

# NEWS LETTER

of the International Primal Association

December 1979 — March 1980

## Philadelphia Regional Conference

### Re-thinking Primal

by Charles Ashbach

It's been over a year since the IPA won its suit against Janov and his exclusive service mark. Now, non-Janovians may use the word "primal" (will it be spelled with a 'P' or a 'p'?) in their practices and advertising. Given these developments I thought this an appropriate time to examine some of the questions and issues involved in this struggle.

Of the many ways one might look at P/primal theory and therapy this paper will examine the phenomenon from a sociological-anthropological perspective.

### "Somethin's Happening Here, What it is ain't exactly clear"

The battle which raged between the IPA and Janov was, on the surface, a legal-scientific one; who may or may not use a certain word in describing the practice and theory of a particular form of psychotherapy! Sounds simple enough. The IPA attempted to document the historical and scientific basis for the previous use of the word ("In 1897, Freud in a letter to Fleiss, used both the words primal and primary to describe the blah, blah, blah and the etc., etc.!"); as well as identifying the illegal nature of Janov's Service Mark (whatever that really is). But the intense emotional nature of the fight, coupled with the almost utopian nature of what "pure Primal" meant to so many people, revealed a much more primitive dynamic underlying the battle. As I

*Continued on pg. 4*

## "Primal Emergence"

On Saturday April 19, 1980 the IPA will host its fourth annual one day conference in the Philadelphia region. As in earlier years, the site will be the thirty-acre grounds of the Unitarian Church of Southern Jersey in Cherry Hill, New Jersey.

In selecting a theme of "Primal Emergence" for the conference, the program committee agreed that the feelings of springtime seemed of themselves to be appropriate in view of the obvious parallels between the aims of primal therapy and the feeling of springtime words such as: renewal, rebirth, awakening, growing, bursting forth, etc.

The program consists of nine presentations. There are three in each of three 2-hour workshop periods. Some of the presentations will be inclined toward the scholarly, while others will be directly aimed at joy. As is customary, a few of the presentations will be intended to provide an introduction to primal therapy for those who are newly-exploring primal.

Cherry Hill is just east of Philadelphia. It's about a 2-hour drive from New York City, and about 2 hours from Washington, D.C. You can get there by public transportation. As in previous years a shuttle service will be in operation between 9:30 and 11:00 A.M. for those who arrive at public terminals nearby. Call the IPA office in advance for all transportation directions (215)572-1881.

The member's conference fee of \$35 includes a buffet lunch and wine and cheese to be served in the evening during the "Afterglow."

Attendees at each of the previous Philadelphia Regional Conferences have reported that the program was "stimulating" and the food was good, but that the best thing has been that special feeling created when IPA people come together. It's unlike any other group. Won't you come and BE with us?

### Feedback on the New York Regional

By David Freundlich, M.D.

It was a pleasure participating in the IPA Conference on January 19th. I had not been to an IPA meeting in several years and I must say the day was exhilarating for me. Alec Rubin's warm-up set the tone of the day for me. His guided experience of breathing, movement, and touch was infused with fun, joy and laughter.

*Continued on pg. 3*

### Psychohistory: The Final Repository of Primal Feelings

by Lloyd deMause

Did you ever ask yourself this question: "If *everyone* carries powerful primal feelings buried deep within themselves, *where are they experienced* outside of therapy?" Certainly "buried" feelings are not "gone." Where are they?

By this question I do not refer to the common observation that primal feel-

*Continued on pg. 10*

## NEWS LETTER

Published by the International Primal Association

**Editor:** Alan McFarland

**Executive Board Liaison:** Leslie Sherman

**Production Manager, Copyeditor, Proofreader:** Lisa Novick

### Regional Reporters

New York City:

Denny Stone

Marilyn Mauss

Mary Karoly

Midwest Area:

Barbara Valassis

Chicago Area:

Thomas Lembcke

West Coast Area:

Stephen Khamsi

Southwest Area:

Susan Ball Hannig

### IPA Officers:

President: Alfred Zielke

Vice President: Lin Whittle

Secretary/Treasurer: Loretta Fogel

### IPA Executive Board:

William Goss Gro Robinson

Larry King Alec Rubin

Alan McFarland Charlotte Saunders

Dan Miller Leslie Sherman

Lisa Novick Nona Lewis

Wolovsky

### IPA Executive Board Alternates:

Joe Karasek Dean Shaw

Bernice Payne Arthur Totman

The *Newsletter* of the International Primal Association is published by the International Primal Association, Inc. Opinions expressed by the authors are their own and not necessarily those of the IPA unless explicitly so stated. All submissions are to be typed, double-spaced with wide margins on 8½" x 11" paper. Contributions may be edited for publication. The *Newsletter* reserves the right to make final judgment as to the publication of material received. **Send submissions to:** Alan McFarland, Editor, IPA Newsletter, Box 492, Lahaska, Pa. 18931, (212) 794-3340. **The office of the IPA is:** #D103, 1875 Jenkintown Rd., Jenkintown, Pa. 19046, (215) 572-1881. Alfred Zielke, President, 120 Riverside Dr., N.Y., N.Y., (212) 874-1591 or (516) 921-7110; Lin Whittle, Vice President, 453 6th St., Brooklyn, N.Y. 11215, (212) 788-7606; Loretta Fogel, Secretary/Treasurer, write to IPA address, (215) 887-1471. **Regional reporters:** Barbara Valassis, 20938 Fenkell, Detroit, MI 48223, (313) 531-5666; Thomas Lembcke, 1717 Harmon Ave., Zion, IL 60099, (312) 746-3628, Stephen Khamsi, 6451 Oakwood Dr., Oakland, CA 94611, (415) 548-8730; Susan Ball Hannig, 13651 S.W. 20th St., Ft. Lauderdale, FL 33325, (305) 473-1321.

## Calendar—Year of 1980

- April 19, 1980—Philadelphia Regional Conference, Unitarian Church of Southern Jersey, Cherry Hill, N.J. 9:30 a.m.-8:30 p.m. "Primal Emergence."
- May 16-18, 1980—A.H.P. Eastern Regional, Philadelphia.
- June 14, 1980—Executive Board Meeting, at home of Lisa Novick and Lin Whittle, 453 6th St., Brooklyn, N.Y. (212) 788-7606 at 11:00. All welcome.
- August 27-September 1, 1980—Eighth Annual Summer Convention, Camp Sequoia, Rockhill, N.Y.

## In Site—Sequoia

by Lin Whittle

We (Loretta Fogel, Alan McFarland, Lisa Novick and myself) started early to find a site for this year's annual convention. After investigating 15 camps and convention centers we chose Camp Sequoia in Rock Hill, New York (a continuity in name only with last year's Camp Rockhill).

