

**THE PROMOTION OF SOCIALLY ACCEPTABLE BEHAVIOUR  
THROUGH PHILOPHONETICS SELF HELP TOOLS**

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A dissertation submitted in fulfillment of the requirements for the degree of Masters in  
Clinical Psychology in the Department of Psychology University of Zululand.

**SUPERVISOR: PROF J.D. THWALA**

(i)

## **DECLARATION**

I hereby declare that this is my own work and all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

.....

**N.L. SIKOTANE**

**2011**

(ii)

## **DEDICATION**

This study is dedicated to all learners who have been victims of the principles that are used as punitive measures to eliminate the unacceptable behaviour exhibited by learners in schools. This study is not a replacement of the preferable behaviour modification methods used by the schools; however it takes a different direction into unfolding the unconscious experiences that influence the behaviour of the learners in schools hence responding to the environment and reacting as a result of their experiences.

(iii)

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To my baby girl Ntando, you are my inspiration Pumpkin!

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## **ABSTRACT**

The study is aimed at introducing Philophonetics self help tools as an intervention strategy to deal with the unacceptable behaviour of learners in school. The researcher used a total number of ten (10) participants who were between the ages of sixteen (16) to twenty two (22) who are high school learners. Six (6) of the participants were females and four (4) were males. Six of the participants who participated in the study were grade eleven (11) learners and four (4) were grade twelve (12) learners. The participants were chosen from the detention list at their school, the participants were the most frequently appearing learners on the detention list.

The findings of the study illustrate that detention was not an answer towards dealing with unacceptable behaviour in learners. Philophonetics self help tools were given to the learners and the participants reported that philophonetics self help tools were effective and has assisted them in changing their behaviour not only at school, but in their personal life as well. Out of ten participants only one participant reported that he was not sure whether or not he will be on detention again. Nine out ten reported that after receiving the self help tools, they were not going to be detained again.

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## **Chapter 1: Introduction**

### **1.1 Introduction**

The increasing levels of unacceptable behaviour in the form of violence, in schools have lately William and Balistreri (2004), Glasser, (2000) been widely publicized. Since the proposed act against corporal punishment was amended (1995) it has been identified that behaviour problems in schools have increased ((Bastian & Taylor, 1991; Ascher, 1994). Schools are no more a safe learning environment (Bastian & Taylor, 1991; Biovin, Hymel, & Hodges, 2001).

There is high level of projection of anger and aggression that is exhibited by learners through behaviour, which in turn has effects on learning outcomes. Schools have relied on other forms of punitive measures as means of dealing with the unacceptable behaviour in learners; those measures include detention and other forms of reinforcement methods which sometimes are not that effective as illustrated by the continuation of unacceptable behaviour in learners (Batche, & Knoff, 1994; Biovin, Hymel, & Hodges, 2001; Casella, 2003).

In cases where punitive measures have been proven to be effective, they do not eliminate the behaviour, instead they eliminate the symptoms of the behaviour in that context. Punitive measures tend to have contextual outcomes. A school should be a safe environment that enhances positive learning that will in the end produce the required positive learning outcomes (Casella, 2003).

In this study the researcher uses Phonoponetics counselling self help tools to enhance socially acceptable behaviour in learners. Phonoponetics is one of the effective intervention strategies used in psychology although it is a relatively new modality. It was created by Yehuda Tagar in the 1980s in England and Australia and it applies powerful sensory, emotional and psychosomatic responses to the sounds of speech in association with body awareness, movement and visualization (Tagar, 1995).

In Philophonetics, emotional, sensory, kinesthetic and visualization models of awareness and expression extend reflective, intellectual awareness into the broader d-dimension of human experience. According to Ornstein (1993) peoples responses to the environment are highly affected by their experiences. What is interesting is that Meyer, Moore, and Viljoen (1997) claim that the sub-conscious dynamics of the human soul are regarded as the raw material for the cultivation of the unfolding human spirit is which the claim of the present study in the South African context.

It is important to note that most of the problematic children have reported to having unpleasant backgrounds which serves as a foundation to socially acceptable behaviours as a result of mediated norms and social values (Duncan, Brooks-Gunn & Klebanov, 1994). It is for such reasons that the researcher has decided to use Philophonetics self help tools as an intervention strategy to the problem of the present study. Philophonetics is a modality of healing, personal development, coaching, education, and expression therapy (Tagar, 2004).

The cornerstones of Philophonetics are sensing, gesture, sound and visualization. Its ability to use gestures sounds and visualization makes this modality to be user friendly. The visitations to the psyche do not require vulnerability and deep feelings of communication, but the ability to communicate experiences through sounds, color, gestures, and imaginations. Philophonetics is not culture bound. It has a potential of making a significant contribution in the treatment of abuse and traumatic experiences of the past (Gawler & Tagar, 1996).

Philophonetics means love of sounds, the sounds of human speech, consonants, vowel, their combinations and intonations. The sounds are then translated into sound feelings, or sound moods. The sounds of speech are considered as fundamental building blocks of human life body (Tagar, 1998). Love of sounds therefore means intimate relationship with

ones own storage of experiences. It is defined as a methodical path of awakening to awareness of ones own experiences.

It facilitate for building a solid, first hand, authentic foundation of self knowledge as the basis of knowledge of the world. Philophonetics claims that awareness is direct contact with any layer of experience by re-visiting the experience and a perspective created out of reflecting on the re-experiences, thus suggesting that behaviour is a product of experience (Tagar, 2004).

Meyer, et al. (1997) explain individual behaviour by borrowing some of their personality concepts from Freud's psychoanalytic theory where he explains the relationship between the conscious and the unconscious mind of an individual and how much the behaviour and the responses can result from the unconscious mind. The dynamics of personality depends on how one views and interprets his or her world, and how experiences shape the behaviour and responses. The physical, biological and psychological changes at this stage are associated with the changes in moods and behaviour.

Literature suggest Dalton (1961), Papalia, Olds and Feldemen (2004), Papalia, Olds and Feldemen (2009), that during adolescents stage most children find it very difficult to adhere to the set rules, instead they want to be the ones making the rules and everyone else to understand. The moods, tantrums and change in behaviour can be explained as resulting from the stage of adolescents or markedly biological changes that occur at this stage. This does not however justify the problematic or the unacceptable behaviour in a school context. According to Moberly (1985), children at their adolescent stage often develop behaviours such as narcissism which are not in keeping with socially acceptable rules.

Children at this stage begin to view the authority mediators as the problematic ones trying to control and live their lives for them. Such attitudes cause problems especially in a school setting. Since educators can no more use corporal punishment, behaviour

modification strategies had to be formulated and implemented to help reduce the problematic behaviour. Such behaviour if not eliminated can end up corrupting the whole system. Children during their high school years develop coping strategies and resistance against many forms of punishment. Ornstein (1993) highlights the issue of peer pressure and conformity as being one of the major contributory factors in child problematic behaviours.

These problematic behaviours frustrate the system and the educator end up not having strategies to deal with problematic child. If problem is not dealt with it can escalate to labeling and resentment of the learner by the educator, leading to decrease in learner performance. The decrease in the learner performance does not only affect the learner, but also influence the year end school performance rate results. Meyer et al. (1997) claim that a problematic behaviour can be copied from one person to the other, this then result in a series of problematic behaviours being justified as a result of groupthink and conformity.

## **1.2 Motivation of the study**

The challenges faced by learners are different from one to the other depending on their personalities and coping mechanisms. Learners at a high school level experience hormonal changes; they develop new defenses to help them cope with the challenges of the environment. Philophonetics creates awareness of their experiences and how their experiences affect their present response to life.

The researcher has particularly been influenced by the claims of the international literature that concentrated on depression, sexual abuse, anxiety, stress and anger management with individuals above the age of eighteen. Studies involving school learners with Philophonetics self help tools would make an important contribution within the South African context as studies of this nature are minimal.

### **1.3 Aims of the study**

The main aim of this study is to introduce Philophonetics self help tools as an intervention strategy that can be used to deal with unacceptable behaviour in schools. Furthermore the aim is to help teachers eliminate unacceptable behaviours, empower the learner, and help them to have insight on how experiences affect their present behaviour.

### **1.4 Statement of the problem**

1. Can Philophonetics be used to help in dealing with unacceptable behaviours in schools?
2. Is there a relationship between the life experiences and the unacceptable behaviour exhibited by learners in school?
3. Can Philophonetics self help tools contribute in the promotion of socially acceptable behaviour in learners who have been on detention before?

### **1.5 Value of the research**

It is hoped that the study can add value in the existing body of academic knowledge locally and internationally.

### **1.6 Conclusion**

This chapter dealt with introduction, motivation, important aims, main questions and anticipated value of the present study.

## **Chapter 2: Literature review**

### **2.1 Introduction**

In this chapter, general literature on Philophonetics counselling was explored with the intention to contextualize the Philophonetics self help tools which are the end product of Philophonetics counselling. This was specifically done to ensure that the participants had some experience of Philophonetics before they were offered the self help tools.

This study introduces a relatively new modality of counselling and psychotherapy called Philophonetics counselling and its impact in the South African context particularly in local schools with learners that are said to be coming from low socio-economic status or previously disadvantaged background who have been identified as presenting with behaviour problems. Philophonetics is a model of experience-awareness of the relationship between the experiences and the present or current situation.

