

# IPA NEWSLETTER

## INTERNATIONAL PRIMAL ASSOCIATION

2742 Fernwood Avenue • Roslyn, PA 19001 • (215) 887-9168

WINTER 1989

### Message from the President

*by Ross Klahr*

Happy New Year, members and friends. I hope you enjoyed the holidays and are ready to embrace a new year.

My apologies for missing the last IPA weekend. I heard it was another rich experience. I want to thank Larry Schumer for filling in for me in his inimitable style. However, I shall return.

My focus has been on preparing for the New York Regional Conference. Like many who saw the "Power of Myth" series of interviews with Joseph Campbell on PBS, I became fascinated with the role of myth and archetypes in our contemporary lives. The ideas presented by Mr. Campbell struck a chord in me that reverberated through my personal experiences in theater and therapy, reaching back to my early childhood games and fantasies.

As a child I often imagined myself as a benevolent king or prince. My experiences in theater gave me the opportunity to be more than myself and to touch the passions of living. In my therapy I had a safe private arena to uncover old inhibiting myths, to experience victory, and to create my personal mythology. In these respects mythology has permeated my life. I'm now beginning to believe that it is impossible for the human spirit to live without some form of conscious or unconscious mythology.

As a therapist it has been my privilege to witness the passionate expressions of Oedipus, Antigone, and Medea pour from the very core of a client's being. It is also my belief that such experiences are the truly healing expe-

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### PRIMAL REFLECTIONS

*by Terry Larimore*

#### ON TENACITY

Why does a child continue hoping for years that she could win an uncaring mother's love? Why will a child blame herself for her dad's anger?

We each have individual examples of our own incredible tenacity in the face of hopeless situations. We each display a long-term unwillingness to give up. This stubbornness is a primary reason for our survival. Unfortunately, that tenacity to stick with whatever gets us through leaves us stuck in patterns that no longer serve us well.

Most of us have experienced knowing intellectually that how we relate to the world isn't getting us what we want, yet we persist. It's the gut knowing that it's safe to let go of our older (now unproductive) patterns and act in new ways that allows change to happen.

I challenge my clients (and myself) to cultivate an attitude of gratitude for our stubbornness. It got us through and leaves us, no matter how wounded and dispirited, with the chance to get the help we need to make the changes we want to make.

#### GIVING UP PATTERNS

I believe that, with love and support and guidance, people can willingly give up their unproductive or self-destructive patterns - their craziness.

A therapist could grab a client by the nape of their neck, thrust the truth into their face and force them into new modes of behavior - the "you are not helpless NOW, take charge of your life" style of therapy with lots of planning, figuring out how the client would react to these new circumstances and practice sessions to perfect new ways of interacting.

Primal Therapists support clients' tentative explorations of the present. They help clients feel the fear of what it used to be like and deeply discover the difference between then and now. It's the two-track approach - past and present both.

We were small and helpless but we're not any more. Our parents had the legal right to run our lives but now we're grown and in charge of our own affairs. We are smarter, stronger and freer now than we were in utero or in childhood.

As that difference is felt and old hurts are drained off in mat work, new ways of being emerge.

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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, (313) 478-5559.

## 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

\* **PHONING THE IPA:** We are an all-volunteer organization. We have no office or staff. When you phone the IPA, at (215) 887-9168, you reach the home of a Board member who works full time, has a young child, and devotes precious hours to the IPA out of love. Please be aware.

\* **TELL A FRIEND:** As an international community of feeling-oriented people, offering a network of resources relevant to primal, the IPA is unique. Many would join if they only knew we existed. So if you know someone who could benefit, do them a favor: tell them!

\* **HELLO OUT THERE!** In an effort to become better acquainted with other organizations who share a similar orientation as the IPA, a contact is being prepared. A letter of introduction along with our brochure will be sent to these organizations as a call to fellowship. If you know of a simpatico organization, please send your recommendations to Ross Klahr, 235 East Tenth Street 4E, New York, NY 10003.

\* **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? How can we make the Newsletter more interesting to you? May we hear from you? Send it in!

