

Psychophonetics Practitioners Newsletter

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Dear colleagues & friends of Psychophonetics,
Welcome to this rich and interesting 2nd edition for 2020. The focus of this edition is mostly on the 2nd International Psychophonetics Conference presentations held in early October. As it was via zoom, people from different countries could participate, with presentations by Keriesa and Moira (South Africa), Tessa and Graham (UK), Beatriz (Canary Islands), Zuzana (Austria), Gabi (Switzerland) Yehuda (Slovakia) and Martin (Czech Republic).

An overall summary as well as articles related to the talks are included in this edition. Of special interest is an extract of an article by Yehuda describing the four levels of *perceptive empathy*.

News from the field highlights the diversity of what people are doing—many do not pursue counselling in private practice but have used/adapted/absorbed/applied aspects of the methodology into their own creative work. Eg film, theatre, schools, organisational work etc. A report from the Psychophonetics Institute updates the current status of the training courses in Slovakia. Please read page 23—requesting donations to support the Psychophonetics website. Thank you.

Finally, an update about IAPP includes a call for practitioners to join and support creating a relevant form of this association that reflects how people are working with this modality in diverse areas, as soul development; as you can see in the *News from the Field* section—in the arts for example. So, get a cuppa, take your time and enjoy reading this edition.

Love & Blessings

Robin Steele

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Overall Summary of 2nd International Psychophonetics Conference

7-8 October 2020

Martin Uhlíř¹

This year, due to the coronavirus restrictions, it was organized online via Zoom. In spite of obvious limitations (like, for example, that we couldn't hug each other), this format allowed more participants to join and create a truly rich and international community. About 17 people from 6 different countries - South Africa, UK, Slovakia, Czech Republic, Austria and Switzerland - connected at some point during the two days of presentations.

On the first evening before the conference began, all participants met online for a brief greeting in order to get to know each other. There were people who knew each other personally and those who saw each other for the first time. It was a foretaste of very rich and meaningful talks during which the presenters shared their unique practice, research and development.

DAY 1

❖ Successes and challenges with Methodical Empathy/Psychophonetics sequence for self-empathy



Tessa Martina (UK)

Successes and challenges with adapting a Psychophonetics sequence for self-empathy with reference to maintaining empathic integrity and organizational expectations in NHS Foundation Trusts (National Health Service, Adult Mental Health Departments).

Tessa introduced us to the NHS Mental Health environment in which she fits a self-empathy exercise, a modification of aspects of the phase sequence of

Psychophonetics/Methodical Empathy for students on wellbeing courses.



Tessa's presentation explored the empathic, ethical, organisational potential and reality for UK practitioner/s.

See Tessa's article (p.12)

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❖ How to do Psychophonetics sessions online.

Moira Burmeister and Keriesa Botha, plus contributions from others, shared their own experiences together with hints and tips. It was interesting to find out that one can do successful processes including the Action phase over Skype or Zoom.

See Hints & Tips (p.11)

❖ Extending Parallel Processing for Anxiety & Fear

Martin Uhlíř (Czech Republic)

Martin shared his discovery where a simple EEB sequence through parallel processing in these situations can be insufficient in diminishing the fear and he suggested facing the fear by re-entering the *scary* situation—creating a sequence that could be called EEBE.

Read more in Martin's article (p. 6)

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¹ Plus, pictures and additional details by editor

❖ Future is here—Psychophonetics?



Beatriz Ballester (Canary Islands, Spain)

Bea emphasized the importance of the authority of the individual in the interpretation of their own experience.

Psychophonetics, as a method from the future, gives a sufficient structure together with possible creative solutions in these times of fear and insecurity in order to find our inner authority.

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❖ The inner life of the teacher



Gabi Wellens (Switzerland)

With her pedagogical experience including working with people with special needs and young co-workers, working with refugee children, setting up a school in South Africa and leading workshops she came to the conclusion that it is possible to change the future of a child when the teacher does work on herself or himself.

She also introduced us to her own concept of Psychonomy—an economy and communal living based on soul transformation and real needs, using methodical empathy. Read Gabi’s summary (p. 5).

The following video is a snapshot showing Gabi’s refugee work (click on link)



Flüchtlingsarbeit
2-SD (480p).m4v

Read Gabi’s summary of her research (p.5)

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❖ Practical experience with doing workshops online, during pandemic



Graham Kennish (UK)

He summed up particularities of doing the online workshops and gave us valuable tips about what worked for him and the things we should be attentive to if we decide to do online sessions or workshops. Eg dedicated space set up; online Psychophonetics workshops with 2-4 people (7 is too many for Graham), with follow-up individual sessions when requested by clients.

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DAY 2

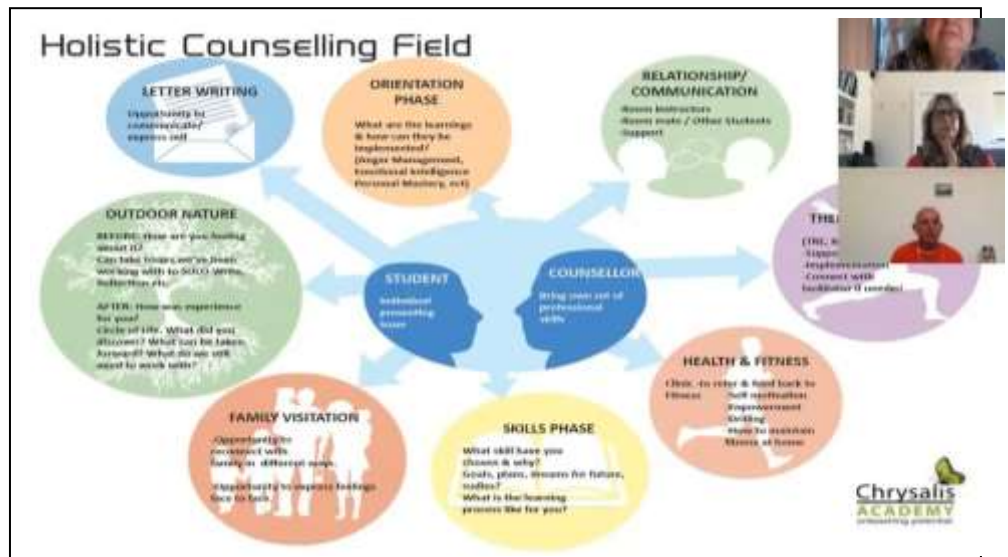
❖ Counselling within a holistic field: Introduction to Chrysalis Academy and a case study

Keriesa Botha (South Africa)



Keriesa presented her work at [Chrysalis Academy](http://ChrysalisAcademy.com) with pictures and diagrams, of where she worked for 3 years with 3 groups per year of 200 youth in each group, aged between 18-25years.

These youth were enrolled in the 3-month residential program and Keriesa described the incredible and praiseworthy work done with these underprivileged young people oftentimes suffering from some kind of trauma.



The following diagram shows the field that can be activated around the counsellor in the healing of trauma.

As an example of her therapeutic work, Keriesa took us through 5 sessions with a young woman’s journey of recovery from rape, illustrated by the client’s drawings. Two examples are included here:



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❖ **Integrating Psychophonetics in approaching Trauma**



Moira Burmeister (South Africa)

Moira presented her use of Psychophonetics at Rondebosch police station where she has worked for the last 6 years. She pointed to the fact that victims of violence often had some challenging and difficult circumstances happening in their life anyway.