This is a modality of psychotherapy focusing on the four languages of experience; these experiences include sensing, movement, visualization sounding and gesturing (Tagar, 2003). This modality of counselling can be viewed as a method of Exploration, Expression and Transformation of inner experiences by combining artistic expression, and bodywork Self-observations as extensions of conversational counselling by utilizing these non-verbal tools to explore, access, transform, express and communicate experience from the individual's personal point of view (Steele, 2004; Tagar, 2003).

### **2.2 Psychophonetics (Philophonetics Counselling)**

Psychophonetics (previously known as Philophonetics-Counselling) is a modality of counselling and psychotherapy based on Rudolf Steiner's Psychosophy as well as humanistic psychology and the expressive arts, created by Yehuda Tagar in the 1980's in England and Australia. Psychophonetics made its first appearance in South Africa through a presentation by Tagar at the founding conference of the South African Association of Psychotherapy at Rhodes University in Grahamstown in June 2001

(Tagar, 2003). Psychophonetics counselling and psychotherapy is an expressive and creative approach, embracing the whole human being, as a living body, soul and spirit.

Psychophonetics is an expression-oriented form of personal development, counselling, coaching, psychotherapy and Drama therapy. It has transformed powerful processes for the benefit of the client, character building and performing, into psychotherapeutic application. It can be defined thus, the creation of a new wholeness through the shaping of new meaning, Out of the meeting of past and of future, and in the body's inherent resonance consciously. According to Steele (2004) the name Psychophonetics is a composite of psyche and the sounds of speech consonants and vowels.

Tagar (2004) claims that, the sounds of human speech, the primeval universal human language, in which all babies babble before they speak, hold the key to the intrinsic relationship between experience, memory and cognition. Psychosophy states that all memory is stored not in the nerve system and the brain but in the resonance of the Life-Body (Ether Body, Pranic Body, Chi). Tagar views the Life-Body as an organism of formative forces and intelligence which lives in a continuous flow between the physical body on the one hand and the sensory/emotional awareness on the other. The Life-Body is the psycho-somatic bridge. The substance and the structure of the Life-Body are vibrational in nature, made of resonance. It's human Alphabet, the universal group of consonants and vowels.

Tagar (2003), believes that the connection between the sounds of speech and psychotherapy, both on the theoretical and the applied levels, has not been established in academic literature. This leaves a gap between the existing body of knowledge regarding psychology and psychotherapy, and the body of knowledge regarding phonology, phonetics and linguistics in general. There are grounds to believe that exploring the potential connection between these two fields of inquiry could prove to be beneficial and

fruitful in opening new possibilities for research and application of the sounds of speech in psychotherapy.

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. Philophonetics-Counselling forms a bridge between the polarities of verbal communication and non-verbal expression; cognitive and body based awareness and psychological empowerment. Its non-verbal, body-sensed modes of communication provide a meeting ground between cultures, languages and ethnicities.

The client is the one authorized to determine and to know the meaning of his or her experience. Meaning is not given but is a creation of the human spirit. Only the owner of an experience can determine the meaning of that experience. No information given from the outside can equivocate knowing. Only a unique union between one's own perception and one's own conception comprises real knowing. External authority based interpretation of the meaning of clients' experience is out of place in this modality. Therefore, the therapist must not complete the connection between the phenomena of the client's experience and its meaning through his or her own interpretation.

It is the client's duty to complete the act of creating the personal meaning of his or her own experience. In Philophonetics this dynamic is called minifying one's experience (Tagar, 1993; Gawler, & Tagar, 1996: 239-250). The therapist's role is to create a new opportunity for self-observation, stimulating a new perspective regarding the client's experiences and to encourage fresh thinking which unite these meanings and experiences in new meaning. This newly created meaning is the redeeming achievement of counselling in its best. The client is to be the knower, the interpreter, the bearer of the

meaning of his or her own experience. The client is "The Expert" of his experience and its meaning. The counsellor must be watchful as not to become an un-conscious replacement of the thinking, new reality-creating client. The role of the counsellor is to encourage this knowing, but not to take on this activity. Instead the therapist can facilitate as a prompt, by challenging, mirroring, or suggesting a possible fresh point of view, context and connection (Eggers, 2003). It is important that these suggestions by the therapist do not substitute the authorized knowledge of the owner of the experience (Tagar, 1993).

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 which provides empowerment to the client through self help tools (Tagar, 2003). Philophonetics sessions move between the Verbal/Conversational and the Non-Verbal/ Expressive modes in the Counselling-Psychotherapeutic process 20% of the counselling and 80% of non-verbal mode. Sessions takes about one to one and a half hours long.

Experience is always placed in a firm context of cognition in this modality, to ensure on-going fully conscious integration of newly accessed experiential content, which guarantees the ability of the client to be in charge of the process, because the client has a full understanding of the experience (Smith, 2002). Psychophonetics utilizes Philophonetics tools of enhancing expression to specifically designed processes of Exploration, Empowerment and Resourcefulness of psychological, psycho-spiritual and psycho-somatic content in a direction determined by the client. This suggests that Philophonetics is an existential, person-centered 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. The unconscious experiences are brought into consciousness through the Enter-

Exit-Behold sequences. In Philophonetics-Counseling (recently known as Psychophonetics) emotions, senses, 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.

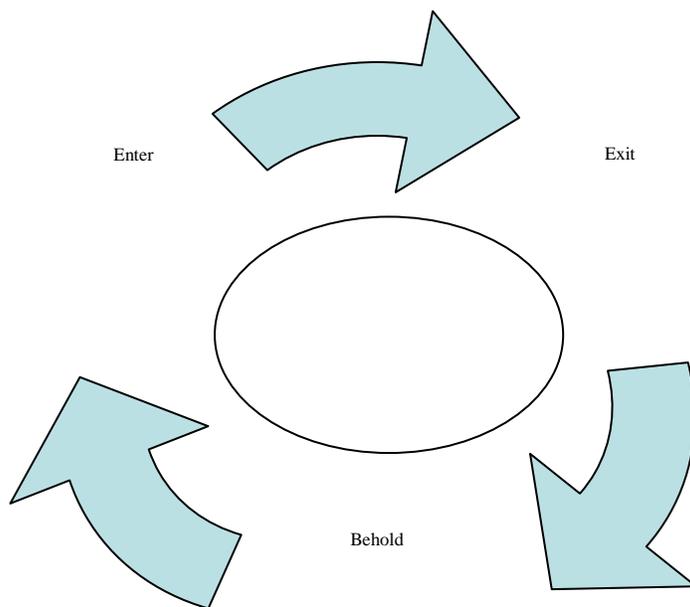
### **2.3 The description of Philophonetics Counselling**

Philophonetics provides techniques which enable both inner pattern of experience to be uncovered, while providing structured sequences for precise directions of action for particular issue of exploration, empowerment, or nurturing which can be identified by the client and the therapist. Philophonetics counselling makes extensive use of verbal techniques in the introductory section of the session to create a common picture or shared understanding between therapist and client. The therapist provides a full explanation of the modality during the verbal phase which comprises 20% of the therapy.

After creation of a common picture no action proceeds until the client has made an operational wish in terms of their presenting issues. The operational wish is determined by the client, this explains that the client is aware of the presenting problem and the operational wish explains what the client wants to do with the problem. This is equivalent to the goal setting in therapy. Both the therapist and the client should be convinced that the wish stipulated by the client is an achievable wish. The operational wish specifies the difference the clients would like to make happen in their experience. The therapist provides the correct sequences to facilitate the client achieving his or her wish (Tagar, 2005).

The client assumes the expert role in his or he own experience and the space of the therapy reflects the pace of a client's expressed wishes to explore, expel and heal from

the experience. The operationalization or translation of the client's wish into a concrete therapeutic goal agreed upon by client and the therapist, the action sequences based on gestures, visualisation, sensing and sound beginning. Philophonetics counselling makes the assumption that human experience is always captured in patterns of sensory dynamics within the body and the unconscious and that these can be re-evoked through sensing, sounds of human speech, gestures and visualization even when verbal language is limited or unavailable to express the experience" ( Sherwood, 2000: 4). As this form of counselling does not rely heavily on the verbal ability of a client it can be safely argued that the effects of such counselling would cut across cultures and levels of education.



Philophonetics counselling has an Enter, Exit and Behold sequence. A client literally crosses an imaginary line called the threshold. Once the client has crossed the threshold, he or she is expected to sense into the body, take a snapshot of the imprint, shake it off and come back to the beholding stage to talk about the imprint. The sequence is repeated until the size, colour, shape and the sound of how the imprint affects the client is clear to

both the client and the therapist. A clear gesture of how the client suffers from the imprint is well described.

Movement and sounds are very important at this stage. The therapist writes down the sound and pronounces it accurately so that during the nonverbal phase the therapist will give this sound to the client. This allows both the therapist and the client to have a common picture (Tagar, 1996; Tagar, 1997). Sherwood (2007), argued about “enter into it” is when the client is subjected to re-experiencing a traumatic event it is expected of the therapist to observe that the client is not left in this position to experience the terror, pain or fear any longer than is necessary to obtain a snapshot of what is going on within.

If the therapist is not convinced that the client is spending just enough time to take a snapshot, a counsellor has a right to protect the client by calling him or her to exit the position so that both of them come back to the beholding stage and talk about the imprint (IT). This is also done if the client is not well socialised into this modality of nonverbal communication. There are a number of reasons why clients would spent longer than necessary in re-experiencing the trauma or start engaging in verbal communication while they are supposed to be taking just a snap shot and exiting.

