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The Use of Non-Verbal Expression in Stress Management with Philophonetics-Counselling

Introduction

Stress is a name for a very broad range of human dis-function and suffering. Awareness of stress could be a cause for agony, despair and dis-empowerment. It could also be a starting point for growth, expansion of consciousness, wisdom and spiritual awakening to the deeper dimensions of oneself and of the world. Philophonetics-Counselling is a modality of healing, transformation, counselling, psychotherapy and personal development which extends the art of counselling into the non-verbal dimension of human interaction and intra-action. It is applicable to the whole range of human issues which are accessible to direct experience. In regards to stress management — both of client and of practitioners — Philophonetics-Counselling attempts to facilitate the turning point from awareness of stress as agony and despair, to this awareness becoming an opportunity for healing and personal growth.

This paper will attempt to outline how Philophonetics-Counselling can fulfill that role, in as much as words can communicate the reality of a modality of healing which specializes in the non-verbal dynamics of healing.

Part 1: Philophonetics-Counselling as a Modality of Intervention

Philophonetics (Love of Sounds) means awareness of one's experience through body awareness, movement, visualization and the sounds of human speech. It is a modality of personal development that has evolved during the '80s in England and Australia, which has its methodological roots in Humanistic Psychology, Rudolf Steiner's Anthroposophy and the Expressive Arts. It was originally developed as a method of deep observation of the interactive dynamics of body, psyche and consciousness for the purpose of performing arts, for a deepening of adult education and for the experiential study of Rudolf Steiner's Anthroposophy and Psychosophy. It was later evolved into applications in counselling and psychotherapy, music, visual arts, consultation and training.

Philophonetics-Counselling is the application of Philophonetics to counselling and psychotherapy. It has evolved during the '90s in Australia, primarily in Adelaide and Melbourne. It combines counselling, artistic expression, body-awareness and self-observation as parts of the therapeutic process of which the client is in charge, being the sole source of information, observation, choices, direction and action. It is an innovative process which specializes in the modes of non-verbal communication which enable people to go beyond the limitations of verbal expression and access directly feelings, emotions, reactive patterns, old defences and new potentials, embedded in the deep layers of the living body. It can be applied effectively to a wide range of issues in the areas of personal development, relationships, emotional, mental, psychosomatic and spiritual dynamics including: recovery from addictions, craving and dependencies; abuses; reactive patterns of behaviour; depletion, exhaustion and fatigue; panic attacks; fear and anxieties; sexual issues; depression and grief. It provides effective, short term, client-centred strategies of counselling, with long term self-management skills for clients. It is being taught in professional training in Melbourne and Western Australia.

The Role of Non-Verbal Communication in Counselling and Psychotherapy

It is my observation — confirmed by interactions with many other practitioners — that around 70% of issues brought to be addressed in counselling and psychotherapy have their origin in the seven first years of one's life, 20% in 7 to 21 years, and only the remaining 10% of counselling issues originate during one's adult life. That means that the bulk of counselling issues originate in a largely non-verbal and non-reflective period in our lives. The origin, and to a large extent even the present manifestation of fears, pains, hurts, blocks, frustrations, defences, locked potential, projections and reactions, do not operate primarily on the verbal level. These are experiences, they live 'behind' rather than in front of the conscious mind. For the bulk of human experiences, the reflective, intellectual, verbal rendering of experience is at best a second-hand translation of it, and at worst an evasion of its reality. From that perspective, dealing with the indigenous, internal, experiential dynamics within people with a mode of communication suitable for the intellectual tip of their icebergs, is similar to dealing with an indigenous culture using English only. To deal effectively with an indigenous culture one needs to bridge through an intelligence that understands the original language of the indigenous people.

Experience and its Modes of Operation and Communication

In the research leading to the creation of Philophonetics-Counselling, we formed a simple model, underlined by a basic operational definition of experience:

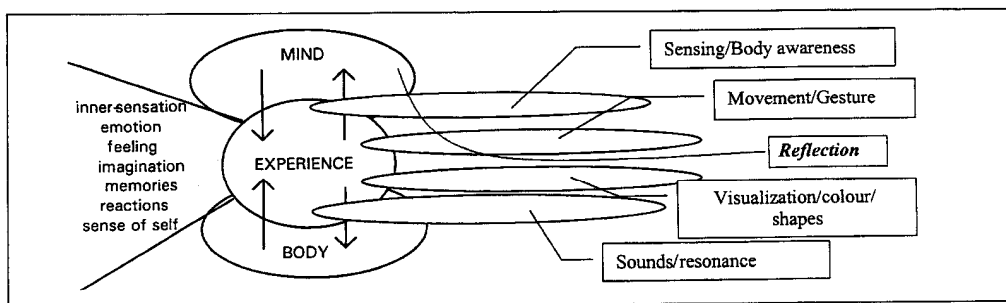
Everything that reaches my awareness from outside of that awareness.

