

The inherent connection between emotion and motion

Self-orientation and healing through movement and sound

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Within the broadening re-definition of physical education as a field of inquiry covering all aspects of human movement, an overlap is being created between the physical performance, the personal development, social education, health promotion/disease prevention and the expressive dimensions of human movement. The predominance of values to do with physical fitness and competition-oriented champion sports in this field seem accordingly to give way to the equivalent importance of values such as cooperation, communication, self-esteem, fairness, integrity, public health promotion, self-care, artistry and aesthetics.

Within this on-going evolution and re-definition of human movement - a space seems to be created for the inclusion of modalities of human development which use movement as a major tool for mental, psychological and emotional development, therapy and healing. Those modalities are not at present included in the narrow definition of Sport-Psychology, but rather under the umbrella of Expression/Artistic Therapies such as Dance Therapy, Drama Therapy, Voice-Movement Therapy and Philophonetics-Counselling, all of which have undergone dynamic development during the past few decades in the USA, Europe and Australia. It might be the time to suggest the inclusion of these approaches to human movement within the context of what used to be the field of physical education, and to draw the attention of professionals in this field to the tremendous potential contribution of these approaches to the advancement of the above mentioned values.

At the basis of all the above modalities is the acknowledgment that makes the title of this article: *The inherent connection between emotion and motion, psyche and movement*. This article attempts to introduce a conceptual framework and a practical application of that connection, based on a decade of research, experimentation and application of a method of body-based therapy and counselling called Philophonetics-Counselling, as an example of a movement based expression therapy.

The term Philophonetics means conscious relationship to the sounds of human speech, the phonemes, consonants and vowels, which act in this method as representations of aspects of human experience, embodied in the deep layers of the body. The origin of this modality is in the Performing Arts, mainly in Drama, where the exploration of Steiner's approach to the development of actors and dancers had led to the discovery of powerful performing and therapeutic principles arising from tracing the organic connections between the sensory, the kinaesthetic, the visual and the audible dimensions of perception, experience and expression. Having made a breakthrough in its performing arts application (an ongoing development) it was consequently combined with the principles of Humanistic Psychology and Counselling - into the therapeutic modality of Philophonetics-Counselling. It is being practiced in clinics in Australia since the late 1980's, and taught at The Persephone College in Melbourne and Adelaide since 1991.

In combination with medical work it is being successfully applied in the treatment of a whole range of issues on the physical, energetic, emotional and mental levels: from Chronic Fatigue Syndrome and Repetitive Strain Injury to Depression, Grief and Panic Attacks; from Migraine and Pain Control to Anxiety, Obsessive Reactions and Fear of Public Speaking; from various Addictions, Dependencies and Immune-Deficiencies complaints to the need to contact one's Inner Life, sense of Identity, Direction and Self-Confidence. The major tools of Philophonetics-Counselling, on top of Humanistic-Psychology oriented counselling procedures and the general Anthroposophical approach to human development are: *Sensing, Movement / Gesture, authentic Visualisation and Sounds*.

At the basis of this modality lies its unique approach to the *human body as a mediator between the inner and the outer dimensions of human experience*. Attitudes to the human body are inseparable from attitudes and philosophies applied to the human being as a whole. The Anthropologist Desmond Morris defined the human being as *The Naked Ape*. In contrast, the Anthroposophic psychiatrist Dr. Thomas Weise defined it as *The Dressed Angel*. Bio-Mechanics, Genetic Engineering and classic Behaviourism would probably define the human being as a *Biological Machine* or *Behavioural Mechanism* respectively. Somewhere in between these polarities which hold between them the old historical argument between the scientific/ technological/ Darwinian and the religious/ spiritual perspectives on the human being, lies what Steiner described as *Anthroposophy: The human being from the human being point of view*. His outlook (which could be described as phenomenological) places the human experience, rather than theories about it, as the starting point for well founded knowledge, and the process of conception or reflection on that experience - as its completion. In all the processes of acquiring, retaining, accessing, reflecting and expressing that experience - the

human body plays a pivotal role. The human body in his outlook is not a mere mineral entity, but a formative, enlivened and ensouled being.