Overly intellectualising clients tend to be more verbal and tend to break the rules of the non verbal stage. Exit means physically getting out of the gesture completely and literally shaking it off. The client is asked to move to another physical position in the room that is uncontaminated by the painful experience from this new position the client looks back at the physical position of the person who was suffering the abuse and describes what is going on for them. From this bridge of safety, the client beholds the dynamic involved as an outside observer. If the client goes deeply into the experience and becomes flooded, then a variation of the exit sequence called bamboo is used to enable the client to keep repeating the exiting sequence. A physically different place is used for the client to reflect upon the trauma he or she has observed (Tagar, 1996).

This is the act of beholding which the client is getting a picture of what they have just expressed in bodily form. They are then able to share this with the therapist and identify what they need to do next with the wounded or affected place. This technique works effectively to enable the client to uncover to him or herself the dynamics of the layers of experience without risking being flooded and caught back inside the terrifying world of trauma (Sherwood, 2007). The client can face the offence from the inside and expel the abuse experience by pushing it away.

The pattern of sound is essential and the client and counsellor work together to identify this sound pattern using the gesture of the wounding as the map for guiding the likely combination of sounds. Through this process, the client can go into the site of his or her inner pain, without being overwhelmed and fall back into some intrusive repetitive stress state. The client is standing on the bridge, capable of beholding the experience, with all his or her adult resources mobilized to bring about its healing. It begins with enter-exit-behold.

The client will be asked while beholding to identify the area of the body that was wounded. Some clients have named their eyes, others their throat but the site is unique to the particular individual (Tagar, 1995). Once the exploration sequences have been completed, during which the client obtains information about different aspects of the issue, the empowerment sequences are completed during which the client controls the pain and expels the pattern of the problem within the inner life. Here the client can enter the place of wounding and identify the quality of healing required. The client can practice with the counsellor giving this quality to the wounded part (Tagar, 1995).

#### **2.4 The role of non-verbal communication in counselling and psychotherapy**

The dynamics of experience can become observable and accessible for change and treatment through body awareness this can be accomplished by focusing on the *Sensation* in the body, through which every emotional experience can be traced to its origin by the

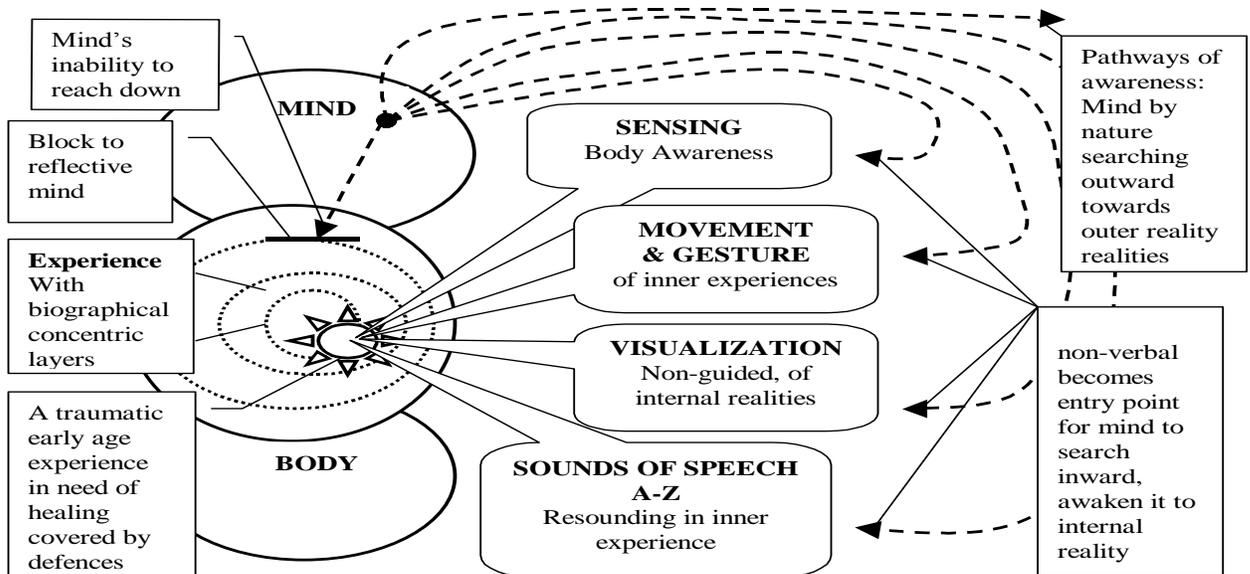
vibrations in the subtle dynamics of the body and through the use of Gesture/Movement which can directly express the sensations. Gesture and movement enhance the imaginative ability inherent in everyone, to create precise mental pictures which can reveal the inner psychosomatic dynamics being explored.

According to Tagar (2001), it is his observation out of fourteen years as a practitioner in this field that the bulk of counselling issues originate in the early largely non-verbal and non-reflective period in our lives. The origin and to a large extent even the present manifestations of fear, pains, hurts, blocks, frustration, defences, locked potential, projections and reactions do not originate and do not operate primarily on the verbal level. These experiences live behind rather than in front of the conscious mind. The reflective intellectual, verbal rendering of experiences is at best a second hand translation of these experiences.

Later intellectual awareness is likely to impose, rather than to perceive original meanings of experiences. Can experiences be granted a channel of direct communication in experience's own "indigenous language". This non-verbal mode of experience puts the client in a position of the primal source and the authority regarding the meaning of the experience, eliminating the need for intellectual interpretation by the practitioner.

## **2.5 The anthroposophical four-fold model of a human being**

The Major Tools in Phonetics-Counselling Modes of Knowing & Communication



According to a psycho-philosopher of the early twentieth century, this model of a human being integrates spirit into the model of body and mind of the somatic. The fourfold model includes the physical body, the etheric, the lower layers of mind consciousness or energetic layers where the experiences of antipathy and sympathy are stored which Steiner termed Astrality, and the creative unique individual consciousness or This “I” or “I” AM has the capacity to link us to the transpersonal world and is referred to by some persons as the spirit (Sherwood, 2007; Goldberg, 2002).

### 2.5.1 The physical body

The physical body is seen as the map of the mind and feeling states and is that part of our experience that can be clearly touched and observed. It is of the same nature as the mineral kingdom and at death returns to the mineral kingdom (Sujiva, 2000). Sherwood, (2007). This is the part of the body where one could locate the imprint by identifying the sport in the body where pain is localized.

### **2.5.2 The Etheric**

Interpenetrating the physical body is what Steiner termed the other body, the etheric or the life body. It is a template on a more subtle vibration of the physical body and is responsible for the life and health of the physical body sending the energy needed to repair, nourish and maintain life processes in the physical body. The shape and wellbeing of our body's organs depend on this force and its degree of vitality.

While constitutionally people vary in the strength of the etheric it is strengthened by water, good eating, sleeping and rhythmical bodily patterns, and contact with nature, particularly water sources as it has strong relation to the plant kingdom and the element of water. Physical, mental and emotional stresses drain it, as do lack of exercise and a sedentary in-door lifestyle. The etheric provides the sources of energy to the physical body (Sherwood, 2007; Steiner, 1997).

### **2.5.3 The lower layers of the mind consciousness: Astrality**

This is described as the lower layers of mind consciousness, where all the vibration patterns of our experience are stored. Steiner (1997) names it the astrality or the energetic system which holds the imprints of our experiences driven by antipathy and sympathy. He sees it understood most clearly as the part of us that departs upon sleep. The conscious forces rise up out of sleep's unconsciousness like water out of hidden and mysterious springs.

The consciousness that sinks down into the dark depths when we fall asleep is the same as the one that rises up when we awaken. The Astrality is what awakens us from the sleep like state and it is the aspect of the human being which provides the gateway to experience through the senses and becomes the storehouse of experience both pleasurable and painful.

The vibration patterns of experience stored in the Astrality. Many of our defense mechanisms merge out of our struggle to survive and avoid pain at the astral level. This

can result in many aspects of experiences being cut, off, denied, or suppressed. Buried astral experiences often run one's life through the unconscious (Sherwood, 2007). *Psychology of Body, Soul and Spirit*, points out that this Astrality is not some kind of fixed container but rather an inner dynamic, mobile, developing, flowing relationship between the outer world, mediated by the senses through the physical body, and the most intimate realms of inner consciousness.

The relationship between the etheric and Astrality is critical for the etheric acts as a buffer between the physical body and astral experiences. If it is vigorous, even if the person has a number of emotional traumas they will not deplete the physical body. However, if it is weak and depleted, then emotional traumas vibrate directly from the astral layers into the physical body manifesting in a range of mental, physical, and/or behaviour problems. Although the well-being and healing of the etheric is the province of natural therapists, the degree of its well-being, places a ceiling on the amount of deep work that can be done by the therapist and psychotherapist (Sherwood, 2004).

#### **2.5.4 The “I” AM**

In the broadest sense in this model, this term is used to refer to the reflective nature of human consciousness, or the human spirit. In the literature it has many names across different traditions and many layers are distinguished within it. The “I” or “I” AM, is the highest level of human consciousness. One of its core defining features is memory which Steiner defines as: “perception of the past”. It is the self-aware human consciousness (Steiner, 1997). Sherwood (2007:15) stated that the “I AM” integrative self system (soul) and the “I” AM, transpersonal (spirit).

In this mode she refers to the reflective, integrative self system of human consciousness, at the “I” AM. It is the individualized level of consciousness that this model is sometimes termed “soul”. At the higher level of consciousness I become the connection to the highest resources of the human spirit, the transpersonal and here and now denote it as the

“I” AM or “spirit”. Steiner, (1997) argues that just as the physical body has its center in the brain, the soul experiences have their centre in this “I” AM.

