

I.P.A. NEWSLETTER

INTERNATIONAL PRIMAL ASSOCIATION, INC.

1981

Fall/Winter 1981

"Emotional Renaissance" NY Regional Conference

The New York Regional Conference will take place Saturday, January 23 at the Center for Human Development, located at 853 Broadway, near 14th Street. The theme of the conference will be "Primal Therapy 1982—The Emotional Renaissance."

The format for the conference will be somewhat different this year, according to Jeff Cohen, the conference chairman. In addition to experiential and theoretical workshops which allow people to explore their feelings under the leadership of experienced therapists, there will be time for relaxation and fun. An hour has been set aside for a music jam in the afternoon to which people can bring their guitars, flutes, percussion or whatever, to let out spontaneous feeling through the music. Other alternatives will also be available during this hour for those who don't wish to participate in the music.

Unlike last year, a communal lunch is being encouraged for those who wish to bring food to share. For dinner, like last year, a wonderful meal will be provided by the conference for all participants. Following dinner there will be music for dancing, relaxing or just laying back to integrate the day's events.

Everyone is encouraged to bring some friends to this conference. It's a way to introduce primal therapy in all its variations to those who have a genuine curiosity, and perhaps some misconceptions, about people involved in it. It is important to present a more realistic view than the one that seems generally current.

(cont'd on page 5)

Greetings and Feelings from Alec Rubin, IPA President

As the new president of the IPA, I want to greet everybody warmly, especially those people who missed the Annual Convention and our final "circle of feelings" at the closing. This was our most rewarding conference to date and bear hugs to all of us for making it so—especially to Gro, the two Jeans (Karasek and Getoff) and the Program Committee.

The big insight of the event was, "Wow! What a creative community we are!" And my next thought was how we can continue that kind of energy and spontaneity into our future gatherings and into our lives. There was no question why anyone at that event shouldn't want to be a part of the IPA.

For me, it paved the way toward a vision of some real goals and my particular input this year.

Above all, we are a creative community. By the simple, but profound, act of sharing our feelings, which is the *modus vivendi* of the IPA, one-to-one or in large numbers, we are a creative community, even if we do nothing else. My personal definition of creativity, which took me forty years to come to, is: Real Feelings Shared.

There is one word for that constellation in some languages, but not in ours. Primitive peoples knew that concept well and we are learning it. We've been a living-learning community for a long time (10 years) and didn't even know it. Let's know it and let's do it with the energy of that knowledge. "I'm afraid to let you in—but I'm willing to try it if you are." That's the beginning of community. Sharing that and what comes after—whether rain or fire.

I'm writing a song for a forthcoming presentation at the Primal Theatre Workshop. Its theme is emotional renaissance, the re-birth of feelings, the value of togetherness, the importance of support (asking and giving) and of supportive groups of people supporting each others' real feelings. These are the ideas that come to mind when I think IPA. How to manifest them and make them grow—and grow with them—that's our challenge. Who of us is willing to give new and old friends something of value? We can do it if we all pitch in.

I want to extend a warm welcome and an invitation to new members coming in, old members returning, and the old die-hards like myself who have been here from the beginning, to full participation in the IPA and its conferences. Submit workshop proposals, join a committee or two, create your own support group, form a "Selbstarstellung" group (a one-to-group self-presentation, creating your theatre by telling your story), or a social group.

It's nice being president after all this time in the wings. Thank you, and bring some of your good friends to the regional conference. We need them and they need us.

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IPA Newsletter

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 the IPA Office (address above), attention of the Publications Committee.

REPORT ON THE ANNUAL CONVENTION

The Lake Owego Experience

by Gro Robinson

THE 1981 IPA CONFERENCE WAS DIFFERENT!

The statements at our closing circle, and all the feedback I have had since in letters, phone calls, and talking with people, support my own awareness that something new and very special took place this September at Lake Owego. Something almost tangible, yet so difficult to define. I can best describe this happening as a New Spirit emerging!

The conference this year certainly had its share of problems, inefficient planning and unforeseen emergencies. It would be relatively easy to describe what went wrong at the conference. It

seems much harder to pinpoint why, this year, it worked so well.

