



INTERNATIONAL PRIMAL ASSOCIATION

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

NEWSLETTER

SPRING 1988

IS THERE LIFE AFTER YOUTH? GROWING OLDER WITH FEELING — A REPORT ON THE 1988 IPA NEW YORK REGIONAL CONFERENCE

by Keith Borden

Aging is not the monopoly of the old. We all get to share in it. As Karl Goldschmidt put it, "I must become older, as the best of two scenarios."

But what does it mean? What's it all about? How does it affect us? And how are we to relate to the aging process?

These are some of the questions addressed by primal therapists and others at the Conference. Speakers consisted of therapists over 50 who had been practicing primal or "feeling" therapy for at least 10 years.

It was superb. And this was no accident. Kate McAteer, her committee, and the various presenters worked extremely hard to make the conference a success. It was a labor of love.

And also of growth. The therapists found they could not answer Kate's questions without coming to terms with their own aging concerns, including unsuspected pains and fears.

Are the fears and pains of old age less than those of infancy? Is an old person less important than a baby? How sensitive are we, and society, to the needs of elderly people? Will the needs of our own old age be met? And how can we make ourselves less vulnerable?

There is no better time to confront these questions than when we don't have to. This is what Kate, her committee and the various presenters did. They gave their all — and it was enough.

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ATTENTION:

THE 1988 IPA SUMMER CONVENTION

We are very excited about our 1988 Summer Convention plans. From talking with IPA members, the committee has found that our theme, INTIMACY, is right on target. People have been giving us their thoughts and feelings about what INTIMACY is, what it is in families, friendships, community as well as romantic twosomes. There seem to be as many questions as answers which ought to make our convention lively.

In about a week or so we will send out our call to presenters for the convention. At the Winter Conference in New York, Kate McAteer presented us with a wonderful method for gathering information. We will follow that procedure somewhat, in asking you for papers and workshop ideas. There will be included questions we have gathered so that you can think about them as you plan your presentations. We hope to have **papers** from some of **you** in addition to our keynote speaker.

Each year, hundreds of hours of time is put into making our convention a success. This year's committee is intending to do the same. We hope to "grow" this year again by encouraging your participation.

If there is anything you would like to suggest for the convention beyond participation in the theme, write or call:

Patricia Rice
420 S. 19th Street, #420C
Philadelphia, PA 19146
(215) 735-7112

Please put the dates of the convention on your calendar. We will be gathering at Appel Farm, August 31st through September 5th, 1988. You will receive a Call to Presenters and a Convention Brochure and application blank. Sign up early!

The Convention Committee

1988 SUMMER CONVENTION *Early Bird Registration Save \$\$\$*

Register now for the Summer Convention and save. Send your **full registration fee**, name, address, number of people and days they'll be attending to: IPA, 179 Prince St., #21, New York, NY 10012. For more information, call: (212) 254-9386 (evenings). DEADLINE FOR EARLY BIRD REGISTRATION IS JULY 15, 1988.

6 DAYS: \$335
5 DAYS: \$285
3 DAYS: \$205

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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 Cynthia Robinson, 3876 Squirrel Rd., Bloomfield Hills, MI 48013. (313) 647-5279

Change of Address

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

MEMBERS, NEWS, NOTICES

• Primal office space for rent, sound-proofed, attractively furnished with waiting room. Mid-town Manhattan. Call Fred Z. at (212) 213-1160.

• **HELP WANTED:** Planning is now under way for the conference of the Pre-and Peri-Natal Psychology Association of North America (PPPANA) at Tufts University, Medford, Mass. in June, 1989. Much work needs to be done, not just in Massachusetts. Contact Arnold Buchheimer, 149 Bartlett Ave.#2, Pittsfield, MA 01201.

• **NEWSLETTER:** We need material! Articles, announcements, poetry, experiences--whatever would be valuable to share with others. This is our forum to communicate with each other and strengthen our community. Got it to share? Send it in!

