

# IPA NEWSLETTER

## International Primal Association

490 Park View Dr. • Reading, PA 19606 • (215) 779-8842 • FALL 93

### *COMMUNICATION FOR COOPERATION*

IPA'S 1994 WINTER REGIONAL CONFERENCE IN NEW YORK

MARCH 12 - GRAMMERCY PARK HOTEL

If you grew up feeling unlistened to, if you are a parent whose kids don't listen to you, or if you just want to learn how to effectively get others to listen to you (and open up about themselves), this conference is for you.

Without communication, families become dysfunctional and are often further torn apart by power struggles. Our keynote speaker, Nancy Samalin, is an expert on using effective communication to prevent and end power struggles. Most important is knowing how to respond when someone is upset or complaining, especially how to listen in an empathic or non-judgmental way. It sounds easy but is often difficult to put into practice when strong emotions are involved. Nancy uses some very specific techniques which she will teach us that she also presents in her popular "Parents Guidance Workshops." She founded the workshops to help parents and educators communicate more effectively with children from toddlers to teens. She specializes in a participatory approach that combines practical advice and concrete information with an upbeat and humorous speaking style. Her talks are full of entertain dialogues and anecdotes - some born of her own experience as a mother.

If you would like to learn more before the conference, pick up her two best-selling books: *Loving Your Child is Not Enough: Positive Discipline that Works* and *Love and Anger: The Parental Dilemma*.

At the heart of Primal Therapy, and most other therapies, is good two-way communication between the therapist and the client. Without that there is no trust, and without trust there is no true opening-up to feelings, either present or past. Communication to uncover feelings is the ultimate theme of this conference.



Ms. Samalin is a contributing editor and columnist for *Parents* magazine and "Love and Anger" was chosen by *Child Magazine* as Best Parenting Book of 1991. The communication techniques she will share with us are valuable not only in dealing with children but, considering the "child state" that so many adults are in much of the time, will be useful in dealing with people in

general and, especially, the inner child inside each of us. We are, too often, harsh to our tiny, inner selves the way our parents were harsh to us. So, come and learn important new techniques for caring for yourself as well as the children, of all ages, in your life.

#### CALL TO PRESENTERS

To present your ideas as a workshop at the conference, please submit a title and workshop description (up to 75 words) with a brief autobiography (up to 50 words). If you have an idea and would like to see how it might fit into the program, please call Larry King at (212) 580-3734 or Sally D'Alesio at

(914) 735-0568, co-chairs of this conference, to discuss it. Submissions should be mailed to Sally D'Alesio, 241 North Middletown Road, Pearl River, NY 10965.

If we get enough workshops as a result of this notice, there will be no separate "Call to Presenters." (This makes the co-chairs' job so much easier and saves the IPA money!) So, if you have an idea for a workshop, please respond promptly. We are also interested in some short, dramatic presentations along the lines of our theme. If you are interested, please call us.

Cost of the convention for members is \$40 (Early Bird paid by Jan. 15), \$45 (Pre-registration paid Jan. 16-Mar 4) and \$50 on site. Students get \$15 off each price; non-members pay \$5 more. Watch for a flyer with all the details. See you there!

## INTERNATIONAL PRIMAL ASSOCIATION

490 Park View Dr., Reading, PA 19001  
215/779-8842  
SUMMER 1993

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### NEWSLETTER

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Harriet Geller, 77 East 12th St.  
New York, NY 10003

### CHANGES OF ADDRESS

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

## IPA'S STATEMENT OF ESSENCE COMMUNITY; PRIMAL ABREACTION; BEING

The International Primal Association is 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.

### MEMBERS NEWS AND NOTICES

Pocket Ranch, in Geyserville, CA, offers a Holiday Spiritual Renewal Workshop Dec 27-Jan 2 for \$595. Leaders are **Barbara Findeisen** and Karl Slick. The event includes sweat lodge ceremonies, breathwork, a medicine walk, pipe ceremonies, drum making and optional feeling sessions. Information: (707) 857-3359.

The Boston Primal Association continues to offer monthly workshops followed by pot luck suppers and community meetings at the Unitarian Church Hall, 33 Main St. in Saugus. Next dates are Dec 5. (Fright is the theme), Jan. 9 (on Leadership, including election of new leaders) and Feb. 20. There is a \$10 admission to the afternoon workshop; the community meeting is free. Please make a reservation by calling **Steve Austill**: (617) 233-1461.

