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Chapter 7

PSYCHOPHONETICS IN SOUTH AFRICA

(An Innovative Expression-based Modality of Counselling and Psychotherapy, Integrating Verbal as well as Non-verbal Modes of Communication, Based on Rudolf Steiner's Psychosophy, Arriving to South Africa)

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"Psychophonetics appreciates the complexities of the human form. It conceives of humans as multi-modal and it respects people as ecological beings. It is an approach which offers possibilities to healers working in Africa as it recalls the fullness of what living could be".

Professor Stan Lifschitz, Head of professional training for Clinical Psychologists, University of South Africa, Pretoria, South Africa.

ABSTRACT:

Psychophonetics (previously known as Philophonetics-Counselling) is a modality of counselling and psychotherapy based on Rudolf Steiner's Psychosophy, created by Yehuda Tagar in the 80's in England and Australia. It applies the powerful sensory, emotional and psychosomatic responses to the sounds of speech - in association with body awareness, movement and visualization - as extensions of the conversational component of the psychotherapeutic interaction. In Psychophonetics, emotional, sensory, kinesthetic and visualization modes of awareness and expression extend the reflective, intellectual awareness into the broader dimensions of human experience. Memories, defense patterns, learned responses, deep seated trauma, energy blocks, as well as creative, spiritual and human relationship

resources beyond the access of intellectual reflection become readily accessible for exploration, expression, release and transformation through Psychophonetics rich range of therapeutic sequences.

Psychophonetics is the psychotherapeutic application of Philophonetics, a method of non-verbal exploration of experience for the purpose of adult education and performing arts, based on Rudolf Steiner's Anthroposophy. Previously called Philophonetics-Counselling, it utilizes Philophonetics' tools of enhancing expression to specifically designed processes of Exploration, Empowerment and Resourcefulness of psychological, psycho-spiritual and psychosomatic content in a direction determined by the client. As such it is an existential, person-centred as well as transpersonal and expression-based modality of psychotherapy. It is highly effective in accessing, releasing and recovering from deep seated trauma and abuse.

Psychophonetics made its first appearance in Africa through a presentation by Yehuda Tagar at the founding conference of the South African Association of Psychotherapy at Rhodes University in Grahamstown in June 2001. His paper on the application of Philophonetics-Counselling (Psychophonetics) to the recovery from past sexual abuse drew the attention of local academics and professionals to the potential of this modality to address effectively the growing pandemic of child sexual abuse in this country in a way that potentially bridges the divides between the diverse sections of the South African society, due to its non-verbal, cross cultural modes of communication. Consequently a training college was established in South Africa in 2002, with campuses in Johannesburg and Cape Town for the training of professionals in this modality.

INTRODUCTION:

This paper will introduce a relatively new modality of counselling and psychotherapy called Psychophonetics (previously called Philophonetics-Counselling) and its initial impact in South Africa since its introduction to this country in mid 2001. It will outline the concept, background theory, structure, some major applications, its arrival and initial impact in South Africa clinically and educationally, including some reflection on its potential to South African society by professionals who were exposed to it in this country.

The case will be made for a form of psychotherapy which applies to therapy the rich resource of the sounds of speech.

Psychophonetics will then be outlined as a methodology, as well as Rudolf Steiner's Psychosophy in its application to the psychosomatic position of the sounds, and the way Philophonetics emerged out of it as a model for phenomenological inquiry into the nature of human experience.

The Philophonetics model of Experience-Awareness and Experience Literacy will be outlined as the methodological foundation of Psychophonetics as a modality of psychotherapy, focusing on 'The Four Languages of Experience Literacy': Sensing, Movement, Visualization and Sounds in their role of explicating, expressing and transforming experience. On that basis the generic structure of a Psychophonetics therapeutic session will be outlined. Looking at the position Psychosomatic occupy in context of the major known approaches to psychotherapy will examine its relationship to Stress coping techniques, Cognitive behavioral techniques, Exploratory / psychodynamic, Experiential/expressive techniques.

The introduction of Psychophonetics to South Africa and its initial impact there will be explored, including its initial arrival through the invitation of the South African Association of Psychotherapy in 2001 and its impact on professionals in Johannesburg and Cape Town and the establishment of the professional training courses, through Persephone College South Africa.

Psychosophy's approach to the recovery from past sexual abuse in theory and practice will be explained, based on a phenomenological exploration of clients' experience through the description of the 6 clusters of survivors experience of: the simultaneous presence of various layers of biography; leaving the body as the cause for all dissociation; the experience of past sexual abuse as Physical Toxicity; the possibility of Precise visualization; the un-contaminated place in the abused body; the potential of new resources of orientation, strength, boundary, cleansing, nurturing and of 'returning' to the vacated body of the child, which are available upon a conscious encounter between the present awareness and the resonance of the experiential imprint from the past.

The paper will end with the story of the new relationship between Psychophonetics and Bochabello, an African therapeutic village in the Megalisberg, where early application of aspects of Psychophonetics has already resulted in positive development of individuals and groups.

THE CASE FOR PSYCHOSOPHY AS A FORM OF PSYCHOTHERAPY:

The connection between the sounds of speech and psychotherapy, both on the theoretical and the applied levels, to my knowledge has not been established in academic literature. This leaves a gap between the existing body of knowledge regarding psychology and psychotherapy on the one hand, and the body of knowledge regarding phonology, phonetics and linguistics in general, on the other. There are grounds to believe that exploring the potential connection between these two fields of inquiry could prove to be beneficial to both, and fruitful in opening new possibilities for research and application of the sounds of speech in psychotherapy.