What there is of the spirit in the “I” AM is the transcendent principle of spirit which connects the person to the highest transcendent powers. Within the “I” AM, are the resources of the human spirit, the capacities to rise above the pain, limitations and darkness of experiences and to bring back hope, healing and growth. It is the capacity of the human being to envision new realities out of reflection on past experiences. It also carries the essence of each unique human being need to be manifested in the individual’s life.

In psychology, this highest level of this consciousness is called the place of insight, where we can reflect on the past and present experiences without aversion and desire. Sherwood, (2004) proposed that psychological health and well being depend on the capacity of people to insert their “I” AM into their experiences and to integrate and process all experiences in a meaningful way so no experience remains cut-off, denied, repressed or buried under the floorboards. This part strives for what Maslow (1968) terms self-actualization and which brings to the human psyche the capacity to access resources of strength, courage, determination, love, joy and other qualities which Maslow refers to as the “B values or higher order values”.

The “I” AM also comprises the self of each human being and captures the individuals essence. Steiner (1997) states that the “I” is not working on the Astral body when we simply give ourselves up to pleasure and suffering, joy and pain, but only when the idiosyncrasies of these soul qualities begin to change. When our I allows impulses that flow from religion ( a set of moral values) to work on it again and again, these impulses develop a strength within the I which works right through into the etheric body and transforms it, just as lesser impulses in life cause a transformation of the astral body.

The stronger the “I” AM, the stronger the ability of a person to access the part of the “I” AM that connects him/her with transpersonal resources and meanings, and the greater the resources he/she brings to resolve emotional issues. In all religious traditions, the term “I” AM is employed to relate to connection with the transpersonal, that within the human which is divine. Steiner (1997) also clearly connects the highest levels of the “I” AM with the transpersonal spiritual world. He describes the relationship between the physical, etheric and astral bodies and “I” AM, as dynamic.

The physical body would fall apart if the etheric body did not hold it together. The etheric body would sink into unconsciousness if the astral body did not illumine it. Likewise the astral body would repeatedly forget the past if the “I” did not rescue this past and carry it over into the present. What death is to the physical body and sleep to the ether body, forgetting is to the astral body. We can also say that life belongs to the etheric body, consciousness to the astral body and memory to the I. Body, Soul and Spirit are spiritual Science and the Art of Healing.

Sherwood (2004) reiterates the important connection between the “I” AM and the breath. Difficult experiences are vibrationally imprinted on the Astrality and these result in different combinations of contraction of breath because it is painful to continue breathing into these places and unless one is aware of what is happening. It is automatic to avoid the pain by reducing the breathing into the site. The contraction in the Astrality is carried by the etheric through to the physical body. The “I” AM presence is carried by the breath so is extinguished from the parts of the astral, etheric and physical body that become contracted. These are the parts of experience not embraced by the “I” AM and which produce mental and physical disease.

## **2.6 Self help tools**

The situation we are in as humanity at this point in time creates a sense of being torn apart between guided from outside and being guided from inside which a phenomenon

that is explored by object relations theorist Margaret Mahler who terms this as rapprochement in her argument with regards to the psychological birth of an individual (ST. Clair, 2004). Steiner beautifully portrayed a verse to create methodologies for the development of self knowledge.

The stars once spoke to the human being.  
 It is world destiny that they are silent now.  
 To be aware of the silence can become pain  
 For the earthly human.

But in the deepening silence  
 There grows and ripens  
 What human speaks to the stars.  
 To be aware of speaking  
 Can become strength  
 For the spirit human.  
 (Tagar, 1995: 4-6).

In order for one to be able to find his own ‘speech to the stars’ one must come into contact and full awareness of the self. One of the ways of delivering self knowledge is known as Philophonetics sounds for inner Landscapes. Tagar (1995) explains Philophonetics sounds for inner Landscape as a method of human unfolding for personal development, counselling, expression, and artistic development. Tagar (1995) continues to explain that philophonetics is a process of self discovery which is based on the direct and the powerful experience of sounds of human speech, consonants, and vowels. Each experience that unfolds and become visible is given an expression.

This expression is free of the limitations of intellectual verbal cues or language. It gives inner experiences a direct expression by activating the intelligence of sensation,

visualization, feelings, emotions, memories and sounds. These are all expressed directly through bodily gestures and movements, of which almost everyone has a natural ability of doing so. The direct use of sounds evoke intelligence that has been unconscious of its existence. Philophonetics directly address our experiences by connecting with the subtle body which is a layer between our physical bodies and our minds. As cited by Tagar (1995) Steiner refers to the first layer as the Etheric body or the life body.

This is the invisible reality that creates reality to most people this is an unconscious layer. Steiner refers to this subtle body as the Etheric body. The second subtle-body is the dimension of expression which lies between the body and the soul. This body allows both inner and outer processes to become dimly conscious. This is where deep memories, deep seated emotions, desires, instincts, and sensuous awareness live. Psychoanalysts refer to this as the ID, the animal in the animal within the human being (Tagar 2003). Steiner refers to this as the Astral body, the starry world within the human being.

These two bodies are considered as the raw materiel for personal transformation and a seat of long term responses and action. The self help tools in philophonetics can reach address these bodies directly. The sounds that are used in philophonetics are made of the same materiel as these layers. These bodies live in an invisible spectrum and yet have very powerful vibrations; the sounds are vibrations that are extremely similar to those of the subtle bodies.

### **2.6.1 Gestures**

Gestures or movements are an expression of experience through bodily gestures and movement. Every human experience can be expressed directly by most people and be understood. The dynamics of experience can become observable and accessible for change and treatment through body awareness by focusing on the Sensation in the body, through which every emotional experience can be traced to its origin by the vibrations in

the subtle dynamics of the body and through the use of Gesture/Movement which can directly express the sensations.

Gesture and movement enhance the imaginative ability inherent in everyone, to create precise mental pictures which can reveal the inner psychosomatic dynamics being explored. The human body is regarded as an instrument of meaning, enabling an inner being to live in an outer world' (Tagar, 2003).

### **2.6.2 Sounds**

The sounds in philophonetics include the following:

- (i) Unblocking sounds,
- (ii) Soothing sounds to push the imprint away from the vital organs and
- (iii) Cleansing sounds.

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 (Steele, 2005).

These possibilities gives rise to questions such as whether it is 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 and empowerment. 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 educational, artistic and clinical applications have been found to have a direct connection between the sounds and clusters of experience, it has also been discovered that there is a powerful therapeutic application of that connection that can be outlined in therapy using philophonetics. 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 applications can be made. 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.

## **2.7 Conclusion**

This chapter has outlined the literature reviewed by the researcher related to Philophonetics counselling and Philophonetics self help tools.

## **Chapter 3 Methodology**

### **3.1 Introduction**

This chapter outlines the scientific method that was used in conducting this study. The researcher has used a qualitative research method when conducting this study. A qualitative phenomenological approach will be explained below.

### **3.2 Methodology and design**

In conducting this study the researcher used a qualitative research method.

### **3.3 Qualitative research**

Qualitative research is naturalistic, holistic, and inductive (Burns, 2000). The purpose of this research is to study phenomena as they unfold in the real world situation (Terre Blanche, Durrheim & Painter 2006). According to Struwing and Stead (2007) Qualitative research refers to any data or information that the researcher gathers that is not expressed in numbers. Qualitative data include information such as words, pictures, drawings, painting, photographs, films, videotapes, music and sound tracks (Denzil & lincoln, 1994).

### **3.4 Phenomenological Research**

Phenomenology is focused on describing the data of immediate experience. In psychology, phenomenology has emerged to mean the study of human existence and consciousness. The emphasis of the phenomenologist therefore is on how an object or event is perceived and understood by an individual, rather than the object or event *itself*. Phenomenological research focuses on the research describing as accurately as possible the phenomenon as it appears, rather than explaining it in a given framework (Giorgi, 1985:185-218).

### **3.5 Data collection**

Data was collected at Ungoye High School at KwaDlangezwa. Ten (10) participants took part in the study. The participants were requested to sign a consent form before the proceedings of the research. Their rights to participate and withdraw in the study should they feel uncomfortable were fully explained to them before and during the research proceedings. A simple standardized questioner was given to the participants to fill; the researcher made use of focus groups during introduction and implementation of the intervention (Philophonetics self help tools), which approximately took one hour thirty minutes.

### **3.6 Sampling Method**

The sampling frame was identified from the detention list record available at the school and the researcher then used purposive random sampling method based on careful selection of cases that are typical of the population being studied in order to reach a target population as well eliminate possible error (Welman, Kruger, & Mitchell, 2005). The researcher identified learners whose names seem to appear more frequently in the detention list, the researcher used a heterogeneous group.

### **3.7 Sampling Procedure**

The selection of the specific research participants from the entire population were identified by means of a sample frame (a list of all members in the population who are eligible for inclusion in the sample). From the sample frame the researcher then used a purposeful random sampling method. Terre Blanche et al. (2006) described a purposeful random sampling as a method that involves the random selection of a small sample. Its emphasis is on information-rich samples and not on generalizing to the broader population (Struwig, & Stead, 2007). The method is therefore designed to help researchers understand individuals, their social and cultural context in which they in that influence their behaviour (Boje, 2001).

### 3.8 Data Collection Instrument

A semi structured questionnaire was used as a data collection instrument. There were two sets of questionnaires that were used in this study. The first questionnaire was aimed at obtaining the participants general views regarding detention, and if being on detention has helped them to change their unacceptable behaviour. The questionnaire seeks to also find reason for the participant to have been detained.

