

I N T E R N A T I O N A L

PRIMAL

A S S O C I A T I O N

Supporting Growth and Healing Through Deep Feeling Process

S U M M E R N E W S L E T T E R • J U L Y 2 0 0 5

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By Patricia Anik Poulin and Jim Pullaro
Convention Co-chairs

We have fantastic accommodations reserved, an amazing group of volunteers lined up, new mats for mat track, and a great program prepared for the upcoming convention. We hope that you have marked your calendar, arranged your transportation, and that you are prepared to enjoy sharing, learning, teaching, making friends, reconnecting with friends, crying, laughing, dancing, sunbathing by the pool, drawing, painting, networking—or just relaxing for a week.

By now you should have received the brochure highlighting the activities planned for our 33rd annual convention. There are a few things that are worth noting. Two international members, Reinhold Rausch and Colin Strang, will be presenting workshops on Tuesday and Wednesday. There will be an opportunity for all of us interested in

HOLDING integrating

keeping the primal process
within the healing window

33rd IPA Convention

August 22 to 28, 2005

Wisdom House Retreat Centre
Litchfield, Connecticut, USA

supporting the growth of deep feeling processes as a natural healing modality around the world to gather and brainstorm (or heartstorm!) ideas on how to strengthen our international presence. Practitioners are invited to pay particular attention to the Thursday and Friday schedule where a number of workshops discussing research, training and various therapy modalities are presented. In particular, our keynote speaker, Dr. Michael Irving, will be presenting a workshop addressing dissociation and safe containment on Thursday. This will be followed on Friday by a panel presentation on the theme of the convention where a number of experienced practitioners will share their perspectives on safe containment.

Not to be missed is also the breathtaking slideshow of the Childhood Abuse Survivor's Monument, an art-based social

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International Primal Association
23011 Middlebelt Road
Farmington Hills, MI, USA 48336

Toll-Free: 1-877-PRIMALS
(US & Canada only)

Telephone: 248-478-5559

Email: info@primals.org

Website: www.primals.org

OFFICERS

President

Barbara Bryan
23011 Middlebelt Road
Farmington Hills, MI, USA, 48336
president@primals.org

Vice President

Jim Pullaro
369 Crane Avenue
Pittsfield, MA USA, 01201
vicepresident@primals.org

Secretary

Jane Lewis
238 Kathleen Street
Guelph, ON, Canada, N1H 4Y5
info@primals.org

Treasurer

Jean Rashkind
213 Kent Street, #3R
Brooklyn, NY, USA, 11222
treasurer@primals.org

BOARD OF DIRECTORS

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MEMBER ADVOCATE

Jim Pullaro
advocate@primals.org

COUNCIL OF ELDERS

Steve Austill	Larry King
Linda Marks	Larry Schumer

(Schumer is inactive while on Board)

IPA Newsletter Editor

Sam Turton: editor@primals.org

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Next deadline: October 1, 2005

Change of address?

Contact info@primals.org

GIPT Meets IPA

By Reinhold W. Rausch

The high-speed train from Heidelberg was on time and so was the local one that I had to catch. To my dismay, I discovered that the train I finally caught was going in the wrong direction and I began to get nervous. I was expected at the GIPT and now it was getting late. On top of that, I would have left my bag in the luggage compartment—if it hadn't have been for some friendly people who had noticed my distress. Thanks to them I arrived in time to meet the happy few who had come to the semi-annual meeting of the Gesellschaft für Integrative Primärtherapie in Berlin.

The association has formally existed for twenty years now. During this time it has served generations of German primal therapists with a platform to meet, exchange ideas, organize training programs, host Art Janov in 1997, and even witness quarrels that resulted in some members leaving. The founding members originally came from a Jungian and Transactional Analysis background, which many topped off with experience and education at the Primal Center in LA.

Topics of the spring 2005 meeting were, among others, the actual launching of the

4-year education program "Integrative Primärtherapie," (Anita Timpe); the primal book project (Gaby Luft); the definition of women's sensuality; and the increased networking within the GIPT. Retreats, get-togethers and all other intensive social activities of the IPA were particularly appreciated, and so was my scholarship for the annual IPA convention. The sheer duration of the IPA convention is impressive, and we found ourselves wishing to have the opportunity here in Germany not only to spend more time together, but also to practice primal

techniques more often than the usual day-and-a-half, twice-a-year meetings allow us.

After a period of heated debates about the proper primal way of therapy in the late nineties, the GIPT has lately calmed down a little. It has also made rearrangements regarding the new homepage, training courses and the like. The impression I got was that right now a point has been reached where the group focus is on turning away from the inner wounds that those debates may have caused, and turning outwards again. We aim at strengthening the communication within the GIPT by forming an e-mail group, and the wish has been expressed to communicate with and contribute to the growing primal community.

Furthermore, we discussed Jim Pullaro's idea to bring primal therapy as at least one serious option into trauma therapy here in Germany, in contrast to the approach that is presently en vogue here—trauma therapy based on rather non-confronting techniques.

Those present at the GIPT meeting greatly welcomed further translations of English primal writings into German and congratulated and encouraged me in joining the IPA convention. Keeping the channels of communication open and the stream of information flowing is vital to organisms as well as organizations. May this process between IPA and GIPT, in time, gain a drive similar to the high-speed train that took me back home the other day.

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of communication
open and the stream
of information flowing
is vital to organisms as
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IPA Email Resource

President: president@primals.org

Vice President: vicepresident@primals.org

Secretary: info@primals.org

Treasurer: treasurer@primals.org

Member Advocate: advocate@primals.org

Convention: convention@primals.org

Volunteers: volunteers@primals.org

Newsletter Editor: editor@primals.org

E-news Editor: enews@primals.org

Webmaster: webmaster@primals.org

Email & Tech Support: help@primals.org

E-mail Moderators: email@primals.org

News from the IPA Infomaven

By Harrier Geller

I have been resting for a few months while Carol Holmes has kept us informed with her excellent e-news, one of the IPA's best innovations in a long time. However, here I am again for the computer-deprived and to cover some items in greater depth.

