reorganization process and continuing global governance of Rosen Method.

Bodywork student Ralph Maliphant (UK) wrote a review of “*The Master and his Emissary: The Divided Brain and the Making of the Western World*,” by Iain McGilchrist. The book shows how the more intuitive, holistic, and “in touch” right hemisphere is needed to correct the apparent world dominance of the left hemisphere. Rosen Method is a program of study and training for the right hemisphere and thus contributes to balancing human life and work.

Finally, Bodywork practitioner, movement teacher trainer, and RMIJ archives editor Marjorie Huebner (USA) created a review and compendium of quotations from the work of Elsa Gindler, whose ideas about movement, breath, and awareness came to influence Marion Rosen’s work. Readers will notice important similarities between Gindler’s ideas and the bases for Rosen Method Bodywork and Movement.

Progress Report on the Global Reorganization of the Rosen Institute: Policy, Leadership, Conflict Resolution, and Continuing Education

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In 2008 I wrote an article for the *Rosen Method International Journal* describing some of the key changes and new structures that are needed to assure the future growth and health of the profession of Rosen Method. This follow-up report charts our progress to date and prioritizes the next steps that are important in the continuing challenges of bringing Rosen Method into mainstream awareness, building successful Rosen Method businesses, and assuring the quality and standards of practice of Rosen Method bodywork and movement practices and trainings.

Formation of a Global Professional Organization

A great deal of progress has been made in the creation of a new structure for the management and governance of Rosen Method. After nearly five years of various proposals, discussions, negotiations, and intensive development work by the Rosen Institute Board of Directors and Executive Committee, the Rosen Method Professional Associations (RMPAs), the All Teachers Group (ATG), the Service Mark Committee (SMC), the training centers, and outside consultants such as Linda Hearne and attorneys who specialize in non-profit organization formation, the proposed structure is designed and the next steps for implementation were unanimously approved during two Board of Directors meetings on September 4, 2009 and May 15, 2010.

During June through August, 2010, the legal firm of Evans & Rosen, LLP (no relation to Marion Rosen) prepared and filed a number of legal documents to create the new Rosen Institute which will be a "California Non-Profit Mutual Benefit Corporation" under the Internal Revenue Service (IRS) code of 501(c)6. What this means is that the Rosen Institute is shifting from being a charitable non-profit organization to a global professional membership organization that supports the development and standards of a specific profession or trade. The previous 501(c)3 charitable organization will remain and is in the process of being renamed Rosen Method Foundation. This structure will continue to serve as a vehicle to receive charitable donations and grants in support of projects like the Marion Rosen Film Project, scholarships for Rosen Method courses and trainings, assistance for emerging centers, and other worthy projects.

At this time, the by-laws for the new corporation are undergoing final review and approval and will be filed to complete the legal creation of the new Rosen Institute. The by-laws are complex, in response to the growing complexity and diversity of the total breadth of the Rosen community. The goal is to create a governance structure that is global, democratic, self-organizing, flexible, and responsive to the many different needs that must now be managed. Perhaps the greatest hurdle was creating a rotation system for representation to the Board of Directors that took into account sharing power and decision-making with all of the training centers, all of the professional associations, and the certified teachers. More than fifty versions of the rotation schedule were created and rejected throughout the fall, winter, and early spring until it

was finally completed (with the assistance of a mathematician) and appears to handle all of the significant variables the design team was trying to consider. The new Board members will be elected or appointed (depending upon the specific group being represented) and hold their first meeting during the Rosen Method Global Congress IV in October 2010 at Heythrop Hall, Oxfordshire, United Kingdom.

One of the most significant changes in the reorganization of the Rosen Institute is that students, interns, practitioners, movement teachers, trainers, and training centers will now be members of the Rosen Institute. There will be much more collaboration in the future between the Rosen Institute and the RMPAs, including the facilitation of building a global data base of all certified practitioners and movement teachers, collecting annual dues, organizing and tracking the completion of continuing education hours, sharing the planning, design, and cost of marketing, hosting the Global Congresses, and other activities that promote and stabilize Rosen Method as a respected healthcare profession. Ongoing consultation and facilitation for training centers will be provided, and has already been piloted through recent consulting with the leadership teams of the Finnish, British, and Russian centers, the Open Center, and the emerging Israeli center. More cross-fertilization and collaboration will be encouraged and facilitated between centers, through increased teacher trainings and faculty sharing, and by finding new ways of strengthening Rosen communities. For example, during the August 2010 Rosen Institute workshop in Switzerland on building thriving Rosen Method businesses, the participants from Germany, France, Switzerland, and Italy began to brainstorm about the possibilities of forming some type of cross-national confederation between their specific Rosen schools and professional communities to build greater support and broader visibility for Rosen Method in Western Europe, to share faculty, to cross-list courses so students could travel and learn in multiple different environments, to broaden the opportunities for teacher training, to expand the movement training, and other fresh new ideas.

Another component of the reorganization is the development of a new Rosen Institute global website that is currently being designed by JPD Communication, Inc. The purpose of creating a single, robust point of contact for the public and for members of the Rosen community is to provide a wealth of information about Rosen Method, its history, and the current activities that are happening around the world. The website will provide an ever-expanding resource of written and video digital materials, including excerpts from the Marion Rosen Film Project, and will help inform and educate the lay person and allied professionals alike. All Rosen Institute certificates will be ordered through the website to help bring efficiency and ease to the process of obtaining certificates at the completion of trainings. Individual websites created by Rosen practitioners and movement teachers located throughout the world, the Rosen Method International Journal website, and all training centers and RMPA websites will be linked to the global website. All of the current training and certification requirements, for every level of training offered, will be listed and kept current with updates whenever changes in the certification standards are made by the Board of Directors. An area offering Rosen products for sale will be created for purchasing items such as DVDs, Global Congress memorabilia, Rosen Method books, and other selections created by and for the Rosen community and the interested public. The Rosen Foundation will be included, with current information about the fundraising and charitable activities that are underway.

In the *Members Only* password protected section of the global website we will post and archive all of the minutes of all Board of Directors meetings and any other governance documents, meeting minutes, and materials that are a part of the policy and decision-making processes of the Rosen Institute. This will be the first time that all Rosen community members will have complete and direct access to information about all governance matters, which will directly assist the long-term goal of being a completely transparent and democratic organization. This section will also host a blog, so that members can conduct ongoing conversations and dialogue about current topics and issues of importance in the Rosen world. As it is developed, we plan to add a calendar in the blog section that lists professional conferences and gatherings where it would be appropriate to submit proposals to present workshops or presentations on Rosen Method

to a range of professional peers, such as psychotherapists, other bodyworkers and somatic discipline specialists, alternative and traditional healthcare and research groups, personal and spiritual growth organizations, and so on. There are many more functions that are being integrated into this new website that will be shared and explained as the website is launched in late 2010 or early 2011.