\* **LIFEGUARD NEEDED:** The 1989 Convention Committee is looking for someone interested in being a lifeguard next summer. IPA membership is not required, but proper lifeguarding credentials are a must. Have fun, enjoy the convention, and be paid for your actual working hours. Contact Barbara Valassis, (313) 478-5559.

\* **WORK SCHOLARSHIPS:** The 1989 Convention Committee is also looking for members who would like a 1/2 scholarship to the convention. They would be part of the crew that takes care of details and helps make our experience so wonderful. Contact Barbara Valassis, (313) 478-5559.

\* **GRAHAM FARRANT:** Australian Primal Therapist Graham Farrant's Central Information Coordinator of North America is Terry Larimore. She is keeping a mailing list of people interested in receiving information on Graham's talks, workshops, trainings, etc. There are also copies available of Graham's video tapes (on conception, twins, massage, etc.). If you are interested in being on the list or receiving a copy of the latest "communication" from Graham (including his 1989 itinerary, ordering directions for videos and more) please write to her at 8762 Long Point, Suite 106, Houston, TX 77080.

\* **MUSIC RECOMMENDATIONS NEEDED:** Terry is compiling a list of "primal" music to use during sessions to facilitate clients' bringing up feelings. Please send your recommendations. She will share the information she receives with everyone who sends in information. She prefers music available on cassette tapes but welcomes all suggestions. Please include name of the song, the album it appears on, label (or publisher), artist's name, publication or release date and what you use it for (struggle, hopelessness, get energy moving, etc.) Send to Terry Larimore, Primal Counselling of Houston, 8762 Long Point #106, Houston TX 77082.

\* **SOUNDPROOFING:** Larry King is now doing consulting for people with sound proofing problems, and Santo Longo is handling the contracting. For a free 15 minute phone consultation for IPA members, call Larry at (212) 580-3734. For sound proofing services in New England, call Chuck Green at (508) 881-5678.

## CALENDAR OF EVENTS

New York Regional Conference  
March 4, 1989  
Board Meeting  
March 5, 1989

Eldred Process Day  
May 6, 1989  
Board Meeting  
May 7, 1989  
Kate, Larry and Joanna's Estate

Annual Summer Convention  
August 29 - September 4, 1989  
Appel Farm, New Jersey.

## THE PRIMAL PROCESS

The Primal Integration Process  
Is certainly not the only Way.  
But it may be one of the hardest Paths  
For it offers no magic solutions.  
It systematically denies you ANYone  
To whom you can surrender  
ANY responsibility  
It provides you with NO one to look up to  
Except your very own Self.  
If you, nevertheless, choose to  
continue the Primal Process  
It leads you inevitably, to an active encounter  
With the very worst in your Self.  
Primal takes away only with the greatest pain  
For which you may exchange  
Only simple joy.  
Finally,  
You lose even your Self.  
Even the Road disappears!

Bill Nils  
Oct. 7, 1976

"This, out of all, will remain:  
They have lived and have tossed;  
So much of the game will be gain,  
Though the gold of the dice has been lost."

— Jack London  
*Love of Life*

## 1989 SUMMER CONVENTION IDEAS

by Barbara Valassis

"What do we do after the Pain is gone?" This is a catchy phrase but doesn't accurately express the question we want to focus on. Sometimes we are afraid to let go of our Pain without something to replace it. We are afraid of the Void - the emptiness that is left. At least with the Pain, there is something, something familiar. So how do you begin to fill the Void so you can let the pain go? This is the theme of our 1989 Convention. The title of the convention will be "Discovering the Power Within".

In Primal, we learn to "trust the Process" and eventually to trust our own inner wisdom to guide us on our journey. There is a "knowing" inside of us about what we need to do to become more whole and actualize our potential. This "knowing" is part of the Power within us all, the inner Child, the spark of Self that we need to acknowledge and nurture. There are various ways to get in touch with this source of inner strength, some are spontaneous and some are guided. We would like to explore how we, personally, either as therapists or clients, have discovered this power within.

In our Primal Process, many of us have experienced very special moments of revelation, and transformation. Primal Pain becomes Primal Joy. These are extremely healing moments that give us the spiritual strength to continue our journey. We want to share experiences and learn and grow together.