• **THE GIRL AT THE FRONT DESK:** Members should be aware that there is **no** "girl at the front desk" of the IPA. We are an all-volunteer organization. When you phone the IPA, you reach the home of a Board member who works full time and devotes precious hours to the IPA out of love. Please be aware of this when you phone.

• **TELL A FRIEND:** Many people who realize they are in pain feel extremely isolated. Everyone they know seems "unreal." They feel they have no community, and they don't know where to turn. That's what we're here for. If you know someone like this, talk to them about the IPA. Invite them to join. We need each other. Loneliness can kill. This truly could be "the gift of life."

• There will be a **PRIMAL WEEKEND JUNE 17 - 19 AT CAMP LESLIE 4-H CAMP IN GEORGETOWN MASS.** This will be an opportunity for primalling, group work, campfire, buddying, rest, swimming, boating, all sports, and just a good time. Cost of \$100.00 (not including food) before June 11th. After June 11th or on site cost is \$125.00. Don't miss it! Register now. Everyone is welcome whether you are in therapy or not.

Contact: Steve Austill, Leader BPA, 12 Mt. Vernon St., Saugus, MA 01906

• To IPA Members who are unable to attend Conferences and the Convention:

How can we make the Newsletter more interesting to you? May we hear from you?

TOO OLD FOR THERAPY?

Aging poses an important question for those interested in primal. When are you too old to begin primal therapy? This issue was one of many addressed in a stimulating panel discussion led by Art Sichel and including Larry King, Bill Smukler, Lance Wright, Jean Getoff, Gro Robinson and others.

No answer was arrived at. The important factors were felt to be the client's desire for inner opening, and the therapist's willingness to proceed by creating a safe space rather than intrusively pushing the client. All that can be reported, on the basis of the panel's experience, is that the maximum acceptable age for beginning primal therapy is somewhere upwards of 70.

Keith Borden

CALENDAR OF EVENTS

Philadelphia Process Day
April 30, 1988

Board Meeting
May 1, 1988

IPA Annual Summer Convention
August 30 - September 5, 1988
Appel Farm, New Jersey
Call for information: (212) 254-9386

ROSES TO

Kate McAteer, Chairperson
Larry Schumer
Harriet Geller
Gro Robinson
Teresa Benzwie
Art Sichel
For an INTERESTING AND
PROVOCATIVE New York
Conference.

ROSES TO

Gro Robinson
Jean Getoff
Fred Zielke
Karl Goldschmidt
for their EXCELLENT keynote
presentations.

ROSES TO

Fred Zielke for hosting the winter
board meeting.

ROSES TO

Arnold Buchheimer
and best wishes for a speedy
recovery.

Irving Bernstein attended Leslie Cotton's workshop on healing and wrote the following:

The workshop began with a practical demonstration of progressive relaxation. After we were relaxed we began to make sounds (sighing, hissing, yawning, etc.) that could be associated with healing and the elements (fire, earth, metal, water and wood). Leslie showed us how Oriental Chinese acupuncture could be integrated into primal therapy and showed us how an imbalance in one area can affect another area.

Many things cause imbalances including the food we eat, our thoughts and our actions. Acupuncture can be of assistance in retaining and maintaining balance.

"YOU HAVE SIX WEEKS TO CHANGE YOUR LIFE"

THE MEMOIRS OF A TRAINEE ON ARK '88

I went to Ark '88 in pretty bad shape. There wasn't anything really right in my life, and I'd lost faith in myself. I hadn't done any primal in 9 years, since the glorious old days with Bill Swartley, but it seemed the only thing to do. So I said to myself, "Okay, you have six weeks to change your life." As it turned out, it was enough.

