

IPA Newsletter

International Primal Association • Fall 1995

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

From the President's Corner

by Taff Welch

As the incoming President of the IPA, my goal for the coming year is to encourage IPA members to take part in all of its activities. We have a lot to do. Here's a rough guide to the new committee structure and the work ahead:

Chapters Committee The members of this committee will establish IPA chapters in their own cities. Members are working on chapters in New York, Boston, San Francisco, Philadelphia, St. Paul, and Detroit. If you would like to start a chapter in your city, contact Mary Thompson at (610) 532-3808. Our hope is that each chapter will meet regularly so that IPAers may schmooze together and give each other support.

Membership Committee The mission of this committee is to formulate and implement a plan for increasing the IPA membership. This means reaching out to individuals and organizations who share the IPA's interests and goals, but who are not yet familiar with us. If you are interested in serving on this committee, contact Barbara Kay Cope at (610) 779-5289.

Fund Raising Committee We hope to soon have IRS tax-exempt status enabling us to receive tax deductible contributions. One goal of this committee is to raise funds for scholarships for attending the IPA convention at Appel Farm. If you would like to help out on this committee, contact Johnathan Schwartz at (305) 868-3800.

Publications Committee Members of this committee will monitor and edit articles to be published in the Primal Renaissance Journal and the IPA Newsletter. This will entail working closely with Mickel Adzema and Terry Larimore. I hope subcommittees will be formed to oversee each publication. This will require getting work

done within fairly rigid time deadlines. If you are interested, contact Mickel Adzema at (707) 792-9851.

Audio-Visual Committee This committee will formulate policy and produce videotapes and the like of IPA activities for distribution to the public. This committee will be the public relations arm of the IPA. If interested, call me at (914) 353-5278.

Budget Committee Chaired by our new Treasurer, Lou Mezei, this committee will prepare an annual IPA budget which will include budgets for the Primal Renaissance journal and the IPA Newsletter. Contact Lou at (508) 461-5016.

Certifications Committee For a number of years this committee has attempted to formulate standards for the practice of primal therapy. One of the chief movers in this regard has been Steve Austill. Hopefully, he will provide the committee with his broad experience as a practicing primal therapist. The chair of this committee is Barbara Valassis, (810) 478-5559.

So, that's the agenda for the coming year. I hope that, with our new board and these committees, the IPA will be even more responsive to the needs of its membership. There are bottom-line questions to be answered. Should there be an IPA? Who wants the IPA? Why does it remain so small? What should its function be? How can we help the IPA emerge into the world.?

I would love to hear your thoughts. You may contact me at 50 Sixth Avenue, Nyack, NY 10960. My telephone number is (914) 353-5278.

Inside: Primal Poetry

Pictures from the Summer Convention

International Primal Association
490 Park View Rd., Reading, PA 19606
(610) 779 8842
Fall 1995

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IPA NEWSLETTER

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Deadline for Winter 95-96 Issue: Dec. 15.

IPA 1995-1996 Calendar of Events

Philadelphia Process Day and Board Meeting
Dec. 2-3, 1995 Darby, PA

Winter Conference and Board Meeting
March 8-10, 1996 Miami, Florida

Spring Process Day and Board Meeting
May 18-19, 1996 Appel Farm, NJ

IPA Annual Convention
Aug. 27-Sept. 2, 1996 Appel Farm, NJ

*You are always
welcome at IPA
process days and
board meetings
and your
participation in
committee work is
encouraged!!*

