



**Psychophonetics Institute International**

**EMPATHIC INTELLIGENCE (EmQ)  
FROM ILLUSION TO REALITY IN HUMAN EMPATHY**

**Yehuda Tagar**

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**ABSTRACT**

Empathy is a new word for a new phenomenon- the capacity of human beings to understand one another from the inside reality of the other. Coined in 1909 by Titchener and first publicly published in 1951 by Rogers it has fast become the expected standard of human communication universally. In its short history it has already produced seven types of itself: three delusional kinds-Projective, Intellectual and Manipulative empathy; three real kinds-Perceptive, Conceptive and Enabling empathy; and one kind that makes the crucial difference between illusion and reality- Self-Empathy, requiring a method for enabling the seemingly impossible challenge of self-observing one's own subjective reality. Methodical Empathy is possible, requiring conscious development of self-observation, which is made possible through the combination of verbal and non-verbal modes of communication. Real empathy requires the conscious cultivation of new powers of perception. It represents a new kind of intelligence enabling both the observer and the observed to share a common reality. I suggest the term EmQ. It is the cutting edge of today's conscious evolution, an ideal of future humanity whose time has come. For counsellors, empathy is the core professional competency. That puts counsellors everywhere in the leadership position of human consciousness.

**INTRODUCTION**

Most of us cannot remember a world without the word empathy in broad use everywhere, yet most of our parents grew up in a world in which this word has not existed. Empathy has been with us since 1951, young enough to be still in formation, and old enough to have many uses, definitions and connotations, yet they do have a broad common denomination. Here are some examples of such definitions:

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The state of empathy, or being empathic, is to perceive the internal frame of reference of another with accuracy and with the emotional components and meanings which pertain thereto as if one were the person (Rogers, 1975).

The capacity to understand or feel what another person is experiencing from within the other person's frame of reference, ie. the capacity to place oneself in another's position (Bellet & Maloney 1991).

The action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner; also : the capacity for this the feeling that you understand and share another person's experiences and emotions (Marian-Webster Dictionary).

The ability to understand and share the feelings of another (Oxford Living Dictionary).

Experiencing emotions that match another person's emotions; discerning what another person is thinking or feeling (Pijnenborg et al, 2012).

The ability to share someone else's feelings or experiences by imagining what it would be like to be in that person's situation (Cambridge Dictionary).

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I chose my own simple definition which echoes with all the above: *Empathy is a new word for a new human power of perception: the ability to make a conscious step in understanding another human being from that human being's own point of view.*

Empathy does not come naturally or spontaneously and there is no such thing as unconscious empathy. It always requires conscious individual initiative and effort, and it often fails. I suggest that empathy is not just an attitude, good intention, philosophy, ideology, or being nice. It is a new organ of perception for another person's reality, which you either perceive or not, according to the level of your empathic development at the time.

## **SHORT HISTORY OF EMPATHY**

Empathy was not used as a term, ideal and concept in cultural, academic, professional and public discourses before the middle of the 20<sup>th</sup> century. You will not find the term empathy in any dictionary anywhere in the world before 1951, the year the word was first used in a published book and was used as the name for the central capacity required for the act of counselling is in Carl Rogers book *Person Centred Therapy* (1951a). In 1957, Rogers defined six necessary and sufficient conditions required for constructive personality change to occur, with empathy featured as the fifth condition:

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For constructive personality change to occur, it is necessary that these conditions exist and continue over a period of time:

1. Two persons are in psychological contact.
2. The first, whom we shall term the client, is in a state of incongruence, being vulnerable or anxious.
3. The second person, whom we shall term the therapist, is congruent or integrated in the relationship.
4. The therapist experiences unconditional positive regard for the client.
- 5. The therapist experiences an empathic understanding of the client's internal frame of reference and endeavors to communicate this experience to the**

**client.**

6. The communication to the client of the therapist's empathic understanding and unconditional positive regard is to a minimal degree achieved.