Moira shows them the opportunity to address those previous traumas and turn this unfortunate event into possible post-traumatic growth.

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❖ **Connection of Psychophonetics and art work**

Zuzana Kyseliová (Austria)



Zuzana uses a combination of drawing and Psychophonetics in her professional and personal life.

In her presentation she presented us with possibilities of self-knowledge and self-expression in an artistic way as a process of discovery, creativity and healing.

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❖ **The 4 levels of perceptive empathy**



Yehuda Tagar (Slovakia)

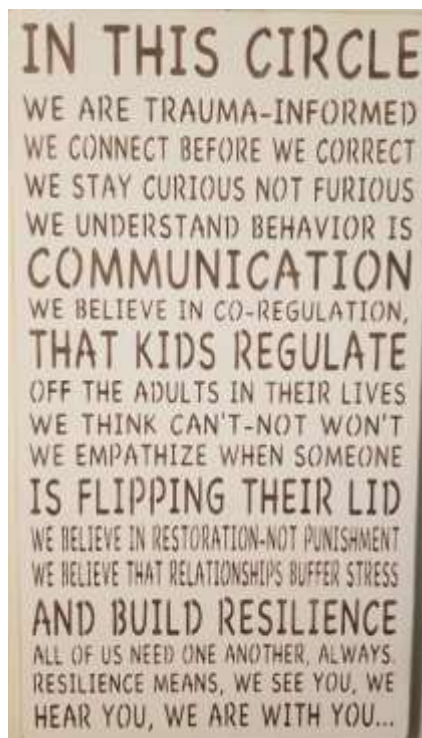
Yehuda presented his new ‘quantum leap’ development in the field of Methodical empathy in the past 20 years.

He took us through three levels of perceptive empathy (reflective, imaginative, inspirative) and introduced a fourth level—Intuitive empathy—where we intuit with the ‘I’ of the other directly. This is empathy on the level of actual meaning of the other, not only the experience of the other. Yehuda presented implications and outlined how to use it in practice.

Read the outline of the process (p.8).

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✚ The Inner Life of the Teacher

Gabi Wellens (Switzerland)

After all the experience and exposure to working in the field with teachers and teacher trainees, I can now with certainty claim, that the inner realities and outer social demands by modern society put enormous pressure on the work performance and all-round health of a teacher.

To resist or deny these realities would be counter-productive, however, to take hold of the issues arising and use them as an enrichment to the work and training field in form of direct life experience, offers a possibility to deepen the lessons given by the teachers on the one hand, and also infuse the human interaction between teacher and pupil with meaning. To call this potential a side effect or culture within the framework of Waldorf education is premature and exercised effectively by few.

This research study² explored ways for teachers to engage in self-care with Psychophonetics in order to be able to stand above complicating, worsening or

² Research thesis for Diplomanandenkurs Waldorfpädagogik, Freir Hochschule, Stuttgart (2014).

reacting to situations that need maybe no more than an empathic ear and simple guidance. It describes a number of case studies as well as personal development programs using Psychophonetics which were included as part of the teacher training course.

Main aspects included:

1. **Different aspects to consider in the field of emotional and spiritual wellbeing for the teacher, such as:** Time; materialism or freedom for the individual; 7 conditions for spiritual development; empathy; inner child; summary of typical crises at different life phases.
2. **Exploring Anthroposophical therapeutic approaches in modern soul work**
3. **Psychophonetics**
4. **Detailed outline of a Psychophonetics session**
5. **Case Study 1**
6. **Case Study 2**
7. **Seminars: Creative inner work with Teacher Trainees–2 group seminars.**

Brief outline of a session (case study 1).

Client: A curative educator, a 50-year-old female

Presenting issue: Difficulty with a 7-year-old girl in class 1

It is about using **Sensing, empathic responses and summaries to deepen the conversational phase to deeper knowledge and transformation potential**, also in action phase. There were two parts to the conversational phase with two summaries before we could challenge and come to a completely common picture and wish. I also feel this is an economical way to get to the core of the issue.

Conversational phase: **Sensing used to uncover all the layers of her presenting reaction** to a child in class 1- sensing and freezing, empathic images, feeling, beholding

Action phase **EXPLORATION & RESOURCING** (long way round a projection sequence, however, more real as it came through gesturing, action phase+)

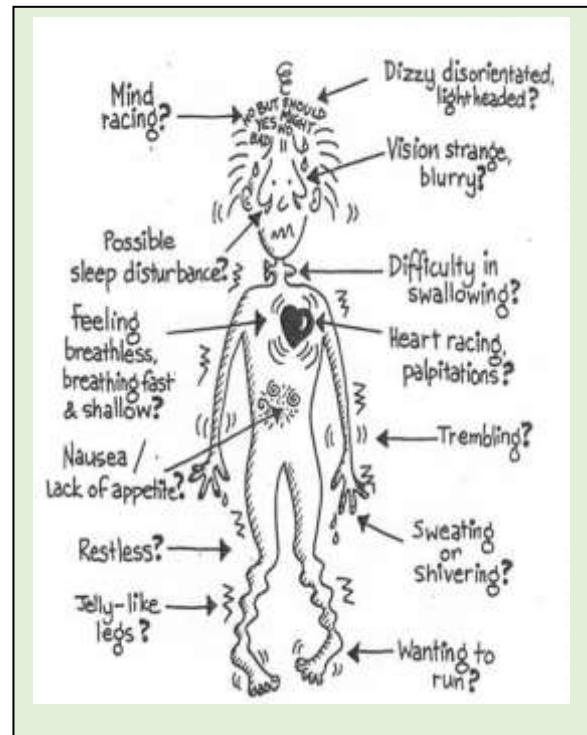
- Enter-exit-behold—Encountering a dwarf figure in her through rage
- Interview—encountering her double
- Russian doll—discovering an inner child
- Interview—reveals a sibling dynamic, she behaved as her pupil, but wasn't as pretty (like her sister)
- Feeling grief of dead sister—sense of guilt
- Connecting with sister across threshold
- Receiving beauty, lightness joy of sister
- Compassion triangle: doesn't see that on the old photos, so enter need of child, missing acknowledgement of mother
- Client now sees inner beauty, not just outer beauty of her pupil, acknowledges her

Discoveries

1. New perspective on current situation, sees the child in her class in her own right. Teacher can now enjoy her intelligence and beauty.
2. Renewed connection with dead sister.
3. Awareness and appreciation of her double/Doppelgänger

The overall findings of this research show that the inclusion of self-development programs can have a positive effect in addressing self-awareness and the personal development of the teacher; and in improving the teaching capacities of teachers.

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Extension of Parallel Processing for Anxiety and Fear

Martin Uhlíř, Andrea Tomaščíková

Introduction

In this short document I will propose an extension of the Psychophonetics Parallel Processing³ (PP) for cases of acute anxiety. The research leading to it is based mostly on my own experiments together with the contribution, consultation and help of Andrea Tomaščíková (currently a year 2 student of Psychophonetics in Bernalákovo).

Theory

Firstly, let us understand the difference between anxiety and fear. According to Yehuda Tagar⁴:

“Fear is more in the central nerve system, it is conscious, people know what they are afraid of.”

³ Editor: This is not the same as another similar term called *parallel process* meaning transference & countertransference in therapy and couple counselling.

