

PRIMAL

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Spring  
Retreat  
2002



Thursday, April 4 - Sunday, April 7

Deer Hill Retreat Center, Wappingers Falls, New York

By Sam Turton

By the time you read this, the third annual IPA Spring Retreat will be close at hand. It looks like a great turn-out already, but there's always room for more. Be sure to contact Sharon Kane at 508-881-5678 or email [info@primals.org](mailto:info@primals.org).

A community cannot exist (in spite of email!) without physically gathering, and the Spring Retreat was created for that purpose. It's an informal, inexpensive opportunity to be ourselves—together. If you live at a distance, come and experience this simple format. You'll be able to see how to do something similar in your own region.

As usual, we offer men's and women's groups, mat track primal group, small group sharing, and therapeutic workshops on a variety of topics. Evenings are set aside for jam sessions, singing, dancing, cabaret presentations, games, and community sharing. You can pick and choose whatever activities you wish—or just relax and hang out. It's your time to be you—what a concept!

This year we have a new location—Deer Hill Retreat Center in the Hudson Valley north of New York City. Some of our members have participated in workshops at Deer Hill and are excited at the prospect of coming back. If you're interested, check out their website at <http://www.deerhill.org>.

When filling out your list of "things to take," consider bringing an extra mat, sleeping bag, or bedroll for experiential work. Deer Hill has a limited number of portable mattresses available for daytime workshop use, so we have to be creative. Be sure to inform Sharon if you're bringing one.

So many primal people feel isolated, especially in a culture immersed in meds and talk. Although much of the process is a personal quest, I believe that it is with others, in relationship and community, that we complete the journey back to ourselves. We go inward—then we reach outward.

So let's come out of our winter house-caves, and celebrate the Spring in community, growth, healing, and laughter.

I'll see you there!

## International Primal Association

Mailing address:  
18 Cedar Hill Road  
Ashland, MA 01721, USA

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

Telephone: 248-478-5559

Email: [info@primals.org](mailto:info@primals.org)

Website: [www.primals.org](http://www.primals.org)

### OFFICERS

#### President

Yvonne Parma  
397 High Street  
Medford, MA 02155  
[yturtle@aol.com](mailto:yturtle@aol.com)

#### Vice President

Larry Schumer  
759 Roberta Street  
Salt Lake City, UT 84111  
[larry@larryschumer.com](mailto:larry@larryschumer.com)

#### Secretary/Treasurer

Sharon Kane  
18 Cedar Hill Road  
Ashland, MA 01721  
[skmg@juno.com](mailto:skmg@juno.com)

### BOARD OF DIRECTORS

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#### IPA Newsletter Editor

Sam Turton  
238 Kathleen Street  
Guelph, Ontario  
CANADA N1H 4Y5  
Tel/Fax: 519-763-5881  
[sam@primalworks.com](mailto:sam@primalworks.com)

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Next deadline: May 15, 2002

#### Change of address?

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

# Could It Be . . . Maturity?

## News from the IPA Infomaven

By Harriet Geller

The IPA Board is excited to be planning our 30th Annual Summer Convention this year. To celebrate this milestone, we will be honoring IPA founders and long-time members in the newsletter and at the Convention as well as remembering our accomplishments and anticipating new challenges.

As a special birthday gift, we are at last an official non-profit organization authorized by the IRS, a goal we have been advancing towards for all these years. We congratulate Bill Whitesell and his team and offer our thanks for their enormous efforts. Bill, who enjoys a unique understanding of the federal government, sent in reams of explanations and documentation with well-deserved success.

Contrary to what we used to say in the 60s, our 30-year-old organization is not only trustworthy, but is doing more and more to support Primal people and promote Primal throughout the world. Our publications wizards, Jane Lewis and Sam Turton, will soon be bringing out a new IPA Brochure that presents our story with clarity and enthusiasm in a professional format. They are also constructing a questionnaire that will enable members to give us feedback and stay in touch from distant places.

For seekers who are new to Primal, we are making it easier for them to take the sometimes fearful step of attending their first Convention by reducing the financial risk. They are eligible for a \$15 discount on registration or, if they live near Appel Farm, they can spend one day with us for only \$75 (including three meals, but no overnight). In addition, we are developing a scholarship program that will be even more helpful, monetarily. To assist newcomers and all of us in learning more about deep feeling work, Mickey Judkovics and Sam are

assembling a reading list to be posted on our website and sent to new members. An invitation to submit your suggestions for the list will be on the site.

