
Witnessing Allows Me to be in a Compassionate State of Acceptance: Authentic Movement and Witnessing

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Introduction

What makes people put aside their daily concerns and allow themselves to close their eyes and focus inwards, towards the unknown? What allows them to enter into a different experiential dimension, an alternative state of awareness, an awakening of their unconscious minds that enables self-exploration, entering into a space within which they can move without responding to specific demands? I have been a movement therapist for 50 years and I believe that the answer lies in the body's inherent physicality, its desire to express itself through movement, to be held and to be seen.

When I closed my eyes to write this article, I was helped by my "inner witness" with whom I have become well acquainted through many years of practice. I discovered that this "inner witness", who is also an inwardly directed representation of the gazes of the witnesses who have accompanied the course of my development over the years, motivates me and ensures my own presence while acknowledging the importance of the role of witnessing.

The many groups that I have facilitated, and still hold, are not all therapeutic. In the groups for self-growth or professional development, I place a great emphasis on witnessing as a tool for developing the ability to accept oneself and the other. In these groups people also focus on the transition between the two roles of 'mover' and 'witness', which in my opinion enables us to learn a great deal about our own flexibility and ability to adapt to different positions involving both observation and movement. I consider this experience to be of particular value for groups of students training to become movement therapists. In recent years, therefore, I have included a course for groups working with Authentic Movement as an integral part of the curriculum for training movement therapists. This is due to the

great potential I find in the Authentic Movement Model for imparting the principles of Dance/Movement Therapy: being an accepting presence, maintaining close observation, enhancing the capacity for being with the other and the ability to transition between the different stances of observation and experience.

The purpose of this article is to examine, through interviews, the perceptions of participants in Authentic Movement workshops, both as movers and as witnesses, and the contribution of witnessing to their personal and professional development. In this study, in depth interviews were conducted with thirty women who had participated in Authentic Movement model groups over the past ten years. Their ages ranged from 30 to 75; the women work or have worked in various fields, such as education and high-tech, with the groups including psychologists, movement therapists and teachers among others. The interviewees were asked to describe their experiences while participating in the group, both as a mover and as a witness, and about the contribution of the witnessing to their personal and professional development. The interviews were analyzed using content analysis, as is customary in qualitative research. Participants' names were changed to pseudonyms in line with research ethics.

Authentic Movement

The roots of Authentic Movement, (AM) as a work model, lie in the work of Mary Stacks Whitehouse, who was active in Los Angeles during the 1950s and 1960s. Whitehouse (1999a) connected her experience as a dancer with the principles of Jungian analysis, in search of an experience that would transcend the boundaries of physical body work into a deep and meaningful psychological-emotional experience. This journey gave rise to an approach to movement therapy, which was based on the technique of active imagination which Whitehouse called "movement in depth".

The AM model has a simple structure, within which one person moves opposite another person. The model can be used within the framework of individual therapy or in a group, but the main principle is always maintained: the witness sits at the side of the movement space, and "contains" for the mover a quiet and protected space (Adler, 1999ab; Avstreich, 2017; Payne, 2006).

The mover enters the movement space, closes her eyes and enters into a state of inner contemplation, within which she will also find her own inner witness and her own authentic movement (Adler, 2002; Avstreich, 2014). She 'listens' to her diverse experiences, and gradually a movement begins to develop within her, originating in her somatic unconscious. Movements arise from impulses, sensations, thoughts, images and memories. The mover is in contact with everything that arises within her and allows the movement to emerge. One of the most important distinctions Whitehouse made in the context of the AM model is the distinction between the voluntary movement, when a person decides 'to move' and the deeper, involuntary movement, guided by the unconscious mind, which she called 'being moved'. 'Being moved' by internal impulses implies relinquishing conscious control over movements; instead, it is inner emotional impulses and less accessible unconscious mindfulness that move the body authentically. Thus, drawing on Jung's active imagination technique and converting it to work in motion, Whitehouse and later Joan Chodorow sought to release unconscious memories and emotions that they believed were buried in the body, and that the best way to raise them was through body movement (Chodorow, 1984, 1999; Whitehouse, 1999ab).

