RB MOVEMENT EDUCATION



Being and Movement

An introduction to movement as a practice

Rhyan Brown

September 2026

Contents

01 An invitation

02 The question of movement

03 How philosophy brought us to this question

04 What is a movement practice?

05 Study 1 · Physical preparation

06 Study 2 · Locomotion

07 Study 3 · Relational practice

08 Study 4 · Skill and lived terminology

09 An ecology of practice

10 A suggested rhythm of practice

11 What progress might look like

12 Continue the study

An invitation

What do you think you are practicing when you move?

You might say you are learning to run, improving your strength, practicing a handstand, or working on mobility. These are genuine and valuable forms of study. But another question can be asked beneath them: **What changes in your way of meeting the world as you learn?**

A staircase can be a route to another floor. With different capacities and attention, it can also offer a study of strength, mobility, balance, power, and orientation. The staircase has not changed. What you can discover and do in relation to it has.

This guide introduces the questions behind my work, a short philosophical path that helps make them intelligible, and four practical studies. The studies are examples of an approach, not a complete curriculum. Each gives you something concrete to do and something to notice about your relation to the world.

The question of movement

Movement is often described as a body changing position in space. This can be a useful description of an observable event. It helps us measure speed, distance, force, and joint motion. But it does not exhaust what it means to be the one moving.

Think of reaching for a cup. We can analyze the action in terms of shoulder motion, muscle activity, and the path of the hand. Yet you also know the cup as reachable, anticipate its weight, adjust to the table, and take it up for some purpose. Its meaning in this moment is bound up with what you can do. The reach is not simply an isolated movement of an arm; it belongs to a person already involved in a situation.

I propose that **movement is a relational mode of disclosure**. Through movement, the world becomes available in different ways: as traversable, graspable, negotiable, inviting, resistant, or unfamiliar. Movement is part of the way the lived body says, I can.

This is a philosophical claim to investigate, not a reason to set aside anatomy or physiology. The living organism, its tissues, and its capacities matter deeply. Their study becomes richer when we also ask how movement lets someone participate in a world or even have a world at all.

Three ways of speaking about the body

Consider the same person crossing uneven ground:

1. **The lived body** is the person sensing the ground, anticipating a step, and finding a way through. It is the body as lived from within a situation.
2. **The living organism in its environment** can be studied in terms of adaptation, perception, coordination, fatigue, and the conditions of the terrain.
3. **The anatomical body** can be described in terms of joints, tissues, levers, and forces.

These are valuable ways of attending to one moving person. Problems arise when the second and third descriptions are taken to be the whole of movement. In this practice, technical knowledge is brought back into conversation with lived experience and the environment.

How philosophy brought us to this question

The Greeks: movement and change

Early Greek philosophy repeatedly confronted the problem of change. How can something become different? Is change fundamental to reality, merely apparent, or difficult even to think coherently? Aristotle gave a systematic account of kinēsis through potentiality and actuality and studied changes in quality, quantity, and place. His account of living beings also attends to their organized capacities and purposes. It is far more subtle than a picture of a body as a machine.

Nevertheless, the historical question guiding this project is whether an inquiry organized around change fully addresses **movement as lived by beings who move**. Changing place is something we do; it does not by itself tell us how moving belongs to the way a world is opened and inhabited. Aristotle sometimes distinguishes kinēsis from the broader term metabolē (change), so the terms should not be flattened into one simple definition. The issue here is the question his framework makes central, and the different question we are trying to bring into view.

Modernity: the body measured and the body lived

Modern science developed powerful ways to describe bodies and physical motion. Descartes distinguished thinking and extended substance, and his philosophy sought mechanical explanations for bodily processes that are understood purely in terms of the operations of a machine that is composed of parts outside of parts. Such explanations can tell us about how something works in regards to a certain kind of analysis. Yet these explanations leave a majority of what is happening in terms of movement, and the way movement opens us upon a world at all, unexplained.

Kant asked what makes experience and knowledge possible in the first place. The phenomenological tradition later examined experience as lived rather than beginning only with objects as described by a detached observer. Heidegger described human existence as already involved in a meaningful world of projects, relations, and possibilities. Merleau-Ponty placed bodily perception and practical orientation near the center of that inquiry. Sam Todes studied the bodily structure and self-movement through which we find ourselves in a world at all. Maxine Sheets-Johnstone argued for the importance of movement in animate life and the formation of who and what we are.