This is my first Ark, and I brought a lot of things I didn't need. I had books and art supplies and toys of various sorts, to fill up the extra time. What a fool! What extra time? We were scheduled from 7:30 a.m., if you went to Dream Clinic, right through to 11:00 p.m. With perplexity and wry looks we heard the words "I invite you to create your own world." When? Fellow sufferers more nearly oriented to place and time helped those caught in the upper hall by the gong for the next activity and reduced to howling "What do we do now?"

I was outraged with the rest, but I said to myself, "Okay, you wanted to come here, and now you're here, and by God you'll figure it out." But as everyone around me went forward on schedule into the swamp to wrestle with their demons, it slowly dawned on me that one of my demons **was** the schedule, and for me the system was **part of the swamp**.

Meanwhile, while swamp muck clung to my feet, my heart and head were being taken on magical mystery tours of past lives, guided fantasies to dream realms, and ecstatic raptures of emotional bonding. Along with everyone else, I felt the love and interconnections build hour by hour, as we all responded to the incredible work being done by our fellows, and experienced their response to the amazing work we did, and felt the love and compassion, brilliant therapeutic ploys and artless but effective blunders of our therapists, including each other.

Arriving on the first day, I immediately began to search for allies and tight buddies, and found them. In a matter of hours we began friendships which by the end of the Ark were fused into bonds for life. Here was the old exultant feeling of unconditional love, we would love each other no matter what, and I said to myself, "These people will never leave you, will be there for the rest of this life, and on into the next lives, and the next, thank God, thank God."

Life became the Ark, there was no other. At first I felt that 40 days was too short (though all around me were cries of, "36 more days of this @?!&*%." But the days lengthened out, what felt like two weeks was only Day 6, and I relaxed and let go. The world was out there, far away, unreal, irrelevant. On Day 15, entering a room for a session, I saw a newspaper, started with shock and backed away hurriedly, then had to laugh and say to myself, "You don't care if you **never** go back!"

On it went — people were everywhere, noise was constant, the pace was relentless. Soon we could recognize everyone's screams, soon we had all stayed up late to write in our journals, soon we were all bending the rules, soon we had all barely made it, panting and dishevelled, to the afternoon of free time. Boy oh boy, did we work! We cried, we howled, we loved, we murdered, we learned, we taught, we were born, we died, we worked! I said to myself, "By God, this is wonderful, this is real, this is the most fun I've had in years!"

I could hardly tell what changes were going on in me, they were too many, too deep and too fast, but I knew they were happening. I struggled to manage the system, to accomplish my work, to enjoy a blooming love affair without spoiling either of our processes, to find time to make sandboxes, write in my journal, take walks, and do a little nothing. It was life full to bursting, and each hour building on the one before. I saw myself taking control in a way I've never been able to do before, I saw myself being a woman I've never been before, I saw my process become glorious and powerful, and I said to myself, "It's working."

continued in page 5

IPA DUES SCHEDULE 1987-1988

Income	Individual	Family**
Full-time student (proof required)	\$ 20	
\$25,000 or less	\$ 40	\$ 60.00
\$25,001 to \$50,000	\$ 50	\$ 75.00
\$50,001 to \$100,000	\$ 65	\$ 97.50
over \$100,000	\$ 100	\$ 150.00
Lifetime*	\$1000	\$1500.00

Foreign memberships (other than Canada) add \$10.

ALL DUES ARE PAYABLE IN U.S. FUNDS ONLY. Canadian personal checks (in U.S. funds) are accepted with an additional \$5.00 service fee.

*GUIDELINES FOR LIFETIME MEMBERSHIPS:

Lifetime membership fees may be distributed over a 5 year period (i.e., \$200/\$300 per year). If a lifetime member decides, after partial payment, that they no longer desire to maintain their lifetime membership, the amount previously paid will be credited toward regular yearly dues (at prevailing rates). Payments toward lifetime memberships are not refundable.

GUIDELINES FOR FAMILY MEMBERSHIPS:

- Two people living at the same address are eligible for family membership.
- Dues category is determined by combining the incomes of both members.
- NOTE: One mailing will be made per family membership (i.e., one Aesthema, one Newsletter, etc.)

