

# 2008–2012

Victoria II **Feldenkrais®**  
Teacher Training Program

## Owner

Learning Matters Ltd.

## Administrative Contact

Learning Matters Ltd.

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## Training Location

Henderson Masonic Hall

1632 Yale Street

Victoria, British Columbia

*Feldenkrais®*, *Feldenkrais Method®*, *Functional Integration®*, and *Awareness Through Movement®* are registered service marks and *Guild Certified Feldenkrais Practitioner<sup>cm</sup>* and *Guild Certified Feldenkrais Teacher®* are certification marks of the *Feldenkrais Guild®* of North America.

# Letter of Introduction

Dear prospective **Feldenkrais**® trainee,

The Victoria II **Feldenkrais** Teacher Training Program is an extraordinary opportunity for both personal transformation and professional development. We will do our very best to provide an educational environment that is supportive of your learning, as well as prepare you to teach the **Feldenkrais Method**® of somatic education.

In this environment you will experience the joy to be found in learning. You will discover the educational ingredients necessary for fostering learning in yourself and others. Further more, this process will occur through the most intimate process imaginable: direct experience. For example, you will learn functional anatomy and kinesiology from the inside out, through your own movement. You will learn to recognize your own habits of action and how they form, as well as the development of your self-image. Learning the **Feldenkrais Method** will involve acquiring new behaviors and choices that will enrich your life as well as challenge you.

Fundamentally, this program is about learning how to learn and learning how to move with greater freedom. Secondly, it will teach you to work with people so they can move more freely in life.

Students in **Feldenkrais** trainings come from many walks of life—that is, from health care, arts, science, law, business, education, and parenting. Many of you will want to blend the **Feldenkrais Method** with your field of expertise, while others will use this training to begin a new professional life. Whatever your motivation, you will benefit greatly—both personally and professionally—from this training. You will also meet and make lifelong friends.

Training in the **Feldenkrais Method** is a rich experience full of discovery, adventure, and challenge. Making this commitment will require a huge investment in yourself in growth, time, and money. And after completing the training, you will enter an arena that is still relatively young and making its place in the world.

Please feel free to contact me or my staff about any questions you have. If possible, I would like to meet you in person and schedule a **Functional Integration**® lesson with me before the training starts. Several preliminary workshops will also be held to give you a taste of the training experience. I highly recommend you attend.

I look forward to meeting you and reading your applications.

Sincerely,



Jeff Haller

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# The Feldenkrais Method®

Developed by physicist, judo expert, athlete, mechanical engineer, and educator Moshe Feldenkrais, D.Sc. (1904–84), the **Feldenkrais Method** offers a direct means to realize the vast potential of the human being. By drawing on his extensive understanding of Newtonian mechanics, neurophysiology, movement development, evolution, biology, and learning theory, Dr. Feldenkrais created an ingenious approach to learning that uses the underlying processes of organic learning done by infants and children to bring about new, more efficient, comfortable, and healthy ways of action. The Method has two teaching modalities:

## **Awareness Through Movement® (ATM)**

In *Awareness Through Movement*, the **Feldenkrais** teacher gives instructions verbally, generally to a group of people lying or sitting on the floor. Each lesson contains highly sophisticated movement sequences that enable students to create new movement skills or improve existing ones. The lessons gradually evolve from early developmental movements into highly complex human skills. Over time the individual discovers an increasing ease of forming intentions and acting upon them—what seemed impossible often becomes possible.

The process is gradual and supportive to ensure successful learning. Eventually, the lessons can be done alone, gradually building self-sufficiency and independence. ATM lessons are fun to do, instill a feeling of well-being, and are always new.

## **Functional Integration® (FI)**

In *Functional Integration* the **Feldenkrais** teacher creates a movement lesson custom-tailored to the unique needs of each person. Teachers use their hands and give verbal clues the student, who is most often lying on a low **Feldenkrais** table. This communication enables students to experience and learn new sensory configurations and motor organization. They then learn to recreate these new sensory and motor patterns for themselves, thus giving them more freedom of choice and action.

This is not a curative process. The purpose of touch is to communicate movement so that after the lesson students can do a new movement or an old movement with more ease and greater awareness. FI lessons are an intimate, and often delightful, process of self-discovery.

# Professional Training Programs

## **Training Standards**

This program is a minimum of 800 hours long. After 400 hours of training, the trainee is eligible for authorization to teach *Awareness Through Movement* as a student. With the completion of the remaining 400 hours, the trainee is then eligible to become certified to teach both *Awareness Through*

**Movement** and **Functional Integration**. Trainees graduating from a program taught at this standard may be accepted as teachers throughout the world.

The Victoria II **Feldenkrais** Teacher Training Program meets or exceeds the International Training Accreditation Guidelines.

## Training Protocol

The Victoria II **Feldenkrais** Teacher Training Program in the **Feldenkrais Method** of somatic education is structured as one integrated gestalt over four years (800 hours total) in which trainees gradually acquire the knowledge of how movement and function are formed and organized. More specifically, trainees become aware of their own movement, become observers of movement in others, and learn how to teach other people to enlarge their awareness and movement skills. This knowledge, combined with highly trained and sensitive hands, forms the basis from which trainees can develop professional **Feldenkrais** practices.

Understanding **Feldenkrais** work requires learning from the inside out how human beings learn. As a result, formal **Feldenkrais** training differs from academic education in that the trainee is involved in a continuous experiential movement process. Conceptual information is introduced while the student is engaged in a pertinent, associated movement process rather than presented as a number of independent courses. For example, while learning to do a movement of early childhood, students receive lectures in developmental neurology that address the experiential aspects from a theoretical point of view.

Trainees participate in **Awareness Through Movement** and **Functional Integration** lessons, lectures, discussion, group process, and videos of Dr. Feldenkrais teaching, as well as seminars with visiting teachers. Eventually, students teach **Awareness Through Movement** and **Functional Integration** under supervision.

## Continuing Professional Development

Having spent hundreds of hours studying a vast repertoire of movements during their training, **Feldenkrais** training graduates have the foundation necessary for recognizing the finest details in movement patterns, as well as understanding the complex psychological, biological, and neurological components of the learning process. But since the variety of human movements is infinite, graduation from a training program is the beginning—not final—step in becoming an effective **Feldenkrais** teacher. And because the **Feldenkrais Method** is a relatively new discipline, teachers face substantial challenges in developing successful **Awareness Through Movement** classes and **Functional Integration** practices. In short, a **Feldenkrais** teacher can count on a demanding, yet profoundly rewarding, journey of professional development.