**Clive Littin**, a primal therapist in Auckland, New Zealand, writes that he and fellow therapist **Tracy Schubert** hope to attend the IPA 1994 Summer Convention. The NZ Primal Healing Institute celebrates its 10th anniversary this year. Clive was featured recently on TV and the three staffers at the institute are extremely busy. He's booking clients six months in advance!

**Bill Smukler, Ph.D.**, will lead another Ark Jan 9-Feb. 19, 1994 near Lehigh, PA. The Ark is a 40-day program in multi-modal psychotherapy for people wanting training as a therapist as well as those interested in an intensive therapeutic experience. For information, contact Bill at 215-242-6667. If you are interested, contact Bill immediately. The spaces are filling fast.

### BOARD REPORT

At the IPA Annual Business Meeting on Sept. 5, 1993, Mary Thompson was elected President and Hal Geddes was elected Vice President of the IPA. Judy Kinsey, our Treasurer, and Barbara Cope, our Secretary, are fulfilling the second year of their two-year terms.

As out-going President, Steve Austill was automatically placed on the Board for a one-year term. Eight new Board members were elected: Sally D'Alesio, Harriet Geller, H. Lawrence King, Terry Larimore, Barbara Pitcher, Mary Lynn Radford, Brian Stark and Barbara Valassis. Because there were more people willing to serve on the Board than there were openings, a discussion ensued and nominee Don Allan offered to withdraw himself from consideration. He volunteered to serve at any time a current Board member was not able to continue. The Board gratefully accepted his offer and he is our official Board Alternate.

Congratulations to the new members of the Executive Committee and Board!

## CONVENTION DISCOVERIES

by Deborah Caplan

I came to the IPA 1993 Summer Convention feeling very much under the shadow of my life-long desire to die. Suicide has claimed two members of my family, one of them being my sister. We were very close in age and in heart.

After her death more than 10 years ago, I turned my back on my spiritual self. I stopped meditating because it led me into too much pain. I stopped playing music, something I had often done with my sister, because that also brought up a lot of pain. I became judgmental of the spiritual quests and experiences of others. Living longer than those so dear to me made me feel that my still being alive was somehow a mistake; that living was something I did badly because being alive was so painful. I believe that both the world and myself would be much better off if I were dead.

On the second day of the convention I went to Bill Smukler's workshop and made a sandbox. My dead self was clearly there for all to see. When the other people in the workshop came to share my sandbox with me, I started to cry as I spoke about my desire for death. I heard myself say that ever since I was very young I have courted death as a way of stopping my pain; as a way of finding peace and tranquility.

Bill reflected back to me what I was actually saying but could not hear. I thought I was saying I wanted to be dead. Bill said he heard me saying I wanted peace. With his simple statement, Bill enabled me to realize that death and peace are really two different desires. Until that moment I had been unable to see them as separate from each other. In this workshop, I had the insight for the first time that perhaps the way to get what I so badly sought was not to kill myself, but to try another path.

I made a second sandbox the next day and was completely baffled at what I had created. I sought out Santo Longo, miraculously finding him in a very short time, and asked to share my sandbox with him. As I talked to Santo about what I had created, it became clear to both of us that the sandbox was filled with spiritual symbols. It was revealing my need for the rebirth of my spiritual self which I had turned my back on and denied many years ago. Here was a very different path down which I could walk to find the peace and tranquility I sought.

When I met with my wonderful peer group each evening, I was able to clarify and integrate with them the feelings that came up from doing these two sandboxes.

And then came another wonderful experience at the Convention. It occurred on the last night, the night of the Big Dance. The theme of the dance was to come as a subpersonality. Since I am not great at creating costumes, I decided not to try and create a



costume for one of my subpersonalities, but to wear instead a "fun" dress my sister made for me many years ago. I had forgotten about the existence of this dress until recently when I came across it while cleaning out closets. I believe I had buried the memory of the dress along with other memories relating to her because of their being too painful.

So I donned my dress, and a mask that went well with it, and had a wonderful time dancing and cavorting around. During one of my cavorting moments I realized that I had, indeed, come as one of my most powerful subpersonalities: by wearing the dress my sister made for me I was representing the suicidal part of my that wishes, as she did, to be dead. And yet what overcame that dark part of me was another part that loves life. At the party I realized that I can love my sister and accept her gifts, but I do not have to be the ongoing bearer of her pain.