AESTHEMA NEWS

The current issue to be published in Fall of 1987 is a truly international issue with contributions from Sweden, United Kingdom, and the U.S.A. It will contain articles by Thomas Videgard, Steven Khamsi, John Rowan, Andre Moore, Art Sichel (hopefully), and Florine Snider. The title of the issue is "Primal Therapy Evaluated".

Projected issues are:

- Spring 1988 - "Therapeutic Relationships".
- Fall 1988 - "The Religious Experience and Primal Therapy".
- Spring 1989 - No theme! Articles will be accepted without necessary relationships to a "theme issue".
- Fall 1989 - "The Creative Process; The Arts and Primal Therapy".

Contributions will be gratefully accepted. At the present time we have received submissions for all of the above except the Spring 1989 issue.

Please submit all articles and suggestions for future issues to: Arnold Buchheimer, Rossiter Road, Richmond, MA 01254. Telephone No.: (413) 698-3820. Comments on articles are also welcome and should be sent to the above address as well. We plan to publish these letters with authors' responses.

Requirements:

- Generally 2,000 to 2,500 words in length but can be shorter. Longer pieces may be published in two parts.
- Typed, double-spaced with large margins.
- Submit in triplicate, please!
- University of Chicago Manual of Style should be followed for bibliographic references.
- Articles should be accompanied by a biographical sketch approximately 100-150 words in length.

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

We're looking forward to receiving your manuscripts and to reading them with intense interest.

SECRETARY'S CORNER

by Larry Schumer

Oh how the time flies . . . Do you know, at the last Board Meeting we were actually discussing the 1991 Summer Convention. It was proposed that it be held in the Montreal area, at a camp in the Laurentian Mountains and hosted by Lesley Cotton. What do YOU think about this? If you'd like to have some input on this, let a Board member know.

As reported here previously, the next several Summer Conventions are in various stages of planning. The 1988 convention is being organized by people in the Philly area (Mary Thompson is chairperson). 1989's convention will be handled by the Detroit contingent (it looks like Cynthia Robinson will take charge), and 1990 will be headed by Steve Austill, from Boston. Do you have suggestions, or do you want to get involved? It's never too early to think about these things. Just let someone know.

As you know, if you were there, the New York Regional Conference was great. This year was quite different from recent conferences. Instead of a keynote speaker, Kate McAteer and her committee came up with a study that was posed to IPA members over the age of 50 who have been therapists for at least 10 years. Four of these members, Fred Zielke, Gro Robinson, Karl Goldschmidt, and Jean Getoff, participated in the morning session by reading papers they specifically prepared for the conference. All were incredibly interesting. The afternoon session included workshops on topics such as, aging as a single person and late parenting. There was also a panel discussion and other workshops. A reminder to all those members who received the study. A publication is being planned to include the papers presented, as well as other writings that were not presented. It's not too late to submit something. The deadline is June 1, 1988. If you have any questions, call Kate.

Well folks, this is it, my final Secretary's Corner. After four years, I'm bowing out. But don't relax yet. This article may just be reincarnated under a different title . . .

Noah built an ark
promising
an incredible journey
into the soul

The brave and the wise
came together
The journey began

A family formed
nurturing
supporting
encouraging
growth
wrapping love
around the wounds
inside
the warriors
the dreamers
the caretakers
the hurt children
the rebels and the withdrawn

The incredible journey
has come to an end
the family separated

Soul-lights are shining
all over this continent
The ark has fulfilled
its promise

— Lyn Solms
March, 1988

WHAT I LEARNED ON THE ARK

I learned that "here and now" often gets
tangled up with "there and then."

That hate is frozen love.

That a twin that didn't live to get born
can still become part of a person's
life. (Thanks, Greg)

That my sister who died when I was 8
loved me, and I her.

