

IPA Newsletter

International Primal Association ♦ Fall 1999

2 Elizabeth Lane ♦ Peabody, MA 01960 ♦ (978) 535-4181

Primal Integration

By John Rowan

Primal integration is a form of therapy brought over to Britain by Bill Swartley, one of its main originators, although it was also pioneered here by Frank Lake. It is not to be confused with Primal Therapy, coming from Arthur Janov; it is a parallel development occurring at about the same time. It lays the major emphasis upon early trauma as the basic cause of neurosis, and enables people to regress back to the point in time where the trouble began, and to relive it there. This often involves a cathartic experience called a "primal." But some people using this approach do not like this language, and instead call what they do regression-integration therapy. It is strongly influenced by the research of Stanislav Grof, who pointed particularly to the traumas often associated with the experience of birth.

In primal integration therapy the practitioner uses a variety of techniques taken from body therapies, feeling therapies, analytic therapies and transpersonal therapies, because a lot of stress is laid on the unity of body, feelings, thought and spirituality. Grof has recently written very well about this, and his holotropic therapy is close to what we call primal integration.

Because of the emphasis of primal integration on early trauma, people sometimes think it is going to put all neurosis down to one trauma, happening just once in one's life. but of course traumas are seldom as dramatic as this. The commonest causes of neurosis are simply the common experiences of childhood -- all the ways in which our child needs are unmet or frustrated. This is not necessarily a single trauma, in the sense of a one-off event -- that is much too simplistic a view. Rather would we say with Balint that the trauma may come from a situation of some duration, where the same painful lack of "fit" between needs and supplies is continued.

The goal of primal integration is very simple and straightforward, and can be stated in one sentence. It is to contact and release the real self. Once that has been done, enormously useful work can be done in enabling the person to work through the implications of that, and to support the person through any life-changes that may result. But until the real self has been contacted, the process of working to release it will continue.

Obviously the main technique is regression -- that is taking the person back to the trauma on which their neurosis is based. Laing has argued that we should also talk about recession --

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the move from the outer to the inner world. Primal integration agrees with this, and finds that recession and regression go very well together. One of the clearest statements of the case for doing this comes from Grof: he talks about the COEX system, a set of emotional experiences which hang together for a person, and appear or disappear as a whole. It is a gestalt which keeps on reappearing in the person's life.

If we believe, as Michael Broder suggests, that the primal process consists of five phases: Commitment; Abreaction (catharsis); Insight (cognitive-affective restructuring); Counter-action (fresh behavior in the world); and Pro-action (making real changes); then it must be the case that the later phases are just as important as the earlier ones. In other words, working through is just as significant as breaking through. The glamorous part, and the controversial part, of our work is the "primal," the cathartic breakthrough; but in reality the process of integration is necessary and equally exciting in its quieter way. For example, it is a great thing to finally deal with one's parents; it is another thing to start treating people equally in daily life, as a result of this.

In my belief Primal Integration is the fullest and most integrative form of psychotherapy, because it covers all the four functions which Jung spoke of: sensing (body work and breathing,) feeling (emotional contact and release,) thinking (analysis and insight,) and intuiting (guided fantasy, art work, dream work and so forth.) It covers the prepersonal (biographical and perinatal experience,) the personal (adult life in the here and now,) and the transpersonal (spiritual experience and visions of the future.) This is surprisingly rare in the field of personal growth, counseling and psychotherapy.

1999 Summer Convention
August 31 – Sept 6, 1999
Family Relationships: Memories,
Renewals, Possibilities
(details on page 9)

International Primal Association

c/o Judy Lucrezia
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IPA NEWSLETTER

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**Deadline for the Winter Issue is
October 1, 1999**

Members News and Notices

The Ark is sailing again! January 16th through February 26th, 2000.

If you are interested in intense personal therapy and/or training to be a therapist, this may be what you are looking for. Excellent staff to trainee ratio. Unique multi-modal approach, power-packed schedule, beautiful country site. Call Bill Smukler Ph.D. at (215) 242-6667 or Mary Thompson at (610) 736-0411 or Barbara Bryan at (248) 478-5559 for Information.

THE PRIMAL INTEGRATION CENTER OF MICHIGAN will have a weekend intensive workshop Nov. 5-7, 1999. It's 7:30 PM Friday through 4:00 PM Sunday. Leaders will be Barbara Bryan, Michael Hoyland-Young, Terry Larimore, the Center Staff, and a massage therapist. Food and lodging are provided plus pick-up at the airport. This weekend fills up quickly, so please call for reservations and send a deposit soon. Barbara Bryan: (248) 478-5559.