Sequoia is located one hour and 45 minutes from New York City and there is bus service practically to the door. The camp offers both an olympic size swimming pool and a large private lake for canoeing, rowboating, sailing and water skiing. There are lighted tennis courts and several playing fields. Natural foods are the usual fare at Sequoia and they have their own bakery.

The camp has 26 well maintained cabins with bathrooms, 12 private rooms and a number of attractive meeting areas so we will have an abundance of space for workshops and accommodations. There is an indoor theatre and an outdoor theatre which overlooks the lake for our evening programs. Overall, Sequoia has beautiful grounds and facilities. The problems we had last year with poor beds is firmly laid to rest on steel chain springs and we will have the assistance of an owner/director receptive to our needs and interests.

The conference will offer presentations on affective therapies, body work, spiritual development and expression through the arts. We are working on developing a program which will investigate and facilitate community. In celebration of the beauty and variety of activities at Sequoia I would like to incorporate some games into the program as part of that theme.

The conference will begin on Wednesday, August 27th with registration at 4 p.m. and conclude after lunch on Monday, September 1st. The cost will

increase only as necessary to cover our payment to the camp, approximately \$3.00 more a day. Children are welcome and if we have sufficient pre-registration we will provide a day program for them.

We are looking good so please plan on the convention and roust your friends to come.



### Notes:

All kinds of material is needed for the *Newsletter* from news about yourself to what's happening in your area, special primal connections or insights you've had that you'd like to share, articles, poems, cartoons, response to other articles and calendar events of what is going on. Keep it short, two double-spaced typed pages maximum with maybe an article per *Newsletter* longer.

Please note a correction in the phone number of Stephen Khamsi, our West Coast Reporter, (415) 548-8730.

We need help in distributing our material. If you have a center or gathering place for primal people please send us the name and address and how many flyers you would like to receive, that you would leave in a place where people could pick them up. Please send this information to the IPA office. Thanks.

A few work scholarships will be available at this summer's convention. This is for people who will work part-time happily without prompting in exchange for a part of the conference fee. Please contact Lin Whittle. (If you're into being taken care of and having your freedom... don't apply.)

## Executive Board Minutes

as remembered by Loretta Fogel  
and Alan McFarland

The meeting was called to order by Lin Whittle on Feb. 2, 1980, at the home of Bill Goss and Susan Cohn-Goss in Wyncote, Pa. Fred Zielke was unable to attend due to an illness in his family. The meeting started with a treasurer's report from Loretta Fogel. We have approximately \$4,200 in our account with approximately \$800 in outstanding bills. Our lawyer's bill has been completely paid.

The summer conference now has a site and a date . . . Camp Sequoia in Rockhill, N.Y. (not to be confused with Camp Rockhill of last year) on August 27 (Wed. evening) through September 1 (Mon. afternoon). The camp was described and sounds perfect for our needs. It was located by Lin Whittle and Lisa Novick. Lin will oversee the conference and be in charge of the program committee. Dean Shaw will be Site Publicity Chairman. Gro Robinson is in charge of publicity. All three of these people need help, let them know early of your interest. Themes were discussed and the focal one was "community." This is a year for European input and Dan Miller will be soliciting European participation during his coming travels.

The Regional Conference Committee for the Philadelphia area is scheduled to meet two weeks after this board meeting. The site is the Unitarian Church of Cherry Hill, N.J. and the date is April 19. The conference is to be headed by Bill Goss.

The *News/letter* is scheduled to come out just before the conference and is to be distributed primarily to members. The regional conference publicity is scheduled for early March. The next board meeting is scheduled for the home of Lisa and Lin, 453 6th St., Brooklyn, N.Y., (212) 788-7606 on Saturday, June 14 at 11:00.

This board meeting for me was by far the most calm and easy and productive meeting that I have seen in my 4 years of attendance. Lin runs a good meeting, that's for sure, but paramount I believe was the announcement by Loretta that we have money in the bank and no legal debt! Never before do I remember a meeting where we weren't trying to bail something out. Maybe we are through our birth struggle . . . now what?

## Feedback

*Continued from pg. 1*

Although Larry King was called upon with short notice to lead his workshop on Creativity, he was well prepared. He led a lively discussion which was guided by some important questions. The defensive system was described as a creative process which the child evolved in order to survive. Depression often follows creative success because it does not make up for childhood feelings of being unloved. The relationship of creativity, play, fun, and joy was also discussed. This was particularly important for me since I always had associated competence and responsibility only with seriousness!

Armand DiMele's workshop on Primal Anxiety was a skillful balance between the experiential and neurophysiological data. In the past some IPA members were "all into feel-

ings" and downgraded any cognitive input. I think Armand's presentation demonstrated how the two can be combined and thus enhance each other. He discussed his concept, "ner-vibuzz" and he utilized breathing approaches in his demonstration.

In his workshop "Feelings and Creativity" Alec Rubin brought his usual warmth and sensitivity to the body, movement, and breathing. This was not only therapeutic for becoming in touch with the body but also fun and relaxing. He then guided us through a primal process in which people called out, in a form of a letter, to some one with whom he had unfinished business. Integration and feedback concluded his session.

The final get-together at the end of the Conference was a wonderful conclusion for me. The turnout for the day was marvelous and I felt among friends. I was not able to attend the evening party, but I think that it was a great way to culminate the Conference.

---

## Notes About My Life

By Paul Hannig

We have shared with the IPA over the past few years our own personal growth and development as well as our readiness and preparation for our first child, Adam. His conception, gestation and birth were incredible moments for us as well as his openness, joy and curiosity to life. Recently, we discovered that our infant son is profoundly deaf. The feelings which this invoked have been many and varied. As of this writing, however, what I find of particular interest has been the response of my parents to this tragedy. First I wish to explain that my wife and I are madly in love with our son and completely captivated by the magnificence of his babyhood. We recognize all of the trials and tribulations that lay ahead of us as a family and are firmly committed to helping little Adam sustain his perfectly happy existence. It continues to amaze me how his childhood intelligence has developed to such an aware and sophisticated state without the knowledge of spoken language.

My parents both "broke down" in strong tears when they heard of his affliction. Notice that I use the words "broke down," because for them that is exactly what it was. Whenever I have broken into strong emotional feeling, what has broken down for me has been

my defensive systems. For me, intense feeling is being real—for them, falling out of their everyday world and into deep feeling is experienced as "breaking down." Obviously, there is a clash of values between my generation and theirs. It is sad that they both felt the need to apologize to me for their "breaking down" even though I told them that, at that point, I felt closer to them and could appreciate their very appropriate crying response. It is a sad commentary for any generation to have to apologize for breaking down into feeling as if the expression of that strong emotion would somehow be seen as a burden to others. My mother felt that crying in front of me was not what I needed. My response to her was that, "I felt closer to you than I have during the whole time of your visit. I'm glad that you could no longer keep your stiff upper lip—opening up made you come closer to me. Don't apologize for your humanity. I'll never forget those moments when you felt strongly about my little baby."