We are working on some tough issues, as befits a mature organization. Two of these are crisis management and professional ethics, which we will tell you more about as the questions become clearer and resolutions crystallize. The complex matter of professional accreditation, over which we

labored for many years, now has a comprehensive program in place. Contact Barbara Bryan if you would like to find out about being accredited by the IPA as a Primal Integration Educator.

As much as we love Appel Farm—the womb we return to year after year for the Summer Convention—we are still looking for an inexpensive venue that might provide more comfortable accommodations or easier access by public transportation. Please offer your recommendations to Jean Rashkind, who is taking

over the reins for this search.

The popular raffle will be held again this year at the Convention. Start thinking about your contributions, and look for further details in the July newsletter.

The Board is meeting next at Barbara Bryan's Primal Integration Center in the Detroit area the weekend of April 26 & 27. Before then we will be getting together at our third Northeast Region Spring Retreat, Thursday, April 4 through Sunday, April 7.

The Retreat is at a new location that promises to be as accommodating as the previous site that is no longer available. It is Deer Hill Center in Wappingers Falls, NY, only one to two hours from New York City by car or Metro North Railroad along the scenic Hudson River. Visit their website at [www.deerhill.org](http://www.deerhill.org) to see how beautiful it is. I'm looking forward to laughing, hiking, learning, crying, dancing, schmoozing, singing and connecting with all of you again at the Retreat.

*"Our 30-year old organization is not only trustworthy, but is doing more and more to support Primal people and promote Primal throughout the world."*

# IRS Ruling on Nonprofit Status

By Bill Whitesell

The Internal Revenue Service recently recognized that, because of the IPA's educational and scientific mission, it deserves the status of a nonprofit organization. Therefore, beginning on August 7, 2001 (when our nonprofit application was received) contributions made to the IPA, including membership fees, are free from US Federal income, gift, or estate taxes. If you itemize your deductions on your annual US tax return, you may deduct IPA membership fees, objects donated to the raffle, or any additional financial contributions you make to the IPA. Also, if you include the IPA in your will, that gift will be free of US Federal

estate taxes. Unfortunately, donations of personal services at the raffle or volunteer work are not deductible.



So, if you've been thinking about that lifetime IPA membership, this may be the right moment—you can take the whole amount off your taxable income! The IPA, of course, welcomes all contributions; any extra funding would support a variety of important development and outreach activities. And the most important contributions to the IPA will likely continue to be those that are not deductible—the dedicated volunteer efforts of all those who make our Annual Convention and Spring Retreat so deeply rewarding and fulfilling.

# The IPA's New Look in Cyberspace

By Jane Lewis

In January 2002, our Web Team launched a new look for the IPA website. (If you haven't checked it out yet, go to <http://www.primals.org>.) This represents another step toward our goal of "getting the word out there" about primal. The Internet is a great place to post information, especially for those of us who want to reach out to the international community.

The new look is just the first step in our website makeover. The next phase will involve updating the content of the site, making it more user-friendly, and adding more material to the archives.

We have already had a few suggestions from IPA members for things that could be added to the site. Suggestions are welcome at any time! If you find yourself wandering around in cyberspace with a few moments to spare, take a tour of the IPA website and let us know what you'd like to see.

**IPA**  
INTERNATIONAL PRIMAL ASSOCIATION

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Board Members Only

### IPA Statement of Purpose

The purpose of the International Primal Association (IPA) is to explore, study, research, and promote appropriate forms of psychotherapy and growth, including those that emphasize uncovering and resolving traumatic experiences, and to develop a community that is congruent with the principles developed from this work.

The IPA is a non-profit organization founded in 1973. Its membership is made up of professional and lay persons interested in exploring and advancing primal abreaction and other forms of deep feeling psychotherapy and growth. Members come from a broad cross section of backgrounds, occupations, and interests. The IPA seeks to provide a safe and honest environment for validation of the Self as an individual, the Self as a community member, and the Self as a professional practitioner. Those sharing or seeking this path of self-discovery may enjoy the social events and joyous community activities built into the IPA's way of BEING.

You can e-mail your ideas to me at [textetc@sympatico.ca](mailto:textetc@sympatico.ca) or to Larry at [larry@larryschumer.com](mailto:larry@larryschumer.com).

The revamping of the website was spearheaded by yours truly, with the help of Sam Turton (design consultant) and Larry Schumer (webmaster). We were assisted by a number of dedicated volunteers, who spent countless hours testing the site. Thanks again to Carol Holmes, Terry Larimore, Ernst Oslender, John Speyrer, and Noah Zidel.