It is likely that the search for an Executive Director for the new Rosen Institute will not occur during the first year of operations. Strategically, it seems to make sense to move at a reasonable pace, to hire administrative support for the day-to-day administrative needs, and to keep the overhead expenses as low as possible until the new systems are in place and are functioning well. The main issue is accomplishing the shift into a membership organization, establishing the policies and financial systems for assessing and receiving annual membership dues, and stabilizing the budget so it is known what amount of revenue is available for infrastructure building and ongoing operational costs. Once all of these factors are clear, it will be much easier to make realistic plans to move forward with the delegation of the administrative leadership of the Rosen Institute.

Leadership Training Pilot Project

In 2008 the Rosen Institute launched a pilot project to begin experimenting with elements of leadership training for individuals and groups who need guidance about the principles and dynamics of effective leadership. While the Rosen community has developed significant skill in training bodyworkers, movement teachers, and Rosen Method trainers, we have not placed equal attention on the needs of centers, RMPA officers, or pioneering individuals and groups who are able and willing to offer workshops and intensives in new locations and cultures. In addition, there is little to no training within the Rosen centers on the core business practices needed to build a successful and thriving Rosen Method business.

To address this area, several training processes have been designed and tested. The first category is one-on-one training and coaching for individuals who are moving towards more responsible leadership roles within the Rosen community. The first trial run included two practitioners - an individual who wanted to begin offering Rosen courses in a foreign university setting and another who was seeking skill-building to help strengthen and evolve the North American RMPA organization. The second trial run was with an individual who is a certified bodywork trainer and movement teacher who wants to build a much more active training presence in a large metropolitan area. The intensive curriculum included one-on-one consultations, organizational development planning, self-assessment, personal presentation consultation regarding professional appearance and individual style, training in networking and marketing, professional alliance and relationship building, cross-cultural issues related to Rosen Method training and multi-cultural interfacing, fundraising, business communication and writing, budgeting and fiscal management, and many other topics.

The second phase of leadership training was designed by Linda Hearne to assist the North American RMPA volunteer leaders during their 2009 three day fall retreat. The purpose of the consultation was to explore how to grow their organization, build the visibility and reputation of Rosen Method, and assist RMPA members to be able to make their living as Rosen Method professionals. Linda offered in-depth coaching on decision-making processes, conflict management, navigating how different personality styles express and handle power, short-term and long-term planning, task delegation and committee work, accountability, time management, critical thinking skills, and effective communication with RMPA members, training centers, and the Rosen Institute.

A follow-up meeting occurred in May 2010 at the RMPA retreat near Ukiah, CA that included a one day RMPA Board meeting which I attended. One primary focus was discussion on how to coordinate efforts with the training centers and the Rosen Institute to design and implement a cost-effective marketing campaign for Rosen Method within North America. The outcome of that discussion is the launching of a new level of communication and potential collaboration between all three categories of stakeholders, beginning with a

meeting in Berkeley held on August 30 with representatives from all of the North American centers (except Monterey), RMPA, the Rosen Institute, and students/interns. New initiatives being explored include getting Rosen Method regularly exposed on social networking sites such as Facebook and Linked-In, pursuing more regional and national press coverage modeled after the very successful Month with Heart project designed by Jennifer Boone, and doing word optimization strategizing with Rosen websites to drive additional traffic towards Rosen Method through Google, Yahoo, and other Internet search engines. All Rosen professionals who do not already have a website for their business will be encouraged to create one, and all of the centers will update and modernize theirs as needed. The Rosen Institute and Rosen Method Foundation will provide video footage from the Marion Rosen Film Project to the global website, to the centers, and to individuals who would like to have video clips of Marion Rosen for their websites.

A second primary topic at the RMPA Board meeting was how to design and offer an ongoing set of trainings, parallel to the Rosen Method training process offered through centers, on how to develop and sustain a successful Rosen business. Many Rosen graduates are not adequately prepared for the challenges and small business management issues they face upon certification. They do not know how to go out into the world, consistently attract and gather clients and/or movement students, charge appropriate fees, create a professional work environment for their bodywork practice or movement classes, network and build referrals, or communicate what Rosen Method is and how it can be helpful in one's life. Many practitioners and movement teachers falter, lose confidence, and are afraid to change careers or leave jobs in order to practice Rosen Method. For many it becomes a hobby, something they do a few hours a week – maybe – rather than it being their primary profession. The goal that emerged was to create a series of training modules that can be offered sequentially over time and would begin in the first year of Rosen training. These courses would be designed and taught by RMPA, as part of their mission to help create and support full-time Rosen Method professionals. Anyone who has already been certified would also be eligible to enroll, with the intention of bringing back talented individuals who are trained and capable of doing good Rosen work but did not know the building blocks or have the coaching support to define and develop their businesses.

A third phase of the leadership training initiative includes the three day residential meeting in May 2010 with the Open Center leadership team. This group is dealing directly with the challenges of transitioning from a founder-based organization to a team-based organization, from a single leader making all of the decisions and being the central locus of power to creating team-based, multi-level, and multi-location structures of power, policy, and decision-making. As is often the case in the Rosen world, this transition includes needing to find ways to improve interpersonal dynamics and to create a broader, less personality-driven approach (less family system-like) in the day-to-day management of the Open Center. With three new teachers fully trained and additional teacher trainees moving forward, the Open Center is at a crossroads, with increasing capacity to localize training opportunities in New York City, Rochester, Massachusetts, and Connecticut, while continuing to offer master classes and annual residential intensives in Pennsylvania and other locales with Odile Atthalin, the founder and Director of Training. A major focus of this leadership training consultation was to explore communication and somatic organizing styles and how to design effective grievance and conflict resolution processes and procedures.

The Open Center leadership group is deeply involved in finding their way from being strictly a Rosen Method training program to being a thriving business, with the appropriate structures in place to succeed. These structures include:

- Regular team meetings by conference call or in person
- Effective email and electronic communication with each other and their markets
- Redesigning and modernizing their center website and developing individual websites
- Scheduling regular lecture/demos and personal growth workshops to introduce a much larger population to Rosen Method

- Ongoing networking with other “centers of influence” (such as psychotherapists, massage schools, alternative health practitioners, and other allied professionals) who can provide referrals
- Charging appropriate tuition and fees and budgeting resources to support current and future growth.