The second questionnaire was given to the participants after they have been given Philophonetics self help tools. This questionnaire was aimed at evaluating the effectiveness of philophonetics self help tools in dealing with unacceptable behaviour in learners.

Problem: Behavior	Age	No of clients	Gender	Number of sessions	Pre-test	Post-test
Unacceptable behaviour in school	16-22	10	6 females 4 males	5	Problem is at its peak	Problem suicides

### 3.9 Intervention

After the administration of the first questionnaire, the participants were given philophonetics self help tools that included sounds that are used to drive away negative imprints or soothing sounds for the imprint that is located in the vital organ. Gestures that are used to unblock the negative energy were also taught to the participants. Visualization and the power of imagination were emphasized to the participants and they were encouraged to use natural elements to deal with their imprints. Breathing techniques were also taught. The participants were encouraged to use breathing techniques as a form of relaxation method.

### **3.10 Procedure for Data Collection**

Participants were identified through the detention list book at Ungoye High School. The most frequently appearing learners were identified and selected through purposive sampling to participate in the study. Participants were requested to sign a consent form. The parents of the participants were given a letter that was explaining the nature of the study because the researcher could not be able to meet with the parents and explain the nature of the study to them. They were thereafter requested to sign a consent form that allows their children to participate in the study.

The rights of the participants, for example a right to voluntarily participate in the study of withdraw at any time were fully explained before and during the course of the research. Confidentiality was discussed with the participants. The researcher explained to the participants the limitations of total confidentiality as the researcher is not an independent researcher and is conducting the study under supervision.

A data collection questionnaire was given to the participants before they were given phonophenetics self help tools. The participants were encouraged to use the power of imagination while creating a picture of their inner experience. With the use of these tools of non-verbal intra-communication, the participants began to be able to heal undigested experience that had been stored as an imprint.

The participants were repeatedly asked to unblock the imprint using non-verbal tools (sound, movement, sensing and visualization). Each participant attended five sessions pre and post-test materials were used after the five sessions were completed. Verbal interview was considered as a follow-up and response instrument to each participant after the administration of the data collection questionnaire and during the termination on the last session.

### **3.11 Practical and ethical considerations**

A formal letter was written to the principal of Ongoye High School to obtain permission to conduct the study in the school. A consent form and a letter that was explaining the nature of the study was written to the parents so that they can have an understanding of what the study was all about. Parents were requested to sign consent forms that were giving permission for their children to participate in the study (Berg, Appelbaum, & Lids, 2001; Buck, Callan, & Stricker, 2005).

A consent form was explained to all the participants and the researcher requested each participant to repeat what has been explained to them to ensure that they understand what they were going to be consenting to. Participants were then requested to sign consent forms to make assure that they voluntarily agree to participate in the study. The researcher explained the purpose of the study to the participants in depth.

The researcher was introduced to the participants by her first name and the research topic was also explained to the participants. As outlined by Floyd and Fowler (2009); Tribe, and Morrissey (2005), that the researcher should be clear with the introduction especially of the organization and the research topic. As postulated by Goodwin (2005), Gillon (1994), the researcher has to ensure that participants are respected and their rights and dignity are taken into consideration as a priority during the course of the study.

The researcher discussed confidentiality with the participants and ensured them that whatever information they give, it will not be available to any one unless for the research purposes and their responses were not going to be identifiable by the mention of their names or any form of description (Floyd, & Fowler, 2009). For ethical and confidentiality considerations the researcher decided to use numbers to identify each participant who agreed to participate in the study.

### **3.12 Data Analysis**

Data analysis seeks to answer the research question. The researcher has used a qualitative research method with reference to phenomenological approach for data analysis. One of the main aims of the phenomenological inquiry is to derive the essential features of the experience from the data collected. The researcher made sense out of and collect similar themes from the raw data (Terre-Blanche, Durrheim & Painter 2006:322). Philosophers have defined phenomena as the appearance of events, rather than events themselves. Edwards (2002:30-31) explains phenomenology as a true nature of reality beyond any persons capacity to understand and to experience directly.

### **3.13 Conclusion**

This chapter has described the various methods that were used in this study. These methods include data collection method, procedure, sample, as well as ethical consideration observed when conducting this study.

## Chapter 4: Results and discussion

### 4.1 Introduction

This chapter presents and discusses the results that were obtained from the data that was collected from the participants. The first section of this chapter presents biographical history of the participants took part in the study. This will also include their level of study, age and gender. The final section consists of the analysis of themes for the first questionnaire, and the evaluation of the self help tools that were given to the participants as well as the questionnaire that was administered to them after the intervention. The analysis also involves the clinical observation of the researcher during the time at which the two questionnaires were administered and during the sessions in which the participants were given the self help tools.

#### 4.2.1 Participants Identification

First Session

Participants	Gender	Grade	Age
1.	Male	11	19
2.	Female	12	22
3.	Female	12	17
4.	Male	12	21
5.	Female	11	16
6.	Female	12	18
7.	Female	11	18
8.	Male	11	19
9.	Female	11	20
10.	Male	11	20



## Participant 2

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons.	Absenteeism and late coming
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	Three times
4. What have you learnt from detention?	That as a student I must not come late to school and I must not be absent at school during school days.
5. What have you improved as a result of detention?	Now I wake up early and go to school and I don't just be absent for any reason.
Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	I think its better to clean the papers around the school than a punishment and I don't like what they are doing, closing the gate for other students until break time.

The above respondent reported that punishment is right, but learners should not be taken out of class or not be allowed to go to class because they are serving punishment as this might affect their performance.



## Participant 4

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons.	a) I was chaotic. b) I refused to take orders. c) I didn't write homework and refused punishment
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	Many
4. What have you learnt from detention?	Nothing except that it makes me more angry.
5. What have you improved as a result of detention?	Yes, but not completely.
6. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	Maybe if they can ask our problem it can be better than punishing me, because as we are at school we are not the same and we are not from the same family, which means we have different problems. Punishments do not solve my problems. They can punish me but I will keep on doing the same thing because my problem is not being solved.

The above respondent does not seem to think that punishment is an answer, but he reports that it leaves anger within him and he becomes rebellious. He reports that he would rather



## Participants 6

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons.	Being pregnant, sleeping in class, and absenteeism.
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	Four times
4. What have you learnt from detention?	Not to do bad things because they are a waist of time.
5. What have you improved as a result of detention?	Just to study and not to do the things of life.
6. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	The things that we are doing needs punishment but not the one that can make a child to leave school. Sometimes punishment given at school makes you angry and hate school.

This respondent reported that the punishment is fine, but the methods used by their school are the ones that could make one to decide to even leave school.

## Participant 7

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons.	For coming late at school.
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	Four times.
4. What have you learnt from detention?	I learnt that I should not come late at school.
5. What have you improved as a result of detention?	Yes, but it is not easy.
6. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	A detention is not an easy thing because at school the learners are looking at you like a fool.

The participant stated that the detention system is not right because it makes other learners to look at you like a fool; it does not contribute to behaviour change, but creates anger.

## Participant 8

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons	Not wearing sox at school. I was wearing secrete sox.
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	Three times
4. What have you learnt from detention?	I have learnt that some of the teachers like to punish children too much even if they don't have too.
5. What have you improved as a result of detention?	I have improved that I have to do my study and forget about everything that is happening in my school.
6. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	I would like not to get punishment in my body especially from Mr Mgenge and Mr Ndlovu. I like my secrete sox because they don't make scares to my legs they keep my legs fresh and young.

The above respondent reported that teachers vent their personal anger towards learners; this does not contribute to behaviour change but creates anger towards the teacher and make you want to leave school.

## Participant 9

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons.	I was fighting in class.
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	Three times
4. What have you learnt from detention?	My teachers don't understand me.
5. What have you improved as a result of detention?	I don't want to cause trouble again.
6. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	

The participant reported that she was detained because she had a fight with another girl. She reports that the only way she knows how to deal with a problem is by fighting it. She also reported that after doing something wrong, you know that anyway you will be punished so you keep on doing wrong.

## Participant 10

Questions	Responses
1. What have you done which resulted in you being put into detention? Mention the reasons.	I have done nothing, I was just behaving like a learner at school.
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No Yes
3. How many times have you been sent to detention?	I think many times.
4. What have you learnt from detention?	I learnt to behave in class.
5. What have you improved as a result of detention?	I have improved, but it took me a very long time. I don't know why.  To me.
6. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	Teachers are saying things that are not nice.

The participant reported that after detention, teachers start calling you names, that makes you angry and to continue with your unacceptable behaviour.

#### **4.4 Discussion of results before intervention (Philophonetics self help tools)**

Nine out of ten participants seem to see the need for detention, or other forms of punishment, but reported that it does not contribute to behaviour modification or change. Participant four stated that he has not learned any lesson in detention except that it has made him to be angrier. He further reported that he is was not sure if there was any improvement that is as a result of detention in his behaviour. Other issues that were raised were the protocol of punishment used by the school.

One of the participants raised that in as much as the learners are not against detention, but it result into stigma, it makes them to feel small and loose confidence when with other learners. When elaborating on the issue of the protocol for punishment that is followed in the school of the participants reported that the rules followed leads to hatred because some teachers do not judge and punish fairly. One of the participants reported that teachers do not understand learners, poor communication between teachers and learners. One of the participants seems to be shifting the blame and seemed in denial of the problems that led him to detention.