# Objectives

The objectives of *Feldenkrais* Somatic Education professional training programs are to

1. Develop and increase the ability of sensory awareness of self.
2. Develop and increase the ability of movement awareness.
3. Develop and increase the ability for awareness of one's feelings.
4. Show the ability to think in integrative, non-linear rather than cause-and-effect fashion.
5. Develop a rich, experiential repertoire of a wide variety of movement.
6. Increase one's own movement skills in a significant way.
7. Develop the capacity to link theoretical aspects of *Feldenkrais* learning to concrete movement instruction.
8. Acquire the ability to perceive complex relationships between different parts of the body in any given movement configuration.
9. Demonstrate the ability to translate knowledge about learned movement configurations to new ones.
10. Show the capacity to integrate aspects of different fields into one's thought and action.
11. Demonstrate understanding of different aspects of *Feldenkrais* learning theory and be able to use it consistently.
12. Demonstrate an understanding and operational experience of the richness of possibilities for people to learn and be able to implement the learning in a wide variety of situations.
13. Show ability for independent thinking.
14. Know a large number of basic *Awareness Through Movement* lessons.
15. Understand developmental movement.
16. Understand the learning process and the organization of *Awareness Through Movement* lessons.
17. Demonstrate the ability to present lessons to a group and modify them according to individual needs of those in the group.
19. Show knowledge of how to sequence lessons in order to meet specific needs and skill levels of a given group.
20. Show observational and communication skills and the ability to assess that which will be most useful and most necessary for the student to learn at the time.
21. Demonstrate understanding of *Feldenkrais* learning theory so as to choose which position and movement configuration to introduce first.
22. Understand the primary importance in neurological reorganization of feelings and sensation, such as lightness, ease, and length.

23. Demonstrate understanding of what a function is and how it relates to the individual in his environment.
24. Understand the dynamics of learning (how people respond to change) and how *Functional Integration* is a learning process.
25. Know how to organize a *Functional Integration* lesson and identify fundamental configurations of process.
26. Demonstrate how to transfer *Awareness Through Movement* lessons into *Functional Integration* lessons.
27. Demonstrate how to perform an initial interview that creates rapport with the individual and enhances the learning process.
28. Show how to differentiate between a medical, diagnostic approach and the *Feldenkrais Method* as a system of learning.
29. Clearly understand one's own area of responsibility, referring appropriately to physicians and other professionals as indicated.
30. Develop sensitivity and delicacy in one's own hands and body so subtle changes in reorganizing the student's improvements will be perceived.
31. Demonstrate understanding of the potency of the learning process so as always to work gently and carefully and not overwhelm the student.
32. Show skill to perceive complex relationships between different parts of the student's body, as well as within one's self.
33. Allow spontaneous development of the learning process, unique to the needs of each student, safely.
34. Have the ability to be aware of the intention behind one's actions.
35. Understand the importance of learning and the necessity of continuing to learn.
36. Continually increase the trainee's movement skills.
37. Develop the trainee's skill to be aware in oneself and later in others of increasingly finer sensory and motor phenomena.
38. Develop in the trainee the ability to be aware, simultaneously, of more detail and more complex configurations.

## The Victoria II Training

The Victoria II *Feldenkrais* Teacher Training Program, beginning October 2008, is a four-year professional training program accredited by the *Feldenkrais Guild*<sup>®</sup> of North America and meets or exceeds its International Standard of accreditation. Graduates of this program will be eligible to become a *Guild Certified Feldenkrais Teacher*<sup>®</sup> or *Guild Certified Feldenkrais Practitioner*<sup>™</sup>, able to teach and practice *Awareness Through Movement* and *Functional Integration*, and eligible to use the *Feldenkrais*-related service

marks and logo, as long as they comply with the certification and membership requirements of the Guild.

The training will consist of 160 days (5 hours per day) of training in the *Feldenkrais Method* in 12 segments from October 2008 through June 2012 for a total of 800 hours of training. To ensure continuity and ample integration time, each year will be divided into three segments. Twenty to 40 trainees are expected.

## Facilities

All training segments will be held at Henderson Masonic Hall, 1632 Yale Street, Victoria, B.C., or some other suitable site. Included is the possibility of one or more segments being held in a retreat or residential setting.

## Schedule

Daily class hours will be 9 a.m. to 3:30 p.m., with a 1- to 1.5-hour lunch break. *Functional Integration* lessons will be scheduled after class.

### **Year 1 (2008–2009)**

#### **Session I**

October 19 – November 1, 2008 (12 training days)  
Trainer: Jeff Haller

#### **Session II**

February 15–28, 2009 (12 training days)  
Trainer: Deborah Bowes

#### **Session III**

July 6–25, 2009 (16 training days)  
Trainer: Katrin Smithback

### **Year 2 (2009–2010)**

#### **Session I**

September 13–26, 2009 (12 training days)  
Trainer: Jeff Haller

#### **Session II**

January 31 – February 13, 2010 (12 training days)  
Trainer: Alan Questel

#### **Session III**

June 7–26, 2010 (16 training days)  
Trainer: Jeff Haller

### **Year 3 (2010–2011)**

#### **Session I**

September 19 – October 2, 2010 (12 training days)  
Trainer: Jeff Haller

## Session II

February 6–19, 2011 (12 training days)

Trainer: Jeff Haller

## Session III

June 6–25, 2011 (16 training days)

Trainer: Beatriz Walterspiel

## Year 4 (2011–2012)

### Session I

September 18 – October 1, 2011 (12 training days)

Trainer: Jeff Haller

### Session II

February 5–18, 2012 (12 training days)

Trainer: Alan Questel

### Session III

June 4–23, 2012 (16 training days)

Trainer: Jeff Haller

## Administration

The following will be responsible for the educational development and administration of the Victoria II training:

**Jeff Haller**, Ph.D., training organizer and educational director, will develop the educational format, which he will coordinate with the teaching faculty. Jeff has taught in more than 20 international trainings. This is the 10th teacher-training program he has directed.

**Alice Friedman**, M.A., R. Psych., training organizer, will handle the organization and administrative aspects of the training and will act as continuity assistant and assistant trainer. She graduated from her *Feldenkrais* training in 1987 and has been an assistant trainer in numerous trainings throughout North America since 1997. Alice lives on Salt Spring Island, B.C., and has a private practice there and in Victoria.

The faculty for the Victoria II training is a diverse, dedicated, and well-respected group of teachers who will offer students a wide spectrum of experience in the Feldenkrais Method.