The sounds of human speech form the foundation of all human languages. Put together this makes a fairly small number of units, 35-40, capable of endless sub-divisions. The bulk of them are universally shared between all languages. Far before the development of words based vocabulary, every child goes through a phase of expressing the totality of one's experience in sounds through babbling, in gestures and gesticulations. The deep connection between experience, sounds, gesture and communication is established at the dawn of our consciousness. Later on this awareness becomes absorbed into the communication through words and phrases. but the sounds are still there, at the foundation of it all.

It is therefore a reasonable assumption that our deepest experiences are stored in our sub-consciousness in some connections to the sounds of speech. It is also possible to assume that the connection between sounds and experience has not vanished once we start to use words, but is still active in the deep layers of our emotional experience.

These possibilities gives rise to a third one: is it possible that the inherent connection between the sounds of speech and deep experience could be utilized in psychotherapeutic intervention? Admittedly, not all approaches to psychotherapy resort to the exploration of deep experiences and not all of them assume that such exploration necessarily leads to improvement. But within the range of approaches to psychotherapy who incorporate the exploration of deep experiences, often in connection to the exploration of earlier biographical layers, as an essential part of the psychotherapeutic process - it could be assumed that the sounds of speech, so deeply interwoven within these layers, could play a significant role.

Psychophonetics, as the therapeutic application of Philophonetics, is based on the above connection. Not only have I found in the past 17 years of educational, artistic and clinical applications a direct connection between the sounds and clusters of experience, I also discovered a powerful therapeutic application of that connection, to be outlined in the following.

The Sounds of human speech formed the vocabulary of all verbal languages for the whole of humanity throughout its entire history. They formed between them the limitless, ever-growing vocabulary of all human languages. But sounds can be regarded as a language on its own right, a "Meta-Language" of human experience, whose hidden vocabulary underlies the generic nature and the endless creative possibilities of the myriad of human languages. This vocabulary is not made of the variety of words as is the case in normal languages, but of the variety of the possibilities of sound-formations, intonations, characters, coloring and shaping of the expressions of the single sounds which, in turn, make up the verbal vocabularies. To the artist of the spoken word of all languages - this is the artistic sound vocabulary. To the psychotherapist the sounds can provide a direct access to the depth of human experience. Philophonetics and Psychophonetics provide the process by which these application can be made.

PSYCHOPHONETICS (previously known as Philophonetics-Counselling):

This component will deal with the details of the connection between the sounds and human experience. The ability of the sounds to emulate precisely the imprints of experience in people's constitution will be examined, and the variety of options of sounds formulation and articulation for the purpose of this emulation. In this way a foundation will be laid for what could be termed Psycho-Phonetics, the psychological dimension of the sounds as a field of inquiry, of which Philophonetics is a possible fore-runner.

Psychophonetics starts from the premise that experience is a real event taking place inside the human psyche and body, leaving traces, imprints, impressions and storages in a real substance. These imprints of experience, in turn, modify the way in which new impressions, leading to new experiences, are going to be perceived, interpreted, processed and stored. According to Rudolf Steiner the very substance of the vital forces of the human body is made of the

confluence of sounds-vibration, inaudible to ordinary hearing. But the perception of articulated sounds of speech brings to consciousness these formative dynamics in the human constitution, in which, as outlined in Steiner's psychological model, all memory is stored. The principal of the emotional equivalent of sympathetic resonance in physics is being pointed out here, using the physical phenomena of resonance to illustrate the connection between sounds and experience.

According to Steiner's Psychosophy human memory is stored in the vital forces (Chi) which live between the physical body and the psychological/mental dynamics. In this substance human experience creates forms and stores itself. It is also in this substance that the sounds experiences, especially the sounds and intonations of human speech, create their shapes. It is this correlation between the imprints of sound experiences and the imprints of all human experiences that enables the method of Sound-Naming in Psychophonetics to apply the sounds to psychotherapy.

The claim made by Psychophonetics is that every human experience, from every stage in one's life, from every level of awareness - leaves a trace as it registers itself and being stored in the substance of the subtle body. Consequently each of these experiences could be traced, expressed and communicated through what I defined as Experience-Literacy, its position in relation to one's awareness can be determined with the process of Experience Awareness, and a sound or a sounds-combination could be found to match precisely this experience through the process of Sound-Naming, matching the right sound with the right experience, providing it with a channel of expression, with a tool for further exploration, and with the means with which to review and re-create consciously the way in which past experiences, imprinted in the body in a new way, are going to affect experiences in the future.

PHILOPHONETICS/ PSYCHOPHONETICS MODEL OF EXPERIENCE-LITERACY:

Experience and its Modes of Operation and Communication:

The sound work provided the major tool for the exploration of experience in the creating of Philophonetics and of Psychophonetics. However in the complete model the sound work is embedded in a broader context of the full range of non-verbal modes of exploration, expression and communication. Together this range of non-verbal modes of communication is termed: Experience-Literacy.

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My working definition for Experience as such in this context is as follows: *Everything that reaches my awareness from outside of that awareness.* It marks a certain range of phenomena: between the complete obscurity of organic dynamics on the one hand, and the conscious content of cognition on the other hand. Phenomena is either fallen from this domain into complete unconscious, or is being lifted out of this domain by an act of cognition. What I am completely unaware of and that which I am completely unaware of - both do not comprise experience by this definition. Experience is not cognition, but the raw material for cognition. Experience is not bodily dynamics either, but the awareness, however dim, of bodily dynamics. It is the precise overlap between cognition and the living body.

To the core of one's experience, what Rudolf Steiner called the I, the whole content of experience arrives from the outside, including impressions reached from one's own body, memories and emotionality. A powerful desire for making sense of one's experience is fundamental to the psychological dynamics in light of Psychosophy. Only a direct encounter between experience and the I will satisfy this fundamental need to give meaning to one's experience. The creation of that direct contact with one's experience is the basic facility for self-orientation. The first tool people apply to this task in modern day humanity is the 5 ordinary senses and the reflective intellect which organize their impressions.