In August 2010 I taught a two day workshop at Crêt Bérard in Switzerland (cited above) to help individual students, interns, practitioners, movement teachers, and trainers learn how to build their Rosen Method businesses, make a steady income, and be able to save for financial goals such as paying for their children’s higher education and their own future retirement income needs. I invited two Swiss women to assist – one who has a full Rosen practice and is primarily French-speaking, and one who is a current student in the German center and is also a professional small business coach who helps people build successful enterprises. One goal was to provide resources for the participants to move forward in productive and practical ways to have stable careers in Rosen Method. A second goal was to model how to organize and teach a workshop or training of this type for individuals who could potentially replicate it for future students and interns, the first step in a training-of-trainers for Rosen Method business skills. Upcoming leadership consultation will include working with the Israeli emerging center in October 2010 regarding marketing and building more consistent offerings for trainees to keep the momentum of engagement alive between intensives while they still do not have certified Israeli trainers and must bring teachers in from other countries. In Denmark, a new team will be managing the Danish center after November 1 and Linda Hearne and I will be working directly with them to assist with the first few months of the transition as well as their strategic planning process for the first two years of operation.

Additional new directions for leadership training and facilitation will be explored in October 2010 at the Leaders Conference before Global Congress IV in England. Many of the attendees of the Leaders Conference include a new generation of trainers, RMPA leaders, and Rosen Institute Board members. They bring a fresh energy and outlook, and more modern skills with the current technologies such as Facebook, U-Tube, web design, etc. Many of the new leaders have not been involved in the polarizations and historical dynamics of previous Rosen generations and do not want to hear about the old stories and old grudges. As one person in Switzerland commented, “Our ‘mothers’ fought those battles already - we really are not interested!” At this Leaders Conference, the UK Rosen Center has invited Dr. Asaf Rolef Ben Shahaar, a very talented psychotherapist who specializes in working with shadow material as it materializes and manifests in therapeutic, somatic, and healing organizations. His presentations and interventions should provide an even more open, vibrant, and clear understanding about what is needed and what our next steps are in relation to developing strong, fair, compassionate, and well organized leadership styles within the Rosen world.

Grievance and Conflict Resolution

At the 2008 Leaders Conference at Garrison Institute, New York an in-depth discussion occurred about the need for guidelines, processes, and procedures to address grievances and conflict resolution at every level of the Rosen world. One of the models proposed for study is the work of Marshall Rosenberg, Ph.D., the founder of the movement for Non-Violent Communication, known as NVC. Thousands of people have been trained in NVC throughout the world and there are many resources available for consultation and assistance. Rosie King provided information after the conference from the San Francisco Zen Center that articulated their approach to managing conflict within their spiritual community. Over the past two years there have been conversations and considerations about how to formulate something specifically for Rosen Method, but nothing substantial has yet been decided upon in terms of policy or specific guidelines.

Fortunately for all of us the Open Center is working directly on this issue now. They are formulating a set of steps, processes, and procedures to address grievance and conflict resolution. They have agreed to provide a draft version of their work-in-progress for the 2010 Leaders Conference to help move the

formation of realistic and effective guidelines forward. Our plan is to utilize this draft version as a base for consideration and further brainstorming, to build a proposal that can be sent to the Rosen Institute Board of Directors for formal consideration. That step would then bring the topic of grievance and conflict resolution to all of the RMPAs and training centers, as well as the ATG, for discussion and further development. The goal is to have a clear policy and step-by-step set of procedures in place in 2011 that is applicable to any difficulty or situation that arises. The finalized grievance and conflict resolution policy and procedures will be listed in the *Members Only* section of the Rosen Institute global website and will be easily accessible to all students, Rosen professionals, and training centers.

Support for Emerging Centers

Over the past two years no new official approaches have been instituted specifically to support the development of emerging Rosen Method centers, no new emerging centers have been created, nor have any of the groups managing the current emerging centers in Bosnia, Israel, or Minnesota moved forward to file an application for certification with the Rosen Institute. A major factor that has impacted new development has been the global financial recession that has directly and powerfully impacted the Rosen community, resulting in reduced revenues in the training centers and reports of fewer private practice clients for many practitioners. This has not been a period of expansion and innovation, but more a time of hard work to ensure ongoing economic survival in our profession. As resources become more accessible in the future it is hoped that new initiatives and new projects will be created to continue to expand Rosen Method in new areas that are currently undeveloped. Also, as the budget for the Rosen Institute shifts from being solely dependent upon certification fees and private fundraising there is a possibility of creating an ongoing fund dedicated to helping new outreach and development projects.

Financial support is not the only missing factor. As stated in my last report there is no formal organizational structure within the Rosen community to offer professional and expert advice, collaboration, and ongoing mentorship for new center leaders. It was proposed that a manual be created for emerging center start-ups, so that founders would have a road map of all of the basic requirements and steps that they need to know about in order to have a realistic chance at succeeding with their endeavor. This manual can be housed in the new global website as a living document that can be added to with new insights, tools, suggestions, commentary, and resources to provide direction from those who have already gained experience and wisdom through their own efforts. An advisory team of experienced trainers and center leaders is also needed, to offer individual mentorship and coaching to emerging center leaders in addition to the formal and informal help that is received from the sponsoring center and Director of Training. Once the new Board of Directors of the Rosen Institute has formed and is fully functioning, this is an important item of business for them to brainstorm about and to begin formulating new approaches that will encourage entrepreneurship and grounded expansion of Rosen Method into new markets.

Certification Review and Continuing Education

A topic of broad interest throughout the Rosen world over the past few years has been the creation of continuing education requirements for everyone who is certified to ensure the ongoing development and skill level of Rosen professionals. A pilot project was conducted in Scandinavia for several years that explored some of the ways to create ongoing learning for Rosen Method practitioners and movement teachers. Many centers, RMPAs, and individual trainers have offered post-graduate coursework, such as Sandra Wooten's *InBody* series, have lowered tuition to enable practitioners to enroll in intensives for review purposes, and have created a range of workshops and seminars designed for those working in our field. However, we have not yet formulated nor implemented a comprehensive continuing education program for our profession with clear-cut requirements and a means for tracking the completion of the requirements. We also do not have a system for recertification (which is standard in many professional somatic disciplines) through

which bodywork practitioners, movement teachers, and trainers will go through a review process that ascertains their current level of skill and knowledge of Rosen Method in order to maintain one's certification. Historically, once a person or center received certification from the Rosen Institute there has been no further oversight or quality control system of any kind to assure the ongoing ethics and consistent standards of practice for Rosen Method.