We are very excited that IPA member John Rowan has agreed to be the keynote speaker for our convention. John studied with Bill Swartley and now practices in London, England. He had a major article in the most recent issue of *Aesthema*. At the convention he will be speaking on the spiritual aspects of primal.

A call to presenters for papers and workshops will be sent to members soon.

## PRIMAL REFLECTIONS

*Continued from page 1*

### ON THE NATURE OF PEOPLE

As a therapist, I often see new clients who come to Primal Therapy with many misconceptions. The first thing I have to clarify with new people is that I do not "bust" people.

When new clients have read *The Primal Scream* by Arthur Janov, they come in expecting an all-seeing adversarial therapist who will actively counter their every "craziness" and force them to face their Pain (with a capital p). They have an image of being dashed against the rocks, split open, swept clean and patched up. The book gives clients no credit for wanting to be healthy or being able to become healthy any way except for having their neurosis wrestled from their dysfunctional little hands.

In my experience, people have an in-born tendency toward health. If they've gotten into unhealthy patterns, it's because they had only unhealthy choices to choose among.

For example: my houseplants grow straight and full if they get enough of what they need: food, water and light. A spindly plant that doesn't produce blooms and grows crooked is doing what it needs to do to survive: conserving water (and therefore stunting its growth), reserving minerals and energy for stems and leaves instead of flowers and striving for whatever meager light there may be.

Yes, it's "unhealthy" - but unhealthy is a good sight better than dead. A client's crazinesses are testaments to his or her abilities to adapt.

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# NOAH'S ARK

## Psychotherapy & Training

Noah's Ark will sail again January 14 to February 24, 1990. The Ark is a 42-day experiential and didactic program with separate classes for those seeking personal growth and for those seeking to be therapists.

The theme is Noah's Ark with its accompanying images of personal journey; facing one's own deluge, renewal and new beginnings. The program is designed so that each trainee makes his or her own inner voyage as well as participates in an intensive group experience.

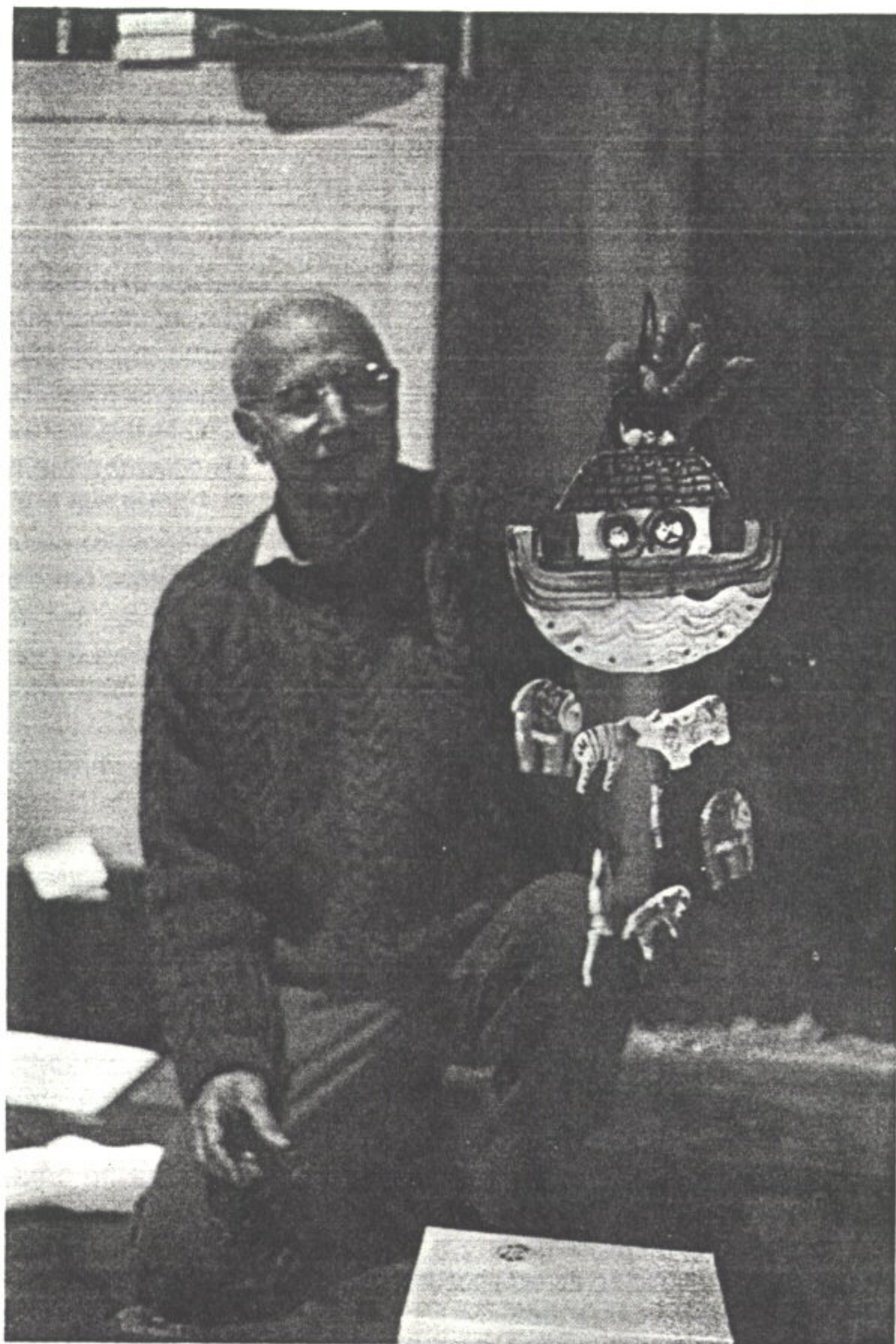
The most advanced creative and enriching training is being offered. Sandplay therapy that excels as a diagnostic and therapeutic medium will be available throughout the Ark.

