
IPA NEWSLETTER

International Primal Association • Summer 1994

490 Park View Road • Reading, PA 19606 • (610) 779-8842

22nd ANNUAL IPA CONVENTION

INNER CHILD AS PLAYMATE AND TEACHER

Appel Farm • August 27 - September 5 • 1994



All adults, no matter how old they are—or how sophisticated they appear—carry inside of them the small children they used to be. Many adults, as they go through their everyday lives, feel they have to keep this inner child hidden. They don't want to let other adults see how hurt, scared or angry the child inside feels. "Mature" adults also struggle to keep veiled the mischievous, silly and playful inner child.

At this convention, I invite you to listen to your inner child. Only after listening to this child, can you heal the hurts she has suffered and struggled to repress. The child has much to teach us. I encourage you to take the risk and bring your inner child out to play this summer at Appel Farm.

*By Barbara Kay Cope
Convention Co-chair*

To reiterate some important information from the previous newsletter, our keynote speaker is William R. Emerson, Ph.D., a pioneer in psychological treatment methods for infants and children. He works with trauma resolution and with bringing the infant to his human and spiritual potential. He specializes in training mental health professionals in regression therapy and in translating regression techniques into parent facilitation skills. Dr. Emerson's work, which spans 25 years, is also appropriate to adults.

Dr. Emerson will give his presentation on Friday evening, September 2nd. It is entitled "Primal Therapy: A New Generation of Children" and will describe his work, its evolution and its outcomes. On Saturday, September 3rd, he will conduct an all-day experiential workshop. We feel so pleased and fortunate that Dr. Emerson was able to reschedule his time so that he could be with us.

Because of the exciting response from our community to the Call to Presenters, we have been able to organize a convention experience that will be very full on many different levels. There are deep-feeling experiential workshops scheduled almost every day. Workshops are available in the creative arts—painting, sculpture, theatre, drumming, and prose and poetry sharing—and on various types of massage. The lecture and discussion workshops will present a variety of stimulating and diverse ideas. The evenings are filled with wonderful awareness and play times.

The following presenters are currently scheduled:

Mickel Adzema	Dan Miller, Ph.D.
Steve Austill, M.Div.	Jennifer Morelock
Karen Buck	Yvonne Parma, M.A., M.Ed.
Barbara Kay Cope	Barbara Pitcher
Loretta Fogel	Mary Lynn Radford
Hal Geddes, LICSW	Marie Regis
Karl Goldschmidt	Margrit Romang, Ph.D.
Larry King	Alec Rubin
Terry Larimore, LICSW	Larry Schumer
Yetta Lautenschlager	Teresa Smelser
Madeline Longo	Bill Smukler, Ph.D.
Santo Longo	Barbara Valassis, M.A.
Linda Marks	Fred Zielke, LICSW, Ph.D.
Yvonne Mayer	

An early morning memorial and celebration in honor of Graham Farrant, M.D. has been scheduled. If there is anything you would like to include, other than a short sentiment, please let me know.

All in all, this year's convention promises to be a special one. I look forward to seeing you all there. I invite you to let go, breathe the country air, give yourself a time away, be with the warmth of our community, and explore your inner child—find the enjoyment and learning that lives there.

*By Barbara Pitcher
Convention Co-chair*

Pages 3, 4 and 5: Remembering Graham Farrant
Terry Larimore • Dina Paisner • Cynthia Robinson
Larry Schumer • Brian Stark

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SUMMER 1994

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Please send typed submissions (e-mail or diskette appreciated) to the Editor no later than September 30, 1994 for the Fall Issue. Send changes of address to the Keeper of the Mailing Labels at his new address.

IPA CALENDAR 1994 - 1995

Tuesday, August 30	- 22nd Annual IPA Convention
Monday, Sep. 5	Inner Child As Playmate and Teacher Appel Farm, Elmer, NJ
Sunday, Sep. 4	Annual Membership Meeting Appel Farm, Elmer, NJ
Saturday, Oct. 29	- Process Day and Board Meeting
Sunday, Oct. 30	Judy and Hal's, Maynard, MA
Saturday, Jan. 13	- Process Day and Board Meeting
Sunday, Jan. 14	Mary Thompson's, Darby, PA
Saturday, March 11	- Winter Conference and Board Meeting
Sunday, March 12	New York City (locations to be announced)
Friday, May 19	- Process Day and Board Meeting
Sunday, May 22	Appel Farm, Elmer, NJ
Tuesday, August 29	- 23rd Annual IPA Convention
Monday, Sep. 4	Appel Farm, Elmer, NJ

MEMBER NEWS AND NOTICES

Barbara Valassis continues to hold monthly 24-hour marathons and drop-in groups on Mondays and Thursdays at the Primal Integration Center of Michigan. In addition, a four-day Training Workshop is scheduled for August 17 - 20 at a cost of \$300. Please call Barbara at 810-478-5559 for reservations or further information.