It was good for me to see both my parents "break down" into their humanity. It is so unfortunate that so many people invest so much energy in fighting off and hiding real feeling. So much of life is wasted in this effort. It is sad to see all the symptoms that occur because of this repression.

*Continued on pg. 6*

## Rethinking Primal

Continued from pg. 1

thought about it I began to see the struggle in terms of past conflicts, but those of a particularly religious nature. The theme which kept reoccurring to me was that of *salvation!* Allow me to expand my reasoning.

Janov's *Primal Scream* (1970) promised a *cure* for neurosis. Not merely a treatment, not only a theory or an approach, but a cure! Since neurosis has long been synonymous with the problems confronting modern man (and most certainly modern woman), consider for example Karen Horney's *The Neurotic Personality of Our Time* (1964), such a claim of cure became, by extension in fantasy and fueled by the claims and testimonials in the book, a form of salvation from the problems of modern day existence.

Where there once was anxiety, confusion, worry, competition and disconnectedness; there would now be true and connected feelings, and the ease of self-regulating instincts and desires. Post-Primal life was not a complex web of calculations and symbolic accommodations, rather it was an immediate, direct and totally honest interaction with the "real" demands and needs of life. Such a state of self-regulating, almost animal equilibrium, has been described by thinkers and healers since the time of Socrates as utopian, "heavenly" and the like. But 10 years ago all of this broke upon our consciousness like an exploding supernova. (Keep in mind for the moment that I'm not assessing whether or not P/primal was or is able to help people and alleviate human suffering. The focus now is on the uses and abuses of P/primal.)

With salvation at stake the battle raged not so much between rational adults looking for a way, a method, to treat suffering, but rather between sects of "true believers" warring for something sacred! Much in the same way that the Christians and the Muslims battled for the Holy Land in the time of the Crusades. Employing another metaphor, Janov had been to the mountain, others read the holy work(s), but since there were not enough priests (or temples) to meet the need, many wandered lost in the exterior darkness. Such need did not go unmet forever.

There were others who felt that Janov had not invented his therapy, but rather had popularized an approach or

technique that was being simultaneously developed by many throughout the country. He gave it a name, and he was the lens through which the society, or certainly large parts of it, focused their need and their hope. It was these people, and others who felt like them, who banded together in order to be "saved." And like any religious-political movement, the dream of the Cause was symbolized by a word: Primal. Capital P for those inside, small p for those outside.

The obvious parallel between the logos of Primal and the Logos of Christ is not lost on us; "...and Primal was made flesh and dwelt among us." This religious analog can sustain further elaboration. The IPA became the rebel faithful, the "unwashed" clawing and clamoring at the Janovian Temple walls crying to be let in. In his first address to the IPA, Hy Weiner, the initial president of the organization, wrote, "Janov has been asked to assume the presidency but has refused." The church was built, but was not sanctified. It is interesting to note that there was no IPA reformation; no thinker of the IPA arose with the stature or power to offer a competing faith. In short there was no "IPA Luther." Consequently, the IPA was forced to resort to a kind of ersatz faithfulness. That is, the IPA talked about what was going on in the promised land, but did not acknowledge that it was standing on the wrong side of the Jordan.

This lack of differentiation, and the denial between the IPA and Janov was graphically manifested when a *Psychology Today* article attacked Janovian Primal Therapy, and the president of the IPA responded defending Primal. It was as if the IPA had been attacked, but it had not. This primitive fusion of the two groups, on the part of the IPA, showed, and shows, the basic confusion of the issue.

We will come back to the issue of what the IPA is, or might be. But at this point one should keep in mind that the battle that has been described was over participation in a dream or wish of *social salvation*, not unlike the Quakers, and the Shakers of a century before.

### A Theoretical Point.

While it is beyond the scope of this paper to examine the theoretical underpinnings of Primal, I'd like to reflect on one aspect of the theory, namely Janov's consideration of things referred to as "symbolic."

Janov's purpose, or at least one of his primary emphases, was to do away with symbolic elements in therapy and in living. But this *wish* is painfully simplistic. Take for example a man who sits on a tack. The pain, the surprise, and hurt this person experiences may be expressed by a word (ouch!!) or by a scream. But in both cases the sounds, one socially shaped through language, the other shaped by the nature of the body and its discharge mechanisms, "represent" the inner forces of disequilibrium and stress experienced within the nervous system. But, they are *not* the experience itself; in short, they are symbolic of the pain.

Another view of the "symbolic" nature of the process is helpful. The goal, for so many of us when we went into therapy, was to be cured, "like the people in the book." For many of us the book became the benchmark, the guide, "the bible," of what was or was not authentic. Hence, a symbolic model of what each of us could be (a post-primal man or woman) became the goal of our direct, individual, existential work. The sad irony was that so many people became "symbols" of what real feeling humans were, as they tried to be "real" primal people.

Human life seems to be human because of the symbolic quality which demarcates it from other forms of life. Language, myth, dream, art all are unique features of being human. To attempt to do away with the realm of symbolic things, would imply casting off the essentials of the human mind and soul. Whether or not this is desirable, it can't be done. Our task is not to be human beings acting like animals, but to be total persons accepting the endowments of their species and discovering the ways to be fully and most meaningfully alive.

### Beyond Janov, and Beyond P/primal Therapy

There are many good things about P/primal, and about the IPA. The feeling of sharing, the attempt at community, as well as the real sense of community; the openness and excitement are beautiful and valuable. Some of the problems of P/primal is the sometimes anti-rational attitude adopted; the tyranny of feelings ("Feel, you son-of-bitch, feel!"), and the group norm to be open and loving... it's hard being so warm and wonderful so often. But it's a good organization, and these negative aspects are more than offset by the positive energies and the

Continued on pg. 5

possibilities of change and growth inherent in what the people are and stand for.

And what about suggestions??? Well, the organization needs, and has started to differentiate; for example with the establishment of a professional organization, with the offering of conferences on creativity and the like. The IPA can't remain one big pot. We need opportunities for individuals to come together around issues that are most important for them, e.g., childbirth, support groups, and such, and be able to communicate their special contribution to the entire body.