These are distinct thinkers, and none should be made to say precisely what I am proposing. Read together, however, they help us ask a further question: **What if movement, lived form (the body), and temporality belong together in the structure of our existence?** We inherit a history, move and form ourselves in present situations, and live toward possibilities. My larger Being and Movement project develops that proposal. This guide offers a practical entrance to it.

What is a movement practice?

You can practice individual movements: a lunge, a climb, a crawl, a balance. You can improve their form and become more capable. A movement practice asks how this work changes your way of relating beyond the particular task.

Can you notice a new possibility in a familiar place? Stay organized when conditions vary? Adjust your timing when an object behaves differently than expected? Recognize a breakdown and reorganize without waiting for a command? Explain what you sensed and learned? These questions give the practice continuity across its different activities.

The distinction is one of **orientation**, not a condemnation against strength work, skill learning, or measurable progress. Those achievements matter. In this practice they also serve a broader aim: cultivating a mover who can meet the world with greater competence, sensitivity, and agency.

How to approach the studies

The four studies below move from preparation, to traveling through lived-space, to relations with objects and surroundings, to naming and refining parts of your movement. A suggested repeating schedule appears after the studies. Begin at a level that lets you pay attention and learn. If a setup, surface, or variation is unsuitable, choose an easier one or leave that task aside.

Record what you notice, as well as what you complete. A short note about a change in balance, timing, orientation, or understanding may be more instructive than a tally of repetitions alone.

Study 1 · Physical preparation

Cultivating readiness

Physical preparation develops strength, mobility, elasticity, coordination, and the ability to tolerate work. Its purpose here is to make the lived body more available for further study. A capacity becomes especially meaningful when it carries into climbing, traveling, relating to objects, and learning unfamiliar skills.

The following session is an example of foundational preparation. Work at a level where the repetitions remain clear and controlled. The goal is to leave with a better foundation for practice, rather than to chase exhaustion.

Setting and equipment: An open space or park; jump rope, dowel rod, gymnastics rings, light dumbbells, and light elastic bands as needed for the final demonstrations. The written session below uses the rings and jump rope explicitly; the other items can be added when the complete demonstrations are supplied.

A · Joint mobility Spend about 5 minutes on basic joint mobility. https://youtu.be/ehqNMo7Tqp4

B · Rhythmical rope skipping Jump rope for 3–5 minutes. Alternate between two-foot and single-leg skipping. Explore a boxer skip, running in place, side-to-side hops, and front-to-back hops. Use music to add an element of rhythm and try to stay with the rhythm of the music. Keep the skips light and low, with an upright posture and softly bent knees.

C · Physical Preparation circuit — 3 rounds

1. Ring rows: 6–10 repetitions. Adjust your body angle so you can complete all rounds with quality. https://youtu.be/gmc1EF-iF4M
2. Lizard steps in a push-up hold: 10–20 total repetitions. Raise your hands on a secure surface about 18–30 inches high if you need an easier variation. https://youtube.com/shorts/XUjtwv7_plg
3. Walking lunges: 10–20 total repetitions. https://youtube.com/shorts/tTv1Tw9mDSc
4. Walking hinges: 10–20 total repetitions. https://youtube.com/shorts/ZVGdnivOhXU

Rest 120–180 seconds after completing all four tasks, then repeat until you have completed three rounds.

D · Supplemental circuit — 3 rounds

1. Backline drill: 30–60 seconds. Focus on posterior pelvic tilt! (Easier version https://youtu.be/qWOyztuirS0). (Harder version https://youtu.be/lt43o1kKHl4)
2. Passive hang: 30–60 seconds, using a suitable and secure setup. https://youtube.com/shorts/CSle-cuyU0E
3. DB Seated external rotations: 6–10 repetitions. https://youtube.com/shorts/3ZMMbAuL6Bg

Rest about 60 seconds after the three tasks, then repeat for three rounds.

What to study: Which tasks feel available and well organized? Notice the quality of each repetition. Breathing hard or sweating does not, by itself, show that you learned what the session was meant to teach.