The Boston Primal Association, under the leadership of **Jim** (617-846-7805), **Judy** (508-535-4181), **Rainey** (617-246-5862), and **Sue** (617-232-3407), will hold their traditional Weekend at Camp Leslie on June 24 - 26. Call to reserve a space.

Barbara Pitcher's latest directing venture, "Variations by Mr. P...." written by Abby Honeg and developed at the Friends Theatre Workshop by Barbara, will be presented on Oct. 14, 15, 16, 21, 22, and 23 in New York City. Call Barbara at 212-534-6005 for additional information.

Inbal Baron, whose touching letter appeared in the last issue of the Newsletter, is hoping to be able to come to the U.S. if she can find someone with whom to buddy and share the cost of renting primal space. Her new address is 35 Zamenhof Street, 64353 Tel Aviv, Israel, or call her at 001-972-3-524-2856.

Welcome to the following people, who have joined the IPA since the last Membership List was printed:

Robert Alther, LLPN, AC
Diane Alther, MSW, RN
219 Cambridge Drive
Port Jefferson Station, NY 11776
Home Phone: (516) 473-2171
Robert's Work Phone: (516) 363-4749

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3221 Las Palmas
Houston, TX 77027
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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.

GRAHAM FARRANT: A PERSONAL PERSPECTIVE

By Brian Stark

It is with sadness that I attempt to describe the essence of a truly great man who had a profound impact on my life as well as that of countless others.

Graham's biographical data and credentials are impressive but don't begin to do him justice. Graham was born in 1933 and graduated from the University of Melbourne as a physician in 1956. He was granted Post-Graduate Diplomas in adult and child psychiatry from McGill and Harvard Universities in the mid-60's. He became the first Consultant Child Psychiatrist at Queen Victoria Hospital - Monash University Medical Center. Among his many professional accomplishments, he introduced the Leboyer method in Australia, established the Australian Birth Foundation, and was on the Advisory Board of the Pre and Perinatal Psychology Association of North America (PPPANA).

Graham was married in 1961 and had three sons, Randall, Brad and Robb, born in 1962, 1964 and 1968, respectively, as well as a daughter, Kim, born in 1971. He was very proud of his children and preferred to mention his family before his credentials or profession in biographical profiles. Both Randall and Kim, who I met, had Graham's energy, enthusiasm and power and seemed mature beyond their years.

Graham experienced his first primal regression spontaneously immediately after his father's death. He then had the courage to resign his appointments in

Melbourne and begin primal therapy, first with Arthur Janov in California in 1973 and, subsequently, with Jules Roth in Denver.

After returning to Australia in 1975 and for the rest of his life, Graham was first and foremost a primal therapist, not only with his clients but also with himself. His next visit to the U.S. was in 1985 to speak to the PPPANA Congress in San Diego. From that year though mid-1991, he conducted workshops throughout the U.S. and Europe, maintaining a rigorous schedule.

The primary focus of Graham's therapy was on prenatal memories and cellular consciousness—the awareness of memories that are held in the cells of the body, going back to early childhood, life in the womb, conception, and even to egg and sperm. As Graham used to say, "Your cells remember every experience that you have ever had." He strongly believed in the concept of owning one's own pain.

I first met Graham on New Year's Eve, 1986, at Cynthia Robinson's. Graham and his niece, Lyn Olmstead (another wonder-



ful therapist), both had incredible presence and charisma. After my first workshop with Graham at Barbara Valassis' center, I attended many of his workshops in the U.S., as well as a three-week intensive at his centre in Melbourne. Like many of us, I was drawn to Graham's insightful way of facilitating a person's process and his ability to generate intense primal energy from a group in a short time.

I can hear Graham's words now: "You don't know ... yet." "If you did know, what would the answer be?" "Well done!" "You are only as sick as your secrets." Graham helped me to achieve real breakthroughs in uncovering painful past memories that were still influencing my life in the present. Like all of us, Graham had a shadow side which I experienced only indirectly. However, for me, it simply confirmed his humanity.