For therapists there should be an organized way to communicate the findings of other feeling therapies to IPA people. Much has been written by the early psychoanalysts, Ferenczi and Rank for example, that would be meaningful today. The object-relations school, especially Winnicott, Klein and Guntrip, have great applicability in primal-type work. More thinking, and writing needs to be done.

I think more information could be shared on "buddying," or co-therapy. Here the IPA could collect information, ideas or techniques and compile some kind of booklet or brochure with some of the "do's and don'ts."

Recent developments in the observation and study of child-mother interaction needs to be communicated to both professionals and non-professionals. Margaret Mahler's work, *The Psychological Birth of the Human Infant* (1975), has profound possibilities for every person interested in the human condition. Further, the role of theory needs to be widened. Much of Janov's writing assumes an Oedipal dynamic, "Tell your father you like to masturbate!", but the foundation of the personality and identity rests in the relationship of the mother and infant interacting from birth up to the third year of life. P/primal theory needs to include these most recent and important developments.

This intensive-cathartic-insight-integrating therapy/living we're groping toward (ah, the luxury of a single word) must be described and expanded more. Out "there" are improvements and revolutionary ideas and approaches which stretch far beyond what Janov or anyone else has written about. We already know that art therapy, bio-energetics, dream interpretation, guided fantasy, hypnosis and massage have been integrated into a P/primal orientation by both

therapists and clients alike. We need to communicate all of this, better.

There is much to be done with childbirth education, with therapy and community support groups, with nutrition, and with education, to name but a few areas. Opportunities to share this new "vision" of life, prompted by Janov's efforts, and developed by ours, abound. How do we organize to realize the opportunities?

And finally, the International Primal Association, the IPA, should change its name. It never really did do Janovian Primal therapy anyway. Let's give Janov his just recognition, and move beyond him and beyond his limits. We must have a broad enough basis to allow for interested seekers, from all disciplines and areas of interest to join in the quest, without having to join in the "religion." Primal or primal has become a shibboleth, that restricts more than it expands the horizons of those interested in this form of growth and change.

Possible names for the new organization might be: Association for Intensive-Feeling Therapies; The International Association of Abreactive Therapy and Living. If you like the idea, please submit your suggestions to the IPA.

Let us turn our backs to the temple walls, housing as they do a dream whose time has come and gone. Let us turn away from this old, though nourishing wish, and push out, and inward, to the discovery of the next plateau on our evolutionary journey.

#### BIBLIOGRAPHY

- Ferenczi, S., and Rank, O. *The Development of Psycho-Analysis*. New York: Dover Publications, 1956.
- Horney, K. *The Neurotic Personality of Our Time*. New York: Norton, 1964.
- Janov, A. *The Primal Scream*. New York: Dell Publishing, 1970.
- Mahler, M., Pine, F. and Bergman, A. *The Psychological Birth of the Human Infant: Symbiosis and Individuation*. New York: Basic Books, 1975.
- Winnicott, D.W. *Maturational Processes and the Facilitating Environment*. New York: Basic Books, 1955.

Thank you Charles for raising & taking a stand on these important issues. A response from our readers is encouraged.—Alan.

#### A Message from Gordon Van Rooy, Th.D.

My doctorate is in theology (Dallas Theological Seminary), and my experience is in missions (18 years in India). But my heart is in helping people.

After returning from India I began helping people along traditional psychotherapeutic lines with a little "Divine perspective" from the Bible. I wasn't altogether pleased with the results. I figured there must be something better. When I learned that Dr. Cecil Osborne, founder of the Burlingame Counseling Center offered training in Primal Therapy, I eagerly took the training and found what I was hunting for.

I have one room in my home dedicated for primaling and one in my office. All my walls are carpeted for sound deadening and atmosphere. As my practice has grown my wife (a trained nurse anesthetist) grew interested and has received her training in Burlingame. The two of us have almost all we can handle and are richly rewarded with the results we are having.

Houston has one other member of IPA, an Ed Poulaskas whom I have not met, but need to get together with him. I have two associates in training. Houston is beginning to awaken to the need of Primal therapy, but there is deep resistance from professional therapists and from some of the religious folk. "Where do you find Primal Therapy in the Bible?" they ask. "Right after that verse which authorizes surgeons to remove the appendix." I quip (borrowed from Cecil Osborne).

I appreciate the *News/letter* and all that IPA stands for!



## Notes About My Life

*Continued from pg. 3*

My wife and I have tried to be totally open to our feelings for many years and eagerly look forward to each emotional explosion that frees us from our own painful blockages. Life has worked out very well for us and our feeling lifestyle has permeated every fiber of our being. Adam is a real little person who continually teaches us the meaning of our own lives. He is our future.

Sometimes I feel the conflict between "doing my work" and being with Adam. Susan, too, sometimes experiences the pull of motherhood and her "professional" self. Slowly, we try to work through the feelings and integrate all the pieces into our lives. It is at these moments that our entire beings blend into one complete "mushed up" whole that works exceedingly well. Somehow, even with our hectic schedule, I still manage to devote a lot of time to my older son, Mark. He, too, is my pride and joy and his relationship with his little brother Adam is a primal model of transcendental love and affection.

Throughout our lives together there is always the eternal struggle with the residual aspects of pain. As we move into the ensuing year, I become more and more aware that we must also wrestle with, as did Jacob of old, the vicissitudes and challenges of our unfolding existence. Within the framework of our feeling lifestyle this becomes an exciting explosion and exploration into reality.

### Other News

My book, *Feeling People*, is being reviewed by 4 different publishers and I have to make the decision of which one I will go with. At present, the Center for Feeling People has our own production company called Feeling People Productions. We publish a newsletter called *Feeling People* that covers the Dynamic Affective psychotherapies and the Gentle Birthing movement. Anyone wishing to receive a complimentary copy can write us at 7081 Taft Street, Hollywood, Fla. 33024.

This past year we produced a film called "Power, Anger and Violence in Psychotherapy" and it has been shown publicly and received much acclaim. We produced a comedy film called "Ridiculon" and it can also be seen at many public functions. It has been interesting to see the responses of the movie-going public to a primal-related film.