## THE IPA IN LIVING COLOR

by Hal Geddes

I plan to take, and to solicit from others, color slides of IPA people, events and places. These slides will be used in a slide carousel as a way of increasing the visibility of the IPA. If you have any slides or negatives that can be made into slides or prints that you would like to see in such a slide carousel of the IPA please call me at (508) 877-6866 or write to 17 Riverview Ave., Maynard, MA 01754.

## REPORT ON THE PRESIDENT'S DISCRETIONARY FUND

by out-going president Steve Austill

Last year, the IPA Board voted to establish a President's Discretionary Fund for the purpose of bringing people "far away" to the annual IPA Convention. "Far away" is in quotes because we realize that a person living in the ghetto of Philadelphia might be truly "further away" than a New Ager from Berlin. At the IPA Convention Cabaret, an opportunity was made available for people to donate to this fund. So far, \$168 has been received with an additional pledge of \$20 to make a grand total of \$188. This is a wonderful start for a very worthwhile project.

## BE A WINNER

by Hal Geddes

On Sept. 5, 1993, the IPA Board of Directors officially (by consensus) changed its long distance telephone service carrier from Sprint to TELNET.

TELNET is the least well known of the four common carriers but seems to offer the best deal.

As a member and/or friend of the IPA, you are eligible to switch your personal and/or business long distance carrier to TELNET. SAVE MONEY yourself and make money for the IPA.

The IPA has its eyes open these days for new creative ways to survive financially.

An assessment of the IPA's SPRINT charges indicated that the IPA could save around 50% of its long distance bills by using TELNET. While different circumstances result in different amounts of savings, you seem sure to save a lot with TELNET and, while YOU are saving, the IPA will receive a 5% dividend on your long distance usage.

To get more information in writing along with an application, call Hal Geddes, (508) 877-6866 or write to 17 Riverview Ave., Maynard, MA 01754

## LETTER FROM GRO ROBINSON

Dear friends:

I missed being with all of you at Appel Farm at what I hear was another great convention. I missed being with my friends - the play and fun around the pool and the platform - the peer groups and the children. (I have made all but two or three conventions since my first one, some 20 years ago in Estes Park, Colorado.) This year was an unusually busy summer for me, but I had hoped to catch a ride down for the weekend. Unfortunately, on my return from my Psychomotor training week in New Hampshire, my son was in the hospital having his skull operated on to remove blood clots after a serious accident. So, the week of the convention I found myself running to the hospital and babysitting for my granddaughter. The good news is that Jens is OK and the baby, now ten months old, is the delight of my life!

In June, I was fortunate to be in Vienna for the Human Rights Conference with my husband who was responsible for a very successful exhibit of world-wide cartoons on the topic of human rights. (The exhibit, sponsored by the Austrian government, was shown in NY at the Cultural Center on Columbus Circle in October and will be shown in Washington, D.C. in November.) This was my first time in Vienna and I was particularly moved by my visit to the Sigmund Freud Museum. What a contrast to the opulent grandeur of the Habsburgian palaces and monuments - those humble little rooms where Freud lived and worked for 40 years before fleeing the Nazis and where he formulated his important theories.

The confusion at the United Nations Conference and the heart-breaking stories of endless atrocities and violations of basic human rights made it clearer than ever for me that there can be no lasting solutions to world problems without a commitment to deep-going therapy processes.

After Vienna, I flew to Oslo to co-lead a seven-day intensive therapy workshop for 16 clients. It was a great satisfaction to me that, after virtually 40 years of absence, I was able to do my work - leading 16 Pesso structures - in Norwegian.

The other leaders were Lois Schwartz Reiersol and her husband Odd. Lois is well know to Primal therapy. Twenty years ago she was invited to Oslo to work for a year with patients at a mental hospital. She was encouraged to stay on, and with Odd, her Norwegian husband, founded SOLVERV, the first Scandinavian primal center.

Over the years SOLVERV evolved into an holistic growth center, unique in Europe, attracting workshop leaders from all over the

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## CONVENTION REFLECTIONS

collected and submitted by Steve Austill

From Santo Longo: I believe this convention was just terrific. Barbara did a great job. The new changes all seem to help the convention run smoothly.

I thought that John Rowan was the most intelligent keynoter we have ever had. Plus, the general tone seemed to be upward and positive. The "kids" in the kitchen did a marvelous job with the food which was always fresh, with a good appetizing appearance and exceptional flavor. Everything was served in a most friendly and helping manner.

Madeline and I really had a great time and did not want to see it end. In short, I say to everyone who contributed to this good cause, "Thank you and BRAVO for a very special convention."