The Board this year has welcomed three new members, Phil Banco, Karuna O'Donnell, and Patricia Poulin, as well as returning veteran, Daniel Miller. Jean Rashkind took over the enormous task of treasurer and has contracted the fiscal vigilance bug. Thanks, Jean. We need that!

Now, if only we can find someone equally dedicated for the Secretary slot, we will be in great shape. Jane Lewis is stepping down after years of extraordinary service. Filling her shoes may feel intimidating, but she has created a smooth-running machine and promises to be available to do oiling as needed, so her replacement should be able to step right in.

While on the subject of substantial jobs well done, I offer advance praise for the 2005 Summer Convention chairs, Patricia Anik Poulin and Jim Pullaro. They are finessing the transition to a new site—and the thousands of details involved—while creating an exciting and important program entitled “Holding and Integrating: Keeping Emotional Release Within the Healing Zone.”

Ironically, one of the primary assets of Wisdom House, the new venue in Litchfield CT, has created one of our knottier problems. Wisdom House has lovely guest rooms with real beds that cannot be used for primal mat work as the Appel Farm cot mattresses were. Therefore, the IPA has purchased mats using funds, and donations from the membership and friends, but we also need any of you who can to bring as many mats as possible to the convention.

I write this having just returned from the Spring Retreat in Pennsylvania. Bob Holmes provided his usual bang-up leadership, the weather gods came through for us, and our cozy company bonded over three feelingful days of groups, mat tracks, painting, dancing, workshops, singing, and a farewell puppy pile.

The small group, including four new participants, was a boon to our experience,

but does not auger well for the organization. It was the lowest turnout since our first Spring Retreat five years ago. Attendance at the Summer Conventions has been dwindling as well. This seems to be a common complaint from many organizations lately, but, perhaps more than most, the IPA relies on revenue from these events to remain viable.

I don't mean to make dire predictions, and, in fact, I am very optimistic about the energy and value of the IPA carrying us for years to come, but I also think that we need to be aware of our individual responsibilities to support our favorite organization. Right now that means we need to *show up*, and to invite along as many of our colleagues, clients, teachers, friends and family as we can. We are counting on the accessibility, luxuriousness, and cleanliness of Wisdom House to bring out primallers in great numbers. Please, let's make it happen!

Meanwhile, on other fronts, there are exciting projects moving forward. Our website is full of archival information and new features, and the e-news keeps us in touch every month. E-mail is alive with captivating discussions and heartfelt revelations. A new email group, just for practitioners on the IPA Referral List, is in the works. It might seem that the connections available in cyberspace are enough, but I keep thinking about that puppy pile . . .

A new committee focusing on primal research initiatives has been formed. Contact Daniel Miller or Patricia Anik Poulin if you are interested in this aspect of the work.

The Board is pleased to honor Mary Thompson with a lifetime membership. Her contributions over many years have included service as IPA President, Board Member and Board meeting host, Summer Convention chair, presenter of unique and energetic workshops at all our events, and dedicated schlepper and teacher of sand play. This is a small thank you, Mary, for all you have done.

Next stop, Wisdom House. Remember the new dates, Monday through Sunday, August 22 – 28. If you would like even more info about the IPA (or to give your own input), I can be found at the annual membership meeting on Thursday, August 25th. See you there!

New Members

Welcome to the new members of our growing IPA community!

Gilles Massé
Quebec, Canada

Bill Russell
Michigan, USA

Susan Van Dyke
Michigan, USA

Thayer White
North Carolina, USA

Notice of Intent

Steve Austill has applied to the Certification committee and is in process to be certified as a Primal Integration Educator.

Steve Austill
12 Mt. Vernon Street
Saugus MA 01906
781-233-1339
stevegin@gis.net

Steve has been a therapist and loyal member of the IPA for many years. His support group includes Fred Zielke, Yvonne Parma, Jim Macken, Hal Geddes, and Judy Kinsey Geddes. If anyone has any comments on the applicant, please contact the Review Panel members:

Larry Schumer:
larry@riderwest.com
Sam Turton:
sam@primalworks.com
Barbara Bryan:
babryan@twmi.rr.com

The Panel and Training Committee will hold responses in the strictest confidence.

Member Links

The Primal Links page of the IPA website contains a section called “Member Links.” The IPA offers a free listing in this section for the websites of IPA members. If you want your website listed on this page, www.primals.org/links.html please contact the webmaster at:

webmaster@primals.org

Member News

Primal Integration Center of Michigan Intensives

\$150.00 fee includes food, lodging, and airport pick-up. Friday 7:30 p.m.–Sat. 5:00 pm. Led by Barbara Bryan and staff.

July 22-23, 2005 (\$150)

Contact: Barbara Bryan
248-478-5559
babryan@twmi.rr.com

Training in Primal Integration

Sponsored by the Primal Integration Center of Michigan. Intensive training to develop facilitation skills for primal-style or deep feeling work.

Leaders: Barbara Bryan, MA, CSW; Sam Turton, BA, B.Ed.

Initial: October 2-8, 2005

Call 248-478-5559 or visit primalworks.com/events.html

Sam Turton - primal

Sam Turton's Primal Integration practice, primal history, theory, book reviews, events and training, questions, and an extensive archive of over 100 articles.

www.primalworks.com
sam@primalworks.com
519-763-5881

Sam Turton - music

Sam Turton's music website includes sound clips, lyrics, commentary, photos, performance dates, ordering info and much more. Feeling music to support a feeling world.

www.samturton.com
music@samturton.com

APPPAH Congress 2005

Birth and the 21st Century Family: Opportunities and Challenges from Conception through Infancy
San Diego, CA
November 16-20, 2005

Sam Turton will be leading the panel "Healing the Caregiver," with Wendy McCord and Chris Andrew from the UK.

www.birthpsychology.com

IPA Spring Retreat 2005

By Bob Holmes, Spring Retreat Chair

Warm wishes to everyone—from Toronto. This year we had a very successful Spring Retreat at Kirkridge. The weather co-operated immensely, and the newly emerging greenery provided a lovely backdrop for our outdoor explorations.