The Total Feeling Process has also produced strong expressions of creativity by myself and our South Florida group members. About 1-1/2 years ago a staff member, Ivan Arrove and myself got together at about 4 A.M., broke out our musical instruments and began jamming. What happened was 4 days of intense musical creation. A year later we did it again and the music was such a hit that we found about 8 people wanting to join our musical jamming sessions. Out of that experience came a rocking jazz group called "ID." One song, a parody on punk rock, was heard by my 15 year old son and his teenage cronies. They flipped out over the rawness of the music and pressured me to take the song to a record company. Guess what—wonders of wonders! The rock company loved the song! I took the music home and put a heavy beat to it and am waiting for a recording date, a debut for our song and an album called "ID Does Existential Punk." In a funny

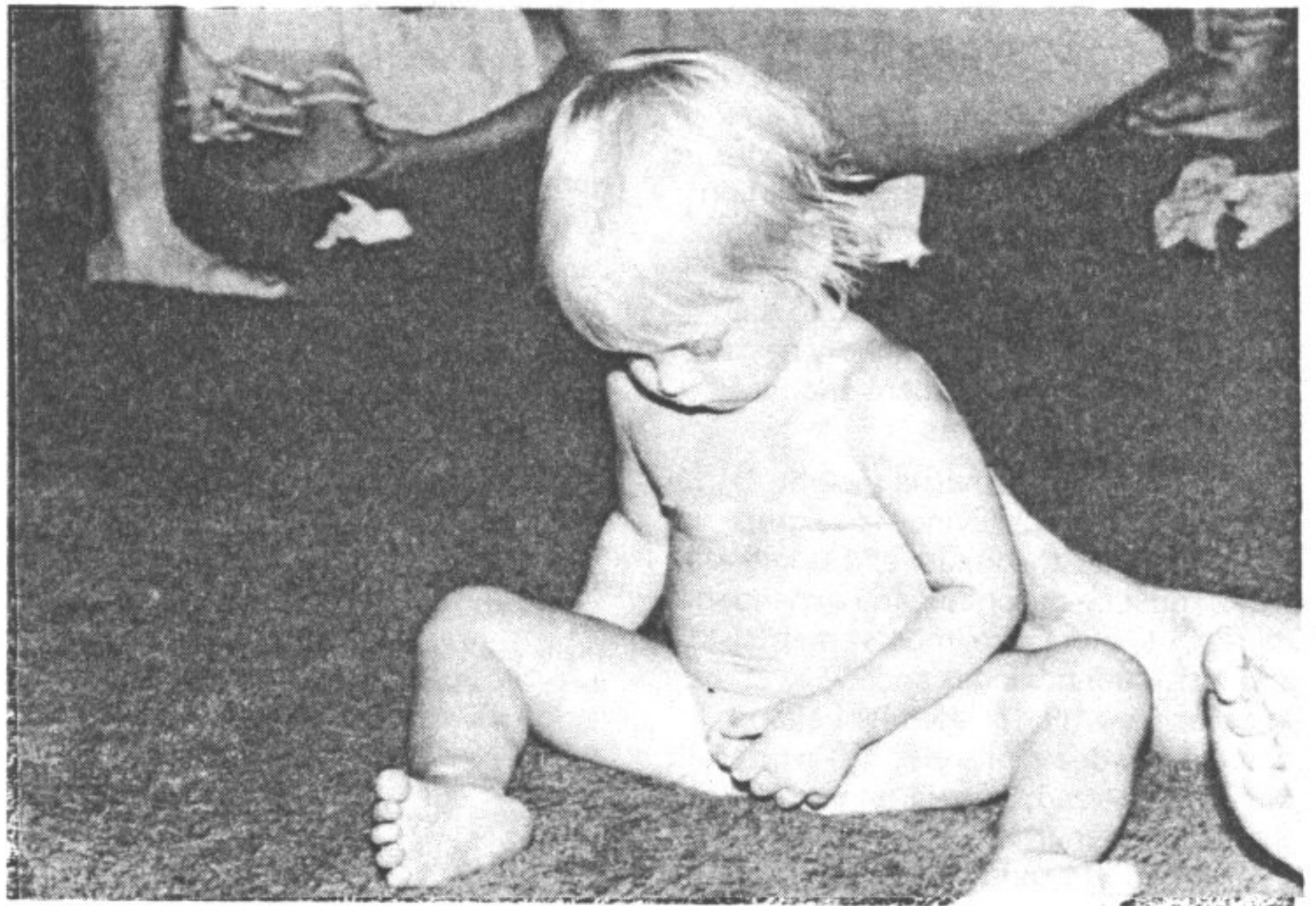
way, it is a disgrace for a 43 year old man to carry on this way, but that's show business, folks. . . .

This past week we caused a near riot singing this song and a few other of our creations on a Ft. Lauderdale beach. If one listens carefully the primal-basis of this type of music becomes obvious. Perhaps, we will be the first rock group to emerge from a Total Feeling Movement.

Feeling People Productions has also produced a Cable TV series with Primal overtones and has submitted grant applications to various broadcasting firms on a topic we call the "Gentle Revolution." Anyone interested in this endeavor can write to me . . . maybe even consider putting your talents to work.

That's about it for right now, Alan. Hope to see you at the next convention.

Sincerely,  
Paul J. Hannig, Ph.D.



*"Adam discovering himself. . . ."*

## the good soldier

mommy & me  
 lived in a real log cabin  
     way out in the woods  
         beside a lake  
             where we swan  
                 everyday  
                     all summer.

there were never any winters  
 there weren't any other kids to play with, either,  
     but mommy played with me in the lake  
         and we took long walks on the pineneedles  
             and cuddled

under an all-different-colors quilt to read about king arthur  
 and how he chopped off bad man's hands with a big sword  
         with lots of jewels all over it.

a man called Father came  
 he wore all brown clothes  
 I had to sleep all alone  
                                 in a cold crib in another room.

that was called, My Room.  
 I cried a lot  
 and listened to the moths spanking the lightbulb in the bathroom.  
     some of them got all flat & dry in the sink.

outside some froggies cried  
     guu-mp! guu-mp! GUU-mp!  
 and another froggie cried  
     where-are-you? where-are-you?

except *that* froggie was a birdie.  
 that's what the man called Father said.  
 he didn't wear his brown clothes anymore.  
 he found me a little all-different-colors kitty.

                                I called her king arthur  
     and gave her milk to lap with her pink tongue.  
 when king arthur got bigger from all the milk  
 she took walks across the road.  
                                 she wasn't afraid of cars.

one day a bad man chased her with his car  
 and she got all flat & cried alot & couldn't get up  
 but the bad man just laughed & drove away real fast.  
 Father said king arthur was going to die  
 he said: I'll-put-her-out-of-her-misery,  
                                 and went to get the ax to chop off her head.

mommy said I had to go inside the log cabin,  
                                 into My Room

but I was a Big Boy, I didn't cry.  
 I thought about the man  
                                 laughing in his car

and how some day I would find him  
     and chase him with his car & make him flat.  
 when he cries & can't get up,  
 I will chop off his head with the ax.

Belden

## Letter in Route

Dear Thomas,

I am responding to your letter in the IPA newsletter regarding past lives.