## Faculty

### Trainers

**Jeff Haller**, Bellevue, Wash., is a 1983 graduate of the Amherst *Feldenkrais* training. With a background in collegiate basketball and martial arts, he has a profound understanding of function and is able to demonstrate with proficiency the dynamic use of self that Dr. Feldenkrais accentuated in his lessons. Jeff organized the 1991 Seattle *Feldenkrais* training and served as

president of the *Feldenkrais Guild* from 1987 to 1989. Since becoming a trainer in 1993, he has taught extensively in North America, Europe, Australia, New Zealand, Israel, and Argentina. He also maintains a private practice in *Functional Integration*, which he feels is fundamental to his teaching.

**Deborah Bowes** has 30 years of experience teaching in private practice, schools, hospitals, and clinics. Starting as a physical education teacher in 1973, she has always been intrigued by the relationship of learning, movement, and self-image. She earned her physical therapy degree from Columbia University in 1975 and became a *Feldenkrais Practitioner* in 1987. Since 1994, she has taught in *Feldenkrais* training programs in the U.S., Germany, and Australia. In 2000 she became a certified trainer of the *Feldenkrais Method*, the first physical therapist to do so. Deborah is known as innovator in the design of teaching modules for training programs and in applications of the Method. She is co-founder of the *Feldenkrais Center* for Movement Education in San Francisco, maintaining a full-time private practice working with adults and children. She co-developed the Delayed Recovery Center, a mind/body approach to pain and injury in the Occupational Health Clinic of Kaiser Permanente Medical Center. Deborah's other relevant studies include Tai Chi Chuan, martial arts, yoga, Chinese medicine, sensory awareness, Middendorf breath work, and dancing.

**Jerry Karzen**, Maui, Hawaii, is a graduate of the 1977 San Francisco *Feldenkrais* training, the first American training. He was instrumental in organizing the 1983 Amherst training, Moshe Feldenkrais's last training program. As a close personal friend of Dr. Feldenkrais's during the last years of his life, Jerry offers a very personal perspective of Moshe. He was selected by Dr. Feldenkrais to be a trainer and is an excellent interpreter of Moshe's intention in his lessons.

**Alan S. Questel** is known for his clarity, creativity, and down-to-earth style of teaching, and he brings a depth of understanding, humour, and a gentle human perspective to the learning of the Method. Trained by Dr. Feldenkrais, Alan lectures and teaches in *Feldenkrais* professional training programs, hospitals, and colleges throughout the U.S., Australia, Europe, Japan, and Canada. He has taught at Princeton University, S.U.N.Y. College at Purchase, the New York Open Center, and the New Actors Workshop. Alan currently directs FPTPs in Melbourne and Perth, Australia, and will direct upcoming ones in Malmo, Sweden, and Santa Fe, N.M., where he makes his home.

**Katrin Smithback** is a Guild certified *Feldenkrais* Trainer. She began her studies with Moshe Feldenkrais in 1980 and has had a continuous private practice in Santa Fe, N.M., since then. Katrin was on the faculty at the College of Santa Fe for 17 years, teaching applied movement in the theater, dance, music, and physical education departments. Her interest in

practical applications of the *Feldenkrais Method* has led her to develop and teach workshops and classes for a wide variety of groups, including athletes, actors, the disabled, therapists, the elderly, and the general public. She also teaches advanced trainings for practitioners and currently mentors local practitioners in the Santa Fe *Feldenkrais* Community Clinic. As a trainer, Katrin teaches in *Feldenkrais* professional training programs in the U.S., Canada, Asia, and Europe.

**Beatriz Walterspiel** finished her studies in English, Theology, and Education at the Universities of Freiburg and Münster, Germany. Continuing to search pathways of education and learning, she studied the breathing therapy of Ilse Middendorf, the movement work of Elsa Gindler, Tai Chi and other eastern movement arts, and finally with Moshe Feldenkrais in Amherst, Mass., where she graduated in 1983. Since then, she has worked exclusively with the Method. A trainer since 1993, Beatriz teaches advanced programs and master classes and has been the educational director in trainings in Sweden, Norway, Argentina, Spain, and Germany. She lives and works in her private practice in Freiburg in Southern Germany and has published *Awareness Through Movement* lessons in German (*Das Abenteuer der Bewegung: Die Feldenkrais Methode*, Koesel, 1989).

## Assistant Trainers

Alice Friedman comes to the practice of the Feldenkrais Method with a background as a psychologist and dancer. Her interest in learning, movement, and human development led her to study, among other modalities, Ericsonian hypnosis, trauma recovery, meditation, and to a Feldenkrais Training program from which she graduated in 1987. She has used the Feldenkrais Method to facilitate people's awareness and improve their ability to move and act in the world. An assistant trainer since 1995, Alice brings her experience of two decades of private practice, public, and advanced workshops and exuberance to training programs. She lives on Salt Spring Island, B.C., and practices there and in Victoria. This is the second training program she has organized in Victoria with the vision of creating a vibrant community of skilled practitioners.

The number of additional assistant trainers will be determined by the enrollment in the training. A student/teacher ratio of one to 20 is required for the first two years of the training and one to 15 in the last two years. Additional faculty will be selected from the pool of many highly qualified and interesting assistant trainers available in the Feldenkrais community, both within and outside the Northwest.

## Guest Lecturers

A number of guest lecturers will be invited to the training to share their expertise in a variety of fields that are of interest to Feldenkrais work.

# Curriculum

The following subjects will be covered in within the context of movement learning processes rather than as independent courses:

- Functional anatomy, physiology, and kinesiology
- Developmental movement
- Neurophysiology
- *Feldenkrais* learning theory
- *Awareness Through Movement*
- *Functional Integration*
- Pathology related to movement education
- Ethics, communication skills, and business practices

Modalities include lectures, demonstrations, discussions, small group sessions, participating in and giving *Awareness Through Movement* and *Functional Integration* lessons, and viewing videos of Dr. Feldenkrais teaching and demonstrating the Method.

## Personal *Functional Integration* Lessons

Each trainee will receive a total of 12 *Functional Integration* lessons during the course of the training from either a trainer, an assistant trainer, or another practitioner under faculty direction. At least four of the FIs will be given by practitioners with a minimum of eight years experience. These FIs are included in the tuition, and the majority will be given outside of the 800 hours of the training. Trainees are encouraged to obtain seven or more additional FIs per year from the training staff or other practitioners to facilitate the trainee's development and learning of the *Feldenkrais Method*. *Functional Integration* lessons received by trainees will be open to observation by other trainees as a part of their learning process. It is expected that trainees will observe at least six FI lessons each segment.