⁴ Teachers Training Zoom meeting 18-19 Sep 2020

“Anxiety goes through the autonomic nerve system and attacks organs directly. In case of symptoms like heart pressure, the heart can be attacked. Other symptoms like emotional attack; shortening of breath—body organs are under attack, but the source of the attack is unknown.”

The basic strategy to combat anxiety and fear is confrontation. However, this method is time consuming and demands a full Psychophonetics process to be completed. In the case of acute anxiety, Parallel Processing is usually utilised.

Motivation

I was recounting on my past experiences with anxiety, a condition that I have been personally managing with for several years now. During these years, I have learnt the most important aspect in dealing with anxiety: *“do not to run away from it”* (it means: don't be afraid of it). I adopted this principle from the book [At-Last-Life](#) by Paul David. By applying this idea, I have achieved my first breakthrough in dealing with anxiety. I could repeatedly see its effectiveness by testing this theory on myself. So, naturally I was looking for a practical implementation of this principle by the use of Psychophonetics.

With fear, the situation is similar. The more one runs away from the fear, the more it grows. Ultimately, facing your fears is the solution.

Research

This research was aimed at dealing with fear or anxiety on the spot, in the case of acute states of fear or anxiety. In situations like these, one cannot do external gestures of a full Psychophonetics process to search for the cause of the condition, due to the time restrictions. In situations plagued by acute anxiety one should become reliant on *Parallel Processing* (PP). The following are discoveries and recommendations for extension of Parallel Processing in dealing with states of fear and anxiety.

Expanding Parallel Process in dealing with Fear

PP extension for fear: EEBE = Enter-Exit-Behold-Enter

- **Re-enter after EEB⁵**

According to my research, facing fear or anxiety using Parallel Processing (namely EEB sequence) can be problematic. This is due to the fact that the soul and the body are getting the impression that there is genuinely something to be afraid of. Why otherwise would our consciousness have needed to run away from it (in the Exit stage)? Repeating that process could paradoxically increase the *size* of the danger. This often becomes a problem in situations when the danger isn't objectively real.

In a situation of acute fear or anxiety, one doesn't choose to go in. It happens and it is manifested in the form of bodily sensations. Oftentimes, making a gesture of those sensations caused by fear is an act of courage. With courage being the antidote to fear, it is not sufficient to give the mind signal that it doesn't have to be really afraid in that situation. The Enter is followed by Exit and Beholding. Exit is a kind of *running away* and beholding is there to get a perspective on the situation. One finds themselves out of danger, which is a positive result. However, by repeating this sequence again and again, the feeling of danger is enhanced. Validating the feelings of the threat, resulting in more fear.

My proposal is to get back *'in'*. After the successful Exit one decides to go back to the place of the *dangerous* situation. This decision and act of re-entering to the situation of the threat is very empowering. It is like telling yourself - *“let's face it”*. Of course, this all happens in imagination, so there is no physical moving involved. One doesn't go back to the first gesture either, one just puts oneself back to the place (situation) where the fear sensations were perceived and allows oneself to sense whatever feelings there are. This time, it is done consciously. To put it in military terminology: usually the feelings of fear are decreased, potentially thanks to the warrior's

⁵ Enter-Exit-Behold

attitude stemming from the decision of going back to the battleground.

This sequence could be called *EEBE* (Enter-Exit-Behold-Enter). After repeating it several times in the same situation, the feeling of fear can disappear altogether.

- **Counter-gesture**

Another strategy of facing the fear in PP⁶ is something I call a counter-gesture. It is basically a *Reversing sequence*. The way I found to be the most efficient, in a *judo way*. Let's say that I perceive feelings of fear manifested as an external pressure. In my imagination, I put myself on the border of my soul where I face the pressure. Then, I take a step back, take the *attacker's* weapon and use it against the him. Sometimes, it is only a swing of the body back, to take the oppressors energy and use it against him with the swing of the body forward - returning oneself to a centered position. In other words, I am taking the attack in (a bit) and I return it back. This all happens in the split of a second. The attacker is usually very surprised. Sometimes even I am left surprised. The feeling of victory and relief is immediate.

Discoveries in case of Anxiety

- **Short rapid shallow breathing as a sign of successful Exit**

When I realised that I am suffering from pressure caused by anxiety, I use parallel processing in order to get out of that acute sensation. Oftentimes I experience a succession of rapid in and out breaths followed by one relaxed exhalation. The physical manifestation of my faster breathing is a sign that my breathing was restricted in the period just before doing the PP.

- **Importance of proper naming after Exit**

This idea was introduced to me by Andrea Tomaščíková. In the situation of anxiety, one uses PP to get out of it. While using EEB sequence, it is

important to give a precise name to the Gesture in the Beholding stage. Sometimes several attempts are needed to coin the name properly. A deep breath-in is a signal of successful Exit.

- **Joining the floating sensation**

It is very unpleasant to experience the sensation of floating while undergoing acute anxiety. It is like being on a boat in stormy weather. The world can suddenly shift left, right, or any other direction. It is scary; therefore, one has a tendency to run away and to worry. It can be very destabilising.

Counterintuitively, I propose to do the Inner gesture of the floating. To exaggerate the effect of the floating on the body by putting it into an Inner gesture. To join the floating and not to run away from it. The sensation of floating disappears usually in a few minutes.

- **Inner gesture of excarnation**

A common manifestation of excarnation (depersonalisation) is a blank look on the person's face. Like if *nobody is at home*. From inside, it is a feeling of separation from the body. I have verified that the standard procedure of making the inner gesture of the excarnating sensation is useful to get back into the body.

- **In case of unpleasant sensations in the body (limbs)**

Sometimes in case of anxiety, I experience freezing sensation in my legs. It is as if the life energy was retracting from this part of my body. As if my legs were gradually covered in a dark cloud. One can get an impression that one cannot control one's body. It can be a pretty scary experience. The standard procedure of making an Inner gesture of the unpleasant sensation happening in the legs is used in order to get the control back. It requires courage in order to do it.

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⁶ Parallel Processing



✚ KNOWING THE WHOLE PERSON

FOUR LEVELS OF PERCEPTIVE EMPATHY

Yehuda Tagar

Extract from an article

Seven kinds of empathy

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, with an illusion of understanding them as a complete human being.
4. **Self-Empathy:** A turning point from illusion into the reality of empathy. Empathy with one's own experience from the inside, awakening 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's the beginning of a real understanding of another human being from their point of view.
6. **Conceptive⁷ Empathy:** The capacity required for perceiving another person's potential. Perceiving a person from the point of view of their intrinsic potential reality.

⁷ The word *conceptive* is rarely used in the English language. I created the term *Conceptive Empathy* for the purpose of designating and defining the second degree of real empathy.

7. **Enabling Empathy:** The capacity to intuit the developmental need of another person and the conditions required for it—providing these conditions before they are requested.

The 4 Levels of Perceptive Empathy

Many of us who are attempting conscious empathy, personally and professionally, find these different levels occurring spontaneously or coincidentally, measured by their effectiveness to grasp the reality of the observed person. However, for those people whose task it is to train professional practitioners, knowledge and a precise language for the different levels of empathy are crucial. The challenge to perceive the actual reality of human experience must match the complexity of the person being observed—as their reality exists simultaneously on at least four levels of human existence: physical, life dynamics, emotional/ cognitive and the spiritual/'I' levels.