Many of us chose to visit Columcille, the property next door with the meadows and forest paths lined with standing monoliths—a rather magical place, hearkening to times past—and several of us spent a lot of time at the pond. It was teeming with life! There were turtles, several species of small fish, bullfrogs and green frogs, and thousands upon thousands of tadpoles swimming and feeding along the pond's edge . . . Instant Regression To Childhood Made Easy.

It was certainly the most relaxing retreat that I have been on. Even though we were missing many of our regular attendees, we had several newcomers who were integral in creating the special ambience and intimate fellowship that characterized our



weekend. The workshops, too—whether of the therapeutic or creative variety—were all very effective in helping us get in touch with our deepest selves.

The cabaret and dance party, however, were anything but sedate. This group was out for FUN, which was to be had in large servings! Lots of energy, excitement and humor pervaded the last two evenings, proving once again that returning to Kirkridge is always for us a "re-treat." For those of you who were there, I appreciate the great time I had with your help. And for those who couldn't make it, I miss your presence and contribution, and hope to see you next spring.

Editor's Mat Rant

Since December 2004, IPA members have been informed of our need for a collection of quality mats for future conventions and retreats.

We have received \$20 from Bob Holmes (Fund-raising Committee Chair!), \$50 from Daniel Miller (present Board member), \$100 from Larry Schumer (present Board member), and \$50 from Bill Whitesell (Board member 2000-2004). That's \$220.00—all from people who have already volunteered a tremendous amount of valuable time (and expense) to the IPA.

We are \$780.00 short after 7 months. The IPA cannot function solely on the Herculean efforts of a few Board members and other volunteers. Many organizations raise millions for causes they feel are important, and I would like to think that people primally aware of the importance of *support* will support this important primal process need.

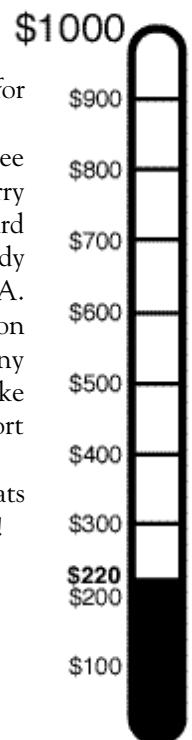
We have taken a risk and purchased 30 high-quality vinyl-covered mats for the Convention. These funds need to be replaced. Please donate today!

For information and/or donations, contact or mail your checks to:

Jean Rashkind (IPA Treasurer)
213 Kent St. #3R, Brooklyn NY, USA 11222

treasurer@primals.org

(Please indicate "mat donation" on your check)



Community

By Gabriela Luft

What is essential in community for me? There is much movement and action in and around community in Germany. We have big and small, young and old communities here. One of the biggest and oldest communities in our country numbers around 200 people and has existed for 30 years. They already have a young adult generation who grew up together in that community, and who offer a summer camp for youngsters for the first time this year. We also have two people here who coach communities, help people who are looking for one, and who have created a big network with yearly community meetings.

All these communities are different. Many are oriented towards spirituality, while others mainly focus on ecology, and others again on free love.

For seven years I did my primal therapy in a primal community. This community no longer exists, and since then I have not succeeded in building up a similar one. But still it is my wish to live again in such a community, where the main focus is to feel one's feelings.

What is the attractive thing about community life? We are social creatures. And the more we regain our capacity to feel our feelings, the more we seek one another. The more we wake up to our hearts, the more

To live in communities is an ancient, human tradition.

we look for the common. To live in communities is an ancient, human tradition. Ethnic people live in clans. They raise their children together, do their daily things together and make themselves comfortable together. They live a simple but socially rich life. Humans have also always lived in spiritual communities, and lived there a simple life, gathered around a teacher, and strengthened one another on their spiritual way.

Community strengthens, teaches and protects the individual, and community protects the earth from exploitation and abuse. Children need the community to become healthy, social adults.

We need one another to help us, to serve us, to be happy together, and to share the earth and life. And the more we lay down neurosis—which aims at the power of authority and being right, making us socially poor—the more we long for community.

To live in community makes us aware that we are a human community on earth, and what we have forgotten and repressed. This lecture is perhaps the most important one that we still have to learn—to learn how to let live, to share and to take care.

“Convention” continued from page 1

action and community healing project that Michael Irving directed (www.irvingstudios.com). There will also be plenty of time for process work during the daily mat tracks and experiential workshops scheduled.

All members are invited to the Annual General Meeting on Thursday evening. In addition to the daily community meetings, this is an excellent opportunity to discuss any matters relevant to the IPA. It is also at this time that board members will be elected.

Leonard Rosenbaum, our transportation coordinator extraordinaire, is taking ride offers and requests! You may contact him at leonardleonard1@earthlink.net. Be sure that you check the IPA website www.primals.org for program updates and details and contact us with any questions or concerns you may have.

We look forward to connecting with all of you again in August!

Member News

Jane Lewis—new book!

Jane's fifth book for young adults was published in Spring 2005. *Distant Cousin*, although a fictional work, touches on feeling issues informed by the author's personal process. Shyness, parental criticism, and fear of judgment are major themes. Jane's hope was to present young people with a healthy attitude toward feelings and how to work with them, subtly embedded in a fun story with a feel-good ending.