No other conditions are necessary. If these six conditions exist, and continue over a period of time, this is sufficient. The process of constructive personality change will follow. (1957:95-96)

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These six conditions became the foundation competencies for humanistic psychology. In a very short time a word that has not existed publicly before, became an international word. Most people believe empathy is an ancient Greek word like sympathy and antipathy. It is not. The term, empathy, was invented in 1909 by the British-American psychologist Edward Titchener<sup>1</sup> (1867-1927)- a professor of psychology at Cornell University and founder of the Structuralism school of psychology- as a translation of the German word *Einfühlung* (to feel in): “*This is, I suppose, a simple case of empathy, if we may coin that term as a rendering of *Einfühlung*” (1909:21-22). This, to my knowledge, the first time the term empathy was ever used in human history. The word *Einfühlung* itself was invented by the German philosopher Robert Vischer (1873) to describe aesthetic experiences. Rogers,<sup>2</sup> as the founder of Humanistic Psychology, is the first person to use it in a public publication, with its current widespread meaning.<sup>3</sup> It is a completely modern mid-20<sup>th</sup> to early 21<sup>st</sup> Century term.*

What is the reason for a word that was not in existence before 1909 to suddenly, forty-two years later, become a universal term for an essential human faculty; an ideal of everyone's aspiration? In my opinion, the reason is that we needed it to fill the vacuum of human communication that was created by the progress in the individuation process of modern humanity.

For thousands of years we understood one another on the basis of the unconscious common ground of tribes, language, family ties, religion and tradition. There was solidarity and instinctive understanding within members of the same tribe, but not between the tribes. Tribes, nations, races, religions fought each other for thousands of years. There was no ‘United Nations Organization’ until 1945 and no ‘Universal Declaration of Human Rights’ until 1948, following the catastrophe of WWII which could be described as the absolute opposite of empathy; Médecins Sans Frontières, founded in 1971, is operating in over 70 countries; to name a few examples of post-war collective empathy. The term empathy first appeared in the public domain in 1951.

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<sup>1</sup> Titchener (1909) officially coins the term *Empathy* as an English translation of the term *Einfühlung*, or *Einfühlung* in contemporary German.

<sup>2</sup> Although there are claims that the term empathy was researched and used before 1951 (Susan Lanzoni ‘A short history of empathy’ The Atlantic 15/10/2015) – I could not find any evidence of this to date. YT

<sup>3</sup> Rogers, C. (1951a). In Chapter 2, regarding the difficulty of perceiving through the client's eyes: “*The counsellor may gain a few clues which permit an accurate **empathy**, but to some extent he is forced to view the client from an observer point of view*”

We needed it because with the rise of individuation of the past seventy years, the old structures that held society together since times immemorial have been progressively falling apart. They are being replaced by free agreements between individuals who think for themselves. We need new bridges for human understanding, and for independent individuals the only replacement of tribal instincts as the foundation for human relationship, intimacy, social cohesion and community, is the constant development of conscious empathy.

## **THE SEVEN KINDS OF EMPATHY**

But now, after living with the concept and the ideal of empathy for 67 years since its first international publication, empathy has become an essential component of humane society everywhere, and, it is my observation that it has already produce at least seven kinds of itself so far- three kinds of illusionary empathy, three kinds of real empathy, and one kind that is the turning point between illusion and reality: I call this: *Self-Empathy*.<sup>4</sup>

The creation of Self-Empathy requires a conscious process. Alongside other processes designed for that purpose, a method called *Methodical Empathy*<sup>5</sup> has evolved through the practice and development of Psychophonetics,<sup>6</sup> a method of counselling and psychotherapy which involves the use of expressive, non-verbal modes of self-awareness and communication alongside the conversational mode. On the basis of this method, the following assumptions were conceived by the author of this paper.

We are not born with an organ of perception for people's psychological dynamics, we have to create it consciously, and only on the basis of self-empathy can such a capacity evolve.

It is my task in this paper to name and define the seven kinds of empathy which I observe to be already in existence. This model of categorising the several types of empathy in existence is self-referred, as I formulated it on the basis of my studies, practice, teaching and research over the past 40 years in over 10 countries. I hereby present it as my contribution to the understanding of the development of empathy over the past 66 years. It is an emergent theory. The seven kinds of empathy that I am able to name are as follows:

- 1. Projective Empathy**– a personal naïve illusion about understanding another person.
- 2. Reflective Empathy**– a professional naïve illusion about understanding another person.
- 3) Manipulative Empathy**– a personal or professional exploitation of another person on the basis of understanding a part of them. An illusion of understanding them as a complete human being.

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<sup>4</sup> Tagar (2016)

<sup>5</sup> Martina (2017)

<sup>6</sup> Steele (2011)

**4) Self-Empathy**– a turning point from illusion into a reality of empathy. Empathy with one’s own experience from the inside awakens the capacity to perceive another human being from the inside.

**5) Perceptive Empathy**– the capacity required for perceiving another person’s reality as it is in the present. It is the beginning of a real understanding of another human being from their own point of view as it is.

