

# IPA Newsletter

International Primal Association • Summer 1995

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

## "Inner Healer - Mind/Body/Spirit" is Theme of 1995 Summer Convention

by Louis Mezei, Ph.D.

By now, you should have received the Summer Convention brochure. If you missed it, or need more copies, please call me (508-529-6626). I am excited about the potential of our Appel Farm summer gathering. Our theme will help us to focus on our mental, physical and spiritual healing and well-being. We have a great theme, a lineup of excellent workshops, and we need your presence and participation to make the convention truly extraordinary.

Some 20 years ago, I attended my first weekend Bioenergetic workshop. Stretching my lower back over the bioenergetic stool opened a tingling flow of energies in my body. That night, I experienced a strong flow of life through me and I was aware of a wonderful golden infant within me, to whom I was softly singing most of the night. When I talk about the Inner Healer, one strong image for me is that totally competent, innocent and radiant Inner Being I have encountered, in a number of different forms, on my psycho-spiritual journey.

As I look back on my life, I am amazed that I am alive, that I enjoy some degree of physical and mental health, I can be optimistic, and I can perceive the flow of benign loving energy in the Universe. I am coming from a world of being a victim. I notice that a lot of people in and around the IPA are coming from a similar place. We have two major ways of learning to overcome our victimization. Primal education in contacting, owning, and expressing feelings is essential to allow us to move into fully living in the present moment. In addition, we need education in purposive, competent behaviour. I find the book, *Lives of Hope*, by our keynote speaker Douglas H. Heath, especially helpful in answering the question "How

we create a satisfying life in the world?" I am looking forward to his keynote address on Friday night on "Growing Into Wholeness." Here's a brief quote from *Lives of Hope* on the Personality of Healthy and Happy Persons:

"I have been impressed by how frequently strengths like willingness to risk climbing out of our personal ruts to try new things, optimism, and feeling in control of ourselves contribute to our success and well-being. These strengths also contribute to recovering from debilitating illness, as Andy demonstrated in his dogged persistence to adapt to the loss of his leg. If you asked me to prescribe how you can grow up to be healthy and happy, I'd say: Don't ever give into the temptation to remain mired where you are - Believe you can continue growing - Assert your will to change yourself - Learn how to make your mind and character work for, not against, you."

The conventions I attended at Appel Farm were all miracles of love and healing. The 1995 Convention is in the process of birth. A wispy, sometimes hazy, Moon and the golden light of the Sun are combining their energies to create a magical

place of truth, love, and healing. Do you remember the song: "Return again, return again, return to the land of your soul, return to who you are, return to what you are, born and reborn again."

Whether you are brand new to the IPA, or you attended all the glorious Conventions of the past, I invite you to show up and help create our magical space.

I hope to see you all at Appel Farm! ♦

### WHEN ♦ WHERE ♦ HOW

**WHAT:** IPA 1995 Summer Convention  
**WHERE:** Appel Farm Arts and Music Camp, Elmer, NJ  
**WHEN:** Aug. 29-Sept. 4, 1995  
**COST:** Varies; 6 days for members registering early is \$450 (room, board, programs). Non-members add \$25. Incremental cost for fewer days. Youth 7 and under free; youth ages 8-17 pay half. Full details in brochure.  
**SIGN-UP:** Complete registration form in brochure and send with payment to registrar  
**LIMO:** Transportation from Phila. airport: \$15  
**INFO:** Contact conference chair Louis Mezei at 508-529-6626 or IPA at 610-779-8842

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

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#### IPA NEWSLETTER

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Deadline for the Fall 1995 issue is Sept. 30.

## Members News and Notices

The **Boston Primal Association**, Saugus Chapter, has its annual "Camp Leslie" weekend June 23-25 which, due to the unavailability of Camp Leslie, will be at "Camp Louis Mezei" in Upton. He has a state forest in his backyard, a hot tub, room to do primal work and kitchen facilities for cooking. Space is limited; reservations are required. Contact **Judy** at (508) 535-4181.

For the first time in years, bookkeeper extraordinaire **Loretta Fogel** is accepting new bookkeeping clients on the greater Philadelphia area. For a complete proposal on how she can help your business, contact her at 215-887-9168.

**Hal Geddes** and **Judy Kinsey** are happy to share their joy with the membership. They will be getting married on July 8, 1995, in Stow, Massachusetts, four years after they formalized the beginning of their journey together at the Celebration of their Union at Appel Farm in August 1991.

**Hal Geddes**, who has been on the IPA Board for the last eleven years, resigned on May 21, 1995. Recent changes in Board priorities were not compatible with Hal's priorities and visions. He looks back on many great years of rewarding service to the IPA.

