

I.P.A. NEWSLETTER

INTERNATIONAL PRIMAL ASSOCIATION, INC.

Spring 1982



IPA Tenth Annual Convention

Our Evolving Sexuality: Living and Loving

September 1 - 6, 1982

Our sexuality, our sexual identities, extend beyond our intimate relationships and sexual play, and permeate every contact, every relationship. At the wholistic or most profound level of relationships love and sexuality are one, but our contemporary relationships vary in degrees of love and sexuality; our sexual identities run a wide gamut. In creating a community it is important to explore all these varying sexual identities. During the 1960's and 70's we experienced the Sexual Revolution, the Feminist Movement, and Gay Liberation. The rigid sexual identities have been challenged and sexual freedom is rampant. It is understandable that there is considerable confusion between sexual identities.

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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.

Workshop/Get-Togethers

We recently sponsored four workshop/get-togethers that we hope will continue and deepen our feeling of community. Each evening has included theory, discussion, audience participation, personal sharing, and socializing.

During the *Theater on the Mat* workshop presented by Alec Rubin on April 4, three actors, together with a few members of the audience, engaged in a spontaneous process of tracking their feelings through contacting sensations in the body and making connections between body imagery, past experience, early memories and the immediate reality of the workshop experience. In unfolding their creative feeling process, with a richness of personal detail, these actor-audience performers were thereby creating an immediate dramatic art form in the way that good playwrights or storytellers probe their unconscious mind in order to unfold a tale. Discussion followed, and participants gave feedback to each other by telling stories evolved from early memories.

Eighteen people attended the April 25 workshop, *What Can We Expect from Therapy?*, led by Gro Robinson. Participants began in a circle, and then, following an orientation, were

helped to write a list of how they wanted to change themselves through therapy. Gro read these anonymous lists, and this inspired participants to meaningfully share their feelings and experiences. The group ended on a high note, and social time followed.

Arnold Buchheimer led the May 9 workshop on *Body Memory*. Participants were helped to explore early body memories of a joyful nature, via an induced regression. Feedback followed, during which the participants reported a variety of preverbal experiences which they had directly explored during the induced regression. General discussion and social time rounded out the evening.

This is the beginning. We want to present more events and we welcome your ideas. Bring friends. Refreshments will be served and there will be time for socializing. The next workshop/get-together, *How To Get Love and Keep It Alive*, will be presented by Larry King on Sunday evening, May 23, from 7:00 p.m. to 10:00 p.m. at the Center for Feelings and Creativity, 247 W. 72 St., New York City. Larry will explore the question: What is there inside us that causes us to love or not to love each other? Admission is \$2.50, no reservations necessary. Call (212) 799-1847 if you have any questions.



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

By Arnold Buchheimer

During my recent visit to the various primal therapy centers out West, the issues that seemed to occur in our discussions were: the sanity, camp, and madness of primal therapy; the schisms; nepotism; fees; and the burn-out syndrome.

The Sanity, Camp and Madness:

When Torrey reviewed *Primal Man* by Arthur Janov in the *American Psychologist*, he termed primal therapy pure "American camp." It was a condemnatory and excessively harsh review. But, the camp aspect could understandably be discerned by the patients' desire for a quick cure, as well as by the therapists' sloppy research that is reported in the name of science. The camp, too, can be discerned by prolonged regressions on the part of patients and their demand of their therapists to be the ever-present and all-satisfying *Ur-Mutter*, Earth Mother, or primal mother. It's also related to the general confusion about transference, an issue I'd like to discuss separately at a later time. Suffice it to say that highly demanding, exceedingly regressed people don't get "cured" quickly. The long regressions may themselves be a new neurotic defense, and the demand for the perfect mother merely a lack of responsibility-taking and an evasion of attaining maturity.