Distant Cousin is the eighth book in the Deer Lake series for reluctant readers, and is suitable for ages 8 to 12.

www.tealeafpress.com

Jim Pullaro earns PhD

Jim recently earned his PhD through Clayton College of Natural Health in Birmingham, Alabama. His doctoral thesis, "The Toxic Mind: Its Implication for a Natural Health Alternative to Conventional Psychotherapies," argues that primal therapy is a natural health modality. Jim's dissertation will soon be posted on the IPA website.

Primal Groups

Barbara Bryan

Farmington Hills, Michigan
Thursday evenings
babryan@twmi.rr.com
248-478-5559

Bill Whitesell

McLean, Virginia
wmwhitesell@yahoo.com
703-734-1405

Esko and Marja Rintala

Helsinki, Finland
Weekend groups Friday evening and Saturday
esko.rintala@pp.inet.fi
358-9-611184

Esta Powell

Columbus, Ohio
Weekly peer primal group
estule@yahoo.com
614-893-3527

Karuna's Primal Sculptures



Protecting Children from the School System and Allowing their Natural Emotional and Spiritual Development

By Maja Zilih

It's been more than two decades since Pink Floyd protested: "Hey teachers! Leave them kids alone!" From the album, *The Wall*, this song describes the school system as "another brick in the wall," i.e., another trauma that forces children to build walls as a defense from overwhelming feelings of fear, shame and despair. Since then, admittedly, the system has changed, as indicated, by an ever-smaller number of schools that exercise corporal punishment. The general care for children's emotional and spiritual health in schools worldwide, however, has not yet reached significant dimensions.

The difficulty of defining spirituality lies in the term's dependence on individual perceptions and beliefs. Since I do not identify fully with any of the existing religions but rather accept some and reject other parts of each, I must clarify what I mean by spirituality—or better yet, how I personally experience it.

During the first year of healing by regression and deep feeling emotional release, four different stages had opened up to me through direct personal experiences, although this process is continuously evolving. The first stage is the feeling of knowing myself, of acceptance and peace with the way I am, and with the life I am living, which I call *the feeling of life from within*. The second stage is at times experienced in nature, surrounded by trees, the sea or the blue sky—the admiration of that marvellous circle of life—*the feeling of life from without*. The third stage is when, combining the two, I become attuned to the inner-silence and some kind of divinity—by enjoying the moments of supreme awareness that I *belong* to nature, and furthermore, am protected by it. The final stage is the feeling that all human and other beings around me, all the life within me, and all the unchained-by-time-and-space universe merge into a very luminous phenomenon of continuity, connectedness and therefore infinity.

It is quite common for people who go through primal—or other healing processes that involve exploring one's depths—to experience spiritual openings. Furthermore, releasing heavy loads of repressed feelings and recovering from traumatic imprints of the past brings a person closer to the natural self. Hence, the more "spiritually open" person is also a more "natural" person. This suggests that children—assuming the absence of major traumas—have a tendency to experience spirituality more easily and spontaneously.

Evidence of this can be found in the way children explore every element of nature. They explore with great interest—

leaves, rocks, bugs, sand, colours, shapes, weight, the way things feel in the hand, the way they feel in the mouth, and so forth. Children are not just observing, they are *feeling* the surroundings, they are literally living it.

Moreover, children detect, absorb, and react to energy flows and changes much more intensely than adults do. So, if these extra-sensory experiences are an in-born capacity, when and why does it wear off? More importantly, what can we, as aware adults, do to guard this talent that children have, and help it evolve in a natural way?

One of the essential components is, of course, the loving, non-violent upbringing that fulfills the child's needs and allows the expression of feelings. Violence of each and every kind will inevitably interfere with the child's natural cognitive, emotional and spiritual development. But since parents are not the only ones who exert influence upon a child, the approach they will adopt towards a child's other surroundings, such as school, is also crucial for their present and future life.

At a very young age children are expected to leave their toys and start writing and calculating in order to

become serious, competitive and successful as early as possible. An overdose of the element of "rationality"—often met in the devoid-of-feelings education machine—suppresses creativity that would otherwise be expressed through play and free imagination and creates potential for these little people to be "too much in their heads." A habituation to the ongoing race in the hemisphere of the left-brain is often what makes people, years later, spend hours in therapy, meditation, yoga or chanting, in an effort to re-establish the long lost connection with feelings and to be able to come back into touch with their genuine self.

This exaggerated thinking without reference to other aspects of the self contributes to the development of a pattern of constantly struggling to comprehend everything in a logical way, to "make sense." This often comes at the expense of the once-possessioned "sixth sense"—intuition and connectedness to the universe. "Stop gazing," stop daydreaming," "get serious," "use your brain," "be reasonable," and other phrases that many teachers recurrently frustrate children with, produce such tensions that children may start feeling stressed and on alert every time they "wander off." This infinitely weakens their natural capacity to function on a lower brain-wave level, which adults use in prayers, rituals, meditations and other spiritual behaviour.

The contemporary education system, almost exclusively focused on the brain, hardly ever teaches youth how to stay



attuned to their feelings and to cultivate the emotional and spiritual *along* with the intellectual. Were the three allowed to develop hand-in-hand, the conflicting relationship between different parts of the self could be avoided or undone, and a child could remain, or even become, an integrated human being.

Regrettably, in our civilized societies, lessons on moral requirements (“necessary” codes of behaviour and other disciplinary burdens) weigh heavily on young shoulders. This false morality seems to be taking precedence over something as vital for the child as learning how to be open and true to his or her own feelings, and from there, to cultivate empathy towards others. The system seems oblivious to the fact that these natural feelings of empathy—which much of the rhetoric of the false morality claims to be centred on—can arise in childhood and continue their genuine, pure form in adulthood only when allowed to grow, not when being imposed.

Therefore, the fact that expanding one’s heart along with the mind receives insufficient attention suggests that our educational system is in need of revision. But until some major changes occur, what are parents to do?