## Member News

### Primal Integration Center of Michigan Intensives

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

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

**May 25-28, 2002** (\$360.00)  
Memorial Day weekend from Friday 7:30 pm through Monday 4:00 pm. Led by Barbara Bryan, Sam Turton, Michael Hoyland-Young, Marilyn Kleiman.

**June 21-22, 2002** (\$140.00)

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

248-478-5559

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

### Training in Primal Integration

Primal Integration Center of Michigan **October 5-12, 2002**

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

Call 248-478-5559 or visit [www.primalworks.com/training.html](http://www.primalworks.com/training.html) for more information.

### Yvonne Parma & Fred Zielke

Do you live in the Boston area? We hold free monthly meetings for primal people, with a sharing go-round, optional mat time, discussion and a potluck dinner.

For more information, contact 781-395-7466

[yturtle@aol.com](mailto:yturtle@aol.com)

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

Primal Integration Events:  
Weekend Groups: **April 19-21, May 10-12, June 7-9, July 5-7**  
Easter Intensive: **March 28-31**  
Summer Residential: **July 27-August 2**

London, UK  
020-8341-7226

[info@opencentre.com](mailto:info@opencentre.com)  
[www.opencentre.com](http://www.opencentre.com)

### 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.

# Primal Integration and Theory

By John Rowan



All through the year 2001 I have been cowriting a book on the use of self in therapy (Rowan & Jacobs, in press) and have come up with some thoughts I would like to share with fellow members of the IPA. I found them very clarifying myself, and other people may find the same. There are basically only three ways of relating to clients in

therapy: the instrumental way, the authentic way, and the transpersonal way.

In the instrumental way, the client is regarded as something like a machine, and so is the therapist. Technical wizardry is regarded as something both possible and desirable.

In Rational Emotive Behaviour Therapy, in Neuro-Linguistic Programming, in many cognitive-behavioural approaches, and even in some psychoanalytic circles, this is the preferred mode. All the treatment approaches in vogue under Managed Care and Employee Assistance Programs, and all the manualized systems, take this view. The client or patient is there to be cured, and application of the correct techniques will achieve this in a high percentage of cases. More and better techniques are the way forward, and to test these objective-

ly is the main goal of research. Working with the unconscious can be just as much part of this approach as not working with the unconscious. Every form of therapy resorts to this level of working at times, and the famed Working Alliance is firmly based on it, but it is basically an "I-It" relationship rather than an "I-Thou" relationship. Key words here are "contract," "assessment," "treatment goals," "questionnaires," "empirically validated treatments," "boundaries," and so forth.

In the authentic way, the therapist stays separate from the client, but is much more skeptical of the idea of cure. Personal involvement is much more acceptable, and the therapist admits that he or she is much like the client. The idea of the wounded healer is often mentioned, and so is the idea of personal growth. The schools who favour this approach most are the humanistic ones: person-centered, gestalt, psychodrama, bodywork, focusing, experiential, existential and so on. Some psychoanalysts and many Jungians adopt this attitude too. Clarkson (1995) calls it the person-to-person relationship. And again it is possible to work in this way whether one believes in the unconscious or not. But to adopt this way of working, it is essential to have had some experience of what Wilber (2000) calls the Centaur level of psychospiritual development. Key words are "authenticity,"

"personhood," "healing through meeting," "being in the world," "intimacy," "openness," "presence," and so forth.

In the transpersonal way, the boundaries between therapist and client may fall away. Both may occupy the same space at the same time, at the level of soul. Some speak of heart rather than soul, and some speak of essence, but what they have in common is a willingness to let go of all aims and all assumptions. There is a great interest in symbols and images and fairy tales and myths and dreams, and an openness to the divine, the numinous, the sacred and the holy. Clarkson (1995) is clear that this is one of the five important relationships which have to be acknowledged in therapy. What she does not make clear, however, is that to adopt this way of working, it is essential to have had some experience of what Wilber (2000) calls the Subtle level of psychospiritual development. Key words here are "interbeing," "linking," "transcendental empathy," "resonance," "dual unity," "communion," "the four-dimensional state," and so forth.

