



INTERNATIONAL PRIMAL ASSOCIATION

179 Prince Street, Suite 21, New York, NY 10012 (212) 254-9386

Newsletter

SPRING 1986

COMMENTS ON THE REGIONAL CONFERENCE

THE WORK OF THERAPY by ANDRE MORE

I was deeply moved by Roger Woolger's audio-visual presentation of the Myth of the Hero. To me it is an exquisite paradigm for deep-feeling emotionally oriented, primal psychotherapy. One passage, in particular, captures the arduousness of the work of therapy, the struggle to gain self-knowledge and true autonomy:

"Man and dragon might be a pair of brothers. You always become the thing you fight the most. Who is the slayer? Who the victim? The Romans said, 'Man is a wolf to other men.' Despite civilization and education, contemporary man is still morally as much in bondage to his drives as an animal and can therefore fall victim at any moment to the beast within. It is always and forever a struggle to perceive somehow our own complicity with evil, it is a horror not to be borne! One does not become enlightened by imagining figures of light but by making the darkness conscious."

True autonomy can only come from seeing and understanding one's self clearly, as if tiny precious islands of intellect, which make up the observing and synthesizing ego, slowly and almost imperceptibly change old ways of experiencing and responding to unconscious impulses. To me, this is the real promise of deep-feeling, primal uncovering psychotherapy.

PROCESS DAY

214 Maple Ave., Wyncote, PA
May 17, 1986
10:00 A.M. to 5:00 P.M.

by Steve Austill

From a worldly "success" point of view primal therapy fails because it values feelings. This curse is particularly apparent when you attend a primal group business meeting such as the IPA Board. On the most innocuous matters members desire to be fully expressive which sometimes brings progress and achievement to an abrupt halt. The feelings are valued, but the business at hand often has to wait...and wait. Another curse of primal therapy is that each individual is the final "expert" on his/her thoughts and beliefs. We are very skeptical of any so called authority even if we have freely elected them. However, in order to get things accomplished strong leadership is vital. Another problem in board meetings is the old bug-a-boo of transference. We share this problem with all other organizations. Someone in the group "reminds" us of our father/mother/sister/etc., and we react to them as if they were actually that ancient friend/enemy instead of seeing the person for who they truly are. Thus a simple IPA board meeting can become a plethora of interacting and conflicting energies that yearn for order as well as freedom.

Several years ago the IPA board decided to look seriously at itself and its own group process. The Boston Study Group offered leadership for "Process Days." The first Process Day was held in the fall of 1983 in Boston and considered the question, "What do we need?" All subsequent Process Days have been built from that foundation. In the fall of 1985 at the lovely Berkshire home of Arnold Buchheimer a new feature was added to our previously established format, namely The Gong.

The history of The Gong began at the New York IPA Board Meeting in the winter of 1985. Hal Geddes and I noted how people's energy rose and fell at the meeting. We saw that on any particular subject someone would start speaking and this would stimulate another person's thought. But instead of speaking out at their moment of arousal they would hold it down for reasons of politeness and Robert's Rules of Order. But by the time it was their "turn" their good energy was often dissipated. On the other hand, if someone did break the "rules" and did speak out at the moment of arousal the person who "had the floor" would feel interrupted and become hurt or angry. We noted the times people became bored, restless, or even fell asleep. We conjectured that the cause for discomfort at a board meeting was a strangulation of feeling. On the way to the airport Hal and I determined somehow to conduct an "Anti-Strangulation Experiment" at the next Process Day.

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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 8 1/2 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 Barbara Valassis, 23011 Middlebelt, Farmington Hills, MI 48024.

Change of Address

Please let us know if you are moving, or if your name or address is incorrect (see your mailing label). Even if you are not a member, we want to be able to stay in touch with you.

MEMBERS NEWS AND NOTICES

Primal Integration Center of Michigan announces a three day week-end May 23-26, starting Friday at 8:00 P.M. ending Monday at 5:00. Led by Barbara Valassis, Jens Wennberg, Nancy Miller, Cynthia Robinson and John Suliot. The extra day allows time for deeper feelings to emerge and enhances the intensive experience. Pick-up is available at the airport. Food and lodging is included in the fee of \$250. Call for reservations: (313) 478-5559.