To perceive the reality of another person you have to put that person inside their situation, *not you*. But how to do that? What kind of empathy is required to perceive *the actual meaning* of the other, not only *the experience* of the other?

Transition from Perceptive Imagination, through Perceptive Inspiration to Perceptive Intuition.

- **Empathy level 1: Intellectual Empathy**

In conventional interactions, listening to you means that I perceive impressions reaching me from you through my normal senses, creating mental pictures of what I perceive, mostly associative, and giving these impressions my own meaning. That is a *Pre-Empathic, projective perception of another person's reality*. This is called: *Naïve Realism*.

- **Empathy level 2: Imaginative Empathy.**

If we want to perceive the dynamics underlying the surface of reality, the formative forces that result in the appearance of things—we need another sense beyond the twelve mentioned already to perceive not only the physical body—but the life forces that make it alive; not only a group of people in a circle—but the energy of the meeting; This perception requires

sensing of a deeper kind. For this I have to create a living picture of the inner situation of the other, and if I do it right—I may succeed in understanding the deeper reality in the phenomena or person in front of me. This level of perception is called *Inner Seeing*, *Perceptive Imagination* or *Imaginative Perception*.

- **Empathy level 3: Inspirative Empathy**

If we want to go further into the *experiential reality* of a person being observed/ listened to—then another sense is required. In order to perceive your feeling, sensation, pain, pleasure, desire, joy and sadness from your own position—I need to let your experience resonate inside of my experience. I have to let your being live in me. This level of perception is called *Inner Hearing* or *Perceptive Inspiration*. In light of the Latin origin of inspiration: *In-spiritum*, the word inspiration here means ‘The being of another is resonating inside me’.

- **Empathy level 4: Intuitive Empathy**

Another level of empathy is required in order to perceive not only the *experience* of the other person, but the *meaning* that the other person gives to their experience. Both Imagination and Inspiration are still impressions reaching the observer from the *outside*. In order to perceive the meaning of the other person—a perception from the *inside* of the other is required. All *tutions* indicate learning from the outside, but *In-tuition* indicates learning about someone from their *own inside*. *Perceptive Intuition* is the term given in Psychophonetics to this act of knowing. No longer do I perceive you through the impressions I have of you but through my intuitive perception of your meaning. I intuit *your meaning*, not *my meaning* by finding your reality inside of me: *In-Tuition*.

Three conscious acts are required:

- 1) to empty the imaginative picture created from *my experiential resonance* of it;
- 2) to activate within myself *intuitively* an inner connection to the other person and to the meaning which the other person is giving to their experience,
- 3) to place *that* meaning inside of the imaginative picture I have created.

Only if I manage to do that, and IF is a big word here, I have achieved level 4 of empathy: Intuitive Empathy.

In that case, what is the role of the *Perceptive Inspiration* created on Empathy level 3? As a result of creating the first three levels of empathy, I have changed, been upgraded, become a much clearer instrument of perception: in creating the inner resonance of the other’s experience inside me. I have raised my own consciousness to a higher level than before; by that act of deep empathy (level 3) my empathic capacity has developed to the next level: Perceptive Intuition. The act of *Perceptive Inspiration* prepared me as an ‘Inner Tuning’ for act of *Perceptive Intuition*. I become an instrument of perception for the *being of the other*, and through this tuned instrument which I have become, I can hope to perceive the *meaning* of the other from their inside, not only their experience.

In practical terms, the following shows the process of applying the three levels of perception to the act of professional empathy:

Starting point (A):

Activated when you feel stuck in the counselling process and you need to move on from that:

1. Acknowledge where you are in yourself
2. Sense your inner experience
3. Gesture it to yourself (invisibly to the outside)
4. Behold/visualise the gesture
5. Name your inner situation.

Starting point (B):

The next stage from the previous starting point and also whenever you want to go deeper in your empathic perception of you client:

1. Creating a fresh picture of the client’s experience
2. Putting oneself inside of this picture
3. Feeling it fully as if this is your life
4. Gesturing it inwardly
5. Naming it—translate it into words: that is the Deep Empathic Response (DER).

I can choose to give the other person that Deep Empathic Response, or I can choose to hold it back and create the next response:

Starting point (C):

Moving from empathy with the *experience* of the other into empathy with the *meaning* of the other:

1. Emptying my own experience from the imaginative picture
2. Activating in myself the sense of the 'I' of the other person (eye contact is essential here)
3. Creating an over-all impression of the being of the other person, while he/she is looking at me through their own eyes. Sensing the other in my whole body
4. Putting *them* in the middle of my picture of their own experience.
5. Naming my perception of their meaning of their own experience: that would be the Intuitive Empathic Response.

The major point is: unlike the perception and the conception of any other phenomena, in the case of trying to understand a free human being—both the perception of the experience of the other *and* the *conception of the meaning of that experience* must come *not* from me but from the other, from the owner of the experience him/herself.

I hope this makes sense to you. The real understanding of it will come when you are actually trying to do it in your honest striving to understand another person from their inside.

The crucial question is: how to cultivate methodically the capacities of perceptive Imagination, Inspiration and Intuition? A great deal of Rudolf Steiner's literature is dedicated to this challenge. Suffice here, to point to his contribution at the International Philosophical Conference in Bologna in 1911 where he offered this possibility of developing individual perceptive capacity as a major contribution to epistemology: that human perception *itself* can evolve. There he offers fairly simple suggestions for the individual cultivation of such capacities.

More than a century later, I believe the human constitution has markedly changed and the complexity of individual psychology increased as a

result of the unstoppable process of individuation. Consequently, new methods are required for reaching the same aim. What I am offering as a contribution towards the extension of this adult self-education process for the current condition, is Psychophonetics-based Methodical Empathy: a path of the development of Perceptive Imagination, Inspiration and Intuition. *This is the act of empathy itself*: The constant striving to understand another human being from their own point of view is the most effective way to develop these capacities. It is, at the same time, a process in which one receives constant feedback: the other person will tell you if they feel understood or not.

Whenever we feel that we are dealing with that element in a [human being] which is free from stereotyped thinking and instinctive willing, then, if we would understand him in his essence, we must cease to call to our aid any concepts at all of our own making.

The act of knowing consists in combining the concept with the percept by means of thinking. With all other objects the observer must get their concepts through their intuition; *but if we are to understand a free individuality we must take over into our own spirit those concepts by which he determines himself, in their pure form* (without mixing our own conceptual content with them).

Steiner (1894) The Philosophy of Freedom. Chpt 14, para 6. GA 4.

The 4th level of empathic perception, *Intuitive Empathy*, requires the activation of *all* the previous three levels of empathic perception to be reached, like steps in a ladder. But reach it we must if we are to attain a true perception of the reality of another human being, the way this reality is being experienced and given meaning to by that other human being.

We tend to hear what we fear that the other is saying, or what we hope that the other is saying, or what we assume that the other is saying, but not what the other person is *actually* saying. We tend to project all these meanings into the other and to form an erroneous idea of what they are actually saying. Empathy level one, Intellectual Perception, Projective Perception, naïve realism, is just not able to achieve a true understanding of others. In order to truly

understand you, I have to change. We have to change in order to achieve a new level of community. We can do it—everyone can potentially do it.