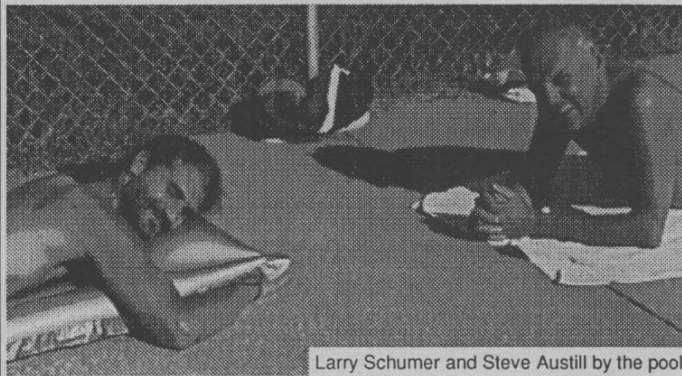
Members News and Notices

The next Ark, a 40-day intensive therapeutic program for individuals interested in personal growth and/or training as a therapist, will be Jan. 14-Feb. 24, 1996. The Ark offers a multi-faceted program incorporating primal, cellular consciousness, Gestalt, Jungian (including extensive sand play work), expressive arts and much more. Anyone who'd like a copy of the Ark's brochure with details on the program and how to apply, write to **Bill Smukler** at 7315 Sprague St., Philadelphia, PA 19119 or call (215) 242-6667.

Barbara Valassis offers a weekend primal workshop Nov. 3-5 at the Primal Integration Center of Michigan in Detroit. Guest therapists for the weekend are **Michael Hoyland-Young** and **John Hobbs** of Toronto and **Terry Larimore** of Houston. For information on this and other activities sponsored by the center, contact Barbara at (810) 478-5559.

William Emerson offers "Pre-Conception to Birth - Core Regressions" in Atlanta Nov. 17-19. For information, contact **Dr. Alice Rose** at (404) 255-7051. William will also offer workshops in 1996 in New Orleans, Denver, Seattle, Detroit, Atlanta, Southbury (CT), and Petaluma (CA). His videotape series on "Treating Birth Trauma During Infancy" is described in a detailed brochure. For information, contact his assistant, **Kelly Hennessy**, at (707) 763-7024.

Paul Hannig and his wife **Reisa** discussed feeling type therapy on Marilu Henner's talk show on June 29. The excerpt of Reisa showing how to work with anger using a baseball bat on a punching bag was also featured in EI's "Talk Soup." Paul's Institute for Transformational Therapies in Chatsworth, CA, offers sessions, groups and workshops. He's produced videotapes and audiotapes on a variety of therapy-related subjects. For information on these or his book, "Feeling People," call him at (818) 882-7404.



Larry Schumer and Steve Austill by the pool.

Notice of Bylaws Changes

by Larry Schumer

At the general meeting held at Appel Farm this past September 3, the membership voted to make the following changes in the Bylaws:

Article One: Board of Directors

The first sentence:

The affairs of the corporation shall be controlled and administered by a board of directors ("the directors") which shall be composed of from three to seventeen members.

was changed to:

The affairs of the corporation shall be controlled and administered by a board of directors ("the directors") which shall be composed of from three to twelve members.

The last paragraph (now the second from last paragraph) was changed and a new last paragraph was added as follows:

The directors shall be elected at the annual meeting of the membership. Nominees for the board of directors must accept their nomination either in person or in writing. Elected nominees must accept their positions either in person or in writing.

The directors must be members in good standing, and must have been a member for at least one of the past three years. The requirement to be a member for at least one of the past three years may be waived by a majority of the membership voting.



Newly elected IPA president Taff Welch and Jean Rashkind visit Taff's mother in Manchester (MA) in July.

Roses to....

... **Steve and Ginny Austill** on the death of their beloved son, **David Elliott Austill**, on October 1, 1995, from complications of AIDS. Memorials may be sent to the charity of your choice. Acknowledgements can be sent to David's loving family in care of Steve and Ginny at 12 Mt. Vernon Sreet, Saugus, MA 01906.

...the family and friends of **Laurette Ferland**, who passed away in early October after a valiant 2 1/2 year battle with cancer. Laurette was very active at the Center for the Whole Person at Mays Landing where many IPA folks did primal work in the '70s.

...the family and friends of **Jean Getoff**, long-time IPA member, who passed away this summer after a long illness in Manhattan

...the people who contributed material for this issue: **Taff Welch, Paul Hannig, Mickel Adzema, Larry Schumer, John Sergeantson, Barbara Cope, Steve Austill, Larry King, Loretta Fogel, Harriet Geller, and Barbara Valassis.**

Please note that the deadline for the winter issue is 12/15!