**6) Conceptive Empathy**<sup>7</sup>– the capacity required for perceiving another person’s potential. Perceiving a person from the point of view of their intrinsic potential reality.

**7) Enabling Empathy**– the capacity required for perceiving the essential desirable conditions for another person’s future development. The womb does Enabling Empathy for a future baby. Let us look at them in details:

**1) PROJECTIVE EMPATHY: Empathy as a personal illusion.** We can also call it: *Naïve Realism Empathy*. This, unfortunately, forms the majority of normal human communications, and a lot of it is going on in the name of love, care, passion, compassion, sympathy, commitment, being helpful and, ignorantly, it is often considered to be empathy. In the Projective position we believe that we observe the person in front of us when really all we do is to project our own unconscious reality at them, un-consciously. I am stationed inside of my own subjective reality with all its complexities, mostly unconscious, while I am looking at another human being through that personal reality like coloured sun glasses which I do not know that I am wearing, as if they were an extension of my field of vision, completely from my own point of view. I am also allowing my perception of the other to be coloured by anything they remind me of, any association they coincidentally bring up in me, with all the emotions and reaction attached to these associations: past hurts, desire, frustration, attraction, repulsion, rejection, jealousy, sympathy, antipathy, fear, hope and a whole range of personal needs unaccounted for.

In this disposition, especially in regards to people who are close to us and who matter to us a great deal – we tend to hear what we *want* to hear, what we *fear* to hear, and what we *assume* that we are hearing. To hear what is *actually* being said and meant is a rarity.

Projective Empathy distorts reality: we have the illusion that we see and hear and know what is happening inside of the other person, but we don’t. What is really there – we cannot see or hear, and what we do see and hear – is not really what is happening there. It is like a constant comedy of errors, minus the laughing.

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<sup>7</sup> The word ‘conceptive’ is rarely in use and hardly exists in the English language. I had to create the term *Conceptive Empathy* for the purpose of designating and defining the second degree of *real empathy*. YT.

It is an illusion because the projective person seeing a part of themselves projected as the reality of the other. On that basis people can remain completely ignorant of their closest partners for many years, deluding themselves that they truly know them.

The only way to get out of **Projective Empathy** is by **Self-Empathy** towards one's own reality: only in truly perceiving one's own projected reality, the projection will stop. It will be owned and contained by oneself. Only then Perceptive Empathy of the other person could start.

**2) INTELLECTUAL EMPATHY: Empathy as a professional illusion.** It could also be termed: *Empathy from the outside*, which practically means that it is not empathy at all but an illusion on another level. Looking *objectively* at a *subject* is like speaking Swahili to speakers of Hindi. An objective observation of a subject – a human being, as if he/she were an object – misses the major point in the observed reality. Reflective Empathy is an objective observation of objects. It is designed for the observation of the outer world through the established sense organs. It is the foundation for physical navigation and survival in the outer world and for natural sciences, up to a point. It is relevant up to a point for the observation of the human body. The moment we are dealing with psychosomatic conditions, and most health conditions have a psychosomatic component to various degrees, Objective Reflective empathy starts to distort even the reality of the body, let alone the mind of the other person. It is not the relevant mode of observation for the inner, psychological and cognitive nature of human beings. It can appear to be professional and scientific, rich in concepts and sophisticated jargon, but it is an illusion as it is not a perception of who people really are as subjects, from the inner being point of view, but as they appear as objects of observation through the observer's external mirror. It does not include the formation of meaning from the observed person's own point of view, but it constructs the meaning of experience from the outside. It is bound to be a distortion of the actual reality of human beings.

**3) MANIPULATIVE EMPATHY: Empathy as an exploitation. Personal or professional illusion.** Manipulative empathy is a utilitarian form of empathy, applied not for the interest of the other from their point of view, but to the service of one's own agenda, using as much empathy as to manipulate the other to act according to that interest. It is the capacity to hook into the inner system of the other enough to be able to use it for once purposes, but not enough to perceive the other's purpose from their own point of view. It is largely in use in the advertising industry, in marketing, in politics, in family dynamics, in controlling education, in business relationship, in mind control and mass media, and in espionage on any level. It is the ability to understand how people's unconscious dynamics in order to manipulate their thinking,

feeling and motivation for action. It is an illusion as it reduces the whole human being to the object that is useful for the manipulator, which is a distortion of who they really are.