That life is fluid and the notion that any
part of it is "fixed" is a perception
— a construct of mind.

That inside we are all children.

That each person's experience of each
experience is different.

That everthing can be different after
an Ark.

Sarah Lovejoy H.
Post Ark Day 6

AN OPEN LETTER TO GRO ROBINSON AND BARBARA VALASSIS

Last Saturday was the date of the IPA Conference. I come each year because it is a chance to refuel my spirits and contact like souls. I have not been disappointed.

I just turned 39 this year, it is a precarious age. Once 40 is reached, we enter the great 'Middle ages'. At 39, I think I look better than ever, at least for me! And the old, ever constant, 'knot in the stomach' has actually subsided. Finally, I feel like a pretty damned good woman.

Gro and Barbara, you both confirmed my new revelation. It's not so bad to be getting older, in fact it feels good. When Gro described her experience of the young child still looking out the eyes of the mature woman, I identified strongly. I have always felt that way, as if I am the same child I always was. The externals may change, but internally the child is still there looking out.

I have spent many years primalling in order to save and heal that child. I believe I have made peace with her. I would like to think there is a well nurtured and happy child sitting behind my eyes these days.

Barbara, although we've had just the briefest and most superficial conversations over the past few years, you have managed to make a strong impression on me. My own history seems to include women who were overbearing and assertive. They were overly critical, and inconsiderate, with a cutting or condescending edge. You, Barbara, represent some of the best qualities of the new woman. You project confidence and competence, combined with a supportive manner. These qualities I am striving to develop in myself.

I used to believe that I would one day be 'grown-up'. I thought that on that date I would be a fully formed mature adult. But the older I get, the more I realize that getting older is as much of a growing process as childhood and adolescence.

It is the grown-up who has stopped growing who becomes rigid, inflexible, and routinized in his/her behavior; who becomes narrow in experience and conservative in his or her viewpoint. I can accept this in my father's generation (people in their 70's and 80's). When I see my peers (people in their 30's and 40's) settling into a rocking chair, I react like a fish caught on a hook. I want to be free of the situation and it is a fight for my life.

My child is at risk when I stop growing.
My adult is at risk when I stop growing.

Thanks. Gro, for reminding me to listen to the sweet, clear voice of my child. Thanks, Barbara, for confirming that 40 will be great, 50 even better, and 60 — watch out!

Anita Green

Memoirs of a Trainee on Ark '88 — continued

At last, after an eternity that was too short, the days began to slope downwards, and we could see the end coming. We began to watch ourselves and others for all the adjustment techniques, preparation strategies, and desperate measures to get ready to go back Out There. We began to talk about what we would do when we got home, how we really needed to go back to see the changes in ourselves, how incredible the whole thing had been, how we wished we could go out for a month, and then come back to the Ark again, how we would come to the next Ark. I said to myself, "Well, out there it sure won't be like this, dammit."

Finally, the Ark came to rest on dry land, and we all had to go home. Tears and anticipation, packing, plans to meet again, the last things, final hugs, and as we drove away, I said to myself, "These were the **most wonderful weeks of my life!** I'm so glad I came!"

Belinda Lee Yalin

LIVE!

Barbara Valassis led off with an upbeat note. She said she is 60, and just now coming into her "warriorhood."

Fred Zielke also saw life as a precious opportunity. He had two near-death experiences. The first, in his rugged youth, he treated by denial, a shrugging of the shoulders. He did not allow himself to drink of its rich meaning. The second, more recent, was far more rewarding. Because of his deeper maturity and inner opening, it left him far more appreciative of life's myriad treasures. For Fred, as for many, age and near-death had opened him to more of life.

Gro Robinson defined "ageism" as "all the ways that we and our society, individually and collectively, deny our natural aging process, and how we act out our denials in our private interactions and behavior, as well as in institutionalized attitudes and policies."