"I have resigned as Treasurer of the IPA and would like to share my reasons with the members of the organization. For the past year or so, at least, the IPA Board of Directors seems to me to have been going in a direction which I don't see as compatible with the organization I first knew or with our Statement of Essence." -- **Judith Kinsey**

**Barbara Valassis** offers a primal weekend Nov. 3-4-5 at the Primal Integration Center of Michigan, 23011 Middlebelt, Farmington Hills, MI 28336. The marathon begins Friday evening and continues through late Sunday afternoon. Scheduled guest therapists include **Michael Hoyland-Young** and **John Hobbs** of Toronto and **Terry Larimore** of Houston. For details, contact Barbara at (810) 478-5559.

**William Emerson** continues to offer training seminars in his unique specialty areas. "The Anatomy, Physiology and Treatment of Trauma and Shock" Level I residential workshop is Aug. 29-Sept. 2 at Silver Penny Farm in Petaluma, CA. Cost: \$900 (includes 6 nights lodging, 6 breakfasts and lunches, 3 dinners and training; 3 dinners off-site at your own expense). "The Psychospiritual and Somatic Treatment of Trauma and Shock: A Workshop Practicum" Level II residential workshop is Sept. 4-7 at the same location. Cost is \$754 (includes workshop, lodging Sun. through Wed. nights, breakfasts, lunches and two dinners). Note that space is limited. For information or to get on William's mailing list for information on future workshops, contact William's office maven Kelly Hennessy at (707) 763-7024.

**Ernst Oslender** of British Columbia is active on the Internet and says: "Hello my IPA friends, I found the following articles yesterday. Please look into it and let us all join in the discussion about prenatal memory = cellular consciousness to show what there is and to promote our Primal knowing. This Stephany has a very good cause." He reports that Paul Bernhardt (pbl487@u.cc.utah.edu) has posted the inquiry "Did your mother try to abort you?" and Stephany (stefr123@aol.com) is looking for prenatal abortion experiences.

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## IPA Winter Conference March 11, 1995

by Karl Goldschmidt

February 22, 1970 to February 22, 1995

Three weeks ago, I celebrated the 25th anniversary of my first therapy. It took place in a primal group with Bill Swartley at the Center for the Whole Person in Philadelphia.

One score and five,  
That many years.  
My voyage starts  
Past primal fears.

A pressure cooker,  
My heart on ice.  
I had no lows,  
I had no highs.

An engineer,  
I knew each fact.  
My constant smile -  
It was an act.

That day, the dam  
Gave way. I cried.  
The flood of tears,  
My softer side.

Then primal skills;  
I learned so much.  
A new career;  
The time to budge.

In social work  
'Twas back to school.  
In primal groups,  
My feeling tool.

The highest time  
On primal way  
Was at the ARK  
Come day by day.

A time to give  
As therapist.  
My skills to hone  
To get the gist.

A time to get  
Three times a day.  
My shadow, elf,  
I made much hay.

I'm still at work  
To probe my past.  
To primal out  
Some hurts so vast.

It helps me help  
Another soul.  
I help them dig  
To make them whole.

My passion now,  
To write my song,  
My first ten years,  
Of right and wrong.

My book will sell  
In '99.  
The primal story  
Of my time.

## Afterthoughts of a Primal Session

by Irving Bernstein

The never ending smile  
The lapse into the still mind  
The rush of spilled milk  
Wait till the end.

I have neither strength nor fortitude  
Yet I am strength and fortitude  
A paradox, a riddle, a small flame  
That is not the question.

Where have you been  
What have you been doing  
The mother cleans up the child  
The child spits at the mother

Who is to blame  
I start  
I am to blame  
Yet I am a god.

What is that who presumes a regal pose  
It is my other self  
I am magic  
But you knew that.

### Of Interest

"Birth and Violence: The Societal Impact" is the Association for Pre- and Perinatal Psychology and Health's Seventh International Congress, Sept. 28-Oct. 1, 1995, in San Francisco at the Cathedral Hill Hotel.

APPAAH is dedicated to the in-depth exploration of the psychological, emotional and social development of babies and parents from preparation for pregnancy through the postpartum period.

Keynote speaker Lloyd DeMause, author of more than 80 scholarly articles and several books (including *The History of Childhood* and *Reagan's America*), will speak on "The Origin of War and Societal Violence in Fetal Experience." Other presenters include IPA's 1993 keynoter Barbara Findeisen ("The Vulnerable Prenate"), IPA's 1994 keynoter William Emerson ("Birth and Obstetrical Challenges"), IPA founder Thomas Verry ("Social Consequences") and IPA member and friend David Chamberlain ("Breaking the Cycle of Violence").

APPAAH non-member tuition to the congress is \$260 (not including hotel). Information: (703) 548-2802 or fax (703) 548-2808. Hotel info: (415) 776-8200. ♦

### Members News and Notices...continued

While **Bill Smukler** is recovering from his heart surgery, **Susanne Bersbach** is responding to people interested in the next Ark, scheduled for Jan. 14-Feb. 24, 1996. Anyone who'd like a copy of the Ark's beautiful new brochure with details on the program and how to apply, write to her at 134 Hawthorne St., Larkspur, CA 94939.