STAR is a residential program devoted to assisting individuals to release the hold of old primal pain and the limitations of conditioned beliefs and attitudes that limit our present well being. We utilize a variety of methods including feeling release, guided visualization, art, bodywork, cognitive information and journaling. In this way we honor the individual's potential for healing and wholeness in the integration of body, mind, heart and Soul. Barbara Findeisen, MFCC, was trained as a Primal Therapist and has been working as a therapist, developing STAR since 1976. Call toll-free 1-888-857-7827.

WILLIAM EMERSON is offering a variety of workshops and trainings in his breakthrough treatment techniques in 1999 including: England (Sept 6-10), Petaluma (Sept 24-26), New Orleans (Oct 8-10), Denver (Oct 22-26), Minneapolis (Oct 28-30), Seattle (Nov 4-9), Petaluma (Nov 19-21), Denver (Dec 10-12). For complete information, contact Emerson Training Seminars at (707) 763-7024. His website is: <http://www.emersonbirthrx.com>

Do you live in the **Boston** area? We are holding free monthly meetings for primal people with a sharing go-round, optional mat time, discussion and a potluck dinner. For date, directions and RSVP, call **Yvonne Parma** and **Fred Zielke** at (781) 395-7466, or e-mail YTURTLE@aol.com. If this might suit your needs, call or e-mail Yvonne Parma and Fred Zielke.

Note from the Editor:

I want to hear from you! Let's make our newsletter more interesting and relevant! I think it would be especially interesting if people would be willing to write about one of their significant Primal experiences. We don't often share these stories and it could be inspiring and helpful to all of us. Of course, nothing of a confidential nature should be revealed. Please send your material to me - Barbara Bryan, 23011 Middlebelt, Farmington Hills, MI 48336. (248) 478-5559, Toll free: 1-877-PRIMALS or babryan@concentric.net

The International Primal Association, Inc. publishes the IPA Newsletter. Opinions expressed by the authors are their own and not necessarily those of the IPA. The Editor reserves the right to edit contributions (unless explicitly requested not to do so) and to make final judgment as to the publication of all materials received. Please submit contributions typewritten or VERY legibly written to the editor. Send changes of address to the Keeper of the Database.

A Review of IPA's 1999 Spring Conference

By Joseph Sanders, PhD.

The IPA Conference on "Transformational Processes From Birth and Beyond" was held on March 26-28 in Arlington, Virginia with about fifty participants. The conference gets a rave review, as do those who presented at it.

We were not simply being brought up to date on the latest extensions of Primal work. We were being introduced to a smorgasbord of methods for going deeper and deeper into the human psyche and for excising painful memories and engrams that persist into adulthood. But presenters did not stop there. We learned how clients, once they become free from chronic emotional pain, can learn intimacy skills - skills which can enable them to resolve conflicts with significant others without lapsing into old, unsuccessful coping styles.

As the Keynote, Roger Woolger transfixed us with his erudition and his demonstrations of how to tap into engrams of pain so strange, so old as to be understood only as coming out of a past life. In similar vein, some of us took a "Shamanic Journey" with Vivian Deitz, aided by her drumming and our own power animal.

Using videotapes, charts and handouts, Chris Wright made it very clear "Why insight is not enough". His step by step demonstration of the "Neurological basis for the effectiveness of Primal therapies" went far beyond previous conference descriptions of the triune Brain. It made great sense to one still puzzled by the question of why Primal and other body therapies can do what talk therapies simply cannot do.

Her still not knowing WHY it works did not keep Deany Laliotis from teaching us the HOW and WHEN of Eye Movement Desensitization and Reprocessing (EMDR). EMDR made no sense to me until Ms. Laliotis gave her superb presentation. She readily admitted that, even after extensive controlled studies, it was still not clear WHY it works. Nevertheless, there is now ample evidence that it works beautifully in resolving many traumatic engrams not aided by either talk or Wolpian desensitization methods.

With less than a tenth of the thousands of sandbox objects used at each biennial ARK, Mary Thompson introduced participants to the wonders of "Jungian Sandplay". There were enough such objects to enable several people to create and then share verbally a visual gestalt of where they are psychologically at this moment in time, something Arkites have done daily for as many as forty days.