I last saw Graham in London in November, 1990. It was obvious then that his health was beginning to fail. The most poignant conversation I've ever had was on the phone with Graham in early 1992. When I told him I had heard that he was HIV positive, he said, "I didn't want you to know because I knew you had lost a friend to AIDS and I wanted to spare you more pain." Then he began to cry.

It has been difficult for me to write about Graham because it has forced me to confront the reality of his death. He's no longer in Melbourne, a great physical distance, but only a telephone call away. So good-bye to you, Graham; know that your spirit lives on in the hearts of so many of us whom you helped in ways beyond imagination. ■



Graham Farrant at the 1989 IPA Convention discussing his theories with a rapt audience (both photos)

REMEMBERING GRAHAM FARRANT

By Terry Larimore

What do I want to say about Graham Farrant? That I loved him—and I'm angry at him for dying. I needed and wanted a lot more from him—more training in the work he pioneered, more feedback on my own personal journey, and more guidance about what he wanted me to do with the "archives" he left in my care.

It is well known that he broke important new ground in therapy; that he was charming and charismatic; that he displayed amazing insight and sensitivity in working with people; and that he often wore himself out keeping a grueling international workshop schedule.

I think there is a lot to Graham that he didn't reveal easily or very often. In the midst of developing his innovative insights, Graham feared that he didn't have much to offer the world. In the face of his tremendous strength, Graham needed a lot more support than he let people know, and more than he let himself accept. Despite his tremendous faith in my wisdom and strength and ability to love, he didn't let me care for him as much as I wanted to.

In talking with others who loved him, I found that this was true for them, too. We cared for Graham and wanted to help him—and he let us write newsletters, coordinate workshops, provide rides to and from wherever—but people who come into your life and are gone in a week or two can't meet all your needs, and I don't think he took very good care of himself. I wish he had been better able to teach us by his example that it's OK (and important) to take care of yourself first so that you can then be there for others.

I've heard tales of Graham at his best and Graham at his worst, and, all in all, I think that not only did we as individuals lose a tremendous person when Graham died, but the world lost a shining light whose effect has just begun to be felt. As a primal person, I mourn the loss of Graham's unique views and presentation style—combining intimate personal sharing with specific insights—that opened whole new levels in the deep-feeling work we do.

After finding out that he was HIV positive, Graham "retired" back to

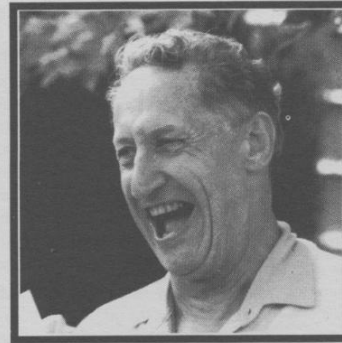
Melbourne and started researching nutrition, Chinese herbs, visualization, and other ways to support his body in staying healthy. He spent a lot of time with his four children, his sister, his ex-wife, close friends, and clinic staff, and he came to new levels of sharing with them. He attended support groups for people with HIV and had one person whose total role was being there for him. The way he wrote about this time made me think he found it a bit difficult to adjust to the role reversal, but he also seemed to enjoy it. As he settled into his new routine, he started seeing a couple of clients a day at the clinic. He reported that between doing therapy, working on his health, attending support groups, gardening (he loved his garden!), and visiting with friends, he had a full life—if a bit scaled down from what he'd been used to.

There was a constant theme in his letters after he told me he was HIV positive—one of letting go. When he "retired", he knew he would never again see weekend after weekend of intensive workshops, never again shepherd therapists through trainings in cellular consciousness, never again get standing ovations at PPPANA Congresses, never again see the hundreds (maybe thousands) of people

Continued on page 6



At the IPA Convention in 1989



Graham in 1989

RECOLLECTIONS OF GRAHAM

By Larry Schumer

In 1980, when I first met Graham Farrant (remember the IPA Convention at Rock Hill?), I knew very little of Australia and Koala Bears, and nothing of Cellular Consciousness. I still know very little about Australia and Koala Bears, but Graham has done much to teach me, and many others, about having feelings from the very beginnings of life.

Through 1980 and 1981 I remained in contact with Graham, and was, in fact, close to moving to Australia to work in his center. Fate, alas, had other plans: I met Kate at the 1981 convention and moved to New York instead.