Based on Steiner's approach to the human being, a working definition of the human body has evolved within the research and the application of Philophonetics (both in its performing and in its therapeutic dimensions) which could serve as a basis for the understanding of movement, within the context of psychosomatic development and health: *The human body is a living instrument for personal experience and meaning, enabling an inner being (the psyche) to exist in outer space (the rest of the world)*. Personal meaning results from the reflection of one's mind on one's experience. Our working definition for experience in this context is: *Awareness of impressions*, both from inside and from outside of the organism.

During a decade of research and application of this form of body-based counselling, four major capacities of the body act in relation to human experience as:

1. an Absorber of Experience
2. a Carrier of Experience;
3. a Reflector of Experience;
4. an Expresser of Experience
5. a Transformer of Experience (added later)

Prior to the description of these bodily capacities, the inherent connection between Experience and Body (which underlies the inherent connection between emotion and motion) must be portrayed. If emotion was only a mental dynamic and if motion was only a physical/mineral dynamic - then there would be no inherent connection between the two, nor would we claim it.

But the inherent connection between human experience, (at least on its emotional level) and movement - is obvious to all, from the earliest stages of human life onwards. With various levels of skill everyone can detect the emotional states people are in through the way they stand, walk and talk, from the changing shapes of their faces; the movement of their hands, heads and torso; the intonation of their voices and the look in their eyes. We take it normally for granted, and the more we come to know people, the more we can read their inner states through their bodily expressions, conscious or not. The connection between experience and body, emotion and motion - is an everyday, conventional and universal fact.

That means that emotion on the one hand and the outer bodily forms which constitute gesture and movement on the other hand - both share a dimension of *formative dynamics* which is at the same time more subtle than the physical body and coarser than the psyche as

such. We have to develop and to hold a picture in our mind of a dimension of *formative forces* in which psyche and body overlap and interplay, from inside-out, from outside-in - if the connection between emotion and motion is to be truly comprehended.

The Anthroposophic outlook on the human being, on which Philophonetics-Counselling is based, broadens the notion of Body to include three distinct dimensions of overlapping dynamics: *the physical dynamics, the life dynamics, and the sentient dynamics*. These three types of dynamics could be attributed to the existence of three overlapping bodies, which together comprise what we normally call the Human Body:

The Physical-Body: Being for so long the dominant focus of attention and research in the medical, psychological and educational sciences, the physical body as such is in no need of elaboration here. It is sufficient to say in this context that from the Anthroposophic viewpoint it is conceived as a combination of materials and processes which enables human experience and meaning to exist in space and time. These materials and processes do not, by themselves, reveal the nature of the *formative forces* which combine these materials in such manner (The genetic encoding is not an alternative explanation to these formative dynamics, but a complementary one. The genetic encoding itself was originally formed in the body of the ancestor through the activity of the above Formative Forces, and in the body of the offspring - the same forces interplay with the genetic encoding in the formation and the re-formation of his/her physical body). All that the observation of the physical body can reveal is an entity made of natural materials and forces, which happen to be combined into a human organisation.

The Life-Body: In the Anthroposophic outlook of the human being, the *organising dynamics, the formative forces* themselves, which shape the Physical-body into its human form, are regarded by themselves as an entity as real as the physical-body itself is, an entity composed of formative forces, life processes, rhythmical and *vibratory dynamics* (I will come to this point later), which mould out of natural substances and processes the external organisation of the physical-body as such. Steiner called that entity the Life-Body. Rupert Sheldrake called it the morphogenetic field of activity, the Ancient Indians called it prana, and the Dao (on which Acupuncture is based) calls it chi or ki. They all point to the same reality: the layer of the organism which corresponds in nature to the plant kingdom. It lives not in space but in time: an energy field of constant vibratory formation.

