

# PRIMAL

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By Bill Whitesell, Convention Chair

Inner stonework weighing you down? Blocking emergence? Come to the IPA's 30th Annual Convention. Feel the sweet bird of freedom taking flight in the spaciousness of healing hearts. Our warm and loving community gathers again this summer at Appel Farm, and we welcome oldtimers and newcomers as the IPA emerges into the maturity of its 30th year. And—every attendee will receive a FREE 30th Anniversary stoneware mug!

What a magnificent opportunity to learn about the frontiers of deep feeling therapy. Our keynoter, Dr. Michael Schlosser, will offer several presentations on new paradigms in emotional healing, employing methods from his upcoming book, "Healing the Past for Good." Another featured presenter, Terry Larimore, M.S.W., will lead us to deeper understanding of the distinctions between shock and trauma and the appropriate differentials in healing methodologies. In addition, Lynn Turner, Ph.D., will inform us of exciting new developments in brain research as they relate to emotional release. And once again, Oliver Williams will offer a full day holotropic breathwork workshop (on Wednesday).

## DEEP freedoms

CLEARING TRAUMAS  
AND BEYOND

30th Annual Convention

August 27 to September 2, 2002

Appel Farm, Elmer, New Jersey

See program at [www.primals.org](http://www.primals.org)

Explore the nature of primal and related processes with workshops offered by Larry King, Mickey Judkovics, Sam Turton, and Mary Taylor, as well as daily mat track. Barbara Bryan will again lead explorations of the primal pool, Jean Rashkind will allow us the personal dramas of Monologues from the Mat, and Mary Thompson and Linda Marks will bring us Jungian Sand Play.

We may delve into spirituality and emotional work in sessions with Dan Miller, Bob Holmes, Sam Addington, Sharon Kane, and Marie Regis, or let Harriet Geller help us turn feelings into poetry. Taff Welch will explore 9/11, while Steve Austill gives us politics and primal, and Larry Schumer returns with primal softball.

On Friday, Michael DiMartino's ensemble will offer a special world music workshop and performance, wrapping up the evening with an ecumenical fire ceremony.

Indulge yourself with Massage and Mind-Bodywork coordinated by Denise Kline, share in peer groups and men's and women's groups, and let your spirit soar at the Cabaret and the Dance Party. Emerge with inner spaciousness in our inclusive, international, deep-feeling community.

## International Primal Association

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Next deadline: Sept. 15, 2002

#### Change of address?

Contact the Secretary/Treasurer  
[info@primals.org](mailto:info@primals.org)

# The First Presidential Address

By Hy Weiner, Ph.D., February 1974

Our International Primal Association has attained the reality of formal structure. But that is hardly good enough. The existence of the I.P.A. can only be justified if the novel set of hopes expressed at the founding convention in Montreal are realized. The realization of these hopes now devolves upon all of us.

In this first Presidential message, I would like to offer my perceptions and feelings about some of the convention hopes:

1) To share with each other our burgeoning body of feeling-knowledge as opposed to abstract head dances. This can be accomplished by programs, meetings, workshops, and publications which are open to fresh forms and content. But this, like visiting each other at work,

requires an openness that defies typical "professional" protocol and guardedness. The more we can trust our feelings, the more we will trust each other.

2) Our woefully manipulated "civilization" does not need still another organization of "experts." If our primal method and philosophy are truly egalitarian then the I.P.A. will be an association of all primalers, primalees, students, and friends of the primal orientation. All must be invited to join and to contribute according to their means. We hold that the primalee's thoughts and feelings are crucial for theory and practice. Indeed, the primalee has always been the first to obfuscate the living, immediate experience under a pile of analytic jargon in order to defend himself against intense feeling and in order to take charge of his "patient." Instead, we pledge not to talk their, or our own fears and tears away. We will feel with them and weep with them, for we are they and they are us. We are all, more or less, infants hurt by an inhumane society and its unfeeling mummies and daddies.

3) The primal way is not a mere technique, nor just another and better kind of therapy. Instead, it is a very special expression and application of the rising

counter-culture. "Therapy" was Janov's unfortunate choice of terms. It defines an authoritarian, expert-patient relationship, and it implies a body of knowledge to be practiced exclusively by the properly ordained professional. Today's generation is tired of being manipulated for its own good, and has learned to distrust the "experts" who have made such a shambles of life on earth. "Maturity" has meant the repression of childhood pain and anguish. This was the verdict of the experts who feared that civilization might not otherwise survive its discontents. Now, we are dedicated to the fullest expression of all human discontents for we are convinced that not the expression but the repression of feelings is the most destructive process in the human world.

4) Now, Arthur Janov: bravo for your guts and single-minded push to rediscover the

primal way. You helped mightily to confirm and focus the less bold experiments many of us were involved in for years. You exhumed Breuer and Freud's "cathartic method," rejuvenated Reich's attack on the "body armor," and provided an intensely emotional setting for C. Roger's "locus of evaluation and responsibility in the client." Indeed, you put so many things together with compelling clarity. We are indebted to you for your admirable contributions. However, yours are not the final words, nor are you the ultimate authority for the theory and practice of primal. At best, we are all students.

Many of us are not certain about the utility of a three-week intensive. Perhaps two, four or five would be better. Certainly, some individuals seem to require less and some more intensive work. Further, experience has demonstrated that some go very far in pre-intensive group work. Some of us are far less persuaded than you are that primal leads to a "cure." A cure may exist in theory, but seems hardly possible outside the womb. Perhaps we can help to start the primal process, but, can we ever really enter into someone else's growth flow, let alone decide the rate, direction, or completion of such growth?

*"Today's generation is tired of being manipulated for its own good."*

*Continued on next page*

# Ewail for Everyone

By Jane Lewis

Starting in September 2002, all IPA members will be able to communicate via our revamped email support group, affectionately known as Ewail.