Some of the respondents raised a concern that teachers do not understand them as learners. They further reported that this contributes to the frequency of the learner on detention. According to Norguera, (1995) teachers unfamiliarity with the environment from which students come, contributed to unfounded stereotyping of students. This affects a positive interaction between students and teachers evidence if the student is from violence prone areas. There is a relatively high occurrence of physical violence in schools. The incidents of violence discourage many some of the learners from attending school, which is likely to impair the learning ability and school performance of students who are victims (Siyibo & Lee, 2000).

## 4.5 Self Help Tools

### First session

The researcher briefly explained philophonetics counselling and self help tools in simple terms to the participants, the meanings of the terms used in philophonetics were explained to the participants. For example imprint, unblocking, soothing sounds, pushing sounds, gestures

### 4.5.1 Gestures

**GESTURING/MOVEMENT** – is the expression of experience through bodily gestures and movement. Every human experience can be expressed directly by most people and be understood. The dynamics of experience can become observable and accessible for change and treatment through body awareness - by focusing on the **Sensation** in the body, through which every emotional experience can be traced to its origin by the vibrations in the subtle dynamics of the body and through the use of **Gesture/Movement** which can directly express the sensations.

Gesture and movement enhance the imaginative ability inherent in everyone, to create precise mental pictures which can reveal the inner psychosomatic dynamics being explored. The human body is regarded as: *'an instrument of meaning, enabling an inner being to live in an outer world'* (Tagar, 2003:10-12).

The participants reported to have a common imprint- Anger, Shame, stigma and Frustration as a result of detention. They located the imprint in different parts of the body, for example Heart, Head, Chest, and Back Pain, feeling as if there flames burning within, as well as Stomach Pains. Most of the participants located the imprint in the stomach and in the heart. They also reported that they could feel the imprint on different organs.

Gestures were thought to the participants as way of dealing with the imprint. Participants were thought gestures as part of phonetics self help tools. Participants were thought to put their left hand on the heart and stretch forward their right hand to unblock the negative imprint and allow only the positive imprint to enter their bodies. They were then requested to demonstrate what they have learned.

Until they have mastered the skill. Participants were thought to use their power of imagination to imagine the imprint and they encouraged to use gestures in visible way so as to practice. They were also encouraged to use their power of imagination to imagine the imprint and use gestures to unblock the imprint in an invisible gesture. Participants were encouraged to walk in an invisible gesture to unblock the imprint in public so that the society will not label them as deviating.

#### **4.5.2 Sounds**

**SOUNDING** - mental/audible mode of knowing – is the echo of human experience through the sounding of the consonants and vowels of human speech. Human experiences live in the form of vibrations within us and can be traced, accessed, released and enhanced by matching them with a sound or sound combinations which has a sympathetic resonance with them.

Participants were requested to use the power of imagination to imagine the sound of the imprint. Relevant unblocking sounds that will not suffocate the participant, but are powerful enough to drive away the imprint were explored by both the participant and the researcher. These sounds were then used to unblock the imprint as follows:

1. Soothing sounds can only be used if the imprint is in the following organs for example: heart and the brain (head), these areas are referred to as the vital organs.
2. Pushing away, throwing away, or Driving sounds are sounds that are used to get rid of imprints located anywhere else in the body except the vital organs.
3. Cleansing Sounds.

Participants were requested to come up with their own sounds that they would prefer to unblock the imprint, the following are the sounds that they came up with:

Graa

Mayyiii

Bhaa

AAhh

Grii

Huum

Bhyaa

Grraa

Khwaa

Khwiyyuu

One of the participants explained the traditional or the cultural significance of the sound Khwiyyuu as associated with driving away evil spirits. After a bad dream you are encouraged to wake up on say this sound forcefully to chase away the bad spirit that contributes to people having bad dreams.

The following were the sounds that the researcher thought the participants Pushing/driving/throwing away sounds

**\*\*Bh\*\*\***

Gh

G

Ph

Ghi

**\*\*priiii\*\*\*\***

## Soothing sounds

Haa

Huuu

Wuu

Shiii

Siii

Participants were discouraged to use words instead of sounds as words may carry a meaning that may be attached to the imprint.

## Second Session

Before the beginning of the new session one of the participants proposed that we review our last session. The feedback that was given by the participants was as follows.

Participant 1 reported that the self help tools that he had learnt were useful even in his personal life. He reported that they calm him down and people who knew him for his short temper kept on wondering what happened to him.

Participant 2 reported that learning phonophenetics self help tools has understand her anger and be able to deal with it

Participant 3 stated that her wish is that these self help tools could be given as a life lesson even to her peers as she have found them not only related to detention but to life experiences at large.

Participant 4 reported to have anger within him that has been building up over the years as a result of life experiences, though the self help tools, for the first time he felt able to face his anger and practice a gesture to unblock the negative imprints that brings about so much anger in him.

Participant 5 said that her name will never appear in the detention list again.

Participant 6 reported that now that she has learned a constructive way of dealing with her problems, coming late to school and other things will not get her detained again.

Participant 7 reported that her power to unblock the negative imprint has worked for her.

Participant 8 said that he feels less angry with the system and instead of blaming people for his misfortunes, he has power to keep negative energy away from him.

Participant 9 reported that in as much as she has tried to implement the self help tools in her life, but the way in which she has been conditioned by the circumstances to deal with her challenges can not be unlearned just like that. Such purposeful interventions do not need to be introduced so late in ones life.

Participant 10 stated that he was just going to unblock any negative comments passed by teachers towards his direction.

The participants reported that they have been using the sounds and gestures to unblock negative imprints in their lives. Participant four stated that he noticed that since he has learnt to use the sounds and gestures, he has been feeling less angry and has learned to ignore things that would have been made him very angry in the past. From the report that was given by participant 9 the researcher thought that it will of benefit to everyone to go back to the last sessions self help tools teachings. The intention is to give away the self help tools so that the participants can be able to apply them at school and beyond.

### 4.5.3 Visualization

This is a mental/pictorial mode of knowing, it is the formation of inner images that pictorially represent inner experiences. Every human experience can be transformed into and retained in pictorial representations. These can be recalled to the mind at will, to be explored, expressed visually and transformed. This is a non-verbal self help tool provided in philophonetics counselling.

The participants were required to visualize their experiences and give colour, shape and location of those experiences (Van Wilgenburg, 2004). The significance of their visualization was discussed.

Participants	Colour	Location
Participant 1	Black	Heart
Participant 2	Dark Brown	Stomach
Participant 3	Grey	Back Ache
Participant 4	Very Grey	Heart
Participant 5	Black	Heart
Participant 6	Brown	Stomach
Participant 7	Dark	Stomach
Participant 8	Black	Back Ache
Participant 9	Black	Heart
Participant 10	Dark (cant specify colour)	Heart (cant specify the location)

#### **4.5.4 Breathing (Focused breathing)**

Focused breathing is one phonophonetics self help tools that the researcher gave to the participants. This a naturalistic way in which one could use to unblock the imprint. This method can be used by anyone because its resources are available to anyone at any given

point in time. This is not costly yet therapeutic and it does not require the presence of a therapist. Participants were encouraged to practice focused breathing marrying it with visualization.

The following focused breathing techniques were explored:

Natural elements

Sunlight

Waters of the earth

Vegetation

Animals

Colours

#### **Third Session**

The researcher decided to include this session before the participants were presented with the questionnaire that was intended at evaluating the effectiveness of the phonophonetics self help tools that they have been given. Participants were then encouraged to ask questions with regards to the self help tools. The following were the participant's questions and the answers provided by the researcher:

P: Is possible that an imprint can be a person that you engage with in your daily life?

R: An imprint can be anything that brings about negative energy in you and that is not good for your body, mind, and soul.

P: What do you do if you fail to unblock the imprint?

R: Being unable to unblock the imprint from entering your body, does not mean that you are a failure, besides that is why you were first thought the unblocking gestures and sounds then has focused breathing and visualization so that you can be able to breath out the negative imprint that has managed to penetrate through your body.

One of the participants volunteered to respond to this question as well. The following was his response:

P: Failure means attempt without successes, you are much better than someone who did not try at all, beside if you cannot unblock the imprint then it means the sound that you will use should be powerful enough to drive the imprint out.

R: Remember it is important to locate where the imprint is localized before choosing a relevant sound to drive it away.

After the participants were satisfied with the response to the above question, sounds were then revised.

#### Fourth Session

The researcher administered a questionnaire to participants. The questionnaire was aimed at evaluating the effectiveness of the philophonetics self help tools.

#### 4.7 Participant's responses after intervention

##### Participant 1

Questions	Responses				
1. Has philophonetics self help tools been able to contribute in changing your unacceptable behaviour?	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; text-align: center;">Yes</td> <td style="width: 50%; text-align: center;">No</td> </tr> <tr> <td style="width: 50%; text-align: center;">Yes</td> <td style="width: 50%;"></td> </tr> </table>	Yes	No	Yes	
Yes	No				
Yes					
1.1 If Yes, How?	At first I thought I should quit because it was done by a psychology student, I thought she wanted to say I'm crazy. I then decided to stay; I found the method to be in helpful in changing my behaviour.				
1.2 If No, Why?					
2. At this stage, do you think there is a chance of you being detained in the future?	<table border="0" style="width: 100%;"> <tr> <td style="width: 50%; text-align: center;">Yes</td> <td style="width: 50%; text-align: center;">No</td> </tr> <tr> <td style="width: 50%;"></td> <td style="width: 50%; text-align: center;">No</td> </tr> </table>	Yes	No		No
Yes	No				
	No				
2.1 If Yes, How?					
2.2 If No, Why?	This psychology method has helped me learn to control my emotions and behaviour; I don't think they will find any reason to detain me again.				
3. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	I wish this psychology method could be thought to us learners at the beginning of the year, so that it helps for the whole year.				