**NOAH'S ARK WILL SAIL AGAIN
January 11 to February 21, 1987**

The Ark is a 40 day experiential and didactic program for therapists. It will include individual therapy from staff and trainees, group therapy, over 150 hours of lectures and seminars, and a therapy practicum under supervision, AMA Category 1 hours, CME Units, and credit towards Masters or doctoral degrees from Columbia Pacific College may be available. Contact Bill Smukler, c/o The Carriage House, 7315 Sprague Street, Philadelphia, PA. 19119, telephone (215) 242-6667.

THE IPA RESOURCE DIRECTORY is now available to anyone upon request. This is a list of goods and services being offered by members of the IPA. An updated and more extensive list is being prepared for publication in the Fall. The cost ranges from \$25 for a classified listing (5 lines maximum) to display listings complete with artwork for \$40 (1/4 page), \$65 (1/2 page), \$100 (whole page). Please contact Larry Schumer for an application and information about this neat way to promote your goods and/or services and also help support the IPA. 179 Prince St. #21, New York, NY 10012, (212) 254-9386.

Dr. Stephen Khamsi is looking for copies (or photocopies) of **Primal Community** and would greatly appreciate any help. He needs all issues **except** the following:

- Volume 1: Numbers 1, 3, & 4.
- Volume 2: Number 1.
- Volume 3: Number 1.

NEW MEMBERS

We would like to welcome everyone who has joined the IPA since the last newsletter was published. This includes renewals as well as new members. Please add the following names to your membership list:

Dan Miller
106 St. Marks Avenue
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(718) 789-0515

Shoshannah
240-19 70th Avenue
Douglaston, NY 11362
(718) 428-8637

Rolf Benzian
9 Bank Street
New York, NY 10014
(212) 243-9067

Nicholas Snapper
225 East 4th Street, #11
New York, NY 10009
(212) 254-9289
(212) 580-1288

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COMMUNITY; PRIMAL ABREACTION; BEING

The Essence of the
International Primal Association

On March 2, 1986 the IPA Board of Directors passed a motion by the Name and Essence Committee to adopt as a statement of essence of the IPA the following:

COMMUNITY; PRIMAL ABREACTION; BEING

A community of feeling oriented people who highly value primals, abreaction, primal process and other deep feeling work as a means to the ends of healing, loving, growing, wholeness, authenticity and BEING; offered in an atmosphere of love, permission, acknowledgement and support.

This statement will be proposed at the annual business meeting as an additional article, probably article 2, in the IPA bylaws.

We view this statement as meaningfully inclusive of all our members and we hope the membership will find it useful in their viewing of the organization and their involvement in it.

Name and Essence Committee
Hal Geddes
Steve Austill
Jack Cowan



ROSES TO

Bill Smukler for a very successful Noah's Ark Training Program. And lots of get well wishes from all of us for his recovery from his recent surgeries.

ROSES TO

Andre Moore and his committee for an exciting and successful Regional Conference.

ROSES TO

Gro Robinson for hosting the IPA Board Meeting in March at her well-appointed office.

THE IPA ANNUAL SUMMER CONVENTION FIRST ANNOUNCEMENT

This year, we are fortunate to have Dr. Graham Farrant as our keynote speaker. Graham Farrant is an Australian psychiatrist and psychotherapist who has practiced primal therapy for 12 years and conducted primal workshops in both America and Australia.

In his keynote address, he will focus on the mysteries of the first 10 days of life and use both film and video to show how deep regressions to birth and conception have been experienced by himself and other individuals. He believes that "prolonged primalling seems to open the door to the spiritual challenge of discovering one's own divinity."

Those of you who wish to do workshops or presentations at the convention, please begin thinking about what you specifically want to do and how it might relate to early life experiences. If you have questions or wish to discuss tentative ideas in greater detail, call Andre Moore at (212) 473-6983. This year we want to plan the workshops early so that we can mail a pre-convention program schedule to IPA members **before** the convention.

More detailed information on the IPA Annual Summer Convention will be provided in the next IPA newsletter. Meanwhile, the Convention Committee will be meeting periodically to plan all aspects of the convention. If you want to lend a hand, please call Andre at the above telephone number.

SECRETARY'S CORNER

By Larry Schumer

There have been two Board meetings since my last installment. So the topics I write about aren't necessarily in the order they were discussed (who cares anyway?).