The Sentient-Body: The same outlook observes in addition to the Life-Body dynamics, a pervading dynamic of another order: the one which carries the *sentient, instinctive, nervous, and psycho-somatic activities*. It corresponds in nature to the animal kingdom. This is where what may be called Experience starts to operate. Its *impulses* work in two directions: towards the Life-Body, in which it creates *pulses* or *echoes* of its impressions and into the consciousness, where its impressions are becoming *mental-pictures*.

The Sentient-Body is, in Steiner's view, the domain of the senses, of which he counts not five but twelve. Some of them are directed to outer perceptions, some to inner perceptions, and some to the perception of meaning, beyond the division of inner and outer. These senses are not necessarily identified with specific organs like the ear for listening or the eyes for sight, but are rather related to a general functioning of the body which override organ division, like the sense of touch. They are:

Sensing-Out	Sensing-In	Sensing Meaning (In & Out)
Sight	Sense of Life (wellbeing)	Sense of Intonation
Hearing	Sense of Balance	(sound, word, speech)
Smell	Sense of Movement	Sense of Concept
Taste		(Grasping meaning of others' expressed words)
Touch		Sense of Ego
Warmth		(presence of another human being)

Impressions take place in us (both from inside and from outside of the organism) because the Sentient-Body with its 12 senses acts like the root-system for the psyche, absorbing impressions into itself as the roots of a tree absorb nutrients from the soil. Every single impression creates a *pulse*, a wave-like effect in the receptive, supple vibratory substance of the Life-Body. As the impression passes away, the ripple or vibratory pattern continues to echo in the Life-Body and it will remain there, in that subtle layer of the body. In a condensation process these vibratory patterns become permanent features of the living body, which appear through the on-going formation of the physical body transitionally - through expressive gestures and movements, or permanently - through the development and the deterioration of the physical body (as in growing up and aging, muscular development and muscular atrophy, facial features of joy and suffering, etc.).

Expressions take place in us because the Sentient-Body works also in the opposite direction: contents experienced in the psyche vibrate through the Sentient-Body from inside-

out - into the Life-Body, in the substance of which they create vibratory patterns of resonance which can be immediately translated into bodily patterns, gestures and motions.

The organic overlap of these two Subtle-Bodies of ours is the connection between the inner and the outer aspects of human life. Between these two Subtle-Bodies (as they are sometimes called in the literature of psychosomatic therapies), the Life-Body and the Sentient-Body, lies the formative dynamics which enables the absorbing, carrying, reflecting and expressing activities of the human body. Therefore, from now on in this article, the term body will stand for all three: Physical, Life and Sentient Bodies. The term *Subtle-Bodies* will stand in this article for the Life and the Sentient Bodies. *The reality of these dynamics is made directly observable to every individual* through the processes of Philophonetics described later on in this article.

The emotional dimension of experience takes place in the overlap between the sentient and the conscious/mental dynamics. It makes *the conscious end of the psycho-somatic connection*, while the *condensation* of experiences into the bodily processes in the manner described above - makes *the unconscious end of that connection*. The systematic increase of the conscious spectrum of the psycho-somatic connection is the major task of Philophonetics-Counselling.

Having placed this broad morphological picture in front of us, the four experience-functions of the Body can be observed closely:

1. **The Body as an absorber of Experience** - While the environment acts upon the physical and the Life-Body directly from outside, the inner dynamics of the psyche impress themselves on these bodies from the inside. Both types of Impressions echo within the Body as experience, conscious, unconscious, and the whole range in between. Absorbed into the on-going dynamics of the Subtle-Bodies, these Impressions exist there as patterns of resounding, not unlike the resounding of sounds within the echo chamber of a piano. Those patterns continue to resound in that chamber ever since the first impressions, for the body has absorbed them. Regardless of the nervous system instrumentality, regardless of the mineral dynamics and the mental ones - these impressions are being constantly absorbed, for good and bad, into the receptive vibratory layers of our subtle bodies, and there they are to be found ever since.
2. **The Body as a carrier of Experience** - Some of the effects of that absorption of Experience will be felt and made conscious on impact. Most of them will go on