The respondent reported seemed to have been skeptical to continue participating in the study. He reports that philophonetics helped him to be able to control his emotions. The participant further reported that he does not think that he will be on detention again.

## Participant 2

Questions	Responses
1. Has philophonetics self help tools been able to contribute in changing your unacceptable behaviour?	Yes No Yes
1.1 If Yes, How?	It has because I was able to apply it even at home.
1.2 If No, Why?	
2. At this stage, do you think there is a chance of you being detained in the future?	Yes No Yes
2.1 If Yes, How?	Because we have different problems as learners, but I am encouraged to try not to be on detention again. It's not a good thing.
2.2 If No, Why?	
3. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	I wish we can learn this more not only for research. This psychology can also help our teachers I they can also learn it. I think they must also learn it to help them to know how to punish us properly.

The above respondent reported to have found philophonetics self help tools effective, as the participant reported to have managed to use them even beyond the school context.

## Participant 3

Questions	Responses
1. Has philophonetics self help tools been able to contribute in changing your unacceptable behaviour?	Yes No Yes
1.1 If Yes, How?	I have learnt to avoid trouble, unblock imprints so that they don't disturb me at school and in my life.
1.2 If No, Why?	
2. At this stage, do you think there is a chance of you being detained in the future?	Yes No No
2.1 If Yes, How?	
2.2 If No, Why?	I have learnt to control my behaviour. The psychology philophonetics has thought me responsibility. My personality had an influence to my unacceptable behavior so though sound and gesture I have learnt to deal with bad emotions.
3. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	Philophonetics should be thought to everyone, not only for us only.

The respondent reported that the self help tools have help in managing to control the emotions, and the unacceptable behaviour as reported that it was the inability to control the emotions that contributed the unacceptable behaviour hence resulting in detention.

## Participant 4

Questions	Responses
1. Has phonetics self help tools been able to contribute in changing your unacceptable behaviour?	Yes No Yes
1.1 If Yes, How?	I have anger, I did not want to be punished, I was angry. Since I learned self help tools I have managed to help myself, and unblock imprints, but it is not easy. I realize that anger controls my behaviour.
1.2 If No, Why?	
2. At this stage, do you think there is a chance of you being detained in the future?	Yes No No
2.1 If Yes, How?	
2.2 If No, Why?	This research helped me realize that anger is holding me back and the self tools helped me deals with problems even outside school.
3. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	Everyone should learn the self help tools because problems and some people can make you to be very angry.

The participant reported that the self help tools that were given to him helped him deal with his anger even outside the school context. He further reported that it wash not easy

to deal with the anger that he has. He suggested that self help tool be given to other learners as well as they do not only help one to deal with only school related challenges.

Participant 5

Questions	Responses
1. Has philophonetics self help tools been able to contribute in changing your unacceptable behaviour?	Yes No Yes
1.1 If Yes, How?	It has made me to realize that breaking rules is not only caused by disrespect, but also the imprints that have never been healed. No one has thought me how to deal with my experiences.
1.2 If No, Why?	
2. At this stage, do you think there is a chance of you being detained in the future?	Yes No No
2.1 If Yes, How?	
2.2 If No, Why?	Now I have learnt to unblock the imprints from the deputy principal. Self help tools have thought me to rely on nature for love, not people who change.
3. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	I have learned to change my behavior for me, not because I am scared of punishment.

The participant reported that philophonetics has helped to deal with the issues that have been left not dealt with in her life. The participant also reported to have never been taught











	<p>me. No one has ever listened to me. I tried self help tools to deal with pain. I now know that you don't need money to deal with pain, she taught us to use nature, and breathing.</p>
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The participant reported that philophonetics self help tools have helped him to deal with life challenges instead of running away from them. He also reported that he did consider dropping out of the study because of fear to face up to the imprints that existed.

**4.8 Discussion of results after intervention (Philophonetics self help tools)**

All participants found philophonetics self help tools contributing positively in changing their unacceptable behaviour. Two participants reported that they were skeptical to continue participating in the study one reported that he thought that the researcher was there to label them with a psychiatric condition because that was his understanding of psychologists. This outlines the stigma attached to mental health and psychological interventions. The participant further reported that he thought that psychological services were for rich people.

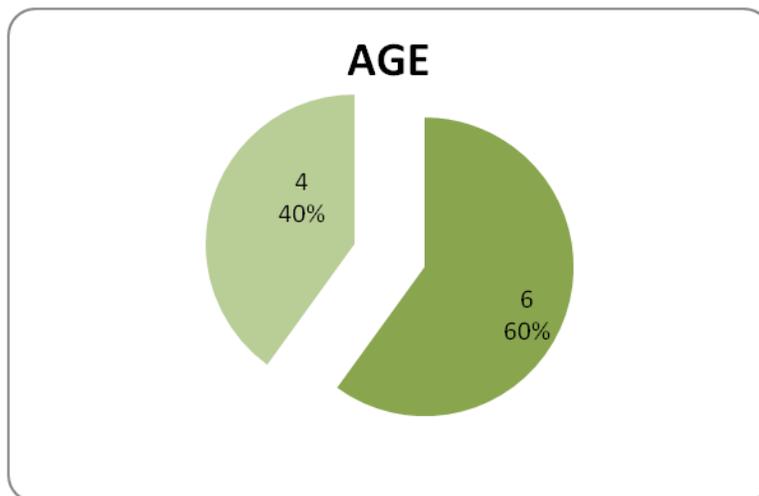
The other participant reported that he nearly pulled out of the study because philophonetics made him to realize how much negative imprints he has been keeping in his system. As he sensed through his experiences, he could not bare the pain. Both participants reported that they benefited after receiving philophonetics self help tools. Most of the participants suggested that philophonetics self help tools be given at school not only when there is research conducted but often, as it helps deal with imprints that are incorrectly dealt with and that contribute to unacceptable behaviour in learners.

One of the participants reported that teachers do not understand learners and the challenges that they are facing. Participants suggested that self help tools be given to teachers also; this could help them understand and deal with learners differently. Participants reported that philophonetics self help tools has helped them to realize the need to change their behaviour, not to change their behaviour because they are scared of

punishment. Participant four reported that the intervention has helped but it is not easy to deal with his anger, he also reported that he does not think that he will ever be on detention again because through the use of phonophenetics self help tools , he has learnt that anger holds him back and can control his behaviour.

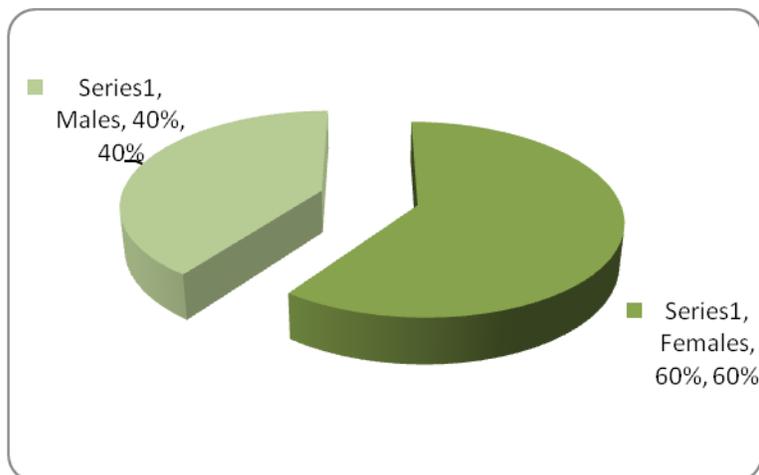
## 4.9 Demographic Details

### 4.9.1 Age of the participants



The above graph shows that six (6) out of ten (10) participants in this study ranged between the ages of ten (10) to twenty nine (29) years of age.

### 4.9.2 Participants' gender



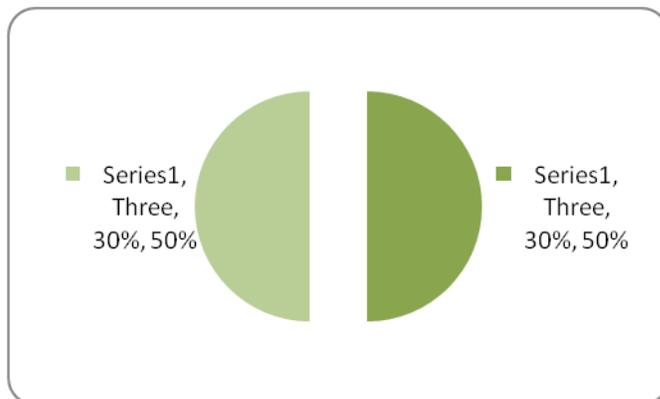
gender

Figure 1: Distribution by Gender

As shown in the figure above out of 10 participants that participated in the study six were females and four were males.