Money is always a hot topic at board meetings. I'm happy to report that we made about \$2000 from the NY Regional Conference. Special thanks to Andre for keeping expenses under control. This brings up an important point. We made money with both this conference and last year's convention because the people involved were able to keep costs way down (free printing, etc.) But what's going to happen when there are no freebies? Past experience has shown us that that's when we run into trouble. It's obvious that we must look to the future and build into our procedures a way to make money when expenses are "normal." Art proposed a new way of looking at how we charge for activities. Perhaps by making each activity just pay for itself (as opposed to the Summer Convention supporting the IPA) plus a small amount for administrative costs, we can keep fees down, and still make enough money to survive. I'll be doing an in-depth report for the next board meeting. I'll let you know what happens.

As of right now (March 4, 1986) we have 128 members in the IPA. By the end of the year we usually reach a high of 140. And after the Summer Convention, it goes back down to around 100. How come? It seems that many people only come to the winter conference, and that's when they renew their membership, and new members always trickle in over the year. Lately, we've been getting a lot of foreign memberships. It's good to see the *International* part of our name being used. There's also a number of people that just ignore the renewal notices, and join when they feel like it. Some say they never receive such a notice, etc., etc. The facts are: for all members there are at least two obvious reminders, and for many members there are three. 1) The newsletter before the Summer Convention reminds you to renew. 2) I mail out a post card to every member reminding them to renew. 3) You can renew at the Summer Convention as you register (some people

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ABSTRACT

An Exploration of Birth Feelings
in Primal Therapy:
A Human Science Approach

by
Stephen K. Khamsi
Saybrook Institute

1985

The birth experience has rarely been considered important in psychological development. At present, however, there is a growing body of literature regarding purported birth "re-experiences" in various experiential psychotherapies. Attention has been focused primarily on whether it is possible or beneficial to re-experience birth, while the phenomenology of such experiences has largely been neglected.

Since little is actually known about birth feelings, the current study adopted an exploratory orientation. An attempt was made, first, to elicit the phenomenology of the experience of birth feelings and, second, to address specific questions that were formulated with respect to the literature. For these purposes, intensive semi-structured interviews were conducted with 13 subjects who claimed to have experienced birth feelings.

Most of the subjects reported that they were at first skeptical but later came to consider that birth feelings are all-encompassing, ineffable, and profound re-experiences of birth. It was reported that a dual consciousness was usually present during the experience; one level was aware of the present (outer) situation while another level seemed to be totally immersed in the experiential (inner) moment and to concentrate on the completion of a necessary task. Although unique, subjects likened the experience to loss of control, physical exertion, sexual experience, and transcendental experience.

The birth feelings of the subjects were generally considered to be beneficial to their primal therapy. It was claimed that the birth

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PRIMAL PROCESS AND LIFELINES*

Key note Address

INTERNATIONAL PRIMAL ASSOCIATION

Saturday, August 31, 1985

by Arnold Buchheimer, Ph.D.

How are we unique, how are we different, what is our essence in that difference? We're unique in the sense that we make contact with our childhood, that we are continually aware. We call that regression, being in touch with that child in us, both joyful and painful. It is our feelings that heal us and it is the intensity of our feelings that contributes to that healing by being in touch and re-enacting what is in our childhood.

We have to acknowledge that Arthur Janov has given us an important modality. He has rediscovered the nature and process of abreaction. With it he gave us a faulty theory and a promise that can't be fulfilled, the universal cure. We need a better theoretical statement than Janov's that accounts for speaking emotively as well as feelingly, which involves our whole body. Not only the brain. Our feelings that we express and *re-live* and *re-sense* are much, much more subjective than they are purely sensory and physiological phenomena that Janov describes.

Now that we have won the legal use of the term *primal* I am quite willing to give it up because it doesn't represent us in the way we describe ourselves.

I read in the *Journal of Psychoanalytic Psychotherapy* "the primal scream has become a whisper"; in the *Psychology Today* some years ago that Janov in particular and the primal process is described as "American camp."

Primal centers are closing. The remaining primal centers are offering more and more eclectic services. Training opportunities are few. Where is the third generation of therapists coming from, in the light of the diminution of the marketplace?

Yet a curious paradox is also happening. The impact of primal concepts in the culture at large has been extraordinarily pervasive. Three books that have come out in the last two years are very deep primal books. One is William Manchester's *Goodbye Darkness*. We've recently had a book and a film by Nicholas Gage called *Elenie*. Another very primal book is the book called *Payback* by Jeff Klein. These books describe deep primal-abreactive experiences and the transformations that have followed in the lives of their authors.