What I want to say is that Primal Integration essentially comes out of the authentic way of doing therapy, but freely uses techniques belonging to the instrumental way. Some practitioners have advanced enough in their spiritual practice to work at the transpersonal way. I would like to urge those who do not at present work in a transpersonal way to go the extra mile in their own work on themselves to take up this position. It is the most flexible of all, and enables the

practitioner to use either of the other two approaches when this is appropriate.

It is quite common for people at the authentic level of development, well described by Jim Bugental (1981) and in a more sophisticated way by Jenny Wade (1996), to look down on the instrumental way and reject it altogether. However, this is not necessary. As Len Bergantino put it so well: "Being tricky and authentic can be two sides of the same coin. Being an authentic trickster will not destroy the patient's confidence if the therapist's heart is in the right place." (Bergantino 1981, p.53) Using fixed techniques does put one into the instrumental realm, does mean treating the client like an object, and this can be quite all right so long as it is done with awareness.

At the transpersonal level, things are different again. Techniques emerge afresh from the space between the participants, rather than being taken out of the toolbox or armoury, and they are then not instrumental at all, but spontaneous. For people working in Primal Integration, it is obviously an advantage to explore this, because it offers a way of being fully integrated in body, feelings, intellect and soul.

People sometimes ask—but what about the farther reaches of spiritual experience? What about what Wilber (2000)

*"There are basically only three ways of relating to clients in therapy: the instrumental way, the authentic way, and the transpersonal way."*

calls the Causal level? My own experience is that this is not much use in therapy, because at this level there are no problems, and clients usually want the therapist to take their problems seriously. The only way of using the Causal state of consciousness as a therapist is to develop a sort of binocular vision, where one eye takes the Causal position, and the other eye is working at some more basic level. But this is very hard to do, particularly in a culture where all aspects of spirituality tend to be downplayed, misunderstood or distorted.

So my message is—in Primal Integration we can use all three ways of working as a therapist, and integrate them fully, so long as we are prepared to do the work on ourselves which can genuinely lead us on to all three levels of consciousness.

## REFERENCES

- Bergantino, L. (1981) *Psychotherapy, Insight and Style* Boston: Allyn & Bacon
- Bugental, J. F. T. (1981) *The Search for Authenticity* (enlarged edition). New York: Irvington

Clarkson, P. (1995) *The Therapeutic Relationship* London: Whurr

Rowan, J. & Jacobs, M. (in press) *The Therapist's Use of Self* London: Sage

Wade, J. (1996) *Changes of Mind: A Holonomic Theory of the Evolution of Consciousness* Albany: SUNY Press

Wilber, K. (2000) *Integral Psychology* Boston: Shambhala

*John Rowan is a long-time IPA member, Primal Integration therapist, founder member of the Association of Humanistic Psychology Practitioners, and a Fellow of the British Psychological Society. John is the author of a number of books, including Ordinary Ecstasy: The dialectics of humanistic psychology, and Subpersonalities: The People Inside Us. He and his wife live in North Chingford, London.*  
[rowan1925@cs.com](mailto:rowan1925@cs.com)  
[www.professionalpsychology.co.uk/rowan](http://www.professionalpsychology.co.uk/rowan)

# Whose Need Is It, Anyway?

By Janice Berger and Harry Hall



Being trustworthy is the most important quality a therapist must have. This means that therapists must constantly work hard to bring to consciousness their old, unconscious, unmet need. Therapists must be capable of being clear enough of their old need to look after their legitimate needs in

the present. This means they will not use their clients to satisfy themselves.

Old, unconscious, unmet need is the driving force behind our most troublesome, disconnected behaviors. When therapists act out their unmet need on their clients, these clients suffer.

Our therapist's need can collide with our client's need in many subtle ways. When we need to feel successful we may see more clients than we can really be rested and clear for. A therapist's need to feel insightful and clever interferes with the client reaching their own truths unimpeded. We may need our clients to make "progress" that interferes directly with the client's need to go at their own pace. In my experience it is the client that sets the pace if true integration is to occur. This does not mean that we do not use all of our skill to assist our client. It does mean that we need to be in touch with feelings of frustration or disappointment when clients do not connect the way we would like them to. This is

an opportunity for us as therapists to take responsibility to feel through our need. I am not talking about being perfect or completely clear all the time. I am talking about observing ourselves and taking responsibility for our feelings.