The list of trainees from the Previous Ark will be mailed to you on request should you wish to contact them as to the breadth and dimension of this unique experience.

The fee is approximately \$3,800 and includes sleeping accommodations and board and at least 70 hours of individual therapy from the staff and trainees.

If interested, send your autobiography and a recent picture to Bill Smuckler Ph.D. c/o the Carriage House 7315 Sprague Street Philadelphia PA 19119.

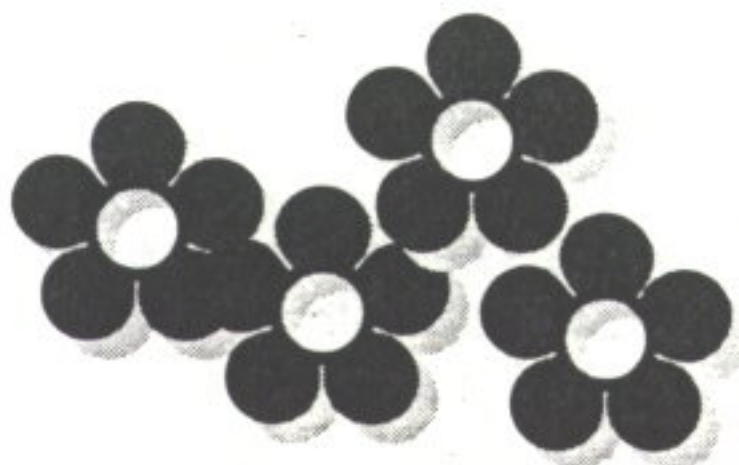
We are interested in a facility to house about 30 individuals. In addition a large group room and a room large enough for 30 sandboxes and stands. The facility needs to be heated as it will be needed from January 14 to February 24, 1990.



At the Philadelphia Process Day, host Bill Smuckler displays a gift of appreciation from the Board: Noah's Ark wind chimes!

### ROSES TO

Steve Austill  
Mark Morris  
Barbara Valassis  
Belinda Yalin  
for help preparing  
this Newsletter.



### ROSES TO

Bill and Anna Smuckler  
for graciously hosting the Philadelphia Process  
Day and December Board meeting.

### ROSES TO

Steve Austill  
for leading the December  
Process Day,  
Karen Buck  
for apprenticing,  
and Loretta Fogel  
for preparing a feast.