The last episode of MASH portrayed a deeply primal experience. Spielberg, the director, is referred to in *Time* magazine just recently as someone who works from *his child*. Look at that spectacular opening of *Tin Drum*!

Recently, on the Donahue show, people were talking about their rebirth experience. The NLP literature talks of intensives. So do other training programs. Thus primal modalities are being absorbed by other systems and modalities.

So we have a peculiar paradox right now. On the one hand practitioners like us are becoming more eclectic, on the other hand our methods are absorbed by other therapies. Primal concepts and ideas have permeated pervasively into the culture, yet the practice of primal therapy is declining.

What does all this say to us, personally, as members of the IPA? What does an organization need to survive? Members, of course. My figures are that we lose about 30% and regain about 30%.

One of the aspects about our own uniqueness is the fact that pro-

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BOOK CORNER



"Living in the Light - a Guide to Personal and Planetary Transformation" by Shakti Gawain - Whatever Pub. Mill Valley Calif. 1986.

The second book by Shakti Gawain, author of "Creative Visualization". A guide to learning to listen to your intuition and acting on it. It includes exercises and meditations at the end of each chapter to develop intuition and creative abilities - a very positive adjunct to primal work.

"Create Your Own Reality - A Seth Workbook" by Nancy Ashley - Prentice-Hall Inc. Englewood Cliffs, N.J. 07632, 1984

A workbook based on ideas from Jane Roberts, and Seth, the spiritual entity who speaks through her. Mostly exercises based on journal keeping, it helps us perceive fixed attitudes toward the world which keeps us stuck in unpleasant realities and gives positive constructive help on changing our innermost beliefs and releasing old tensions and emotional blocks.

"Mother Wit - a Feminist Guide to Psychic Development" by Diane Mariechild - The Crossing Press, Trumansburg, N.Y. 14886 - 1981

A not for women only book giving exercises and meditations for healing, psychic awareness, and growth - of great value especially for women needing to feel more in touch with the magical, spiritual aspect of womanhood and to celebrate with themselves and others - work includes dreams, psychic skills for children, healing, relaxation and others both for the individual and in groups.

Submitted by Kate McAteer

Secretary's Corner, continued from page 3

actually come to the convention and *don't* renew, and then yell and scream at me because they're not on the membership list). The best reason to renew on time is to show your support for the IPA. How about giving it a shot this year?

Aesthema number 5 is out. Hopefully, all of you have received your copy by now. If you attended the NY Regional, you will *not* be mailed a copy (they were handed out at registration). Members may purchase additional copies at \$3.50 each (10 for \$25). Issue 6 is almost ready. You should expect to see it sometime in May.

Also in May is the Philadelphia Process Day. Elsewhere in this newsletter is a full write-up on it. In short, it's a one day session, often led by members of the Boston Study group (Steve Austill, Hal Geddes, Margrit Romang). This time again, the Boston Study group will provide us with the structure. The Board finds these Process Days particularly useful. They keep us all clear at the Board meetings. By the time one of these is over, we're ready to get down to work (Board meetings are the following day). It's hard to describe what exactly takes place, but it's always a learning and growing experience. This year, the fee will be \$20, and attendance is strictly limited (because of space) to 30. If you'd like to attend, get your money in soon.

Plans for the Summer Convention are coming along nicely. Graham Farrant, from Australia will be the keynote speaker. I saw his presentation in Detroit last year. It's something to behold. He uses split screen video tapes, audio tapes, and slides to talk about the first 10 days of life. Some of you might remember Graham from the 1980 Convention. I wouldn't want to miss this one.

I'd like to thank those of you who wrote me (yes, I get feedback about the stuff I write). Some of you actually said you like it. To each his/her own. But as they say, keep those cards and letters coming. . .

Primal Process & Lifelines, continued from page 4

professionals and clients meet together. That may indeed also be the problem. I would not want it to be otherwise. But professionals are complaining that they are not getting what they need from the Association. What they are asking for is collegiality, some sharing of ideas, brain-picking and brain-storming, training and supervision and networking, and community and safety. Safety from continuing in a therapist's mode when in fact they are in community. I think we need to look at what it means to be safe with our client outside of that practice room, where we are in a peer relationship.

Our clients have received the sense of community and they have a network, which we share, and they share. It is a very special sharing, both at a feeling level, at a knowing level, at a being level.