These sentiments were expressed particularly sharply in Denver, where there seemed to be a high tolerance for prolonged regression at one time. No longer! The emphasis there, as elsewhere, is on integration of primal—feeling—connections with everyday concerns, exploring these meanings, and becoming a more feeling, reality-oriented, adult. Thus, the movement from "madness" to "sanity" and the disappearance of "primal junkies."

The Schisms: Schisms are inevitable in a growing, developing system and social movement. So has it been in the primal movement. It's also often difficult to ascertain whether these schisms are personally or theoretically motivated. It's probably a little bit of both. The major schismatic issues which I discerned in my Western trip had to deal with (1) orthodoxy versus eclecticism; (2) the progression from third line to first line pain; (3) the follow-up after the intensive; (4) the placement and length of the intensive. As you can see, the issues become less and less "loaded." They are also issues that need to be discussed at length in seminars and workshops. I can only observe here that with the exception of the Primal Institute, the tendency is toward eclecticism, toward incorporation and integration of the techniques that have been generated by the growth of the humanistic movement in the United States. It's away from the head into the body. It's toward the synthesis of feeling and thinking. It's as Hy Weiner put it recently, "from the couch to the floor," but it also requires sitting up.

A major schismatic theoretical issue is the third line, first line progression. Is it sequential and, thus, a progression from third line to second line to first line pain, unraveling the way a tape does? Or does it happen more like a rollercoaster whereby one drops in and out of various depths of feeling and pain? Has a person truly "primaled" if he has not experienced first line pain? It does make a difference in therapist behavior whether one believes one way or the other. Generally, the "sequentialists" require first line pain, whereas those whose empirical observations lead them to disagree, tend to be more open-ended without insistence on reaching first line pain.

Nepotism: In many cases, husbands and wives, mothers and sons—strangely, not fathers and sons or fathers and daughters—work together. Ideally, in all cases there ought to be a male and female co-therapist. It's natural that these teams often become more than working teams. In group practices, there is generally an effort to form a balanced male-female group of therapists. The nepotistic issue is more likely to sharpen over progeny rather than mates. It was at least so in one center that I visited.

Fees: The nepotism issue and the fee issue are joined in the economics of therapy. (Keep the income in the family!) Fee structures vary considerably. I calculate the average income of a therapist at the Primal Institute to be \$100,000. That's on the basis of a formula that I use, assuming that every therapist is employed full time, and that there must be 60 people primaling there in any one week, group or individual. I guessed at overhead, judging by the building and the support staff. It is strictly an *estimate*. I used the same formula for the other centers, and the average income elsewhere I calculate to be between \$18,000 and \$50,000 per therapist. So there is a substantial differential in the economics of primal therapy. Vivian Janov justifies their high fee structure by the one-on-one relationship between therapist and patient. (During the intensive, a therapist works with only one person.) Fee statements are available from the centers on request.

The Burn-out Syndrome: There are many people who are no longer practicing primal therapy who were very hot a few years ago. Many are people who only had as their own background, as their own working

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

basis, their own therapy and their being tagged by their therapist to become a fellow therapist. The people without a formal discipline seemed to burn out most quickly. The people who come into it from a discipline — social work, theater, psychology, psychiatry, psychotherapy — are generally still there. And I think that's something we need to consider when we talk about the training of therapists.

Often, what's happened is exactly what we advocate: life style and career changes. Some people found they didn't like to be therapists and felt free to leave. They went through their own evolution and now feel that's not what they want to do. This is what we advocate. We want people to lead more comfortable, more healthful, more satisfied and satisfying lives. And some people find out therapy isn't it.

As I have already said, there is no longer a lot of tolerance for long regressions, which means that patients aren't so "sucky" any longer. I think we went through a period where patients were terribly sucky, and that was very hard on therapists, and some of them fell by the wayside — they were just drained. I think the fact that we don't advocate these prolonged "down" periods and that we tell people, "you can help yourself and you can be up while at the same time you can go down," rather than encourage them to stay down, is a very wholesome development in the profession.