# Tuition

The yearly tuition for the Victoria II *Feldenkrais* Teacher Training Program is four thousand, seven hundred (\$4,700) for years one and two and four thousand, nine hundred dollars (\$4,900) for years three and four. The total tuition will be nineteen thousand, two hundred dollars (\$19,200), plus any applicable tax. (The U.S. dollar approximations are \$4,200 for years one and two and \$4,400 for years three and four, respectively, for a total of \$17,200. *As the Canadian dollar may vary in relationship to the U.S. dollar, the tuition will reflect the variance based on the U.S. dollar amounts*.) Tuition is payable in one of two ways:

## Payment by Training Segments

- \$100 application fee (CAD or USD)
- \$500 deposit (within three weeks of acceptance), to be credited toward the first-segment tuition payment (CAD or USD)

### ***Years one and two***

- \$970 by Oct. 18, 2008 (first-segment tuition less the \$500 deposit and \$100 application fee) (\$800 U.S.)
- \$1,570 by the first day of segments two through six of the training (Feb. 15, 2009; July 6, 2009; Sept. 13, 2009; Jan. 31, 2010; June 7, 2010) (\$1,400 U.S.)

### ***Years three and four***

- \$1,630 by the first day of segments seven through 12 of the training (Sept.10, 2010; Feb. 6, 2011; June 6, 2011; Sept.12, 2011; Feb. 5, 2012; June 4, 2012) (\$1,467 U.S.)

## **Monthly Payments**

- \$100 application fee (CAD or USD)
- \$500 deposit (within three weeks of acceptance), to be credited toward the total tuition (CAD or USD)
- \$412 (\$371 U.S.), by Oct. 19, 2008, and the same amount every month for 45 more months through June 2012 (this includes a processing charge of \$760 per month, for a total processing charge of \$350 to cover the extra administrative costs necessitated by a monthly payment plan; total amount paid will be \$19,550 (tuition plus processing fee).

Note: Actual dates are best estimates and may change slightly. All amounts are in Canadian dollars unless otherwise indicated.

Any payment of less than \$1,000 made more than three business days after its due date will be assessed a \$10 late fee. Any payment of more than \$1,000 made more than three business days after its due date will be assessed a \$25 late fee. In the event of commencement of legal action to collect past due tuition, the trainee will be required to pay the reasonable costs of such action, including, but not limited to, attorney fees.

The application fee plus the deposit (\$600) will be applied to the first-segment tuition payment (unless paying monthly, in which case it applies to the total tuition). If the trainee drops out of the training prior to the first segment, the trainee forfeits the application fee (\$100) but the deposit (\$500) will be refunded.

Student dues and accreditation fees will be paid to the Guild on each trainee's behalf from their tuition.

Payments will be made in Canadian funds for Canadian residents and U.S. funds for others, payable to "Learning Matters Ltd."

# Materials and Equipment

The training will make use of the extensive video library of Moshe Feldenkrais teaching, demonstrating, and lecturing. As trainees are expected to acquire a thorough knowledge of his written works, they are encouraged to read and purchase Dr. Feldenkrais's books and articles (estimated \$200–300), which are available from the *Feldenkrais Guild* of North America. A supplemental bibliography and recommended reading list will also be provided, some of which may be available from our library.

During each segment, some related materials and equipment (a number of *Feldenkrais* tables and stools, rollers, and foam pillows) will be provided for demonstration purposes and will be available to trainees when not in use by the training staff and practitioners. Trainees who can are encouraged to bring their own tables and stools in the third and fourth years. Estimated costs of recommended equipment: skeleton (\$700), *Feldenkrais* table (\$600–900), and stool, rollers, and pads (\$150–200).

# Living Expenses

Trainees will be solely responsible for their transportation, housing, and food expenses during training segments. The Victoria II-training staff will assist trainees by providing referrals, housing information, local maps, etc., and will facilitate arrangements whenever possible.

# Financial Aid

No financial aid is offered as a part of the Victoria II training. Trainees are encouraged to find their own sources of financial help to reach their contractual tuition obligations. Trainees are encouraged to apprise the administration and Educational Director should problems arise.

# Placement

No placement services are available. In addition, because there are few *Feldenkrais* jobs available, it is important that prospective trainees understand that making a living as a *Feldenkrais* practitioner involves building a private practice—with all the risks and difficulties inherent in developing a business, as well as the challenge of bringing the *Feldenkrais Method* to an uninformed public.

# Trainee Profile

*Feldenkrais* training programs attract students from diverse backgrounds. Participants have included athletes, educators, psychologists, actors, physical therapists, occupational therapists, massage therapists, dancers, musicians, nurses, homemakers, medical doctors, osteopaths, chiropractors, retired professionals, yoga teachers, martial artists, sports and fitness teachers, business owners, lawyers, physical and psychological rehabilitation professionals, special education teachers, gerontologists... in short,

anyone interested in better human functioning and a comprehensive approach to human movement sciences.

## Entry Requirements

Applicants to the Victoria II *Feldenkrais* Teacher Training Program should be college graduates or have equivalent, though perhaps less formal, learning experience. Interested applicants should include in their applications a statement describing the life experiences that have enabled them to attain the maturity and focus necessary for entry into the training. Since diverse trainee backgrounds contribute greatly to the training experience, applicants from a wide variety of professions, occupations, and fields of endeavour are encouraged to apply. Applicants will be accepted into the training without regard to race, gender, religion, physical limitations, age, or sexual orientation. All applicants must be committed to completing all 12 segments of the training.

### Modifications

If any of the policies and/or practices of the Victoria II training create hardships on any trainee, or if special circumstances exist for trainees that cause them to need special consideration, those trainees are encouraged to propose exceptions to the policies or practices that will better fit their unique needs. The Educational Director will consider any such request and make all reasonable efforts to accommodate trainees' individual needs.

## Application

Individuals wishing to apply to the Victoria II *Feldenkrais* Teacher Training Program should send the following information:

- Current date, name, address, city, state or province, zip or postal code, country, day phone, evening phone, fax, e-mail address, present occupation, and age
- A recent photograph
- Education (if no college degree, describe equivalent life experiences)
- Work experience
- Special interests, hobbies, family, etc.
- Health and medical history, including past diseases, surgeries, chronic difficulties, allergies, psychological problems, physical disability, chemical dependence, and current problems/medications
- Experience in the *Feldenkrais Method*, how you know about it, what specific experience you have had, teachers you have worked with, books read
- How you plan to pay for this training and make the necessary time available to attend the segments

- Letters of recommendation from at least three people not related to you who can describe your character, strengths and weaknesses, personal stability, etc. (one preferably from a *Guild Certified Feldenkrais Teacher*)
- Read the "The Story of Fire" (see Appendix I—page 26) and write a brief essay including why you want to take this training, why you want to become a teacher, how you believe the training will benefit you, how you expect to integrate the *Feldenkrais Method* into your personal and professional life, your strengths as you enter this program, the difficulties you might anticipate being in the class and that you will face as a teacher

Send this information with an application fee of \$100 payable to "Learning Matters Ltd.," 325 Mountain Road, Salt Spring Island, BC V8K 1T8.