It wasn't until 1986, when Graham came back to this country that I saw him again. I was fortunate to be able to attend a workshop he and his niece Lyn lead at Barb Valassis' center in Detroit. At this workshop I saw his video tapes of him and others doing implantation primals. This had a profound influence on my own primal work. At this time I was deep into working on my birth, and with Graham's help, succeeded in reaching deeper levels, including implantation.

And who can forget the "mass primal scene" at the 1986 IPA Convention? There we were, 40, 50, maybe 60 of us, outside on the grass. Graham and a few volunteers went around and worked with us. Open air primaling, en masse. I've never seen anything like it before or since.

I saw Graham one more time, at the 1989 Convention. Unfortunately, after 1989, I never made it to any of his numerous workshops all over the country.

When Graham was in Australia or traveling, I missed him, but I knew that one day, I could see him. I still miss Graham, but now can only see him in my memories and feel him in my heart.

MEMORIES OF GRAHAM

By Cynthia Robinson

Back in the early 1980's, when I first met Graham at the IPA Convention, he was a very successful psychiatrist and primal therapist. However, he seemed to have a "swelled head", to use his own words. Our second meeting was before a weekend workshop at the Primal Integration Center of Michigan in the summer of 1986. How he had changed! He laughingly spoke of his swollen head and seemed more modest. But then he talked about his guru in India. Oh, no, now he's involved with a cult! I barely listened.

As I watched Graham work with over two dozen people—with no notes and seemingly right on—I was impressed with his skill and his intelligence. When I asked, he attributed his success to Swami. I started to listen.

We met again at the next IPA Convention and drove to New York together. We then spent a couple of days on Cape Cod for a workshop. All the time we talked about Swami, Sathya Sai Baba. His faith and love were shining examples for me. My introduction to Sai Baba had to come from someone I respected and admired.

The following quotes of Graham's are taken from a video, "God Lives in India", taped at Prashanti Nilayam, India in 1991-92 by Fuga Film Produkties BV, the Netherlands.

"By my late forties, I was incredibly successful: my own clinic, staff of eight full time, three part time, married with four children, mansion, beach house, everything. And then a patient of mine gave me Sandweiss' book *The Holy Man and*



Graham and Karen Buck at the 1986 IPA Convention

the Psychiatrist to read. She'd come here to Puttiparti and felt that I'd be interested. I read the book, and, confidentially and secretly, I was in tears frequently, but my pride was so enormous that there was no way I was going to tell her that it meant anything to me. And it was four years later that she said again, 'Don't you think it's time you went there?'

"In the meantime, several of my patients had come here [Puttiparti] dying of terminal cancer and had come back completely cured; but, one especially looked transcended spiritually, looked uplifted; she looked quite supremely divine and I knew that I wanted that.

"So within a week I'm coming into this place. My head is so swollen I can hardly get through the gate. I fully expected Sai Baba to say, 'Oh, Graham, you've come! Come and have a cup of tea.' He glided right past and I thought, 'There's been a mistake. Perhaps tomorrow He'll recognize me.' Day after day, He glided past until my head shrunk so that I could hardly find it.

"What's happened to my career? The clinic's gone. The staff's gone. I've traveled the world for the last five years doing workshops in nine countries. I'm going to Holland next May (1992) to do one, but that will be the last. I've got a sense that He's (Swami) retiring me from this kind of work to do something quite different."

Graham looks angelic on the videotape and very much at peace.

"I was brought up a Christian and I believe in the resurrection and I instantaneously understood that this was the Second Coming. To me Swami is an incarnation of God. He is God Incarnate. He has come to earth again and is walking amongst us."

Graham yearned for God. He is now merged with God.

Thank you, dearest Graham, for being you, for being all that you were, for walking amongst us and through your work helping me to find the courage, the extra push, to change, and for showing me the way to God. JAI SAI RAM! ■

COUNTERPOINT

By Dina Paisner
September 1, 1986

To My Dearest Grandson, Graham,
Little one, my little one. . .
You called me from cool air
Into the sunlight of your heart.

As you brushed my hair,
the pulse of your arms
vibrating with the pulse of earth
carried me swiftly across this rhythmic
bridge

so that we could meet again.
How lovely to feel you brush my hair
again!

How lovely to hear your voice,
echoing my voice,
adding to the fabric of music
resounding everywhere.
I will hear your voice wherever I go.

The fragrance of my embroidered night-
dress;

Lavender, eucalyptus, bayberry
wafing like fine smoke
will follow you wherever you may be.

And if sometimes you may think this only
a dream,

here is a lock of my silver hair
entwined in the tortoise shell hairpin
you removed from my braid so tenderly.