This definition is Philophonetics development of Rudolf Steiner's approach to cognition and to psychology (Psychosophy), as elaborated in his major writing on the subject¹. It entails immediately that dynamics within the human organism, as well as in the unconsciousness, which do not reach one's awareness cannot be classified as experience. On the other hand, dynamics which have been completely integrated into the person's awareness — what could be termed personal knowledge — have been lifted out of the sphere of experience, being as it were inside one's awareness and not outside of it. Experience is not knowledge, but the raw material for knowledge. Experience is not bodily dynamics as such, but the awareness, however dim, of these dynamics.

The role of integrative, psycho-somatic counselling and psychotherapy is to expand the experiential domain of consciousness into the bodily organism, so that one can self-intervene in this domain, and also to expand one's awareness into the given dynamics of experience, integrating it into personal knowledge.

Body is to become experienced; experience is to become awareness and self-knowledge; true self-knowledge restores the separate being into the greater unifying whole. This could serve for an operational definition of the purpose of healing.

The expansion of experience into the body and the process of becoming conscious of experience, are both made possible in this modality without dependency on outer interpretation and without 'Reading' by experts, but by the use of the non-verbal, personally experienced modes of Experience-Awareness. The following model can outline the structure of the non-verbal, indigenous languages of experience in this modality:



The Major Philophonetics-Counselling Modes of Knowing and Communication:

Sensing

The human ability to become aware of phenomena reaching one's consciousness from the outside and from the inside consists, according to Rudolf Steiner's Psychosophy, of 12 ordinary senses: Touch, Life (well-being), Movement, Balance, Smell, Taste, Sight, Warmth, Hearing, Sound (meaning of Intonation), Concept (the grasping of) and I Am (of another person).

Over and above that division, the act of perception is usually a combination of some senses, and the capacity to sense all together is designated in this framework as *Sense-Ability*.

Human Sense-Ability is able to receive and to retain impressions both from the outer, and from the inner worlds. Every human experience leaves a trace of impression on the texture of our Sense-Ability. That trace can be re-discovered and be called to consciousness at will with Philophonetics-Counselling processes.

Gesturing

The human body is regarded in Philophonetics as *an instrument of Meaning, enabling an Inner being to live in an Outer world*. We claim that the human body can serve as a precise map for the human psyche, through which every aspect of one's inner life could be traced and observed in full consciousness. In Philophonetics — both in its performance and for its therapeutic applications — the body and its expressive ability is regarded as a screen onto which the psychic dynamic can be projected, and from which it could be read.

It claims that every human experience can be directly expressed in a gesture by every basically functioning person, and be universally understood.

Visualising

An inherent ability lives within people to create accurate pictures of inner situations with which they can grasp, comprehend and explore their inner reality. Those pictures require an inner activity in order to come into being, and we all do it all the time half consciously. In Philophonetics, this ability is being refined and encouraged as a major means of communication with oneself and with a counsellor. This is not guided imagery, but the authentic, spontaneous, organic activity of visualising in one's imaginative capacity a created representation of inner experience. Once created,

this visualisation can be treated like any other perceived reality: it can be remembered, reflected upon, connected with other perceptions, and be conceptualised. These visualisations can then be projected and externalised verbally, pictorially, through movement and gesture, and so on. For the client/student/actor this capacity is a source of information about the inner content explored. The activities of Sensing and of Gesturing enhance that ability remarkably.

We claim that every human experienced can become an inner picture observable with perspective to its creator.

Sounding

The sounds of human speech, consonants and vowels, when spoken on their own, become forms of vibrations in the air which can echo the whole range of human experience. Experiences living in the embodied layers of the psyche, apparently exist in forms of vibration similar to the vibrations of the sounds of speech. Experience shows that the sounds resound in the depths of inner experiences from all levels and periods of our existence.

In Philophonetics, that correlation between the sounds of human speech and inner, embodied experiences, becomes the major tool for the exploration, confrontation, transformation, representation and healing of inner patterns. This is where its very name come from: *Philophonetics — Love of Sounds*.

We claim that every human experience, once expressed in a gesture, can find its precise counterpart in a particular combination of sounds of speech — sensed, spoken, or visualised.

These are the main modes of knowing and of healing, alongside verbal counselling, used by Philophonetics-Counselling.

The Potential Application of Non-Verbal Communication in Therapy

The non-verbal tools of communication with one's own internal dynamics enables people to become the first experts in the field of their own experience, to read their own internal script, to explore every corner of their present, past and future potential, and to set up the practice of orchestrating, practicing and rehearsing new roles of themselves according to goals set by themselves, prior to, and alongside, applying these new capabilities to their ordinary life.