**4) SELF-EMPATHY: The turning point into reality. Empathy with one's own experience. On a deeper level Self Empathy becomes Self Expression Empathy, empathising with one's deeper potential leading to authentic expression.** It is the process of observing one's own experience and reality with perspective. That immediately brings forth the question: who am I past my experience and past my reality; to be able to observe both with perspective? Where do I stand in myself for that purpose and that capacity of self-observation?

*Self-Empathy* is a point of departure from the *Two-Fold* approach to human beings into the *Three-Fold* approach. If the human being comprises only of a body and a soul (psyche) – then self-empathy is not possible at all. Experience cannot observe itself, the intellect cannot see the intellect, emotion cannot see themselves nor can desires and hurts see themselves. If I have no other place where to stand inside of me which is independent of my experience, then I cannot observe that experience, for any kind of observation requires perspective. But if, on the other hand, my approach to the human being is a *Three-Fold* one, namely: body, soul and spirit, or in other terms: body, experience and I, or body, mind and spirit, or body, psyche and cognition, if I can imagine a third dimension of awareness inside the human constitution, then there is a place for me to stand from which to observe my own subjective experience objectively. 'I' can observe my own experience because 'I' am not my experience. I have experience and can choose to identify with it or not. 'I' can choose to observe it.

It is in the very act of self-observation that a new step in the development of the new organ of *Perceptive Empathy* is being born. The same organs of perception with which I can See, Hear and Know myself, are the organs of perception with which I can See, Hear and Know another human being from their own point of view. It takes one to know one.

Self-Empathy is regarded in the educational process of Methodical Empathy as the developmental process of creating the three new organs of perception which, combined, are the three fundamental competencies of Perceptive Empathy: *Imaginative Perception* - See me; *Inspirative Perception* – Hear Me; *Intuitive Perception* - Know Me.<sup>8</sup>

**5) PERCEPTIVE EMPATHY: A reality. Perceiving the person from their own point of view.** Now *Real* empathy with another human being can start. The bridging of the gap between observing a human being from outside to observing a human being from their own point of view, can now start to take place. Reality starts to change for both sides. New reality is being

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<sup>8</sup> Tagar (2016)

constructed for both sides of Empathic Perspective. A *Common Picture* is being created as the basis for the next step of whatever these two people will do together from now on.

Into that new *Common Picture*, a new self-knowledge can safely enter. Based on new self-knowledge, new will becomes available for action and for change. Perceptive Empathy, prior to any other change in the given conditions, creates a moment of community around the present conditions. In that community, however momentary, a new level of safety becomes possible. Into that new safety, a new dimension of oneself can enter, which was but a potential before. Perceptive Empathy requires a new organ of perception for every new meeting, even for a new meeting with the same person. That organ of perception can only evolve through a new process of *Self-Empathy* at every step.

**6) CONCEPTIVE EMPATHY: Empathy with the unborn potential.** Empathising with the yet-unborn healing-developmental potential of the other person. All that I described in the first part of this paper is Conceptive Empathy.

Conceptive Empathy requires preparation. First, I need to own and to overcome my Projective Empathy through Self Empathy with my own projections. Then I have to be able to also own my Reflective Empathy, to be able to observe my own habitual tendency to look at people as if they are objects. I have to be able to apply Self-Empathy to my own habit of looking at the world from the outside. Some of my Reflective Empathy capacity will become useful in the course of the meeting, especially in the *Summary* process of the *Organising* phase of Methodical Empathy. But as a tool, not as a habit.

Then, on the basis of Self-Empathy, I have to achieve a certain degree of Perceptive Empathy with the other, to demonstrate to them that I See, Hear and Know them for a moment as they know themselves. I must truly perceive the reality of the other person from their own point of view.

From that position I can attempt to empathise with their *potential* new conception of their own *higher potential*; I can then express empathy with their potential will to conceive and to birth their own true potential into an actual step in personal development.

Conceptive Empathy carries the danger of the practitioner becoming too close to the client, over-guiding, over-advising, over pre-empting what the next step of the client's potential is supposed to be. With the best intention and the highest ethical standards of freedom in the world – that danger is still there.

Therefore, in the basic procedure of Psychophonetics session there is a requirement and a threshold to cross before Conceptive Empathy can take place: the client's self-articulated Wish.



A clear and workable Wish for action has to be articulated by the client, based on their new self-awareness which was achieved through their Self Empathy. Everything that is done following the expression of the Wish must be guided by, limited to and in service of that client's authentic Wish. The *Action Phase*, the pro-active process leading to new perspective on oneself will have to wait for the complete articulation of the client's Wish.

On the basis of the freely formulated Wish, Conceptive Empathy, guided by the client's own wish based on the client's Self-Empathy, is completely safe.