The beautiful setting with the wilderness at our doorstep was a great turn-on. Few of us will ever forget the daily visits of Mama Black Bear and her cubs! The camp itself, with its Indian lore tradition had an atmosphere of real camp adventure that was infectious. The positive attitude of the Owego management throughout the negotiations and planning, and the concern of the staff added to the spirit of the conference.

As for the workshops—although I was not able to attend many myself, I thought we had variety with high quality and the right balance of didactic and experiential ones. I believe it was a wise decision to insist that program leaders attend at least the full weekend (even if it brought some cancellations).

(cont'd on page 5)

Sexuality Workshop

by Florine R. Snider

You know, I can imagine my mother saying, "Sexuality, Schmexuality—as long as you're healthy, who cares?"

Well, thank heavens we've come a long way from that in the past few decades and perhaps that was why the Workshop on Sexuality held last Sunday at the IPA Annual Convention felt so important and mind-boggling! For one thing, the 20 or more of us who attended seem to learn quite a bit about the commonality of feelings we have. There are still a whole lot of taboos around our being sexual people, left over from my mother's time. Yet on the other hand, we are venturing forward, exploring and talking aloud about needs, our fears, our fantasies, both in the realm of heterosexual relations and same-sex relations.

Many of the women there (and the majority of participants were women) are exploring or have explored same-sex relations and found it both beauti-

ful and rewarding. The "stigma" is still there for many of us older women, but at least everyone is aware that the experience is available for us, when and if... The other important experience that women seem to be having is exploring *themselves*—masturbating—and a lot of us felt that the right to give ourselves pleasure with or without a vibrator—with or without a man—was our god-given right, at last.

We regretted the lack of participation by men (other than the two that had the courage to be there!). It's a really big deal, all the way for men and women—people—to get together and discuss their sexuality, and as far as I'm concerned, we all have so much to learn, to share, to grow and to enjoy. Let's do more of it, whether it be talking, living and sharing; we have nothing to lose but our inhibitions and shibboleths, and our whole selves to gain!

It was a pleasure and a marvelous learning experience for me. Thank you all you IPAers who attended!

Primal Therapy: A Report on the Current State of the Art

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Part I

By Arnold Buchheimer

This report is based on talks with therapists and patients during the last year in Toronto, Denver, Los Angeles, Berkeley, and at the recent IPA Conference. It also represents my knowledge of New York and Philadelphia practitioners, though I intend to do a more systematic job of interviewing there in the next six months. I want to focus in this report on my Western trip.

As I see it now, there are three strands in the primal therapy movement. One is the strand effected by Janov, active and viable on the West Coast, which is still very orthodox whether practiced at the Primal Institute or by schismatics at Berkeley and Denver. The second strand could be called the "primal integration" strand most clearly enunciated by Bill Swartley. The third strand could be called the feeling-structure model most directly associated with Alec Rubin.

The last two models, being highly eclectic, are as difficult to differentiate as they are to classify. As one moves from East to West, one moves from feeling through integration to pain (I'm not capitalizing the last)—one moves from eclecticism to orthodoxy. But it's all a matter of emphasis. We need to remind ourselves constantly that these models, emphasizing abreactive phenomena, are interdependent, and that joy, also, is an important primal feeling essential to the practice of abreactive-primal therapy.

At the Primal Institute, I talked with Vivian Janov, Michael Holden, and Nick Barton, a senior therapist. At the Denver Primal Center, I talked with Jean Barton, the administrator, Bob Shaef, Warren Baker, Gloria Minton, Barbara Ungashick, and Kathy Buchenau, all therapists, and with patients. At the Primal Center in Berkeley, I talked with Belden Johnson;

co-director, and with patients; and at The Center Within in Berkeley, I talked with Rhoda Wadler and patients.

The Primal Institute now has 20 therapists working full time. My judgment is that there must be between 300 and 500 people going through that Institute per annum. I came away from there with the feeling that excellent work was being done. The talk about work *feels* good. . . the place feels right. This is a viable concern. When discussing therapy, the staff are adamant about using no inductive techniques whatsoever: no body work, no hypnosis, no body-heated pools, none of the kinds of modalities we have integrated into our own practice. They follow a very, very orthodox model: a three-week intensive, 50 groups, and another week of intensive. Period. There is no formal relationship with the Institute after that. Some people remain in continuous contact and some people are never seen again.