Ewail was originally set up in September 1999 for summer convention attendees. The intention was that people who had met at the convention would be able to connect and share throughout the following year, up to the next convention. Ewail was a great success, and an Ewail group for convention attendees has been set up each year since.

This year, we are going to try something a little different. In an effort to give all our members access to this wonderful forum for sharing, support, and expression, Ewail will reform after the convention as an email group available to all IPA members. For the first time, our community will have a place

to “meet” that is accessible to everyone, no matter what part of the world or time zone we live in. Ewail will be “open” twenty-four hours a day, seven days a week!

The group will be moderated by Larry Schumer, Leonard Rosenbaum, and Sam Turton. Group guidelines are in development and will be emailed to all group members and posted on the IPA website.

All IPA members will be contacted and invited to participate. We hope many of you will take advantage of this unique group, which brings together the experiences and wisdom of primal veterans and newcomers alike. We especially look forward to the chance to meet some of our more far-flung members, especially those living overseas.

If you are not an IPA member and would like to be part of Ewail, we encourage you to join the IPA and try it out. See you in September!

## The Board Nominated Slate

The 2001–2002 year has been another positive, productive year for the IPA Officers and Board of Directors. A large part of this success can be attributed to the solid leadership qualities of President Yvonne Parma. Yvonne has always been a source of clear reason and deep feeling—an inspiration for all who work with her. In September, Yvonne will be stepping down from her position to focus on her family and her painting. Thank you, Yvonne.

The annual meeting and election of Officers and the Board of Directors is held on Monday, September 2, 2002, on the last day of the annual convention. The IPA Board of Directors, serving as the nominating committee, is happy to present the following slate for 2002–2003:

President	<b>Barbara Bryan</b>
Vice President	<b>Larry Schumer</b>
Secretary/Treasurer	<b>Sharon Kane</b>

*“First Address” continued from previous page*

Understandably, you are apprehensive about the rise of revisionism since yours is quite a total vision. Yet, ironically, the subversion of every new movement begins with the fear and suppression sown by its self-appointed guardians. There is no better remedy for the corruption of ideas and institutions than the fullest and most open expression of viewpoints. If we are ready to learn from our primalers, we should be equally open to learn from each other. So, Arthur Janov, join us to build a

non-monopolistic and non-totalitarian primal movement throughout the world! Don't split the movement and isolate yourself from it. Instead, take your rightful place at the head of it.

*Herman Weiner, Ph.D., was one of the IPA founders and its first president. In 1954 he started practicing psychotherapy in New York, and he received his doctorate in clinical psychology at NYU in 1959. Dr. Weiner directed the Primal Center of Toronto from 1973 to 1981 and then returned to New York City to practice and play tennis. Thanks, Hy.*

## Member News

### Primal Integration Center of Michigan Intensives

Fee includes food, lodging, and airport pick-up. Friday 7:30 pm–Sat. 4:00 pm. Lead by Barbara Bryan and Sam Turton.

**July 19-20, 2002 (\$140.00)**

**Aug. 16-17, 2002 (\$140.00)**

**Sept. 20-21, 2002 (\$140.00)**

**248-478-5559**

**babryan@twmi.rr.com**

### Training in Primal Integration Primal Integration Center of Michigan October 6-12, 2002

Intensive training to develop facilitation skills for primal-style or deep feeling work.

- 70 hours with Certificate
- Early Registration: \$900 US before Sept. 6, \$950 US after
- Leaders: Barbara Bryan, MA, CSW, Sam Turton, BA, B.Ed.

Call **248-478-5559** or visit

**www.primalworks.com/training.html** for more information.

### Sharon Kane

Sharon Kane is proud to announce the opening of her Energy Healing Practice in the Boston area. She is offering Spirit Guided and Intuitive Energetic Healing to assist in Clearing, Balancing, Deep Relaxation, Inner Vision Work, Shamanic Journeying, and Cathartic Release Work.

For more information call

**508-881-5678**

**skmg@juno.com**

### Juliana Brown & Richard Mowbray - The Open Centre

Primal Integration for group, intensives, and individual work. Founded in 1977.

London, UK

**020-8341-7226**

**info@opencentre.com**

**www.opencentre.com**

### www.primalworks.com

Sam Turton's primal integration practice, primal history, theory, book reviews, events, articles, questions, and a new “Thought of the Week” every Monday.

## Renewal Time

Another exciting IPA year is drawing to a close with the 30th Annual Convention coming up. Your support has meant so much, especially when we are working even harder to grow and develop as an international organization. And don't forget, due to the IPA's new non-profit status, your membership dollars are now tax-deductible!

Watch for your renewal form in the mail, and contact <info@primals.org> if you have any questions.

## New Brochures

The IPA now has a new information brochure outlining the purpose and activities of the association, and the benefits of being a member.

The new eight-panel brochure was designed by Sam Turton to the IPA's professional graphics standards. It is an ideal introduction to the IPA for friends, family, therapists, clients, health professionals, and anyone interested in deep feeling approaches to growth and healing.

All members will receive one brochure with this newsletter mailing, but more are available for those who can display them or pass them on. In this era of talk and meds, this is one way we can introduce the benefits of primal and the IPA to others.

For FREE brochures contact  
Jane Lewis

info@primals.org

## IPA Needs You!

The Convention is not the only way to be involved in the IPA community. If you're at a distance—even overseas—there are many interesting projects to get involved with.

