

**On this Movement Practice: Extracts from an Interview with Daniela Coronelli  
by Roy Whenary (author of 'The Texture Of Being')**

***What is the fundamental purpose of this movement practice?***

The movement has a wide application and there are variations in relation to the individual backgrounds of the teachers, applicants and new participants. One purpose of the movement is to enable us to embody our feelings and our thoughts. We find in the body the starting point for placing our feelings and thoughts in the immediate environment and also in relationship with the outside world.

Through the movement we develop an understanding of our body language, which will show us more clearly than words or thoughts, repetitive life patterns, which it is useful to be aware of, particularly for those who are interested in self-healing or meditation. Another purpose of the practice is to allow the unconscious patterns to surface. We give ourselves space from living in the mind, the world of ideas, concepts, planning, memory and emotion. This gives an opportunity for a realistic integration of mind and body. The practice of embodying our feelings and thoughts gives us the chance to bring them into our physicality in the present moment.

***How does the flow of movement deal with emotions that may arise in the process of doing the movement?***

The mover is invited to be with the emotions that arise in the moment, but not to follow them blindly. If an emotion is limiting the movement, by placing it in the space we may see its limitation more clearly. The participant is supported, in their own time and if they wish, to find their way out of the emotional cage that limits their movement. They are encouraged to return to the source of their movement, which is not just the emotion or thought that arises, but the being there with it in the present. Expression of emotion for its own sake is not usually, in my experience, very helpful. In the movement work the mover is encouraged to go deeper. It is like throwing our emotions, through movement, into space. But if there is no awareness of what this throwing is doing, there is little possibility of growing through these emotions. At the time, expressing a build up emotion can bring relief, move stagnant energy in the body. Yet, if we stop at external expression, next time it may arise again in the same shape, perhaps from a different direction.

***For people who are new to this kind of movement, is there a form or a style that one follows? Is there a similarity in style amongst the many people who do this movement? When first coming to the movement work, this is not necessarily clear.***

This kind of movement is non-stylised. It doesn't have a fixed form like Salsa, Tai Chi or Five Rhythms. Each participant's movement is original to them. As there is no form, the mover's own unique movement is the base from which we start. A variety of techniques and themes are given in order to develop the participant's 'life movement' in whatever direction they wish to go with it. Of course, each movement teacher can offer different specialisations of the movement, according to his or her own background. People interested in mastering the essence and techniques of this movement for their own practice will undergo different stages of integration, which involves developing a movement practice outside workshop time. There is no fixed structure to the movement form, but there is an essence to it, and techniques which, when incorporated, offer the mover the opportunity to receive insights to where their movement comes from and the tools for guiding their movement into new, supportive directions. For newcomers, the first step is usually to learn how to move from their body, in their body. This seems a simple task, yet, here in the West we seem to spend most of our time "out of the body", in our heads: planning what we need to do next, trying to deal with the present situation by remembering how we did it before, in front of computers, travelling worldwide with our mind whilst our body struggles to catch up. The body can become that thing which takes us for a walk, that needs to eat or to sleep, etc. So, many weeks....months..... or years, may be spent on re-remembering how to embody, how to stay in pace with our body.

***From your personal background in Shiatsu and the use of the meridians, are there particular exercises for healing one's condition and for quickening the process of transformation?***

Coming from my shiatsu background, I start with an awareness of healing in my movement, in the space. It can lead in any direction. In my experience, there is no fixed position. Usually the healing comes as it is needed in the situation. I am very grateful when the healing comes, I do not take it for granted. When it does come, I try to sense /understand the effect the healing has had on the movers and myself. In this context, I may introduce relevant shiatsu exercises, words or sounds which stimulate certain meridians (the energetic representation of our life expression). In oriental medicine the meridians, are connected to the seasons and the physical outdoor elements of water, earth, fire, rock, etc. Then I witness what has changed and how the participants have benefited from these shiatsu postures or sounds. I have noticed that they can be a very useful tool, for rebalancing our physical and mental energy and bringing a new quality to the participant's movement. Often the mover can voice clearly how the shiatsu tools have stimulated or nourished them, without any theoretical information on how the elements are "supposed" to work.

**(These questions and answers are extracts from a booklet compiled from the interview with Daniela Coronelli).**