There were also some people who got into all kinds of countertransference situations as a result of that, got burned out, got overwhelmed, by the pain of the patients. They didn't know how to deal with it. And consequently, just finally had to shut off and leave.

For others, primal therapy has become a way station in a journey. They've become other types of therapists: Jungian, Transpersonal, Gestalt, Body. A few have returned to the conventional talk therapies.

I hope these two reports on the *state of the art* of primal therapy have been useful to you. Suffice it to say that primal therapy is alive, well, variable, though not pervasive.

Book Review

by John A. Speyrer

The Gentle Birth Book: A Practical Guide to LeBoyer Family-Centered Delivery by Nancy Berezin. Pocket Books, New York, 1981, \$2.95, is an interesting, well-written book which analyzes LeBoyer's contributions to immediate post-birth neo-natal care.

The author includes two quotations from Janov's works to show that some schools of psychotherapy believe the traumas of birth may leave permanent scars. However, she states that Janov's views are highly controversial even among professionals.

In discussing birth from the baby's viewpoint, the author provides evidence that the newborn is a sentient vulnerable person.

The author concludes by emphasizing that since safe and relatively painless deliveries are realities at the present time, caring for the newborn itself should be the only real issue. The techniques described are only a means to this end, she stresses, and gentle birth in actuality is really a state of mind. Highly recommended reading.





IPA Bibliography

Below are entries received from the membership.

Nichols, M. P. and Zax, M., *Catharsis in Psychotherapy*. N.Y.: Gardner Press, 1977. Reviewed by Karl Goldschmidt.

A well-documented overview and critical analysis of the use of catharsis reaching back into the earliest history of man. While primal-oriented therapists may not agree with all of the authors' analyses, they will find reports of primal-like work with cases of "psycho-neurosis of war" after World Wars I and II of special interest.

Rubin, Michael, *In the Middle of Things*. N.Y.: G.P. Putnam's Sons, 1973. Reviewed by John A. Speyrer.

This book is subtitled "An Experience with Primal Theory," and recounts the author's three-week intensive in diary form. The book soon takes on a stream of consciousness writing style and Rubin's insights form its core. His complaints were of depression, low self-esteem, guilt and homosexuality. After seeking help from three therapies over an eleven-year period he decided to go into primal therapy. There is much good material contrasting primal with psychoanalysis. As the book progresses Rubin becomes deeply philosophical as his writing style becomes introspective and ponderous. The book is rich in detail and cannot be read at one sitting. All in all a recommended work for primalers and anyone interested in the primal process.

Please continue to send us your suggestions and ideas for bibliographic entries for the upcoming IPA journal.

IPA Training Program

What is the body of knowledge and what are the skills required by a primal therapist? Arnold Buchheimer, chairperson of the Therapist Training Committee, welcomes your ideas and commentary regarding these questions. Send them to him at Rossiter Road, Richmond, Mass. 01254.

The IPA extends its sympathy to Jean Getoff for the loss of her father, and wishes her a speedy recovery of her own illness and a return to good health. Our love and thoughts are with you.

Expressions

Harriet Geller

The experience is visual, tactile, in my body
 There are no words to express the image onto paper
 Like IBM's printing machines that squeeze their ink into dots
 Forming squat ugly characters that mean too little

A little girl for one brief moment
 Calling out for ... the inexpressible
 Unable to push from within that thing that would
 pour forth uncontrollably

Gagging and choking — No!
 Hold my breath, suffer the nausea for as long as it takes
 Rather than unleash the torrent that can clog my nostrils
 Will I ever breathe again?

When the flood is loosed, I will not write a poem about it.

The editors, on behalf of the entire IPA, officers and membership, would like to express our appreciation and gratitude for a job well done at the New York Regional Conference.

It was well-organized, exciting, informative, creative and nourishing. And as a bonus, it made money for the organization. To Jeff Cohen and his hard-working committee—Gloria George, Leigh Harris, Jean Karasek, Larry King, Bruce Rafferty and Art Sichel—we say "THANKS" and "WELL DONE."