Because we are a small organization, we don't often get our work done. We have a large agenda, we simply are not able to do it all. So the paradox perpetuates itself. Members are very demanding but the membership is too small to meet all the demands. Clearly we need more members, we need to enlarge ourselves in order to get our work done.

I have for you a not-so-modest proposal for the future. As Centers are closing, the independent practitioner needs a base and an umbrella and a network. I see only one organization that can really give that base, that network, that umbrella, that support system, to the independent eclectic and primal practitioner, and that's the IPA. We have a large task to tap into the independent practitioner who no longer belongs to a Center. I think the resource list we're developing will help greatly in that we need to provide that umbrella for the independent practitioner. The public relations committee I think has done quite a good job in at least making the independent practitioner aware that the IPA exists.

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feelings resulted in increased feeling, insight, and self-acceptance. Occasionally, however, the birth feelings were considered harmful because they were said to be exhausting and debilitating; at these times perspective was diminished, emotions seemed to be overwhelming, and problems appeared insurmountable.

The study concludes that birth feelings emerge when the therapeutic relationship provides safety and acceptance and when subjects proceed at their own pace. These necessary (though not sufficient) conditions enable subjects to relinquish bodily and emotional control and surrender to some inner imperative. The subjects are then free to move to their deepest experience of self — or to proceed even beyond their known self — and to enter what they consider to be a new dimension of experience.

Available from University Microfilms International: 800-521-0600
300 N. Zeeb Road, Ann Arbor, MI 48106

CALENDAR OF EVENTS

PHILADELPHIA PROCESS DAY

Saturday, May 17, 1986
Mary Thompson's
314 Maple Avenue
Wyncote, PA

BOARD MEETING

May 18, 1986

IPA SUMMER CONVENTION

August 27 to Sept. 1, 1986
Appel Farm, New Jersey

Primal Process & Lifelines, continued from page 5

Aesthema has helped even though we're not yet efficient in our deadlines and our publication dates, but that will change too.

We need to consider programs which look at what is necessary to prevent therapists' burnout and to protect our clients. I propose both a peer and professional supervision network.

We need, over the long period, to design a training program. We need to see whether one of several alternative colleges and universities will pick it up. I mean that we design a viable certifiable program and find an established institution to sponsor such programs.

We now have members who have received their doctorates and masters from such institutions as Saybrook, the Union of Experimental Colleges, the College of the Pacific. They have done this on their own. I believe we can design a program that institutions will buy. We have an enormous amount of self-starting, self-creating, independent energy that could feed into that process.

And finally I'd like to propose a different kind of networking compared to what we have done in the past. This idea came out of a discussion that I had with the Boston Study Group some years ago. Right now we are four cells: New York, Boston, Philadelphia, Detroit. We are an interlocking network. We really need to look at other places where primal work is done. I'd like to propose that we enlarge that network considerably from New York, Philadelphia, Boston, and Detroit to San Francisco, Denver and Toronto. There's good primal work going on in all these cities and we need to be in contact with the people who are doing it. We need to have the type of representational and community structure that encompasses all primal work wherever it occurs, whether it's eclectic or orthodox.

Let me conclude by saying that our essence is our feeling orientation, our transformational experiences. Our professional and lay community which makes us a unique community, our practices while abreactive and regressive are also eclectic and developmental. There are many people out there who need the community we have to offer. Our lifeline and transformation is dependent upon what we say to the world about ourselves, our pain, joy and transformation.

* Revised and condensed.

New Members, continued from page 2

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63 Pinebrook Drive
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(914) 834-2902

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Penny Cooper
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Gladys Vaughan
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Francis C. Welch, Jr.
785 West End Avenue
New York, NY 10025
(212) 666-1276

Lori Yelensky
607 N. Tioga Street
Ithaca, NY 14850
(607) 272-1938

Mary Ganim
409 Sackett St.
Brooklyn, NY 11231
(718) 852-0646

Barbara Rosen
39 Newport Street, # 2
Arlington, MA 02174

Process Day, continued from front page

On Process Day May 3, 1985 those of us from the Boston Study Group, Margrit Romang, Hal Geddes and myself conducted our experiment. We explored strangulation of feelings with verbal and non-verbal exercises. Written material was passed out (see Appendix #1) and feelings and thoughts were encouraged to come out freely. We received a very positive response to our experiment, but the problem arose over and over again, namely, if you encourage the spontaneous expression of feeling when aroused, where is the order to come from?