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✦ Hints & Tips for working with Psychophonetics online

Summary by Gabi Wellens

Thank you to Moira, Keriesa, Tom, Jana, Tessa, Yehuda, Graham, and Kimberley for sharing their experience working with clients online:

PROGRAMMES USED

Facebook messenger, Whatsapp, Zoom

PAYMENT: direct deposit into account, Paypal,



PREPARATION COUNSELLOR SPACE

- Ensure good lighting at computer
- Cut out background noises
- check background (eg. if working in bedroom)
- use earphones for better hearing

INNER PREPARATION FOR COUNSELLOR

- Prepare yourself very well!!!
- Be grounded to be very present – it takes more presence and energy of the counsellor to work online – exhausting as it takes more focus
- It takes more self-care.

PREPARING CLIENT

- Could be helpful to have a dialogue before session
 - explaining the 2 parts of a session (that client has the space to move away from the desk to enter active phase if needed)
 - preparing client's space: lighting on his/her side, tissues, glass of water

PREPARING CLIENT'S SAFETY

- create focus on counselling session, time of session, setting boundaries, intention
- ensure safe space – closed doors, privacy

TIPS

- In the session: remember when time is running out or moment is difficult—*sit back, relax—slow down*
- During the session to stay connected with client (even if he is “off” the screen)—*connect to own body (not screen) and co-creating spirit of client*
- *Remain relaxed* should an innocent interruption happen

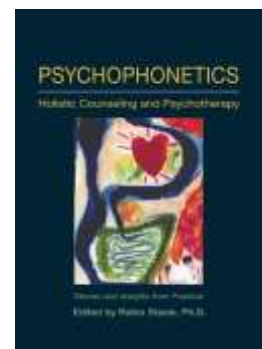
WORKING WITH GROUPS ONLINE

Once participants who have never met each other start interacting on screen, the energy flows—when this doesn't happen, it can be very draining for group facilitator.

PSYCHOPHONETICS

*Psychophonetics Holistic
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Robin Steele PhD (2011)
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✚ Successes & Challenges with Adapting Compassion Triangle for Mental Health Groups in the UK NHS: Self-Empathy exercise in Methodical Empathy

Tessa Martina (UK)

Introduction

The aim is to introduce and clarify: Organisational background and structures for NHS⁸ Mental Health course content; how Methodical Empathy/Psychophonetics self-empathy exercise, compassion Triangle has been adapted for 400+ students over 7 years (Martina 2020).

Background, Organisational Structures and Group Aims

The opportunity to integrate the Methodical Empathy self-empathy sequences in Mental Health Services groups through the NHS educational department, Recovery College and later the creative department, *Make Your Mark*. Students on the courses are people with lived experience of mental health, carers, professionals, and occasionally members of the public. Each course has two presenters, representing educational and clinical backgrounds with experience of the student cohort. The co-presented courses include such titles as: *Understanding Psychosis* and *Poetry for Recovery*.

Courses deliver information and theories related to the title and provide opportunities to share life experiences, with related wellbeing exercises. The self-empathy exercise is one of a number of practical exercises provided to help fulfil the aim of every course: to facilitate the student's ability to select the most appropriate route and strategies for their own recovery from Mental Health issues (Meddings, 2014).

Integrating Self-Empathy exercises in NHS courses

Self-empathy gives individuals the freedom to select their own personal development path and decide in any moment to change their behaviour and

perceptions. Self-empathy is the middle position to turn past practices into future potential.⁹ The local NHS clinical group brought the innovative Recovery College Educational route to the UK in 2011. The aim is to empower people with lived experience of mental health to decide to take authority for their own recovery, rather than rely on the outer authority of clinical advice—shifting from 'Projective Empathy' to 'Self Empathy', ie. 'I know what's best for you', to 'I know what's best for me'.

The planning period for each new course title, includes sharing and trying out each presenter's existing knowledge and experience around the title topic. A short explanation session on Methodical Empathy with an introduction, demonstration of the wish to compassion triangle and bridging the gap, and an invitation to participate, was given to 23 clinical and specialist co-presenters over 7 years. The phenomena are presented without terminology, so clinicians can find their own orientation in comparative modalities. The session was also requested at monthly peer & supervision groups, creative teams and staff development days (Martina & Reardon 2017, Stephens 2017).

Navigating the Self Empathy Terms

The self-empathy exercises are outlined below

1. Planning a Wellbeing Course, with a self-empathy exercise

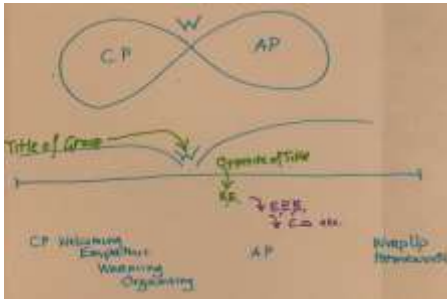
The classic session is included in the welcome, introduction, warm-up and overview of the course. The adapted self-empathy exercise, utilises the wish, a recent example, Methodical Empathy sequences for example: Enter-Exit-Behold (EEB); Compassion Triangle; Bridging the Gap; and Resourcefulness.

Before the exercise, any student contribution on their inner critic or challenges is acknowledged, focusing on where each person is now. The Wrap-up at the end of the session, includes sharing after the exercise, as

⁸ NHS- National Health Service in the UK

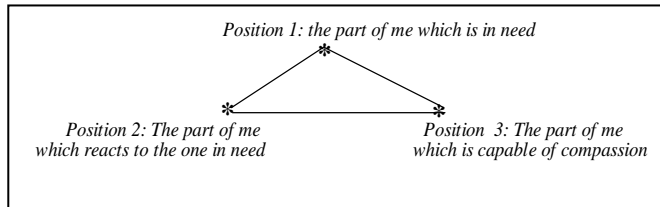
⁹ See Methodical Empathy: '7 stages of Empathy' presented at Empathy Conference, Oxford (Tagar 2016, Martina 2017)

orientation and validation of the student’s existing individual inner strength to overcome challenges.



The classic one-to-one Methodical Empathy session, is drawn as a lemniscate (Tagar 2011), to apply the three main components of coaching and therapeutic practice: Conversational Phase (CP); Wish (W) and Action Phase (AP). The self-empathy approach is applicable in all three sections, with the specific sequences for use after the wish in the Action Phase.

The adaptation of this classic picture to group work, unravels the figure of eight into a straight timeline (Martina 2015), where the title of the course becomes the collective group wish, as the student decided to come to the course.



- **Compassion Triangle:** It has 3 positions, and participants are asked to select a recent example with one starting position Eg. in the course titled *Poetry for Recovery* the recent example could be a block or challenge to writing poetry.
- **The self-empathy exercise:** The title of the course is used as the wish and participants are requested to find a recent example which is the opposite of the title (eg. when there is a block to writing or drawing). The participants are guided through their first experience of enter-exit-behold. Then the group looks at their first position sitting on the chair, and share their meaning and gesture. If anyone has a strong negative response to what they see, perhaps their inner critic, they are

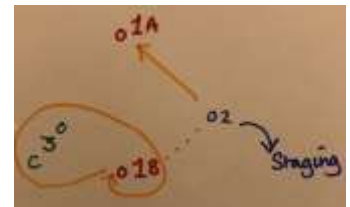
invited to exit to see position 2, the judge. Once seen, that participant/s is invited to see the *victim* in position 1, to find compassion and resource with what the victim needs.

- **Bridging the Gap:** This self-empathy exercise uses the title of the course as the wish, requests the opposite of the title as a recent example (eg. when there is a block to writing or drawing plus another example, when that block was overcome later in the day or week, thus providing two starting positions).