Parents can make the child’s school time less painful. Instead of insisting on good grades, best performance, and letting go of the “dream-realm,” they can remind their child that it is alright to have fantasies, not to be in the “real world” at all times, and not to be too serious, rational, or in control. Parents can enjoy listening and actively participate in stories

Parents need to be on their child’s side when a teacher complains that he or she is ‘too lively.’

that the child shares about imaginary friends and all other imagery that may come forth. But most of all, the parents need to be *on their child’s side* when a teacher complains that he or she is “too lively,” or too disassociated. They can help the child catch up with educational material to reduce the child’s frustration or potential feelings of inferiority in school, but they need to understand that most commonly, it is the schooling system that suffers from a whole range of defects, not their child.

If trusted, and allowed to trust their parents, it will be easier for children to think of all their experiences as normal, as opposed to forcing themselves to resist the inclination towards the non-tangible, fantasy world. This in turn may make them perceive school as less stressful and more fun, and acquire education on more relaxed terms.

Intellectual knowledge alone is not sufficient for a healthy development. Parents have a responsibility to help children maintain and strengthen their link to feelings, to knowing themselves and to the spiritual realm. Many parents who practice non-punitive upbringing do exactly that, and enjoy witnessing the healthy growth of their child. Some schools do as well. Hopefully some day this responsibility will take wider dimensions, and the natural drive to honour the spiritual capacities of children will turn from the exception to the norm. Hopefully the children’s need to gather bricks and build walls will give way to building open, feeling, and healthy relationships with themselves and others.

The Future of Training in Psychotherapy and Counselling: Instrumental, Relational and Transpersonal Perspectives

John Rowan, 2005, Brunner-Routledge, London

This is a lively and challenging book, which questions much of what is taken for granted in the field of therapy today. It is sophisticated, taking up paradoxical positions to be explored rather than adopted or contradicted. This book takes up the position outlined in *The Therapist’s Use of Self* (Rowan & Jacobs) that there are three basic types of approach in therapy: the instrumental; the relational or authentic; and the transpersonal. It looks at everything from these three positions, and arrives at some eye-opening conclusions. For anyone who has been in therapy, or who has practiced therapy in any form, it has much to offer.

In this book one can find most of the expected headings: Do we need training?; Theory; Skills; Supervision; Own therapy and group work; Written work; Ethics; Research. But then there is a chapter entitled “Dangerous omissions” which deals with therapist blocking and male consciousness, pre- and perinatal experience; and Transpersonal Psychology.

There is also a chapter on the body in psychotherapy, which raises some uncomfortable questions. Perhaps the most unexpected feature of the book is that in between the conventional chapters, we get a series of what the author calls *Dialectical Interpolations*, some of which are: There is and is not a difference between counseling and psychotherapy; We are and are not dealing with a distinct and separate individual; We know and do not know how children develop; We must and must not hold on to our model of the person as being the correct model; We are and are not concerned with cure; We can and cannot take our own culture for granted; Empathy is and is not a skill; We must believe and disbelieve the client.

This book offers more questions than answers, more issues than conclusions, more openings than closings. But for anyone who wants fresh thinking in a very difficult area, this is a glimpse of the heights. It illuminates everything it touches, and many people will feel, “Yes, that’s what I was wondering, too.”

Swords and Knives: A review of Alice Miller's *The Body Never Lies: The Lingering Effects of Cruel Parenting*.

A Review by Stephen Khamis

There is an unwritten law, an unacknowledged commandment, that adults may exploit children in extreme ways and in accordance with their needs and neuroses. There is, moreover, a social taboo against recognizing any of this. Parents are protected while children are sacrificed.

Tragically, much of psychology is comprised of nonsense and noise . . . rats, statistics, medications. So we are fortunate to receive the rare and exceptional work of Alice Miller. Her most recent volume, *The Body Never Lies*, continues one of psychology's most important collections. Previous volumes include *The Drama of the Gifted Child*, *Thou Shall Not be Aware*, and *For Your Own Good*, among many others.

Dr. Miller's chief concern has always been childhood suffering, its denial, and the lasting effects on individuals and on societies. Her current book continues this thread and focuses on the denial of real emotions, the tension between what we really feel and what we "should" feel—and the enduring effects these have on the body. Real feelings are direct and visceral, and real feelings conflict with morality. The author's hope is to reduce personal suffering, isolation and tragedy.

Our bodies, according to Miller, keep an exact record of everything we experience. Literally—in our cells. Our unconscious minds, moreover, register our complete biography. If emotional nourishment was absent during childhood, for example, our bodies will forever crave it.

"Negative" emotions, to take another corporal example, are important signals emitted by the body. If ignored, the body will emit new and stronger signs and signals in attempts to make itself heard. Eventually there is a rebellion. At this point, illness often results. The body is tenacious as it fights our denial of reality.

Dr. Miller was moved to write this book after she heard about a mother who deliberately used pharmaceuticals to provoke illnesses in her children, which ultimately resulted in death. This condition is known by the psychiatric community as Factitious Disorder by Proxy (FDP), and is more widely known as Munchausen Syndrome by Proxy (MBP). Most commonly, MBP is a pattern in which caretakers (usually mothers) deliberately induce physical problems in their preschool children, present their ailing offspring for medical attention, and then deny knowing anything about the cause of the child's malady. This is, of course, a most egregious example of an all-too-common betrayal.

Betrayal? We all know that child abuse and child neglect are pervasive and destructive. And we know that violence toward children may be stored within them and that, later in life, they may turn the violence on themselves . . . resulting in depression, drug addiction, illness, suicide, or some other form of early death. "When life begins with needles and pins," so

goes the Tears for Fears song, "it ends with swords and knives." Sometimes swords and knives are directed at other people—sometimes at whole nations.