I am regressed into my past life. I have been working with memory of concentration camp pain for three years in primal. I am a primal therapist who is regressing all of my patients quite immediately into past lives.

I am using no hypnotic technique—it goes as any primal does. I am simply super aware, psychic and able by empathy to move people. Yes, spontaneous regression from the first session. I am myself primaling in languages and am remembering places in Europe so well that someone who grew up there was able to confirm places in Zurich, Switzerland.

I initially questioned all of it as I was traditional and frankly did not accept past lives. Hebrew, however, was identified in primal so I went to a psychologist for hypnotic regression just to find out if it was fact or fantasy that I played piano in Italy. She is my personal friend and is one of three people who also regressed me to two historical lives, one a figure in French history who is canonized by the people who put me to death as a Jew, the other a Jewish philosopher.

I am in particular feeling for Judaism, although I was born a Roman Catholic. I have many rabbis involved as well as people at Columbia University in preparing a primal center that is to be a Holocaust Memorial. People who get involved are my personal friends who are to staff it.

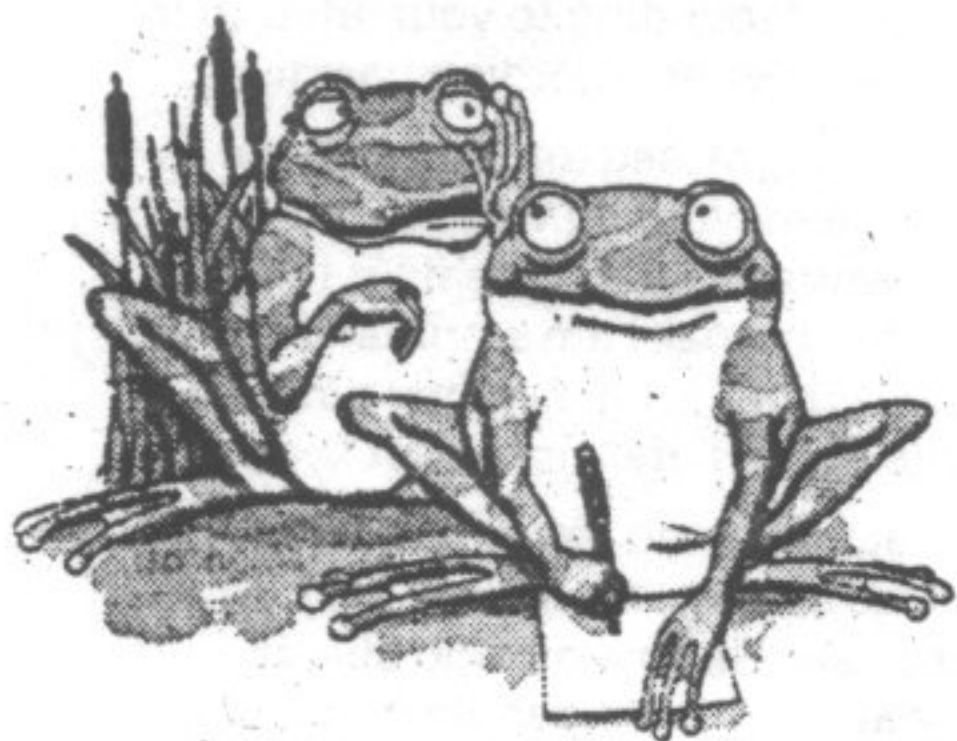
If any of my experience interest you (IPA included) please feel free to contact me. (212) 852-4010.

Rachel Bagner, MSW

I talked to Rachel to get permission to publish this letter that she wrote to Tom Lembcke in August of 1979. She added her belief that what a lot of people label as birth primals may actually be the reexperiencing of death in a past life. Alan



# Feelings & Feedback



## Hello Out There!

We are Renee, Daniel and Ember Ward. We're living in Carrollton, Ga., for the next nine months while Dan finishes grad school.

We're making the most of our stay here, but we're lonely for other parents and children that have a similar orientation to living and growing. We're gathering as much information as we can right now, so we'll have a lot of options open to us and make a really wise choice as to our next place to live.

Our fantasy place would be full of people that know how to grow by being ever more open to themselves, their "being," their life's experience. (Some specifically "primal" people would be very nice.) Within this wonderful group of people, many would be parents and children, within a broad age range. These people would be "active," have lots of energy for group projects, like study groups, community organizing, food, co-ops, play groups. In general, they'd really enjoy sharing life's blessings (including the seeming hard times). Of course, they'd have their alone times too. There'd be a school nearby where Dan could teach (Humanistic Psychology).

We have a lot to give and more growing to do. Does your community or neighborhood sound like a place we might be interested in, and vice versa? We'd really appreciate and enjoy hearing from you!

Renee, Daniel & Ember  
122 Oak Ave.  
Carrollton, Ga. 30117

Dear Alan:

I'm going to try to make your god-damned deadline just because I like you—and I've been meaning to write to the *Newsletter*! Okay here goes!

Went to China this past October for a whole big fat three weeks. Actually a drop in the bucket—for such a trip—but on the other hand, better than nothing!

We covered 2,000 miles from Peking to Canton and really went at a trot most of the time. Fortunately, I had forgotten how much I hate "touring" otherwise I never would have gotten there. You see, I hate looking and moving at the same time. But, I was very very impressed with the innocence of most of the Chinese people, their respect for each other, their interest in me and us, and how much they care about children, senior citizens and come to think of it—just about everyone! Imagine, a young kid of about 9 or perhaps 10 traipsing behind us middle-aged characters and trying to help us when we fell behind! And everywhere we went such genuine concern for us. The country of course is vast, and they are now *feeding* two billion people... not bad after a revolution that took place *only* thirty years ago... where more than half the population were starving or on the verge of starving! They are very proud of their heritage, and considering just the temples and art relics I saw, I can't say as I blame them much. Another interesting fact is—when they say "150 years ago" they say "just a hundred and fifty years ago"—I loved the city of Soochow best. It is a Southern City, built on a series of canals not unlike Venice, in Italy. It was warm and colorful. We visited a commune that housed over 20,000 people and spent the day just exploring everything they were into... they have their own elementary and high school right on the commune, and we visited different classrooms. Also they raise their own teas, cotton, have their own department store and an artificially stocked carp-fish haterie ponsa. It was exciting going up the canal in boats and watching Chinese fishermen fish the old-fashioned ways. With large birds that look like pelicans they fish. As soon as they catch a fish the fisher-

*Continued on pg. 9*

## The Editor's Corner

Grumble—mumble... another *Newsletter*. My life is full enough already. I want to have NOTHING to do for awhile. I want my day to flow with a routine for a change. Somedays I feel like an excited little kid. I've got a new toy, an energy store. Human energy and physical energy... bridging the gap. Where is my human energy? The moon is full. No editing, this one is being printed just the way it comes out. And the IPA, I'm not doing much primal but I live, feel and know it. The same shit, I'm sitting here alone just about to put together the *Newsletter* and my friend Bill sits alone putting together a convention program. Something is amiss. I'd quit but I said I'd do this for a year and sometimes I enjoy it and who would take it on anyway (if there is someone I'd love to talk to you). Sure I'm in my shit. And there is a lot of work to be done and always just a few people get blown-out doing it. So what am I saying anyway. Florine, you start your letter in true primal style... thanks for the permission. About 40 of you got postcards asking for material with a very short deadline. The response was great, much better than my request in the last *Newsletter* which got zero response....