IPA Tenth Annual Convention

(cont'd from page 1)

sexual freedom, and sexual relationships. The Sexual Revolution did not answer these questions, but rather gave us the freedom to ask: "Who am I as a sexual being?" The answer, as we have discovered, did not lie in numerous sexual encounters or sexual techniques. As a primal community we have discovered that the pathway to our true identities is through our feelings. Our sexual identity is at the core of our true identity. If we are to unite as a community it is important to share all the aspects of our identities; to be whole beings. As lovers share themselves and lose themselves in sexual pleasures, so can we as members of a community share and surrender our individualities, and in the interchange we enhance our sense of personal identity and establish connection with a larger, collective identity, a communal identity. Our personal

sexual identities are the starting points, our cultural sexual history is our guide, and our feelings are the pathways to an ever expanding sense of universal identity: our ultimate goal as loving beings.

Our primal community has been growing for over ten years. Last year the community was officially recognized by the convention committee. The dedication to creating community was so strong at the convention that the spirit has carried right through the year. It is with this spirit that we have selected the theme for this year's convention, and with like commitment to this year's theme the spirit of the IPA will continue to flourish. We are proud that this is our Tenth Annual Convention. We have survived! We are here!

As Convention Chairman I hope you will join with me in this exploration of

our sexual identities and help establish a more cohesive primal community identity. See you Labor Day Weekend, September 1 - 6, at Appel Farm Arts and Music Camp in Elmer, New Jersey. The fees are: \$235 for preregistrants, and \$250 for on-site registrants, for the whole convention (Wednesday night to Monday afternoon), and \$155 for preregistrants, and \$170 for on-site registrants, if you can only make the weekend (Friday night to Monday afternoon). For registration information call (212) 787-9136. I would like to see more of you before Labor Day at one of our convention planning meetings. Now is the time to put in your two cents or more, and see your innovative ideas come to life. To join us in this excitement call me at (212) 741-0885.

With Springtime Greetings,
Ross Klahr

Letter to the Editor

Dear International Primal Association:

I joined the IPA about two years ago. I have read the literature that I have received and I have talked to some of the people in the Association who live in my area.

My view of this organization is that it is a potpourri of individuals who do many and diverse things to both promote as well as search for healing and growth. These people want to get together and share themselves and their work with each other in order to benefit from the experience. Some people come to the organization to find answers for themselves. Others come for an opportunity to be heard and to receive a meaningful response. Still others may come for less sincere or confused reasons.

I have read on two occasions articles by individuals making requests of the IPA to produce a statement of "orga-

nized knowledge that everyone can identify with. . ."

I am not sure at this time if the organization has any intention of making clear statements concerning the healing/growth process, how it works, its members' definition of the word "primal," and where this event fits into such a process.

The larger "psychological" community in America operates in a helter-skelter fashion from an array of overlapping or contradictory theoretical bases. Those individuals who are smart have no problem eventually identifying where to go and how to get what they need, but the rest who are not so adept at plowing through the mixed messages, get distracted, preoccupied, disillusioned or lost.

If the IPA has no intentions of making statements to the above issues, then I should be putting my energies elsewhere. If the organization is serious about being more than a social organi-

zation, then I could participate in some way from where I live. I am not interested at this time in coming to New York City, to be perfectly honest. I would have to communicate with individuals via the mail or representatives who have the time and energy to travel.

Your latest questionnaire concerning "annual information and dues" appears to me to aptly and unconsciously demonstrate the IPA's confusion concerning the healing/growth process, and the IPA's casual use and ambiguity surrounding the word "primal."

Would it be possible to review your constitution and by-laws so that I may get a better idea of what the IPA is all about?

Most sincerely yours,
Lucille M. Tucci, R.N., B.A., M.Ed.



