

REVIEW OF YEHUDA'S BOOK CHAPTER

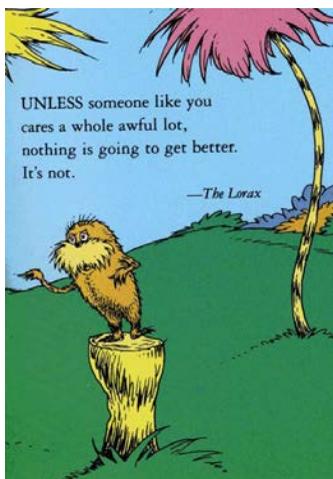
[Methodical Empathy: Empathy on the cutting edge of evolution in the 21st Century- 7 stages of empathy \(Tagar, 2016\)](#)

By Tessa Martina

This peer reviewed ebook* has five sections, with Yehuda's chapter listed under *Teaching Empathy*. The chapter includes: a background to empathy, a client example, details of the 7 stages of empathy and concludes with a recommendation for conscious empathy for the future. The abstract also references Rudolf Steiner and Psychosophy as the source for the modality.

Yehuda's chapter extends the well-received phenomenological workshop at the Empathy2 Global Conference in Oxford in 2015 and is supported or challenged by other chapters in the book. This book includes a diverse range of empathy definitions: positive; negative; creative; compassionate and methodical. The breadth supports the claim that empathy is new and a universal consensus is still to be achieved. The chapters also vary between a precise examination on one aspect of empathy or a wide range of concepts linked to an original premise on empathy. Yehuda's chapter falls between these two extremes.

Two of the main premises within Yehuda's chapter on Methodical Empathy are reviewed here: namely empathy can be taught and simultaneous benefits are possible while using empathy for both participants, in professional and personal relationships. Both premises are touched on in the main body of the article, the seven stages of empathy.



The following table lists the main body, the seven stages of empathy, which are developed in the book, and for those familiar with Yehuda's work, it builds on two earlier articles (Tagar 2015i, Tagar 2015ii).

Seven Stages of Empathy

1. Projective Empathy	A personal naive illusion of the reality of others	Illusory Empathy
2. Reflective Empathy	A professional illusion of the capacity of intellect to perceive the reality of others	
3. Manipulative Empathy	An intentional exploitation of partial perceptive empathy for an agenda external to the other	
4. Self-Empathy	A turning point into the reality of inner life. Perceptive empathy with one's own reality as preparation for perceptive empathy with others	Self-Empathy
5. Perceptive Empathy	Perceiving the reality of others from their own point of view	Real Empathy
6. Conceptive Empathy	Empathy with the unborn potential of another human being. Perceiving the potential of others before it is being realized. Supporting its realization.	
7. Enabling empathy	Perceiving and providing the conditions required for the manifestation of others' development.	

The main body expands the seven stages of empathy, the first three stages can be used either positively or negatively, the last three layers develop beneficial descriptions of why empathy is an essential component of Psychophonetics parallel processing during Conversational, Wish and Action Phase. The turning point is the fourth stage, self-empathy. A term that Psychophonetics Practitioners will recognise as active work with Exploration, Enter, Exit, Behold.

The merits and benefits of Methodical Empathy are outlined from both professional and personal application; The professional practitioner's use of:

'Self-Empathy'...in the educational process of Methodical Empathy [is regarded] as the

developmental process of creating the three new [antennae] of perception which, combined, are the three fundamental competencies of Methodical Empathy (Tagar, 2016:115).

This is united with personal application in:

enabling empathy...the conscious creation of the conditions required for a [person]...to progress to the next stage of its development...Parents endeavour to provide these conditions for their children...and educators are supposed to provide for their students...[the new capacity of enabling empathy...is] provided from the point of view of the receiver of empathy, not from the point of view of the giver (p.116).

This touches on the why empathy should be taught rather than how empathy can be taught. Some technical terms are included in the chapter however, the details are missing for those new to Methodical Empathy as to how this occurs (Steele 2011, Martina & Steele, 2014). The importance of this claim is reinforced by the editors positioning of the chapter in the section on Training Empathy.

The strength of the article is Yehuda's presentation of Methodical Empathy in accessible language conveying the breadth of the modality's application while maintaining the quality and relevance of "[the] body, soul and individual spirit, designated as 'I' (p.115)".