The most heinous acting out that I have heard of in my over twenty-six years of experience as a therapist is when therapists use their clients to satisfy their own sexualized need from the past. In every case I have heard of, the therapist has delivered a "double whammy" to the client by telling her or him that what they are doing is to satisfy a need of the client. This is such a rip-off, since what the client requires is the opportunity to feel through their old need that is being transferred to the therapist at the time. Thwarted in this task, the client is left not only hurt and used in the present, but set back in her or his therapy because an opportunity to connect with old need and feel it through has been lost. Without good, safe help these clients may never understand or

work through their early violations—or this later one.

Helping people connect with their past trauma, feel it through and integrate it is an awesome responsibility. As therapists and facilitators, connecting with our own unmet need from the past is an equally awesome responsibility.

*Janice Berger and Harry Hall are the authors of Emotional Fitness: Discovering Our Natural Healing Power, published by Prentice Hall, Canada, 2000. Janice and Harry are psychotherapists practicing Deep Emotional Processing Therapy in Newmarket just north of Toronto, Canada.*

*"When therapists act out their unmet need on their clients, these clients suffer."*

# Thou Shalt Be Aware: a Review of *The Truth*

*The Truth Will Set You Free: Overcoming Emotional Blindness and Finding Your True Adult Self* (2001) New York: Basic Books



A Review by Stephen Khamisi, Ph.D.

The terrorist, the mass murderer, the anorexic . . .

At the very beginning of human history, well before the Ten Commandments, we were presented with a supreme and destructive commandment. “Thou shalt not be mindful of the things done to you or the things you have done to others.” For thousands of years, this “commandment of ignorance” has undermined our education and our childrearing, and has prevented us from telling good from evil. And although evil is learned and not innate, it is reproduced with each new generation. When we deny our childhood wounds, we inflict them on the next generation—unless and until we act in favor of knowledge. “Only by knowing the truth can we be set free.”

Alice Miller continues to impress and inspire. *The Truth Will Set You Free* (published in Europe as *Eve’s Awakening*) challenges us to reflect on our secrets and shortcomings. Miller exposes one of society’s dirtiest secrets—that we are “emotionally blind” to abuses suffered by prisoners of childhood. Innocent children, no matter their country, class, or generation, are neglected, humiliated, and abused. Small children cannot survive such truths and can only repress them. But, because “the body never forgets,” one’s cauldron of pain seethes in the unconscious.

Fortunately for these young victims, psychological defenses offer partial protection against pain and anxiety. But repressing childhood traumas leaves mental barriers, an inner void, and the emotional blindness that prods them to harm themselves and others. These young victims become the suicides and psychopaths, the criminals and killers, the prostitutes and self-mutilators . . . as well as the everyday parents who abuse us “for our own good.” All are trapped in unconscious compulsions to reenact their destructive childhood dramas on themselves and others.

Throughout this work, Miller questions the Bible. She notes that the Bible contains much that is fine and true, but much “poisonous pedagogy” as well. We must have the courage to eat the apple from the tree of knowledge, to question that which is illogical. Is obedience a virtue? Is curiosity a sin? Is ignorance of good and evil an ideal state? Miller argues that it is our duty to overcome childhood wounds and acquire knowledge—by overcoming our defenses and our “emotional blindness”—so that we may come to know good from evil, and thereby become more fully responsible for our actions. We are also responsible for future generations, so we must love and protect all children, no matter the hostility, condemnation, or ostracism that we may encounter.

But how can we overcome our “emotional blindness”? Not through medication, not through meditation, not through relaxation training. Only by embarking on an indispensable journey of self-discovery, in which we confront our childhood traumas and uncover our early emotions. Telling the stories of our childhood allows us to break down walls and reclaim banished knowledge—but only in the presence of an enlightened witness. We benefit from simple regressions, and even from momentary glimpses, into our childhood experiences. A picture of our childhood gradually emerges. And when we discover personal truths, we regain our vitality, our sensitivity, our ability to love.

Many of these ideas, suggests Miller, are supported by recent brain research. There is new knowledge about psychobiological defenses and about the damage caused to individuals by stress, trauma, and neglect. She credits Joseph LeDoux, Debra Niehoff, Candace Pert, Daniel Schacter, and Robert Sapolsky for the discovery that early emotions leave “indelible traces” in the body.

But despite these scientific discoveries, we have yet to change the way we treat children. Miller is optimistic that legislation and parental education can and will reduce violence to children. This “principle of prevention” will cause our mentality, and our society, to change in stages. Such legislation has already advanced in Sweden, Germany, and South Africa.