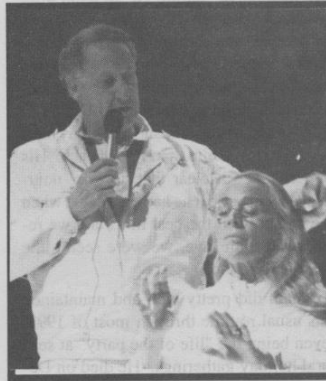
Your heart is my cradle.

My little one, oh, my little one.

With timeless love,

Your Grandma

Written for Graham Farrant and pre-
sented at the closing ceremony of the 1986
IPA Convention.



Graham and Dina in Cabaret at the 1986 IPA Convention

PRIMAL INTEGRATION: THE DEBATE CONTINUES

By John Rowan

I would like to reply to the piece by Juliana Brown and Richard Mowbray about Primal Integration not being therapy. I know and like these people and have great respect for them as practitioners, but I think they are wrong about this.

The way I see it is that in the 1970's there was a great deal of ferment going on in the field, and Bill Swartley was worried about being sucked into a basically hostile process of registration and accreditation of therapists, which would have had nothing to do with the aims and ideals of Primal Integration as he conceived it. So he, with quite a few others at that time, opted to describe what he did as education in order to evade this threat. If, however, the accreditation is done by our own people, according to our own standards and values, this does not seem to be a valid reaction because there is no threat. We don't need to run away from being compared with other psychotherapists.

It has also been suggested to me that this also fit in with Bill's own neurosis in that he disliked long committed

relationships with clients and preferred short-term contacts which could be more intense. I don't know what the truth of this may be, but, certainly, any good therapy does involve commitments of this kind.

Let me put this challenge to Juliana and Richard (which I did some time ago, but they never answered): If someone were to observe your work with long-term clients and compared that experience with the work of psychotherapists on the one hand and educators on the other, how would they classify it? It seems obvious to me that such an observer would classify what they are doing as psychotherapy rather than as education. There are not many educators, to take one simple point, who pay attention to transference and counter-transference.

The 1990's is a very different decade from the 1970's, and, I think, we have learned a lot in the interim. We cannot quote the pronouncements of the 1970's as if they were holy writ. If we are working as psychotherapists, let us call ourselves such. ■

REMEMBERING GRAHAM FARRANT

Continued from page 4

whose lives he touched and who wanted to be touched by him again.

He mentioned "letting go" in letter after letter, and I took that to mean that his work and travels had been tremendously meaningful to him. I have some regrets that maybe my "putting him on a bit of a pedestal" might have made him reluctant to share more of himself, and that I may have asked more of him than I gave back. His letters made it clear that he was nourished by the effect he had on us, that when he called forth the best in us and we responded with love, we were seeing the best in him, too.

Graham did pretty well and maintained his usual routine through most of 1993, even being the "life of the party" at several holiday gatherings. He died on December 28th at the age of 60.

As I remember Graham, I have a clear sense of something that I'm not sure I can distill, but always makes me smile. It has something to do with being real. It's a combination of messages that I feel more than hear, because I'm not sure he said them all in words. It's what I carry in my heart from knowing him and studying with him and working with him:

Love yourself for being that way;
don't protect—correct.

Always trust what your body tells
you; follow your body.

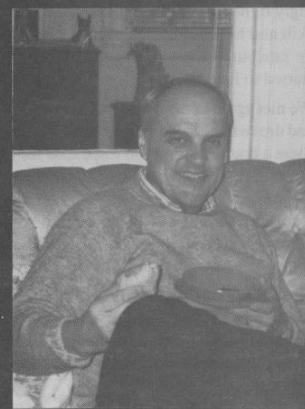
Tell the ever deeper truth; secrets
make you sick.

Open up and let go; don't push and
bear down.

Breathe — deep, open, full.

Go all the way; that's where the heal-
ing is. ■

*Terry was Graham's North American
Coordinator. She lives in Houston, TX.*



*ROGUES GALLERY at the December
1993 Board meeting: Mary Lynn
Radford (top), Steve Austill, and Mickel
Adzema*

FROM THE PRESIDENT'S CORNER

By Mary Thompson

The International Primal Association just experienced another successful Winter Conference in New York in which we concentrated on communication of many sorts, particularly that between parents and children. In light of that, it is exciting to me that our 1994 Summer Convention is focusing on the "Inner Child as Playmate and Teacher." With these two gatherings so close in time, maybe as a group, we can have some dialog and new understanding about the relationship between the persistent inner work we do as individuals and how we communicate with each other.