To address this deficiency in our profession, several of the RMPAs are already working on the formulation of continuing education programs within their organizations. The All Teachers Group has also discussed this topic in their global conference call meetings, and the topic has been raised at the Board of Directors level. In order to create a system of standards that is consistent and fair to all, it would be helpful to have a working committee form that includes RMPA leaders, trainers, and center leaders to formulate their recommendations for a comprehensive continuing education system. It is appropriate for each level of the committee to work independently as well, to collaborate at a peer level about what is needed and how to create the best solutions. For instance, it makes sense for the RMPAs to work together to propose the continuing education standards for bodywork practitioners and movement teachers, since the mission of the professional associations is to work for the greater good of their members and the professional standards of Rosen Method. The trainers would work within the ATG to propose the recertification qualifications of teachers, and the center leaders would collaborate to design the periodic review of each center's functioning. The working committee would then bring these three levels together as a formal proposal for the Board of Directors for consideration and further discussion, with recommendations for implementation and tracking. The global website is being designed to house a database with all of the certified professionals, so that is a likely place where individuals, centers, or RMPAs could easily update the records regarding the completion of continuing education requirements, to keep paperwork and administrative tasks to a minimum for all.

Distribution of Power

As we move forward it is important to be mindful about the principle of distributing the authority and power of leadership across several individuals rather than having too much authority and power localized in one person. We have found that the role of teams and teamwork is essential to the healthy organizational development and management of training centers, RMPAs, and the Rosen Institute Board of Directors. When decision-making and task management are shared there is less danger of a single central individual performing too many roles or having potential conflicts of interest related to performing multiple roles. Within the classroom, the teaching milieu is greatly enhanced through the collaborative process of two or more people. RMPAs have grown and functioned better with leadership teams that work in harmony. Training centers have clearly demonstrated the need to have different people functioning in the various leadership roles, such as (but not limited to):

- Director of Training - responsible for the quality of bodywork, movement, and teacher trainings and curriculum design, selection of faculty, and coordination of training assistants;
- Administrative Director – responsible for office management, marketing, collecting tuition and other fees, student record-keeping, bookkeeping, and the day-to-day operations of the business;
- Intern Co-ordinator – responsible for preparing and assisting interns during their internships regarding the completion of quarterly requirements, record-keeping, supervisor selection, and other issues related to successfully completing the internship on a timely basis.

Within training centers, many of the most important decisions are often made collaboratively through discussion and various processes within the leadership group, but a number of the day-to-day responsibilities are defined by the specific roles and job descriptions of the different leaders. This delineation

creates clear boundaries and distinctions for the students and enhances the overall safety of the clinical training environment. At a practical level the individual leadership roles within a center may be shared by two or more persons, such as the Director of Training role in Finland that is held by a three person team of senior teachers or the Administrative Director role that is jointly held by Annabelle Apsion and Ingrid-Maria Nordgren in the United Kingdom. Each center will find the combination of individuals and talent that works best for that context and set of circumstances. The key is to not have one solo person holding all of the responsibilities for every function of a training center, i.e., “wearing all of the hats,” in order to prevent burnout for that person and confusion for the students, as well as to avoid the potential misuse of power.

Transitions and Succession Planning

As some of the initial pioneers and founders of Rosen centers complete their work they are encountering a confusing set of strategic and tactical decisions for which there are no current standards or documented precedents in the Rosen world. In order to support the orderly transition of a Rosen business from one owner or group to another we need to create a model succession plan with clear standards for appraising the current commercial market value of a center, the minimum contents of a school sale (such as the student records, website, logo, and other marketing materials), optional payment plans, resources for legal and financial advising, standards for approval within the Rosen Institute, and so on. Bjorn and Dorrit Olsen are selling the Danish center this fall to Kirsten Falch, who has formed a new limited liability company with four other Danish teachers and assistants to create a legal entity to own the center. In Switzerland, Anne-Marie Paris-Honneger is retiring as the Director of Méthode Rosen Centre Suisse when she completes the final stages of training with her remaining interns, and it is not currently clear what the next stage of development will be for professional Rosen education in Switzerland. Sue Brenner also closed Rosen Center East last year without a succession plan. It is important for the current center leaders and Rosen Institute Board of Directors to construct a succession planning template that will assist all centers in the coming years as similar transitions and situations arise.

Our Next Steps

As this is being written, we are preparing for Global Congress IV and plans are already underway for the summer 2012 gathering being organized by the Swedish professional association. Marion celebrated her 96th birthday in June and still teaches and sees clients on a regular basis. Rosen Method continues to expand and grow – but slowly. Besides all of the governance and administrative work to be done that will build a stronger infrastructure for Rosen Method, the greatest task ahead is to effectively create the market for Rosen Method. Outside of Sweden and Norway, Rosen Method is not very publicly known. The visibility has grown in Germany since Juliane Knoop translated Marion’s book on bodywork into German and it has been widely distributed throughout the country. However, in most places where Rosen Method is taught and practiced it is not recognized as part of the mainstream of alternative healthcare or somatic disciplines. This needs to change.

In addition to the new marketing planning occurring in North America, Rosen groups are working to find ways to expand public knowledge and awareness of Rosen Method in many countries. In conjunction with all marketing and networking efforts, we encourage all practitioners to offer lecture/demonstrations wherever and whenever they can, in as many different settings and situations as possible. Practitioners and movement teachers are also being encouraged to offer personal growth workshops of one to three days in length, hopefully in teams of two or more, that invite people to have “time out” from their normal lives, in order to create “time in”. (Please note: All individuals certified by the Rosen Institute worldwide are allowed to offer workshops in their local community and elsewhere in order to build their private practice and expand public knowledge about Rosen Method. These workshops do not have to be designed to meet the pre-requisite requirement of a Rosen Method Introductory Workshop or Groundcourse as defined by

the training centers.) Personal growth workshops can provide a wonderful setting for participants to get in touch with themselves, to learn something about touch and connection, to breathe, and to restore. Many people seek opportunities to grow and develop through workshops in yoga, meditation, and the arts as well as other body-oriented systems such as Feldenkrais, Alexander Technique, and Trager. The personal growth workshop format opens the door for unlimited creativity in terms of design and focus, and is highly likely to help increase the word-of-mouth buzz or reputation for attracting new clients and movement class students, as well as (indirectly) helping increase enrollment in the training centers.