I personally found a striking similarity between the ARK's 45 hours of multimodal therapy training and the modes of therapy presented at this IPA Conference. While many of these methods are now old hat to some IPA members, I am still in awe each time I am privileged to assist in a primal-type rebirthing. And once again, Barbara Bryan, probably the IPA's most experienced rebirther, took us from conception to birth while describing the types of birth trauma that can remain a life-long source of pain, unless relived to the point of desensitization.

Signifying the beginning of a relationship between the IPA and its agemate, the American Society for the New Identity Process (ASNIP), Lynn Grotzky, and ASNIP Fellow, took us on a "Roadmap to Happiness". Thanks to Lynn's expert delivery and clear visual "Roadmap", which goes from pain through neutral and on to pleasure, we learned how not to settle for the neutral states at which many talk therapies end, but to insist upon going on till we get, not to paradise, but to a daily return to the parasympathetic state, achieved most simply by being physically close and, simultaneously, emotionally open to a significant other, be that parent, partner, progeny or peer.

I believe this Spring IPA Conference was a joy to all of us who participated in it and interacted with each other. I look forward with great anticipation to seeing all my friends, old and new, at the IPA Summer Convention.

TENTATIVE SCHEDULE OF BOARD MEETINGS FOR COMING YEAR

October 23-24, 1999 in Atlanta
March 11-12, 2000 in Boston
May 6-7, 2000 to be decided
August 29-September 4, 2000 Convention

Opening the Heart/Love Chakra

by
Paul J. 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 are 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 privacy and freedom from disturbing the family and neighbors. I mention this because the method that 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 clamping 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 used to it, gradually increase the depth and volume of breathing. Be prepared to do this for perhaps 15 minutes to a 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 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 connections or 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 your heart and which ones do not. Record the songs that allow for the release of feeling. Have plenty of tissues or handkerchiefs on hand. If a partner is not available you will need 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 (oldies but
(Continued on page 5)

goodies, love songs, rock and roll, dance, etc.) 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 emotion. 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. Write to: Paul J. Hannig, 10170-4 Larwin Ave, Chatsworth, CA 91311 or phone (818) 882-7404.

There is another way to live
A way that acknowledges the need in every one of us to be cared for and cared about... to touch and be touched... to know ourselves strong enough to be vulnerable... A way that allows men to acknowledge their sensitivity and nurturing abilities: A way that allows women to experience their knowledge and power: A way that allows both to listen to their intuition and trust it: A way that allows people to see each other as unique, valuable individuals behind their masks: to work and play together when they choose and be apart when they so choose: A way that leaves room for each person to grow and attaches no strings -- apron strings, strings of conquests, or any other kind of strings: A way that understands the unity of body, mind and spirit and thanks the Creator for making them all beautiful: A way that sees the miracle of loaves and fishes re-created at every potluck; that finds more than good nutrition in breaking bread together, more than physical therapy in the laying on of hands. Caring and sharing is a different way to be.

Living is an alternative lifestyle

Paths of Life: Seven Scenarios

By Alice Miller, Pantheon Book, NY, 1998

Paths of Life: Seven Scenarios is Alice Miller's optimistic project about human interactions and their potential for healing. This new book is the first in seven years, and the eighth overall, by the former psychoanalyst and author and an unbroken string of primal classics. The seven scenarios consist of seven chapters of imaginary encounters between mature adults, and illustrate honest communications based on new awareness. The characters describe their lives—their environments, their successes and failures—and how they came to terms with them. Also included are expert opinions on parenting, psychotherapy, gurus and cult leaders, and the nature of hatred.

Dr. Miller's seven scenarios are about handling life and changing things for the better, and are intended to inform people and to encourage them to think. These imaginative encounters illustrate ways in which tackling sensitive interpersonal issues directly can clear the air and bring a feeling of liberation for both sides—and sometimes make the unexpected happen. Miller freely admits that this latest project arose from a wish to spare others what she herself has suffered, and reflects her old yearning for a genuine form of communication. Her intention is to explore how early experiences of suffering and love affect people's later lives, and the ways they relate to others: her hope is that this material will serve as a stimulus for organized inquiry. Embedded in the text are many timely teachings, reflecting her notion that "information is everything" (p. 35)—that information, at the right time, can set off a valuable process of reflection.