Personally, I have found that my model for how I see the world outside myself is a replica of how, at any particular time, I relate to my inner process. As an example of that, I know that I am at my best with other people if I have done very recent work to integrate my own inner primary material, whatever approach I use. The trust and caring I have for my inner self, from doing my own processing, helps me see others at our IPA Board and committee meetings with the same kind of trust and caring.

This does not mean that I always feel the same way after integrating my feelings. Sometimes I am more se-

rene, sometimes I recognize my own vulnerability, sometimes I feel my need to work further, etc. The key seems to be that I am aware of the uniqueness of other people, because, by integrating within myself, I find new configurations of my own, and I can more clearly separate myself from others. This tells me that primal integration makes it easier for me to respect others and less easy for me to project my problems on their words and behavior.

In relation to all this, I can't help thinking about the question I have heard so often over the years at our Conferences and Conventions: "After primal work, then what?" I received an amusing answer to that question shortly after coming home from the

Winter Conference. I attended a lecture by a Jungian analyst name Alex McCurdy in which he suggested that if our conscious minds were as big as the lecture room where we were sitting, then our unconscious minds would be as big as the world itself. He referred throughout his talk to the living, constantly growing or shrinking stories that go on within our unconscious minds, unbeknownst to our consciousness until we feel something happening or notice it through our dreams or curious behavior.

Those of us who have learned our own personal methods to connect with this constantly changing unconscious are among the lucky ones. We can know the satisfaction, the release from painful feelings, and the attaining of moments of serenity and joy. Yet, if Dr. McCurdy is right, this must be a life-long process and our unconscious material will always be there to explore and integrate. Here's to the continual greening of our inner worlds. ■

22nd Annual IPA Convention INNER CHILD AS PLAYMATE AND TEACHER August 30 - September 5 Appel Farm • Elmer, NJ

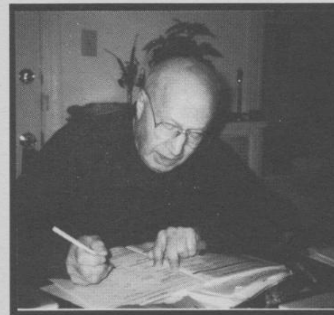
Come for 1 to 6 days. Save \$12 a day (and have it all) by coming for the full 6 days. Save \$25 by renewing your membership for the 1994-95 fiscal year. And save \$20 more by registering before August 15th.

Your registration fee covers room and board as well as the program. For an additional \$5, bed linens and a towel will be provided and for a bargain \$15, a limo from the Philadelphia airport to Appel Farm is available (limited pickups).

See all the details in the Convention Brochure and send in the Registration Form with your payment. If you need a brochure or would like more info, please call 610-779-8842.



Lisa and Larry Gauchman with Roxanne, at 6 months



Bill Smuckler planning the 1994 Ark

A PRIMAL IS A PRIMAL IS A PRIMAL ABREACTION

By Hal Geddes

In 1992, I wrote the following:

"A primal is a form of abreaction. A primal is an experience in which a person revisits and relives a prototypical traumatic event in an engulfing manner that includes the body, the heart, the mind, and perhaps the soul. "More precisely speaking, a piece of the event is usually lived through for the first time. The term "reliving" is usually used, but only the part of the event that was not experienced (lived through) in the first place needs to be experienced during a primal. During a primal, the person usually has an inner ego-observer who is able to terminate the experience at any time."

I believe that when a new entity is discovered by someone who gives it a name, then the definition of that entity is whatever the discoverer says it is. Janov coined the use of the word "Primal" as a noun and, therefore, a Primal is whatever Janov says it is.

In a survey of Janov's eight books, I found only one concise definition of the noun "Primal" in *The Primal Revolution*: "Reliving key primal scenes and their painful feelings in a totally encompassing way, mind and body."

Only *The Primal Scream* lists the word "Primal" in its index. It offers a definition in bits and pieces:

"Feeling that Primal Pain I call a Primal" [pg. 42]

"A Primal is a total feeling thought-experience from the past. It is a totally engulfing experience. The patient is almost unaware of where he is." [pg. 86]

"During a Primal there is no reflection on what you are doing, no processing of the happening, no reasoning of the need, so to speak. There is only a self totally engaged in something for the first time since childhood. The person is the feeling." [pg. 90]

No standard dictionaries include "Primal" as a noun. No psychiatric dictionaries that I reviewed include the noun "Primal." Some included the term "Primal Therapy."