The participants are guided through their first experience of enter-exit-behold. Then in staging, they can either see what position 1 needs, or in the case of a negative response, are bamboozled out or are validating that they are no longer in that position and it can be seen, so they are not dominated by the judge/inner critic and a choice is made to let it go for now.

The participants are then taken to a new position in the room and talked through their second position from their example (where the block has been overcome by their existing inner strength and qualities). These are amplified through Resourcing. The participants embrace their inner reality in the same position, applying self-empathy. This is comparable to position 3 in Compassion Triangle.



Reasons for adapting exercises and sequences

The first presentations outside the NHS using the self-empathy, compassion triangle, with three positions, were to conferences and organisations such as, the 2nd Global Mental Health Day at University of Brighton, with 25 people in the workshop, in a restricted space (Martina, 2015). The ability to facilitate each person within a short group exercise was challenging, as they completed at different times, requiring there be a

more streamlined approach to combine each person's process and hold the group focus.

In preparation, I found doctorate research papers in applying Compassionate Triangle as a self-care tool in health and organisational settings to be helpful (Train & Butler 2013, Train 2013). Also, I witnessed Yehuda deliver a Methodical Empathy workshop with a Compassionate Triangle demonstration, using two positions, rather than three, to a large group from the Happiness Group, in a small space.

I am struck by the efficiency of instructing a recent example with two starting positions, which starts with imagining (a) not being able to achieve something, and (b) successfully achieving the same example later that day or week. For years, I have referred to this in classes as *Bridging the Gap* or stepping out exercises.

This development brings both success and challenges, including invitations to deliver the self-empathy exercise at staff training days (Martina & Reardon, 2017). In addition, the Creative Department Team working in *Make Your Mark*, was awarded Arts Council Funding for the Year of Drawing (Butterworth et al, 2018, Stevens 2019), where the self-empathy exercise was delivered in Galleries with the public.

Success and Challenges

The reflection and clearing opportunities during 2020 Lockdown, provided space to see what had been achieved through feedback comments. The *NHS Recovery College* and *Make Your Mark* use Edinburgh and Warwick forms to evaluate their courses. Occasional additional written and oral qualitative comments refer to the creative and self-empathy exercises (Meddings et al, 2014, Martina, 2014, Butterworth et al, 2018).

Selected comments help identify some of the considerations during or after classes. The class venues varied from locked acute wards, to free access in day centres, galleries, football stadiums, beaches and parks—requiring co-presenters to intuitively adapt the ethical requirements in managing potential

risks, as outlined in the NHS annual training for governance, diversity and Health & Safety legislation.

An older woman responded to reviewing the compassion triangle exercise, with: *'Don't tell my psychiatrist I can see myself sitting in the chair'* (Recovery College, 2014). This highlights the cultural tightrope of each person's reality. For one person, this might be creative imagination, for another, it can be a hallucination with a mental health label (DSM 2015). As co-presenters, we have a different role than a psychiatrist. The voice or visualisation of the inner critic can be acknowledged for that individual. The same exercise can also amplify the existing inner strength or quality that can provide a portable resource to take home.

The NHS has a robust integration of acting on feedback where possible. The quote: *"Please can we have a course of the therapy Tessa did in the class. It was amazing!"* by a female member of the community in her 30s, was outside the educational funding remit of Recovery Courses, which state courses are not to offer therapy but education can be therapeutic.

Two of the 400+ students opted to not join the self-empathy exercise, one by falling asleep and the other by leaving the class. Both examples were discussed after the course, followed up by phone and later at supervision. The NHS and Methodical Empathy health and safety guidelines for both cases were followed up and discussed in supervision and creative meetings. As well as both structures honouring the aim of the student being free to find their own inner authority to navigate resources for their best recovery.

Building Inner Authority

There is a match between the ethos of NHS SPT Recovery College wellbeing courses and Methodical Empathy self-empathy exercise, as both strengthen the participants capacity to see, hear and know their inner authority, and provide practical exercises to use this inner authority in their lives.

As a Methodical Empathy & Psychophonetics Practitioner, I found it hard to own my own inner

authority within the profession, until I owned my judgement of 'not doing enough Methodical Empathy in groups over this time period', 'adapting a classic sequence into a hybrid exercise' and 'to balance teaching wellbeing tools without being a therapist within the NHS'. The ability to stand at the end of this body of work and look back 7 years, count the numbers, the quantitative approach, and see the importance of how many individuals have been touched with the self-empathy tools, in the qualitative approach, is very encouraging.

Summary and Potential Outcomes

The opportunity to present and publish a body of work applying a self-empathy sequence for people with lived experience in the NHS, addresses the inner critical voice of the practitioner and trainer's wish to share the potential integration of good practices, rather than staying under the radar. The Self-empathy tools are rich sources to adapt and integrate into practitioner's existing or new field of work and networks.

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- Tessa > tessalmartina@gmail.com



NEWS FROM THE FIELD

Update on fundraising to sponsor sessions for clients during Covid19

Keriesa Botha (Cape Town, South Africa)

With the support of a donation from Anne Bass I was able to offer 10 sessions to a social worker who works in Masiphumelele, a township close to where I live in Simon's Town. Her position is one with a lot of demands, especially during this Covid19 time. In the sessions, I used Psychophonetics as well as TRE ([Tension & Trauma Release Exercises](#)). We started with zoom sessions and towards the end had a few one-to-one sessions.

After a few sessions, I received this message from the social worker: *"Hi Keriesa, I hope you will see this message in the morning. I'm so sorry to text you late but I just couldn't wait to tell you that I have discovered that ever since I started the sessions with you, I am so much calmer and not reactive anymore. I take my time to plan things and I am taking initiative at work. It is so exciting!"*

During this time, a colleague contracted Covid19 & my client found the sessions very helpful and supportive through this scare. She also had to organise the 21st birthday of her organisation which was very complicated given the Covid19 restrictions.

She told me that she made use of all the practices she learnt in the sessions and the whole experience of organizing these celebrations were made so much easier and less stressful because of these new skills and insights. Thankyou Anne, for being my teammate in this sponsorship, with each of us contributing 50% to the cost.

Because Covid19 impacted so heavily on people's jobs and income in this area, it also impacted on access to food. Many people in our community are suffering from hunger. I worked with the founder who started an organisation in response to this need.

She fundraised and with a group of women from the township, provided 3000 meals a week throughout the lockdown. I started working with her because she suffered from burnout.



The founder now wants to provide more counselling support and personal development in her organisation and I will be working with a group of women in December/January. The social worker I have been counselling may also become involved.

A donation from Robin Steele will contribute to this initiative. Thankyou Robin for supporting this initiative.



The community I'm involved with at the moment.

Donations to sponsor individual &/or group sessions for Keriesa to better meet the needs of people in the townships

Bank details: Keriesa Leonie Botha

Standard Bank of SA

Swift Code SBZAJJ

Branch number > 051001 (Standard Bank)

Account number > 070 010 927

When you transfer your donation, include your name and email Keriesa at: keriesa6@gmail.com so she can confirm your donation has been received and to let you know how your donation is to be used. With appreciation for your support.