Participatory Therapy and Training in Self-Intervention

The founder of one of the most successful centers for drug rehabilitation in Europe, said in a Melbourne talk recently, that if the increase of drug addiction in the world continues in the same trend as it has during the past 30 years, then 60% of humankind will be in need of rehabilitation by the middle of next century. Add to this the rest of the psychological, psychiatric and medical clients of present and future, and much of humanity is going to become a race of patients in need of health care. No present system could cater for all of us, and a total revolution in our approach to health care is already underway, as the present system acknowledges their impotence in responding to growing needs. I would like to suggest that the notion of *Participatory Therapy* and of *Self-Intervention* are going to become increasingly acceptable as the basic notion with which to organize the new emerging approaches. If we are to survive as a race, health care will have to become a system of education for people's ability to take care of themselves.

Philophonetics-Counselling is a modality of health care based on the notion of coaching for self-management, training for coping with the demands of one's inner life. In this regard, it is one of the fore-runners in the transformation of health care from a system of dependency into an educational system, providing people with independent tools for transforming personal problems into opportunities for personal and social development.

Basic Assumptions: Rehearsing Life

Based on its origin in performing arts, Philophonetics encourages the notion of *Rehearsing* for the performance of life. Life demands of us constant performance. We are being marked, assessed and evaluated on external scales of achievement. From early on in the 'competitive' economy based on the Darwinian assumption of the survival of the fittest, we strive to excel in comparison to others, and we are rewarded for coming on top, or punished for failing. Fear of failure and fear of public speaking which result from it, are consequently the major hindrances for the development of self-expression and for confidence in later life for most people. This is a major cause of stress. And yet for healing, personal development and growth to take place, it is safety, rather than performance anxiety, which is the required condition. We are living on a constant stage, and most of the causes of modern life stress have to do with performance anxiety — we perform at work, we perform at home, perform as parents, perform as lovers, perform as social entities, perform as economic players, perform politically and perform even in our own view of ourselves.

Where are we to rehearse for all of these performances?

A professional performing artist — even an improviser — will not perform without rehearsing the basic aspects of the performance in a non-assessed, safe environment. Philophonetics-Counselling constructs back-stage, rehearsal situations based on the client's experience in the counselling room, in which people explore old roles and practice new, chosen roles and scenarios in a non-judgmental, non-performing oriented situation. Because of the use of the non-verbal modes of communication, the experiential dimension of the client's being feels the session to be a life situation, while intellectually one knows it is not. That is the structure of rehearsal. This is where therapy becomes participatory, leading to the independence of future applications.

Basic Assumptions: Inner Equipment

Based on Anthroposophical philosophy, founded by Dr Rudolf Steiner, Philophonetics-Counselling's view of human life is characteristically educational. Life is schooling — the major opportunity in the soul-journey to develop into its next phase of unfolding its internal potential. Health care and therapy are no exceptions, they are seen both for client and practitioner as a major part of the educational opportunity life provides for the evolving soul. The above assumptions therefore continue into the implications that:

- (a) One has fundamentally chosen the basic aspects of what one is to learn from each earthly experience, and
- (b) One is fundamentally equipped with the ability to make a creative-developmental use of the experience of one's life.

This assumption translates in Philophonetics-Counselling into three practical promises:

- 1. Everyone is capable of coming to know the inner reality which manifests in one's life.
- 2. Everyone is potentially as strong as every blow one has received.
- 3. Everyone is potentially as rich as every quality one truly is in need of.

These promises are put on the line for both practitioner and client to live up to. Experience can be transformed into self-knowledge using the client's own intelligence; power inherent in the wounds of the past can be recycled into the client's own personal power; the longing and the direct encounter with the depth of the unfulfilled need for care, love and nurturing can become an invocation of one's internal resources of the same. All these can be actually rehearsed and safely ritualized in the session, and the presented problem becomes practically an opportunity for growth and development.

The Basic Tools

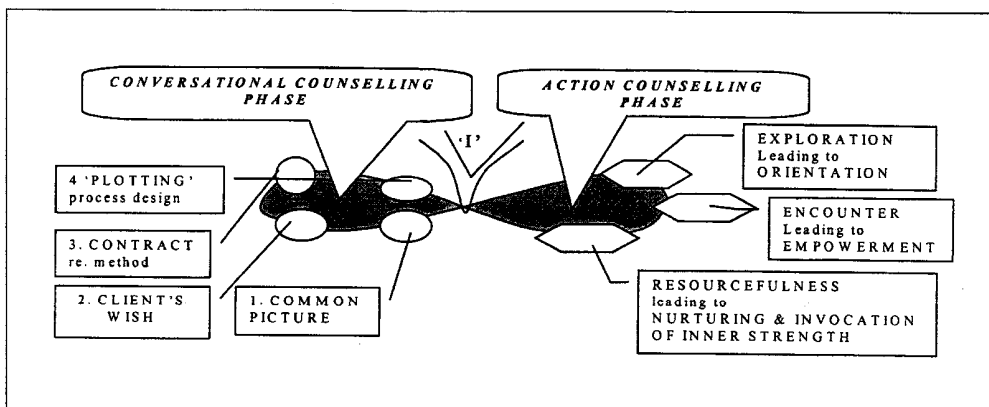
These non-verbal modes of communication become the basic ingredients of the major clusters of generic sequences for the action phase of the counselling process with this modality and their derivatives, with which the above three promises could be fulfilled:

1. Sequences of Exploration leading to Orientation within one's own field of experience.
2. Sequences of Encounter leading to Empowerment, or the taking back of one's personal power from the traces of invasions and pressures in one's past which have compromised one's expression.
3. Sequences of Resourcefulness leading either to Nurturing or to the Invocation of inner source of strength which was not allowed previously to be accessed and developed.