From Alec Rubin: I want to thank my Peer Group for their love and their bravery, their superduper intelligence and the glorious trusting of their collective right brains! You are all my beloved: Yvonne, Margrit, Linda, Karen, Jenny, Tim and Fred.

When we started the IPA, the "rule" was not to get people into their heavy issues. Thing change and we've evolved. Hail to The Primal Experience and congratulations to us.

From Tim Easton: A very helpful and healing experience.

From Louis Mezei: I am grateful for having the space, love and support of the IPA conference for feeling safe to open my heart. The men's group gave me the setting to bury my Father, who died

in the gas chambers of Auschwitz, so I can let him go on his journey, and I can live my life free of him.

The love he gave me is eternal which I can never lose. I found at this conference many good men (and women, too). I lived in the shadow of believing that all men, including me, are bad, except my Father who is dead. So here is to love and light. Long live the IPA.

From John Rowan: I thought it was a great occasion, and enjoyed every minute of it. Perhaps the best part was in my peer group, when I went through my implantation trauma for the first time. It arose out of something which bothered me in my daily life as a therapist, and since starting work again I have found that it has really made a difference. I am enclosing a painting which I had a chance to do later, which expresses the feeling I had at the time. There is a smooth hole and inside is a terrified creature scabbling away with its fingers, trying to get in through the smooth surface and failing. The expression on its face is sheer panic.

Another bit I remember vividly was the men's group. It had its ups and downs, on the whole being very good, but there was an energy released on the last day which would have been good to have on the first day, so that it could have been worked through and digested a bit better.

The weather was so good, and I swam every day, and really I felt as if this was home, almost as much as my real home. These are my kind of people.

Letter from Gro Robinson

...continued from previous page

world. Among her other specialities, Lois earned her certification in the Pessu system in 1991. Odd's current specialty is Reichian-oriented Vegeto therapy. Together we combined some interesting and highly-effective techniques.

I am looking forward to hosting a weekend workshop with Lois and Odd, Jan. 8-9, 1994, in New York. This workshop, designed to combine methods from Primal-Reichian and Psychomotor therapies, should be of great interest to the primal community. For those who attended Lois' workshop here last year, it was a very rewarding experience. The workshop will be 10 a.m.-6 p.m. each day. The fee is \$175 (\$160 if mailed before Dec. 1). A deposit of \$50 is required to hold your space (refundable if cancellation is received before Dec. 24.) The workshop is limited to 10 people so make your reservations quickly. For information, call me at 212-799-9266 or send your deposit to: Gro Bagn Robinson, 67 Riverside Drive #23, NY, NY 10024.

## YOUTH AT THE CONVENTION

by Hal Geddes

Our Youth Participation Program continued to grow and mature this year. We had a record number of young people and a new facilitator, Judy Lucrezia from the Boston area, to offer support.

Youth from the Boston area were Tim and Jody Brussard, Kali Geddes, Myla Green and Greg Smith. From the Philadelphia area were Amanda and Kevin Cope and David Fogel. From New Jersey came Joanne Schumer and from Detroit Jacob Ehmann.

In addition to the popular Youth Cabaret on Friday evening, young people were to be seen involved in playing together, enjoying tennis, volleyball, swimming, clay work, mask making, dancing, softball, sandbox play, peer groups and women's meeting. The Appel Farm kitchen staff became increasingly alert to the food needs/desires of children and provided a youth food table.

It was a special pleasure to see that the young people and the older seem to be really taking each other seriously as fellow travelers on our week-long journey to BEING.

## THE HEALING POWER OF LOVE (IN PSYCHOTHERAPY, IN SPIRITUALITY)

by Mickel Adzema

### ON TECHNIQUE: PRIMAL AND OTHER

A Rajneeshie acquaintance of mine—knowing that I had gone to India to see Satya Sai Baba and mistakenly thinking that Baba was a teacher of “yoga”—granted that “yoga is good.”

I had a funny feeling on hearing that, which was in addition to the clear reaction of being condescended to. That feeling, I realize now, was a response to this way of evaluating techniques as if they were stock option...in complete ignorance of the profound feeling, experience, and goals of the path. To think of yoga as “good” (or any other technique as compared with others) was missing the forest for the trees, once again; it was about as meaningful and substantive as comparing the different aesthetic qualities of maps when what you want to do is get on a ship and discover the “new world!” It makes about as much sense as focusing on making money to the exclusion of making a life!