As typically happens with denial, we not only deny our aging but also our denial itself, so we become blind to ageism — at least when we're young. But we don't have to look very deep to find it. It leaps at us from every commercial, it's embedded in the very words of our language. Gro finds the roots of ageism in neurosis itself. "At the core there is always a lonely, angry, sad and frightened little child . . ."

This brought up a lot of fears. What is to keep us from being in that situation ourselves one day? What, indeed? Now is the time not only to work on our health, but also to build a network of deep, sensitive friends. If we want to be surrounded by loving, understanding people when we're old, and when we die, the time to lay the foundation for this is now.

Jean Getoff has discovered that it is the patterns established in infancy which determine how we age, how we confront the challenges which aging brings. She has found that the new experiences of increased age trigger infant repressions that were out of reach before, so that therapy must continue through the years. Thus, age has focused her attention even more strongly on the crucial importance of infancy. Jean found that feeling the pain of infant deprivation is not sufficient therapy. Somehow what was missing must also be supplied.

She strongly recommends a book by Daniel Stern, *The Interpersonal Life of the Infant*. Subtleties in the parent-child relationship can often blind us to the realities of the interactions involved.

Sometimes it takes a crisis to make us face fundamental issues. Major injury, illness and surgery can be wonderful opportunities for inner exploration and growth. They can even be dress

rehearsals for our departure dance with Death.

What can we learn from our reactions to these crises? What forces within us brought us to this point, and what is their meaning? And how can we mobilize positive forces to heal and grow in these circumstances?

Mary Thompson led people through the imagined experience of walking into a room where the other people are all much younger. How do we feel and react? Then how do we respond if we enter a room where everyone is much older?

If we can find the deep common ground between ourselves and others, we can understand them and relate, be an automatic part of their "in group." But if we can't, if we get caught up on the superficial differences, we feel excluded. As a defense, we may pin a label on them, excluding them instead of feeling our own exclusion.

Such closed people are often professional caregivers. Tragically, the very old as well as the very young often find themselves placed in the care of insensitive people who violate their needs. Mary led participants through the imagined experience of being an elderly person in a hospital, feeling alive, intelligent, full of love of life, communicating inwardly with departed loved ones, enjoying standing at the window, but having to keep all of this secret because the nurses will diagnose our mutterings as senility and hustle us back to bed.

IS IT EVER TOO LATE?

Before any of the presentations began, a minute of silence was observed for several people who had wanted very much to participate in the conference, but who were unable to attend because of illness. Almost all of these people were elderly and ill partly for that reason. The aging process had robbed them of a cherished opportunity. Is this the real message of aging?

This issue was faced by Karl Goldschmidt. He felt heavily the advance of time. And yet, he didn't feel old. He found it best to proceed as if he would have time for whatever he really wanted to do, even though he increasingly set tough priorities and skipped things less important to him.

And yet, he observed, this was denial of reality. The truth was that a time would come when it **was** too late. Death would arrive, and perhaps before that, he would be stopped by varying degrees of incapacity. So what should he do? Should he face reality, and be depressed, or deny it and be happy?

If a question has two wrong answers, perhaps the question itself is wrong. If

denying the truth serves us better than accepting it, perhaps what we are denying is not really the truth. Of course, we **will** die. But we may be loading that simple truth with so many false connotations, associations and expectations that the total package is more false than true.

DEATH!

Participants expressed many fears and feelings about death. How strange, that a topic of such concern should be discussed so little! Whatever power generated our lives, found it most appropriate to end them with death. It's the one thing we can count on. Why don't we feel secure?

Once a commercial airliner **almost** crashed. Passengers were sure they would die. Later they were asked what they felt in those moments which they thought were their last.

Embarrassment! They were embarrassed at leaving their affairs in such a mess, and at not having said certain things. Their "unfinished business." What a motivation to clean up our act! Embarrassment ruins the thrill of adventure.