Further Philophonetics-Counselling Sequences include Sequences of Conditioning, Warm-Up and Enlivening; Sequences of Overcoming Reactions and of Owing Projections; Sequences of Physical (Body-Work) Philophonetics; and Sequences of Artistic Expression and Therapy in the field of Movement, Sounds, Music, Drama, Colour and Sculpture.

The Structure of a Philophonetics-Counselling Session

Most Philophonetics-Counselling sessions move between the Verbal/Conversational and the Non-Verbal/Expressive modes of the Counselling-Psychotherapeutic process. The structure of a classic session in this modality looks somewhat like this diagram:



Part 2: Stress and Stress Management

Definition, Operation, Effects and underlying Structure In light of Anthroposophy and Philophonetics-Counselling

Definition of Stress

The operational definition of Stress for the purpose of counselling and psychotherapy with Philophonetics-Counselling, emerging entirely from clinical experience and the attempt to articulate it is this:

Stress is a state of the whole human being (body, mind and spirit) in which the effect of the content taken into it is not matched by the ability of the being to process this effect. Process fails content. The system gets flooded, clogged up, blocked and poisoned by its own content. Constipation, toxicity, depletion and degeneration follows.

The imagery and the basic model for dealing with stress in this modality are taken from the digestive/metabolic system of the organism. In that system, toxicity is created when substances taken in from the environment, intended as the appropriate nutrients (air, water and food in the case of the physical body) or inflicted upon it (pollutants, additives and parasites in the case of the physical body) are not being catabolized, digested and processed. They are not being turned into building materials of the organism anabolically, neither are they being secreted back into the environment. They get stuck inside as deposited toxins.

Only stress on the physical body level is completely comparable with the digestive/metabolic system. When we look at the whole picture of the human being, the body become relevant mainly as a metaphor. From the Anthroposophical perspective, the physical dimension of the human being is but a fourth (1/4) of its totality. And even that part can only be properly understood in relation to the three other dimensions of the human morphology and operation.

The equation of 'content' versus 'processing ability' is relevant on all of the levels (as illustrated in the following diagram). The content to be considered includes the indigestible, non-eliminatable substances, plus the dynamics of the subtler bodies. Negative thoughts and self images on the conscious level, negative feelings and destructive emotions, defences and reactions on the soul/psychic level; residual deadening, vibrational patterns of resonance and dichotomized, dissonant pulses, echoing the above on the life/vibrational body level; and eventually, the toxicity and weakness

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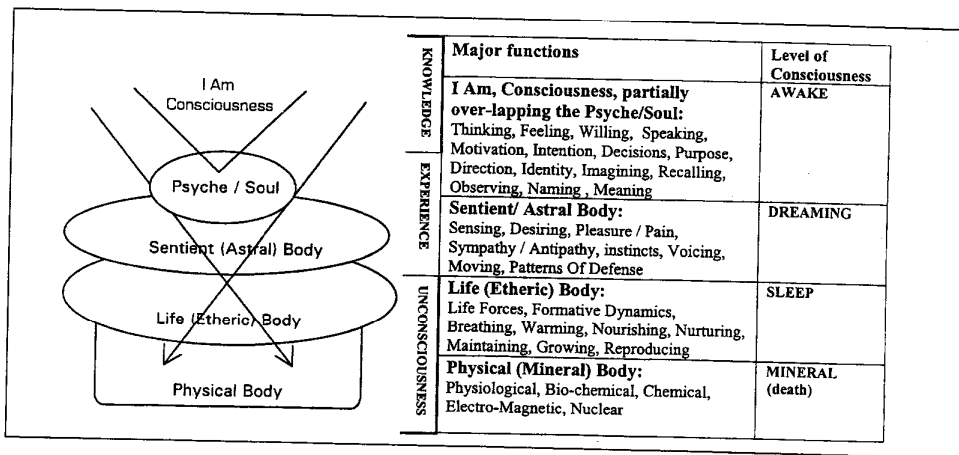
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of the immunity on the physical level down into which all of the above becomes sedimented. This is an outline of a holistic picture of the stress factors in the human organism.