**7) ENABLING EMPATHY: A deeper reality. Perceiving the person from the point of view of the conditions required for their development.** Enabling Empathy is the conscious creation of the surrounding conditions required for a living being to grow into the next stage of its development. Nature is doing it all the time to all its creatures. A woman's womb is doing it to the anticipated embryo and parents have always been doing it to their children, mostly instinctively, and educators are supposed to be doing it to students. What is new about Enabling Empathy? What is new about it is that it is starting to be actually empathetic, namely: done from the point of view of the receiver of empathy, not from the point of view of the giver. Carl Rogers, founder of the notion of empathy, put it succinctly in 1986:

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It is that the individual has within himself or herself vast resources for self-understanding, for altering his or her self-concept, attitudes and self-directed behavior-and that these resources can be tapped if only a definable climate of facilitative psychological attitudes can be provided.

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Nature is enabling the physical development of its creatures in established, given patterns. Parents and educators have always done it by acting on their traditions, concepts, assumptions and theories regarding the best conditions for children to grow. But that is not yet empathetic. To be empathetic, the enabling must come out of interest and direct perception of the unique nature, impulse, inner being and authentic will of that child and the teenager, rather than moulding them into some picture coming from outside. When it comes to adult education: training, coaching and therapy, enabling that is not empathetic is progressively suppressive for the unique individual nature of the receiver of the care. What the placenta is doing to the embryo, what earth, sun, air, water and roots are doing for the blossoming of a plant, what a good home is doing to its dwellers, has to become a conscious art of *Enabling Empathy*-providing the relevant human attributes, attitudes, quality of space, of time, of attention that are required for a human beings to take the next step in their development, out of their own intrinsic nature, soul and spirit. To be able to provide this, the *Enabling Empath* has to perceive the inner

nature, soul and spirit of the receiver. That capacity of perception can only evolve consciously. That is what we mean by Methodical Empathy.

## **THE CORE COMPETENCIES AND PERCEPTIVE CAPACITIES OF REAL EMPATHY**

As stated before empathy is not just an attitude, intention or ideal. It is a power of perception, like the power of sight, hearing, smell, taste and touch, all required the existence and operation of a sense organ. Empathy, in my view, is a new and evolving sense organ for the perception of the reality of another person, from that other person's own point of view. This new organ, now in early stage of development, is not a physical one. It is an internal sense organ, like the sense organ that we already have for the perception of a thought from word or body expression. For empathy to be real and consequential, three major perception competencies must be obtained in order to address three human essential needs: *SEE ME! HEAR ME! KNOW ME!*<sup>9</sup> We are not born with the perceptive capacities to do that, as what people need others to see, hear and know, are not their physical features, but their inner being. New sense organs must be consciously evolved for the real capacity of empathy.

Long before the invention and the practical implementation of empathy, Rudolf Steiner,<sup>10</sup> in his writing, lecturing and teaching a new approach for individual personal development for the purpose of creating three new sense organs for the perception of the inner reality of the human soul. He called these new faculties of perception: Imagination (seeing the otherwise invisible; Inspiration (hearing the otherwise silent) and Intuition (knowing the other from within).<sup>11</sup> He gave initial suggestions for the cultivation of these new faculties through the transformation of one's existent dynamics of thinking, feeling and willing. He considers the conscious cultivation of these faculties to be the next step in the evolution of human consciousness. I have worked with his suggestions for many years, but it was only through discovering and developing Psychophonetics and Methodical Empathy that a combination was formed in my methodology of both practicing counselling and psychotherapy and training practitioners- between three main expected empathic competencies of the counsellor and the three new faculties of perception that Steiner predicted early in the 20<sup>th</sup> Century for the future of human empathy (before the word empathy existed).

In my development as a counsellor and psychotherapist, as well as a trainer of counsellors and psychotherapists, the two sets of new perceptive faculties became one developmental, practical process: *Perceptive Imagination* – for *Seeing* people from their own point of view; *Perceptive*

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<sup>9</sup> Tagar (April 2014)

<sup>10</sup> Rudolf Steiner (1861-1925) was an Austrian philosopher, Goethean expert, educator and scientist, founder of Anthroposophy, Psychosophy, and Waldorf /Steiner system of education.