To find out how you can boost primal and enjoy the IPA community all year, contact

Sharon Kane  
skmg@juno.com  
508-881-5678

# The IPA Spring Retreat 2002

By Mickey Judkovics

(with contributions from Shelly Beach, Daniel Miller, Sam Turton, and Bill Whitesell)

*"Having the spring retreat is quite a different experience than the summer conference—it's more intimate and since the group is small the electricity and intensity seems greater (for me, anyway)."*



The Spring 2002 IPA retreat was an event that almost didn't happen. Grow II, our previous Spring gathering site was not available, so Sam Turton and Sharon Kane took the initiative to go after a new site. After an alternative didn't work out, Harriet Geller and Jean Rashkind suggested Deer Hill. Some intense followup by Sam and Sharon (with help from Harriet, Jean, and me) was needed to make the Spring Retreat happen at all. Great, great choice, group. Thank you all!

Deer Hill proved to be an ideal facility to hold the retreat. Sherwin House, a newly renovated 200-year-old Victorian mansion had "a sun-drenched living room/meeting room with a large fireplace and wrap-around porch with a view" and was the sole possession of the IPA for the weekend. The "living room" provided a comfortable, safe place to have community meetings, skillfully lead by Harriet and Jean, and also to have the men's leaderless support meeting in the mornings. Our thanks to all the women who graciously volunteered to give this larger room to the men.

*"A great big mansion that we took over—complete with fireplaces, cozy dorm rooms, and*

*super food. Yeah, maybe the food wasn't as great as Tony's feasts from last summer, or Grow II's ridiculous deserts, but it was GOOD."*

A famous quote says that 90% of making things happen is just showing up. And people did show up—29 in all, about 50% women, 50% men, for those of us who were counting. Who were they? First let us welcome and congratulate newcomers Ellen Badnin, Phil Banco, Andrew Casagrande, Linda Ellinor, Jim Pullaro, and Clark Wilburn for their interest and courage. We can all remember our first time, wondering what we were getting into. They quickly became part of the group, and from all their reports were happy that they had come.

At the other end of the spectrum were elders Dan Miller, Larry King, Mary Taylor, and Don Eschbach, who provided a stable anchor with their many years of experience as therapists and primalers. Their presence was welcomed and greatly appreciated. Welcome back Dan. Then there were the rest of us—you and me—with a desire to reconnect with ourselves and others in the healing container of an IPA retreat. Thanks to all of us for showing up.

*"Lots of primal pain, joy, and bonding. The Real Thing in an Unreal World."*

We quickly fell into a familiar routine of meals, community meetings, leaderless support groups, primal group, meals, and afternoon workshops. Here are some quotes from the participants:

*"Some unforgettable moments for me were:*

*seeing the chocolates that Mickey had placed on every pillow as a welcome gesture; Leonard really getting down to James Brown's Sex Machine; the giant wrap-up puppy pile at Sunday Mat Track—it's amazing how sound travels through solid bodies; getting the call late Thursday evening that my daughter Teri had a baby girl, Tayler. I'm a granddad!"*

- Sam Turton

(Congratulations Grandpa Sam!!! She couldn't have done it without you.)

*"The Real Thing  
in an Unreal  
World."*

*"There's never a dull moment at an IPA event and this one certainly is right up there with its many highlights—women's group, mat track, peer group, cabaret, monologues from the mat—one of my favorites."*

- Shelly Beach

*"I liked . . . the sharing in and about small groups where people let their vulnerability hang out . . . discovering I brought the wrong past life video and having to do a past life session in vivo . . . discovering my self-destructive krap; the wonderful ambience of Deer Hill, its (relatively) comfortable beds, elegant but casual spaciousness and great food."*

- Daniel Miller

Community-created workshops included "Monologues From the Mat," with Jean Rashkind, the "Essentials of Reevaluation Counseling for Primal People," with Bill Whitesell, "Past Lives" with Dan Miller, "Gestalt" with Linda Marks, "Therapist Support Group" with Sam Turton, "Shock, Suicide, and Self-mutilation in the Primal Pool" with Mickey

Judkovics, and the leaderless "Primal Walk." The facilitation of Mat Track primal group each morning was shared by Sam Turton, Mickey Judkovics, Bob Holmes, Linda Marks, and Mary Taylor. Massage was offered by Mary Regis, and the inimitable Cabaret was artfully hosted by Bill Whitesell and Christopher Papile.

Thank you, Sharon Kane, for stepping into the role of Chair with such an organized, yet warm and personal touch. Many thanks to participants Walter Gambin, Jane Lewis, Karl Reis, Bernard Rielly, Marlene Schiller, Alex Tadeskung, and Taff Welch for their valuable presence and contributions to yet another great IPA community gathering.

Deer Hill states, as its mission, to provide "a nourishing place of peace where all persons can search

for truth, embrace diversity, and then participate more responsibly in the creation of a just and peaceful work and a whole and healthful earth." I think that we at the IPA would also hold this as part of our mission with the addition that we choose to create peace through the primal process. May our healing and peace happen soon.



## Naturopathy and Primal Therapy

By Jim Pullaro

Naturopathy is an approach to life which is grounded in the belief that a physically and emotionally healthy life requires living a lifestyle that is as close to nature as possible. In order to do this we should:

- Eat only whole foods (no processed foods)
- Drink plenty of clean water
- Breathe clean air
- Exercise
- Spend time in nature
- Care for our bodies in natural ways
- Express emotions in a supportive and healthy way
- Nurture spiritual beliefs

*"Our bodies are constantly trying to correct this toxic condition."*

The history of Naturopathy contains individuals who were highly successful in bringing good health to people, using these principles. Yet most were, and still are, persecuted by the medical establishment.

Common to all Naturopaths is a reverence for nature—a strong belief that nature heals itself, if its processes are not interfered with. Therefore their primary goal has always been to educate their clients in ways that would support and stimulate the body to heal itself.

Primal Therapy is Naturopathic, its area of focus being on the expression of emotions in a supportive and healthy way.

Its basic argument is that we are born with specific needs and responses to needs. When these needs are not properly met and when our natural responses to unmet needs (anger and crying) are suppressed, our emotional lives become distorted. Our behavioral responses to life become unbalanced.