resounding in the unconscious layers of the living body for the rest of one's life. Countless number of these vibratory patterns are weaving in the depth of the body, for good and bad. They do not go away. The taste and the comfort of our mother's milk resound there alongside with the pain of growing teeth and the trauma of birth itself; so do all the following experiences we acquire in later years. The younger we are at the time of absorption - the deeper into the body the impact will go and will set in. The good experiences go on nurturing us, while the painful ones go on doing some measure of damage, until, in one way or another they surface, are faced and released.

From their dynamic but hidden abode in the deep layers of the bodily life those patterns of resounding will surface into full awareness and will sink again under that surface - according to the associative dynamics of the psyche. They do not get lost, they just get forgotten. The pictorial and the emotional freshness with which clients in their 60's and 70's draw out of their bodies vivid memories from the first three years of their lives, following gentle movements, when the need arises to do so - is a testimony to this amazing capacity of the body as a carrier of experience. Experiences are made equally available for conscious exploration in this way from every period of one' life. We came very early on in our research to the conclusion that: *Every human experience, from every layer and period, can be brought to full sentient awareness through attention, sensation and movement.* We can bring experiences up because they are always there, carried by the living body.

3. **The Body as a Reflector of Experience** - The patterns of resounding within the Subtle-Bodies into which experiences impressed themselves are accessible to the emotional and to the mental dynamics of the psyche with various degrees of difficulty or ease. These depend on the depth to which they have sunk and on the blocks and defences which, for various reasons were put on top of them. Sometimes these contents are being pulled upwards towards consciousness either by a conscious search or by an accidental association; sometime they are being pushed into consciousness by inner volcanic dynamics of the body itself. Those patterns of experience are always there. The nervous network reflects them and wires them into consciousness. But in our work with people who had lost their memory by accident or by disease, in which cases the nervous "wiring" failed to connect the two - we could re-wire the patterns of experience again to consciousness through the bodily memory: through the body's ability to reflect its patterns of experience in picture forms, sensory forms, movement forms or sound forms.

The body becomes a precise map for the landscape of one's experience. That map can, with the help of a skilful practitioner, be read and made conscious when necessary. Particular experiences tend to gravitate towards particular parts of the Sentient-Body. They are then felt in the corresponding parts of the physical body, although there is no physical cause for this. Our language betrays these connections through idioms such as: heartache, heartburn, heartbreak, gutful, gutless, headache (when there is no physical one), breathtaking, backbone, cold-shoulder, getting cold feet, butterflies in the stomach, weak at the knees and so on. These expressions portray the above connections clearly, and can be directly observed by everyone. What we found through Philophonetics research is that at each point in time the present awareness of these connections can be treated as tips of the icebergs for a broader, deeper reality, hidden in the depth of the body. When we know where and how to look into its depth, the body will reflect back to our consciousness the required content.

4. **The Body as an Expresser of Experience** - It is a fact of far reaching significance that the same body which absorbs, carries and reflects impressions and experiences into its deeper layers - is, at the same time, the very instrument that is perfectly equipped for the direct expression of these contents in movement and gesture. All that is required for this bodily function is the initial sensing of any aspect of these patterns, and the allowance of the natural and spontaneous corresponding gestures or movements to express these sensations directly.

This is where the main faculty of the body in regards to experience comes into operation. With our experience during the past 8 years with many hundreds of people in three continents - we can claim with certainty that *every basically functioning human being can express in a gesture or a movement every aspect of one's experience, and be universally understood*, with very little training to do so. It is an inherent capacity of every human being. The body is designed for such a communication, first with oneself, and immediately after - with others. An enormous resource for self-awareness, education, communication and healing lies potential for all in this connection between experience and movement.