But Experience does not respond directly to the 5 ordinary senses and to the reflective intellect. Experience has its own, unique modes of operation, and they are not verbal. For experience words on the whole are second hand modes of communication. Philophonetics identifies 4 major modes of non-verbal communication through which every aspect of experience can be accessed, expressed and communicated:

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 capable of receiving and of retaining 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 the Philophonetics-Counselling processes.

Movement and Gesture:

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 mean of communication with oneself and with a counsellor. This is not guided imagery, but 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 being explored. The activities of Sensing and of Gesturing enhance that ability remarkably. We claim that every human experience can become an inner picture observable with perspective to its creator.

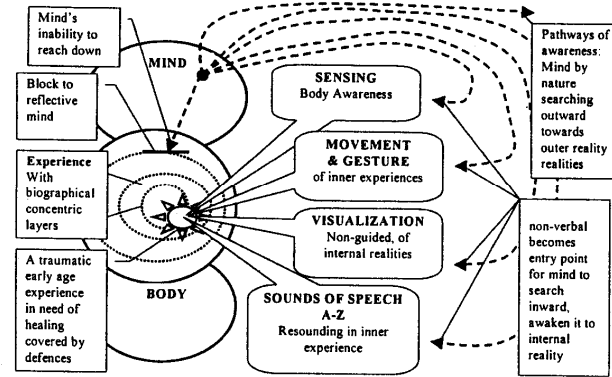
Sounding:

The sounds of human speech, consonants and vowels, when spoken on their own, transform in the air into forms of vibrations which can echo in the whole range of human experience. Experiences live in the embodied layers of the psyche apparently exist in forms of vibration similar to the vibrations of the sounds of speech. Experience show 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 comes 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 the 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 Major Philophonetics-Counselling Modes of Knowing & Communication:



Based on these modes of Experience Literacy – every aspect of human experience can be made accessible to full awareness, with

no need for 'reading' applied from the outside, probing or interpretation.

The deep communicative resources accessible through Psychophonetics skillful application of the non-verbal, expressive dimension of human expression continues to create keen interest amongst South African therapists who come across it. It seems to give Psychophonetics a unique position in the development of a form of psychotherapy suitable for the special needs of the diverse and multi-cultural New South African society.

Rose Shearer, a psychotherapist and a director of a school for remedial teaching in Cape Town, who recently joined the Psychophonetics (Philophonetics-Counselling) professional training course, wrote after the first module of the training:

... The four cornerstones of philophonetics are sensing, gesture, sound and visualisation. While sensing and visualisation are widely used by psychotherapists, the way in which Yehuda uses gesture and sound (based on our alphabet) is, as far as I can tell, quite unique.

The experiences of a therapeutic session with Yehuda is very different from that of a traditional counselling conversation. In such a conversation, one may leave with some insights into one's attitudes and behaviour and possibly with some ideas and resolves around change. The intellect – specifically the ability to articulate clearly will have been employed but other aspects of our humanness will be left untouched, and probably, at some level, frustrated by the omission.

A therapy less reliant on an ability to communicate vulnerabilities and deep feelings through the sophisticated use of language has huge implications for our South African situation. Sensing, gesture, sound and visualisation are highly effective tools which may be used easily and readily by children as well as by adults who are not articulate or who may be required to use a second language in therapy.

Clients from traditional African communities for whom communing with ancestors is an integral aspect of their spiritual practice will readily identify with the spiritual principles of philophonetics counselling. I have been privileged to witness sessions conducted by Yehuda and was profoundly moved by the gentleness with which deep trauma was dissolved from the psyche and the healing process initiated within a short space of time.

In a nation where abuse, rape and violence are endemic, there is an urgent need for an effective short term therapy to be made available to all who need it whatever their social or financial standing.

If teams of philophonetics counsellors could be trained and funded, I foresee a situation in our country whereby the forces of violence may be neutralised by the transformation of its victims.

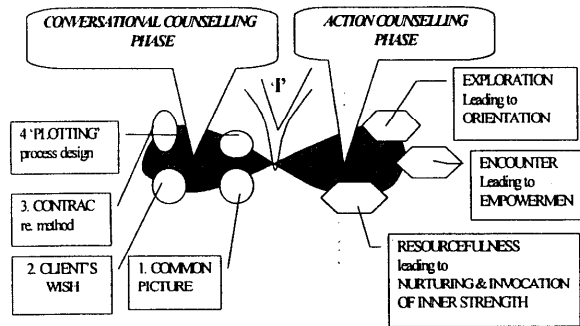
(Rose Shearer, October 2002, Director, Raphael Small School and Therapeutic Centre, Cape Town).

THE STRUCTURE OF A PHILOPHONETICS-COUNSELLING SESSION:

This combination of the cognitive and the experiential modes of operation in one modality entails two different sets of techniques place in two distinct components of the therapeutic process. The cognitive/verbal/conversational component of Philophonetics-Counselling is called: "The Conversational Phase" and the experiential/non-verbal/expressive component is called: "The Action Phase".

Philophonetics-Counselling sessions move between the Verbal/Conversational and the Non-Verbal/ Expressive modes of the counselling-Psychotherapeutic process. Most Philophonetics-Counselling sessions will incorporate both components into the one process, within one to one and a half hours. Experience is always placed in a firm context of cognition in this modality, to ensure ongoing fully conscious integration of newly accessed experiential content, which guarantees the ability of the client to be in charge of the process.