Poetry by John Sergeantson

Frozen Tears

Static carved in stone
Impregnable edifice of bone
Holding back the torrents rush
Encased in armour stops the gush.

Tearless eyes unblinking gaze
Like Pharaoh's pyramids entombed
A mummy's lifeless suspended rage
Held up for all — exhumed.

The figures on a totem pole
Are carved in wood to reveal the soul
Yet a camera photo taken
A moment in time, frozen, long
forsaken.

What emotions lie behind the freeze
When will come that gentle breeze
Warm and melting the ice so cold
The wood on fire, the stone unveiled.

Let the feelings pour in torrent
Let the senses do their thing
Like the clouds before the rain
Are those faces in their pain.

The Narcissistic Personality Disorder (NP): A Profile

by Paul Hannig, Ph.D.

This is an excerpt from the full-length article, "Narcissistic Personality Disorder (NP): A Profile." It is written to include only the pathological aspects of the disorder with full recognition that healthy aspects of behavior do exist.

According to the Diagnostic and Statistical Manual of Mental Disorders, Fourth Edition (American Psychiatric Association, 1994)... "the essential feature of Narcissistic Personality Disorder is a pervasive pattern of grandiosity, need for admiration, and lack of empathy that begins by early adulthood and is present in a variety of contexts."

Narcissists possess an exaggerated sense of importance concerning themselves and their work. Work and self come first while other people, especially close, intimate relationships, become less important. A narcissist would say, "I'm more important than you and so is my work." Concerned with self-promotion, narcissists show disdain and a lack of consideration for other people, while upgrading themselves. For example, a narcissistic female may feel disdain and negativity towards her husband, be devoid of normal heterosexual, nurturing feelings for him. Narcissistic husbands may also feel negativity and disdain towards their wives, yet feel entitled to nurturance from their spouses, without any obligation to provide the same in return. The self, logic, strength, power, a mission or a job is over-idealized, while any signs of weakness or feelings of pain are devalued.

Many narcissists frame people and situations in a negative light and, as such, are seen as proponents of doom and gloom. Of course, their egotism and faulty super-ego insist that their pessimistic, diminishing, and denigrating views are absolutely realistic. In-depth therapy usually reveals how the narcissist strongly internalizes the narcissistic negative views of a deeply disturbed, dissatisfied parent. This negative view did pervade the emotional home environment of the child and s/he does project and superimpose this sterile home environment onto current love and work relationships.

The narcissist lacks empathy and feeling for self and others and can be brutal, insensitive and distrustful of other's motives. At the bottom line, the NP suffers from an early infantile breakdown of basic trust (Erikson, 1968).

Narcissists can become enraged and defensive at the slightest hint of criticism, disapproval or dissatisfaction with their performance. There is a strong need for approval, possibly stemming from very high parental (super-ego) performance demands coupled with critical rejection. Such early narcissistic injuries predispose an individual to becoming hypersensitive to criticism and disapproval.

Thus, one reacts to past events as if they are happening in the present. As with other disorders, there is a fusion of thought and feeling between the buried past and the unresolved present.

Individuals with NP disorder believe that they are superior, special or unique and expect others to recognize them as such. "I'm an unrecognized genius. You just don't see how special I am." This is the type of message a narcissist tries to convey to a spouse, boss, and other people. Yet, others may not be sufficiently impressed by the person's marital and work performance. The NP is overly attached to and invested in successful outcomes. This may be the result of an intense need for union with mother in infancy and her subsequent rejection of the child.

Narcissists have a distorted sense of entitlement. They feel that they require and deserve admiration and adulation (DSM III-R, 1987). This overblown sense of entitlement requires constant replenishment of libidinal supplies. In a relationship, a male narcissist wants to be the center of a woman's life and feels that she should be subordinate to him in all ways. He may devalue the partner because she does not live up to his wishes. When frustrated, he withdraws his love and resorts to rage and projection. He provides very little emotional satisfaction for his partner, yet he demands her perfect responsiveness.