The group process within the Primal Institute is minimal. There are almost no individual sessions after the intensive. There's a wide distance between therapists and patients. It's a medical model. It doesn't make for community, though recently there have been follow-up seminars with former participants. Within their very orthodox model—the one-to-one intensive, the large group with little interaction of group members or structure—they do a good job.

My impressions coming away from the Primal Institute were that Arthur Janov hasn't done any therapy in many years; he is mainly its spokesman. He grinds out the books. The next one is to be on birth. He has a very loyal group of people working for him and with him. As long as that core of staff remains, the Primal Institute will be a viable place. If that falls apart, Arthur Janov is gone.

For a while, whoever couldn't go to Janov went to Denver. The Denver situation is different. It's in a state of flux. From a center that, in its heyday, had 20 to 30 therapists, it now has five. It has endured its own schism, and is about to enter a third phase. It intends to diversify its services and offer more comprehensive services.

The Denver schism was over the theoretical issue, "must every patient move into first-line pain?" Some people felt that wasn't necessary, and some people felt this must happen in the primal therapeutic process. Helen Roth, in particular, was one who was reported to be insistent on the necessity of intensive regression into first-line pain.

The Roths came from the Primal Institute to Denver. During that period, people were regressed for a long time, lying around, seemingly helpless, wishing and needing to be taken care of; and there were a couple of unfortunate suicides.

The Roths left Denver to join the Peace Corps, and Warren Baker, a psychiatrist, and Bob Shaef, a psychologist, and others took over. They continued the Center on a much more eclectic basis, integrating other techniques—Gestalt, psychosynthesis, bioenergetics—and consequently evolving a "saner" approach. As a result of the eclecticism, the caseload dropped. That seems paradoxical. They're doing about one intensive a month; every therapist has 20 to 25 hours of therapy a week.

The primal mode was not accepted by a large percentage of the professional community in Denver. This is Warren Baker's big disappointment.

The Center Within, in Berkeley, is an offshoot of the defunct Marin Center; and that, again, was a schismatic group from the earliest, pre-*Primal Scream*

(cont'd on page 4)

Editorial:**Growing and Changing***By Dan Miller*

Some awareness about the difficulties facing "the young, growing organization" appears to be in order. After 8 (?) years it's certainly time for us to take a good look at where we've been and where we want to go. It's also necessary because there is a surging-forward feeling growing among the membership. We feel ready to take some new risks. The old patterns feel stodgy and constricting. But where can we go?

Growing means changing and changing means reaching out into the world. Growing means shedding the old skin and letting a new one take its place. Growing means that processes that have assisted organismic survival are prepared to give way to fresh connections, creating changes in the way survival takes place. Reaching out means the creation of new internal contacts which enable new connections with the environment to happen.

It's too bad that primal in the traditional (?) sense doesn't advocate reaching out to the world around as part of the goal of the therapy process. In the past it has promoted an insularity among its members, which has done its participants more harm than good in the areas of individual and organizational growth. We need our peers, our friends, our loved ones, and we need to know that we will be accepted and loved even as we search out and are open to new peers, new friends and new loved ones.

There's another side to all the above. It's just great to take risks, exciting to try new things, yet the quality with which it's done will help make the growing and changing into something that feels like a failure to produce satisfaction. The quality that can make that difference is the amount of responsibility given to the process. And that's one of the key words we have to pay attention to now. Are we taking responsibility for who we are and, in growing and changing, for what we are becoming? Has the IPA been doing that and does it now want to do that?

We have a new president in Alec Rubin who sees nurturance as a means of effecting growth and change. He is also ready to help implement changes in the way the IPA behaves, and will nurture it in its aches and pains as it goes through its growth process. There are numerous members of the executive board who see it the same way and are ready to devote their energies to whatever has to be done. As a participating member it can become important and exciting to lend whatever energies you can to nurturing the IPA in whatever new directions arise from the body of this healthy growing, demanding and screaming little organism. Succinctly, its your baby, help it to grow.

Report on Current State of the Art (cont'd from pg. 3)

Janov days. The Marin Center was started by a psychiatrist named Rosen, Rhoda Wadler, and her ex-husband, Al Wasserman. Rhoda Wadler is the only one who has survived.