The structure of a classic session in this modality looks somewhat like this diagram:



PSYCHOPHONETICS IN COMPARISON WITH OTHER MODALITIES OF PSYCHOTHERAPY:

Psychophonetics is a combination of verbal and non-verbal modes of communication. As such it forms a potential bridge between various existing forms of psychotherapy, addressing some gaps in the field. It is capable of freeing the therapeutic process from the traditional complete dependency on verbal, Western-conceptual, analytical forms of communication; by extending the therapeutic process to the direct articulation of experience through bodily awareness, movement, imagery and sounds. At the same time Psychophonetics processes are completely accountable to a rigorous rationale, with sequential processes of tools application on the basis of a diagnosis picture and a sober evaluation. In this way it forms a potential bridge between Western approach to therapy and THE intuitive indigenous approach to healing.

Philophonetics-Counselling forms a bridge between the polarities of: verbal communication and non-verbal expression; cognitive and body based awareness; psychological and medical health-care professions; in-depth therapy and short term strategic treatment; head and body; East and West. Its non-verbal, body-sensed modes of communication provide a meeting ground between cultures, languages and ethnicities. It provides a short-term, efficacious, cost and time effective form of therapy, acting more as a form of coaching for self-care skill acquisition than a traditional, long term traditional psychotherapy.

In relation to other forms of therapy, I will exemplify the uniqueness of Psychophonetics in comparison to other forms of

therapy in the field of recovery from past sexual abuse, which is one of the major application of this modality. The following is a quotation from an article by Dr Patricia Sherwood's of Edith Cowan University of Western Australia, and a senior qualified practitioner of Psychophonetics, published in: "Incest Survivors Association Journal" published in Perth, Spring 2000. In it she makes a survey of the field of a whole range of psychotherapeutic forms applicable to sexual abuse, and highlight what is unique to Philophonetics-Counselling:
(Dr Patricia Sherwood)

One of the commonly recognized difficulties of working with traumatized adult sexual abuse survivors in counselling, is their capacity to swing from denial numbing phases to flooding phases. In the former phase, they are maintaining blocking defences against the trauma of the experience to a dysfunctional degree, so that their current life experience is adversely affected. In the flooding phase, they are so overwhelmed by the memories of the abuse that they are unable to function in their daily lives and may enter repetitive stress phases where anxiety levels become high. Here some clients may develop panic disorders, others behaviours associated with post-traumatic stress disorders. As a counsellor working with sexual abuse survivors, I am interested in processes for ensuring a balance between the client being flooded by the experience of the abuse, and being so distant and defended from the experience, that therapeutic change is resisted.

Different counselling techniques have contributions to make to assist the client caught in either of these phases. Courtois (1988:187) identifies four types: stress/coping techniques; experiential/expressive techniques; exploratory/psychodynamic techniques; and cognitive /behavioral techniques.

1. **Stress coping techniques** are verbal strategies designed to help individuals cope with overwhelming stress. They aim to reduce controls during the denial numbing phase of the response and supply structure during the flooding or intrusive repetitive phase of the stress (Horowitz, 1986). They help integrate the crisis and its impact into different areas of the client's life, in a way that increases healthy rather than maladaptive reorganization. They manage stress behaviors by imposing external techniques, rather than releasing the emotional pain and body trauma behind the experience

2. **Cognitive behavioral techniques** work to modify the behavioral dysfunctions arising from the abuse. They are strong on

organizing external resources and providing some ongoing tools for the client to manage his/her external behaviors. Verbal conceptualizations of stress responses often dominate the therapy (Donaldson and Gardner, 1985).

3. **Exploratory / psychodynamic techniques** aim to facilitate the exploration of the unconscious. Using verbal techniques such as free association, external image triggers and the like, they penetrate defences and uncover the client's inner trauma. Although such techniques may support the client entering the inner area of pain, the processes for enabling the client to empower themselves from within and ward off the invasion are often limited. There is the risk of flooding where the client feels overwhelmed by the recovered experience.

4. **Experiential/expressive techniques** include techniques from gestalt, psychodrama, art, music and writing and are most effective in breaking through the denial and numbing phase, and facilitating the client entering into the inner place of wounding. However, while these non-verbal techniques are most effective in accessing this inner place, the client may confront material that is extremely stress inducing. The client may be emotionally flooded by the therapy. Although a catharsis may be achieved, the client may also feel exposed and vulnerable.

In essence, in relation to the problem of clients oscillating between flooding or denial numbing phases in managing the abuse experience, the cognitive/behavioral and stress/coping techniques are make strong contributions to the external management of stressful and dysfunctional behaviors. They support the client to restore the "exited" position in relation to the abuse trauma. In contrast, the psychodynamic and the experiential/expressive techniques seek to assist the client break through his/her defenses to the knowledge of the abuse experience. They make strong contributions in working with the inner content of the client's experience. They "enter" the experience with the hope of evoking catharsis and at times the intensity of the trauma may leave the client in a vulnerable place.

RECOVERY FROM TRAUMA AND SEXUAL ABUSE:

The arrival of Psychophonetics in South Africa coincided with the dramatic increase in public awareness of the prevalence of sexual abuse of children and rape of women in South Africa. Psychophonetics specialization in the combination of the verbal and

the non-verbal modes of communication position it as a unique opportunity for effective, short-term strategic intervention in recovery from abuse. Together with its ability to combine individual and group work into one therapeutic process, these characteristics of Psychophonetics makes it into a very viable form of therapy for South African society (see Marion Cloet of Botshabelo Village later on in this regard). To a certain extent it is this potential of Psychophonetics to address effectively this issue which gave it its very fast exposure and acceptance in South Africa. The paper regarding Psychophonetics (Philophonetics Counselling) in recovery from sexual abuse is to be published soon in a book sponsored by Rhodes University. The following is a short description of Psychophonetics approach to this topic:

Experience Cluster 1: Biographical Concentric Layers - Imprints Frozen In Time:

For survivors of past sexual abuse the abuse experience is not in the past. For them the past trauma live in the body-memory, in which different layers of biography live within each other like concentric circles, much like the rings of a tree. The resonances of past experiences as well as the various mechanisms with which they have survived since are represented simultaneously. They surface into the emotional and mental processes upon typical triggers rather than in any logical or sequential order, controlling the perceptions, the emotional responses, interpersonal interactions, self perceptions and the motivation for action regarding present situations.