With the unanimous vote of the Board of Directors last spring, the Independent Teacher Training curriculum was approved and is now a fully authorized second training track for becoming a Rosen Method bodywork teacher. For fifteen years, Marion repeatedly stated that Rosen Method needs many, many more teachers and has worked diligently to generate interest within the centers to prepare more certified trainers. One of her initiatives was to propose a certification program that would allow any individual to pursue bodywork teacher training whether or not there was an opportunity available through a Rosen center. It is hoped that the Independent Teacher Training mentorship model will attract new talent and launch many more bodywork teachers who will be able to expand the breadth and range of Rosen Method courses and trainings available.

Closing Thoughts

As we grow together, it is increasingly important to recognize that we all have a stake in the health and well-being of Rosen Method. Our reputation as a leading somatic approach will depend on our ability to clearly define and articulate what Rosen Method is and how it serves human wellness. We are responsible for maintaining the highest standards of quality and for continuing to support each other to the best of our ability. We are fortunate to have found and been trained in Rosen Method – it is a gift. And it all started with one young woman in Bavaria who recognized the power of human touch so many years ago.

Book Review
The Speed of Trust:
The One Thing that Changes Everything

By Steven M.R. Covey
2008, Free Press, a Division of Simon & Schuster

Review written by
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The Rosen Journal invites book reviews that provide resources related to Rosen Method practice. This review of *The Speed of Trust: The One thing that Changes Everything* by Steven M.R. Covey offers some practical insights for private practice-management and for involvement with professional associations and organizations.

This title intrigued me. Trust is a significant subject for most Rosen Method practitioners as we work with our clients. We may have extensive experience in examining how trust manifests in the body, and this book invites us to also examine how trust shows up in our professional and business relationships. Consider what fosters trust in your work life. Perhaps the material in this book will encourage you to reflect on how the development of trust in your business practices can foster excellence.

Covey, the son of the well-known organizational expert, Dr. Steven Covey, received his MBA at Harvard and uses clear examples from his own work experience in this practical book. He notes that almost every action either increases trust, or decreases it. Covey discusses what builds trust, what erodes trust, and how trust is a factor for enhancing productivity and creating satisfying relations -- whether you're looking at work or personal relationships. Most of the focus in this book is for business settings, although Covey does discuss personal aspects of trust and community applications. This is a topic that should interest many Rosen Practitioners who are involved with local community efforts and larger professional associations and international efforts to promote Rosen work.

Covey investigates ways in which character and competence, personal integrity and performance, form the foundation of trust in work settings. Covey identifies factors that lead to increased trust, for example, character and competence. It's not enough to offer just one of those two. If you are good at what you do but people have reason to mistrust your ethics, your efforts will not be as successful. Or, you can be a model of fine character and integrity, but if you're not good at doing what you commit to, or somehow fail to follow through, you'll be unlikely to garner trust there as well. He counsels that it is important to remember that what we do has far greater impact than anything we say. Good words may signal intent and create hope, and when they are followed with validating behavior they can increase trust. But when the words and behavior do not match, there is a failure of trust.

The book came to me as a resource for work in my position as a Senior Study Director with a large research organization, Westat. Supervisors in our company have access to a library of books that help one to provide skillful supervision and trust is an important factor in supervision with co-workers and also when working with external organizations. In his book, Covey identifies 13 specific behaviors that build trust, and spends a chapter on each:

- * Talk Straight
- * Demonstrate Respect
- * Create Transparency
- * Right Wrongs
- * Show Loyalty
- * Deliver Results
- * Get Better
- * Confront Reality
- * Clarify Expectations
- * Practice Accountability
- * Listen First
- * Keep Commitments
- * Extend Trust

He identifies multiple waves of trust. The first trust wave is Self-Trust (credibility driven). Then comes the Relationship-Trust (consistent behavior driven) wave, an Organizational-Trust (alignment driven) wave, a Market-Trust (reputation driven) wave, and finally a Societal-Trust (giving back or contribution driven) wave. Covey also discusses how trust is especially important in our fast-paced global economy and says that when things are happening quickly and decisions need to be made in the moment, trust becomes a critical element in how we make a choice or take an action.

In one chapter Covey writes about a behavior that helps to develop trust and he names it “create transparency.” He discusses the reputations companies and organizations build through the manner in which they conduct their affairs. Are they known for being real and genuine, for telling the truth in a way people can verify? Or do they hide or obscure, do they have secrets or withhold information? He reveals that consumers, our clients or our customers are more likely to trust an organization that has a spirit of disclosure. When a company invests in opening things up, it can assure people that there is nothing to hide. This fosters trust. He suggests we ask ourselves and our organizations, “Am I (or are we) withholding information that should be shared?”

Patricia Aburdene, author of *Megatrends 2010* offers that: “Transcendent values like trust and integrity literally translate into revenue, profits and prosperity.” There are many layers that we operate on, as individuals, in our interactions with our clients, in the settings where we practice, with professionals with whom we work in our local communities and on our national and international Rosen organizations.

I found this book offered information that inspired me to reflect on how I could strengthen the professional trust I foster in all of these relationships.

Covey also includes a chapter on Restoring Trust When it Has Been Lost which includes helpful insights on restoring organizational trust, relationship trust, self-trust and how to restore trust when you are the one who no longer trusts another organization or individual. In this section, he expands on the importance of forgiveness, sharing examples of Nelson Mandela and Mahatma Gandhi.

Finally, he also describes the importance of having faith and trust in others, citing the inspiration that comes when one person believes in another. Although we may have references to this in our lives as parents, coaching our children to assume more and more responsibility through our trust in them, it is also a critical skill in supervision, and in sharing responsibility in organizations and associations of professionals. We can learn new ways to coach and support colleagues who might be new at certain responsibilities, by inspiring them through our trust in them. Covey says, “Extending trust to others rekindles the inner spirit -- both theirs and ours. It touches and enlightens the innate propensity we all have to trust, and be trusted.”

I found this book led me to consider ways that I might enhance the trust factors of my private practice and my work with several professional organizations. For example, Covey suggests that trust can be en-

hanced when we apologize for our mistakes, not just making up but making the relationship whole again by taking action. He considers it going the extra mile. You rectify your mistake and then give a little more as an incentive. In a business setting this might mean accommodating a need to cancel an appointment suddenly. When you call to apologize and cancel the appointment, he suggests offering an extra gift certificate or some way to compensate, for example a massage therapist might offer one of her businesses lotion products to accommodate the inconvenience the client may have experienced.