The four dimensions of the human being could be roughly described in the following model:



Stress as a State of Body-Mind Toxicity

Toxicity is the most accurate imagery for stress on all levels. Had the physical body been sealed off from the physical environment without being able to eliminate and secrete substances into it, it would die of toxicity within minutes. To the Sentient/Astral body of deep emotional life, the accessibility of consciousness acts like a clearing space, an outlet for the disillusion of toxic and overbearing contents and impacts. Consciousness of the deep layers of the soul is what clear and open environment is to the physical body. Without this access and this outlet the soul becomes toxic, blocked, clogged up, deadened. That IS stress.

As toxicity accumulates, the whole system goes down: strength of immunity is down with all its implications; the level of energy goes down and the life-Body's ability to replenish it diminishes. The physical processes which echo this depletion follow by impairing the Breathing, Warming, Nourishing, Nurturing, Maintaining, Growing and Reproducing processes and capabilities. Mental capacities diminish, including the ability to concentrate, clarify, digest and make use of incoming information, comprehension, expression and short-term memory. Emotional stamina, patience, the ability to absorb and to process upset and frustration; the ability to overcome reactions and to

distinguish meaningful from meaningless incidences diminishes; the boundaries of soul and body become thinner and thinner, and the toxicity spirals down.

The Stress Equation

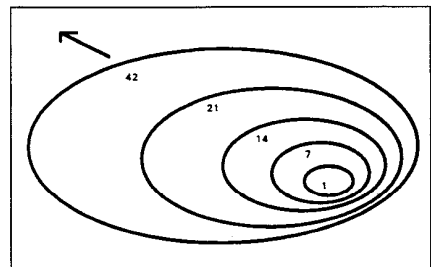
At any given point in time the stress level could be described as the ratio between demand and stamina:

$$\frac{\text{DEMAND}}{\text{STAMINA}} = \text{STRESS LEVEL}$$

That sounds simple enough. What complicates it is the fact that both demand and stamina have both external, explicit, observable dimensions, and internal, implicit and hardly observable dimensions, active at the same time. What complicates this further, is the fact that the level of stress resulting from the ratio between given demand and stamina is of the total relationship between the totality of the factors — both the conscious ones and the hidden. We only know the outcome, and while stress is upon us, the deepest causes are hidden beneath a pile of symptoms. The depth of the psyche, with its underlying resources for both stress and stamina, are surfacing in times of stress. We come to know ourselves and others on another level. Victor Frankl, in his book *Man's Search for Meaning*, the founding book of Logotherapy, reflected on himself and his mates in the concentration camp experience, saying that in the prison camp they discovered and expressed all the devils and all the angels within them. One of the most severe experiences of stress in human history brought them up.

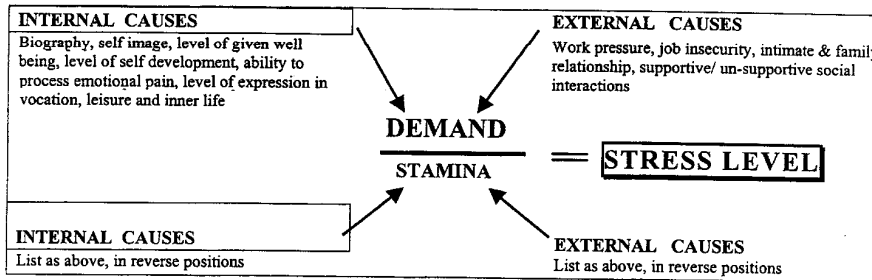
A research of the biographical backgrounds of American soldiers in besieged pockets in the jungle in the Vietnam war in the '70s, revealed a surprising connection — that those who endured best from extreme situations of duress and severe stress were not as expected to be the ones with a tough upbringing, but those with the most nurturing childhood behind them.

The deepest resources of their stamina came to sustain them, tilting drastically the stress equation in favor of a lesser stress outcome, in comparison with those who could not mobilize at the time, deep resources of stamina from their childhood. The layers of their biography were carried within them all their lives. They are the deepest resource of both stamina and demand.



The stress equation is the total sum of all the factors. That is the source of the complexity of dealing with stress, and the downfall of any simplistic, symptomatic treatment of the phenomena.

The full stress equation is the following:



Stress management which regards as real and treatable only the expressed behaviour under stressful conditions, is hopelessly symptomatic, short-term in its outcome, and is likely to create a shift only in the range of symptoms rather than in the depth of severity. The outer behaviour is a tip of the iceberg of stress. The deeper causes, and therefore the deeper treatment, lies in the ability to penetrate below the surface of presenting symptoms into the deeper layers of the internal causes of both demand and stamina. These layers are not verbal or reflective. To come to the bottom of the stress causality and the potential of a lasting change in people's ability to process stress, there is a need to make use of the indigenous languages of experience itself, the non-verbal modes of communication.