Connection to the other studies: Preparation gives you resources. Locomotion and relational tasks reveal whether those resources remain useful when the world presents a different demand.

Study 2 · Locomotion

Taking up existential-space

Locomotion includes moving on the ground, standing up, walking, skipping, running, and climbing. These activities teach us about direction, terrain, distance, rhythm, and gravity by making us engage with them in various ways. The ground is more than a surface that carries us from one point to another: it is something we continually negotiate and that affords us an ongoing development; the ground is in many respects our developmental foundation as movers.

Setting: A park with suitable ground or a large clear room. Allow enough space for short lengths of skipping and crawling.

A · Elastic walking Walk for about 10 minutes. Use a longer stride than you normally would, maintain an upright posture, and a forward gaze, focus on heel striking, elastically swinging the legs, the counter-rotation through the trunk, and emphasize the accompanying arm swing. Let this be an experiment in elastic recoil, timing, and rhythm.

B · Skipping Complete 3 lengths of roughly 30 feet, resting about 60 seconds between lengths. Aim for smooth, coordinated skipping with an upright posture and a clear arm action with the elbows kept by the sides and at 90 degrees of flexion in the elbow joint, you should achieve three 90-degree positions in the lower body when the lifted leg drives upward during the skip; the hip should be at 90-degrees of flexion, the knee at 90-degrees of flexion, and the ankle at 90-degrees of dorsiflexion.

C · Crawling on all fours Complete 3 lengths of roughly 30 feet. Keep the knees low to the ground(2-3 inches). Keep the knees about 2–3 inches from the ground, maintain a posterior pelvic tilt, and a hand placement that begins at the little-finger side of the heel of the hand and rolls across toward the index finger. https://youtube.com/shorts/_zqEsblshsQ

What to study: How does each way of traveling alter what you notice about the space? What becomes more or less possible close to the ground? When does a technical cue help you move, and when does it interrupt the rhythm of traveling?

Connection to the other studies: The strength and mobility cultivated in preparation meet a real surface. Your experience here can show which qualities need further preparation or skill study.

Study 3 · Relational practice

Meeting objects and environments

When we move with an object or within a built environment, the task cannot be located entirely inside us. The object has its own weight and tendency to fall. The rail presents a height, width, and orientation. We discover possibilities in their relation to our capacities, and those possibilities can change with practice.

Setting and equipment: A short dowel rod, approximately 12–18 inches long, and a sturdy park rail in a suitable setting. Choose rail variations that match your ability and the conditions of the site.

A · Stick balance For about 10 minutes, balance the dowel upright on the tips of the index and middle fingers, changing hands roughly every 60 seconds. Begin while standing or walking slowly. As your control develops, explore turns, changes of direction, a squat, or a single-leg stance. Notice how your hand, eyes, feet, and pace reorganize to keep a relationship with the moving stick.

B · Overs and unders For 5–10 minutes, investigate ways of passing under or over the rail. Begin with a low and simple route. You might step around it, duck beneath it, or support yourself as you pass across it. More advanced possibilities, including things such as cartwheels, belong only where the rail, ground, space, and mover make them appropriate. Seek smooth and quiet transitions, especially as your feet return to the ground. Stay curious about how many different paths the same structure offers.

What to study: What does the stick ask of you when it tips? Which features of the rail become visible only after you try relating to it? Notice the moment you change your action in response to the object or the environment.

Connection to the other studies: Preparation and technique make new relations possible. Objects and environments, in turn, expose the limits of a technique that works only in a controlled setting.

Study 4 · Skill and lived terminology

Learning to embody what a word names

Movement vocabulary can make subtle distinctions teachable. The words scapular elevation, scapular protraction, or posterior pelvic tilt can initially sound like anatomical labels detached from life. In practice, they can become names for directions and possibilities you can feel, control, and recognize in other movements.

This study is an introduction to three pairs of positions and actions. It is not an attempt to isolate the parts of the body from the whole person. Notice how changing one region affects the organization of the rest of you.

Key terms

- **Scapular elevation / depression:** Moving the shoulder blades upward / downward on the rib cage.
- **Scapular protraction / retraction:** Moving the shoulder blades around the rib cage toward the front / drawing them toward the spine.
- **Anterior / posterior pelvic tilt:** Tipping the pelvis so its front moves forward and downward / reversing that direction. Add video demonstrations and refine these brief verbal cues in the final edition.