My gut reaction, I remember, was “No...it is LOVE that ‘is good.’” I realized how these primal, Reichian, Rajneeshian or “yoga”—things are only techniques...and how all so-called consciousness “techniques” tend to obscure the goal when focused on exclusively.

Currently, in a graduate seminar on “tools for self-development,” the same sort of misunderstanding is arising. Meditation is being used during our meetings as if it is spiritual awareness or spiritual experience. The experience of calmness is mistakenly linked to some kind of profound understanding of the universe, which strikes me as a curiously middle class notion. But actually, as the renowned spiritual teacher Satya Sai Baba and others have pointed out, meditation is only a discipline for clearing the mind which *then* makes spiritual experience and awareness more possible (much like primal therapy does, by the way).

Let us be clear: The goal is love. Loving is also the way. Nothing else matters. It is love that heals; it is love that is the reason; it is love that is the path.

All those ballyhooed “techniques” have only one purpose—to open us to love, to get us to feel love, to help us to live love. If they don’t accomplish that, they are useless. Furthermore, if these techniques obscure or get in the way of love then they are worse than no techniques at all.

### LIMITATIONS OF PRIMAL SELFISHNESS

An example might be helpful. Primal is a technique and its value is that it can help us to feel. Its healing power is that it can help us to feel love. This can happen in that in understanding one’s own Pain, one can understand another’s PAIN. Initially, this makes at least empathy possible.

But eventually it makes us able to understand the Pain of those who are responsible for giving us Pain (those who were the perpetrators when we were victims). This ability allows forgiveness, and with forgiveness another pathway to love is opened; or, with the dissolving of resentment, hatred, or anger, another blockage to love is dissolved.

The point is that unless the “technique” accomplishes this part, it has failed. In primal, for example, there often occurs a stage of “selfishness.” That is, that selfishness is encouraged when it seems that the person is blocking against feeling some Pain by claiming that a forgiveness, resolution or love has already happened. So the person is asked to go in reverse, so to speak, to drop the “forgiveness” (which is in fact a form of denial) and thereby to really *feel* the hurt. One is asked to really go for one’s Self, and to really go for oneself.

Keep in mind that this has a specific purpose. That purpose is to allow the feelings, the truth inside, to be revealed. This allows the understanding and the eventual empathy, the *real* forgiveness, and then the love to flow forth.

However, if a client never reaches those later stages, if, for example, the client is encouraged to stay in the stage of “going for oneself”—of selfishness throughout the process, and even afterwards (which is what *was* done in primal therapy where I experienced it) - then the client hasn’t been healed at all. The person may be no better off, may even be worse off, than when they started.

At least before therapy there was a defense against the anger that allowed a show of forgiveness to be attempted (and who knows, maybe even allowed a trickle of real love to leak through). But this technique, used by itself, has only cause the person to be stuck in a selfishness and in a state of openness to negative energies and patterns of negativity which are hardly pleasant for either the one concerned or the people around him or her.

Therefore, as I suggested in last issue’s article on “Unconditional Acceptance and the Primal Process,” it is love alone that heals.

### “A PATH WITH A HEART”

But lest one think this has to do only with primal therapy, I wish to point out its relevance for the paths of spiritual growth in general. Satya Sai Baba is constantly pointing out the importance of love, and especially its precedence over intellect. More specifically, he expounds on the superiority of *bhakti* yoga to jnana yoga, pointing out in parables how reality the Divine or True Self responds to heartfelt yearning and a pure feeling heart. He explains that jnana yoga—the yoga of “awareness”—can take you there,

but that that way is hard and much longer, is more easily misunderstood and strayed from.

Despite this, there is a predominating tendency in the rationalistic West to adopt the yogas that fit with the overweening rationalism they espouse so much. Hence we see the mind-control rationality of Buddhism, and particularly of Zen, taking leading roles. Yet these paths are notably lacking in their bhakti-like, worshipful, or even feeling, qualities.

Not that they could be absent. As long as we are human, we are going to have some human feelings in whatever we do. But these qualities are definitely downplayed, more than that, they are given a secondary ranking to the "awareness," in these paths. This intellectual sounding word, awareness, is plenty appealing in the West. My point, though, is that compared to it, all kinds of feelings are denigrated—including love feelings, and specifically bhakti-like devotion.

Still, we might want to bring to mind don Juan's advice to Carlos Castaneda to chose a path "with a heart." In light of this advice and of the example about primal therapy, one wonders why there is this persistence of the tendency to bypass the heart.