Note: The application fee is non-refundable after five business days after receipt by Learning Matters Ltd.

## Acceptance Process

Applications will be reviewed in order of receipt. Applicants will be notified of acceptance within four weeks of receipt. The application fee (\$100) will be applied to tuition for those who are accepted. They will then be required to sign an enrollment agreement and pay a deposit of \$500 within three weeks of acceptance to reserve their place in the training. (The deposit will be credited toward the first-segment tuition payment.)

## Cancellation and Postponement

Learning Matters Ltd. reserves the right to cancel the Victoria II *Feldenkrais* Teacher Training Program before October 9, 2008, if the number of students enrolled is deemed insufficient. In the event of such cancellation, a full refund of all money paid will be made to each applicant.

Learning Matters Ltd. reserves the right to suspend or postpone a segment of the training in the event of unforeseeable circumstances or in the event of an occurrence that unavoidably limits the use of the training facilities, such as fire, flood, storm, war, or civil disorder. Such time lost will be made up as soon as possible so as to maintain the overall training schedule. If a segment is postponed for 30 calendar days or more, trainees will be entitled to a pro-rata refund for that segment.

If Learning Matters Ltd. discontinues instruction after trainees enter the training, including circumstances where Learning Matters Ltd. changes its location, students must be notified of such events and will be entitled to a pro-rata refund of all tuition and fees paid unless comparable training is arranged for by Learning Matters Ltd. and agreed upon by the trainee. A written request for such a refund must be made within 30 days from the date the program is discontinued or relocated and the refund must be paid within 30 days after receipt of such request.

# Refund Policy

Any applicant who is not accepted into the training program will receive a full refund of any money paid to Learning Matters Ltd.

Prior to the beginning of the training program, any applicant may cancel their enrollment by sending written notice of such cancellation by midnight of the fifth day (excluding Sundays and holidays) following their signing of the enrollment agreement. Such notice must be personally delivered to one of the training organizers or sent by certified mail, return-receipt requested, to Learning Matters Ltd., 325 Mountain Road, Salt Spring Island, BC V8K 1T8. Any money prepaid will be fully refunded.

Prior to the beginning of the training program, but more than five business days after signing the enrollment agreement, applicants who cancel their enrollment will forfeit the registration fee (\$100) but receive a refund for the balance of any money prepaid.

Trainees who cancel their enrollment after the training program begins will forfeit the registration fee (\$100). In addition:

- Trainees who cancel their enrollment before 50% of a training segment is completed will receive a pro-rata refund for that segment
- Trainees who cancel their enrollment after 50% of a training segment is completed will receive no refund for that segment
- Trainees who cancel their enrollment between training segments will owe tuition through the end of the last training segment they attended
- Trainees on the monthly payment plan who cancel their training will owe the difference between the total tuition they would have paid had they been on the segment-payment plan (with applicable refunds as described above) and the total amount paid at the time of termination, with monthly payments to be continued until balance owed is paid in full.

Note: Refunds shall be made within 30 calendar days of the trainee's official date of termination. Calculation of all allowable charges will be made using the last recorded date of attendance, if any, as a baseline.

# Attendance

Trainees may miss no more than five days in any year, and no more than 10 days during the whole course of the training program, without having to make formal arrangements with the educational director or trainer to make up missed class time. Trainees are responsible for the content of the missed material. Make-up work is to be done as soon as possible and, if at another training program, it must be comparable in both content and stage in the training process.

If a trainee has to interrupt the training program and wishes to continue in another program after a period of time, the Training Accreditation Board of the Guild will determine eligibility to do so on a case-by-case basis. All trainees must complete their training process within seven years.

## Termination

Trainees who fail to maintain satisfactory progress, fail to comply with the attendance policy, violate safety regulations, interfere with other trainees' learning, are boisterous, vulgar, or obscene, are under the influence of or abusing alcohol or drugs, use the *Feldenkrais*-related service marks or logo inappropriately, or do not make timely tuition payments are subject to immediate termination. Decisions regarding termination or probation of trainees will be made by the educational director after a full discussion of the perceived problems with the trainee. In the event termination of a trainee is merited, any tuition paid for that training segment (prorated) and any prepaid tuition for future training segments will be refunded.

Trainees may terminate their participation in the training program by giving written notice of their intention to discontinue.

Date of termination is defined as the date that a trainee is terminated by a decision of the educational director, or the date the educational director receives written notice of a trainee's decision to terminate their participation in the training, or the last date of a training segment when a trainee has failed to attend that segment of the training without notifying or making prior arrangements with the educational director.

## Transfer

It is important that trainees be committed to completing their training in the Victoria II training because the training process is enhanced when the group remains constant.

Trainees who need to transfer out of the Victoria II training must receive a letter from the educational director containing information on the amount of tuition paid, the number of days of training the trainee has completed, which parts of the program have been completed, and a recommendation that the trainee continue the training elsewhere.

Trainees who want to transfer into the Victoria II training must present a letter with the same information set forth above from the educational director and/or administrative director of their prior training program. Transfer trainees will only be accepted if their prior training program has covered comparable material.

## Visitors

Because space is limited in our training site, visitation priority will be given to Canadian **Feldenkrais** Guild members; others will be welcome as space allows. Practitioners and trainees from other training programs will pay a \$25 per day fee and are asked to give prior notice to the training staff.

Members of the general public may observe on a space available basis but will not be allowed to participate in the training.

All guests will have a designated area so as not to disturb or distract the Victoria II trainees in their learning process.

## Evaluation

During the last segment of each year of the training, trainees will participate in a written self-evaluation process and have the opportunity to meet individually with a trainer or assistant trainer to give feedback about the training and to receive feedback about their individual process and progress. Training staff and trainees will also have many less formal interactions for the exchange of feedback on the training experience and process.

## Graduation

In order to graduate from the Victoria II **Feldenkrais** Teacher Training Program, trainees will complete all 12 segments within the attendance guidelines, participate in their own self- and course-evaluation processes, adhere to all training policies, comply with proper usage of service marks and logo, teach **Awareness Through Movement** under supervision, give two **Functional Integration** lessons under supervision, and meet their financial obligations.

## Certification

Each graduate will receive a certificate of graduation from Learning Matters, a professional certificate from the **Feldenkrais Guild**<sup>®</sup> of North America, and will be eligible to be certified as **Certified Feldenkrais Practitioners**<sup>™</sup> or **Guild Certified Feldenkrais Teachers**<sup>®</sup> through the end of 2012.