Causes of, and Interventions in, Stress Levels With Philophonetics-Counselling

Recent criticism was made by employer bodies in Australia of the medical profession², alleging that GPs respond too readily to patients' requests for stress-related sick leave. ("They are showering them down like confetti"). The doctors' association response to this criticism was that stress is not the reason why patients come to them, but for a whole range of health complaints which doctors assess as symptoms of stress. They blamed the increase of stress-related illnesses on the newly-created job insecurity in Australia in recent years. It is only slowly filtering into employers' awareness that the constant increase in demand from less and less workers, without an equalizing investment in the level of stamina, results in a gradual loss of people's ability to work. The time of the pure symptomatic treatment is hopefully drawing slowly to a close.

The following will be a listing of the major clusters of generic causes for the diminishing stamina and the increase of demand from the internal causes side of the stress equation. These ranges of internal causes will be followed, one by one, with the generic clusters of Philophonetics-Counselling sequences/treatments that are used in this modality to address stress.

It needs to be stressed that the emphasis on the internal causes of both diminished stamina and increased demand come here, not because of a higher regard to internal rather than to the external range of stress causes. This emphasis comes from focusing on the aspect of the stress equation that Philophonetics-Counselling is best equipped to deal with. It works best in combination with other professions whose specialties lie in the fields of organizational consultation, human resource management, business administration and social work, whose focus and emphasis is on the improvement of the external causes of stress.

The Relationship between Inter and Intra Action Dynamics

Inter-personal dynamics and intra-personal (internal to the psyche) dynamics play an equal role in the stress equation. The way we relate to ourselves is bound to be projected into the way we relate to others, and most of the limitation in the inter-personal space arises from peoples' relationship to their unknown, but controlling internal dynamics. Being able to trace the interpersonal hindrances and dis-functional patterns into their internal sources is half of the requirement to improve human conditions, including stress. All external stress factors become multiplied by the internal disposition to processing them in a stress-exacerbating manner.

The Internal Causes for Stress and the way Philophonetics-Counselling Addresses Them

1. *Victimization*

Victimization is the pattern of assuming a permanent position of inferiority and dis-empowerment in the face of superior and adverse external powers — usually other people. It serves as a prop for one's self image and a respite from the stress of seeing oneself as responsible for one's conditions and their improvement. The long-term effect of this respite is further stress, because the practical steps which could be taken by oneself for the improvement of the given conditions are being avoided.

Treatment: Demarcation of and Taking Responsibility for One's Personal Space

The victimization disposition is being addressed in the conversational counselling phase of the session, mainly by drawing the attention to the possibility to demarcate a personal space for which one agrees to accept responsibility; a space which starts from one's own body and all the experiences accessible within it. Claiming personal responsibility for a minimum of 5% of given dynamics is required for starting the therapeutic process. It is being negotiated and established as a starting point. The mention of the cost to one's life and wellbeing of not changing is an effective motivator for that phase.

Within that phase, a common picture and an articulated client's Wish in the face of it will be achieved already in the middle of the first session in most cases. That is the basis for the Action Counselling phase of the session. No action will take place prior to a Wish established on the basis of a Common Picture.

2. *Disorientation*

One of the deepest causes for stress is the loss of confidence in being able to take charge of one's life, due to a disorientation in regards to the forces impacting on it from within and from without. When the noise of various contradictory internal voices fills the mind and emotional space, each claiming in turn to express the 'real self'; when one's mindset cannot possibly explain one's action; when messages are being consistently misinterpreted by both sides of every interaction; when one's own disposition in relation to the world is not in one's control — disorientation becomes stress. The first acute need then is to get some perspective, to be oriented at least within the dynamics of one's own psyche.

Treatment: Exploration Sequences

To address the need for orientation within one's field of experience, Philophonetics-Counselling offers a range of explorative activities based on the assumption that various aspects of oneself are clamoring at the same time within the same body. A typical moment in one's life simplifying the situation in question is being brought up in the bodily memory, reactivated in the resonance of the self-sensing capacity in the body, and brought into expression in gesture. A complete bodily gesture of this condition, identifying with it physically to the extreme, results in the ability to extract oneself from this position, to

move to another spot in the room, and to observe from that perspective the echo of that gesture in the empty space. That sequence may need to be repeated a few times. An echo of one's posture from a moment ago is still present in that spot, and with the power of enhanced visualization, it can be captured in the mind and a perspective has been created. The client can then describe the various aspects of that situation from the outside. That sequence is called in Philophonetics ENTER-EXIT-BEHOLD, and it is the major exploration tool for this method.

3. *Power Issues*

Power issues could be defined as the experience that other people's space, energy, impact, present content or will is overpowering my personal space, depriving me of being fully present in my own life. This is a major source of stress in a negative spiralling trend, because the defences in reaction to dis-empowerment are not sustainable and are costly in the long run, whether they are of the FIGHT or of the FLIGHT variety.