A · Shoulder-blade elevation and depression Complete 3 sets of 20 counted positions, holding each position for about 2 seconds. In the original program, **up and down count as two repetitions**. Move slowly enough to distinguish the two directions.

B · Shoulder-blade protraction and retraction Complete 3 sets of 20 counted positions, holding each for about 2 seconds. **Forward and back count as two repetitions.** Notice what happens to the rib cage and arms as you change position.

C · Posterior and anterior pelvic tilt Complete 3 sets of 20 counted positions, holding each for about 2 seconds. **Each direction counts as one repetition.** Notice the change in your contact with the ground and the organization of your spine.

What to study: Can you recognize and create the distinction without looking at a diagram? Does it help you understand a row, crawl, walk, or hang? The term becomes useful when it clarifies what you can perceive and do.

Connection to the other studies: Bring one of these distinctions back to a task in preparation or locomotion. Notice whether the word helps you learn and adapt, rather than merely name a body part.

An ecology of practice

Four studies do not make a movement practice simply by appearing in the same booklet. The question is how they **correct and deepen one another**.

Preparation can develop capacity, while a crawl or rail task reveals whether that capacity remains available in a changing situation. Skill study sharpens a distinction, while locomotion tests whether it can join a whole action. Relational exploration opens possibilities, while preparation makes some of them more accessible. Writing and conversation can clarify what happened, while another session can test whether that understanding changes how you move.

This is an ecology of practice: its parts are in dialogue. If you become stronger but less responsive, another study asks you to regain sensitivity. If you collect impressive tasks but cannot say what you learned, reflection asks you to articulate it. If the concepts become detached from your experience, return to the ground, object, or other person and see what the idea illuminates.

An ecology need not give every activity equal time. It does need the ability to notice when a practice has narrowed and to respond. The goal is not variety for its own sake. It is a more coherent, adaptive, and self-correcting way of studying movement.

A suggested rhythm of practice

Begin with one study each day. After four practice days, take a day of rest, then begin the cycle again. The sequence follows the four studies in this guide:

Day	Study	Main question
1	Skill and lived terminology	What distinctions can I learn to feel, name, and use?
2	Physical preparation	What capacities are becoming available for further movement?
3	Relational practice	How do I adapt to an object or feature of my environment?
4	Locomotion	How do I orient and travel through space and across the ground?
5	Rest	What has the cycle shown me, and what might I attend to in the next cycle?

Day 6 is Day 1 again. This is a five-day cycle, not a Monday-to-Friday plan. Its days will shift across the calendar as you repeat it.

The sequence gives each study a place while allowing what you learn in one to inform the next.

Let Day 5 be an actual break from the programmed studies. You may take a few notes, read, or simply go about your day. Rest is also a chance for what you have practiced to settle and for questions to become clearer. If life interrupts the sequence, just resume where you left off. The rhythm serves the practice of movement; movement does not serve the schedule.

Questions for your practice notes

After one of the studies, write a few sentences:

1. What did I become more capable of doing or noticing?
2. Where did I lose timing, orientation, or responsiveness?
3. Which other study could help me investigate that limit?
4. Did a familiar part of the world offer a new possibility?

What progress might look like

Progress can include getting stronger, more comfortable being on the ground, smoother skipping, clearer control of the shoulder blades (scapulae), and a wider range of ways to negotiate a rail. It can also appear as earlier recognition of a difficulty and how to overcome it, a calmer adjustment when conditions change, a distinction you can now feel and name, or a familiar place that offers more possibilities.

Measurements and demonstrations can help us track aspects of this. They do not, by themselves, tell the whole story. Ask: **What has become available to me through practice? Can I meet the world with greater sensitivity, competence, and care?**

Continue the study

This booklet offers an entrance into RB Movement Education. Guided practice, reading, discussion, and reflection allow these questions to be pursued over time. You can explore the publications and lectures or submit an inquiry about working together.

Movement changes what the world offers us. It also changes how we learn to meet what is offered.

www.rbmovementeducation.com

Watch the introduction to Being and Movement