Psychologist Arthur Janov calls the sum total of these suppressions a "pool of pain." Neurological research scientist Elnora Van Winkle hypothesizes that this pool of pain is an actual neurotoxic condition distributed throughout the memory network of the nervous system. This condition is created by

the active suppression of our natural responses to need.

Our bodies are constantly trying to correct this toxic condition. We experience this cyclic and natural process as spontaneous and unexplainable feelings of anger or sadness. The appearance of these symptoms can be seen as the beginning of a detoxification crisis. The process of Primal Therapy involves making a conscious attempt to "stay with" and to express these spontaneous feelings, thereby actively encouraging the broadening and deepening of this natural detoxification process.

# Alice Miller: Editor's Conclusions

By Sam Turton

*In the IPA Spring Newsletter, I presented a summary of quotes from the work of world-renowned author Alice Miller. Since the 1981 debut of The Drama of the Gifted Child, she has published eight other books outlining her search for prevention and resolution of childhood abuse and trauma. During these years, she has both been a champion and critic of primal therapy. The following are my conclusions on her position.*

When we were children, our parents did things that we liked and things that we didn't like. One does not cancel out the other. When I look at the work of Alice Miller I feel the same way. I agree with some of her statements about primal, but I disagree with others. This does not diminish her important and ongoing contributions on behalf of the children of the world.

Though Alice Miller's involvement with primal seems conflicted, I cannot really know her experience. But I do know mine. I have enjoyed a totally positive experience with primal process, and made tremendous personal gains, both physically and emotionally. The entire time, I never doubted that I was being moved by a natural healing function, like my immune system, that was independent of therapeutic definitions, labels, and techniques. When I stumbled and became stuck and afraid, I never doubted the process, I just worked with it. If my therapists made errors, I didn't blame the process, I just worked with it.

If a doctor doesn't set a bone properly, it isn't the body's fault if healing is impaired. Similarly, if psychotherapists are inept or abusive, it does not deny the truth of the healing process. It just proves what we already know—that for eons, people in positions of authority have been abusing others. In spite of regulations, training programs, and degrees, there are doctors, dentists, psychiatrists, priests, teachers, professors, politicians, gurus, and dictators who manipulate the normal state of neurotic regression to abuse children and adults. Why blame primal?

Primal facilitation is relatively new and has been through an intense phase of experimentation. There have been some grave errors, but that's how we learn. Even though the first automobiles blew up, the inventors didn't quit—they worked out the problems. The same development is occurring in the primal community—if we do not become scapegoats and get driven out of practice first.

I find it puzzling that Miller made such positive and definitive statements of her own success with primal, only to state later that it had been coercive and incomplete. In any case,

without a complete experience, she cannot speak as an authority on primal. One person's bad dental experience does not logically make all dentistry bad—or make them an authority on dentistry.

Why was the Titanic a disaster? It was a disaster because of the unrealistic enthusiasm of the ship's designers. If they had supplied an adequate number of lifeboats, very few people would have died. When Arthur Janov made unrealistic claims that he had the cure for neurosis, some people were led astray, others got hurt—and the professional community turned their backs. Miller's initial glowing endorsement of J. Konrad Stettbacher, and her unrealistic claims about his primal method, set the stage for the same type of hurt and the same type of backlash. Sadly, many casualties of the backlash are responsible primal therapists and clients—and the natural healing process itself.

Responsible therapists have known for years what Miller has "discovered"—that self-primalling is unpredictable; that the intensive phase is not necessary and can be overwhelming; that safety, not defense-busting, allows feelings to be integrated; that the adult part of consciousness is necessary; that a steady, trustworthy therapist relationship is ideal; and that some unstable professionals take advantage of patients. Herman Weiner, Ph.D., the first President of the IPA, stated many of these conclusions in the very first IPA Newsletter in February 1974 (reprinted on page 2 of this issue). It's unfortunate for those influenced by her writings that Alice Miller took so long to come to these conclusions.

I applaud Alice Miller's fiery defense of children—the world's most oppressed minority. I applaud her continued campaign to enlighten the

establishment about repressed trauma. I applaud her continued support of emotions in healing.

In the midst of her efforts, I would like Dr. Miller to recognize that the natural healing process we call primal is an innate part of our physiology. In most of the five billion people that inhabit this planet, repressed feelings wait for their chance to emerge. They will not go away.

With a healthy, responsible primal process, these feelings can be released and integrated. Without this, repressed feelings will continue to be acted out in neglect and violence, and contribute to the continued cycle of child abuse—the very thing Alice Miller is fighting against. Responsible primal is essential to the solution she seeks.

*Sam Turton practices Primal Integration in Guelph, Ontario, Canada, and co-leads therapist training programs at the Primal Integration Center of Michigan. His extensive writings on primal can be viewed at [www.primalworks.com](http://www.primalworks.com).*



*"I would like Dr. Miller to recognize that the natural healing process we call primal is an innate part of our physiology. "*

# Beyond Nothing: a Story of Emotional Shock

By Terry Larimore, M.S.W.

For a long time in my therapeutic life, I worked diligently on eliminating barriers to being in contact with my innermost self. Primal Therapy was very good at that. After doing a lot of that work, I found—to a large degree—nothing. I had played Lewis and Clark in my own depths and when I got there, there wasn't a lot there. I'd expected to find my "true self"—full of love, compassion, intimacy and all the other joys of life. But I didn't. I'd removed a lot of barriers and gone deep inside, and "I" wasn't there.

I went back to doing more of what I'd been doing, more of what had helped me, more of the same. It took me to the same places, again. And I still didn't find what I was searching for.

My whole orientation, from experience and books and colleagues and the conventional wisdom of the day, told me that if I reached my deepest core, I'd be "cured." And it did transform me, allowing wonderful changes for the better and opening to some amazing aspects of myself that I'd been cut off from. I relished all those changes and there was still an essential essence of myself that was absent. I still didn't have that "North Star" inner reference point I longed for.