❖ Katherine Train

Cape Town South Africa

info@empathicintervision.com

<https://empathicintervision.com>

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Self-Empathy with Ethical Responsibility & Centredness (3)

Being present to create a conducive environment for empathy with others - [Psychology Today empathic-intervision Self-empathy-ethical-responsibility-and-centredness](#)

Noticing Self-Empathy (2)

Becoming aware of sensations, emotions and thoughts - [Psychology Today empathic-intervision Noticing-self-empathy](#)

The Self in Empathy: Self Empathy (1)

Noticing, recognizing, and working with self in order to empathize with others - [Psychology Today empathic-intervision The-self-in-empathy-self-empathy](#)

More articles > <https://empathicintervision.com/articles>



❖ Moira Burmeister (Cape Town South Africa)

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❖ Victoria Wharfe McIntyre (NSW Australia)



THE FLOOD is an Australian feature film written and directed by **Victoria Wharfe McIntyre** for 2020 release.

Official trailer: <https://youtu.be/yY3O5LtMo9Q>

"Set during WWII this sumptuously filmed revisionist western is an explosive blend of Tarantino and The Chant of Jimmie Blacksmith. This is the story of Jarah's coming-of-age in a brutal, and lawless land - growing from a sweet child to a strong, independent and ferocious woman taking on Australia's corrupt and bigoted system one bad guy at a time. In the best tradition of the gunslinging outlaw, when the enigmatic Jarah is pushed to the limit she explodes in a fury of retribution. But for a revenge western there is a surprising series of twists and turns.

This is Victoria Wharfe McIntyre's feature film debut that is a creative development of the elegant and powerful multi-award winning long short, Miro that was a hit at Vision Splendid two years ago." Vision Splendid Film Festival 2020.



❖ **Philippa Williams** (NSW Australia)



Directed by Philippa Williams

A series of dramatic monologues by the famous feminist poet, Carol Ann Duffy.

Performed by 12 local women who, in July of this extraordinary year, signed up for 'Women's Theatre Project 2020.'

This is the sequel to the acclaimed production of 'The World's Wife' put on by Public Act Theatre in 2019. With a sizzling, exuberant and raunchy text, this production promises to be another visual and auditory delight!

Tickets available through www.trybooking.com/BMIJZ

There is also a performance at The Byron Theatre on **Wednesday 9th December at 7pm**- tickets are available from *The Byron Theatre* on 66856807 or www.byroncentre.com.au



❖ **Adrian Hanks** (Qld, Australia)



7 Ways to Improving Your Health and Wellbeing

Overview

Learn how to bring more health and wellbeing into your life and live a life with much more balance, focus, joy, and consciousness.

This self-paced video series gives you guidance to get you started on that journey and give you tips and exercises to keep it going. Focusing in on the journey in a more holistic way will help you to bring in more balance and harmony.

The four aspects: Physical, emotional, mental, and spiritual are covered and together they make up this holistic approach to health and wellbeing.

Click on link for details: men-s-health-course

www.adrianhanks.com



❖ Yehuda Tagar (Slovakia)



Watch FB LIVE STREAMING or access later on FB

Together with so many of us we are turning challenges into opportunities. The last few weeks, months, crushed existing orders and overturn long-held norms. We lost so many opportunities for normal human communication. We are turning this crisis into the creation of new opportunities for human communication.

You are invited to watch Yehuda's talks on various topics as FB live streaming or watch the videos later on Facebook, accessed on the following links:

www.facebook.com/akademiapsychosofie

www.facebook.com/yehuda.tagar



Interior

A visitation into home. Into psyche. Into dreams. A film experience—viewed in bed, in the dark.

Nov 26, 27, 28 - 9.30pm – 10.00pm, via zoom

Bookings essential

We have created a show (made in lockdown) for Melbourne Fringe and beyond. It continues our foray

in cross artform experimentation with film and sound, and liveness.

Please join us... [#melbfringe #melbourne #lockdownart](https://melbfringe.com.au/event/interior/)
<https://melbournefringe.com.au/event/interior/>

Created by: *one step at a time like this* (**Suzanne Kersten, Julian Rickert**, and others)

Synopsis

In the night, something enters the house. Like a dream. It moves through—or do you move through it? Absence hovers. The house becomes a stage. The domestic becomes estranged; the mundane, mysterious; the inanimate, alive.

This is a live film experience for this streaming milieu. It is not a Zoom chat or face-to-camera performance. This is a made-for-medium experience. To be viewed alone, in bed, in the dark...

Since 2009, *one step at a time like this* works have been presented throughout Australia and internationally winning multiple awards and enjoying critical acclaim. Renowned for their playful and pioneering use of form, their works have been commissioned by Sadler's Wells, Situations UK, London Cultural Olympics Festival and Chicago Shakespeare Theater, among others. Interior, continues the company's work in the experimentation in cross art-forms.

Please note: This experience is best suited to be viewed on a laptop with Zoom installed with headphones. A phone or tablet is not recommended due to screen size.

[Click this link to make a booking](#)





ANNUAL PROGRESS REPORT

Yehuda Tagar

Where we are now

Psychophonetics teaching has now been centred in Slovakia since 2015. Our centre is in Echo Homo House, 20 Clementisova, Bernolakovo, just outside Bratislava, Slovakia's capital, which is also where I live with Mira Tagar, my partner and wife and director of PACE (Psychosophy Academy of Central Europe). This is our college where Psychophonetics is taught in this Slovak branch of Psychophonetics Institute International. Over the past 3 years we have established a second centre of teaching in Kosice, the capital of Eastern Slovakia.

We currently have two Foundation years with a combined number of 30 students (all Slovaks), two year 2 groups (Czecho-Slovak), one year 3 group (Slovak, Czech, German, Israel) and a group of graduating students who are completing the 3rd year Diploma. About 60 students altogether.

This year we also started an online teacher training course on Psychophonetics, with 12 people participating, from Australia, South Africa, UK, Slovakia, Switzerland, Austria, and Czech Republic.

We have evolved our structures and collegium in Slovakia, with 4 directors of PACE: Mira, Blanka, Jana and myself. We also have a group of 12 helpers with subgroups for IT, website, FB, promotion and PR. We have 7 teachers, co-teachers and assistant teachers in the various groups. We are working now towards the creation of two new Foundation year groups in Bratislava and Kosice, and preparing 4 more co-teachers and assistant teachers for that. We have 9 European graduates/practitioners and graduating students, practicing Psychophonetics in Hungary, Slovakia, Czech Republic and Germany.

About 30 public lectures and seminars per year are being offered in Bratislava, Kosice and some other towns in Slovakia about Anthroposophy, Psychosophy, Psychophonetics and topics of personal, relationship and organisational development, primarily by myself, but gradually also by other Psychophonetics practitioners and teachers.

Nearly every month a Psychophonetics based article is being published in Vitalita, the leading Slovak magazine for complementary healing and holistic lifestyle, read by about 70,000 people every month.

> www.vitalitanet.sk¹⁰.

Our operation in Slovakia is now self-sustainable, humanly and financially. We survived the coronavirus restrictions well, moved some of the courses online and later partially online, depends on the ever-changing restrictions on gathering and borders. Psychophonetics is well and growing in Slovakia, operating here on a level that is really the next step from our operation in the previous countries in which we worked and taught before.

We need to acknowledge however that in the same way that our work in Australia prepared our work in South Africa, and our work in South Africa prepared for our work in England—our work in England between 2006 and 2015 was the preparation for our work now in Central Europe, centred in Slovakia. One journey through three continents and one island.

Current developments

At present we only teach Psychophonetics in Slovakia and PACE has been accepted into the Slovak Association of Adult Education Institutions.