The Psychiatric Handbook [1980] contains the following comprehensive description of a Primal written by E. Michael Holden, M.D.:

"Primal Therapy is a psychotherapy in which patients vividly re-experience intensely painful events of infancy and childhood. Such re-experiences are called Primals. A Primal is a two-phase response pattern which starts with intense suffering and a sympathetic nervous system crisis. The first phase is a crescendo of involuntary panic during which one cries or screams in agony. This reaches a peak and is abruptly followed by a parasympathetic recovery phase. At the start of the second phase, one has a vivid re-experience of an early-life painful event, the recall is total and organismic. The recalled memory is typically visual, but any or all of the sensory modalities may be included in the re-experience. At the end of a completed Primal, one is slightly euphoric, very lucid, and profoundly calm."

In *The New Primal Scream* [1991], Janov no longer lists the word "Primal" in the index. He continues to use it but very rarely and uses instead the word "reliving" (and the word "weeping"). Reliving seems to be the word he uses most of the time. He continues to see reliving (or primaling) as different from abreaction.

All dictionaries list "abreaction," although the definitions vary greatly. Robert Campbell's Psychiatric Dictionary [1989] defines "abreaction" as follows:

"The process of bringing to consciousness, and thus to adequate expression, of material that has been unconscious (usually because of repression). Abreaction refers to two aspects of a 'complex'—the intellectual representation and the accompanying affect—and includes not only the recollection of forgotten memories and experiences, but also their reliving with appropriate emotional display and discharge of affect."

Could this be the definition of a Primal? Close enough to pass?

Is a primal, then, a form of abreaction, as trotting and galloping are forms of run-

ning? The IPA Board of Directors came to that conclusion when we evolved the IPA Statement of Essence a number of years ago. The heading of that statement is, "COMMUNITY • PRIMAL ABREACTION • BEING."

Again, taking the position that the real definition is the one offered by the inventor, let's look at the definition of abreaction given by Freud and Breuer in 1893:

"The fading of a memory or the losing of its affect depends on various factors. The most important of these is whether there has been an energetic reaction to the event that provoked the affect. By 'reaction' we here understand the whole class of voluntary and involuntary reflexes—from tears to acts of revenge—in which, as experience shows us, the affects are discharged. If this reaction takes place to a sufficient amount, a large part of the affect disappears as a result. If the reaction is suppressed, the affect remains attached to the memory... The injured person's reaction to the trauma only exercises a completely 'cathartic' effect if it is an adequate reaction—as, for instance, revenge. But language serves as a substitute for action; by its help, an affect can be 'abreacted' almost as effectively..."

("Catharsis" and "abreaction" made their first published appearance in the above passage from "Preliminary Communication, 1893" in *Studies in Hysteria*, 1895.)

Freud, like Janov, never seems to define abreaction clearly, except in bits and pieces. Here are some additional bits and pieces from *Studies in Hysteria*:

"It will now be understood how it is that the psycho-therapeutic procedure which we have described in these pages has a curative effect. It brings to an end the operative force of the idea which has not been abreacted in the first instance by allowing its strangulated affect to find a way out through speech." [pg. 52]

"I knew that she had not told me everything and insisted on her continuing her story until the pain had been

Continued on next page

talked away. Not until then did I arouse a fresh memory.

"During this period of 'abreaction,' the patient's condition, both physical and mental, made such a striking improvement..." [pg. 189]

"This lady celebrated annual festivals of remembrance at the period of her annual catastrophes, and, on these occasions, her vivid visual reproductions and expressions of feeling kept to the date precisely... I should be very interested to know whether the scenes which she celebrated at these annual festivals of remembrance were always the same ones or whether different details presented themselves for abreaction each time..." [pg. 204]

Is a primal a form of abreaction?

I propose that it is, based upon the following two essential similarities between a Primal and an abreaction: Both involve re-experiencing a past traumatic event, and both result in releasing the affect attached to that event through affect discharge. In their different ways, both Freud and Janov clearly include these two basic essentials in their descriptions.