Having given it my best shot, I decided I was too wounded to heal, was lacking the requisite courage or commitment, or maybe just had bad karma. I went through a lot of grief but eventually accepted this was as good as it was going to get. Then I learned about emotional shock.

I found out that sometimes the damage is done, not by having walls up, but by not having walls up. The work I'd done to that point had effectively addressed my emotional traumas, but all my emotional shocks (which are more severe wounds than emotional traumas) still needed to be healed. I started working on myself in a new way. I indulged my fear and allowed myself to stay defended until I felt safe. I honored my reluctance and only acted when I felt a genuine urge to. I recognized my vulnerability and crafted ways to have more protection. I found that, in spite of needing so much, I was terrible at receiving what I needed. (Tragically, sometimes, what I needed was right there—but most of the time I didn't recognize it and, when I did, I didn't know how to take it in.)

Some of the things I hoped to find inside I realized were never there—like the ability to trust, receive, and empathize. By understanding the dynamics of how I'd been wounded and, most importantly, what it took to heal, I could repair the deficiencies I'd lived with for so long. Just as learning a

language is a natural process for an infant but much more laborious once grown, learning these new skills was a lot of work—but it was doable. I found people who would let me practice trusting in increments small enough that I could stay present and not betray my tenderness and reluctance. Like standing on my Dad's feet to learn to dance, I learned empathy by being empathized with, and I gradually reclaimed the elements that gave me back my North Star.

This recognition of the drastic differences between shock and trauma was so profound that I moved across the country to get treatment for my shock—and to learn all I could so I could incorporate this new approach into my work. I studied with William Emerson for seven years, and now I teach what I know.

Before physicians knew about germs, they'd go from dissecting cadavers to doing surgery, and wonder why their patients died. Once germs were discovered, it didn't become an isolated specialty; that knowledge pervaded not only every aspect of medicine, but also public health, food sanitation,

personal hygiene and more. I believe an understanding of shock and trauma, and the recognition of the different treatments they each need, will become basic, underlying knowledge not only for psychology and psychotherapy, but also the fields that deal with emotional shock but usually don't recognize it as such, including special education, chiropractic, obstetrics and more.

Emotional shock is so pervasive that it's invisible. It is so ingrained in our society (especially medical and educational practices) that it's unquestioned. It's similar to trauma in so many ways that it's undetected. Its treatment breaks so many "rules" that a new therapeutic paradigm is arising. The similarities are many, but differences are vital. The failure to recognize the differences between emotional trauma and emotional shock is the primary reason for treatment failure, or failure-to-progress.

I'm excited to come back to the IPA convention to share more about this important subject and I look forward to seeing you at Appel Farm this summer.

*Terry Larimore will offer several workshops at the IPA Convention 2002 (see cover) to help develop understanding and facility in working with emotional shock. She is a therapist in private practice in Larkspur, California. Terry offers trainings and workshops across the country from Houston to Toronto, San Francisco to New York. See [www.earlytrauma.com](http://www.earlytrauma.com).*

Photography © 1998 Andrew Shorrock



## Bring Them to the Big Draw!

By Barbara Bryan

This summer at the annual convention we will have our second annual fundraiser—a FUNmaker!!! Bring all your valuable cast-offs and help us raise money to promote the primal process.

Bring books, CDs, jewelry, appliances, artifacts, artwork, white elephants, candles, unusual clothing items, gift certificates for massage etc., and anything else you think might be interesting.

Donations will now be tax-deductible since we have achieved our non-profit status. Donated items worth less than \$250 do not have to be documented and we will have receipts available for those who prefer to keep a record.

Tickets for the draw will sell for \$5 for five. A limited number of the more valuable items will be auctioned. So, look around your house and see what you can live without!!

## New Members

The following members have joined since the last newsletter. Thank you for supporting the IPA, primal awareness, and being a part of our growing community. Welcome!

**Phil Banco**

Wappingers Falls, New York  
USA

**Susan Cowan-Jensen**

London  
UK

**Linda Ellinor**

Key West, Florida  
USA

**Michael Gottlieb**

New York, NY  
USA

**Craig Moncho**

New York, NY  
USA

# The APA's *Emotion*

## The People v. Power, Profits, Prestige . . . and Prescriptions

By Stephen Khamsi, Ph.D.

*Emotion* is the new and long-awaited journal of the American Psychological Association (APA). At first blush, *Emotion* is a beautiful thing. Finally . . . an APA journal dedicated to “the full range of affective phenomena,” of interest to a general readership, “one central forum for the very best research in emotion,” “open and innovative—maybe even daring,” featuring original reports on the “fundamental mechanisms of emotion,” “interdisciplinary” and “international.” What's not to like?

But first, a little history.

The APA was founded in 1902 and incorporated by 1925. During the 1920s, Behaviorism became the ruling paradigm in American psychology, and it dominated the field for nearly half a century (Hunt, 1993, p. 257). The Behaviorists believed that consciousness—

including emotion—was too subjective to be studied scientifically, so they gave up on it altogether (Zimbardo, Weber & Johnson, 2000, p. 20 & p. 85). During this hollow time, Behaviorism dominated academia (Hunt, p. 262). The consequence? Psychological research during these decades was superficial and unenlightened, and has been called “the sterilist of the sterile.” Behaviorism finally lost its dominion over psychology after the emergence of “cognitive science.” And now, back to the journal.