To do this in a professional association context uses the principles of humility, integrity and restitution. So when disagreements or challenges arise in professional association settings, the concept would be to take careful action as you respond and not to try and deny or justify wrongs, or to rationalize or excuse wrongful behavior. I have tried this with a group I serve on as an advisory board member. I found in my second year of service my schedule was too tight and I felt less able to attend every meeting. Covey advises professionals to admit mistakes and be humble. Everybody makes mistakes; the issue is what you do about them. He advises the path of humility and courage instead of the path of ego and pride.

I was especially intrigued by his chapter on building confidence in others through our extension of trust in them. When someone believes in you and trusts you even when few others do, it can help you grow and lead you to a new understanding of your own capabilities. He says that extending trust to others rekindles the inner spirit, both theirs and ours. When a colleague asked me to lead an opening session of a large group where we were teaching, I felt that she was taking a chance on me as I had not done this in this type of group. However, despite my nervousness, I felt empowered by her belief in me and was able to find a place within me that was clear and articulate and capable of offering strong words the group needed to hear.

I hope to apply some of these ideas in my work as a supervisor by letting my more junior colleagues figure things out their own way and perhaps discovering new and innovative ways to do our work together. It is about trust, and letting go and having faith in others. It sounds similar to what happens in our Rosen work! This book is particularly important reading for anyone in a leadership role in any organization. Covey notes that "when we expect more, we tend to get more, when we expect less, we tend to get less." I hope that by strengthening an understanding of our own behaviors in our business as Rosen Method professionals, we can improve how our work is seen and understood and trusted out in the world.

"I bring you the gift of these four words: I believe in you."

– Blaise Pascal, French physicist and mathematician

Book Review

The Master and his Emissary *The Divided Brain and the Making of the Western World*

By *Iain McGilchrist*
2009, Yale University Press

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In *The Master and his Emissary: The Divided Brain and the Making of the Western World* (2009), Iain McGilchrist has produced a remarkable and absorbing book which enables us to comprehend the nature of the world we create—and which in turn creates us—by providing a detailed understanding of the changing functionality of the left and right hemispheres of our divided brain. This is a thoroughly-researched tour de force with 462 pages of text, 55 pages of notes, and over 2000 references.

Its relevance to the work of a Rosen Method practitioner lies in the insights it provides on our ability to be “in touch”. The book highlights a disturbing trend in the West for over-dependence on the left hemisphere, resulting in perceptions that are highly prejudiced by a limited awareness. In Rosen Method bodywork, we need to open ourselves to subtle influences to sense the feeling state of another and, in reading this book, it will become apparent how crucially the work of the divided brain affects this outcome and, in particular, the importance of developing insights derived from right-hemisphere perception.

In referring to the book’s 20-year gestation, McGilchrist acknowledges the influence of John Cutting, especially his *Principles of Psychopathology (Two Worlds – Two Minds – Two Hemispheres)*, and Louis Sass, especially his *Madness and Modernism* and *The Paradoxes of Delusion*, commenting that their massively important work stands behind every page he has written. McGilchrist has impeccable credentials for taking this research further, and his book *The Master and his Emissary* may equally well be described as a “massively important work”. He is a former Consultant Psychiatrist and Clinical Director at the Bethlem Royal & Maudsley Hospital, London, and has researched in neuroimaging at Johns Hopkins University Hospital, Baltimore. He taught English at Oxford University, where he has been three times elected as Fellow of All Souls College, and currently works privately in London.

Like the brain it describes, the book is divided into two parts. In *Part One: The Divided Brain*, McGilchrist focuses on the brain itself and what it tells us, leaving no doubt about the different nature of the two hemispheres and their necessary cooperation. *Part Two: How the Brain has Shaped our World* looks at the history of Western culture in the light of this understanding, identifying changes in the brain related to major historical epochs. The book’s title is taken from Nietzsche’s story of the power of a wise spiritual master being usurped by a trusted emissary sent out to ensure the safety of the most distant parts of his empire. The correspondence is very apt: we are led to the inescapable conclusion that the limited functionality of the left hemisphere is now operating dangerously independently of the more perceptually-aware right hemisphere.

Until recently, the left hemisphere was believed to concentrate on linear, analytical, verbal and reductionist tasks (“masculine” skills which have become highly valued in our society), with the right hemisphere being involved with intuitive, holistic/emotional processing (identified as “feminine” and often undervalued). But neuroimaging studies and research involving split-brain patients (in which the corpus callosum has been severed), and others where one of the hemispheres has suffered damage, have now provided a much more complete picture that McGilchrist elucidates to great effect. The corpus callosum was previously seen as providing for communication between the two hemispheres, but it has been found that a greater part of its function involves one hemisphere *inhibiting* the other. This is necessary to avoid both hemispheres, with completely different perceptions to each other, operating simultaneously on the same task. The contrasting “personalities” of each hemisphere are clearly displayed in patients with a severed corpus callosum or damage to one hemisphere. When there is damage to the left hemisphere, the right hemisphere will acknowledge the reality but be unable to convey this verbally. However, when there is damage to the right hemisphere, the left hemisphere will be adamant that it knows when it clearly doesn’t—such as denying any damage to the body even when a limb is missing! It is the right hemisphere that “takes in” reality and then passes on information to the left hemisphere for action. If this link is missing, the left hemisphere will be incapable of seeing new information and will rely entirely on its old knowledge, often with tragic, if comedic, consequences.

McGilchrist shows that illnesses, anxieties, and predilections of an age are related to the relative dependence on the left and right hemispheres, and argues that current society’s over-dependence on the left hemisphere is leading to disjointed perception with little awareness of its limitations. The world we see is an artefact—a *representation* of reality—and the importance of this book lies in demonstrating how the apparently separate functions of each hemisphere fit together to form a coherent picture, a process which needs to be fully utilised if we are to create a more effectual, integrated society.

Book Review

The Life and Teachings of Elsa Gindler

Review of *Elsa Gindler (1885 – 1961)*, which appeared in two installments in the *BULLETIN* of the Charlotte Selver Foundation. The first installment appeared in *Bulletin #10, Volume 1; Summer 1978*. The second installment appeared in *Bulletin #10-11 (Volume II) Winter 1981*.

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For over 50 years, Elsa Gindler's work inspired countless students. Since her death in 1961, the work of the "Ancestor of Sensory Awareness" continues to influence countless teachers, therapists, and bodyworkers. In the Rosen community, it is mentioned that she had an influence on Marion Rosen and yet when a colleague recently asked me about Elsa Gindler, I realized that I did not know much about her. Therefore, I went in search of information on her and the influence that her work had on Marion Rosen and on the creation of the Rosen Method. What I found was truly fascinating and inspiring to me, both professionally and—due to my German roots—personally, as well.