The Triangle: The Mover, the Group and the Witnesses

At the center of the environment/setting of the group in the AM model is the triangle: the mover, the group and the witnesses who are part of the group. The three vertices of the triangle exist simultaneously, and one cannot exist without the others. In AM in the therapeutic setting, there is an inherent connection between the mover and the therapist-witness; with the same need to be seen and understood, which originates in the mother-baby connection, and remains throughout our lifetime, being present in this setting (Adler, 2002; 2007; Stromsted & Haze, 2007; Winnicott, 1971).

The Mover

The mover can start their journey from a 'confused' state, with a desire to be seen, conflicting with their fear of being seen. Usually, their need is stronger than their fear and the journey begins to gain more clarity. In the process of movement, feelings of joy and pain can arise, as well as rage, anger, frustration together with a whole range of emotions. Sometimes, these emotions are incomprehensible without distinct contexts, but they take shape during movement (Adler, 2002; Barkai, 2022). The inner work of the mover enables her, in the presence of the witness, to develop her own "inner witness" and an awareness of emotional nuances, revealing insights, allowing recuperation and healing (Adler, 2007; Lowell, 2007).

The AM journey allows movers to "descend into the darkness of unexplored abysses", to discover hidden inner desires, and approach and contain their fears (Adorisio, 2007). During this process, embodied memories may emerge as movement patterns, which the body freely expresses, without criticism in a pure, uninterpreted form, developing

a new movement dialogue between the consciousness and the unconscious, in a safe place, 'contained' by the witness (Adorisio, 2007). This may allow a resolution of tensions held deep within the body's tissues, tensions which have blocked or disrupted the person's creativity, vitality and energy (Avstreich, 2014, 2017). The body also gains an intimate relationship with itself, gradually relinquishing criticism, becoming devoid of judgement (Avstreich, 2017). However, the person moving does not detach themselves from their consciousness and enter into an ecstatic state, but only frees up mental energy to be channelled into more internal processes (Whitehouse, 1999).

The Group

Group work in AM allows for a more comprehensive experience, which is not subject solely to the classic division of therapist-patient or group-facilitator roles. Although these exist and are not eliminated, an experiential dimension is added to them, as group participants transition between the different roles and learn what I consider the magical craft of witnessing. The encounters between movers in the group sometimes create a new connection including various rich types of contact, somewhere along the continuum between game-playing and intimate encounters. Sometimes the effect of one mover on another is due to their voice being heard, and this may benefit the other, but it may occasionally disturb them. When this takes place in a supportive and accepting atmosphere, group members open-up and develop the ability to share personal and private experiences that are expressed in movement and witnessing (Avstreich, 2017).

The Witness

The witness, whether she is a therapist or a participant witness, is first and foremost an observer. She remains on the side of the movement space and 'holding' a quiet and protected space for the mover (Avstreich, 1981; Payne 2006). The sense of trust, which is a prerequisite for AM and is built during the movement process, encourages and allows the mover to enter a state of 'inner reflection', in which she will also find her own inner witness and, of course, her own authentic movement (Adler, 2002; Avstreich, 2014). It may be said that the witness, through her observation, 'holds' for the mover her conscious mind during her movement. In this way, she allows the mover to be freely open to the primary materials that arise from within her (Chodorow, 1984, 1999). It is important to note that temporarily depositing signs of consciousness with the witness does not intend to completely detach the movers from their consciousness and bring them into an ecstatic state, but only to free up mental energy and channel it into more internal processes (Whitehouse, 1999b).

However, even though consciousness is not expropriated from the mover, the witness still bears a great deal of responsibility. The witness's presence is silent, but it is not at all passive. The ability to 'hold' a safe place and to inspire trust, to direct attention, to observe and 'be' with the authentic content that arises, to survive their non verbal-ity and sometimes even the internal struggle that takes place in the mover, is a challenge for the witness-therapist, and all the more so for the participating witness who is not a trained therapist. Through this process, participants learn the ability to observe and direct attention and empathy to the other (Avstreich, 2014; Barkai, 2022). However, through AM, witnesses not only learn the ability to observe and focus their attention and empathy on the other, but they also learn about



Authentic Movement, photo: Dan Barkai

themselves, becoming more sensitive and attentive to the way what resonates within their own bodies (Avstreich, 2014; Sager, 2015).