Calendar of Events

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September 1-6

Annual Convention, at Apple Farm, Elmer, N.J. *Our Evolving Sexuality: Living and Loving*. For more information, see article (page 1) or contact Ross Klahr.

Member News & Notices

Larry King has opened a new primal office in Manhattan at 80th Street and Broadway. He has extra space available for use by other therapists, for groups, buddying and self-primal. The rooms are carpeted and have padded walls. They can be rented by the month or as needed. Call Larry at (212) 580-3734 for more information.

Dan Miller, July 2-5, Community Intensive Workshop. An innovative therapy experience with the hot-tub for revitalization and integration of body-feeling-mind and spirit through the group experience—with time for sports and fun. Location—Shepherd's Ford, Virginia, in the foothills of the Blue Ridge Mountains on the Shenandoah River. Fee—\$210 includes room and vegetarian dinners. Contact Dan Miller at (212) 789-0515.

The New York City supervision group has grown and has divided into two groups. There is space for one or two new members in the Saturday morning group. We meet one Saturday a month from 10:00 a.m. to 2:00 p.m. Cost is \$25. Contact **Charles Ashbach** at (215) 233-4380.

Fred Zielke, Ph.D., is moving his New York City office from Riverside Drive to the Center for Human Development, 853 Broadway (southwest corner of 14th Street), as of June.

Gro Robinson has openings in a new group that will meet biweekly. She also has a primal room available for rent. Call (212) 787-0611 or (212) 362-9256 for information.

Rebirth of The Journal

The Publications Committee has been making progress toward unearthing and rebirthing a new IPA Journal. As a result of several lengthy meetings, some initial policies have been formulated. The Journal will have a Greek or Roman name, and several are being considered as possibilities. Each issue will have a theme—a broad issue, topic, problem or process—which is fundamental to primal-oriented psychotherapy. The articles in any issue will reflect various aspects of that theme, focusing on more specific ideas.

The IPA Board of Directors has allocated monies for two Journal issues per year. The proposed themes for the years 1982-1985 are as follows:

- | | |
|-------|----------------------------------------------------------------------------|
| 6/82 | Basic Conceptualizations |
| 12/82 | The Therapist-Patient Relationship in Deep Feeling Therapies |
| 6/83 | Abreaction and Catharsis |
| 12/83 | Prenatal and Birth Experiences and Their Derivatives in Expressive Therapy |
| 6/84 | Techniques and Methods |
| 12/84 | The Soma and the Psyche |
| 6/85 | Defenses and Resistances |
| 12/85 | Spiritual Dimensions of Affective Therapies |

Almost forty articles have been evaluated for the upcoming first issue. Many of these were originally assembled by David Freundlich for a book on primal-type therapy, and David graciously passed them along for the Journal's use. Members are encouraged to submit a one-page outline or abstract of a proposed article for the second (The Therapist-Patient Relationship in Deep Feeling Therapies) or third issue (Abreaction and Catharsis).

Protest Letter Sent

Although the IPA does not usually engage in political activity, the Board of Directors decided to make a statement regarding the nuclear arms race. The following letter, therefore, was sent to the president and several other political figures and governmental agencies:

Dear President Reagan,

We, the International Primal Association, wish to protest your dangerous acceleration of the nuclear arms race.

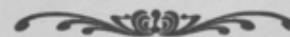
And, we wish to express our deep concern about the use of nuclear power to satisfy this nation's energy needs. As demonstrated at Three Mile Island, nuclear power plants are a threat to huge areas of their surrounding environments.

Furthermore, we demand that you do all in your power to halt the proliferation of nuclear arms and reactors to other nations.

We urge you to immediately reverse your policies in these areas. We urge you also to encourage and support the development of alternative energy sources such as solar, wind, and water energy. These are energy sources which exist in harmony with the biosphere and which are life-enhancing for all the peoples of the world.

Sincerely,

International Primal Association



Publications Committee

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

Calendar of Events

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