## TO STEVE: THOUGHTS FOLLOWING MY FIRST PRIMAL EXPERIENCE

You give me credence  
And make it okay  
To be whatever I am today

Moody or happy  
Silent or gay'  
Til all my defenses  
Are held at bay

And doing  
Primalls such a good way  
Of helping my thoughts  
Focus to stay

by Cathy Devereux Le Schack  
(Client of Steve Linn)  
November 16, 1986

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## PRESIDENT'S MESSAGE

*Continued from page 1*

periences of therapy. The moments in my own therapy where I felt that my feelings had validity beyond my personal history were very healing; my perspective of myself was able to shift from the victim to the heroic.

Today, living in New York, countless mythic experiences present themselves daily: confronting the subway dragon is indeed a heroic challenge. These are some of my personal reasons for choosing the topic of the power of personal myths and archetypes for the regional conference. I am confident that this topic will inspire a variety of fascinating workshops on both the personal and the professional levels. I am also looking forward to a full attendance, and the chance to visit with many of you.

See you in March!

## OPEN FORUM

## PRIMAL POLITICS

*by Keith Borden*

Is there an inherent conflict between primal and politics? Can "real" people develop a system of self-government which does not compromise their "reality" or integrity? What is an appropriate psychological posture toward membership on a governing body? Does competition have to hurt some people? These questions are brought into focus by a shocking event which occurred at the 1988 Appel Farm convention: an election.

The election was a shock because no one was prepared for it. In the past, there have not usually been more people wanting to be on the IPA Board than there were positions open. Instead of elections, therefore, either there was room for all or else someone would step aside to make room. But recently, due to the introduction of consensus decision making, process days, and travel reimbursement to meetings, our Board of Directors has become a much more pleasant and attractive place to be. Thus last year we had 12 candidates competing for only 6 open positions. (Board membership is limited to 16 people elected for 2-year terms, plus the immediate past President.)

The election was a special shock to the two incumbent Board members who were defeated for re-election. Both were individuals who have given long and dedicated service to the IPA. They had worked hard and made great contributions. Why were they defeated? Probably not because of any vote against them. Rather, I think, people wanted to vote for some of the "new blood" that was running, and singled out these two incumbents as a sort of back-handed compliment: that they were people who would continue to contribute whether they were officially on the Board or not. Since then, both of them have proved worthy of this "compliment" by attending the subsequent (out of state) Board meetings at their own expense.

Still, the rejection at the polls was painful for them both. For them, as perhaps for most of us on the Board, the IPA Board of Directors has become a sort of family. It is a warm, close, supportive group with many deep interpersonal bondings. It's a place where one can be "real" yet be accepted and understood. A defeat at the polls then becomes, psychologically, a rejection by and ejection from one's "family".

Responding to this situation, the Board considered the possibility of doing away with elections, perhaps by eliminating an upper limit to the number of Board members. This would eliminate the sting of defeat and also open the Board to the energy of all who want to contribute. Unfortunately, though, eliminating elections creates other problems. As the Board grew, it would change its nature, losing the intimate character which is so valuable in facilitating its productive work—especially when decisions are made by consensus. Also, finding large enough low-cost meeting places would be a problem, and travel reimbursement costs would become prohibitive. Finally, of course, an election may be the only fair way to offer our membership a choice in who represents them.

Thus it was decided, reluctantly, that there must continue to be elections. And that means, as long as the Board remains a popular place, there must continue to be losers at the polls.

When this decision was reached, one individual announced her intention to make campaign buttons for her next Board election. She didn't want to lose. Can I blame her? The truth is that ever since last September, I have been composing my own list of accomplishments to recite in my campaign speech this summer. I don't want to lose, either.

And this brings us to the heart of it. How do we deal with political competition in a primal community?

Competition is nature's method of quality control and improvement. It has

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## AESTHEMA NEWS

### Projected issues are:

Spring 1989 - Therapeutic Relationships

\*Fall 1989 - The Religious Experience and Primal Therapy

\*Spring 1990 - No theme!

\*Fall 1990 - The Creative Process; The Arts and Primal Therapy

\*We need contributions for these issues.