When sharing their experiences of witnessing verbally, witnesses use the first person in the present tense, a speech tense that deters the urge to enter into interpretations, while enabling the witness to be fully present when giving their testimony (Avstreich, 2014; Haze & Stromsted, 1994). The experience of testimony teaches observation and delving deeply into the inner world of the other, while delaying verbal response and trusting the personal processes of the person moving, with non-interventional and nonverbal nurturing of the witness (Payne, 2017). A similar process is described by Donald Winnicott (1971) in his discussion of the principle that it is the patient and only the patient who has the answers. The mutual trust between the mover and the witness is important not only at the beginning of the process, for revealing unconscious content, but must also be maintained during the processing, when the mover integrates everything together, into her own "true self".

The mover-witness connection

The connection between the mover and the witness and the conversation that takes place between them following the mover's movement experience are essential parts of the process (Avstreich, 2017). The use of the present tense continues the experience in the 'here and now', in a non-judgmental manner, which is an integral part of

this practice. The witness talking in the first person, after witnessing the spoken words of the mover, may share what seems appropriate about the thoughts, emotions and images that arose within her, without attempting to "know" the inner world of the mover in any rational or intellectual way. The speech in the first person also allows the mover to choose which of the witness' words to connect with. This selection is an inherent part of the process, retaining the distinction between the mover and the witness. Respect for the mover's pace and movement is preserved and she may be able to gain a new perspective on her own experience, and with the help of the witness, to connect with emotional aspects that hitherto have been blocked for her (Adorisio, 2007; Avstreich, 2014; Payne, 2006; Stromsted & Haze, 2007). The observation of content arising from the witness's unconscious is also important, while emphasizing the distinction between the witness and the mover. The sense of separateness is equally important for both the witness and the mover himself (Adorisio, 2007). There are, therefore, several forms of witnessing: the internal testimony of the mover, the inner testimony of the witness, the silent external testimony, the external verbal testimony, and the external testimony that gives testimony in motion.

Verbal processing of mover - witness relationships

At the end of the movement process, and before its verbal processing, witnesses and movers are sometimes invited to devote a few

minutes to intrapersonal processing of the experience using artistic tools. This processing uses free-form writing, painting, or clay work to express emotional experience in images or words as another stage in the transition from nonverbal expression in movement to verbal expression (Payne, 2006, 2017; Stromsted & Haze, 2007).

In groups, sometimes movement expression is used. In this way, the mover gets an opportunity to see and experience the witness's observational point of view directly, not through the word, and the witness is able to expand the range of her own movement and process her own experience through movement.

Analysis of interviews and interpretation - movement in the presence of the witness

In this section, we will present the analysis of interviews and interpretation as a developmental process, from three perspectives: that of the mover, the witness and the therapist, and we will also refer to the silent witness.

The Mover's Perspective

Every encounter with the AM model begins in the unknown, and awareness of this, together with powerful intentions of enabling the participant to open up. One of the interviewees raises the difficulty and her fears: "The day before the group I feel anxious, there is resistance, we discussed this in the group. There are other friends who feel anxious. For me, maybe it's the fear of what may come from my unconscious self." We hear how difficult it is at the beginning of the meetings to move in the presence of the witness. The questions arise, "What do I look like?"; "Am I interesting?"; "Can she be with me in any situation and unconditionally?". "At first, a different movement came out of me in front of the witness. Partly from a narcissistic place, so my abilities and the qualities of my movement would be recognized, from the place that wants to impress."

In contrast to the fear expressed by some of the participants, there were also those who had a positive experience. For example:

For me, it's about being fully me, without anyone expecting anything of me, and experiencing myself in each moment. Giving myself a break for exploration and allowing everything that wants to, to arise from within me. Being a mover and being a witness; witnessing gives me experiences of non-judgemental interpersonal relationships, without any requirements; being in a state of beneficial acceptance.

With time and practice, the need to interest and impress decreases, there is more self-acceptance and permission to allow what is present at any particular moment simply to be. There is trust in a non-judgemental presence, an accepting presence, and there is a sense that the relationship with the witness becomes more meaningful. In interviews we hear about the development of the relationship and what the witness gives to the mover: "I remember mainly that what was very strong was the experience of visibility. Some kind of experience that I'm in motion and I'm visible throughout it, without interruption; something continuous like that, some kind of experience of continuity." After a few sessions there is relief, there is a feeling that it is possible to move freely, there is more trust in acceptance and

presence: "Her gaze did not restrict my movement but influenced, inspired, added fuel and great freedom to the movement."