The first thing I discovered is that there is very little written in English about Elsa Gindler. In 1945, at the end of WWII, forty years of her teaching materials on her "experiments" with movement and awareness were destroyed in the bombing of Berlin, where her studio was located. In 1976, fifteen years after her untimely death in 1961 at the age of seventy-six, Dr. Friedrich Everling organized a gathering of her students in order to collect stories and direct experiences about her work. These collected accounts, many translated, were published in 1978 by the Charlotte Selver Foundation in two Journals, Volumes I and II, and simply called, *Elsa Gindler 1885 - 1961*. She herself wrote one short article in 1925, published in *Gymnastik*, the Journal of the Deutschen Gymnastik-Bund (German Gymnastik Federation). It has been translated and is included in Volume I.

From these accounts, it can be seen that Gindler's work evolved over 40 years and that those who studied with her early on had different experiences from those who studied with her later on. However, the essence of Gindler's work carries through strongly in all the accounts from the various students. Marion Rosen never studied with Elsa Gindler, but did study with Lucy Heyer, who was a student of Elsa Gindler.

Charlotte Selver (1901- 2003) worked closely with Elsa Gindler and brought Elsa Gindler's work to the United States, where she called it "Sensory Awareness." Selver, in the 1960s, influenced many people in the world of body-psychology and bodywork. Judyth Weaver (2010), Sensory Awareness teacher and Rosen practitioner, calls Gindler "the grandmother of somatic psychotherapy." Weaver writes about Gindler/Selver's influence on many people, including Wilhelm Reich, Moshe Feldenkrais, Mary Wigman, Eric Fromm, Clara Thompson, Betty Winkler Keane, Fritz Perls, Alan Watts, Mary Whitehouse, Marjorie Rand, Peter Levine, Stanley Keleman, and Marion Rosen. It is not clear whether Charlotte Selver and Marion Rosen ever met.

Gindler's early life and influences

Elsa Gindler was born in Berlin to a working class family. Her father worked as a blacksmith and then as the custodian of an apartment building. She was educated in a *Volkschule*, which was a kind of grammar school that was free for children six to fourteen. After that she was mostly self-educated.

Gindler grew up during the Youth Movement in Germany at the end of the 19th and beginning of the 20th century. The Industrial Revolution was changing people's lives and working people began to demand more humane working conditions in the factories and also the possibility of fuller lives for themselves. By 1910, the "Youth Movement" went in two directions: In the cities there were smaller and more intellectually oriented groups known as "der Sprechsaal" (the talking place) and "Wandervogel" (Fenichel, 1978, Vol. II, p. 4). Wandervogel means "The Migrating Bird" and young people from both the countryside and the city went out in the woods—without their parents—hiking, cooking food over wood fires, and talking about what interested them. There was also an interest in the development of the body towards more healthful and expressive movement. Elsa Gindler's education was in the schools that arose in response to this demand, called *Gymnastik*. [Physical re-education].

One of Gindler's students told an interviewer in 1978 that "Gindler's education was in *Gymnastik*. This is the way Gindler began; but, she soon changed the direction of study from the outer shape to inner being, from acting human to being human" (Fenichel, 1978, Vol. II, p. 5). Gindler referred to this as work on human beings ("Arbeit am Menschen") and emphasized self-observation and understanding one's individual physicality and the condition of that physicality. Simple everyday actions were explored in the classroom and in everyday life. Gindler set up tasks for her students which she at first referred to as "exercises," and later referred to as "experiments." Her experiments were not "mechanical manipulation, but an opportunity to discover what was happening in the organism in carrying out certain movements" (Holscher, (1978-79) Vol. II, p. 11). Gindler soon discovered that mental activity influences body activity. (Fenichel, 1978, Vol. II, p. 8). She was very precise about defining each experiment, but she didn't impose upon her students the "false security of memorized, repetitive form and exact rules." She offered them the possibility of "being responsible to themselves in simply finding out how it is, and how it wants to change" (Roche, 1978, Vol. I., p. 4).

Gindler was also influenced by Mazdaznan, but was not a member (Holscher, 1978-79) Vol II., p. 11). "Mazdaznan is a religious health movement based on Zoroastrian and Christian ideas with special focus on breathing exercises, vegetarian diet and body culture. It was founded at the end of the 19th and the beginning of the 20th century by Otoman Zar-Adusht Ha'nish, born Otto Hanisch. Mazdaznan is educational and religious and contains nothing dogmatic in its teachings ... no instruction by coercion (Ha'nish, 2010). Gindler was impressed by Dr. Hanish's writings on breath and, being a vegetarian and in the spirit of Mazdaznan's teaching by "no coercion," she refused to advertise her classes and all applications for study had to be voluntary and free from suggestion or influence. "She responded to what felt appropriate to her and abandoned the rest." She kept experimenting to find out how to be a "responsive instrument for living" (Roche, 1978, Vol. I., p. 4).

Gindler met Heinrich Jacoby, a musician and voice teacher who came to similar conclusions about how to work with the body, the voice, and creative expression in general. They collaborated from approximately 1923 to 1933. Mary Alice Roche, editor of both Vols. I and II, speaks of the connection between the Jacoby and Gindler philosophies: "Inherent in the practice of both was the realization that intent (image) is the first step toward the creative rather than imitative movement; that the power of the intent arises out of the capacity for clear sensory experience of the situation; that spontaneous functioning (intent/action) can be hindered by interfering reflection (such as the thought, 'Is this right? Is this the way the teacher says it should be?')." Roche says that Jacoby's premise is that "unthought-of capabilities are innate in all of us; they are merely hindered and can be freed and developed." Says Roche that this is "the same understanding to which Elsa Gindler had come in her own work from and then beyond *Gymnastik*." (Roche, 1980, Vol. II, p. 23).

Gindler's character and strength

One of Gindler's students, Alice Aginski, speaks about the context that existed in 1925 for Elsa Gindler's work. In Berlin, "people were interested in the discoveries of Freud, Adler, Montessori; a wind of freedom and humanism was stirring, a new pedagogy was being created." Adds Aginski, "Being a Gindler-trained teacher was not based on knowledge or tests, but on the way of being or working of the person; in his or her per-

sonality, sensitivity, and way of making contact with others, and flexibility of mind." Gindler had her students study anatomy as well as tend to the experiential and individual body knowing. "Her research and taste for discovering never left her, she always retained her freedom to evolve and change. This attitude prevented her from formulating her work for publication" (Aginski, 1978, Vol. II., p.15).