In *The Body Never Lies*, Miller pays particular attention to the Bible's Fourth Commandment. This is the edict that one must honor one's parents, no matter their conduct. For thousands of years, this commandment—in concert with our personal denial of early maltreatment—has led us toward repression, emotional detachment, illness and suicide. This Commandment, notes Miller, is a species of morality "that consigns our genuine feelings and our own personal truth to an unmarked grave." While many of the Ten Commandments remain valid, the Fourth Commandment is diametrically opposed to the laws of psychology.

To illustrate her ideas, Miller provides brief portrayals of Fyodor Dostoevsky, Anton Chekhov, Franz Kafka, Friedrich Nietzsche, Friedrich von Schiller, Virginia Woolf, Arthur Rimbaud, Yukio Mishima, Marcel Proust, James Joyce, Saddam Hussein, and Adolf Hitler. What do these writers, dictators, serial killers and others have in common? They all followed the Fourth Commandment. They honored their parents, even though and even while their parents did them harm. Each individual sacrificed their truth in the unanswered hope that they would be loved, and almost all died in denial and isolation, tragically unable to admit to their own personal truths. These lives and these stories lend credence to Miller's argument that moral laws lead to repression and to emotional detachment.

And what about these un-lived emotions? Emotions have a basis in reality. And the "negative emotions" are reactions to neglect, abuse, or a lack of nourishing communications. They are important signals emitted by the body in attempts to be heard. The banished emotions reassert themselves. Real needs and real feelings make their return to the body.

Sadly, many of us were unloved, neglected and abused. The remedy? While there are no simple answers, we do know that the body is healed when one admits to personal truths and to real feelings. But how do we admit to such truths and to such feelings? We need to feel our pain and our powerlessness so that we can, paradoxically, become less pained and more powerful. We need to admit to our "negative emotions" and change them into meaningful feelings. And we need to see through poisonous pedagogy in order to embrace and to embody integrity, awareness, responsibility and loyalty to oneself. Our greatest personal task is to learn the difference between love and attachment . . . to extend our love when it's right, but to break off attachments when they are destructive. Our greatest therapeutic task is to locate an enlightened witness—a mature and helpful individual—who can be fully present without judging. The latter is indispensable in the process of psychological integration and personal liberation.

Forgiveness . . . rarely has a healing effect.

Techniques generally fail. The attempt to convert “negative emotions” into “positive emotions” fails, according to Miller, because these are manipulations that reinforce denial, rather than lead to honest confrontations with one’s authentic emotions. And forgiveness, she suggests, rarely has a healing effect. One may rightly forgive their parents if the parents truly realize what they’ve done, and when they honestly apologize for the pain they’ve caused. Otherwise, preaching forgiveness is hypocritical, futile, and actively harmful. The body, after all, doesn’t understand moral precepts.

Still, Miller retains a hopeful view of the future. Society at present always sides with the parents, but individual bodies

fight against lies. It’s possible that our collective body may rise up and lead to a future society built on conscious awareness. First, though, we must jettison our “fundamentalist faith” in genetics and, I would add, pharmaceutical “miracles.” With the help of a witness, each damaged individual may advance through infantile fears and can reject the illusion that one’s parents will save them. When we finally feel our real truths of being unloved, neglected and beaten; when we internally separate from our parents and caretakers; when we eventually experience love for the worthy child we once were—only then can our bodies really rest, and only then can we get on with the important business of real life.

Pre- and Perinatal Experience: an extract from Rowan’s *The Future of Training in Psychotherapy and Counselling*

It seems clear that there is such a thing as pre- and perinatal experience. Let us just present some of the evidence for that. Some people still do not believe that babies can remember their own birth, but this is because they have not read the research by people like David Chamberlain (1998), a highly respected psychologist who has written very helpfully about these matters. Similarly some people still do not believe that the foetus has personal experiences in the womb, but this is because they have not read the research by Alessandra Piontelli (2002), which uses camera evidence to show that twins react to one another in the womb in ways that feature later in the conscious interactions of the same individuals as infants and children. Some people still do not believe that the effects of the birth experience cannot affect later life, but this is because they have not read the research by Stanislav Grof (1980) or Frank Lake (1980) which shows with a wealth of detail how there are four different stages in the birth process, and how traumas at any of these stages produce observable effects in adult life.

What tends to happen is that some very early event causes panic. This panic gives rise to a form of defence. This defence works sufficiently well at the time, and the person gets by for the moment. When the next emergency arises, panic is again dealt with by the same defence which worked before—but this defence then becomes part of the character structure of the person, and they are stuck with it. It gets to be too good. It protects all too effectively, cutting the person off from their real experience.

Because of the emphasis of much of this work on early trauma, people sometimes think it is going to put all one’s problems down to one trauma, happening just once in one’s life. Of course traumas are seldom as dramatic as this. The most common causes of mental distress 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, we would say with Michael Balint (1968) that the trauma may come from a situation of some duration, where the same painful lack of “fit” between needs and supplies is continued.

Historically, this approach is close to early Freud, the early work of Reich (who placed great importance on the body being directly involved in therapy), and Arthur Janov (1983). But all of these adopted a medical model of mental illness, which Primal Integration rejects. As Thomas Szasz (1961) pointed out long ago, neurosis is only a metaphorical sickness, not a disease in the true sense of the word.

As soon as one gets down into the early roots of mental distress, deep and strong feelings come up because the emotions of early life are less inhibited, less qualified, and less differentiated than they are later. In other words, they are cruder and clearer. And so the whole question of the importance of catharsis in psychotherapy arises here.

Catharsis means the expression of strong emotions. It makes sense to say that catharsis has two related but separate components: one is cognitive, and relatively intellectual—the recall of forgotten material; the second is emotional and physical—the discharge of feelings in deep sobbing, strong laughter, or angry yelling. But in the kind of work we are interested in here, it seems better to be more specific, and to say that catharsis is the vigorous expression of feelings about experiences which had been previously unavailable to consciousness (Nichols & Zax 1977). This lays more emphasis upon the necessity for the emergence of unconscious material.