Contributions will be gratefully accepted! We will consider articles even if they do not fit the current theme. Please submit all articles and suggestions for future issues to: Arnold Buchheimer, 130 Appleton Avenue, Pittsfield, MA 01201. Telephone: (413) 442-2261. Comments on articles are also welcome and should also be sent to Arnold. 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.

## PRIMAL POLITICS

*Continued from page 5*

worked remarkably well for over 3 billion years. For human beings, competition begins before conception. We are not going to eliminate it from the primal community, nor should we. But we must protect ourselves and our community from its untoward effects. We can use it as a test of integrity, a challenge for growth. If we fail that test, though, it could corrupt what is most precious in both the IPA and in ourselves.

Take campaign buttons. They can help win elections. That's why they exist. So if one person makes campaign buttons, I'd better make them too, or I'll be at a disadvantage. But buttons focus attention on superficialities like names and slogans, distracting from deeper personal qualities. Do we want leadership of the primal community to go to those who remind us most of their name or who produce the best advertising?

That would corrupt our political process. But a deeper danger is corruption of our personal primal process. Appel Farm is so precious because it's a community gathering of primal people, where I can be myself without pretense. But if I feel a need to get elected—especially to a group which I feel is my "family"—then I'd better put myself on show. I can't afford to lose. And if I "can't afford" to lose, then I'll do anything to win. Instead of having one week out of 52 to let down my mask and just be "me", I've got one week in 52 to make a winning impression on my constituency. The temptation will be strong to turn the IPA convention into an intense popularity contest, with false friendships, political alliances, "campaign personalities" and behind-the-back smearing of one's rivals.

It's the American Way, after all, and far more familiar than primal. America has travelled the long road from profound idealism to cynical superficiality. Do we have the "missing ingredient" to protect the IPA from a similar fate?

If there is a missing ingredient, it is primal itself. Primal is the greatest safeguard against the temptations of being unreal, or the susceptibility to being fooled by false fronts. But there are specific things we can do to augment primal's protective role.

First, individuals running for office must realize that any sacrifice of their "reality" for the sake of creating a favorable impression within the IPA can only result in a personal loss far greater than any gain.

Second, individuals in the IPA electorate must be sensitive to the inner reality of the candidates, and not be swayed by any phoniness or emphasis on superficialities.

Third, rules and procedures must be created to facilitate an emotionally healthy campaign. For example, I think campaign buttons, except perhaps for one button worn by the candidate saying "Board Candidate", should be banned, for two reasons. First, as I said earlier, they give weight to meaningless repetition and superficialities. And second, if one candidate makes buttons, then others must, or else they'll be at a disadvantage. Thus one person could institute a trend which would subsequently entrap the other candidates, thereby degrading the primal/political process for all concerned.

Similarly, if elections mean losers, and if losing hurts, perhaps after the election there should be an optional support meeting for those candidates who lost, to help them fully feel and deal with feelings of rejection or failure. Primal cannot shield us from pain. It is not the function of primal to shield us from any reality, but rather to give us the strength to confront and deeply experience all realities and be nourished by them. But the support of caring people is a powerful adjunct to this. Even as we cast a vote that may defeat someone for office, we may be prepared to lend them our strength to help them turn a political defeat into an inner triumph.

Fourth, we need to begin working on building an intimate infrastructure within the IPA. It is wonderful that the Board of Directors has become so

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## INSIDE A PRIMAL EXPERIENCE (For Steve)

Soothing Voice  
Connects me  
With my Pain

Anxiety resists  
Yet, I am  
Curiously compelled

Mind hurling  
Backward To a time  
Before speech

I feel a deep cry;  
STOP ME! I'LL FALL! I'M  
SCARED!

But the Soothing Voice guides  
Powerful hands  
Gently cradle me

Safe at last;  
The cry comes  
AGAIN...and...AGAIN!