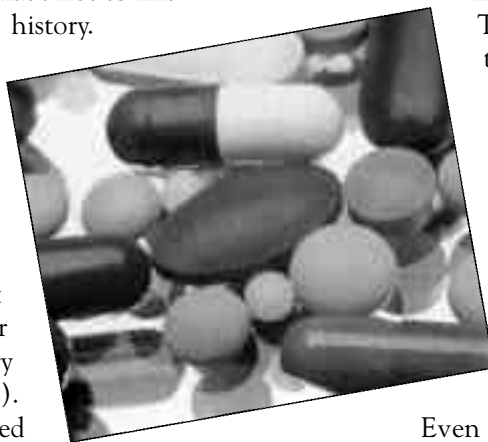
The early verdict after one full year? *Emotion* is a searing disappointment. It is lifeless and unfeeling, and offers little that inspires or truly informs. Consider the four lead articles this year: (1) “Source Memory Enhancement for Emotional Words,” (2) “Linkages Between Facial Expressions of Anger and Transient Myocardial Ischemia With Coronary Artery Disease,” (3) “Does Emotional Intelligence Meet Traditional Standards for an Intelligence?,” and (4) “Patterns of Hemispheric Perceptual Asymmetries: Left

Hemispatial Biases Predict Changes in Anxiety and Positive Affect in Undergraduate Women.” The APA is hereby discarding real emotion and real feeling, and banishes them to languish as lowly and incomprehensible. But far more importantly, the failure of *Emotion* reminds us of the failure of the entire institution of psychology.

Ironically—and almost unbelievably—we are in the midst of the APA's retro “Decade of Behavior” (Azar, 1999). This vapid and deplorable sound-byte celebrates much of what is wrong with mainstream psychology. This is not a sincere effort to serve humanity; rather, it is political posturing to increase funding and legislative support. While the “official” issues are health, safety, and education, only the most naïve could miss the underlying lust for power, profit, and prestige.

Even worse, the APA is currently celebrating its victory with respect to “prescription privileges.” As of March 5, 2002, New Mexico became the first state to empower psychologists—not only medically trained physicians and psychiatrists—to prescribe psychiatric medications such as Paxil and Prozac, Xanax, and Zoloft. Moreover, at least eight other states have introduced similar bills. But the APA, in its haste to join the powerful medical-industrial complex, has wrongly looked away from the damage caused by such drugs. The psychiatrists Peter Breggin (1991) and Joseph Glenmullen (2000) are among those who have issued unmistakable warnings about the toxicity and backlash of psychiatric drugs. What about the ominous long-term side effects, such as permanent neurological disorders and debilitating withdrawal symptoms? And shouldn't psychologists be protecting—rather than medicating—the suffering, the innocent, and the vulnerable?

One in every ten Americans has taken Prozac and similar antidepressants. Most of us have been blitzed by their “direct marketing”



campaign on television and in print, yet very few of us are aware of the dangers of these drugs, or that there are better and safer alternatives (Glenmullen, 2000). How can this be? Psychiatry and psychology have abandoned their ethic to do no harm. And now, in a world of hope and possibility, mainstream psychology now aspires to join the pill pushers. Thankfully, the current issue of JAMA (Journal of the American Medical Association) explores the problems that occur when research is funded by drug companies. Is it any surprise that it is the manufacturers themselves who actually fund the studies? That they unduly influence how researchers report their results? That studies are misleading, and fail to mention study limitations and industry funding? That unfavorable findings are suppressed? This is commerce, not science.

“Does psychology do any good for anybody?” asks APA president Dr. Philip Zimbardo (2002, p. 5) in his current column. Zimbardo hopes to demonstrate that psychology does, in fact, make significant differences in the lives of individuals and organizations, and he has been gathering this input via a “Psychology Makes a Difference” web survey (<http://research.apa.org/survey/compendium>). My answer? Absolutely. So continue to research and practice real psychology, not behaviorism and pseudo-pharmacology.

Unfortunately, the APA has never displayed the inspiration of the International Primal Association (IPA). I know of nothing in the APA, for example, that suggests the integrity of the IPA's past and present editors Richard Greeman, Arnold Buchheimer, Mickel Adzema, and Sam Turton. And the long list of APA publications pales in comparison with the authenticity of Primal Community, Aesthema, Primal Renaissance, and the IPA Newsletter. But how in the world can it be right for the APA to sell the future of psychology to Eli Lilly, Pfizer, and Upjohn?

Azar, B. (1999, March). *'Decade of Behavior' moves forward*. APA Monitor, 30(3) <http://www.apa.org/monitor/mar99/decade.html>

Breggin, P. R. (1991). *Toxic psychiatry: Why therapy, empathy, and love must replace the drugs, electroshock, and biochemical theories of the "New Psychiatry."* New York: St. Martin's Press.

Glenmullen, J. (2000). *Prozac backlash: Overcoming the dangers of Prozac, Zoloft, Paxil, and other antidepressants with safe, effective alternatives*. New York: Simon & Schuster.

Hunt, M. (1993). *The story of psychology*. New York: Doubleday.

Zimbardo, P.G. (2002). *President's Column: Let's show how we make a difference*. Monitor on Psychology, 33(6), p. 5

Zimbardo, P.G., Weber, A.L., & Johnson, R.L. (2000). *Psychology* (3rd ed.). Boston: Allyn & Bacon.

*Stephen Khamsi, Ph.D., is a psychotherapist in private practice in San Francisco. He is a long-time member of both the APA and the IPA.*

## sessions

### 1

breathing  
in, stretching  
intercostal,  
ribs lifting up and

breaking

out, she is pushing  
air out  
looking for pain  
between moments  
of emptiness  
and air rushing in

filling spaces

she is pushing  
down hard  
searching my muscles  
and bones, pressing  
for memories  
knotted in the tissues  
of my body

they are as far  
from her fingers  
as the stars

## sessions

### 2

she finds pain  
there  
scapular, secure  
she pries it loose  
from the muscle  
and years  
of holding

I find tears  
there  
making their way out  
like a small spring  
dampening the dry  
earth skin on my face  
I taste the salt  
corner of my mouth

and drink  
the tiny  
vastness  
of my body's  
ocean

Jane Lewis

## Initial Primal Training a Success

The first Initial Training in Primal Integration, held at the Primal Integration Center of Michigan, was a huge success. The seven-day intensive residential program was created by Barbara Bryan and Sam Turton in response to a distinct need in the primal community identified by the IPA Board of Directors.