The dis-empowerment experience could arise either from an interpersonal reality or from a projected internal reality, and to start with, no-one can really tell the difference. That is where there is a need to be able to explore the dis-empowerment experience in order to find the source of the threat to one's personal power. In both cases, we are dealing in the session with a subjective experience, in which the main factor is the relative strength of presence of oneself or of others within one's personal space. The only difference between actual and projective dis-empowerment experiences is that in the projected ones, we are dealing with the actual ones from a previous period in one's life. The treatment will be therefore the same, once the cause is discovered in the exploration.

Treatment: Empowerment Sequences

Philophonetics-Counselling treatment of dis-empowerment experiences is a range of sequences designed for this purpose, the major one being what is called Unblocking. Its purpose is to re-experience the dis-empowerment dynamics in laboratory condition, to take the power back from the threat or invader, and to practise the exercise of asserting one's own power within one's own personal space. The detailed action exploration leading to this sequence must result in the following ingredients:

1. A clear picture of the internal dynamic resulting in the dis-empowerment experience.
2. The character, gesture, shape and sound of the invading/pressuring power.
3. The internal posture of the receiving end of that invasion — one's own vulnerable part.

Once all these ingredients are in place, we perform the act of Unblocking, which consists of re-playing the dynamics of invasion in sound and gesture, leading to the stirring of the internal, previously suppressed natural reaction against it. That natural response is being rehearsed and practiced until one feels good at doing it. Sounds, gesture, movements and character are given to it, and a testing of the efficacy of the newly-found strength is conducted in preparation to apply it in everyday life situations. No aggression towards others is being practised, but the skill required in order to restore one's own charge over one's own personal domain. A new habit to replace the old, submissive one. This is very effective in changing old habits of inter-personal relationships and self-esteem.

4. *Lack of Interpersonal Boundaries*

This is a major contributor to stress everywhere. Most training for human services professions do not include a systematic training in strengthening, maintaining and repairing personal boundaries to survive the long-term accumulation of pressures in these highly stressed working places. Hence the high rate of burn-out, sick leave and turnover of staff in these professions.

Personal space boundaries are made of more than concepts and theories. These are real bodily dynamics on the subtle, energetic level, invisible to the eye and only visible through their externally-expressed symptoms. The boundary of personal space is a sort of 'Second-Skin' which energetically protects us from the invasion of other people's energies, as our first skin protects us from the elements of the physical surrounding. Stress is both the cause of, and the result of, an erosion of the boundary of personal space. Biography plays a great role in the development or the depletion of personal boundaries. Negative voices, both from external people and from echoes of past relationships, can erode the boundaries from both sides. On the Life-Body and in the psyche, the effect of eroded boundary is comparable to the effect the erosion of the physical skin will have on the organism — we ulcerate. This is a major stress factor on all levels.

Treatment: The Re-creation of Personal Boundaries

Following the Unblocking, Empowerment sequences described above, the re-creation of personal boundaries start from the creation of what we call 'The Guard'. The combined position of protecting the vulnerable inner part that is in need of protection, and the holding out of the external threat, even the threat that was once external. This is a ritual of appointing oneself to be the adult that was once missing in our life. Like any other role, it can be practised. What we do in the session in movement, sound and visualization, will take place in real life internally, resulting in a resilience that was not there before. A Guarding sound is usually discovered, which becomes a sort of mantra for self-protection. The guard is very effective for the overcoming of defensive patterns, both at home and in the workplace.

Further treatment for the re-creation of personal boundaries includes the range of sequences for overcoming Reactions, and for Owning Projections. They are extensions of the Empowerment sequences and very targeted to these dynamics. The space of this article is not broad enough to cover these aspects of the method³.

5. *Disconnection from One's Inner Being and from One's Internal Resources*

Extreme stress could constitute a threshold experience, reaching the limitation of the ability to live on the basis of a limited connection to one's internal depth, strength and spirituality which had been avoided. That is the experience when extreme stress is taken creatively as an opportunity. When the appropriate internal or external (therapy) support is not available, the same inevitable threshold experience could become sickness on some level, and another cycle of the soul journey starts, with higher cost to oneself and to others.

Stress is the result of the attempts to keep going with a given or growing demand, and with a given or diminishing stamina within, and with an increasing gap in between, and with an increasing cost. One cannot just maintain the status quo of the stress level. It is growing.

When the given demand is unchangeable and the given stamina is not up to it — then a threshold is presented. It often comes through the realization that something is missing if one is to keep going — there may not be enough strength, clarity, love,

acceptance, courage, warmth, enthusiasm, meaning, purpose, confidence, ability to give, energy, positivity, sensuality, groundedness, interest in life, freedom, creativity, intimacy, and other qualities of one's higher, broader potential. When all the missing qualities people express in therapy are taken together, a character can be drawn upon which will properly represent the collective higher being of humanity. These are the times when people take decisive action to activate, access and develop their next step towards fulfilling their higher potential.