HURTING NEEDING LONGING  
Expressing terrors  
Long repressed

Body bubbles inside  
Pulse races  
Mind darts frenetically

Breathing steadies  
Thoughts focus

AND I AM FREE!

by Cathy Devereux Le Shack  
(Client of Steve Linn)  
November 14, 1986

*Editorial Scream*

## PRIMAL POLITICS

*Continued from page 6*

intimate that its members feel it is their family. But it is not good if people must join the governing body of an organization to find a family. This is not healthy for either the Board members or the organization. One should join a Board of Directors to work for a cause that one believes in, and to find fulfillment through that contribution. The reason is simple: our motivation for joining will determine our behavior on the Board. If our motivation is to serve our family needs rather than the stewardship of the primal movement, that's what our efforts will probably achieve.

It is nobody's fault that people are claiming the IPA Board as their family. In fact, it's good. But the next step is to create local groups that can serve this same function, so as to free both the Board and its members from having to use the Board of Directors for this purpose. What this means, I think, is building group social meetings, and perhaps "peer groups", into local primal communities. There is a limit to how many intimate families we need. If we can have a good one locally, we don't need others. The Board should look into ways to facilitate this.

Above all, though, two things are required. First, IPA members—candidates and voters alike—must recognize the danger of politics sucking us into unreality. And second, we must all as individuals be co committed to inner integrity that we do not permit a political compromise of that reality in ourselves nor reward it in others. Both of these imperatives require not only a deep commitment to our own inner process, but also a fair degree of advancement in that process as well. This is not a solution can be implemented then forgotten. It is as true in the IPA as anywhere, that the price of liberty is eternal vigilance.

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## PRIMAL REFLECTIONS

*Continued from page 3*

### ON HAVING CHOICES

If I feel so needy that I MUST acquiesce to every demand placed on me SO I CAN "EARN" LOVE, then I do not have the choice to refuse others' demands.

If I feel so terrified at being "abandoned" at birth by my mother to an unfamiliar nurse that I MUST make others pay attention to my needs SO I CAN FEEL CARED FOR, then I do not have the choice to be accepting of how others are.

If I feel so undeserving that I MUST go along with the crowd because WHAT I WANT ISN'T IMPORTANT, then I do not have the choice to do what I want to do when I want to do it.

If I am so angry at having my needs belittled that I MUST squelch feelings OR RISK KILLING SOMEONE, then I do not have the choice to ever express how I really feel.

Primal pain reduces our choices. Primal Therapy restores choice.

Primal Therapy (or any therapy, for that matter) cannot eliminate hurt. Life includes all feelings.

I often use the analogy of a swing with my clients. If we only let ourselves swing 6" toward what feels bad, we can only let ourselves swing 6" into what feels good.

Many of us want to squelch the hurt but remain open to pleasure - to SELECTIVELY live. It's certainly OK to want that (who WANTS pain?) but life's a package deal. If we open our windows to the sunshine we must be open to the rain, too.

My goal is to be able to choose among all the possibilities - NOT restrict my life to try to avoid ever hurting again.

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## BOOK CORNER

### **Other Lives, Other Selves**

Roper J. Woolper, Ph.  
Bantam/Doubleday, 1987  
386 pp., \$9.95 paperback

Jungian analyst Woolper found his clients spontaneously reporting emotionally charged events from their past that had not happened in their present lives. While acknowledging the therapeutic improvements that occurred after such remembrances, he began investigating the whole phenomena of "past lives".

He provides a thorough but quite readable overview of the field, exploring the subject from four perspectives: religious, psychic, parapsychological, and psychotherapeutic. He retains his skepticism and proposes that a belief in past lives is not at all necessary to claim the benefits of such recollections. Includes techniques for recalling past life material and an overview of the role of karma. He correlates information with Grof's COEX system and credits past pioneers in "regressive therapies." It's more than many people will want to know but it's easy to skip, chapter by chapter, to the parts that interest you most.

### **Feeling People**

Paul Hannig, Ph.D.  
Anna Publishing Inc., 1982  
341 pp., \$15 paperback

IPA member Paul Hannig has written an account of his explorations as a Primal person and therapist. He developed a community of primal people in Florida and recounts his personal and professional adventures, including fatherhood. He recently relocated to California to find a greater community interested in deep-feeling work. The book rarely uses the word "primal" but focuses on deep-feeling emotional release work in an atmosphere of support and love. Good coverage of pre- and peri-natal experiences and the role of love in the therapeutic process, with suggested guidelines for therapists. Includes some pictures and poetry. For people new to the primal process, this book is a better description of the transformations wrought by primal work than anything Janov wrote. Highly recommended.