Send your news to the editor!!

## Primal-Spiritual "Heroism" In Movies

by Mickel Adzema

### ERUPTION OF PRIMAL MATERIAL

Those in the know about the pervasive pre- and perinatal influence on personality and behavior, and especially those of us actively engaged in working through the effects of such primal traumas, are fully aware, like Dante, that the path to heaven leads through hell. We have found that the path to the transpersonal light leads through the psychodynamic and perinatal darkness, that the path up and the path down are parts of the same path outward.

Our experience has been that the contemporary information avalanche and the multicultural onslaught wrought of modern telecommunications have eroded our personal boundaries to an influx, not only of transpersonal bliss-love-compassion, but equally -- and very often, initially -- to a dark and hideous shadow world, a backwards bizarro world, of pernicious and insidious disorganized feelings comprised of elements ancient, infantile, pathological, biological, scatological, and perinatal. These are some of the forms spiritual emergence can take, especially initially. And they are the ones most likely to be seen as spiritual emergencies.

Therefore, it is interesting to see these views confirmed by the bubbling up of psychodynamic and perinatal themes in our collective consciousness as evidenced by current films. Pre- and perinatal themes and symbolism in the movies "Brazil," "Jaws," and "The Abyss" are striking. Psychodynamic as well as perinatal sequences are displayed in "The Wall" and "Brainstorm." Then there are the fascinating womb and fetal elements in UFO movies like "Cocoon," "Cocoon: The Return!," "E.T.," and "Close Encounters of the Third Kind." Psychodynamic themes in "Tommy" and "Flatliners" are further evidence of this trend.

Other movies indicating the interest emerging around birth and womb issues are "Look Who's Talking" and "Look Who's Talking Too," which demonstrate a belief in sperm and egg, fetal, and infantile consciousness far beyond what mainstream psychology wants to believe. Also, there is that hilarious sperm sequence in Woody Allen's "Everything You Always Wanted to Know About Sex" in which he and a company of others are dressed as individual sperm and dialogue about their upcoming great adventure. This idea that sperm and ovum have consciousness can also be heard occasionally in comedic monologues on television and elsewhere.

The point is that the projective systems of our culture are reflecting our collective changes in consciousness -- specifically, the evolution of our consciousness as it integrates pre- and perinatal material.

### CONTROL VERSUS SURRENDER

However, a different kind of heroic response, which characterizes the perinatal arena, can be said to characterize these

movies. This different kind of heroic response corresponds to a different kind of spirituality than what is commonly portrayed in this society. For basically there are "control" spiritualities and "surrender" spiritualities, with rarely the twain meeting.

Control spiritualities are adapted to patriarchal cultures and involve the use of the ego to "control" and be in charge of even the realms of the supernatural. This is so because an ultimate evil -- a devil or Satan -- is postulated, which is given equal weight along with God in determining one's ultimate fate. This type spirituality is normally what is called "religion."

But there is another brand of spirituality that is based on a belief in the ultimate goodness and rightness of All That Is. God's goodness being essentially the dominant force in the Universe, herein it is considered safe to "surrender" in one's relation to Reality, to expect that one will be guided correctly, in fact perfectly, in the act of letting go. Thus letting go is not to be feared (as in the control spirituality) but is to be practiced and fostered. In this perspective, which we might call surrender spirituality, control is seen as the problem, not the solution.

Of course these two approaches to spirituality represent two approaches to psychotherapy as well. The control attitude is the dominant mode of psychoanalytically-based approaches (in which the "demon" of the id is postulated). The attitude of "letting go" and "surrender," on the other hand, is the dominant attitude of the experiential psychotherapies, which are themselves rooted in the tradition of humanistic psychology with its belief in the ultimate goodness of the human organism and which thus allows a faith in the ultimate rightness of human processes.

Since the control attitude, in any of its manifestations, requires the postulation of an ultimate evil against which one must remain vigilant and must fight, the common "hero's journey" myth -- with its typical fighting and slaying of supposedly evil parts of the personality and reality symbolized as dragons and other monsters -- is a prevalent focal myth to this attitude. Corresponding to this myth are the emphasis on disciplines and practices seeking to develop the ego and the will (over against the dangers that are postulated to exist in the universe requiring these disciplines and, so-called, ego developments).

### A DIFFERENT HEROIC RESPONSE

Since primal and the other spiritual and psychotherapeutic modalities with which it is allied are so different in attitude to the traditional "control" attitude, should there not be corresponding differences in myths to exemplify them? Indeed, there is.

... continued on next page



## Letter to the Editor

Dear Editor,

It's been quite a while since I let my IPA membership expire. Although I'd received two or three letters inviting me to renew, I hesitated doing so because I once sent a letter to be published in the IPA Newsletter, only to have it sent back because it was "inappropriate." To add insult to injury, it was suggested that I find a non-primal therapist to work through my "problems."