The premise for this threefold nature is skilfully woven into the first four ascending empathy stages. The turning point for the first three illusory stages is self-empathy, self-practice. The remaining stages of *real* empathy build an increasing picture of:

where real empathy with another human being may begin. 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 (p.115).

Here the wider consensus on one capacity for empathy is built on - seeing the other from their own point of view and alludes to capacities little known subjectivity can be seen objectively.

The chapter asserts empathy for both participants is transformed in contrast to the book's main definition of empathy as solely seeing the person from the other side. In addition, Yehuda presents an epistemological position

on two capacities of Methodical Empathy which are important at this period of empathy's arrival into language and expectations.

These new applications are capacities that can be taught and point to a benefit of Psychophonetics and Methodical empathy as one of the future approaches for training in empathy for use in therapy, education, business, politics and creative entrepreneurs.

As a practitioner, I find the three new stages (5, 6, 7) outlined in *real empathy* of real value. My reliance to date on Psychophonetics parallel processing with Column A and Column B has become intuitive (Martina & Steele, 2014). This includes recognition of client and practitioner self-empathy moments, as well as situations when perceptive, simultaneous moments (5) of objectively seeing the subjective phenomena take place (or are missed). Now the ability to further perceive the differentiations between 6 & 7 are a heightened focus of the need for a clear wish, again being mindful of how this may, or may not, change for the client.

The 3000-word count for the chapter limits the potential to counter alienation from potential readers, who may see themselves in the first three stages, without access to the remaining four stages. Although in lectures since this publication Yehuda has remarked he too continues to struggle with the consistent conscious act of self-empathy and can slip back into the first three stages of illusory empathy. This limitation is a shame as the premise is strong not only for Psychophonetics practitioners but those who follow other paths which bring them to the *conceptive empathy* and *enabling empathy* stages.

Sub-editing for publication improves the flow of language overall, yet the editing of two words by replacing them with other words shifts the meaning and creates moments of confusion. These are delusionary empathy instead of illusory empathy and the use of Methodical Empathy rather than self-empathy in the abstract.

The unfinished link between the citations for Steiner's canon and Psychosophy in the abstract and the body of the chapter is clear for those who are seasoned Methodical Empathy and Psychophonetics practitioners but wider readers will not connect the threefold human development to the original source.

The seven stages of Methodical Empathy for me is a meeting point between those seeking new and meaningful

ways to engage with their family, colleagues and society, who have no prior knowledge of Steiner but can see, hear and know the phenomenological practice and measure the changes in their own lives before and after an experiential session.

For this reason alone, I recommend accessing the book to read the chapter by Yehuda as well as the other chapters on empathy.

References

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* **Editor's note:** The Interdisciplinary Press website is no longer available so the ebook is not available online. If you are interested in reading this book contact Robin who will email the book to you > robin@psychophonetics.com.au



NEWS ABOUT PRACTITIONERS

➤ Katherine Train (Cape Town South Africa)



Read this article:

[Design Thinking and Empathy Generation](#) is co-authored by Katherine Train

& Robert Bloom. This article highlights where & why in the design process empathy might

best be applied. The authors share how to engage a deeper level of empathy that enables you to better discover innovative design opportunities.

➤ AnamCara Bowen (Stroud UK)



Congratulations AnamCara for graduating in 2016 with a Master of Science degree from the University of the West of England.

➤ Raoul Goldberg (Cape Town, South Africa)



Raoul is currently studying for a PhD through the Californian Institute for Integral studies (CIIS).

➤ Robin Steele (Melbourne, Victoria Australia)



Read this article:

[Rudolf Steiner, Psychophonetics & the psychological therapies Part 1](#) is co-

authored by Robin Steele and Richard House, and is published in the International Journal for Humanistic Psychology. This article takes the form of an interview in which Robin responds to Richard's questions about various aspects of Psychophonetics, Steiner, and other holistic therapies. Part 2 will be published later in 2017 or early 2018.

➤ Melbourne Psychophonetics Group meets fortnightly and are currently studying Kristina Kaine's book: [I-Connecting](#)

➤ Next CPD seminar in Melbourne: Nov 12-13