Wadler now has an orthodox primal center with three therapists working with her. She has the only formal training program. She participates in a master's program with several universities, including Berkeley School of Social Work, University of San Francisco School of Social Work, and other Bay Area schools of social work. Her

center has become the fieldwork site for these schools for her own trainees. She insists that the trainees must have been in the process for three years and that they must be in a master's program. Her own trainees are thus her own fieldwork students.

In Berkeley, the Primal Center is an offshoot of The Center Within. Here, they start out with the intensive, not necessarily three weeks. In addition to that, they have the primal groups. But they also offer follow-up individual sessions and conduct what they call

"growth groups"—essentially "sit up" groups where people learn to encourage each other and support each other and to deal with present realities of life. In addition to that, they have what they call "self-help groups." These consist of ten structured sessions where people learn to work with each other. I think that's a very impressive model, the intensive, the primal group, the option for individual sessions and these two types of groups—the growth group and self-help group. Those who are participating in the Berkeley Primal Center have a key to the place; they can come in and out any time; and they can rely on the pool of the self-help group for people to buddy with each other beyond the scheduled therapy sessions. It seems to be very growth-producing, to put people on their own and to work with each other. As I spent time there, people were coming and going. They were getting into their feelings quite heavily on their own. When they left, they looked different. One man was primaling by himself. It was great to see the change in him as he came in and as he was walking out. He came in hunched over and dull-eyed. He emerged with clear eyes and strong erect posture. It was wonderful! I felt there were a lot of good things happening.

Out West, the differences with Janov are more procedural than theoretical (whether it's a three-week intensive, a two-week intensive, and so forth). They all still believe in a neurophysiological model. I don't think the people in the East do—I think we have a much more psychodynamic model. We are much less physiologically oriented and we are much more willing to work within a psychodynamic frame of reference.

Most people doing therapy, on the other hand—and having been in therapy themselves—have been in some way touched by Janov's books. *The Primal Scream*, in particular, has been referred to as "the book."

So much for today. I want to continue this report in the next issue of the *Newsletter* and talk about the schisms; the sanity, madness, and camp of primal therapy; fees; nepotism; and the burn-out syndrome. These were issues that recurrently came up in our conversations.

New Directions in the IPA

By Dan Miller

It's exciting to feel the creative energy of people coming out of the interactions at the convention. What do you do with it all, how do you give it a focus, how do you make it work for you and for the IPA? Not easy questions to answer, yet somehow I see that direction and focus are developing. They're coming out of those of us who care about the IPA, who care about the kind of therapy we represent and about the kind of health care we're delivering to people.

The IPA's spirit is one of love, but Bettelheim said it years ago: "Love is not enough." Yes, love is necessary to support and nurture the process of growth, but we are very complicated organisms. We can be raised in toxic environments and defensively learn to reject and deny love for ourselves as well as others. Understanding and working through defensive processes is the arduous task of both participant and therapist, but it's ultimately the training and skills of the therapist that guide the participant through the dead ends and pitfalls of his or her defensive learning.

What does it take to be a therapist? It takes more than lying down on a mattress as a patient. What does it take to be a patient? It takes courage, to deal with painful experiences in your life, openness to risk and change, motivation and the ambition to alter the quality of your life. The therapist needs to have empathy for these values of the other participant—they are both participants, but each does it for different reasons and has different kinds of satisfactions. It may be an incurable curiosity about the intrinsic nature of human beings, and of all life, that leads the therapist to books and schools to study what we already know about that. He or she needs to have compassion for the difficulties encountered in growing up and broadly want to improve the quality of life in society. The therapist also should have a strong sense of responsibility for the lives of those who come to receive help from him/her and continually search for new ways to augment his/her own

knowledge. A sense of having something valuable to share with others personally and professionally is intrinsic.