Stung by this rejection, I questioned the validity of the IPA, its newsletter, and IPAers themselves. Are lay/ nonprofessionals' contributions to the newsletter any less worthy than that of professionals? If traditional (talk) therapy works so well, why do we need primal therapy? Is the IPA some kind of country club that only accepts certain kinds of members? It seemed to me that of all people, "primal" people know the futility of trying to talk away their long-standing emotional pains. Perhaps it is much easier for those primalers who've resolved their pains to tell those who have not to go elsewhere for help. That certainly seemed to be the gist of the letter of rejection I'd received.

I once read a book that outlined the success and failure of primal therapy, by a Swedish author; and he wrote that of the "failed" cases, some people had committed suicide because they couldn't cope with their pain. Even Janov acknowledged this in the Primal Institute Newsletter. As it turned out, these "failed" cases were people who aborted the therapy during a critical point. But how many of those suicides could have been prevented. In short, how major a part did the primal therapist or "buddy" play in suggesting terminating the treatment for whatever reason deemed "inappropriate?" I'm not saying that I've become suicidal because my letter was rejected; I'm just expressing how I feel that it had to happen at all.

Granted, we who've entered primal therapy had done so to end the "slaps in the face" we've received all our lives from family, friends; and yes, even psychotherapists. To join an organization that perpetuates those "slaps" totally defeats the whole purpose of its existence. I've struggled (like many IPAers), very hard in this therapy in being my own therapist, not necessarily by choice; but because the nearest primal center/therapist was in a distant city or state.

I would like very much to renew my membership; but I would like to feel that my contribution to IPA (and its newsletter) are as worthy for publication as others' contributions. The letter I sent to the editor was not to seek a primal therapist; but just to connect with "feeling" people who might have found it in their hearts to give a word of encouragement for me to continue with my "primal" work. If I submit this letter,

## Primal-Spiritual "Heroism" ...continued

In history, the surrender spiritualities have had correspondences in myth in which the dragon is not fought, conquered, and slain, but rather is either tamed and becomes one's ally or pet (St. Margaret is the prime example in the West, but this is a depiction prevalent in the East) or else one is swallowed by the "dragon" or monster and, after a while, is reborn. Jonah is the prime example in the West for this latter depiction. But again this reaction to the fearful dissociated aspects of the personality, or the Shadow, is not a common one in the Western patriarchy, and it is much more common in traditional cultures and in the East.

All of this may be changing in recent times in the West, as once again the humanistic attitude and the new spiritual perspectives, as well as the experiential psychotherapies such as primal therapy, make us increasingly aware of the ultimate beneficence of the body, and of the Universe beyond even that, and of the importance of surrender and letting go as a corrective to the overweening control and defensive of the diminutive Western ego.

- Next issue:  
"Joe Vs. the Volcano as Primal-Spiritual Myth"

*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 44 Varda, Rohnert Park, CA 94928; phone (707) 792-9851. ♦*

This is the leftover space between articles where the editor usually begs for submissions and photographs and reminds folks that the newsletter doesn't exist without them. However, the newsletter editor promotes people being responsible for their actions and will just print whatever comes in.

will it be sent back? Also, what is an acceptable format for submitting letters: two typed pages only; or are handwritten pages acceptable? In closing, I leave you with these words:

"We don't need...no more trouble...what we need it love...to guide and protect us all  
If your hope looks down from above...help the weak when you are strong...  
Speak happiness (it's sad enough without your wars)  
We don't need no trouble...what we need is love, sweet love."  
-- "No More Trouble," by Bob Marley (1945-1981)

(Isn't "love" an important part of IPA's statement of purpose?)

Ngozi Cole, A.S.  
28 March 1995

Editor's response: All submissions are welcome. See page two for guidelines. ♦

## Opening the Heart/Love Chakra

by Paul Hannig, Ph.D., MFCC, CCMHC, NCC

You're tired. You've had a bad day. Nothing seems to have gone right. You've yelled at your kids. You've been angry at your spouse. You're worried about money, work, business, the car, the bills, the in-laws, etc.

So, what's wrong? Has your heart/love chakra closed down and prevented love from flowing out of your soul? Is love really the answer? Yes, it is! However, the answer lies not in your need for love, but in the need to open up and release the flow of love from your heart to yourself, those around you and the whole world. Remember, love is already inside waiting to be released. It does not have to find you nor be found.

By now, you're probably asking, "Yes, but how do I do that?" The first step is to gather some props. These are the aids that will facilitate the release of your "caged up" love. You will also need music....lots of it. You are going to saturate yourself with sound and music. Rock and roll, love songs, oldies but goodies, dance music, etc. are all valuable in facilitating your journey into the frontier of love. A good stereo cassette deck/receiver and quality 30-60 minute cassette tapes are also necessary. Working with a partner is valuable but not an absolute must. I will explain this later.