#### VERSUS "COOL SPIRITUALITY"

Part of the answer has no doubt already been given: we live in a rationality-dominated, patriarchal culture. But that does not go deep enough, nor is it all of it.

The fact is that rationality defends against feelings, and feeling means feeling pain. Thus, the way of bhakti is going to contain some unpleasant moments as our unwanted negativities begin showing themselves to us. Yet, Sai Baba assures his followers that this—this bhakti way—is a quick way, and even a safe way.

Another reason might be the ego's tendency to arrogance. In this culture again, emotionality is frowned upon—especially in relation to cool rationality. Indeed, among the young in particular, there is a virtual cult of coolness. (Interestingly, this was absolutely not the way of the sixties and early seventies youth, for whom the pendulum swung, in quest of love, to the extremes of emotionalism, abandon, and addiction—this being their reaction to the extreme coolness of an earlier era—the fifties.)

Hence, the 'cool' way of spirituality appears less threatening for all kinds of ego reasons. Indeed, it is because it threatens the ego, and thus "really works," that the path with a heart is avoided by egos.

#### LIFE TEACHES US TO LOVE

My purpose here, however, is to show why the feeling way of spirituality, the *bhakti* way—one might also say the primal way—should *not* be bypassed. The rational intellectual cool zen artistic bohemian mindfully aware "cyberpunks, Hi-Tech Naturalists,

## BOOK REVIEW

by Don Allan

"The Reality Game" by John Rowan

Rowan's book is a handbook for humanistic therapists, but it is unique because there is no book like this available from an American publisher. Rowan is a gifted theoretician who clearly describes what distinguishes humanistic psychotherapy from other forms of psychotherapy. But what's really special is that he knows primal integration and places it accurately within the context of humanistic psychotherapy. This helps in understanding the place of primal within the whole of psychotherapy.

## TEARS

by Larry Schumer

Tears run down the little girl's cheeks  
as she puts her arms around her daddy.  
"I'll miss you daddy," she cries.  
She holds on for dear life, for when  
daddy leaves, a part of her life goes with him.  
The little girl hugs her daddy as hard as she could.  
And now daddy's cheeks are wet with tears.  
Daddy and the little girl hold each other, crying,  
knowing that very soon they will separate.  
Daddy carried the little girl to the car and kisses  
her through the open window.  
Mommy gives the little girl a tissue and starts the car.  
As the car pulls away, daddy cries as he sees  
tears run down the little girl's cheeks.

Kamikazi Feminists and Anarcho-Artists" (Alli, Antero, "New Age Casualties," 1989-90 *Critique*, p. 60) route of spirituality might make us feel temporarily better by inflating out egos, but it is a dead end. It avoids the heart by avoiding the loss of ego-esteem, the ego blows, and the eventual bleeding to death of the ego that happens, and is required, on the bhakti path.

Therefore, it is love that heals—beyond and before and despite any and all techniques. With this in mind, it might be understood how this potential of higher "awareness" is always, and is everywhere, present...and how it need not depend on the existence in the culture of the presentation to any particular person of any specific techniques, modalities, yogas, or "maps." Life teaches us to love, one way or the other, sooner or later. In this respect, indeed, the map is surely not the territory.

This article is an excerpt of a book that Mickel is completing entitled "Womb with a View - Spiritual Aspects of Prenatal Experience." He can be contacted at Sonoma Grove, 41 Varda, Rohnert Park, CA 94928; phone (707) 792-9851.

## RELATIONSHIPS: INGREDIENTS FOR SUCCESS

PART I of an interview with Paul J. Hannig, Ph.D., MFCC, CCMHC, NCC

Q: What makes for a good, long-term relationship in terms of marriage potential?

A: My answer is mutual reciprocity of affection and confirmation. Mutual reciprocity is an on-going back and forth process between two intimates, i.e., what is positively given is returned in kind to the other. Daily, on-going reciprocal confirmation is necessary for the stability and long life of a relationship. If each partner can feel fully loved by the other, then you have the ingredients to cement a relationship.

Q: What do you mean by confirmation?

A: Partners confirm one another by sending verbal and non-verbal messages that declare value and worth as a human being; that he or she is cherished, treasured and truly loved and that the relationship is special and sacred to both. When these messages are reciprocal, confirmation occurs.

Q: What are some other important ingredients?