Should adult-children forgive their parents for maltreatment during childhood? As mature adults we can feel our pain and thereby increase authentic understanding—of ourselves, of our parents, and of the complexities of life. Feeling and understanding, argues Miller, differ markedly from blaming and forgiveness. We need to take full responsibility in our relationships, including those with our parents. As adults, we are autonomous. No longer are there any real dangers in confronting one's parents. The "gift of truth" can sometimes, though not always, change things for the better.

Concerning the primal therapies, Miller displays an informed and cautious optimism. She rightfully condemns those charlatans who would claim complete cure via regression, and their "theories" which—despite their scientific facade—have absolutely nothing to do with science (p. 147). The goal of genuine therapy is, quite simply, the liberation of individual patients from their suffering. Resolving one's childhood issues is essential. Old patterns need to be properly worked through in a safe and reliable relationship, in the presence of someone who is genuinely sympathetic and willing to listen. It is entirely unacceptable for therapists to blame patients, or to create destructive dependencies.

There are positive aspects of the primal approach which can be salvaged, argues Miller, once it is acknowledged that primal therapy has distinct limitations and that it can have negative effects. Fortunately, primal therapists have increasingly moved away from the "initial absolutism." Many

have jettisoned both the Intensive and the darkened office, having discovered better methods to enable their patients to feel (pp. 147-8). The original primal techniques are increasingly combined with those of other approaches. Still there is a need to revise old concepts in light of these new techniques. And finally, there are grave dangers where the power of the primal approach is used to manipulate and exploit, as has been demonstrated all too often by unscrupulous "therapists," gurus and cult leaders.

As in all her books, Dr. Miller again demonstrates how the violence done to children devolves back on society as a whole (p. 155). Children who are beaten, for example, become emotional time bombs (p. 169). Still, child-victims can almost always develop trust if they are shown an understanding environment, and if the harm is identified as such, not disavowed or played down. Such children benefit from a "helping witness" who extends honesty, affection and love (if not protection); or a "knowing witness" who actively helps one to become conscious of their maltreatment and to articulate their sorrow (pp. 155-6). In some cases, a confrontation with the past is unavoidable in order to change things for the better (p. 178). Remember—it is the *denial* of our sufferings that is the breeding ground for hatred, an act of self-deception and an impasse that is deflected onto innocent victims (p. 186); the only factor separating rescuers and persecutors is the quality of parental nurture (p. 174). But here again is cause for optimism. We live in an age where far more people than ever before are growing up free of physical abuse, and these people can help to counteract the tradition of destructive violence that has plagued us for thousands of years (p. 186).

In this, her most recent work, Alice Miller states that she has grown more tolerant and patient as she's aged; that she no longer feels alone in what she knows; that she no longer has anything to prove. Her current volume supports such assertions. Who could argue that Miller's core contributions—*The Drama of the Gifted Child* (a.k.a. *Prisoner of Childhood*), *For Your Own Good, Thou Shalt Not Be Aware, Pictures of a Childhood*, *The Untouched Key*, *Banished Knowledge*, *Breaking Down the Wall of Silence*, and now *Paths of Life*—have failed to increase our individual consciousness of self psychology, or to raise our collective awareness of significant social issues? We are fortunate, then, to receive this latest offering about the paths of ordinary life, about new understandings based on real feelings, and about genuine love that can face up to such truth (p. 186).

Reviewed by Steven Khanmsi, PhD.

**Power wrongly used
defeats
the oppressor
as well as
the oppressed!**

EXCERPTS FROM A BOOK "RECLAIMING YOUR LIFE"

Selected by Barbara A. Bryan

Author Jean Jenson, M.S.W.

Published by Viking/Dutton Books, N.Y. March, 1995

For healing to take place, the unconscious block must be removed so the original event and its pain can be processed. This does *not* mean trying to remember childhood, talking about it, or crying about it. These activities are engaged in by the conscious mind—and not only the conscious mind, but the *adult* conscious mind. In other words, when we try to remember childhood in order to talk or cry about it, we are doing so *from our adult state of consciousness*. Yet this is what people are often advised to do, under the misnomer of "grief work." There is a serious mistake here, *for the feelings that need to be processed happened in childhood, and therefore continue to exist in the childhood state of consciousness*. It is the grief of this child, the child we were, that we need to feel.