Next, find a secure private room, closet, garage, sanctuary; preferably one that is soundproofed enough to ensure some privacy and freedom from disturbing the family and neighbors. I mention this because the method I am going to suggest will probably release some very powerful emotions, sound, cries, screams and shouts.

**The Method:** Lie on your back on a mattress. If you don't have a mattress, lie on a soft carpeted floor. Bend your knees and place your feet flat on the mattress or floor. Open your mouth as wide as you comfortably can. If your mouth, lips, teeth and jaws have been used to clamp down on feeling expressions, they may want to do so again. Therefore, consciously try to remember to keep your mouth open during the breathing process. Use your hands to hold your mouth open, if necessary. Start to breathe deeply through your mouth, not your nose. Breathe deeply and directly into your stomach, then fully into your chest cavity. This is called belly breathing. Remember to breathe deeply into your stomach first, then fill your chest cavity. Breathe comfortably at first. As you become use to it, gradually increase the depth and volume of breathing. Be prepared to do this for perhaps 15 minutes to half an hour. You will find that deep belly breathing has a cleansing, healing effect.

Next, begin to make an "AHH" sound with each exhalation. This will open up your throat segment/chakra. Even if it seems awkward, silly and stupid at first, continue exhaling with sound. Gradually your resistances will disappear. As you express the "AHH" sound, hold it until all of your breath has been expelled. Squeeze out the last ounce of air consciously, as you complete the sound. Continue to do this until your body adjusts and feels comfortable with the activity. Soon the sound and breathing will expand to make the noise

grow louder. You may experience the first signs of rising emotion. Encourage this activity and continue to breathe deeply with sound. Even though emotional sensations may rise and subside, stay with the breathing sound. Eventually, you will be able to sustain these sensations of feeling. This is the beginning phase of the release. However, there may not be any real connects of insight attached to these emotional sensations. The deeper you breathe, the more your heart and your unconscious will open up and release bottled up feelings. Soon you will be crying, screaming and sobbing deeply and your mental images and feelings will become crystal clear.

If you are working with a partner, he or she can play and record music from the radio while all of this is going on. Communicate to your partner which songs open up your heart and which ones do not. Record the songs that allow for release of feeling. Have plenty of tissues or handkerchiefs on hand. If a partner is not available, you will have to pre-record the music using your intuition as to the most useful selections. Choosing to select and record music by yourself will create interruptions while working on the method. Some people do this quite well and it may be preferable to work this way when you are alone. Remember in opening the love/heart chakra, it is music that will pull love out of your heart. So, make your music system your ally. The deep breathing "AHH" method and music saturation will trigger feelings and break down the chains that surround your heart/love chakra.

During the experience, you may feel like moving different parts of your body to help release feelings. Again, let your body and intuition guide you. Moving the hands, arms, feet, legs, and pelvis will open up new realms of emotions. Let your body move to the music. Dance is the language of love and it is not necessary to stand up to dance. Remember that movement, deep mouth breathing and sound combined with music saturation will create a transformative love experience. If it is more comfortable working this exercise while lying on your stomach, do so. Feel free to experiment with different positions. You are an explorer...an adventurer into the realms of the unconscious and love itself. Continue to experiment with this method for several days until the experience is complete and integrated for you.

If you are not satisfied with the method at first, don't be discouraged. You may be especially armored and need to persevere. Eventually, the extra time and effort that you put into working on yourself will pay off. Don't be surprised if you feel freer, more open, peaceful, calmer and closer to your loved ones at the completion of the experience. Sex could be great too!

*Audio tapes of the method and compiled music are available for purchase from Paul Hannig, Ph.D., Institute for Transformational Therapies, 10170-4 Larwin Ave., Chatsworth, CA 91311 or (818) 882-7404. ♦*

- Humor -

## Therapeutic Symbology of Walt Disney World: The Role of Amusement Parks in the Legitimate Therapeutic Process

by T. Larimore, B. Valassis and C. Millis-Horton

### Review by Michael Murine

This new book, by three long-time primal movers-and-shakers, is a provocative step into a new milieu for therapists. The points are well made, the analyses thorough and the concept original. Here are three (edited) examples of the authors' evocative points:

- Hourly visits of costumed characters throughout Walt Disney World (WDW) provide visitors with the opportunity to recreate a missing experience from childhood. The Disney characters' exaggerated sizes and fixed, smiling masks provide a predictable, pleasant and appropriately larger-than-self persona to whom visitors can relate. This is, for many park patrons, a powerful re-parenting experience.

- Because many of the WDW rides are highly stimulating (using powerful movement, darkness, death images, strong visual and auditory assaults) and produce an out-of-control feeling that is similar to the stress of birth, WDW must find a quick way to ameliorate this overstimulation in the short distance visitors walk between rides and attractions. This is achieved with the prevalent use of water (ponds, streams, fountains and waterfalls). The amniotic symbology is effective in calming visitors sufficiently to allow them to proceed through the rhythmical crush of activities alternating with the soothing passages between rides - evoking the cyclical crush and relaxation of the contractions of labor.