Much of the thinking behind Object Relations theory in psychoanalysis (Gomez 1997) is compatible with this. The internal objects of Melanie Klein (Hinshelwood 1989) are very much the product of very early experience, and since the idea was proposed, a vast amount of work has been published about it.

Most of the trainings available today ignore pre- and perinatal experience, and they should not. Anyone who believes in the unconscious and has not read the book on it by Stanislav Grof (1979) can have only a very limited notion of what riches are to be found in the unconscious.

Extract from Chapter 9 “Dangerous Omissions” in John Rowan (2005), The Future of Training in Psychotherapy and Counselling, London: Routledge.

A Review of Robert Godwin's *One Cosmos under God: The Unification of Matter, Life, Mind and Spirit*

Book Review by John Speyrer

The author, a clinical psychologist, has a great writing style and his panoramic book begins with the big bang—the very beginnings of everything. Soon Dr. Godwin is discussing the origins of life and of the human mind. I received my biggest bang from his explanation of how the human mind developed. He believes that Darwinian evolution cannot account for how we acquired language and an appreciation of the arts, and writes that humans are the result of evolution—but not just physical evolution but emotional evolution as well. This emotional evolution occurred, he believes, because of the intimate relationship of the mother and her baby. Unfortunately, that's also what allowed the unfortunate but pervasive psychiatric problems of humankind. Godwin, however, does not use the typical primal author's way of writing about abnormal psychology. His model is the more recent attachment and bonding theories of neuroscientists and anthropologists. And there is practically nothing about psychotherapy in his book. To write so convincingly about the origins of neurosis, I had reasoned that he had to have undergone some deep regressive work—but he only mentions his practice of yoga.

Supported by over 500 footnotes, the book is also blessed with an extensive bibliography. Luminaries from anthropology, biology, and psychology are quoted on just about every page. I had no idea that so many others in disparate fields had come to practically the same conclusions as had Janov and other primal theoreticians. Dr. Godwin builds up suspense in the reader as he persuasively ties in the evolution of man with the origins of neurosis. He presents convincing explanations, proceeding slowly and methodically, thus making sure the explanation underlying his hypothesis is well understood. Man's psychiatric disabilities are the result of early traumas and he calls their neurological residuals, "mind parasites," "neurotoxins," or "self-replicating psycho viruses." These entities are continually interfering with our pursuit of happiness and particularly our relationships. This baggage of our neuroses began accompanying us on our journey through life when our ancestors first became bi-pedal while living on the African savannah. But how? You've got to read the book!

Slowly building his case on evidence from many scientific fields, his book is a convincing *tour de force*. Alas, only one third of *One Cosmos under God* is devoted to our psychogenesis. I would have preferred an entire book on this subject. Godwin also writes brilliantly on psychohistory as he makes a logical step and applies the lessons learned in studying the origin of neurosis in individuals to cultural and national sociopathies.

After a concept is explained, the author does not leave it at that but rather explains it over and still once again. He is such a good wordsmith, however, that you might find yourself

rereading a page just to enjoy his writing style. And that one third of the book on *Psychogenesis* was an exciting read. I can't remember being more thrilled about a book since I read Andrew D. White's two-volume work, *The Warfare of Science With Theology in Christendom* (1895) in 1955!

One Cosmos under God: The Unification of Matter, Life, Mind and Spirit

Robert W. Godwin, Ph.D.,
Paragon House, St Paul, 2004

Playa del Carmen, January 2005

By Harriet Geller

We call it a tourist ghetto, but every afternoon we troop down the arbored walkway, wind through a herd of bare lounge chairs – facing leeward like idle cattle in a field – and find our row of tipsy yellow pallets on the sloping beach near the surf. Past the hotels, the open sand becomes a lumpy canvas for tree-size driftwood and outcroppings of coral, but we choose the comfort of chairs. With blinders in place, there are only my friends and the widescreen sea and sky in colors that rival the blue eyes of movie idols and make women swoon, a backdrop for white sails and rainbow chutes hoisting wide-eyed landlubbers higher than any building on shore.

The last day

we beckon the bow-legged parasail hawker to our lane. We have taken all our rides, but he grins at another chance to flirt, bragging about numerous offspring scattered across the Yucatan, while we admit we are crashers at the hotel. We are on a week-long retreat, in the morning curving inward to unhook the past, and, as the day matures to frame the moon-crowned night, exposing the dark capsule of our intimacy for the sun and jello-clear water to swell and shred into ripples of laughter.

Love and Understanding Instead of Spankings and “Time-Outs”

By Pat Törngren

We live at a time when parents are under increasing pressure to cope with their children and at the same time, the demands that life in this world places on them. When mom and dad are at the end of their tether, it is so much easier for them to say an angry word, lash out with a slap, or shout at the child. But what kind of reaction does this create in children? It leaves them with pain that may need primal therapy in adulthood, if they are ever to resolve it.

Children who receive anger become afraid, and children who are slapped or hit, learn only that violence is an acceptable way of settling disputes. They also learn that big people can hit smaller people, and smaller people are not allowed to hit back. This teaches them helplessness and victimhood, and often leaves them with unresolved feelings of emotional pain and anger.

Many parents today have turned away from this kind of domestic violence, but a more insidious form of child abuse is taking its place—that of the so-called “time out.” In this situation, the child is banished to her room, and told not to come back till she has calmed down and can “behave.” This hurts children as much as slaps—and often even more.

We need to understand that children who are “acting up” are children who are needing our focused attention. They are often hurting, upset, or angry about something that has happened or something someone has said or done to them, and what they most need at that time is our love and full attention. A mother in Canada has written a beautiful poem, *The “Time-out” Chair*, which says it so well.