If you care about these values then you want to do something about them. Two exciting possibilities came out of the convention. One was the development of a training program and the other was the revitalization of a journal to replace the defunct "Primal Community." The training program is needed to keep our therapy process growing so that it doesn't stagnate. There are always problems in being a therapist that experienced therapists can share and explore with each other. They can also guide newcomers through the morass of difficulties that accompany setting up a practice. The IPA represents a variety of knowledge, skills and impulses which, when pooled together, can enrich each participant greatly. Reviving a journal would serve the same goal and could be considered an instrumental aspect of a training program which would provide therapists with a forum. Together, they could also attract new people and their energies into the IPA and enlarge our vision. In giving ourselves, our knowledge, our energies, we'll open up an exchange with our larger environment which will ultimately benefit our world as well as ourselves.

Lake Owego (cont'd from pg. 2)

The evening programs were exceptionally good. Dan's Cabin Cabaret had a delightful spontaneity, and Ross's ritual Late Night Journey was just the right mixture of the solemn and the joyous. The impromptu musical and dance happenings proved once more that we can always draw on our own resources for "entertainment."

What made the difference in the program this year were the community meetings and the peer groups. I think everyone felt that they had "their own" people to be with and that they could be heard within the community!

The most important factor in the success of this conference is to be found in its theme: Creating Community, and in the dedication of a few people to carry it out in all stages of planning and throughout the conference. What it meant was immersing

ourselves in the concept of "creating community," and keeping an ongoing dialogue about what it meant to each of us and, specifically, to the IPA as a group with our fierce "individualism" and insistence on expression of feelings. At all our planning meetings, "call to presentors" and other mailings we strove to stimulate thinking about "creating community," and how each person could contribute to the conference.

The spring visit to the camp by five members of the planning committee proved essential. Sharing a cabin that weekend made us acutely aware of some of our own "likes" and "dislikes." This formed the basis for the questions in our "Guidelines" for peer groups.

What did happen at Lake Owego was an amazing spirit of cooperation and people enjoying and caring about each other!

I would like to convey my own joy in having a share in bringing about this conference. Few things I have done in my life have brought me greater satisfaction! For those of us who worked so hard, the success of our efforts was our sweetest reward!

In rating my own performance I praise myself most for my creativity and persistence in the face of great difficulties. I also give myself points for being able to give up a plan when it was not appropriate.

What I am still learning is to take in more support for myself. This conference proved to me that there is plenty around when I am ready to "find" it.

Thank you all for sharing this experience with me and for being my "community"!



"Emotional Renaissance" (cont'd from pg. 1)

It seems clear that the community feeling that was so amply generated in the annual convention is being actively continued into the New York Regional Conference. It's a place for good will, high spirits, new insights and awareness, as well as a place to have fun with your friends.

Calendar of Events

- Saturday, January 23
10:00 a.m. — 10:00 p.m. **New York Regional Conference**, at the Center for Human Development, 853 Broadway, 7th floor (at south-west corner of 14th Street) N.Y.C.
- Sunday, January 24
2:00 p.m. — 6:00 p.m. **IPA Executive Board Meeting**, at Jean Getoff's apartment, 251 West 89th Street, apt. #7F (just west of Broadway) N.Y.C. All IPA members are welcome. Additional IPA Executive Board meetings to be announced.
- April **Symposium on New Developments in Psychotherapy**. In Philadelphia (place and time to be announced). Contact Charles Ashbach for information.
- Saturday, May 1
10:00 a.m. — 5:00 p.m. **Philadelphia Regional Conference**, at The Unitarian Church of South Jersey, Route 42, Cherry Hill, N.J.
- Labor Day weekend **Annual Convention**, at Apple Farm, N.J. (further details to be announced). Contact Ross Klahr for information.



Help Create an IPA Bibliography

The Publications Committee is assembling materials for an *Annotated Bibliography*. The format will be similar to the entries illustrated below. Please send us annotated entries of your favorite and most important primal-oriented books. Send them to the IPA office (see page 2 for address).

Here are examples of the format we would like to use.

Ferenczi, S. and Rank, O. *The Development of Psychoanalysis*. N.Y.: Dover, 1960.

This is a marvelous, and brief—only 68 pages—article on advances in the classic psychoanalytic technique by two of the most innovative early Freudians. Written in 1922, it details the use and limits of "abreaction" and has important thoughts about "countertransference" and the limitations of the therapist, especially around negative transference situations. If one can overlook some of the archaic formulations of early analytic thought and writing, this slender volume adds much to a therapist's repertoire.