- The crowds, interminable lines and subsequent rides are strongly correlative with the original sperm journey, conception and descent of the fallopian tube. WDW uses "switch-backs" (crowd-controlling pylons and ropes) to effectively provide the sperm's sense of purpose, anonymity, belonging and fulfillment without the desperation, fear, lack of direction and hostile pH balances experienced in the original journey.

Other chapters include:

- Firework Spectaculars and the Sperm-Head Explosion: Chance or Statistically Correlative?
- Souvenir Shops: Real Life Sand Tray Adventures
- Correlations of Crowd Size and Anxiety Over Nudity
- The Application of Sunblock to Facilitate Primal Regression

## Roses to...

... **Bill Smukler** who's recovering from a heart attack and quadruple bypass surgery on March 24. He and his wife Anna are accepting everyone's good wishes, thoughts and positive energy, but ask that you not call or try to visit until further notice, when he's had time to regain strength.

... **Harriet Geller**, whose busy schedule prevents her from continuing as editor of this newsletter, for a job well done!

... **Loretta Fogel** for making the arrangements for the wonderful space and great food (and providing transportation and housing for some of us, to boot) for the May Process Day and Board Meeting near Philadelphia.

... **Mary Thompson, Taff Welch, Mickel Adzema, Mary Lynn Radford, and Warren Davis** for providing transportation between the May meeting site and airports, train and bus stations.

... **Mickel Adzema** for an outstanding job getting the new journal, *Primal Renaissance*, off the ground!!

... recently resigned Board Members **Loretta Fogel, Hal Geddes, Judy Kinsey, and Santo Longo** for their years (!!) of service to the IPA.

*"Roses" are the way we send greetings and recognize people for their help and support in the running of the IPA. Send your suggestions for a "Roses" listing to the editor.*

## Election News

The IPA Board of Directors met on May 21 in Philadelphia and nominated the following slate of candidates for the four officer positions up for election at the Annual Meeting on Sunday, Sept. 3, 1995 at the Summer Convention at Appel Farm, Elmer, NJ:

President:	Taff Welch
Vice President:	Barbara Valassis
Secretary:	Barbara Cope
Treasurer:	Louis Mezei

We encourage all members to attend this important meeting. Nominations will be accepted from the floor. Members can submit nominations and vote in person or via written and signed proxy (via a friend or mailed to the IPA secretary).

- Pirates of the Caribbean: Just a Ride or Symbolic Replay of the Egg's Leaving the Sisterhood of the Ovary?
- Justification of Park Admission Fees on Insurance Forms

I believe no therapist should be without this book! ♦

## What is The Ark? An IPA Member's View of the 1994 Ark

by Don Allan

The Ark is the brainchild of innovative Philadelphia psychotherapist William Smukler, Ph.D. It is a 40-day intensive psychotherapy experience which also serves the purpose of training the participants in the basics of massed time therapy. Smukler is an expert at massed time therapy, a kind of therapy that can last for many hours or days, or even for weeks, as in the case of the 40-day Ark.

Anyone who has ever been a client in a psychotherapy session can appreciate the advantage of meeting with the therapist for longer than the standard 50- or 60-minute session. Often a lowering of defenses if necessary to effect change. In a one-hour session, there is hardly ample opportunity for the client to begin to lower psychological defenses before the session is over. The client must then return to the world of everyday living where strong patterns of behavior are deeply entrenched. But, in a longer therapy session, the defenses of the ego can be slowly and gently lowered in a safe and supportive environment to achieve greater openness and vulnerability. Rigid patterns of behavior associated with those defenses can be changed much more easily during longer sessions, especially if those longer sessions are linked in a series of continuing sessions. The longer the session or series of sessions within the supportive therapeutic community, the more likely the client can find the needed window of opportunity to effect real and lasting change.

In addition to the obvious advantage of lowering defenses, Smukler claims the most significant advantage of massed time therapy is the "bi-associative principle." He defines this as "the occurrence of two or more diverse elements, in a sudden flash, making one aware of a new, hitherto unknown, dimension" (Smukler, 1984: 44). In other words, massed time therapy, especially as Smukler has designed it on the Ark, exposes clients to a variety of therapeutic experiences and techniques which together, or in rapid succession, can effect positive change in unanticipated ways.

A fuller description of this concept of bisociation can be found in Arthur Koestler's 1964 study of creativity in art and science, *The Act of Creation*. Smukler views the exposure to a wide variety of experiences and techniques as the most essential ingredient in massed time therapy. Smukler's 498 page dissertation in transformational psychology, *Noah's Ark: A 40-day Intensive Training Program* (1984, International College in Los Angeles), provides a wealth of information about the Ark and its methods.