Throughout this important new book, we are reminded of Miller’s previous and seminal insights: that every criminal was humiliated, neglected, or abused in childhood; that only people beaten as children feel the compulsion to beat their own children; and that the world’s worst tyrants had childhoods marked by extreme cruelty and humiliation. They had no empathic helpers, no enlightened witnesses. Dictators such as Hitler, Stalin, Ceausescu, and Mao, for example, unconsciously reenacted their childhood situations on the political stage. They defended against their pain first through denial, and then through the idealization of their parents. They came to glorify violence and eventually took revenge on whole nations and peoples as a way of getting even for the cruelty they had once experienced. At one very important level, it is society’s blindness to suppressed childhood pain and rage that makes war possible.

Also included in the current volume are brief critiques of the avoidance of childhood in six fields—medicine, psychotherapy, politics, the penal system, religion, and biography. Several new case studies (including the psychoanalyst Harry Guntrip) appear, and important insights are offered into corporal punishment, eating disorders, and circumcision. Finally, several important new books and web sites are recommended to readers.

*Stephen Khamisi, Ph.D., has practiced primal psychotherapy in northern California since 1977, and he also teaches psychology at the collegiate level. <http://members.aol.com/skhamisi>*

# Alice Miller & Primal Therapy: A Summary

By Sam Turton

In 1981, a small, powerful book was published by Alice Miller, a Swiss psychoanalyst. Originally titled “Prisoners of Childhood,” *The Drama of the Gifted Child* has become a classic, an inspirational wake-up call to childhood abuse. In *Drama* and eight other books, Miller has championed the rights of children and supported the arduous path of emotional healing through the recovery of repressed trauma.

When classic psychoanalysis did not uncover her hidden truth, in 1973 Dr. Miller began to get glimpses of her own painful history through spontaneous painting. Wishing to deepen her healing process, she began an encounter with primal therapy. Although initially enthusiastic about primal, Miller eventually became cautious and sometimes negative. Her shifting position has at times been confusing for her readers and for those in the primal community who have looked to her as a supportive voice for their pioneering work.

When Stephen Khamsi submitted his review of Miller’s latest book, I felt it was necessary that her position on primal therapy be clarified for our members and newsletter readers. After a short email communication with Dr. Miller, I decided to create a summary by quoting excerpts from some of her books and other published articles.

My intention is to let Alice Miller’s words speak for themselves. I understand that quotes published alone can create a different impression than intended in the original context. For a complete picture, I encourage interested readers to digest these works in their entirety. For the more obscure references, members are free to contact me for further information.

## Books By Alice Miller

*Prisoners of Childhood/The Drama of the Gifted Child*, 1981  
*For Your Own Good*, 1983  
*Thou Shalt Not Be Aware*, 1984  
*Pictures of a Childhood*, 1986  
*The Untouched Key*, 1988  
*Banished Knowledge: Facing Childhood Injuries*, 1988  
*The Drama of the Gifted Child*, (Revised) 1997  
*Breaking Down the Wall of Silence*, 1997  
*Paths of Life: Seven Scenarios*, 1999  
*The Truth Will Set You Free*, 2001

Although *The Drama of the Gifted Child* was published in 1981, it was not until 1988 that Miller began to speak at length about primal therapy. Here are some quotations from:

***Banished Knowledge: Facing Childhood Injuries***  
Copyright 1988, Translation copyright 1990

“I was not out to paint beautiful pictures; even painting good pictures was not important to me. I wanted only to help the

truth burst forth. I eventually succeeded, in 1983, with the aid of Konrad Stettbacher's therapy method, with which I deal in more detail later in this book.” (preface, p. 7)

“Having just completed my manuscript of *Shalt Not Be Aware*, I devoted the last two pages to the therapy undergone by Mariella Mehr. Later I asked her for the name of her therapist, J. Konrad Stettbacher, and got in touch with him. He explained his method to me, and I decided to test his procedures on myself, since his concept embraced everything that during the last few years I had found to be true.” (pp. 156-157)



“Apart from Stettbacher's recently published book, I know of no systematic description of primal therapy. When I visited the Institute for Primal Therapy in Paris in 1985 I addressed Janov on this subject. He accounted for the lack of a concept in his books by his concern that this form of treatment might be misused, and he considered only those students licensed by him as qualified to perform it.” (pp. 158-159)

“... I am now free of physical symptoms, some of which I had suffered since childhood, and I have lost the fears that have also accompanied me all my life.” (p. 163)