Narcissists deny the real self and love their image, persona, perfect false self. They need to cover up the pain of having been bent and molded into certain images in order to make parents happy. This denial creates an insensitivity to one's own needs and the needs of others. Narcissists deny depression, social and environmental traumas. Yet, they are very vulnerable, like a turtle who fears injury to its soft spots, but denies it. Narcissists identify less with feelings and more with logic and success. At the same time, there may be an unacknowledged envy of those people who possess emotional accessibility and a capacity for empathy.

The male narcissist may suffer from emotional immaturity while being over-responsible in performance task areas. He is immune and numb to his own pain and the pain of others. Feeling only gets in the way of his pursuit of power, status and achievement. He is invested in image and ambition and not in the real self. Nothing seems to bother him except when he senses potential verbal injury to his weakened inner self. Schedules are unrealistic and an exhaustive work regimen becomes a drug-like, addictive high for him.

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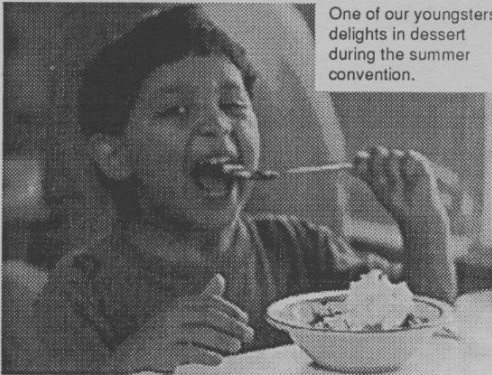
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For the male narcissist, the ego is bigger than the self. He may erroneously believe he is the apple of his mother's eye; i.e., "She looks to me to fulfill her lost dreams and ambitions. I'm more important to my mother than my father is." Father is seen as being a failure — inadequate, unavailable, inaccessible and critical. On top of this, the father may actually alienate the child with his demands and lack of affectional bonding. Narcissistic disorder suggests the lack of emotional parent available for adequate bonding.

Narcissists have difficulty activating the real feeling self. Unable to sustain and maintain emotion and intimacy, they project their inadequacies onto others through rage and demands for perfect performance. Due to a lack of parental connectedness from early childhood, the narcissist is left to struggle and seek perfect connectness with others. Close, intimate relationships are limited and few in numbers, while certain relationships are antagonistic due to negative parental introjects. Hence, the narcissist feels alone and unaffiliated.

Narcissists ultimately blame their partners for problems in a relationship. At the beginning, these couples bask in their mutual glow but it does not last. Eventually, disappointment sets in. Narcissists rarely take action for change while continuing to tolerate that about which they complain. The narcissist, as well as the borderline, engages in betrayal behaviors which serve to destabilize and destroy relationships while threatening the critical emotion of trust that is so vital for maintaining healthy relationship bonds. Thus, narcissist and borderline people share a trust-killing propensity.

The full-length article, "Narcissistic Personality Disorder: A Profile" is available for purchase from Paul Hannig, Ph.D., Institute for Transformational Therapist, 10170-4 Larwin Ave., Chatsworth, CA 91311 or (818) 882-7404.



One of our youngsters delights in dessert during the summer convention.

Poetry by Taff Welch

The Truth

At my core, am I a bore,
Or do I have the truth?
In my depths, I work the steps,
Or am I just a goof?
In my soul, is there a hole,
Or am I just aloof?
Should I try it, another diet,
Or am I just too sweet of tooth?
Show you my heart, shall I start,
Or should I await more proof?
Am I finished, or just diminished,
Or do you have my truth?

Either/Or

Either we love in your cabin by cool waters,
Or I am alone with my city and my heat;
Either we feast on our bliss and our joy,
Or I am alone with my hunger and my need;
Either we share our thirst for a God,
Or I am alone with my soul and my doubt;
Either we hug with our passion at the door,
Or I am alone with my ghosts and my pain;
Either our hearts will meet in the hillsides,
Or I'll be alone with my Self and my Life.