All we really **know** about death is that it's an unknown. It is dishonest to pretend we know any more about it than that. And that's what we do the moment we start feeling that death is **bad**. So Karl's "denial" is closer to the truth after all. All we really know is that there's an unknown in our future. And isn't that exciting? Unknowns are the spice of life!

Think of your greatest experience of joy. Life can be so perfect! This richness was created by whatever power brought us into being. How can joy spring from unconscious indifferent randomness? And why should not that mysterious power which grew us, and which also grew our joy, unite us with joy at the end?

We were not designed to live forever. But we were designed to live. One participant remarked that the real tragedy is not death itself, but to die without having lived.

If we give of ourselves fully to life, and take fully from life in return, looking forward with eager anticipation to both the knowns and the unknowns, how can we possibly lose?

NOW IT'S YOUR TURN!

Have the issues discussed here stirred thoughts and feelings of your own? Or are there other issues concerned with aging that you feel are important? Then write them down! Send them to Kate (c/o the Newsletter) before June 1. We plan to develop all suitable written material into a publication.

IPA LOGO IT COULD BE YOUR CREATION

At the IPA board meeting in December, 1987 an ad hoc committee called the Logo Committee was created. The purpose of this committee is to search and find a logo that captures and reflects the ongoing essence of the IPA. It could turn out to be the one we have now.

Historically the IPA has used as semi-permanent logos the creative inspirations of Ross Klahr which originated as logos of annual conventions.

The twelfth annual convention in 1984, **Healing the Wounded Self**, produced our current logo. This logo represents the Self, the wounded Self and the healthy Self. **The Self is represented by a continuous cycle of movement from the center outward and back to the center, the cycle spiralling in a non repetitive direction." "The wounded Self is one that experiences a (damaging) break in the free flowing cycle exchange" as a result of traumatic experience. The healthy Self engages in mending the damaging breaks (through some therapeutic means) in the growth cycle and returning to the normal spiralling growth cycle.

The preceding logo began with the eighth annual convention in 1980 and was called Common Ground. There are no remembered logos before 1980.

Over the past several years the work of the IPA board has included a determination of the essence of the IPA. This was described in a **Statement of Essence of the IPA** which became a prologue of the IPA bylaws in 1986. It seems to follow that the IPA logo might well be related to our statement of essence which reads as follows:

COMMUNITY; PRIMAL ABREACTION; BEING

A community of feeling oriented people, interacting within an atmosphere of love, acknowledgement, permission and support who highly value primal process, abreaction, primals and other deep feeling work as modalities for promoting healing, loving, growing, wholeness, authenticity and BEING.

With the above material as background information we of the Logo Committee are making a

CALL FOR PRESENTERS . . . OF . . . IPA LOGO DESIGNS

Please send your design or designs to us by June 30, 1988. All submissions will be displayed at the 1988 summer convention where conference participants will be invited to register their preferences. Our hope is that the final choice will be made by consensus at the convention. Multi-colored designs are acceptable but the logo must be able to give its message in black and white since most current usage is in black and white.

Please use the back of this page or separate 8½" by 11" sheet of paper with your name, address and phone on it. Also an explanation of the design.

Send to: IPA Logo Committee, c/o Hal Geddes, 141 Danforth St., Framingham, MA 01701.

Logo Committee
Hal Geddes, Chairman
Keith Borden
Terry Larimore

Quoted material from **Logos and Themes by Ross Klahr, Summer 1984 IPA Newsletter.

Your Name _____ Phone _____

Address _____

LOGO DESIGN

Explanation of Logo:

We'd like to welcome our old friends that have renewed, as well as the new members that have joined since the last membership list was published. Please add their names to your membership list.

Bragar, Ellie

1921 Laughlin Park Drive
Los Angeles, CA 90027
HOME PHONE: (213) 665-2592
WORK PHONE: (212) 371-7579

Cotton, Lesley

4 Val Soleil
Pointe Claire, Quebec
Canada H95 5N1
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