Experience Cluster 2: The cause of all Dissociations - Ex-Carnation, leaving the body when under invasive attack:

The experience of most survivors of past sexual abuse as children is that they have left their bodies when threatened with a soul-destroying, bodily unbearable invasion which takes place during sexual abuse. Staying in the body during sexual abuse is, apparently, intolerable to young children. They leave. It is the actual experience of the majority of people who have survived sexual abuse from before the age of 7 - that in order to survive they left the body, and were not fully present while it happened, and consequently, they are still not fully present in the body years later. For the rest of their lives they feel as if they are not fully there; that the body feels vacant of the presence of consciousness, sensation, feeling, perception, the ability to respond and to relate to others fully. Expressed in a gesture it appears empty,

listless, hanging there with vacant eyes. They left. When this is understood in the session - it is often the first time they feel understood regarding the underlying pattern that explains to them their own reality.

Experience Cluster 3: The imprint of past sexual abuse is experienced by people as Physical Toxicity.

Confronting this phenomena over and over we had to conclude that the pathology resulting from sexual abuse is not primarily of a psychological nature, but is a phenomena experienced in the body, in relation to which psychological phenomena are primarily symptomatic. To the survivor the abused body feels contaminated ever after, toxified, internally dirty, for many years to come. Time itself does not clear this toxicity. That is the major reason people who 'left their bodies' cannot fully return to them later. It is as though the body or parts of it have been overtaken by a foreign presence, strange, indigestible, malignant and obnoxious, disinheriting their ability to reside in it fully for the rest of their lives.

These three clusters of experience typify the absolute majority of survivors of past sexual abuse. The following three are unique to those who have gone through Psychophonetics recovery process:

Experience cluster 4: Precise visualization. A process could be created whereby the client can come to perceive the imprint of past experience in their own psycho-physical constitution.

This visualization/ Orientation is made possible through Psychophonetics process of Perspective-Creation in regards to one's own experience that we call: 'Enter-Exit-Behold' in which a sequence of focusing, sensing, movement and visualization enable people to view their own experience-imprints as if watching them on a screen in front of them, very often for the first time. Precise details not only of what took place in the external sense come to light through this process, but also precise details of the internal dynamics that resulted from the event become conscious through this most central therapeutic sequence of Philophonetics. People can SEE what happened to them and inside of them for the first time.

Experience Cluster 5: The Body is never completely abused. There is always a spot within it that is not contaminated. This is how the soul can return to it.

The deepest desire of all the people I worked with in the past 16 years is to return to their body completely, to occupy it fully, to clear the place completely and to own their life as an expression of their true being. Following the Perspective-Creation explorative process as described above, we found that upon request, all clients can visualize/ discover in the observed abused body a spot that has not been contaminated, a pure place where their being is preserved in the body, even during the abuse. Through this spot they can start the return. We call it "The Landing Pad". It appears to the visualization of the client in all sorts of locations: in the heart, in the throat, in the middle of the forehead, inside the head, in the toes, in the belly, in the clenched fists. It is always a specific, clearly located place. They can give it a color and it is always a pure, beautiful color: radiant blue, green, pink, golden. They can imagine returning through it.

Experience cluster 6: new resources of orientation, strength, boundary, cleansing, nurturing and of 'returning' to the vacated body of the child - are available upon a conscious encounter between the present awareness and the resonance of the experiential imprint from the past.

We discovered, using Psychophonetics therapeutic sequences that six clusters of resources can become available through a constructed process of re-visiting past imprints with present awareness in an encouraging, safe environment:

1. Perspective, orientation, understanding of past, present, internal and external situations (as described in cluster 4)
2. A strength with which to encounter, confront, obliterate, clear and 'Recycle' presences of other people and their impact from the imprinted past experience, to the outside of the person's personal space.
3. A new ability for identifying the lack of protection, guardianship, boundary between one's vulnerable being and the outer world, and the ability to create and implement a new boundary which could serve oneself for the rest of one's life, healing the old exposure as well as replacing the old obsolete defenses that were places to address it in the past.
4. A new resource for the 'cleansing' and the purging of the toxicity mentioned in Cluster 3 can be invoked into being, created,

practiced and applied by the recovering client. A combination of visualization, movement and sound form a special Psychophonetics sequence for this purpose.

5. A new resource for caring, loving, nurturing, warming and claiming one's rights is becoming available in the appropriate phase in the recovery process, enabling a practical "Self Re-Parenting" of the "Inner Child" by the relatively more mature adult or adolescent. (in the case of therapy with children a grown up advocate must be appointed for that purpose).

6. A ritual of return to the imprint of the vacated body of the child can be constructed and conducted, applying the new resources outlined above, through the 'Landing Pad' explained in Cluster 5, healing the toxicity described in Cluster 3, to reversing the pattern of departure from the body, described in Cluster 2.

This completes the outline of the diagnostic picture and the process of recovery of the condition of past sexual abuse. It has been applied to hundreds of clients in the past decade, primarily in Australia and in New Zealand, and, since June 2001, in South Africa.