This childhood state of consciousness—and the child's grief caused by the abuse experienced in childhood—resides in the unconscious, along with all or some of the memories, blocked by repression. It is *in this state* that we must face the reality of that abuse and feel the pain, for it was *then* that the experiences were not processed. The miracle of the mind is that the unconscious holds the experiences in the exact forms in which they happened. They can be retrieved, and processed, any time in the future, no matter how old we become. But to do so we have to realize what that state is, how we feel when we are in it, and what to do with it. When these things are understood, we are able to fully know what happened and to be in the grief of the child we were—a desirable place to be, for that is the grief that heals. (p.35)

What was begun in childhood—the unconscious's hopeless project to be whatever was deemed necessary in order to change the parent(s)—continues automatically into adulthood. The child's effort becomes the adult's struggle; and he or she unconsciously chooses people and situations that will enable this struggle to continue.

From a conscious, reasonable point of view, this appears masochistic at best and insane at worst, but neither is the case. The unconscious part of our mind is still in childhood, attempting to meet *the needs of the child we were*—not the wants of the adult we have become. This may sound confusing, since it would be logical to think that the children we were and the adults we are now need the same thing. For instance, an adult whose parent was unavailable and critical may think he needs an available, supportive partner in order to avoid being treated the same way now as he or she was then. It would seem that the child and the adult need the same thing: an available, nurturing person, whether parent or love partner. If we look more closely, however, we will see that *the child's need was for an unavailable, critical parent to become a nurturing, supportive one*. The unconscious is looking to meet the exact need of the child. This futile search is the result of the false hope begun as a defense so many years ago, to which it still clings. (p.50)

When something happens to trigger repressed childhood feelings and you are in a situation that prevents you from taking the time to go into them, you will have to use even more effort not to be controlled by your defenses. If you are at work, you can sometimes excuse yourself, go into the restroom, and cry—providing you are not loud and your retreat is short-lived. But when this is neither adequate nor practical, or when you are at home and the children need you, the regressive feeling work has to be postponed.

In these instances it will most likely be very difficult to control your defenses, but you must make the effort. If you are successful, you have the opportunity to contain the emotion within your body while you finish the task at hand. It may be helpful to visualize a little basket, carried in your abdomen or stomach, holding the feeling. In a sense, you are "saving it" for later by consciously continuing to feel the discomfort where it is in your body while, on the outside, you are behaving normally. Then, when the appropriate time comes, you can deal with it. This is not "stuffing it." "Stuffing it" implies suppression, a conscious effort to avoid the feeling.

As you can see, it is necessary to overcome what seems to be your own desire in the moment, as well as the fear that follows when you begin to break down your defenses, in order to access the childhood pain underlying struggle or avoidance. Connecting with the painful emotions that were previously hidden by defensive behavior opens the door to the grieving that was never done but can be done now. (p.97)

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Continued from page 7

Emotional trauma that we were unable to experience was once a threat to our physical survival, so when we act in ways that allow the unfelt feelings to surface, we will feel an amount of fear commensurate with an actual life-threatening situation. The ability you have developed to observe yourself can be used to get through this. As soon as you recognize how afraid you feel, take a moment to look around and ask yourself whether anything is threatening your physical safety. If the answer is no, then proceed with the process.

Refusing to act in accordance with your fears. People often say at this point, "But it *feels* like my safety is actually at risk." This is, of course, because, at this moment, they are in their childhood state on consciousness, which means that *everything* feels as if it's *then*. You have to experience this enough times to begin to see, in retrospect, that there is actually nothing to fear. At some point, you will be able to "act against the fear," further opening the way to feeling your repressed childhood pain.

The phenomenon of fear can actually be useful, since it can lead you into feeling the pain of repressed experiences (which in turn makes grieving, and thus healing, possible). However, it is often difficult to know exactly how to "do the right thing," especially when you are gripped by strong emotions. Fortunately, fear can be used to help you find out, because it will attempt to lead you *away from* whatever can help the recovery process the most. Remember, since fear is attempting to protect you from something that needs to be felt, you should simply *act against the fear*—that is, do whatever it is "telling" you not to do (or refrain from doing whatever it is telling you to do). When you have checked the particular circumstance and have found that no true physical (or financial) danger is present, *do whatever you are afraid to do*. This internally generated fear is like a signpost directing you, but it takes courage to follow it. Spending some time after the fact evaluating whether you really could have been "hurt" can help develop the courage you need. (p 94-95)

Possible CEU'S

If you need continuing education units as part of your professional requirements, here's a note! After the IPA Conference in August, I submitted to my board a listing of the workshops I attended for post-approval. I received credit for the full 13 hours! This represents time and money as you know. Pat Allen, MSW

Referral List

This is an application to be on a list of members of the IPA who represent themselves as offering primal work. The listing will be published by the IPA and will include the following statement: "The IPA does not endorse the expertise or experience of these individuals. Each member has submitted the following brief description of their services."