The Therapeutic effect of Expression - The expression of experience through movement and gesture is not only *communicative*, it is also highly *therapeutic*. In 1991 we did a sample research on the effect of bodily expression of pain in gesture. One group of people expressed

their pain in words, the other with gesture. The level of pain before and after the expression was measured with a self-rating scale from 1-10. Statistically, nearly three times more (2.8) people reported a positive shift in the pain after expressing it in gesture, than those who only spoke about the pain in words.

This effect of the bodily communication of pain on the pain itself can be understood once we can distinguish between the physical cause of pain and its pattern of vibration in the subtle-bodies. The pattern of vibration is not rigidly fixed to one body part, and can easily resound in all the others. That enables, for instance, an experience of pain in the head to be expressed through the hands; contraction in the solar plexus - through a gesture of the whole body; back pain - through hands and shoulders. These activities of magnifying the experience of pain in one part through the movement of the whole body leads, in fact, to the reduction and to the dilution of the experience of pain in that particular part, as if the whole body shares the burden of that suffering part.

The therapeutic effect of bodily expression applies equally to emotional pain and anguish experienced through the body. With Philophonetics-Counselling exercises we project emotional experiences into the corresponding sensation of the body, and then express them through gesture and movement. We then treat them in the same way as the physically originated experiences. Within the subtle bodies both types of experience take similar shapes as patterns of resonance. The process of expressing experiences through movement is equally therapeutic for physical, energetic, emotional and mental complaints. The issues so far treated with this method are listed further on in this article.

The Educational /Therapeutic process - For the systematic taking hold of the psychosomatic connection in this method there is a need, to start with, for a coach and a teacher to assist in the process and to broaden one's vocabulary of non-verbal communication with oneself. Guided by directions and choices made freely by the client, the sessions have the nature of team-work, based on full participation of the client. The intention is not only to leave them with improved conditions, but also with a range of skills with which to maintain and to further develop these conditions self-sufficiently.

We encourage people to re-learn the 'indigenous Languages' of their experience, with which they can converse with their own inner life, bringing it to the light of consciousness. As a result they can increase the range of their options regarding unconscious patterns of behaviour and response which do not serve them well. It is a way of becoming 'experience-literate' for any future correspondence with one's experience.

Summary of the four modes of communication with experience:

- **Sensing** - Human sense-ability absorbs, retains and accesses impressions both from outside and from inside the organism.
- **Moving & Gesturing** - Expression of experience through bodily gestures, postures and movement.
- **Visualising** - The formation of inner mental pictures representing experiences Every human experience can be transformed into pictorial representations, which can be recalled to mind at will, explored, projected, and transformed. These pictures could be at any time projected into drawing, painting, sculpting, movement and dance.
- **Sounding** - This 4th 'language' makes the core element for Philophonetics and gives it its name. It is the inner connection between the resonant patterns of experience in the subtle bodies and the resonance-patterns of the sounds of human speech, consonants and vowels, the phonemes. We said already that the subtle bodies live in *vibratory dynamics*. The patterns of experience are imprinted into them in that form. They resound in the body like sounds do in the echo chamber of a piano. The sounds of speech are vibrational patterns. They have typical forms of vibration in the air as they are spoken. They echo within the patterns of one's experience, simulating them with amazing precision. The sounds spoken from the outside resound within the organism much in the same way that a guitar string plucked in front of a piano resounds within the piano with the exact corresponding string (and with its harmonic ones above and below). Early on in the research process we came to the conclusion that *every human experience, once sensed in the body and gestured through it - can be matched and simulated with a sound or sound combination*. The 4th 'indigenous-language is therefore the language of sounds, the one we normally leave behind in the Babbling phase of our development. In this way Philophonetics-Counselling reconnects people to the essence of their mother-tongue.