There is a growing development in Switzerland through Gabi Wellens and her Aargau Steiner school. Mira and I started post graduate seminars for Waldorf teachers there, teaching the 7 conditions for sustainable personal and organisational development and innovations in teaching methods for Waldorf

¹⁰ Editor: The English version of these articles are available on the website > www.psychophonetics.com.au <

primary school. That work started in August and will continue in January 2021, and may become the basis for a new campus for teaching Psychophonetics for the German speaking world.

There are two new initiatives here in Slovakia

- To create a new kind of Waldorf teachers training. Mira and I are part of the core group that has mandate from the Waldorf Education association of Slovakia. The 7 conditions will be a part of the curriculum.
- To introduce Psychophonetics and Methodical Empathy to men's group in Slovakia, Czech Republic and perhaps other countries.

A new website is in advance formation to replace the present www.pace.sk. For the international Psychophonetics community, our website is still www.psychophonetics.com.au.

Methodological development

The most important aspect of our progress is the ongoing development and documentation of Psychophonetics methodology. We have just completed version 8 of the Psychophonetics Action Phase manual, together with version 5 of Psychophonetics Conversation Counselling skills, and version 1 of Psychophonetics Approaches (a collection of aspects of methodology beyond the division of Conversation and Action). All these books are given as personal copies only to participants in the Psychophonetics CPD Seminar, held in the latter part of the annual conference, and are not available electronically.

The following list includes some new methodological developments, written in the 2020 Psychophonetics books:

- The division between Perceptive Empathy and Transformative (Conceptive) Empathy in the Conversational Counselling phase.
- The 4 levels of Perceptive Empathy: Reflective, Imaginative, Inspirative, Intuitive.
- The 7 ways of Entering in Enter-Exit-Behold.
- 6 diagnostics tools:
 - The 7 conditions

- 8 deadly sins of projection
- 7 life processes
- 4 temperaments
- 2nd Personality Syndrome
- the Golden Cage
- Over-Compensation in adolescence- originated destructive patterns, their source & overcoming.
- Immune Enhancement process.
- Astral Parasites.
- Luciferic, Ahrimanic and Azuric parasites.
- Decision-Making: Identifying the authority to decide for individuals and for collectives.
- Depression is one of the *8 Deadly Sins* (previously known as the 7).
- Principles of group work.
- Principles of Relationship Counselling.
- Processes of Relationship Counselling.
- Overcoming Rape.
- The *7 Initiatives* of the 'I' in the soul.
- The 12 opposites of the Double.

Some of these topics were taught in the seminar based on participants listed priorities. Others could be covered in the next PD seminar scheduled for October 2021.

This is what I can share regarding our progress in developing Psychophonetics in recent time.

The annual conference includes two days of presentations by practitioners sharing their unique practice, research and development. It will be followed by a day for the AGM of IAPP (International Association of Psychophonetics Practitioners), then a two-day CPD seminar.

I hope to see you all at the 3rd International Psychophonetics Conference October 5 – 10, 2021.

Blessings for a fruitful and rich year

Love

Yehuda Tagar

Email: yehuda.tagar@psychophonetics.com



✚ FUNDS REQUESTED TO COVER COSTS OF OPERATING THE WEBSITE

> www.psychophonetics.com.au <

It has been 12 years since this website was established in 2008 and it survives each year on the generous donations from practitioners and others. This support is very much appreciated.

As this Psychophonetics website is the only one that has detailed information about Psychophonetics, with easily accessible information/resources/articles, list of practitioners, contacts etc; to which you can refer interested people, and also access for your own use, it is in everyone's interest to make sure this website continues to operate. The annual fees for 2021 are due in January 2021.

If you would like to support this website by making a donation, it would be very much appreciated.

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Thank you for your ongoing support of Psychophonetics as a presence in the world and on the worldwide web.

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✚ IAPP: INTERNATIONAL ASSOCIATION OF PSYCHOPHONETICS PRACTITIONERS

Over two meetings on the 9th October, a total of 12 people met for the 2nd AGM of IAPP, as a holding group working towards registration as an association. By having this as a zoom meeting, people from various countries could attend—from Slovakia, Austria, Czech Republic, UK, South Africa and Switzerland.

The form or structure this association needs to have will be explored during the next year by a small team of 3 practitioners consulting with their colleagues in Europe, UK, South Africa, Australia and elsewhere where practitioners are located.

A reworked Constitution will then be presented at the 2021 AGM so that IAPP can then once again become a registered association.

One resolution tabled at the AGM acknowledges the diversity of what practitioners do with their qualification when working professionally, as primarily soul development, rather than therapy as such. This resolution can be discussed again at the next AGM.

Resolution:

"IAPP supports: The broader definition of the professional sector to which Psychophonetics belongs is to be psycho-development.

It includes aspects of coaching, counselling, psychotherapy and bodywork, according to the practitioner's qualifications and position in their country.

Its main aim is the education, training of encouragement of personal, social and professional development. It is the aim of IAPP to pioneer the sector of psycho-development in the world."

Calling for registration of interest

All qualified practitioners and currently enrolled year 3 student practitioners are welcome to register their interest in becoming a member of IAPP.

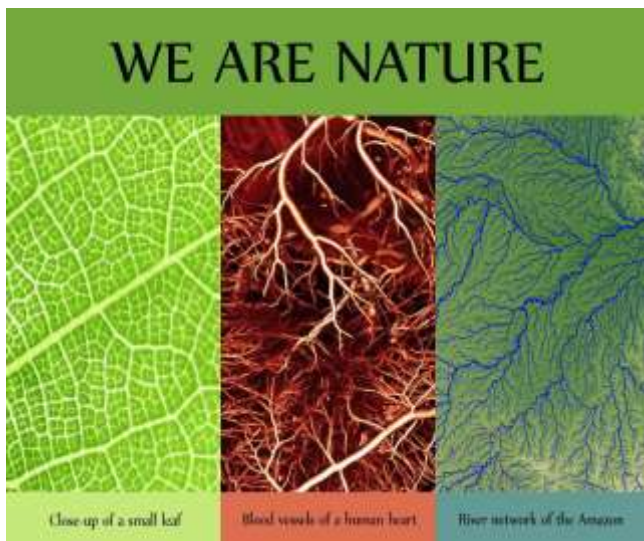
We would like this association to also include practitioners who apply this work in the arts, in organisations, or other ways in their work, ie to be more inclusive of the reality of how practitioners are using the Psychophonetics modality and methodology.

You are encouraged to register asap, as we need to know how much willingness there is for the reality of an active and vibrant IAPP, and are asking you to contribute what sort of association would best serve you and the group for now and in the future.

Register your name by contacting the coordinator of the team reworking the Constitution

Email Gabi Wellens > gabrielewellens@gmail.com

The next AGM will be held in October 2021 via zoom.



Close up of a small leaf—Blood vessels of a human heart—River network of the Amazon

This newsletter is sent to colleagues and friendly supporters of this work and is a great way for networking, for referrals, and for your work to be talked about by colleagues in the wider community, as well as for promoting the profession of Psychophonetics generally.

Send your contribution to Robin, the editor, at any time > robin@psychophonetics.com.au <

Diversity of opinion from our contributors is welcome, which are not necessarily the view of the editor. I do not accept any liability arising from the material in the Psychophonetics Practitioners Newsletter.