It is interesting to include in this context the observation of an experienced medical practitioner from Cape Town, the medical director of Syringa Health Centre in Plumstead, who has observed a number of therapeutic sessions of people who are survivors of past sexual abuse:

"I have recently had the privilege of taking part in the first of 12 modules of the Advanced Diploma of Psychophonetics facilitated by Yehuda Tagar in Cape Town. This experience made a very strong impression on me in many ways. I was deeply moved by the enormous shift that this technique was able to bring about in participants towards uncovering deep rooted patterns of reflex behaviour and hidden trauma. I saw immediately the potential that this method could have for the people of this country, so many of whom have been severely traumatised.

We are facing in this country unprecedented psycho-emotional trauma in the form of childhood abuse, abandonment and loss of parents to HIV/Aids, woman battering and rape (every 35 seconds). This technique offers a relatively quick intervention in accessing the heart of the trauma and provides the client with an ongoing means of self help. As a practising medical practitioner of 25 years experience, I am convinced that this technique has very significant therapeutic value for my patients and I have therefore committed

myself to undergoing the full training." (Dr Raoul Goldberg, Syringa Health Centre, Cape Town, October 2002).

PSYCHOPHONETICS IN SOUTH AFRICA:

Psychophonetics (Philophonetics Counselling and Psychotherapy) arrived in South Africa for the first time at the invitation of the founders of the South African Association of Psychotherapy, in the form of presentation at the founding conference of this association at Rhodes University in Grahamstown in June 2001. The paper presented by Yehuda Tagar was titled: "Philophonetics Counselling Applied To Working With Recovery In Adulthood From Child Sexual Abuse". The emphasis of the paper was on the integrative methodology of Psychophonetics in combining verbal as well as non-verbal modes of communication, on the finding of the applied phenomenological research using this modality which resulted in a model for the understanding of clients' experience of past sexual abuse and of the process of recovery, and on a case study accompanied with a visual demonstration of the therapeutic process by the client's art work. Considering the complete newness of the concept and the methodology of Psychophonetics (Philophonetics Counselling & Psychotherapy) to the leading academics of the department of Psychology in South Africa gathered in that conference – the reception to this new possibility was very warm and encouraging. From the response of the participants of this conference and from following responses from other local professionals it appears that at least to some participants Psychophonetics represent a potential link between Western oriented modalities, with their western frame of mind, their reflective, intellectual and verbal procedures on the one hand, and the more action-based, body based, expressive and ritualistic modes of healing more natural and accessible to the majority of South Africans. Typical in this regard is the communication from Kealqetswe Maureen Mongale, a clinical psychologist from Johannesburg, who made a strong connection to Psychophonetics (Philophonetics-Counselling), wrote the following:

... I have always searched for a cost and time effective therapeutic technique in addition to what I used. The key for me was an intervention that would truly transcend the barriers of language and culture and would not depend on the patient's level of articulation. My experience with traumatized people is that they struggle with

articulating their feelings because of the excessive pain that they are going through. Therefore, the question for me has always remained: **What do I do if people cannot verbalize their emotions, especially when time is limited?**

My encounter with Philophonetics by Yehuda Tagar at the beginning of this year, solved my dilemma. The peak was when the methodology repackaged counselling for sexual trauma. It highlighted the underneath as some of the pitfalls of successfully treating trauma with traditional therapeutic techniques:

- Most of the traditional interventions put a lot of emphasis either on the emotions and or the intellect/behavior at the exclusion of the body.

We could attribute the above shortfall to a number of reasons. A few being:

- the clinician's incompetence in dealing with the physical aspect of trauma
- the tendency to believe that the physical is a medical issue
- the clinician's own discomfort with dealing with the victim's body

Philophonetics offers a holistic intervention for the victim e.g. emotional, spiritual, psychological, sensual and physical releases. It is imperative for the victim to experience release at all these levels for sustained health. (Kealogetswe Maureen Mongale, Clinical Psychologist, UCT).

This response to the presentation of Psychophonetics (Philophonetics Counselling and Psychotherapy) kept re-occurring in the other presentations of Psychophonetics based lectures and workshops in Johannesburg and Cape Town. Within days of this modality being exposed in these cities an initiative group made of interested professionals formed, requesting professional courses in Psychophonetics to be offered in South Africa. Nine months later the first training group was launched in Johannesburg at the foundation of Persephone College South Africa with 26 students. By September 2002 the second campus was founded with 24 more students starting the training in Cape Town. The core of the training is based on 4 teaching blocks of 8-days per year for 3 years. The clinical work based on Psychophonetics started in these two clinics alongside the training. Public and professional lectures and seminars are periodically offered on the various applications of Psychophonetics

and its theoretical basis, Psychosophy. Organizational and business consultation based on this work has also started. A broad community and professional interest has been expressed in this approach to healing and personal and community development. Following this intense and deep reception of this new modality in this country, it appears that the centre of Psychophonetics is shifting from Australia to South Africa

PSYCHOPHONETICS IN BOCHABELLO, AN AFRICAN THERAPEUTIC VILLAGE:

One of the most significant development of Psychophonetics in South Africa is the establishment clinical work in an African village for the care of the previously destitute children, adolescents and adults in the Megalisburg, northwest of Johannesburg, called Botshabelo. Founded 15 years ago by the Botshabelo Community Development Trust in the form of a communal village, it caters for the needs of those who have dropped out of the system, who are too disempowered to access by themselves even the meager resources afforded by the state. Botshabelo acts as an intermediate level of governance between poor people who cannot access services by themselves and the municipal government. Botshabelo Village is made up of a welfare home, a rural school on all levels, crisis clinic, home for abandoned and homeless elderly residents, safe haven for abused children and women, school, primary health and indigenous health clinic, rural soup kitchen. It is self governed by a unique system combining a custodial structure and a form of participatory democracy.