“After spending four years applying J. Konrad Stettbacher's carefully thought-out method to myself, I see ever more clearly that it amounts to the discovery of an inherent logical pattern in human beings, the functioning of which anyone can test.” (p. 163)

“Thanks to its precision, Stettbacher's therapy offers a chance to track down the specific causes of those injuries and to carefully test accepted intellectual opinions and hypotheses on the subject of parents in concrete terms. But this can hardly be done without pain. If this pain cannot be endured because the emerging memories of actual abuse are so unbearable, one can understand that some patients abandon this treatment and remain locked in their self-destructive fixations.” (pp. 165-166)

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In addition to supporting Stettbacher’s form of primal therapy in *Banished Knowledge*, Dr. Miller also wrote a foreword and afterword in his book:

***Making Sense of Suffering: The Healing Confrontation With Your Own Past***, J. Konrad Stettbacher  
Foreword September 1989 by Alice Miller

“J. Konrad Stettbacher's therapy furnishes proof that it is possible to resolve childhood repression safely and without confusion—something that has always been disputed by the most respected schools of thought.” (p. 1)

"I have undergone this therapy myself and felt its astonishing, holistic effect on the body, mind, and emotions. Because I have done so, I have no hesitation about recommending it to others." (p. 3)

"As this therapy offers scope for the free, creative application of many possibilities, it will almost certainly help many of us make new discoveries—assuming, that is, that we are prepared to face the truth, whatever it may have in store for us." (p. 4)

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**Breaking Down the Wall of Silence: The Liberating Experience of Facing Painful Truth**

Foreword of First Meridian Edition, 1992

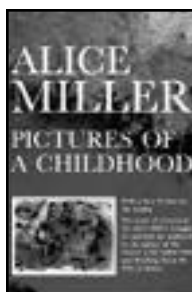
"The truth about childhood, as many of us have had to endure it, is inconceivable, scandalous, painful. Not uncommonly, it is monstrous. Invariably, it is repressed. To be confronted with this truth all at once and to try to integrate it into our consciousness, however ardently we may wish it, is clearly impossible. The capacity of the human organism to bear pain is, for our own protection, limited. All attempts to overstep this natural threshold by resolving repression in a violent manner will, as with every other form of violation, have negative and often dangerous consequences. The results of any traumatic experience, such as abuse, can only be resolved by experiencing, articulating, and judging every facet of the original experience within a process of careful therapeutic disclosure." (p. 1)

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The following are quotes from an interview with Alice Miller published in the German magazine *Psychologie Heute*. The interview is only available in German, but a representative of *Psychologie Heute* has permitted me to use an existing independent English translation. Dr. Miller was interviewed by Dr. Gerhard Tuschy, a neurologist and psychotherapist in Berlin.

**The Psycho-Business and the Patient's Dignity**  
(Das psycho-geschaeft und die wuerde des patienten)  
*Psychologie Heute*, April 1995

**Miller:** . . . since August, 1994, I no longer recommend Stettbacher's therapy and today I hold that primary therapy is fundamentally obsolete. In the epilogue to the new "Drama," I besides argue that primal therapy, even more than other forms of therapy, can be used to manipulate patients, because it begins with a several weeks long intensive phase, the so called 'Basis'.



**Tuschy:** Have you had your own experience with the intensive phase called Basis which is so invasive?

**Miller:** Unfortunately, yes, not with Stettbacher, but with another primal therapist. I hold that what was expected of me was irresponsible. At the end of these three weeks my feelings were in a turmoil, so that I could not find sleep, that for the first time in my life I thought of suicide, and had anxiety verging on the psychotic. I was already fearful of this therapy that robbed my organism of sleep, but I could nowhere escape it. The ghosts that I called for did not allow themselves to be chased away. Despite this desperation, I wanted no medicine.

. . . . .

**Miller:** . . . Today I would never more enter such a risk, because one can lose too many worthwhile years of life through such an experiment. I went then into Basis not adequately oriented, which today I describe as a trap. To get out of this trap, I tried to do writing therapy in accordance to the concept recommended by Stettbacher to me, and it helped me to bring some order into the chaos arising from the Basis. At that time I rewrote hundreds of pages. I wrote almost every morning. Writing helped me to save my autonomy. By this my anxiety was reduced and I learned better to live with my now broken up feelings.

**Tuschy:** And that won you over so much for Stettbacher's variation of primal therapy that you supported him in your publications?