Sometimes fantasies arise about what the witness can give me. Wishes arise about wanting to know myself with the help of others. Sometimes the other is attributed with "the ability to know me more than I know myself," and sometimes the implication arises: "The other knows something special about me that I don't know." Often there is a thought "that the witness will see something I don't see, will give me something about me that I don't know about myself."

As mentioned, non-judgment is an important component for creating a connection and building faith in the witness, as one interviewee writes: "The testimony I receive from a witness or group of witnesses, without judgment, feels like a therapeutic place for me, healing or purifying or carressing scar tissue, and the experiences receive a new perspective through various different glasses."

Another interviewee slowly discovered that she could bring all of her force, with the most different and strange movements, in her eyes, and that everything was received and even with love, as she felt, which was a huge relief for her.

One day I had a need to explore my masculine movement. I discovered that suddenly I was standing with my knees bent and reaching with my arms diagonally with force and intensity and exhaling hard, and here too I expressed the feelings and sensations that had been hidden within me for years. I had questions: Is this appropriate? Is it within the limits? Will I make it difficult for my witness?

The encounter between the witness and the mover arouses great emotion. The people who moved remembered that there was a significant emotion in their conversations, but most did not remember the content. The content was less important to them, and what remained was the sense that they had been seen, that they could describe something of their movement from what arose in the witness's from their observations. The relationship that emerges between the mover and the witness is intimate and deep. The mover allows herself to reveal her inner world and places that she herself may not yet know. The witness can accept them as they are, with their authenticity, without having to admire them:

I imagine she is looking at me and that she is totally there for me. She's even there to admire me, to see me. It's like she gives me the opportunity to be me, to express myself, to be seen, to feel seen, that's actually the main reason I think I come to AM.

The Witness's Perspective

The witness arrives with the attention and inner agreement to be simultaneously present for the benefit of others while being attentive to herself, thus enabling the formation of a new relationship. The joint process of the encounter requires empathy, a willingness to imagine ourselves in the shoes of the other and to maintain separateness.

At first there is anxiety, there is tension and questions arise such as, "What am I supposed to do?"; "How should I be?"; "What will I have to say?"; "What will happen after I see?"; "Will I be able to give my movements a sense of confidence and trust?"; "What do I do with everything that comes up inside me?"; "How do I choose what to say?"; "How will I remember what I saw?".

When I witness someone moving, and when the mover shares her experience after moving, I sit quietly and listen with the same ears and eyes as a witness. What does she say? What are her eyes expressing when she is sharing? What is the tone of her voice? What does the body say? And what's happening with me, the witness? What sensations arise in the body? Emotions? Associations? If I already feel like responding, I say to myself, 'Listen, give up your verbal responses for now.' And I continue to teach myself to sit quietly and wait, to agree not to know, and to continue listening openly and quietly.

The role of the witness from the moment the mover enters the space of movement is to be present with all of her senses, to be alert to everything that arises within her in light of the movement she sees, in light of the emotions that she perceives and that arise within her. In her presence, the channels are open, and all the senses are available for reception. This is somatic listening, as opposed to observation through cognition. Just as the therapist makes her body sensitive to all the subtleties of movement of the mover and herself, at the same time, she is asked to direct herself to what arises within her: Here and now, moment to moment, sensations, emotions, images, associations, stories and impulses. Similar to what we propose to the person moving, she must go inside herself and be attentive to everything that arises within her: sensations, emotions, images, stories, impulses and desires.

Something broke loose inside me when I could join in with the scream of another mover. I was given the opportunity to shout the scream that I might not have allowed myself to bring from within myself, but expressing the scream of the other mover helped me bring myself in new ways, in movements that might never have arisen from within me. The animal I saw, the scream I didn't scream, the passion still hidden inside me.

The invitation is to be prepared to wait and be in an unknown place; to put judgments, interpretations and consequences aside, even if they arise at the beginning of the practice; to observe them and let them pass and practice hours of being in the presence of others; to see what appears in the here and now, moment to moment, without expectation and without judgment. Listening and observing in this way is an experience that many say is for them a significant learning process that takes them out of the habit they have acquired over the years of expecting judgment, being evaluated as being good or bad, being more or less.

Some claim that this experience takes them in a circle: "I was required to conduct two processes simultaneously: firstly, to be free to accompany the mover and notice the content that arises, and secondly, at the same time, to be available and attentive to accompanying what arises within me, and to wait there and hold what arises."