And today as I put it all together, I feel great! Have not been more in tune with myself in a long time. I'm actually reading and editing the stuff. I've got a lot of feelings about Paul Hannig's note. I'm writing him a letter. I feel very rich with all this material around me. Finding Lloyd deMause's article was special. Jerry Robinson's cartoon... it was done long before I'd ever heard of that Khomeini guy. Thanks Jerry.

Would any of you like to buy a kerosene heater or a crystal... that's where my mind is these days. Jonathan Hall's and my energy store is due to open tomorrow. Paint will still be wet on the table tops. Well it is certainly guaranteed to be open by the time you receive this *Newsletter*.

Lots of love to you all, Alan



Continued from pg. 8

man pulls a string around the bird's neck to make them drop the fish into their boats. (How about that one for ingenuity?) Anyway, I had a good time most of the time, except for being with most of my American fellow-travellers. They were so fucking condescending about the Chinese and the third world—otherwise forget it! (In the next generation, for example, one of every three people in the world will be Chinese!)

Now, having returned home I'm happily back at work, had another *two* Primal Living Weekends out in East Hampton . . . and finding the experience dynamite! What happens, for example when ten people live together, prepare meals, primal, have fun, prepare food and clean, may make the material for a book or play for me—one of these days! In the meantime, it is making me "healthier and more together" because thank heavens, no one lets me get away with anything and yet nobody gets "killed"—as it were, and we all leave with mutual respect and warmth for each other! (A far cry from my loft days—but I've learned sooo much.)

Other than that, Alan, I've had a "reading" of my play "The Late Bloomers" and am trying to rewrite—but keep standing in my own way! But I know I'll get there—and be able, what's more to get it produced when I'm ready. . . . Being in and staying in therapy—for which I pay—has been a very important growth experience in my life. I really can't say enough about that subject. (More next time!)

In the meantime, Alan, thank you for "soliciting" this letter because I've enjoyed writing it.

Affectionately,  
Florine

Dear Alan:

Congratulations on your 1st issue of the *IPA Newsletter!* It was excellent.

Three different ideas in it resonated as the different notes of a musical chord. (1) Paul J. Hannig's: "We desperately need a body of organized knowledge that everyone can identify with and feel proud of." (2) Walter Gambin: "I am looking for primal people to live with." and (3) Dotty Allen: ". . . corny as it sounds, primal is the hope of the world." All three are saying how important the primal process is to them.

It may have been prophetic that the *IPA Magazine* was called "The Primal Community." I have had in the back of my mind that maybe there should be a REAL primal community. Hannig is saying that we need to band together at least mentally.

This fall I have lived up to my old vow to study more intently the amazing story of the pilgrims. Their story is not what they did aboard the *Mayflower*, or really even what they did after they got to this country. Their real story is what happened to them BEFORE they went aboard the ship. How could anyone be so committed to an idea—escaping to Holland for 12 rather miserable years. Then, TWO abortive sailings before starting out in to the Atlantic for the 3rd time.

I lived 25 miles from Sherrill, N.Y. and the remains of the Oneida Community—short lived but brilliant in their thinking. And their descendants are manufacturing the silverware we use today.

All this sounds as though I might be for forming a colony. I'm not. I think proof of the power of the primal process is that primal people CAN live in agonizing isolation and survive with

Dear Alan,

Congratulations on your appointment as editor of the *Newsletter!* It's a nice publication and I'm sure you'll be helping it become even finer. And secondly I'd like to compliment you on your first issue. I deeply appreciate all of you doing such good work, putting in your valuable time and energy.

I am enclosing two poems for possible publication. The first, "The Good Soldier," is from Belden Johnson's excellent book of poetry *Snake Blossoms*. Should you publish this poem, please add that it is available for \$2.50 from Belden at the Primal Center, 1633 University Ave., Berkeley, CA 94703. This is certainly the finest collection from a primal poet that I have seen to date. The second, "Guinevere," is one of my own.

Thanks for your consideration in this, and good luck with your work.