Since the dawn of civilization the answer has been: Order comes from The Chief, the Pharaoh, The King, The Pope, The President, etc. or some person or group appointed, anointed or elected. But history has proven over and over again that ritualized leadership even with all of its wonderful power, eventually becomes destructive. Being fully creative and keeping abreast of everything going on is just too much for one person or group no matter how well intentioned or benign. Also when the leader(s) become old, tired, inept, or confused, succession automatically becomes an issue of conflict. These are problems which all organizations, businesses, and nations struggle with constantly.

We concluded that order in a business meeting must come from natural, inner source. Leadership should come when someone had the energy and strength to grasp it. Leadership should be available to all. Who knows where the best idea or vision may come from? The idea of The Gong was born.

Along with the other established procedures (see Appendix #2) we added one simple rule: *Everyone at all times* is to be encouraged to be fully expressive both verbally and non-verbally, but *anyone at any time* may ring The Gong and all present must become quiet and pay attention to the Gong Ringer for two minutes. In this way spontaneous, energetic expression is encouraged, but provision is made for leadership and order by Gong Ringing. A novel theory...but would it work?

On Process Day in the fall of 1985 we tried it out. A very animated and full session lasted all day and far into the night. At the regular business meeting the next day, the Gong method was again used and also at the regular business meeting in December of 1985.

Frankly, it is too early to assess its full effectiveness. More time and experience are needed. However, certain changes have been noted. We expected the meetings to become more boisterous. Usually, just the opposite has occurred. Apparently, because no one has to struggle or wait for attention, people can relax and listen more attentively to others. People appear less bored and angry. Yet, if someone gets tired or restless they can get up, leave the room or do anything else and it is OK. A very humane atmosphere pervades. Some funny things have happened too. At the December business meeting the energy was running so high that the Treasurer had to ring the Gong in order to read his report! At the end of that meeting someone noted: "Things sure have changed for the better."

If you want to see how all this works first hand, plan to attend the next Process Day to be held May 17, 1986 at Mary Thompson's, 214 Maple Ave, Wyncote, Pa 19095. You do not have to be a member of the board to attend. The cost is \$20.00
For reservations contact: Mary (215) 386-4355

APPENDIX #1

PROCESS DAY, May 3, 1985. I.P.A.
Philadelphia, PA.

*In that we have found
spontaneous, focused, deep
feeling expression to be
beneficial for individuals;
Is it possible that an
organization itself could
benefit from spontaneous,
focused, deep feeling
expression?*

Organizations are very much like persons. They have a birth, growth, trauma, and death. We are aware that the IPA has been traumatized in its early life, i.e. rejection by the culture; hostility from Janov; lack of nurturing from other health oriented structures, such as the American Medical Association, social work organizations, hospitals, etc. Also the IPA has experienced internal conflicts very similar to the split found in individuals. These conflicts surface occasionally at business meetings or the annual meeting. Often we are confused about our long and short term goals. Compared to other organizations in the culture we are relatively powerless.

Just as there are many parts to an individual there are many different members in the IPA. For example, an individual may at a moment in time have feelings and thoughts of anger, sadness, hopelessness, confusion, etc. Similarly, members of the IPA at any point in time have different concerns, feelings, goals, thoughts etc.

However, it could be the case that deep feelings and focusing of the organization itself could be possible. In fact, there are numerous historical precedents for this. For example, primitive tribes before the hunt and war, and when asking for rain or deliverance from plague, perform speechmaking, ritual dance, music, and focusing activities. *The Committees of Correspondence* formed in Boston, Philadelphia, New York, and other hotbeds of revolutionary fever just prior to 1775 had the flavor of spontaneous, focused, and deep feel-

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Appendix #1, continued from page 7
ing expressions. J.L. Moreno glimpsed this concept when he established the *Theater of Spontaneity* in Vienna. A recent historical example is the decision of The President of the United States, Lyndon B. Johnson, not to run for a second term. This decision was the direct result of spontaneous and very deep feeling expressions by large groups of people in violent opposition to the conduct of the Vietnam War.

In these examples we find the qualities of: deep feeling, full expressions of thought and feeling verbally and non-verbally, extensive group process, sharp focusing, great power, and leadership by energy flow not by one person or in group appointed, anointed or elected.

If the IPA could over time experience full, spontaneous, focused and deep feeling expressions of itself, would healing, strength and clarity come to us, as we have seen in the above historical examples and in what we have seen in our work with individuals?