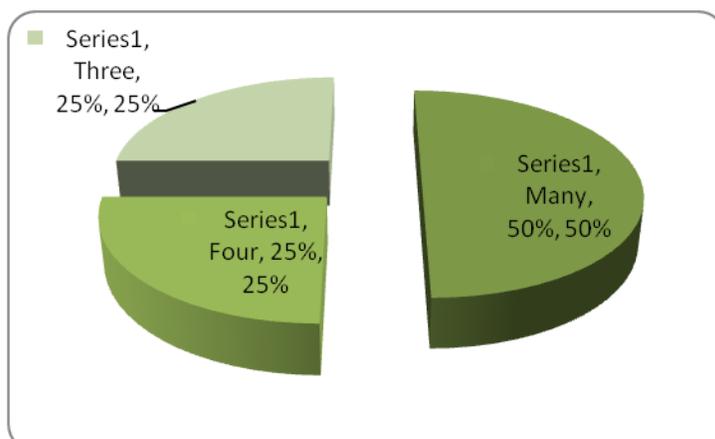
### 4.9.3 Frequency of detention by gender

4.9.3.1 Figure 1 Female



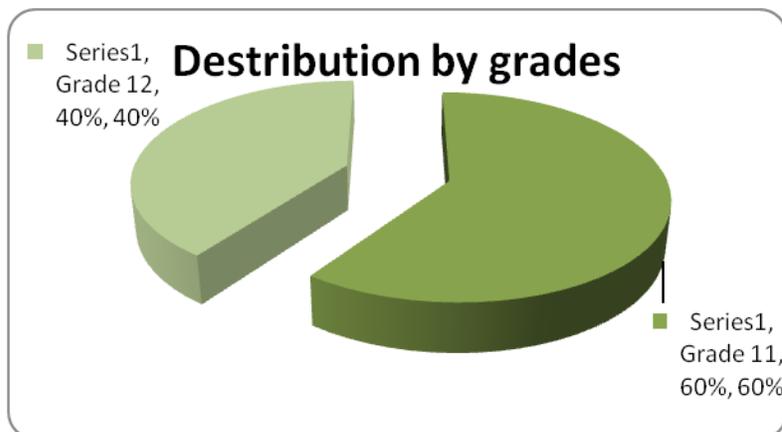
The above figure shows that amongst all the six female participants three of them have been on detention three times. Three participants have been on detention four times thus, fifty (50%) of the total female population.

4.9.3.2 Figure 2 Males



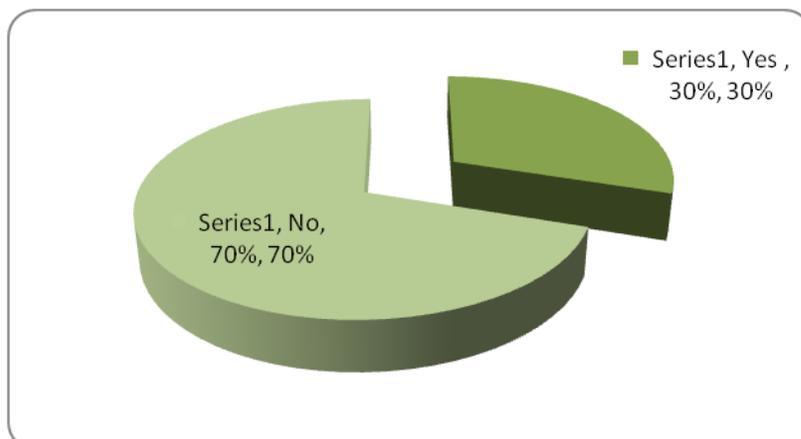
The above figure illustrates that out of four males that participated in the study, two have been on detention many times one has been on detention four times and one three times.

#### 4.9.4 Distribution by grades



The above graph shows the distribution of detention by grade amongst the participants who participated in the study.

#### 4.9.5 Respondents



Out of ten (10) participants who took part in the study, all reported to have found phonophenetics self help tools effective in changing their unacceptable behaviour in school. Three participants reported that they think there is still a possibility that they might still be sent on detention. Seven reported that after receiving phonophenetics self help tools, they do not think that they might be sent on detention again.

#### **4.10 Overall discussion of results**

The participants who took part in the study seemed to agree with the idea of punishment when presenting with unacceptable behaviour but the punishment as applied through detention in the school where the study was conducted gave the impression that it overlooked the important factors that contribute towards unacceptable behaviour. Among others, these factors include poor parenting skills, peer pressure, lack socioeconomic and financial support (McEvoy, & Walker, 2000; Biovin, Hymel, & Hodges, 2001).

#### **4.11 Conclusion**

Some of the participants were skeptical to participate in the study because of the stigma attached to mental health or psychological services. All the participants reported to acknowledge the need of psychological interventions.

## **Chapter 5 Conclusion, recommendations and limitations**

### **5.1 Introduction**

The most common characteristics that adolescents share are that they face new biological, cognitive as well as emotional changes. Eagle and Scwartz (1994) explains the adolescents period as a period that is exemplified by self searching and a drive to establish identification usually based on ego ideas. Paige's cognitive developmental theory explains adolescence period as a phase of transition from the concrete operational stage of development to the ability to think logically and abstractly, (Papalia, Olds, & Feldman, 2009).

As a result of South Africa's historical background adolescents find themselves in disadvantaged social and economic positions. These negative positions affect development, scholastic performance as well as behaviour in the following arenas. Felner & Felner, (1989) maintains that learning begins at home, he defines a home as an informal learning environment which provides for the basic developmental needs in terms of cognitive development, interpersonal, social, and behaviourally.

The aim of the study is to promote socially acceptable behaviour in learners through the use of Philophonetics self help tools. Philophonetics self help was aimed to empower learners into understanding that behaviour is sometimes as consequence of experiences and how to deal with the imprints in their lives.

This study has illustrated that philophonetics self help tools can be given to anyone regardless of age, gender and race. Almost every person is able to find a link or a relevant mode from this modality through the use of sounds and gestures. Sounds are mental-audible mode of knowing they are the echo of human experience. Human experiences live in the form of vibrations within us and can be traced, accessed, released and

enhanced by matching them with a sound or sound combinations which has a sympathetic resonance with them.

Khwiyu... was one of the sounds given by one of the participants who explained that this sound in their culture is normally used to cast out negative or bad spirits, for example after a bad dream one would be encouraged to wake up on say this sound forcefully to chase away the bad spirit that causes people to have bad dreams. The sounds that are used in philophonetics are universal sounds as the modality promotes the healing of the astral and the etheric body that is not culture based.

Such sounds and others are not only used in relation to dreams but any thing regarded as bad for ones system. Eight (8) out of the ten (10) participants agreed that they also know the significant of this sound, one of the participants made an illustration that even if a person is walking at night and he or she suspects the present of any bad spirit, if that person says the sound Khwiyu then that bad spirit will disappear.

## **5.2 Conclusion**

The use of Philophonetics self help tools have been reported to be effective when dealing with unacceptable behaviour in learners. The results obtained in the current study seemed to suggest that there is a relationship that exists between the behaviour and experience of an individual.

## **5.3 Recommendations**

Research has identified that the issue of unacceptable behaviour in schools is an issue that seem to affect diverse population and has been reported in different schools. The researcher recommends that the study be repeated in order to validate the results. The researcher also recommends that the study be conducted on a bigger sample as well as more than in one school to identify if the results can be generalized to the whole population and also to identify the need for psychological interventions in dealing with unacceptable behaviours in school.

#### **5.4 Limitations of the Research**

The use of purposive random sampling which does not allow the findings of the study to be generalized to the whole population seemed inadequate for this study. The study was conducted in only one school and the researcher did not include all grades but only grade eleven and twelve.

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**Appendices**

Consent to participate in a Research Study

I (full names)-----

RSA I.D No----- being a

mother/father/legal guardian to-----

hereby agree that he/she may participate in the research that will be conducted by an M.A Clinical Psychology Student from the University of Zululand. I understand the purpose of the study as I have [w;[read the brief summary that the student presented.

Signed at (Place)-----on the

(Date)----- at (Time)-----

Full Names of the participant-----

Signature of the participant -----

Signature of Parent/Guardian-----

Signature of the class teacher-----

Signature of the researcher-----

Private Bag X1001

KwaDlangezwa

3886

11 May 2010

Dear Parent/guardian

I hereby request your permission to allow your child to participate in the research study that I will conduct in his/her school. I am a Masters student in psychology at the University of Zululand. It is part of our programme to complete a research dissertation at the end of the programme. My research topic is Promotion of socially acceptable behaviour through Philophonetics help tools.

The intervention method that I will use to promote socially acceptable behaviour is Philophonetics. Philophonetics is one of the user friendly psychological interventions. It is an intervention that promotes and empowers the person. If we eliminate unacceptable behaviour, we are promoting good relations, creating a conducive learning environment and eliminating stress associated with school. The results of the study will be communicated to the school for the benefit of the parents, school and the learners. The names of the participants will not be included in the report.

Yours Faithfully

.....

N.L. Sikotane

Student No 20031938

MA Clinical Psychology (Department of Psychology)

University of Zululand

Questionnaire

Name-----

Gender-----Age-----Grade-----School-----

-----Date-----

Questions	Answer
1. What have you done which resulted in you being put into detention? Mention the reasons.	
2. Would you like to change your behaviour that is unacceptable here at school?	Yes                      No
3. How many times have you been sent to detention?	
4. What have you learnt from detention?	
5. What have you improved as a result of detention?	
Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	

Evaluation of Philophonetics self help tools

1. Has philophonetics self help tools been able to contribute in changing your unacceptable behaviour?	
1.1 If Yes, How?	
1.2 If No, Why?	
2. At this stage, do you think there is a chance of you being detained in the future?	
2.1 If Yes, How?	
2.2 If No, Why?	
3. Is there anything that you want to comment about which was not asked in this questionnaire concerning this study? Please feel free to comment as much as you feel necessary.	