The most recent Ark was held Jan. 9-Feb. 19, 1994, in a large, three-story house in the Pocono mountains near Lehighton, PA. Arks have been held at this location every two years for the last 10 years. Eight of the staff were experienced leaders and three were leaders-in-training (all veterans of previous Arks).

There were also three local residents who cooked and ran

the kitchen. In general, people were very happy with the food. As one of the fussiest eaters, I was able to do all right once I arranged for brown rice to be served, or at least available in the kitchen, during each mealtime.

Although a wide variety of psychotherapeutic techniques are employed at the Ark, most of the staff at the Ark are either primal integration therapists or have had extensive experience in primal integration. Primal integration is a form of humanistic and growth-oriented primal therapy developed in the 1970's by William Swartley and practiced by many therapists affiliated with the International Primal Association.

No doubt, massed time therapy is the chief advantage of the Ark over other types of therapy experiences. Forty days is long enough to give participants the opportunity to effect deep and lasting changes in behavior as a result of the prolonged and uninterrupted exposure to a safe and supportive therapeutic community. The activities at the Ark are specifically designed to effect the kind of sudden and unexpected change Smukler envisions to be possible through bisociation.

Nevertheless, learning takes place on more than one level at the Ark. Even without the opportunity to work deeply on one's own psychological processes, the Ark would still be an extraordinary educational experience. In 40 days, most participants are exposed to a wider variety of therapeutic techniques than they have previously experienced in a lifetime. Each person has the opportunity to witness the psychological processes of 17 other participants unfold over the 40 days. This alone makes it a valuable educational experience.

After the second week, the educational aspect of the Ark is expanded to include co-therapy sessions with other participants. These sessions supplement the continued therapy sessions with the staff. This training component of the Ark helps build the participant's skill as a therapist, and helps to empower the participant to see herself as capable of giving the kind of support she receives in her own sessions. It breaks decisively with the medical model of therapy in which the patient seeks help from a doctor who "has all the answers." Above all, it establishes a humanistic and holistic model for healing in which the participant is viewed as one who is growing continuously and in charge of her own psychological process.

The Ark can be viewed not only as an opportunity to deepen one's psychological process, but also as a means to develop one's creativity by tapping into the source of unconscious and creative energy. Many of the expressive arts techniques at the Ark facilitate the development of creativity at the same time that they provide opportunities to interrupt rigid patterns of behavior. Many Ark participants discover previously hidden talents in painting, sculpture, music, dance, acting, poetry, and writing in the course of following through with their individual psychological processes. ...next page



### What is The Ark... *continued*

The accommodations at the Ark are not luxurious. During my stay, the house was slightly over capacity in terms of how many people could squeeze comfortably into the relatively small dining room at mealtimes. However, we did have a spacious and beautiful living room with a picture window for the large group meetings. There were only two large bedrooms available for the 18 of us who were participants (or trainees as we were sometimes called). One room held six, the other, twelve trainees. The sexes were not segregated. Most of the staff were housed in smaller rooms with two people per room. Telephone contact with the outside world was minimal, and part of the commitment in coming to the Ark was to stay for the full 40 days. Heavy snows and cold temperatures kept the majority of the participants indoors on most days during the 1994 Ark. Some of us took daily walks on the country road, but there was not a lot of free time available in the schedule for this kind of activity.

A typical day's schedule at the 1994 Ark was as follows:

6:30-7:30 a.m. Meditation (optional)  
7:30-8:15 a.m. Dream clinic (optional)  
8:15-9:00a.m. Breakfast  
9:00-9:30 a.m. Chores  
9:30-10:00 a.m. Town Meeting (required for whole group)  
10 a.m.-noon Morning seminar  
  
noon-12:45 p.m. Lunch  
12:45-1:15 p.m. Free time  
1:15-2:45 p.m. 1st Therapy Session  
3:00-4:30 p.m. 2nd Therapy Session  
4:45-5:45 p.m. Afternoon seminar  
  
6:00-7:00 p.m. Dinner  
7:00-8:30 p.m. 3rd Therapy session  
8:45-10:15 p.m. Pods (regular daily small group meeting to review and track progress, etc.)  
10:30-11 p.m. Story time (optional opportunity to lie comfortably under a blanket in the living room and listen to a children's story)

The daily schedule is packed with seminars and three therapy sessions, each of which is 1 1/2 hours in length. Sometimes additional therapy is done in Pods, depending on how its members choose to spend the time. The Pods are designed to fulfill a "family" function. Participants return each evening to the Pods to be with the same group of six participants and three (or four) therapists at the end of each day.

The regular therapy sessions consist of both individual and group sessions. Participants rotate their individual and group sessions with the entire staff. This means that every staff member becomes familiar with the psychological process of each participant, and the psychological process of each participant receives the full benefit of the collective therapeutic experience of the entire staff. The group sessions usually consist of about eight trainees and two or three staff. The Ark staff works extensively with transference,

counter-transference, and projection phenomena as they occur within interpersonal and group dynamics. Of course, these dynamics carry over into mealtime and free time activities and, frequently, individual or group therapy sessions are devoted to issues that have developed in interactions through the day.