Groddeck, G. *The Book of the It*. N.Y.: Vintage, 1948.

Freud took the concept of the "id," Latin for "it," from Groddeck, and from this work. Groddeck's treatment of the subtleties of the body-mind-person and the ways in which the person symbolizes and presents his/her need/sickness is a masterpiece of human observation. Wonderfully helpful in seeing the "track" of a person through the vagaries of living and suffering.

Janov, A. *The Primal Scream*. N.Y.: Dell, 1970.

The book. Presents the general principles of Janovian Primal therapy, complete with persuasive clinical accounts. Critique of existing therapy systems shows the differences, and strengths of Primal therapy.



The editors welcome Thomas Verney, M.D., back to IPA activities. Tom has been busy in Toronto helping to establish Primal therapy there. He has recently published *The Secret Life of the Unborn Child*, and will be our keynote speaker at the New York Regional Conference on January 23.

Membership Dues

Letters were sent out to those of you who did not attend the Annual Convention and have not paid your dues to renew your membership with the IPA. There was no final date for paying your dues cited in that letter, so this notice is to inform you that we are now revising our mailing list. Those of you who have not paid dues will be dropped from the membership mailing list after this *Newsletter* is distributed, so if you are interested in continuing to support the IPA and get the *Newsletter*, please send in your dues right away. We sure hope you do because we really like to keep in contact with all of you.

Publications Committee

- Charles Ashbach, editor
- Dan Miller, editor
- Fred Zielke, editor
- Lisa Novick, production

The Journal Lives Again!

The Publications Committee has formulated plans to revive a journal which will present the professional orientation of the IPA. It will include an exchange of ideas concerning the theory and methodology of primal therapy and related disciplines. The journal's format and title are being reviewed, and we invite you to submit for consideration, a 250-word abstract of any article you would like to see published.

Please indicate clearly that your submission is an abstract for the journal and send it to the IPA Office (see address on page 2), attention of the Publications Committee.

Member News & Notices

Reminder!!!

Please return your questionnaire to:
Arnold Buchheimer
Rossiter Road
Richmond, MA 01254
(and thanks to those who did).

Dan Miller and Ruth Green are presenting a workshop on growing and changing, in feeling and spirit, *Welcoming Growth and Change*, in Philadelphia on January 15 and 16, 1982. Dan is a licensed psychologist and Ruth is an experienced psychic. The group will integrate deep feeling and transpersonal material, using the facility's hot-tub and massage for relaxation. For information call Dan Miller at (212) 789-0515 in New York or Ruth Green at (215) 922-1684 in Philadelphia.

Ongoing groups and individual therapy in Brooklyn. Call **Dan Miller** at (212) 789-0515.

Ongoing therapy group, led by **Charles Ashbach**, will start mid-January in Philadelphia. If interested, please call Charles at (215) 233-4380.

The editors regret that in a former issue of this *Newsletter*, **Hy Weiner** was not mentioned among a list of past presidents of the IPA. He was actually IPA's first president. Hy is back in New York City, having moved here from Toronto. He is available for therapy and wishes to reconnect with old friends. He can be reached at (212) 260-0087.

Workshops led by David Freundlich, M.D.

1981
Completing Unfinished Childhood Business. A 12-hour Primal Group Intensive. Saturday, December 12, 10:00 a.m. — 10:00 p.m.

1982
Prosperity Consciousness. An 8-hour experiential workshop. Saturday, February 20, 10:00 a.m. — 6:00 p.m.

Past-Life Regression. An 8-hour experiential workshop. Saturday, April 3, 10:00 a.m. — 6:00 p.m.

Energy and Anxiety. An 8-hour experiential workshop. Saturday, May 15, 10:00 a.m. — 6:00 p.m.

For information, brochures, and registration please contact Dr. Freundlich at the Center for the Whole Person, 304 West 105th Street, New York, N.Y. 10025, or phone (212) 222-9445 (mornings).

The AAO is a European network of communes that use primal therapy to help themselves live together creatively. In March they will be visiting New York and staging a weekend marathon. Call Bruce Rafferty at 924-0132 or write him at 114 Perry Street, New York, NY 10014, if you are interested in participating.