I am not suggesting that we become “permissive” with children. Often we need to set secure, healthy boundaries. Sometimes we have to say “no” to children too. But we need to let children know that even if we limit their behaviour (they can’t run in the road, or have those sweets in the supermarket), we understand their frustration, and will always allow and respect their feelings so that they can know we are on their side.

At such times, children need most of all to know that we love them, understand what they are feeling, and that when they are hurting, we will give them our full and focused attention—along with warm hugs and holding. Usually that’s all that is needed to calm the child, and get things back on track again.

Children don’t have to be punished into being social little beings, they just need to be loved and respected for the inherently social little beings that they are, and they will respond to our trust.

The “Time-out” Chair

Today I took my four-year-old into my lap.
This was his time-out.

Time to cuddle with mommy
And hear how much he means to me.
Not him sitting alone in a chair
Feeling as if everyone hates him.

I’m not the perfect parent.
I yell, throw things at my kids
And say mean stuff sometimes.
Today my kid was acting
Like what other people might call a brat
Kicking his brother
Knocking over toys
And yelling at the top of his lungs
To bug us all.

So I went over to him, lifted him up
And held him close, just us.
I told him he is special to me
He melted, tension flowed away.
Centre of my world
He relaxed, aaaah...
After a few minutes
He jumped off my lap
And went to play quietly with his brother.

I watched in awe.
I finally listened to my insides
That said children need love
Not punishment.
To be the centre of one’s world
For just a few minutes
In the time-out chair.

Alaina Chapman
Dunster, BC, Canada
Used with permission

Wisdom House—the big picture

By Carol Holmes

The Colonial (main) building contains all the rooms we will need for our activities—bedrooms; dining room; meeting rooms for small workshops, women’s/men’s group, bodywork, peer groups, movement/yoga, sand play and art; air conditioned auditorium for large workshops, mat track, community meetings, cabaret, fund raiser and dance party. There is also a chapel and art gallery in the main building.

With most activities occurring in one building, there will be less traveling to and from workshops. Unlike the many buildings at Appel Farm and the long, grassy treks from building to building, the compact grounds at Wisdom House offer less opportunity for long walks and private sojourns.

Wisdom House lodgings are immaculate. Long corridors lead to a variety of bedroom configurations and a few sitting rooms. Registration fees will include dorm accommodations. Bedrooms are clean, with plenty of light and fresh air. There are lots of bathrooms.

You will not have to carry your bedding from a central location to your room!! Beds will be made up for us, and an extra set of linens and towels left on each bed. It is expected that we strip the beds and remake them with the fresh linens before leaving. Being on registration last summer, with a mountain of pillows, blankets, sheets and towels behind me,

I can say that this is a fantastic upgrade...

I can say that this is a fantastic upgrade, matched only, perhaps, by the improved quality of the beds themselves.

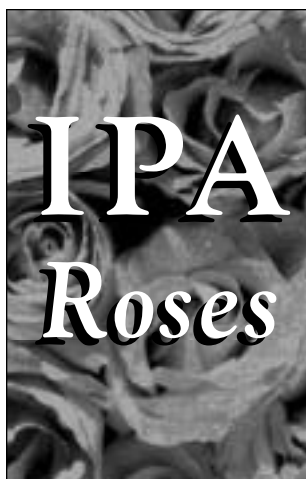
Wisdom House staff will be preparing our meals and your registration fee will include 3 meals per day, snacks and the use of a coffee and tea station. Special diet items are available at an extra charge so please make your needs known at the time of registration or, better yet, pre-registration!

There is a spiritual, meditative and contemplative feel to Wisdom House that differs from Appel Farm’s rustic, artsy feel. There is some religious imagery including photos, statues, and two shrine areas.

There are walking paths, a labyrinth, meditation gardens and a Peace Garden. Although there is a religious element present, the Center exists to support people from diverse backgrounds who value seeking, learning and the creative process. Emotional release is an accepted part of the personal quest.

Not only is the convention venue new this year, but so is the journey there! Leonard Rosenbaum has once again volunteered to coordinate transportation activities. Email him at leonardleonard1@earthlink.net if you think you will need transportation help—or if you can provide it.

Newcomers and all repeat convention attendees—join us this year as we move our primal community to a new location and explore what Wisdom House has to offer. Join us Monday, August 22nd to Sunday, August 28th, 2005, as we experience and celebrate who we are—individually and collectively!



- to Jim Pullaro for hosting the Spring Board meeting, and for keeping the IPA trailer - who’s next?
- to Bob Holmes, Karuna O’Donnell, and Jean Rashkind for getting the IPA our own collection of mats!
- to Larry Schumer and Bill Whitesell for their generous donations to the Mat Campaign.
- to Bob for driving all the way from Canada to pull off another great Spring Retreat.
- to Barbara Bryan for bringing the primal message to the Centre for Humanistic Studies
- to Karuna for your soulful, well-rooted, convention logo painting.
- to Larry for continuing to toil for primal diamonds in the mines of the Web.
- to Jean for taking on the awesome mantle of IPA Treasurer—and for creating “Jeannies.”
- Bouquet of roses to Joe Dunn for coordinating the DC Outreach, featuring Chris Wright and Bill Whitesell on Emotional Processing Training.
- to this issue’s many contributors—Alaina Chapman, Harrier Geller, Bob Holmes, Carol Holmes, Stephen Khamsi, Gabriela Luft, Karuna O’Donnell (art & photos!), Patricia Anik Poulin, Jim Pullaro, Reinhold W. Rausch, John Rowan, Pat Törngren, John Speyrer, Sam Turton, and Maja Zilih.

IPA Membership Dues

	<u>Single</u>	<u>Joint</u>
Lifetime Membership (payable over five years)	\$1000	\$1500
Annual Membership (based on income)		
\$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 fees are tax deductible.
- 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 January 1 to December 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, 213 Kent St., #3R, Brooklyn, NY, 11222, USA