The Ark provides a rich variety of specialized modalities of therapy that are not apparent in brief glance at the daily schedule. For example, a large room in the basement was set up exclusively for Jungian sandplay with a sandbox available for each participant and therapist. The walls of that room were lined with shelves containing an estimated 10,000 sandplay pieces. Another room in the basement, known as the "shadow room," was set up especially to facilitate the release of anger and rage during sessions. The shadow room contained plastic bats and other props to help vent rage while surrounded by thick padding on the floor and walls. A third area of the basement contained a booth lined with plastic to facilitate mess painting sessions such as those described by Wolfgang Luthe, M.D., in his *Creativity Mobilization Technique*. Another part of the building was set up with massage tables for body work.

The Ark schedule was altered on Saturdays to accommodate men's and women's support groups, and on Sundays to accommodate sandbox presentations by each person to the entire group. Occasionally, large group sessions were scheduled for special topics like holotropic breathwork, cellular consciousness, or birth regression work.

Each participant at the Ark presented a two-hour seminar on the topic of her choice sometime after the second week. These presentations, along with the seminars by staff members, provided a wealth of information on a wide variety of psychological topics and techniques. Some of the seminar topics included Jungian sandplay, bioenergetics, focusing, gestalt, subpersonalities, dream analysis, Re-evaluation Counseling, Jungian psychology, cognitive therapy, stream of consciousness, Myers-Briggs Type Indicator, archetypes and rituals, journaling, tracking, mess painting, authentic movement, expressive art, buddying and co-therapy, bi-associative method, psychosynthesis, guided fantasy, Chinese medicine, addictions, the death process, past lives therapy, incest and many more.

All of the trainees rotated through a daily list of chores, such as meal set-up or clean-up, bathroom cleaning, etc., which helped to keep down the total cost of the Ark. It would have been nice to have more spacious and luxurious accommodations, but when I consider what it would probably have added to the cost of the Ark, I didn't mind the living conditions. A loving and accepting community of people, and at least three therapy sessions each day, make it easy to process any distress that comes up around issues of lack of privacy or lack of luxury. At \$4,800 (U.S.), which includes room and board as well as therapy, I would have to say that the Ark is the single "best buy" in psychotherapy and training that I know of. ♦

## On Healing: Notes from a Person with Schizophrenia

by Michael Gottlieb

Nutrition and megavitamin therapies need to be seen in the context of a wide spectrum of therapies that, in toto, effect major changes in how we feel, think, perceive and behave. Using only one or two therapies imposes needless limitations on results. We need to stop tunnel vision and tunnel thinking and open to the full spectrum of safe, natural and effective therapies. These would include primal therapy and related therapies (Gestalt, bodywork/exercise); sports; movement; yoga; counseling; consciousness expansion (meditation with the seven chakras, dream work, affirmations-decrees); social skills training; visualization; Bach flower remedies; homeopathic medicines; other body-mind therapist and physical detoxification.

The foods we eat and the liquids we drink have a profound effect upon the chemistry of the brain and how we feel and how we behave. To give very general guidelines, use fresh fruits and vegetables daily, whole grains, lecithin granules, tofu and soy products, fish, poultry and natural, unsugared juices. Avoid or reduce sugars, chocolates and sweets, white flour, coffee, colorings, additives and preservatives, fried foods, junk foods and rich food such as ice cream or hard cheeses.

Chromium picolinate, l-glutamine and an Indian formula (Gymnema sylvestre and pullulan) can help to overcome

sugar addictions and the attendant blood sugar roller coaster ride. People with emotional wounds from the past, or those who feel terribly deprived in the present, tend to use sweets and food to "feel good." Primal therapy, meditation and visualization of a happy, warm experience can all help counter cravings. Prayer helps. Music helps, and music deserves to be a major treatment of mental illness.

Natural treatments, including orthomolecular therapy, result in virtually no side effects such as weight gain, tardive dyskinesia, dry mouth and blurred vision. Also, symptoms are not suppressed. That means that symptoms can be used as a lifeline back to mental health in primal therapy and primarily related therapies. Dreams are not distorted and can also be used in conjunction with primal therapy.

Here are some reference books for the seeker: *Common Questions on Schizophrenia and their Answers* by Abram Hoffer, M.D., Ph.D.; *Fighting Depression* by Harvey M. Ross, M.D.; *Zinc and Other Micro-Nutrients* by Dr. Carl C. Pfeiffer; *The Amino Revolution* by Robert Erdmann, Ph.D.; *Nutrition and Your Mind* by George Watson; *The Primal Scream* by Arthur Janov, Ph.D.; *Making Sense Out of Suffering* by J. Konrad Stettbacher; and *How to Live with Schizophrenia* by A. Hoffer. ♦

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