Each graduate will receive a certificate of graduation from Learning Matters Ltd. and will be eligible for certification through the **Feldenkrais Guild** of North America as a **Certified Feldenkrais Practitioner**<sup>™</sup> or **Guild Certified Feldenkrais Teacher**<sup>®</sup> through the end of 2012

**Feldenkrais**<sup>®</sup>, **Feldenkrais Method**<sup>®</sup>, **Awareness Through Movement**<sup>®</sup>, **Functional Integration**<sup>®</sup>, and **Feldenkrais** logo are registered service marks of the **Feldenkrais Guild** of North America and may only be used by those certified by the Guild in accordance with Guild guidelines (certain exceptions apply)

to authorized *Awareness Through Movement* teachers—see next page). Trainees may not use the *Feldenkrais* logo, and graduates may only use it according to Guild requirements.

Trainees may not use the service marks or practice *Awareness Through Movement* or *Functional Integration* professionally until they have graduated from an accredited training program with the following exception:

### **Authorization to Teach *Awareness Through Movement***

Upon successful completion of the first six segments of this training (June 2010) and after receiving authorization from the educational director and the *Feldenkrais Guild* of North America, continuing trainees will be eligible to teach *Awareness Through Movement* as student teachers. Trainees at this level may call themselves authorized *Awareness Through Movement* teachers, not “certified.” If a trainee drops out of the training program after finishing the first six segments but before graduation, the trainee will lose the right to teach ATM unless the trainee has been granted a leave of absence.

## Guild Membership

The *Feldenkrais Guild* of North America:

- Provides educational services to the public about *Feldenkrais* Somatic Education
- Ensures standards of practice and adherence to the code of professional conduct for practitioners/teachers
- Accredits training programs and certifies practitioners, trainers, and assistant trainers
- Protects and preserves the *Feldenkrais* work through its service marks
- Publishes a directory and a journal annually, and a quarterly newsletter
- Promotes the profession while maintaining the standards and meaning of *Feldenkrais* Somatic Education

All trainees are required to be student members of the Guild. Dues for each trainee are paid on their behalf out of the tuition.

Upon graduation from an accredited training, new practitioners/teachers are eligible to join the Guild as practitioner members for reduced rates. Guild membership is not required for certification as a *Feldenkrais* practitioner/teacher.

To become certified and maintain their certification and the right to use the service marks and logo, graduates will need to meet the Guild’s initial certification and ongoing renewal requirements, and either maintain membership in the Guild or pay a certification fee to the Guild.

# Licensing

No specific professional license is required to attend or graduate from a professional *Feldenkrais* training program.

In certain countries, states, provinces, or local jurisdictions, the professional practice of the *Feldenkrais Method* may be subject to licensing laws that set forth requirements in addition to graduation from a Guild-accredited training program. We make no attempt to provide additional course work that may be required for any licensing, apart from that related to learning the *Feldenkrais Method*. Trainees are solely responsible for meeting any such requirements and acquiring and maintaining such licenses.

# Standards of Practice

## Preface

1. Any attempt to write a definition of the *Feldenkrais Method* might be seen as producing a somewhat static description of a highly fluid and dynamic method. *Feldenkrais* practitioners/teachers continually evolve their understanding and practice of the Method and in offering definitive statements about the work we must not lose our perspective of dynamism and evolution. This document should be interpreted in this light.
2. Innovation and growth in this field are valued, especially when based on a solid foundation of understanding, sensitivity and skill embodied in the Method's present form. As valid innovations become accepted in the *Feldenkrais* community, these standards will be changed accordingly.
3. This document will be updated at regular intervals by a committee to be appointed by the Board of Directors for the purpose of reviewing and making revisions to the Standards of Practice.

## Introduction

1. The *Feldenkrais Method* assumes that human beings have transformational potential and that all people, regardless of their age or condition, have the ability to learn.
2. Moshe Feldenkrais wrote in *Higher Judo*, "In a perfectly matured body which has grown without great emotional disturbances, movements tend gradually to conform to the mechanical requirements of the surrounding world. The nervous system has evolved under the influence of these laws and is fitted to them. However, in our society we do, by the promise of great reward or intense punishment, so distort the even development of the system, that many acts become excluded or restricted. The result is that we have to provide special conditions for furthering adult maturation of many arrested functions. The majority of people have to be taught not only the special movements of our repertoire, but also to reform patterns of motions and attitudes that should never have been excluded or neglected."

## Section 1—What the *Feldenkrais Method* is and what it does

1. The *Feldenkrais Method* is an educational system that develops a functional awareness of the self in the environment. The Method utilizes the fact that the body is the primary vehicle for learning.
2. The *Feldenkrais Method* is an approach to working with people which expands their repertoire of movements, enhances awareness, improves function and enables people to express themselves more fully.
3. The *Feldenkrais Method* directly addresses the question of how to facilitate the learning that is necessary for organizing the whole self and recovering excluded and unconsidered movement patterns or actions.

4. This is done by expanding the self-image through movement sequences that bring attention to the parts of the self that are out of awareness and uninvolved in functional actions. Better function is evoked by establishing an improved dynamic relationship between the individual, gravity, and society. Feldenkrais, himself, defined function as the interaction of the person with the outside world or the self with the environment.
5. The Method enables people to include in their functioning, movements and parts of the body unconsidered, forgotten or excluded from their habitual actions or images of actions. By allowing a person to learn how their whole body cooperates in any movement, the *Feldenkrais Method* assists people to live their lives more fully, efficiently and comfortably.
6. The improvement of physical functioning is not necessarily an end in itself. Such improvement is based on developing a broader functional awareness which is often a gateway to more generalized enhancement of physical functioning in the context of one's environment and life.
7. The *Feldenkrais Method* is based on self-organization and self-regulation in learning.
8. The *Feldenkrais Method* is expressed in two parallel forms: *Awareness Through Movement* and *Functional Integration*.
9. *Awareness Through Movement* consists of verbally directed movement sequences presented primarily to groups. There are several hundred hours of *Awareness Through Movement* lessons. A lesson generally lasts from thirty to sixty minutes. Each lesson is usually organized around a particular function.
10. In *Awareness Through Movement* lessons, people engage in precisely structured movement explorations that involve thinking, sensing, moving, and imagining. Many are based on developmental movements and ordinary functional activities. Some are based on more abstract explorations of joint, muscle, and postural relationships. The lessons consist of comfortable, easy movements that gradually evolve into movements of greater range and complexity. There are hundreds of *Awareness Through Movement* lessons contained in the *Feldenkrais Method* that vary, for all levels of movement ability, from simple in structure and physical demand to more difficult lessons.
11. *Awareness Through Movement* lessons attempt to make one aware of their habitual neuromuscular patterns and rigidities and to expand options for new ways of moving while increasing sensitivity and improving efficiency.
12. A major goal of *Awareness Through Movement* is to learn how one's most basic functions are organized. By experiencing the details of how one performs any action, the student has the opportunity to learn how to:
  - attend to his/her whole self
  - eliminate unnecessary energy expenditure
  - mobilize his/her intentions into actions
  - learn
13. *Functional Integration* is the other form of expressing the *Feldenkrais Method*. Just as *Feldenkrais* practitioners can guide people through movement sequences verbally in *Awareness Through Movement*, they also guide people through movement with gentle, non-invasive touching in *Functional Integration*.
14. *Functional Integration* is a hands-on form of tactile, kinesthetic communication. The *Feldenkrais* practitioner communicates to the student how he/she organizes his/her body and hints, through gentle touching and movement, how to move in more expanded functional motor patterns.
15. The *Functional Integration* lesson should relate to a desire, intention, or need of the student. The learning process is carried out without the use of any invasive or forceful procedure. Through rapport and respect for the student's abilities, qualities, and