Is That All

I tried gestalt for my paralysis,
Then got well rolled, has some analysis.
I meditated, lived at Big Sur,
Left my wife, I was too much for her.
I did Tai Chi, then tried twelve step,
Got into primal and found new pep.
I tried ceramics, got into weaving,
I was pooped, my soul kept leaving.
Then came Course of Miracles with lovely Marianne,
I heard John Bradshaw, now there's my kind of man!
I worked with crystals, tried some yoga,
Followed gurus from L.A. to Saratoga.
I had past lives, out-of-body trips,
Sniffed aromatherapy and ate herbal pips.
So now I'm here at this Convention,
Looking for new age invention.
Back where I started, seeking the light,
I won't give up, not me, not without a fight!
But deep inside me I hear a call,
A frightened voice asks: Is that all?

"Joe vs. The Volcano" as Primal-Spiritual Myth

by Mickel Adzema

NEW VISIONS IN UNLIKELY PLACES

Along with the emergence of pre- and perinatal imagery in contemporary films, described in last issue's article, is an attitude towards experience - a "heroic" response or type of spirituality - that is directly at odds with our normal Western *controlling* attitude. Last time I termed this different heroic response *surrender spirituality*, and I said that it was traditionally more prevalent in the East. I pointed out it is not surprising it is displayed on the silver screen along with the emerging pre- and perinatal symbolism because, indeed, it is the way we have found of dealing with primal and pre- and perinatal materials - one must *surrender* and not attempt to *control* them; one must drop one's defensiveness and relearn trust in one's body (and eventually the universe extending out from that).

An interesting depiction of this new "heroic" attitude comes out in one of the unlikeliest recent movies, "Joe vs. the Volcano." In this flick, the main character, Joe, played by Tom Hanks, is given a heroic task. But unlike a typical hero's-cycle task which stereotypically involves the slaying of a fire-spewing dragon, Joe is asked to give up his life by jumping into a fire-spewing volcano.

The connection between volcano and dragon is that at the second-line or psychodynamic level, the fire-spewing aspects of the perinatal, which might be compared to a volcano, can be seen as "embodied" or reduced in the form of a dragon. In the same way in primal processing, the volcanic energy of first-line or perinatal feelings is initially embodied in easier-to-face and "dragonized" psychodynamic, second-line, or childhood traumas and feelings.

But what may seem to work at the second-line or psychodynamic level - the conquering or slaying of negative feelings (and notice that I said "seem") - has no place at all at the perinatal. For here the pain energy is overwhelming and pervasive. Thus the difference is analogous to that between facing the energy of a dragon and facing that of a volcano.

Keep in mind that this movie shows Joe, earlier on, going through all the major stages of the hero's cycle - the retreat from mundane existence, the sailing off into a new and exotic realm of existence and adventure. It even depicts a typical hero's conquering of inner fears and risking of one's life for another that results in the uniting of animal energy, i.e., the saving of the "damsel." So earlier on there is a dealing with second-line energy. But the major result of this activity is the opening up to another level of experience.

AS PRIMAL-SPIRITUAL MYTH

Thus, in "Joe vs. the Volcano," Joe is asked to give up his life to save an entire community, not merely to risk his life to rescue his anima, his feeling self, which is the usual heroic task.

The ensuing plot has interesting elements as it shows Joe having to decide whether to sacrifice his newly won relationship with his anima ally for the benefit of an entire (but anonymous) community. This demonstrates that at a progressed level of the spiritual process - that having to do with one's inter-connection with the larger community of living things, not just one's personal un-conscious - one must risk even one's newly regained creativity, inner child playfulness, and personal feelings. But in telling fashion, the elements that have been let go of in order to make the higher "community" sacrifice, symbolized by Meg Ryan as the anima damsel, end up going with Joe to his chosen fate and are borne up, renewed, along with him.

On Joe's part, the climax shows the same quality of a beneficent universe aiding a true and dharmic heart. Joe (with his anima) face what they think is death. Instead, they find themselves "borne up" by the volcano, not consumed; and they are deposited (reborn) in a typical perinatal watery surround - the ocean, symbolizing therefore a spiritual birth.

In the end, the main characters are floating in the middle of a wide open sea (signifying the immensity of potentiality that is now open), facing a gigantic moon on the horizon (symbolizing the beneficent nature of the universe to which they are opening, i.e., it is beautiful and lit with possibilities), sitting on only their luggage (symbolizing the "stripped down" nature of the self, i.e., stripped of ego trappings of status, vainglory, defenses, and so on) and commenting that they do not know where they'll end up but only that it will be away from "the things of man" (indicating their desire to never go back to the drama of ego and its puerile catacomb pathways of darkened experience).