Applications

At present Philophonetics methodology is being applied mainly for therapy, counselling and personal development. Its application to the performing arts and to the training of musicians is in the initial phase of application. In counselling and therapy, the record has been that it has being positively effective in the following areas:

<p><u>Physical/Energetic</u></p> <ul style="list-style-type: none"> ~ Overcoming exhaustion, depletion & fatigue – including ME; RSI. ~ Recovering from Chronic Fatigue Syndrome, ~ Pain control, management & release Rheumatic, period pain, head-aches & pressures, migraine, internal, back, RSI and psychosomatic pains, strains and blocks. ~ Bodily Stress-Management ~ Body awareness & Expression through the body <p><u>Emotional & Personal</u></p> <ul style="list-style-type: none"> ~ Overcoming Dependencies & addictions to: food, smoking, soft & hard drugs, anti-depressants, attention & approval, excess sexuality, violence, money, security. ~ Overcoming Reactive & Obsessive Patterns- defensiveness, trepidation, aggression, jealousy, guilt, shame, nervousness, subjugation, compulsiveness, manipulation. ~ Overcoming fear - Fear of: authorities, Public Speaking, confrontation, Pain, Death; fear of expressing one's needs, intimacy, truth, anger, power, beauty. ~ Overcoming Anxiety - Panic Attacks, Agoraphobia, loss of orientation, tension within intimacy; ~ Emotional Stress Management & release ~ Recovery from Depression & Grief ~ Recovery from Sexual abuse & other forms of abuse: Physical, Emotional, disapproval, past & present. ~ Recovering from sexual dysfunction. ~ Dissolving inner Blocks: Emotional, Sensuous, Body Image, Self-Image, Spontaneity, Creativity. 	<ul style="list-style-type: none"> ~ Self-Parenting Skills: connection & communication with the Child within, healing, caring and integrating it. <p><u>Mental and Spiritual</u></p> <ul style="list-style-type: none"> ~ Overcoming obsessive thoughts. ~ Recovering Lost Memory. ~ Decision Making: tapping deeper & higher dimensions of one's intelligence for reaching the necessary perspective. ~ Accessing inner resources: perspective on oneself, Safety, inner warmth, Inner Autonomy, Strength, assertiveness, Clarity, Trust, Self-Confidence, Inner Peace; ~ Contacting to & accessing the Inner Life – establishing a lasting connection with the Woman Within, the Man Within, the Inner Light, the Core of the "I Am", Sense of Self, Sense of Direction & Purpose. ~ Vocation, Life Transitions, Inner development - Re-discovering the inner guidance, knowing & certainty for the next step. <p><u>Relationships</u></p> <ul style="list-style-type: none"> ~ Understanding & Transforming inner patterns of interaction & Reaction ~ Re-discovering the potential of the meeting. ~ Recovery from destructive co-dependency. ~ Understanding & addressing each other's sexuality. ~ Learning to Listen to each other.
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This list includes only issues with which we have had a substantial clinical experience. It is constantly expanding to include other areas. It seems as though the limits of this modality coincide with the limits of human experience. Currently in research through practical applications in Melbourne and Adelaide are the following issues: cancer-

counselling; skin-rashes; hay fever; varicose vein pain; teeth-grinding; destructive behaviour of children.

Conclusion

The above is the basic theoretical and practical substantiation to the claim which makes the title of this article: That an inherent connection exists between the dynamics of emotion and motion. If every Experience lives in a resonance-like pattern within the subtle layers of the human Body, patterns which can be traced and made conscious through one's emotional life - then it can be understood how the forms of these experiences once made conscious again, can be translated directly to bodily patterns and movements. Consciously or not, the connection exists, and could at any time be tapped and put to use.

For every emotion - is a motion in reserve; every motion - an externalised emotion.

The English language whispers that connection in its typically subtle way. Philophonetics-Counselling and Philophonetics-Performing demonstrate that claim in an ongoing phenomenological research and there are practical applications in therapy, counselling and the performing arts.