Name: _____

Address: _____

Street or Box No: _____

City or Town: _____

State, Country and Postal Code: _____

Telephone: (____) _____ Fax: (____) _____

Email: _____ Website: _____

Description of services and credentials: (Maximum three typed lines):

May we also include your listing on the IPA website? Yes No
Make your check for \$30 to the IPA. Send check and this completed form to:

Barbara Bryan
23011 Middlebelt Road
Farmington Hills, MI 48336

Questions? Call Barbara at (248) 478-5559.

Clip here and mail

Most Grievous Mistakes are Personal, Emotional

By Sydney Harris

A friend asked me at lunch the other day about a certain doctor I know, who has had the finest training and is generally recognized as an expert in his field. I advised against going to see him, which surprised my friend.

"What's wrong?" He asked. "Isn't he capable? Isn't he honest? Doesn't he care about his patients?"

"None of those things," I said. "But he has one fault that overrides all his good points, in my opinion - he can't stand to be wrong."

Vanity is often the greatest enemy of competence. No matter how good you may be at something - whether it is playing the piano, analyzing the electron, or palpating the patient - if you have an imperative need to be right all the time, you are betraying your professionalism.

My own doctor, when recommending surgery some years ago, urged me to get a second opinion, even though he was sure in his own mind that I needed the operation. Many doctors resent it when a patient indicates a desire to get a second opinion; they look upon it as an implicit reflection on their medical judgment.

Genuine self-confidence does not feel threatened by being questioned in this way - in the first place, even the greatest practitioner can make a mistake and, secondly, the best kind of insurance against a malpractice suit is confirmation by another expert with no vested interest in the treatment.

If you can't stand to be wrong, you have no business giving crucial advice to people on any subject. If your ego forces you to justify and defend all your decisions, you are temperamentally disqualified from giving such advice, no matter how eminent you may be in your chosen field. The need to be right can be more corruptive than any other influence.

The most grievous and costly mistakes - whether in medicine, the law or business dealings - are not clinical or technical or fiscal, but personal and emotional. They spring not from ignorance or incompetence, which are intellectual defects, but from stubbornness, vanity, self-esteem and pride, which are moral and emotional defects.

I would rather consult a doctor who knew a little less, and knew how little he knew, than one who knew a great deal and thought he knew more. Ignorance per se is not nearly as dangerous as ignorance of ignorance; which is why the Delphic oracle told the wisest Greek that he alone recognized how little he knew, which placed him above the others.

Rightly, we ought to be grateful to learn we have been mistaken about something; this is the only way experience turns our bad judgment into good judgment. It is only the weak man who feels he cannot afford to utter those three words of supreme strength: "I was wrong."

CONVENTION FEES

<u>Days attending</u> <u>17 years</u>	<u>Adult</u>	<u>child 8-</u>
6	\$560	\$360
5	\$525	\$310
4	\$485	\$260
3	\$420	\$210
2 (midwk)	\$290	\$140
1	\$150	\$70
weekend*	\$ 330	\$140

*includes Friday 2:00 PM through Sunday 5:00 PM.

For further information about The Convention call:

Toll free 1-877-774-6257,
1-877-PRIMALS or
<mailto:babryan@concentric.net>

Send checks to:

Judy Lucrezia,
2 Elizabeth Lane
Peabody, MA 01960

IPA Membership

	Single	Joint
<u>Lifetime membership</u> \$1000		\$1500
<u>Annual membership</u> (dues based on income)		
\$100,000 or more	\$ 110	\$ 165
\$50,000-99,999	\$ 75	\$ 112.50
\$25,000-49,999	\$ 60	\$ 90
Less than \$25,000	\$ 50	

Low-income membership for \$30 per year is available to individuals who are either full-time students or who support themselves exclusively with public assistance.

All dues cover the fiscal year Aug 99-July 00. To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.

Send your complete name and contact info (including email!) and check made out to IPA c/o Judy Lucrezia, 2 Elizabeth Lane, Peabody, MA 01960



Roses

To Yvonne Parma for the excellent convention Brochure!

To Pat Allen for taking over and monitoring the Referral List

To Brian Stark for his two years of thoughtful and stabilizing presence as President of the IPA!

To Judy Lucrezia for her work on the data base and setting up our web site!

Fall 1999

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