integrity, the practitioner/teacher creates an environment in which the student can learn comfortably.

16. In *Functional Integration*, the practitioner/teacher develops a lesson for the student, custom-tailored to the unique configuration of that particular person, at that particular moment. The practitioner conveys the experience of comfort, pleasure, and ease of movement while the student learns how to reorganize his/her body and behavior in new and more effective manners.
17. In *Functional Integration*, the practitioner/teacher's intention is instructive and communicative.
18. *Functional Integration* is usually performed with the student lying on a table designed specifically for the work. It can also be done with the student in sitting or standing positions. At times, various props are used in an effort to support the person's body configuration or to facilitate certain movements.
19. The Method is based on principles of physics, biomechanics and an empirical understanding of learning and human development.

### **Section 2—What the *Feldenkrais Method* is not**

1. The Method is not a medical, massage, bodywork, or therapeutic technique. The Method is a learning process.
2. The *Feldenkrais* practitioner has no sexual intent and does not touch the sexual or other intimate parts of a person.
3. Chemical or mechanical aids are not used in the practice of the *Feldenkrais Method*.

### **Section 3—What a *Feldenkrais* practitioner knows, understands and does in practicing the *Feldenkrais Method***

The practitioner/teacher:

1. Understands that all actions in the *Feldenkrais Method* are a product of a way of experiencing and thinking as originally developed by Moshe Feldenkrais, and structured in the curriculum of Feldenkrais Professional Training Programs. All expressions of the *Feldenkrais Method* in the design and teaching of *Awareness Through Movement* or in the implementation of a *Functional Integration* lesson, represent that way of thinking.
2. Is sensitive to the interdependency of acting, sensing, thinking, and feeling that constitute human activity, and recognizes that changes in movement influence all these factors.
3. Understands the rationale, design strategies and principles of *Functional Integration* and *Awareness Through Movement* lessons. This understanding can be implicit and/or explicit, empirical and/or cognitive.
4. Understands the effectiveness of and can communicate the basic learning strategies of the *Feldenkrais Method* in teaching *Awareness Through Movement*, such as:
  - a. orienting to the process of learning and doing rather than working towards a goal
  - b. using slow, gentle movement
  - c. directing awareness toward sensing differences and perceiving whole interconnected patterns in movement
  - d. allowing the student to find his/her own way with the lesson
  - e. directing students to move within the limits of safety by avoiding pain and strain
5. Observes and interacts with students from the initial contact and interview in a manner that leads to the development of *Functional Integration* lessons coherent with the principles as stated above in Sections 1 and 2. This means the practitioner/teacher knows how to translate the way students present their problems into the framework of thinking of the *Feldenkrais Method*.
6. Distinguishes between solving a problem that the student presents and evoking a response designed to create a new way of thinking, feeling, sensing and moving.

7. Knows the difference between learning to accomplish a particular skill or function and learning how to achieve new strategies and possibilities for action in relation to one's intentions in the environment.
8. Uses his/her voice, body, presentation and presence in relation to the student's, so as to encourage a supportive environment for learning.
9. Continually reorganizes him/herself in relationship to perceived changes in the student undergoing *Awareness Through Movement* lessons and *Functional Integration*.
10. Contacts another person through touch in a manner that is supportive, non-invasive in intention, and non-corrective.
11. Meshes his/her movements with the easiest directions in which the student moves.
12. Becomes aware when support is given to the student, when quality of action improves, and when function becomes more integrated.
13. Alters his/her self-organization in order to evoke greater feelings of comfort, greater capacity for learning and improved ability to function in the student.
14. Has the necessary skills to evoke the student's self-regulating abilities.
15. Determines what movement patterns a person needs to learn in order to learn a function.
16. Makes distinctions between a more or less efficiently executed action, becomes aware of the presence of extraneous efforts and can feel where a student interferes with intended actions.
17. Detects changes in muscular patterns, skeletal configurations, respiration, and autonomic nervous system signs in both him/herself and the student.
18. Makes basic distinctions about differences in muscular tonus throughout the student's body and more importantly, knows how to find those differences by increasing one's own sensitivity when needed.
19. Is sensitive to the amount of input a student can receive during each lesson and regulates the intensity and duration of each lesson accordingly.
20. Can discuss and describe to others what his/her intentions are or were during a *Functional Integration* lesson.
21. Organizes *Functional Integration* lessons understanding both the symbolic and biomechanical aspects of self-expression and how they are interwoven.
22. Most importantly, knows how he/himself, or she/herself, learns.

#### **Section 4—Organizing processes of the *Feldenkrais Method***

1. At the core of the *Feldenkrais Method* is a state of mind that fosters a process of inquiry rather than one that seeks to define solutions. The practitioner and the student join together to discover and promote the awareness necessary in order to improve functioning in the student.
2. The following questions are unique coordinates for the *Feldenkrais Method*. When they are all brought together as a constellation they represent a unique signature of the *Feldenkrais Method*. Practitioners teach the *Feldenkrais Method* by translating the answers to these questions into actions, whether the questions are asked or answered explicitly or implicitly.
3. These questions might never be brought into language by a *Feldenkrais* practitioner but rather form a sea of thoughts which might occasionally bubble to the surface in an articulate form, and be asked by the practitioner of themselves or another directly.