<sup>11</sup> Steiner (1994) & (1999)

*Inspiration* – for *Hearing* people from their own inner experience point of hearing; *Intuitive Perception* – for *Knowing* people from their inside.<sup>12</sup> It is beyond the scope of this paper to describe in details the process by which these faculties of perception are being developed in the training and the practice of Psychophonetics. Suffice to say that the whole curriculum for the training of Psychophonetics practitioners and the methodology of its practical application is formed around the cultivation of these core empathic faculties.

The cultivation of new forces of perception required for real empathy, requires an ongoing, rigorous process of self-awareness and personal transformation of the counsellor.

## **IMPLICATIONS FOR COUNSELLORS**

It seems to me that the awareness of the fact that empathy is a new ideal, still in early days of formation, at the cutting edge of human conscious evolution, is in itself highly relevant to the professional identity and training of counsellors. It means, at the very least, that:

- a) empathy is so new in human civilization, everyone is still striving and struggling to develop it personally and professionally, like learning a new language;
- b) people can learn empathy, it is possible to encourage its development with everyone, on the basis of showing a good role model of it;
- c) it puts the counsellor in a position not only of a problem-solver, but of an educator, encourager and trainer of empathy;
- d) empathy skills can and should occupy a major space in any curriculum for the training of professional counsellors;
- e) the development of empathic skills is a lifelong process, and human relationships of any kind are the major opportunities for its development;
- f) counsellors are in a unique position to be educators of empathy for the community.

## **CONCLUSION**

Empathy became a universally accepted and an expected social standard for human communication during in the 60s, resulting in deep and broad cultural and social changes which are still unfolding. Even the two first decades of the 21<sup>st</sup> Century are still the early days of the future culture of Empathy, as it is still young and growing in us all. Counsellors, psychotherapists, psychologists and psychiatrists everywhere are at the forefront of this development, as they are expected to be the professional embodiment of empathy, which is supposed to be the core skill of their profession. But it is also expected by teachers, medical practitioners, social workers, civil servants, leaders, politicians, and, above all, by parents as

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<sup>12</sup> Rogers (1986)

well as partners in intimate relationship. Over the past, sixty years empathy as a human ideal has grown far beyond the confines of therapists to be the defining characteristic of civilised, humane, evolved mode of human interaction in all walks of life. Still I believe that counsellors everywhere are called upon to play a leadership role in the humanisation of society through the methodical cultivation of conscious empathy.

So much of a universal ideal has empathy become in recent decades that in the aspiration towards it *empathy-illusions* have also been created: Projective, Intellectual and Manipulative kinds of empathy. The threshold between illusion and reality in the development of empathy is Self-Empathy, non-judgmental awareness of one's own humanity, which is a challenge of personal development. This is why teaching empathy lies beyond the scope of intellectual information, academic culture and technical skills. A real step in self-awareness is required for every step in the development of empathy. New faculties of perception have to evolve in order to respond for the deep need of people everywhere to be seen, heard and known for who they truly are at present and in their deeper human potential. This developmental process requires conscious effort, skills and methods, of which Psychophonetics-based Methodical Empathy is one. There are many other methods have been evolving for that purpose and the educational developmental process is ongoing. It is unavoidable that when it comes to the conscious development of empathy, adult education becomes a form of personal development. On the basis of this growing self-awareness, three kinds of *real empathy* are being developed consciously: Perceptive Empathy– perceiving what is already there in people's souls; Conceptive Empathy– the capacity to perceive people's future developmental potential, and Enabling Empathy– the capacity to perceive in advance the *conditions* required for people's future development.

Empathy is not just a skill, it is the emergence of a new human standard of consciousness, the early signs of a new civilisation based on a new kind of intelligence. I call it: Empathic Consciousness (EmQ).

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### **Yehuda Tagar**

Founder of Psychophonetics, a modality of self-awareness, personal transformation, coaching, counselling/psychotherapy, psychosomatic therapy and organisational consultancy; combining verbal and expressive, non-verbal modes of communication. Its major cultural contribution is the process called Conscious (Methodical) Empathy: the process of consciously creating a deeper understanding of another human being from their inside. He is an Australian, South African, British coach, Psychophonetics Practitioner and psychotherapist, and an international trainer of these methods; director of Psychophonetics Institute International & PACE (Psychosophy Academy of Central Europe).

Email: [yehuda.tagar@psychophonetics.com](mailto:yehuda.tagar@psychophonetics.com)

Websites: [www.psychophonetics.com](http://www.psychophonetics.com) <> [www.pace.sk](http://www.pace.sk) <>

[www.psychophonetics.com.au](http://www.psychophonetics.com.au) <> [www.modszereempatia.hu](http://www.modszereempatia.hu)

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