Selver says that "[Gindler] made us keenly aware of the politics and culture of the time. That was when psychology and psychoanalysis were becoming better known and people were reading Marx and Engels, Rilke and Steiner. "We must know about all that is happening around us, [Gindler] said" (Selver, 1977, Vol. I., p.30).

When the Nazis came into power, Elsa Gindler stayed in Germany and helped people survive the horrors of living under the Nazi regime and helped them stay calm during air raids. She harbored Jews in her studio and apartment, helping them in any way she could. Dr Henrich Gold said, "Elsa Gindler worked with us chiefly on the possibilities of regeneration and on facing fear" (Gold, 1978, Vol. II., p. 31). There is a story of her seeing a Jewish store being looted and standing up on a wall and saying to the looters, "Yes, you despise the Jews; but they are good enough to steal from. The looters lay down their plunder and crept away" (Pincus, 1980, Vol. II, p.33). "Only when one has some idea of what life was like then can one understand at what risk, and with what courage, compassion and uncompromising honest this outwardly passive woman put her life on the line" (Monjau, 1979, Vol. II, p.30).

After the war, Gindler continued to teach, explore and learn and influence others. Selver and others came back to Germany to study with Gindler. Gold says that "After the war, I also received through the work...greater openness, greater freedom, and joy in 'unfolding'; -- a more careful and conscious choice as to what to apply myself to; a more concentrated capacity for working; a greater tranquility, and—not to forget—a greater power of enjoyment" (Gold, 1978, Vol. II., p. 31).

After her last course in 1960, Gindler wrote, "My work here in Berlin comes to a close at the end of Easter, and I am glad I was able to do it once more. Much has become still clearer, so that I can bring the work to a close with a more tranquil mind."

Gindler's students were dedicated to following the spirit of her work along whatever paths they had chosen, whether in their personal lives or in their professional fields. Elsa Gindler is spoken about as a uniquely-gifted teacher whose presence and curiosity created a new learning atmosphere, the effects of which are still being felt today. Elfriede Hengstenberg said of Gindler, "The manner and means in which she understood the nature of situations, the courage and resoluteness with which she approached difficult circumstances: all this revealed to us the natural gifts which raised her way of working to the extraordinary" (Kohrke, 1977, Vol.1, p.41).

Gindler and Rosen Method connections

Throughout the two volumes of *Elsa Gindler 1885 - 1961* can be found an array of comments that illustrate the connections between Gindler's work and various aspects of the Rosen Method.

On Breath and Relaxation:

"For [Gindler], breathing was a teacher: simply being attentive it is a way of learning how things are with one, of learning what needs to change for fuller functioning—for more reactivity in breathing and thus in the whole person. She did not teach others what they "ought" to be, but only to find out how they were" (Roche, 1978, Vol. I, p.2).

"[Awareness of the breath] brought about an inner change toward the ability to wait, to let things happen in me, the sensing of what is happening in me, the listening to it, and entering into the quiet of inner peace...

and

"She had come to the realization that relaxation ... must comprise a state which extends through the

whole person...in addition she was not content with the search for absolute quiet. If this restorative condition could be arrived at in rest, ... then this inner relaxation could be in every activity, throughout every moment of daily life. This was the intent of Elsa Gindler... thus we can experience an increase in strength; thus we retain our capabilities to respond and act..."[T]he task is to become aware of the tensions in order to become more clearly conscious of how they feel ... only then can we allow these tensions to abate (Durham, 1978, Vol. II, p.17).

On Awareness, and on the Origins of "Holding" in the Body:

"You learn to sense where you hold, where living processes are not permitted to function. And when you are aware of the holding—where you are not allowing yourself to function—then it's possible to let go. But you have to sense it" (Kulbach, 1977, Vol. I., p. 15).

"Thus we learned to reeducate our senses: how to see, hear, feel, touch, eat, rediscovering our instincts, which from the earliest years had been repressed by our upbringing and education" (Aginski, 1978, Vol. II, p. 15).

"If we can follow the lead of our own sensations - we can come closer to healthy functioning." "Why are little children so beautiful and why do we adults change so much to the opposite? How does the innate drive to explore get lost in us? Her work was an inquiry into why this happened, and what could be done about it." "It was not what we did, but how we did it. There was nothing to "teach, she maintained; there was only discovery" (Selver, 1977, Vol. I, p. 29-30).

On Mind, Body, Spirit, Emotion Connections:

"The unity of mind, body and spirit was much discussed at that time. There, in Gindler's classes we experienced it in practice. And a clear consciousness of this has never left me" (Nörenberg, 1977, Vol. II, p.20).

Alice Aginski spoke about Gindler's use of anatomy and finding references to her own while she studied Greek texts and noticed the connections between the statement, "Hector felt sad in his diaphragm" and her work with Gindler. "This abstract statement became alive and real in our work with breathing and relaxation. With Elsa Gindler we were reeducating our sense of quality in movement, discovering the difference between superficial movement and one that was deeply felt, becoming aware of a movement in which the whole personality is expressed....[and] transforms the person's state of mind as well as his physical form" (Aginski, 1978, Vol II, p. 16).

Gindler created situations over and over again where Durham learned that "I AM MY BODY." Durham learned "to listen to the messages of her senses without interference, responding to them without interference and learned that she was better able to function, be alive, be well, be harmonious, and to respond to the present situation. "[Gindler] wanted transformation from the core." "Her goal was for each of us to be our own guide, standing through our own feet, functioning through inherent strength, experiencing ourselves as human beings" (Durham, 1978, Vol. II, p.17).

"Elsa Gindler investigated these things on the one hand with intuitive feminine sense for feeling things out and on the other hand, with wholly rational thinking based on experience" (Wilhelm, 1961, Vol. II, p. 35).

On Words:

"Although Elsa Gindler was not drawn to the written word, she talked a great deal in class—as she led her students toward the wordless moment of experiencing." "There were spoken words...arising in response to the situation of the moment; they would pass— like the situation of which they came—to be remembered in each listener only as he heard them" (Veselko, 1979, Vol II, p. 3).

These words from Fenichel could have been spoken by Marion Rosen: "I'm interested in how I really live. Not in how I *should* live, but *how* I live" (Fenichel, 1978, Vol. II, p. 5).

I think that anyone who works with bodies and with sensory awareness will appreciate the inspiring stories and thought-provoking ideas in the two 44-page volumes of "Elsa Gindler 1885 - 1961." Rosen Method bodyworkers, especially, will feel resonance with the story of Elsa Gindler, and will benefit from learning more about the life and work of this amazing teacher.

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