A: Being emotionally open, honest and vulnerable with your partner is absolutely essential, especially in today's world. If you can feel comfortable enough to let down all of your defenses, allowing the deep core of you to be seen and responded to by your partner and your partner does the same, then you have an emotional relationship par excellence. Most couples don't do that. They play games with each other and they wear masks. Playing games and developing strategies to try to get your needs met does not work. It just causes arguments, misunderstandings and strife.

Being vulnerable and open to one another is difficult for many people to do, especially where elements of the deep core self still remain unknown and unexplored. People are walking around today functioning only on two cylinders. They are completely out of touch with themselves. Their real selves are hidden, maybe not out of choice, but rather out of compulsion. If you cannot see that unexpressed part of them, then you can not relate to them fully. They will keep you at arm's length and there is going to be distance in the relationship.

Q: What about closeness?

A: First, there has to be some kind of stability in the closeness function. Most relationships have a threshold as to how much distance the partners can tolerate between themselves. Exceeding that threshold creates a tension in the relationship. Both partners will react in order to bring the relationship back into stability. These reactions may be very maladaptive and inappropriate, causing more strife in the relationship. Many couples lack the repertoire of behavior that would allow them to be honest and open enough to say to each other, "Right now I need closeness with you. I feel uncomfortable being distant." When people are not able to verbalize this kind of expression clearly, then they will opt to manipulate. Being manipulative in order to fulfill needs creates alienation and distrust in the other

partner and the relationship will ultimately be threatened.

Q: Then there's the other end of the spectrum: couples who cannot stand too much closeness with one another. Why does that happen?

A: Well, I have never met any couple that was too close. True closeness is not enmeshment. Enmeshment and fusion are reactions to a closeness problem. When a difficult situation with a partner occurs, communication can become garbled. Enmeshments set in and there is a fusion of emotions. An argument may break out which serves to stabilize the distancing aspect of the relationship. Couples who appear conflict free are probably kidding themselves. All viable relationships have some kind of daily conflict. The ability of both partners to be able to analyze, work through and interpret conflicts will help them arrive at good solutions. Couples possessing such problem-solving skills will have a more fulfilling relationship. Mutual problem-solving capacities greatly enhance one's self-worth and well-being. Conversely, couples who have difficulty working through interpersonal issues and conflict resolution are going to suffer from low self-esteem.

For example, I came from a family where my mother and father would frequently fight, but rarely for any resolution. They left me with emotional scars. I see that in many other relationships. People do not know how to make up...they do not know how to get back together again to let the scars from a conflict heal and subside. A great percentage of people let emotional wounds fester and that harbors resentments and grudges.

TO BE CONTINUED NEXT ISSUE



### CALENDAR 1993-1994

- 12/11-12 Process Day and Board Meeting in Philadelphia
- 3/12-13 Winter Conference and Board Meeting in NY
- 5/21-22 Process Day and Board Meeting in New Jersey
- 8/30-9/5 Annual Summer Convention at Appel Farm



## THE RED COATS ARE COMING!

by Steve Austill

It was a beautiful sunny morning, that day the men's group met for the last time of the 1993 IPA convention. Over the week we had discussed many important issues and held a most memorable funeral for Louis' father. All week I was determined to attend the men's meeting every day. I was raised by a very strong mother and a wonderful but absentee father. To be with men and to be a man myself is very essential to me.

On this last day, lots of ideas were being tossed about. Hal said he wanted to talk about men and power. Warren R. noted that women have an advantage because they have the "first crack" at the newborn. Many present felt that women (contrary to politically correct thinking) are dominant. Musing over one man's lament about his low self-esteem with women, Warren R. made a classic observation: "So...she agrees with your misunderstanding of yourself." We were starting to get rambunctious.

Hal suggested that we actually feel our power by marching to the dining room. This suggestion caught the fancy of many (not all) present. Arm in arm, we formed a line and began to march. We pivoted like soldiers on parade around the dorm and down the grassy stretch. A rhythmic grunt began as we stepped along proudly going forward.

I felt the power. The sun was at our backs. The Red Coats marching at dawn to Lexington Green on April 19, 1775, oddly flashed through my mind. We were going someplace together. It felt great! I suddenly realized why the military and war itself is so appealing.

The women, like frightened insects, were gathered under a tree. To my astonishment they scurried to form a line in front of us! "They are trying to block us!" shouted Hal.