You	to last
stayed in your	nearly
bubble,	a lifetime.
and offered me	I'm
sweaters,	taking down
books,	my walls now,
light,	brick
food.	by
Your	brick.
protective	I've
coating	burst
kept out	your bubble-
my reality,	letting
my feelings,	ugliness
my real self.	in.
I	Maybe
learned to	we'll
build walls-	end up
the only	face
protection	to
I saw.	face.
My walls	
were built	-Lyn Solms
solid	Primal Integration Center
	of Michigan

APPENDIX #2

I. P. A. PROCESS DAY, Oct. 5, 1985 Home of Arnold Buchheimer, Richmond, MA

RULES OF ORDER

1. Length of session is agreed upon first, and next session is set before adjournment.
2. Everyone present is of equal intrinsic worth.
3. Agenda is prioritized.
4. Decisions are made by consensus.
5. Leadership is fundamentally by energy flow.
6. Tasks are accepted because a person wants to do them.
7. Need to work primarily is an automatic priority.
8. Interpersonal conflict is an automatic priority.
9. Non-verbal expressions are encouraged such as: movement, sound, rhythm, art, happenings, theatre, projects and the complete spectrum of the way of human expression.
10. Expressions are encouraged either alone or simultaneously with others...the stronger the better.
11. Anyone at any time may ring the GONG. When the GONG rings everyone present *must* become silent and pay attention to the GONG RINGER for two minutes.

DUTIES OF THE LEADERS

1. Enforce the *Rules of Order*.
2. Encourage ownership of one's own feelings rather than projecting onto others. Encourage "I statements" not "YOU statements."
3. Provide for those that need to work primarily.
4. Suggest facilitating group structures.
5. Start and end the session.
6. Keep track of the GONG RINGING time.
7. Provide physical safety for all present and facilitate psychological and emotional safety as much as possible.
8. Help the group identify and be conscious of where it is.

AESTHEMA**Projected Issues:**

May 1986 **Post Primal**
Editor, Dan Miller

Future Issues scheduled:

Women; Editors, Carol Capizzi and Nina Lee May
Birth; Editors Barbara and Lance Wright
Primal Process; Editors, Fred Zielke and Arnold Buchheimer

The present Editorial Board consists of the above individuals plus Fred Zielke, with Loretta Fogel, Lisa Novik, and Barbara Valassis as ex-officio members, and Arnold Buchheimer serving as Chairman.

Please submit articles, and suggestions for future issues, to:

Arnold Buchheimer
Rossiter Road, Richmond, MA 01254
Phone: (413) 698-3820
or to the particular editor.

Comments on pieces are also welcome and should be sent to the authors. We plan to publish these with authors' responses.

Articles should be

-2000-2500 words long (no more, a longer piece may be published in two parts) but can be shorter
-typed double-spaced — large margins
-submitted in triplicate

Submitted pieces will be reviewed by at least two editors (therefore the triplicate). We will edit for clarity of content, correct English, and general readability, but not substantive content.

We are looking forward to receiving your materials and reading them with intense interest.

NEW DUES SCHEDULE

1985-86 DUES ACCORDING TO INCOME*	
INCOME	DUES
\$25,000 or less	\$25
\$25,001 to \$50,000	\$35
\$50,001 to \$100,000	\$50
\$100,001 or more	\$100
Lifetime Membership	\$1000**
Full-time Student with proof	\$15

*DUE IN U.S. FUNDS ONLY. IN ADDITION, THERE IS A \$5.00 SURCHARGE ON ALL FOREIGN CHECKS.

****GUIDELINES FOR LIFETIME MEMBERSHIPS:**

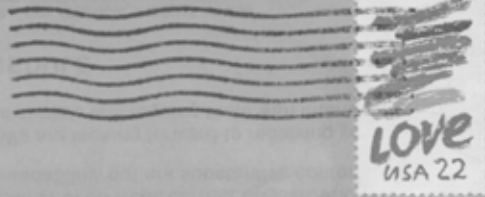
Lifetime memberships may be paid for over a period of 5 years (\$200 per year). If the member decides, after paying part of their lifetime membership, that they no longer desire to pay out the total amount, the money paid up to then is held by the IPA with annual dues subtracted each year (at the current rate) until the money is exhausted. PAYMENTS TOWARD LIFETIME MEMBERSHIPS ARE NOT REFUNDABLE.

Barbara Valassis, editor and production

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