The *depth of affect* attached to a trauma was, perhaps, beyond Freud's imagination—perhaps not. At any rate, there seems to be a dramatic difference in the depth of affect expressed in a Primal as compared to an abreaction, as described by Freud, but this is simply galloping instead of trotting. ■

BOARD MEETING HIGHLIGHTS

By Harriet Geller

The Board is submitting the following slate of officers for election at the annual meeting on Sunday, Sep. 4, 1994, at Appel Farm:

Mary Thompson, President
Barbara Valassis, Vice-president
Barbara Kay Cope, Secretary (two-year term)
Judy Kinsey, Treasurer (two-year term)

Additional nominations will be accepted from the floor at the meeting.

The Certification Committee, in response to Brown and Mowbray's article in the last Newsletter, has altered its focus from "primal integration therapist" to "primal process educator." This is not a final decision but one more movement in the dance of creating a certification process that is congruent with the IPA's Statements of Essence and Purpose.

The IPA will be renting a table at the Association for Humanistic Psychology (AHP) Conference, July 29 - 31, in Boston. We will be presenting the slide show developed by Hal Geddes and Judy Kinsey that many of you enjoyed at the IPA Winter Conference in New York. We also plan to have a

sandbox available. Get in touch with Hal if you will be at the AHP Conference and can donate some time to staff the table. The IPA members presenting at the conference are Hal, Judy, and Harvey Silver Fox Mette.

The Creative Marketing Committee, headed by Santo Longo, was authorized to establish an 800 number to facilitate outreach for the IPA.

The Audio-visual Committee will make videotapes of past keynote speakers available at the 1994 Summer Convention.

The Membership Committee, led by Louis Mezei, has been concentrating on the development of additional activities and benefits to attract new members.

A new Budget Committee, chaired by Treasurer Judy Kinsey, was formed to enable the Board to plan its spending in a more structured environment. Starting in fiscal 1994-95, we will be tracking our expenses against an annual budget.

The Children's Program at the Summer Convention is without a Coordinator (the person who plans and organizes the program) or a Facilitator (the person who works with the kids at the Convention). Each of these jobs is worth a "half" scholarship. Speak to one of the Convention Co-chairs, Barbara Kay Cope (610-779-8842) or Barbara Pitcher (212-534-6005) if you are interested.

The May Board meeting at Appel Farm was greatly facilitated by the thoughtful, competent and good-natured service provided by the Appel Farm Coordinator, Lynne Snyder, and by the chef, Debra Donahue. We are looking forward to being similarly spoiled by them at the Convention in August.

Regrettably, Harvey Silver Fox Mette and Dan Miller have resigned from the Board due to a shifting of their energies to other commitments. Don Allen, our alternate, is now a full-fledged and very welcome director.

Remember that the meetings of the Board of Directors are open to all IPA members. The Board welcomes your attendance and participation. ■



Sculptures created by Ruth McGinnis in Santo Longo's sculpture workshop and displayed in the Gallery at the 1994 Summer Convention

ROSES TO . . .

. . . Conference chairs **Sally D'Alesio** and **Larry King** and their helpers for a stimulating and well-run Winter Conference.

. . . **Karen Buck** for arranging for the Board to meet in **Larry Gauchman's** new, large primal space in New York City.

. . . **Mary Thompson**, once again, for care above-and-beyond at the Process Day and Board Meeting at Appel Farm in May. She organized the weekend, ensured that everyone's travel needs were met, *and* provided sheets and towels for the entire Board.

. . . **Jim Wright** for stopping in at the May Process Day and staying to help prepare 1300 Convention brochures for mailing.

. . . **Fred Bender** with apologies for omitting an acknowledgement of his contribution to the Fall-Winter issue of the Newsletter. His photo of the cast of the John Lennon Tribute was much appreciated.

. . . the contributors to the Newsletter: **Barbara Kay Cope, Barbara Pitcher, Brian Stark, Cynthia Robinson, Terry Larimore, Dina Paisner, Larry Schumer, John Rowan, and Mary Thompson**, and photos by **Karen Buck, Art Feher, and Larry Schumer**. ♥

IPA MEMBERSHIP

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- **All dues are payable in US funds only** and cover the fiscal year, August through July.
- Foreign memberships (except Canada), please add \$10.
- 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.

Make checks payable to IPA and mail to:

**IPA
490 Park View Road
Reading, PA 19606**

For further info, call Barbara Kay Cope at (610) 779-8842.

SEE YOU AT THE CONVENTION IN AUGUST!!

**FROM: International Primal Association
490 Park View Road
Reading, PA 19606**

(610) 779-8842

TO:

CHANGE OF ADDRESS

Please let us know if you are moving or if your mailing label is incorrect. Even if you are not a member we want to stay in touch with you. Send address changes to:

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