The intensive program presented theory and practice in seminars, workshops, and hands-on supervised session work. Another Initial Training is scheduled for October 6-12, 2002. The Intermediate level will be offered in early 2003 with an Advanced program to follow.

The trainees were an exceptional group with a variety of intentions—from those wishing to hone their skills as a therapists to those expanding their abilities to “buddy.”

*“The first level primal integration training was the most remarkable, valuable and far-reaching process I have ever experienced.”*

- Lucas Plumb, Ph.D. Candidate,  
Institute of Imaginal Studies, Santa Rosa, CA

For a more in-depth view, with additional trainee comments, visit [www.primalworks.com/training.html](http://www.primalworks.com/training.html)

## Notice of Intent to Complete the Advanced Training

Jim Pullaro has applied to the Certification committee and is proceeding with accomplishing the criteria for advanced training and certification as a Primal Integration Educator.

**Jim Pullaro**  
369 Crane Ave.  
Pittsfield, MA 01201  
Phone: 413-448-2719  
Email: [sjpullaro@msn.com](mailto:sjpullaro@msn.com)

Jim recently finished the Level One Training Program with Barbara Bryan and Sam Turton. He also attended the IPA Spring Retreat 2002. His support group includes: Alan Baldwin, Bob Holmes, Lucas Plumb, Linda Ellinor, and Sam Turton. We request any comments on the Applicant, and the Training Committee will hold all responses in the strictest confidence. To do so, email:

**Barbara Bryan**  
[babryan@twmi.rr.com](mailto:babryan@twmi.rr.com)

## Council of Elders

By Barbara Bryan

The IPA Board has decided to make the Council of Elders a five-year term, with the current term ending in 2003. The Board will appoint any replacements as needed. If anyone has recommendations, please give them to the Board for consideration.

An Elder, traditionally, is someone who has been around the IPA for many years, is not personally involved in IPA business at this time, and does not have to be a current member. If an Elder is elected as an Officer or member of the Board of Directors, his or her position as an Elder will be considered inactive during the length of their elected term. Exceptions to these guidelines will be made at the discretion of the Board.

# Sexual Abuse and the Break with God

By Sharon Kane

When I began my Sexual Abuse Recovery about 20 years ago, most of the recovering survivors who were disclosing their abuse were women. The statistics showed that 1 in 3 women and 1 in 7 men had been sexually abused as children. These statistics stirred up hard questions for me:

*Are pedophiles more interested in girls?*

*Are girls easier to prey upon?*

*Is it more dangerous to be born a girl?*

*Are women more likely than men to confront the truth of their history?*

*Are women more likely than men to make the commitment to heal from the abuse?*

*Are men more stoic in general or are they in stronger denial that their abuse history has affected them deeply?*

Now I think that those statistics from the 1980s reflected the people that were able to disclose the abuse at that time. I believe it was harder for Survivors abused by clergy to come forward. It took another 10 to 20 years for this group to mobilize due to what I perceive as the extra challenges of their situation.

In recovery groups I took part in, women expressed that they were

devastated and shattered by the sexual abuse. Most women were abused by men, but not all. Some women reacted and coped by shutting down sexually, some became sex addicts, some felt they would never open themselves to men sexually again, and some simply closed down their hearts and let their bodies run on automatic.

Men who had been abused were also devastated and shattered. If the man had been abused by a man, he usually had an additional confusion to cope with: his sexuality, more specifically, his sexual preference. As a boy, he probably grew up affected

by the dominant culture's belief that a heterosexual is normal and a homosexual is not. For the heterosexual male who, as a boy, is sexually abused by a man, he has the added burden of continually questioning his sexuality, wondering if he is gay, wondering what it was he did to attract this unwanted male sexual attention, wondering if it's because he's gay that a man touched him.

Most sexually abused people have an enormous recovery process ahead of them. The core issues usually addressed are boundary violation, core emotional shattering, betrayal by adults in positions of authority, and abandonment by the adults that were supposed to protect them. As adults we may show signs of sexual numbness and dysfunction, emotional fragmentation, depression, self-loathing, a tendency towards physical weakness and illness, and a tendency towards addiction to soothe the enormous internal pain and confusion.

For years, abused children have been threatened into silence by either quiet coercion, blackmail, and implied fear of more abuse or death. There is also the belief that no one would believe them if they "told" or that they would lose the love of their families after being part of such unspeakable interaction. If the abuser was a family member, the child would risk losing one's family and one's family's love and acceptance by "telling." One is dependent on the family for love

and protection and may unconsciously keep the secret in order not to lose that love, protection, and acceptance. In other words, how can one tell on the person upon whom one is dependent for survival?

It is not easy for a family informed of an abuser within the family to accept that it happened because then they must acknowledge that they either failed to notice what was happening, or worse, knew, but felt powerless to stop it, or even much worse, made a decision not to further protect the child because it would be too disruptive to the family.

*"The other complicating piece for children abused by clergy is that the cleric is the intermediary between the parishioner and God."*

In the situation of children abused by clergy, though, there is an additional confusing burden in the heart of the victim. It may be harder to “tell” and be believed because one is going up against not just one abusive person but a strong network of abusive persons, much larger than a family, who are allied against the child to keep him silent. It is becoming evident that for years, a network of clergy has repeatedly covered for individuals within the network and made it possible for continued sexual activity amongst child and teen parishioners. This Fortress of Impermeability has been under construction for perhaps hundreds of years.