Stephen Khamsi

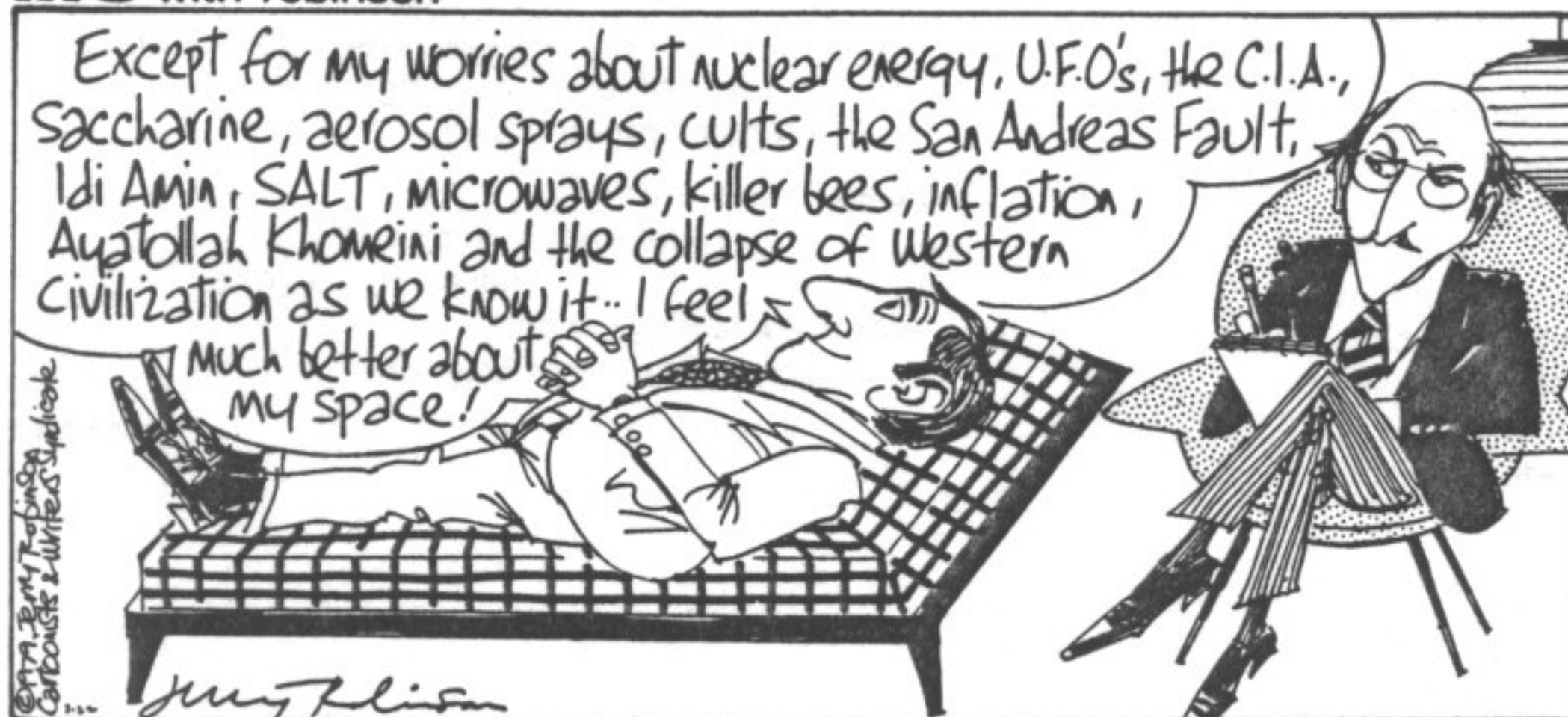
stability and happiness. I know it can be done because I have done it. The 1979 Convention was the first time I had ever even talked to primal people, although I had studied "The Primal Scream" and primalled by myself for 7 years.

As Janov says, primal therapy will be sought after people have tried every other therapy. Because primal therapy deals in pain. The primal "victory" will be long and hard. But primal people will never give up, because they know that it is the ONLY way to eventual happiness.

Thanks for letting me ramble, Alan. Keep up the good work!

Dean Shaw

## life with robinson



## Psychohistory

Continued from pg. 3

ings contribute to the general level of anxiety and depression experienced by most people every day. What I mean is what happens to the feelings themselves—the utter abandonment, the crushing pain, the ecstatic rage and the overwhelming annihilation which are experienced in deep feeling therapy.

The answer to this question can be found in the work of a new generation of psychohistorians—and whose work is centered around The Institute for Psychohistory and its publication wings *The Journal of Psychohistory* and *The Psychohistory Press*. Now a historical journal which features articles on "Primal Therapy and Psychohistory" and has a "Special Birth Issue" is astonishing enough in our current reactionary period, but the work of this new group actually turns out to add a dimension to the findings of primal-type therapy itself.

Because the answer to the question "Where do the primal feelings go?" is, surprisingly, "They go into *history*." Those same feelings you have experienced in your deepest moments in your therapy are only felt by the average person in the area of political and social action—and every day the entire country manipulates events around them in ways that allow them to re-experience their own primal feelings in some form.

For instance, readers of *Primal Community* are familiar with the overwhelming feelings of choking, of strangling, of being trapped and having to fight one's way out which are associated with the re-experiencing of one's birth. In our book *The New Psychohistory*, I present evidence that all countries going to war first experience these birth feelings in dramatic ways during periods of peace, and then delegate their leaders the task of finding a war to get into to make the internal feelings externally concrete. After the group-fantasy of being "surrounded" and "strangled" and "unable to draw a breath of relief," "unable to see the light at the end of the tunnel," the nation begins its "inexorable slide" towards war, its "descent into the abyss," its "fight for freedom," all common birth images.

In our most recent book, *Jimmy Carter and American Fantasy*, we apply this kind of analysis of deep feeling imagery to contemporary America, and predict that a new war crisis is

under way at this very moment, and that Carter is being asked to find us a new war as an antidote to our growing perception of him as a disastrously weakened and nonnurturant leader.

The ability of history, when viewed by people fully open to their own deepest feelings, to project on a large screen all of our earliest and most terrifying emotions of infancy and even fetal life makes the new psychohistory one of the most exciting and dangerous enterprises around, one which the readers of *Primal Community* may well like to join. For a free copy of *The Journal of Psychohistory* and information on our books and our upcoming First Annual Convention of our International Psychohistorical Association, just drop me a line at The Institute for Psychohistory, 2315 Broadway, New York, N.Y. 10024 or phone me at (212) 873-3331 and I'll be happy to introduce you to our work.

Lloyd deMause is Director of The Institute for Psychohistory and author and editor of *The History of Childhood, A Bibliography of Psychohistory, The New Psychohistory* and *Jimmy Carter and American History*.

The preceding article was written for the *Primal Community* in March of 1978 (following its last published issue). I saw it this September but tonight it grabbed me. So true I feel are the author's connections and so relevant for 1980. Alan.

## MEMBER NEWS & NOTICES

Association for Humanistic Psychology, Eastern Regional Conference, "Humanistic Alternatives for Personal and Social Change," May 16-18, 1980, Philadelphia Sheraton Hotel. We are planning a very special conference for May, 1980. Those of all fields who share humanistic values are welcome. There will be participatory workshops, small group activities, evening festivities. Contact Eastern Region AHP, c/o Susannah Lippman, 2 Washington Square Village, 6-T, New York, N.Y. 10012.

Allen Scheaf, Ph.D. reports that not much is going on primarily in his part of the country (Cleveland, Ohio). He hopes to get up to visit Barbara Valassis in the spring. He will keep us informed.

We would love to hear more about your life. There are many out there alone who have primal processes. Thanks for your note—Alan.

## Guinevere

She has ridden her stallion to the castle of Love. The  
drawbridge she closes, her citadel secure to make.  
A woman safely inside she prays.

Tell me, Guinevere, what is the danger  
from which you run like water over stone?

If it be the dragon, slay him.

If it be the gladiators of yestern (who at Armageddon  
have found your fortress), drink with quiet patience  
from the cup of wonder, as in time they will  
one another put to the death.

And if it be the darkness keep watch for Aurora,  
goddess of dawn, as bring the sun she surely will  
to again lighten the day.

But alas, Guinevere  
speaks not a word  
makes not a sound.

Alone she faces peril and  
alone she dreams of knight.

Stephen Khamsi

**International Primal Association  
#D103  
1875 Jenkintown Road  
Jenkintown, Pa. 19046**