Treatment: Resourcefulness Sequences – Replenishment and the Invocation of Inner Strength.

Philophonetics-Counselling treats the disconnection from inner resources with the range of sequences of Resourcefulness. The assumption underlying these sequences is that in the depth of the experience of needing something real, beyond all the avoidance, addictive substitutions, fear and defences — there lies the beginning of the connection to the internal resource of that which was not available externally. It is nearly an article of faith, renewed and confirmed each session, challenging afresh each time the limits of the world view of life being a part of the soul journey for which the soul is well-equipped.

Practically, the client is encouraged to confront the depth of the need, to face the utmost condition of the need, the lack, the want, the craving. When these experiences are expressed in bodily awareness, gesture, movement and sound, a visualization is becoming available, like a window into another dimension of oneself and of reality. The pro-active use of the encouraged client's visualization results in the construction of new, self-created experiences which are not limited to one's past. Out of what the soul is really in need of, an invocation emerges of the detailed description of the quality that is missing and of the aspect of oneself, often represented through the image of another human being, with which a connection was not made before.

This is the birthing point of the internal connection to the universal, collective archetypes. They are not written in books, they are written in the depth of each human soul. "Knock and it shall open, ask and it shall be given" is not only an article of faith but, with a skilful application, it becomes a psychotherapeutic reality.

In Philophonetics-Counselling we manifest these emerging new archetypes and missing, imagined qualities in visualization, movement, sensation and sounds. They

become a newly-sensed experience. The client is given the opportunity to become these qualities and archetypes, to act them out, to connect in expression to their deepest sources in oneself and universally, to practice new roles of selfhood. This is what we call Resourcefulness, the midwifery of inner strength.

6. *Long Term Maintenance and Preventative Action*

The space will not suffice for the details, but the long term program used in Philophonetics-Counselling for the long term maintenance and development of higher standards of internal living is based on Rudolf Steiner's '7 Conditions for Spiritual Development' presented in his book *How to Know Higher Worlds*.

A short summary of these conditions, which are suggested as a training for the on-going path of personal and spiritual development, include:

1. Taking responsibility for adherence to one's inner guidance in regards to the maintenance of wellbeing on the bodily, energetic and soul level.
2. A commitment to a constant attempt to move beyond confrontation and judgement of others into trying to see the world from the other's point of view, re-connecting inwardly-separated realities into a unifying whole.
3. A commitment to regard one's thoughts and feeling as absolutely real in the same sense that actions and external objects are real, and to live accordingly.
4. A commitment to an on-going review of the relationship between one's inner truth and impositions into, or from the outer world and the worlds of other people, moving from unconscious enmeshment with others into conscious relatedness.
5. An on-going striving to manifest resolution into action.
6. An on-going training in gratitude to life's gifts.
7. A commitment for constancy in regarding oneself, others and life in light of the above six conditions.

These are the standards for which Philophonetics-Counselling is an on-going training, for clients, for practitioners and for trainees. In light of these ideals we are all, beyond positions, a community of strivers in the soul journey for the next stage of our development.

This striving transforms therapy into an educational process.

Conclusion

Much more could be said about any of the above chapters, of both the general approach to therapy and the specific treatment of stress-related issues, especially in throwing light on the complex relationship between work place and family life and the contribution that relationship counselling can make to both. But the above will suffice as an introduction to the approach Philophonetics-Counselling offers to stress management and to the protection of practitioners.

In trying to describe the role of Philophonetics-Counselling as the modality of intervention in stress-related issues, I described the role played in it by the non-verbal communication modes of Sensing, Movement-Gesture, Visualisation and Sounds, the implication it can have on the striving to move towards Participatory therapy and training in Self-Intervention, the inner assumptions underlying this modality and its basic tools and typical structure of operation.

I further described our approach to the phenomena of stress as an impaired ability to process the content of life, and presented the Stress Equation made of the given relationship between the totality of demand and stamina. I then covered the major causes for stress-related issues alongside the treatment afforded to them by this modality: Victimization, Disorientation, Power issues, Disconnection from one's inner being and from one's internal resources and the long term maintenance and preventative action based on Steiner's seven conditions for spiritual development.

I hope this introduction will open some doors of interest in the potential role that the expressive and creative dimensions of therapy can play in transforming the phenomena of stress into an opportunity for personal growth.

Footnotes

1. See bibliography for the following publications by Steiner R.: Psychosophy, a chapter in the book *'The Wisdom of Man'*. Theory of Knowledge and Psychoanalysis in light of Spiritual Science.
2. See front page of the *'Western Australian'* of the 5th December, 1998.
3. See article on Overcoming Reaction in the collection of Yehuda Tagar's articles entitled, *'Philophonetics — Love of Sounds'*, available through Persephone College.

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More Information

For more information about Philophonetics-Counselling, Persephone College (which is the training institution for it) and its professional courses, contact address and phone numbers are at the beginning of this article.