Marion Cloet, the co-founder of Botshabelo Community Trust, has chosen Psychophonetics (Philophonetics-Counselling) as the form of counselling for the Botshabelo's residents. Consequently she has enrolled to the first intake of Psychophonetics professional training in Johannesburg, where she is now completing her first year of the diploma training. What she learns in the course she implements, to the increasing degree of her on-going training, to the daily life of the Village. I have just started to provide free counselling service to the residents of the village, specifically for overcoming the trauma of past sexual abuse and past experiences of violence. The Johannesburg campus of Persephone College South Africa has agreed to offer free counselling service to the residents of Botshabelo by our students

when they reach the level of practicum in the third year of their training.

In a short article about to be published in South Africa she speaks about her work, explaining why she has chosen this approach for the counselling and the psychotherapeutic needs of Botshabelo's residents:

The motivation of the village to have selected Psychophonetics (Philophonetics Counselling and Psychotherapy) over other psychotherapy modalities is based on the realities experienced on the ground rather than on 'armchair' theoretical decisions.

.....(Botshabelo) provides a safe environment .. to begin to address and expose the extreme emotional and psychological ramifications that a draconian political system has had on nuclear and extended family ties.

The skills which I have acquired both academic and practical (including mainstream counselling and psychology) had not prepared me for the trauma that I deal with and come to contact with every day in the rural area. My days are spent among the most destitute and emotionally/physically impoverished adults and youth. Individuals and families that have experienced sexual abuse, substance abuse, physical handicaps.... Bereavement on all levels, physical abuse, dealing with terminal illness such as AIDS, cervical cancer, etc.

.... I have realized that the traditional paradigms or schools of thought around psychotherapy no longer seem relevant or effective, in fact they have ever been in an African context. This does not for one moment takes away any of the values gained by methods of psychotherapy but rather question the premise from which they take their 'reality'. The official government counselling which the village's foster children and general community members received are haphazard, irrelevant, language biased and out of reach economically and culturally skewed. ...

Marion goes on to describe observations of early results of applying Psychophonetics (Philophonetics-Counselling) to residents of the village professionally and by trainees:

Having completed most of my first year in Psychophonetics (Philophonetics-Counselling) under the guidance of Yehuda Tagar I am astonished to have discovered a modality that not only touches the core issues but cuts across language, class, age, race and trauma. It has enabled the village to address some of the emotional inconsistencies that remained dormant in the community.

Of the many examples I will cite two: the first is a youth who lived and participated in the civil unrest in Soweto, which ultimately lead to the downfall of the Apartheid regime. He received a Psychophonetics (Philophonetics-Counselling) session from Yehuda Tagar. (regarding violent acts of that past). The following is his own testimony of what occurred in his life after the first session. Three things stood up for this youth: firstly - in a period after the session he found himself in a violent situation whereas normally he would have in the past responded violently. He stood back, assessed the situation, and withdrew. Secondly - in the past he found that he required a lot of sleep. This pattern has changed to less sleep. Thirdly - on the advice of Yehuda Tagar he planted a rose bush outside his window (in honor of the suffering of the past). ... In our environment and for this youth to have experienced and to have done the above is astonishing and fills us with optimism for the future. Beyond this he is willing to have other sessions and is positively influencing his friends.

In regards to early results from the beginning of the Psychophonetics therapeutic program in the Village in regards to recovery from sexual abuse Marion says:

The second example is our sexually abused counselling circle. Last year it consisted of eight children, this year it has grown to over twenty five, and more community members are approaching me when they discover the gentle and empathetic approach to healing. ...more mothers are approaching us about their rape experiences as children, adolescents and adults in the rural areas. This organic and holistic progress once more highlights the efficacy of Psychophonetics in approaching real trauma.

In regards to the group work potential of Psychophonetics Marion says:

One other positive aspect is that it (Psychophonetics) allows facilitators to do counselling in larger groups. Because it would seem that if communities will have to wait for mainstream counselling to come to them - it will not be in this life time.

In her conclusion Marion summarizes her reasons for choosing Psychophonetics as the preferred modality of Psychotherapy for Botshabelo, and for choosing to become a Psychophonetics practitioner:

From the above information it is not difficult to understand why we believe that Psychophonetics (Philophonetics Counselling & Psychotherapy) has the potential to address the healing required on an individual and group basis for poor people in general and in the

Village in particular. Thus the Village has access to an applicable psychotherapy modality which can be utilized and processed on the same basis as we would process our economic, physical and material progress.

I feel very honored to be chosen by Marion and her village as a teacher, therapist and mentor of therapy, and for Psychophonetics to be chosen as their preferred modality of psychotherapy is one of the most significant development in the young life of this new modality. Because of the newness of mine and Psychophonetics' presence and work in South Africa – this testimony is probably the strongest indication of the relevance of Psychophonetics to all sections of South African, and therefore African society. I would like to let it and the work that will follow from this connection to speak for themselves.

CONCLUSION:

I have attempted to introduce a new possibility in psychotherapy, a modality whose theoretical foundations in Rudolf Steiner's Psychosophy and whose unique application of universal modes of expressive, non-verbal communication, makes it uniquely relevant to the cross-cultural diverse society of the New South Africa. I attempted to make the case for a modality of therapy based on the universal experience of the sounds of human speech, and to demonstrate it through the description of the major attributes and the structure of Psychophonetics. I tried to exemplify through the testimonies of South African professionals the initial impact its recent introduction to this country had on those who experienced it, and to indicate on that basis the rich possibility of its future contribution to the development of a new form of psychotherapy for the emergent society of the New South Africa. I demonstrated that potential through the outcome of an initial application of Psychophonetics on a therapeutic South African village where Psychophonetics was adopted as the preferred form of therapy, in the words of the local residents.