The other complicating piece for children abused by clergy is that the cleric is the intermediary between the parishioner and God. I imagine that in order to come to the decision to reveal the truth about the abuse, one must risk the

love of family members that may or may not believe them, one must go up against the church’s Fortress of Impermeability (which as we know now, is tantamount to an army), and one must also deal, consciously or unconsciously, with the belief that if one “tells,” one may lose one’s conduit to God.

I imagine the child’s question:

*“If I tell on the priest, who will take my prayer to God? Who will hear my confession? Who will give me communion?”*

Here, still, are the larger questions:

*“If I tell on God’s chosen servant, will God still hear my prayers?”*

*“If I tell on God’s chosen servant, will God still love me?”*

# Sitting

*By Jim Pullaro, April 4, 2002*

Sit with your client  
As you would  
A grieving friend.

Within his story  
Lies the memory of  
A guardian,  
A warrior friend,  
Who once witnessed  
A child’s suffering,  
Who ran to him,  
Wrapped him in strong arms,  
And kept the pain away.

Because a friend came,  
Your client survived  
The unfeeling ignorance,  
The failure of others  
To fulfill his small, vital needs.

But many years have passed.  
And the guardian  
Is now  
Very, very old.  
He is, in fact, dying.

Your client knows this  
And cannot accept  
The loosening  
Of those warm,  
Strong arms.

They feel so feeble,  
Insubstantial,  
And  
Birdlike, now.

Your client’s  
resistance  
Reflects the fear  
Of losing  
An embrace.

Each resistance  
Is an attempt  
To enfold himself  
Within his guardian’s arms  
One more time.

But the arms  
Have lost their flesh  
And they slip away.

There is anger  
That age has overtaken the warrior.

There is fear  
At being exposed once again.

But, mostly,  
There is sadness.

There is the deep sadness  
Of knowing  
That he must go on  
Without the guardian,

That he must  
Find the strength  
To let the dying arms  
Fall away,

That he must  
Find the strength  
To see his old friend  
Lowered into the earth.

And  
He must have time  
To do this.

For it takes time  
To say goodbye... forever.

Your client knows  
How long.

Meanwhile, sit gently.  
Make him feel safe.  
Encourage and receive  
The gift of his anger and his tears.

He knows when  
The anger and tears will flow.

He knows  
The length, width, and depth  
Of the flow.

He knows when the anger and tears  
Will subside.

Your client is the healer.  
And,  
So long as this is so,  
He is safe.

Do not become The Healer.  
To do so  
Stops his healing  
And  
Places him in danger.

*There is danger  
When The Healer knows,  
Better than the grass,  
How the grass should grow.*

Do not become That Healer.

Rather,  
Sit with your client.  
Sit...and watch the grass grow.

# Be On The IPA Therapist Referral List!

This is an application to be on a list of IPA members who represent themselves as offering primal work. You must be a current member and adhere to the IPA Code of Ethics and Standards. If you are currently on the list and wish to change your text, please include the changes in your mailing. 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 \_\_\_\_\_

City \_\_\_\_\_ State/Province \_\_\_\_\_ Country \_\_\_\_\_

Postal Code \_\_\_\_\_ Telephone \_\_\_\_\_ Fax \_\_\_\_\_

Email \_\_\_\_\_ Website \_\_\_\_\_

Description of services and credentials: (Maximum 50 words)

In addition to the printed list, may we also include your listing on the IPA website?            Yes    No

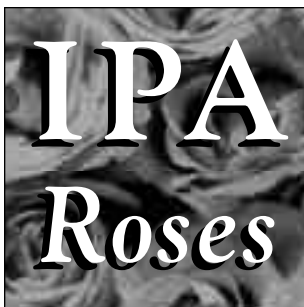
Do you wish to have your website included in the "Member Links" section of the IPA website ?    Yes    No

Renewal time is August 1, 2002. The cost is \$30 for the year and includes a printed list mailed to new members and a listing on the IPA website. Make out your check to the IPA in US funds. Canadian checks (in US Funds) are accepted with an additional \$5 service fee. Send check and this completed form to:

Barbara Bryan, 23011 Middlebelt Road, Farmington Hills, MI, 48336, USA

If possible, email your information and description to: [babryan@twmi.rr.com](mailto:babryan@twmi.rr.com)

Questions? Call Barbara at 248-478-5559.



- to Bill "Deep Freedoms" Whitesell for the care and feeding of the 30th Annual IPA Convention.
- to Sharon Kane for carrying the Spring Retreat to completion—with such heart.
- to Phil Banco for zipping home and grabbing your sound system. You saved the Spring Retreat Dance!
- to Mickey Judkovics for being "An Ideal Volunteer" for the Spring Retreat. The secret is chocolate.
- to Barbara Bryan for hosting the April board meeting at your home Primal Center. Best in the Midwest!
- to Stephen Khamsi for being such an invaluable support for the articles on Alice Miller's work.
- to the multitude of newsletter contributors—Shelly Beach, Barbara Bryan, Mickey Judkovics, Sharon Kane, Stephen Khamsi, Terry Larimore, Jane Lewis, Daniel Miller, Jim Pullaro, Sam Turton, Bill Whitesell, and our founder and first president, Hy Weiner.

## IPA Membership Dues

	<u>Single</u>	<u>Joint</u>
<b>Lifetime Membership</b>	\$1000	\$1500
<b>Annual Membership (based on income)</b>		
\$100,000 or more	\$110	\$165
\$50,000–99,999	\$75	\$112
\$25,000–49,999	\$60	\$90
Less than \$25,000	\$50	\$75

• Membership for \$30 per year is available to overseas residents, full-time students, and individuals who support themselves exclusively with public assistance.

• All dues cover the fiscal year from August 1 to July 31. To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.

• Please make out your check to the IPA in US funds. Canadian checks (in US Funds) are accepted with an additional \$5 service fee. Send with your complete name and contact info (including email) to:

**IPA, 18 Cedar Hill Road, Ashland, MA 01721, USA**