We see then that in this movie, the heroic response required is surrender, not resistance or control, and that the response from the universe is cooperative and helpful, and hardly antagonistic as was feared, especially at earlier levels. This is in keeping with the discovery at the perinatal, which borders it on the transpersonal, that in fact the universe, not only is not antagonistic, not only is beneficent and helpful, but in fact no different from oneself, indeed *is* oneself. (And one begins to wonder why one would ever expect *not* to be borne up by a universe that is now seen as inextricably united with one's self.)

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DANCING ABOVE THE DISSONANCE

Such as auspicious message is, indeed, the legacy of such a creative project as "Joe vs. the Volcano." The producers of this movie deserve our gratitude for allowing themselves to channel this new and more hopeful Western myth, however consciously or (more likely) unconsciously they have done it. For in doing so they help in lighting forward our collective reality endeavor.

Beyond that, we can take hope in the possibility that Western culture may be rising itself, however minimally at first, above the dramas of light and darkness that have plagued it for so long. The Manichaeian tendency, with its resulting desire for control at all costs, of slaying and conquering of "dragons," can lead only to ever-spiralling cycles of resistance and assault. Yet we are seeing

currently, not only an erosion of defiantly unidimensional ego perspectives, not only a movement toward facing and dealing with our inner darkness, but an integration of opposing forces, a dancing above the leela of light and dark.

The perennial understanding of the universality of divinity, both within and without us, in the lowest as well as the highest of places, is the bright at the center of the perinatal bedlam about us. We are guided as well by this gleaming, a rising moon of promise and possibilities.

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



Steve Austil (left) and 1995 Summer Convention chair (and newly elected Treasurer) Louis Mezei commune with each other at Appel Farm. In the background is our "keeper of the computer records" Larry Schumer.

Work of sight is done.
Now do heart work
On the pictures within you.
- Rainer Maria Rilke

Susanne Bersbach and Bill Smukler watch an activity in the dining room at Appel Farm.

Group Photo

If you'd like a copy of the group photo from the 1995 Summer Convention at Appel Farm, just send your name and mailing address plus \$10 (for a photograph) or \$2 for a digital reproduction (includes mailing) to:

Taff Welch
50 Sixth Ave
Nyack, NY 10960

News Flash!!

Last minute update from the most recent board meeting: We are in the process of finalizing agreements with keynote speakers for the next two summer conventions. Look for announcements about Roger Woolger and Stan Grof!



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, priomals, and other deep-feeling work as modalities for promoting healing, loving, growing, wholeness, authenticity, and BEING.

IPA Membership Information

ANNUAL INCOME	Individual	Joint*
Full-time student (with proof)	\$20.00	----
\$25,000 or less	\$50.00	\$75.00
\$25,001 - \$50,000	\$60.00	\$90.00
\$50,001 - \$100,000	\$75.00	\$112.50
More than \$100,000	\$110.00	\$165.00
Lifetime** (payable over 5 years)	\$1000.00	\$1500.00

- All dues are payable in U.S. funds only and cover the fiscal year, August through July.
- Children under 18 years of age may be included as members under all memberships.

• Guidelines for joint memberships

- Two people living at the same address are eligible for joint membership.
- Dues category is determined by combining the income of both members.
- Joint memberships receive one mailing of the newsletter, journal, conference/ convention programs, etc.

• Guidelines for Lifetime Memberships

Lifetime membership fees may be distributed over a five-year period (i.e., \$200 or \$300 per year). If a lifetime membership decides, after partial payment, that s/he no longer desires to maintain her/his lifetime membership, the amount previously paid will be credited toward regular yearly dues (at the prevailing rates). Payments toward lifetime memberships are not refundable.

One of the benefits of IPA membership is that you get a hot-off-the-press copy of *Primal Renaissance*, the IPA's exciting new journal!!

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*Ki
sweetie!*

TO:

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