## PRIMAL REFLECTIONS

*Continued from page 7*

### RESPONSIBILITY

It took me quite a long time to understand the difference between a reason and an excuse. My parents did what they did to me for a very good reason: that's what was done to them. They passed on to me all that they had available. It wasn't enough but, in my case, most of the hurt I suffered was caused by my parents' very best intentions.

I held onto the image of my parents as witches because I needed to justify my rage in order to give myself permission to express it.

I finally came to see that even though there was a perfectly understandable reason for my parents to be like they were, it didn't excuse them from the responsibility to meet my needs. An excuse relieves you of responsibility for what you do. My parents had a reason but they had no excuse.

Realizing that freed me to own my rage AND own the good things I got. As I came to own the good things I got from my parents, I could begin to own those qualities in myself. I let go of the belief that my worth came from being smart and began to enjoy my intellectual abilities and develop my curiosities. I came to know that I didn't have to take care of other people in order to earn love and began to allow myself to do things for others as an expression of my true caring for people.

For a while, I did whatever was opposite what my parents wanted (or what I felt my parents expected) whether it was what I wanted to do or not. My internalized parent was every bit as exacting a judge as my flesh-and-blood parents were. I eventually took responsibility for deciding what of my parents' "teachings" I wanted to claim for myself and what I wanted to discard.

### ON LOVE

In my experience, the most direct path to change is by loving what we want to change. In "hating" those parts of me that I want to change or get rid of, I build a wall of negativity between me and the feelings underneath that which I hate. Those feelings are effectively insulated from me. I can truly feel only those feeling that I accept. But, it is revolting to even think of accepting and loving that part of me. I am ashamed of it. How can I possibly expose it to the light? How can I just switch from hating to accepting something that I've opposed and stifled for so long?

I never could just switch. But I can learn. I have learned to surround myself with people who are more accepting of me than I am of myself. As I come to respect their judgement, I have gotten enough confidence to begin to explore those parts of me that I hate. It gets harder as I go deeper because, as I explore my ever more "unacceptable" parts, my hate is even stronger.

It's a very difficult but absolutely necessary step. Self-discipline, shame and intellectual efforts can lead to change but foster a vicious cycle of control. Only with love can we begin to willingly let go of our old ways in gentleness and freedom.

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# HEROS & CLOWNS

## IPA NEW YORK REGIONAL CONFERENCE

MARCH 4, 1989 \* 9AM - 6PM  
GRAMMERCY PARK HOTEL  
Lexington Avenue and 21st Street

Heroes and clowns, kings and queens, witches and demons are more than enchanting characters from folklore or classical mythology; they are the embodiment of human passion; the rapture of being alive. Their myths lie dormant within every single human being. Through the practice of experiential psychotherapies, such as primal, these dormant archetypal characters are being awakened. The individual can once again symbolically experience being the Hero, the Ruler, the Clown.

At the IPA NEW YORK REGIONAL CONFERENCE the primal connection to the power of myth and the archetypal experience will be further examined and experienced. The day's program will include a variety of workshops, discussions, and presentations, as well as community experience.

**INTERNATIONAL PRIMAL ASSOCIATION**  
2742 FERNWOOD AVENUE, ROSLYN,  
PENNSYLVANIA 19001 (215) 855-3843

**Registration fee before February 20:**  
Members \$50 \* Non-Members \$55  
**On-site registration fee:**  
Members \$55 \* Non-Members \$60

### IPA DUES SCHEDULE 1988-1989

Income	Individual	Family**
Full-time student (proof required)	\$20.00	
\$25,000 or less	\$40.00	\$60.00
\$25,001 to \$50,000	\$50.00	\$75.00
\$50,001 to \$100,000	\$65.00	\$97.50
over \$100,000	\$100.00	\$150.00
Lifetime*	\$1000.00	\$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 dostrubuted over a 5 year period (i.e., \$200 - \$300 per year). If a lifetime membership, the amount previously paid will be credited toward 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 memberships (i.e., one Aesthema, one Newsletter, etc.)