A solid rank of women formed directly in our path. My mind was spinning. The sun burned. The sky was clear blue. Loretta stood right in front of me. She held out her arms for a hug! I stopped in my tracks...and hugged her. But other men went beyond the blockade. They were reforming on the other side to march to the dining room as we had planned. I jerked away from the hug and ran to the men who had stuck to the original plan. Together we strutted our way to the dining room with shouts, praise, and noises of victory and greatness.

Afterward, at the pool, I felt new and different. As I dove in the water someone yelled "You look just like a bird." Underwater, I felt powerful, graceful and strong just like a dolphin. I could feel a real change in my body.

This experience made me realize that my vision and my power have often been thwarted by my need for affection. Over the years, I have given up so much of myself because of my need for love, especially from women. No more!

Thanks, Susanne, for your strength to get the women's and men's groups started at the IPA Conventions. Thanks, Hal for such a great idea and vibrant leadership. Thanks to all the men for being there.

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## WHAT IS PRIMAL REALLY WORTH?

by Hal Geddes

We are stuck in a market system that supersedes value. We are paid for our degrees, not our worth.

Several years ago I was curious to explore hypnotherapy. I arranged to see a well-known psychologist who was known for his expertise in hypnotherapy. He charged me \$100 and I lay on his floor without his blessing to see if I could access a deeper space than I usually do. In the clearly sound-unsafe office with family noises filtering in from above and guidance that was an extended relaxation exercise, I remained at a level significant shallower than my accustomed work with any primal integration therapist I worked with whose fees were about \$50 at the time.

I wondered through the years how others feel about what appears to be the relatively small fees primal integration therapists charge for services often given to clients coming from failed therapies at \$100 and up per session.

I decided to do a survey on this issue at the 1993 IPA summer convention. I made a questionnaire and put it out along with an unopenable box with a slot and a cookie jar with 300 chocolate kisses (a reward to those who would respond).

I asked the following questions:

1. What the typical fee was for five different professional therapists.
2. What the value was of these therapists, on a scale of 1 (useless) to 10 (unusually helpful).
3. Their opinion of the worth of these therapists.

I would like to share the results, especially with the 15 people who submitted serious and thoughtful responses. There were about 70 adults at the convention. Fifteen submitted serious responses; three submitted belittling "humorous" responses. All 300 chocolate kisses were consumed.

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From the 15 responses, I have derived the average figures for the three questions asked:

1. Typical fees charged:	Psychoanalyst	\$118
	Psychiatrist	\$117
	Psychologist	\$88
	Social Worker	\$66
	Primal Therapists	\$65
2. Value rating (on a scale of 1 of 10)	Psychoanalyst	5.5
	Psychiatrist	5.6
	Psychologist	6.4
	Social Worker	6.3
	Primal Therapists	8.9
3. Felt worth of the therapist:	Psychoanalyst	\$51
	Psychiatrist	\$51
	Psychologist	\$45
	Social Worker	\$56
	Primal Therapists	\$82

This survey is a serious effort, lacking in truly scientific form and based on a very small sample. Some responses seemed influenced by current market value philosophy while others seemed influenced by an egalitarian philosophy that disregarded profession or degrees.

The results highlight two figures that stand out above the rest: (1) Primal therapists get a value rating of 8.9 and (2) get a significantly highest worth figure per session of \$82.

## IPA MEMBERSHIP INFORMATION

INCOME	Individual	Joint
Full-time student with proof	\$20	NA
\$25,000 or less	\$50	\$75
\$25,001-\$50,000	\$60	\$90
\$50,001-\$100,000	\$75	\$112.50
More than \$100,000	\$110	\$154
Lifetime (payable over 5 yrs)	\$1000	\$1500

- Children under 18 years of age may be included as members under all memberships.
- Joint memberships receive ONE mailing of the newsletter, journal, conference/convention programs, etc.
- Foreign memberships (except Canada) add \$10.
- ALL DUES ARE PAYABLE IN U.S. FUNDS ONLY.

For full details, call Barbara Cope, (215) 779-8842.  
To join, mail your membership fee to IPA, 490 Park View Dr., Reading, PA 19606.

I hope that all competent primal therapists will consider the adoption of an \$80 fee to represent their actual worth while scaling this fee to accommodate the many serious clients who would be turned away by it.

Thank you to the 15 members of the survey sample.

**FROM:**  
International Primal Association  
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490 Park View Dr.  
Reading, PA 19001

Photos in this issue were provided by Lori Goldschmidt, Karen Buck and Loretta Fogel. Thanks to all newsletter contributors!

**TO:**

Harriet Geller  
77 E. 12th Street  
New York, NY 10003



See you in New York!