#### **Questions practitioners/teachers refer to themselves:**

1. How am I presenting myself in relationship to my student?

2. What can I do to achieve greater rapport with my student?
3. What must I do with myself to create the environment for learning for any lesson?
4. How am I organized to make contact with another person?
5. How do I organize myself to be able to feel more sensitively (for feedback)?
6. How am I organized to communicate and to act (for feedforward)?
7. What can I do to communicate support and ease with my student?
8. What must I do to evoke a response from my student without being overly directive?
9. How can I work so that my intention is clear but not imposed on the student?
10. What feelings are evoked in myself while working with my student and how is this affecting my actions?

### **Questions related to observing the student:**

1. How can I discover the needs or wants of my student and how can I arrange myself to address them?
2. How does the student succeed in his/her life or in any particular actions of importance in life?
3. If the student feels unsuccessful, has he/she felt successful previously and how did he/she organize themselves to succeed in the past?
4. What can I sense in the way of differences about this person that reveals what is needed, e.g. one side compared to the other, high and low tone, between this person and others, etc.?
5. What can I see, feel or sense that will allow me to discover for myself and to reveal to my student the pattern of organization he/she is currently maintaining? And how can I feel and reveal the direction he/she might be moving towards from their current pattern of organization?
6. What can I feel, see, or sense that will allow me to move the student in the direction that will evoke greater learning and increased ability?
7. How can I perceive what is missing or unattended in the student's self-image as it is revealed in his/her body?

### **Cognitive questions in the mind of the practitioner/teacher, that he/she considers:**

1. What is the student doing and not doing to fulfill his/her intentions in life?
2. How can I find what the student wants in the context of his/her life? What function or functions might be involved?
3. What movement sequences can be organized around a theme which can create a possible learning experience for the student, that will help complete what is missing or unattended in their self-image?
4. What kind of lessons are most appropriate for this person's needs?
5. Is there a major function I would like to explore with my student and what steps are necessary to embark on the exploration of that function?
6. What movement possibilities and/or what functions are developmentally required prior to working with the function we intend to restore?
7. What can this student learn right now? What is the time frame for his/her learning and what would be required to deepen it?
8. What are the distinctions I need to make and what are the categories and abstractions I might need to form in order to continue my and my student's learning?

(Adopted by the *Feldenkrais Guild*<sup>®</sup> of North America, 1992)

# Appendix I

## The Story of Fire

Once upon a time a man was contemplating the ways in which Nature operates, and he discovered, because of his concentration and application, how fire could be made.

This man was called Nour. He decided to travel from one community to another, showing people his discovery.

Nour passed the secret to many groups of people. Some took advantage of the knowledge. Others drove him away, thinking that he must be dangerous, before they had had time to understand how valuable this discovery could be to them. Finally, a tribe before which he demonstrated became so panic-stricken that they set about him and killed him, being convinced that he was a demon.

Centuries passed. The first tribe which had learned about fire reserved the secret for their priests, who remained in affluence and power while the people froze.

The second tribe forgot the art and worshipped instead the instruments. The third worshipped a likeness of Nour himself, because it was he who had taught them. The fourth retained the story of the making of fire in their legends: some believed them, some did not. The fifth community really did use fire, and this enabled them to be warmed, to cook their food, and to manufacture all kinds of useful articles.

After many, many years, a wise man and a small band of his disciples were traveling through the lands of these tribes. The disciples were amazed at the variety of rituals which they encountered; and one and all said to their teacher: "But all these procedures are in fact related to the making of fire, nothing else. We should reform these people!"

The teacher said: "Very well, then. We shall restart our journey. By the end of it, those who survive will know the real problems and how to approach them."

When they reached the first tribe, the band was hospitably received. The priests invited the travelers to attend their religious ceremony, the making of fire. When it was over, and the tribe was in a state of excitement at the event which they had witnessed, the master said: "Does anyone wish to speak?"

The first disciple said: "In the cause of Truth I feel myself constrained to say something to these people."

"If you will do so at your own risk, you may do so," said the master.

Now the disciple stepped forward in the presence of the tribal chief and his priests and said: "I can perform the miracle which you take to be a

special manifestation of deity. If I do so, will you accept that you have been in error for so many years?"

But the priests cried: "Seize him!" and the man was taken away, never to be seen again.

The travelers went to the next territory where the second tribe were worshipping the instruments of fire-making. Again a disciple volunteered to try to bring reason to the community.

With the permission of the master, he said: "I beg permission to speak to you as reasonable people. You are worshipping the means whereby something may be done, not even the thing itself. Thus you are suspending the advent of its usefulness. I know the reality that lies at the basis of this ceremony."

This tribe was composed of more reasonable people. But they said to the disciple: "You are welcome as a traveler and stranger in our midst. But, as a stranger, foreign to our history and customs, you cannot understand what we are doing. You make a mistake. Perhaps, even, you are trying to take away or alter our religion. We therefore decline to listen to you."

The travelers moved on.

When they arrived in the land of the third tribe, they found before every dwelling an idol representing Nour, the original firemaker. The third disciple addressed the chiefs of the tribe:

"This idol represents a man, who represents a capacity, which can be used."

"This may be so," answered the Nour-worshippers, "but the penetration of the real secret is only for the few."

"It is only for the few who will understand, not for those who refuse to face certain facts," said the third disciple.

"This is rank heresy, and from a man who does not even speak our language correctly, and is not a priest ordained in our faith," muttered the priests. And he could make no headway.

The band continued their journey, and arrived in the land of the fourth tribe. Now a fourth disciple stepped forward in the assembly of the people.

"The story of making fire is true, and I know how it may be done," he said. Confusion broke out within the tribe, which split into various factions. Some said: "This may be true, and if it is, we want to find out how to make fire." When these people were examined by the master and his followers, however, it was found that most of them were anxious to use firemaking for personal advantage, and did not realize that it was something for human progress. So deep had the distorted legends penetrated into the

minds of most people that those who thought that they might in fact represent truth were often unbalanced ones, who could not have made fire even if they had been shown how.

There was another faction, who said: "Of course the legends are not true. This man is just trying to fool us, to make a place for himself here."

And a further faction said: "We prefer the legends as they are, for they are the very mortar of our cohesion. If we abandon them, and we find that this new interpretation is useless, what will become of our community then?"

And there were other points of view, as well.

So the party traveled on, until they reached the lands of the fifth community, where firemaking was commonplace, and where other preoccupations faced them.

The master said to his disciples:

"You have to learn how to teach, for man does not want to be taught. First of all, you will have to teach people how to learn. And before that you have to teach them that there is still something to be learned. They imagine that they are ready to learn. But they want to learn what they *imagine* is to be learned, not what they have first to learn. When you have learned all this, then you can devise the way to teach. Knowledge without special capacity to teach is not the same as knowledge and capacity."

From *Tales of the Dervishes*, Idries Shah, E.P. Dutton & Co., 1970