I have dedicated a great deal of my time and energy to the application of Psychosophy to South Africa, with the hope that a further contribution to the rest of Africa could follow. I see in South Africa a country in which humanity's situation as a whole is comprehensively represented, with all its complexity, challenges and opportunities, only with a higher level of awareness about the human condition than the one I have encountered in the so called First World. This is why I see in South Africa a unique opportunity for the

emerging of a new awareness regarding the renewal of human society altogether, and I believe Psychophonetics has a unique contribution to make towards this new awareness.

I would like to conclude with the words of Leonard Smith, an educational consultant to schools and a director of Novalis Ubuntu Institute:

"Philophonetics/ Psychophonetics has potential for healing Africa!

There are many interventions here, however, the sound/gesture (non-verbal) approach that Philophonetics uses is unique, and, in addition to its use of body awareness, movement and visualization, it goes beyond the differences of the 11 national language/ cultural groups in South Africa. We need to explore our African sounds and the healing potential embedded in them.

Philophonetics has made the whole body of Rudolf Steiner's Psychosophy accessible to people here in South Africa. We have systems in place among our indigenous people that will easily resonate with Philophonetics and with therapeutic application as Psychophonetics." (Leonard Smith, Cape Town, 13th October 2002.)

APPENDIX 1: LITERATURE SURVEY OF PHILOPHONETICS-COUNSELLING / PSYCHOPHONETICS

The only literature available documenting the application of the sounds of human speech to psychotherapy in modern sense of the word is that based on Philophonetics-Counselling. Most of it comprises various publications of articles by myself, by authors who included chapters describing my work in their book on related subject, and, in recent years, some publications by Dr Patricia Sherwood and one by Lea Birch, both qualified practitioners of Philophonetics-Counselling. The content of these publications covers various aspects of the ground this thesis intends to cover.

In 1991 Brian and Esther Crowley published the book *Words of Power - Sacred Sounds of East and West*. Close to the time of the conclusion of the book they attended my seminar introducing Philophonetics, and consequently decided to include in that book a chapter about Philophonetics (Philophonetica as it was called then), chapter 21: "Universal Sound". There Steiner's approach to the role of the sounds of speech in human evolution and constitution are outlined, together with my approach to the application of this connection to raising human consciousness through Philophonetics.

In 1996 Persephone College Publication published a collection of my articles under the heading *Philophonetics - Love of Sounds, Awakening to Human Experience*. It was updated by additional material until the final edition of 1999. It includes a variety of articles published in popular magazines and in proceedings from professional conferences regarding a basic introduction of Psychosophy, Philophonetics and Philophonetics-Counselling and its various applications to personal development and psychotherapy: Care for the Caring Professionals, Participatory Therapy, Philophonetics and Transpersonal Psychotherapy, The connection between emotion and motion, Aspects of self-care and personal development, Cancer counselling, Philophonetics sound theory, and Stress Management.

Mind Immunity and Health is the book of proceeding from the 1996 Gawler Foundation second international conference under this title. It includes my article: "Cancer as a Threshold of Inner Healing" in which I document one case study of treating a dying client with Philophonetics-Counselling in its palliative care application.

Science, Passion and Healing is the book of proceeding from the Third International Annual Conference on Mind Immunity and Healing of the Gawler Foundation in 1997, including my article "Cooperating with the Life Forces from Within - a possibility inspired by Anthroposophical Medicine and demonstrated by Philophonetics-Counselling". It describes how the use of Philophonetics and Philophonetics-Counselling can enable people to contribute to their own increase in vitality and immune enhancement.

Medicine of the Mind is the book comprising the proceedings from the Fifth International Annual Conference on Mind Immunity and Healing of the Gawler Foundation in 1999. In it is my article: "The use of Non-Verbal Expression in Stress Management - with Philophonetics-Counselling". It introduces Philophonetics four modes of non-verbal communication as tools of reducing and controlling stress. It outlines major topics of work-related stress such as victimization, disorientation, power issues, lack of personal boundaries and disconnection to one's inner being, and the way they can be treated with Philophonetics-Counselling.

Pathways to Holistic Health is a book published by the Monash Institute of Public Health of Monash University, Melbourne, comprising proceedings from its 2000 Sixth International Holistic Health Conference. It includes my article: "Participatory Therapy: the Non-Verbal Communication and the Healing Team of Client,

Therapist and the Life-Body". It presents a model in which the client assumes a major role in the therapeutic process, with the help of non-verbal modes of communication using Philophonetics-Counselling.

In an article titled: *Experience Awareness Tools for Preventing Burnout in Nurses* published by the *Australian Journal of Holistic Nursing* (vol. 7 no. 1, 2000) written by P. Sherwood and Y. Tagar the application of Philophonetics-Counselling's non-verbal tools of communication and release to the prevention of burnout of nurses is being described. In a follow up article published in the same journal (vol. 7 no. 2) titled: *Self-Care Tools for Creating Resistance to Burnout: a case study in Philophonetics Counselling* by Sherwood & Tagar, plus a case study of applying this modality to this type of issue.

In an article titled *Philophonetics-Counselling with adult Sexual Abuse Survivors - Beholding: bridging the chasm between entering and exiting the sexual abuse experience*, published in the *Incest Survivors Association Journal* Spring 2000 issue, Dr Patricia Sherwood describes the unique attributes of the application of this modality to that topic, highlighting the assistance it provides to survivors to create a healthy perspective in regards to their traumatic experience on the way to recovery from it.

In an article titled *Heart to Art Therapy* published by *Diversity*, the magazine of the Australian Complementary Health Association (November 1999) Lea Birch, another qualified Philophonetics-Counsellor, describes the contribution made to Art-Therapy by Philophonetics-Counselling.

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