Others add: "As a witness at the beginning, I had a tense alertness, an experience of being on edge, vigilant, with a kind of expectation of myself to remember the sequence, the passages and the movements; to find out for myself what I feel: Do I have images, sensations or impulses? How do I feel about what I see and what will I say when asked to share my experiences as a witness?". And: "As a witness, I feel gratitude that the mover trusts me that she is dancing in front of me and is willing to trust me. I am moved when she opens her eyes and I'm there for her and there's a special eye contact."

More than once, says one of the interviewees, new things came out of her, and later, when she became the mover, she discovered that she too had a need, which she did not know before. A part that had been dormant in her and was deeply hidden, suddenly began to come to light, all out of inspiration that occurred following the testimony given by the witness to the movement.

Sometimes the witness's testimony is given in motion rather than in words; a movement that has an additional meaning that can show the mover something she cannot see for herself. Something reverberates and sometimes shows her things she doesn't remember being in her movement.

When the circle echoes the words of the witnesses, who bring themselves and their experiences, the reverberation, the repetition of a sentence that was said before without thinking about how the words come out, is often revealed as words we do not know and reveal ourselves while saying them: "After hearing the movement and the words touched me, I repeat them and I expand my verbal emotional speech, which later becomes part of me and allows me to be freer in my verbal process." The mover, who hears the reverberation, feels that others are with her and that they too feel close to her feelings and sensations. She feels accepted by the group and says thank you for it with her hands raised to her chest.

The Therapist's Perspective

In this AM model, movement therapists are given the opportunity for hours of witnessing practice, which develops the ability to listen; listening that is not only from cognition but somatic, sensory and emotional listening; listening with the intention of unconditional acceptance; kinesthetic empathy listening that allows you to connect to images, impulses and self-needs. Practice of acceptance of everything there is, in the tension between pleasant and unpleasant, between hard and soft, between tension and being relaxed. There is practice of being present in all situations and expanding the range of acceptance for the stranger, to the other who is similar and different from what one knows. It takes time to the ability to develop the ability to be together with the mover while at the same time allowing everything that arises within us, as witnesses, to be there in full presence.

In this AM model there are many hours of quiet, non-interfering and non-disturbing listening, as well as observing the mover, sitting quietly at the edge of the circle and listening with the whole body to everything that arises within us. With the same quality (sensory, emotional, physical and imaginative) listening to the mover when she recounts her experience and gives her inner testimony. There are situations in which as witnesses we ask the mover whether she wants to hear testimony in motion, verbal testimony, or both. Sometimes testimony is given in motion followed by verbal testimony, and sometimes vice versa. The practice develops the various possibilities, so that all modes of testimony will be accessible to the witness therapist. It is also necessary to accept situations in which the person who moves does not want to receive testimony after the movement and wants to remain alone in her own experience alone.

The Silent Witness

From the moment the mover enters the space, the witnessing begins. At first, silent witnessing: She neither adds nor detracts, but is present with all of her senses. The movement evokes a rich, unique and challenging experience in the observing witness, and the silent witness has the opportunity to delve into what is happening inside her with all the contradictions and upheavals, knowing that she will not have to react.

As witnesses, we can initially be overwhelmed with judgment, implications and interpretations. The willingness to look at the processes and see them as an invitation to pay attention to phenomena that appear almost like a habit is of great importance. The mover evokes a very rich, unique and challenging experience in the observing witness, and what matters is the witness's attitude to what she sees. Sometimes in the AM model, you work in threes of mover-witness, speaking-witness, silent-witness. In a group of three, it is possible to hear the mover and the witness speaking. You can see what eludes us, what touched us, what touched the other witness, what we may not have seen or noticed.

When we see the mover, we sit quietly. Sometimes the duration is not short, from five minutes to an hour, or even more. Then, when we work in pairs, we listen (silent witnessing) to the person moving until she finishes speaking, unlike in everyday discourse, when one occasionally says something and the other responds. Only after the mover finishes speaking, we, as witnesses, ask whether she would like to hear and/or see testimony. The silent witness carries within herself experiences of different qualities and learns ways to express them in different ways.

According to Adler (2002), conscious speech requires study and practice. Therefore, before the witness speaks to the mover, she devotes herself to the practice of silent testimony. The silence, which she continues, protects the witness from premature responsibility, and the mover is protected from the possibility of an unaware witness who can express herself in a way that does not correspond to the experience of the mover.

What is the ability for listening and 'holding/containment'? Chodorow (1999) regards 'holding/containment' as having a sense of that which is within us, and the ability to tolerate terrible discomfort, and finding a way to express it in different ways. Development occurs when we contain the emotion. The therapeutic connection is at the same time a receptacle and a process. 'Containment' is a common word today and it is worth stopping for a moment and thinking about what the term expresses for us.

One of the interviewees says: "I don't like being forced to be a silent witness. In any case, I experience a lot of silent witnessing in the workshop, I talk about a few of my experiences as a witness, but if I feel that I have something important to say, I want an opening to that possibility."

Silent witnessing

An interviewee says: "I remember one of the mothers who completed family therapy in the clinic. She used to visit frequently, the structure

of the work allowed her to find a quiet corner, cuddle up and take a nap. For her, the physical location and the presence of the staff were witnesses for her who did not expect her to speak but provided an anchor of silence and acceptance and hours of visibility." She continues: "Similarly, I remember a five-year-old boy who wanted to sleep in the clinic, and he bring his toothbrush and his favourite teddy bear and lay down to sleep during his therapy hour. And the staff, in the next room, have a conversation that testifies to his presence. Several times the little one asked, 'How much more time is there?'. He lay there for over an hour, heard voices, knew we knew he was lying there, and we were witnessing him. It was clear to us that this was a very meaningful choice for him."

My Story:

In one of the sessions, I sat next to a patient who went into AM and at one point fell asleep. Later, she told me that as a child on the kibbutz, her parents were never with her when she was falling asleep, nor was anyone else there. Now as an adult, she needs to collect hours of being seen without being required to do anything. She said that my quiet presence was very important to her.

Lately, there has been a lot of encouragement for mothers to talk to their babies, as an important part of language development, and sometimes I see mothers who have gone to extremes and talk to their babies all the time when they are awake. In the following story, we are introduced to the experience of a mother talking non-stop: "When we used to walk in the fields, she was constantly busy getting excited about every plant and stone she saw on the trip, making sounds and talking, she apparently wanted to infect me with her joy of nature." As an adult, he says that as a child he felt that his mother had not seen him, and in her flowing speech, describing her experiences, there was no room left for an experience of his own. He longed for his mother to see him and be quiet, so that he could discover for himself the experiences of nature and validate himself and his experiences.

These stories illustrate the importance of the silent witness, which helps create space for the child, the patient, or the mover. This also came up in interviews in which the women who moved said that they did not remember the content of what was said by the witness, but that the positive meaning of a safe presence was well remembered by them.

Concluding Summary

As a mover, it is possible to focus and refine listening to oneself, to develop an awareness of exploring and learning ourselves; to allow ourselves to be in situations of uncertainty and to feel safe even when materials arise from the unconscious, even when difficult emotions arise, such as fear and frustration, even when materials arise in the language of images and metaphors. The presence of a non-judgmental witness, who does not interpret, gives an experience of visibility "I'm collecting hours of being that I missed so much as a child." Also giving testimony through movement, which is not necessarily an imitation of the form, but a charging the movement with the quality and emotion from what is perceived or felt. That is, not only a reflection of the movement but a reflection of the experience. It turns out that for some of the interviewees, testimony in the movement was more important than verbal testimony.

As a therapist, facilitator, or witness, I allow myself to come into the presence of the unknown, ready to discover from moment to moment what will happen. This is a presence that brings me joy and excitement, to be a witness for the movers and everything that takes place between them. Proximity, distance, gentleness and strength, playfulness and experiences of synchronization in the group; I can develop together with the movers and enrich the language of imagery, the verbal language and the language of my own movement. To expand my sensitivity to the subtleties of expression in movement, and to be aware of the experience of gratitude given to me thanks to the moving patient or the group, that enable experiencing the special connections which develop when expressing experiences through the body and movement. This study reinforces the conclusions of quantitative research (Barkai, 2022) in that it is of great importance for therapists to encounter the AM model. The recommendation to introduce an expanded course in this model in all training programs for movement therapists and educators, counsellors and psychologists can also benefit from the practice of being fully present with the other even in the nonverbal field.

This AM model teaches us about movement as something living, flowing and dynamic; being curious, unknowing, open, at eye level, with excitement and renewal.

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