**Miller:** Yes, the method he stood for appeared for the time being to avoid what in Basis I experienced as life threatening: total regression into earlier anxiety and the being delivered to a man who exploits this dependency of his patient, who uses the patient as a means to disguise his inner insecurity. My initial positive experiences and Stettbacher's assurances that he would be in a position to train therapists brought me to recommend these methods.

. . . . .

**Tuschy:** Have you, in both your primal therapies, been able to lift your childhood amnesia?

**Miller:** Not really.

. . . . .

**Miller:** . . . Today I see the cathartic road therefore as a wrong track, because in this work more defenses possibly are demolished than is necessary.

. . . . .

**Miller:** . . . It depressed me very much that I have obviously contributed to this avalanche of nearly unfulfillable hopes of therapy. Fortunately today there are more effective and less risky therapy methods.



Dr. Miller's growing reputation led to multiple reprintings of *Drama*. In 1997, a revised English version was released—with a strong Afterword that stated her new position.

***Drama of the Gifted Child*** (Revised Edition)  
From the Afterword, translated by Andrew Jenkins, 1995

“In the last few years we have been able to observe a veritable boom in the number of different approaches used. Body therapy, bioenergetics, gestalt, and primal therapy are only a few of the terms indicative of this new departure. In many cases noticeable successes were achieved merely by enabling patients to experience their own feelings and thus relieving them of the bodily pressures they were previously subject to. In other cases, however, the result was an addictive dependence on feelings of pain. This in its turn reinforced the dependence on the therapist as healer.” (p. 121)

“Such things as the darkened-room setting and the intensive phase in primal therapy strongly encourage regression, sometimes to the point of total helplessness on the part of the patient and an attendant uncritical idealization of the therapist. This regression to the status of a small child puts the patient in an extremely vulnerable position where he/she can easily be taken advantage of by an insensitive therapist.” (p. 121)

“It is not possible for me today to recommend one method over another or to assume responsibility for a particular therapist. This responsibility must be left entirely to the reader.” (p. 122 )

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The following is an English translation of an influential article in the Swiss newspaper “DER BUND”, 4.7.95, Berne:

KMB. *At the time, the proceedings were the first of their kind to be instituted against a psychotherapist in the Canton of Berne and took place in February 1983. As early as August 1977, U. Sch. had made accusations against her therapist, J. Konrad Stettbacher, of indecent assault on various occasions, indecent acts, unlawful coercion and violations of the law on the practice of the medical profession. According to the report in DER BUND at the time, chief presiding judge Hans-Rolf Schweingruber referred to the proceedings in his summing-up as “a rare case that has been difficult for all those participating in it.” Although the defendant was acquitted, Schweingruber conceded that a degree of uneasiness remained. Stettbacher, who was only found guilty of some time-barred infringements of the medical laws, was awarded compensation amounting to 20,000 Swiss francs for unwarranted damage to his reputation. The costs of the proceedings (8,000 francs) were borne by the State.*

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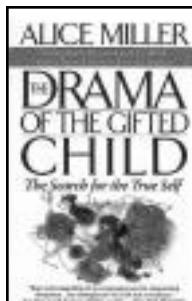
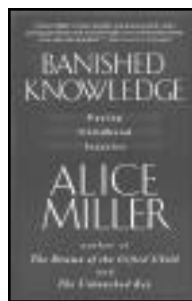
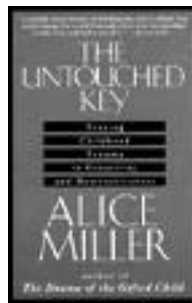
In 1996, Miller wrote the foreword to another book:

***Reclaiming Your Life: A step-by-step guide to using regression therapy to overcome the effects of childhood abuse***  
Jean Jenson, 1995, Foreword by Alice Miller, 1996

“Regression to the stage of early infancy is not a suitable method in and of itself. Such a regression can only be effective if it happens in the natural course of therapy and if the client is able to maintain adult consciousness at the same time.” (p. ix)

“Jean Jenson's approach reflects her obvious awareness of this fact. It helps the adult to mourn the losses of childhood without at the same time losing himself in the chaos of his own feelings. In the seventies Jean Jenson experienced primal therapy in operation at Arthur Janov's Institute. Later, however, she went on to develop a therapy design that, in the all-important question of regression and the understanding of what actually happens in the therapeutic process, represents a notable advance on that particular method.” (pp. ix-x)

“Today I know that a method that is successful for one person will not necessarily be successful for another. This applies to all methods, and primal therapy is no exception. Some people insist that it saved their lives; others say that they got nothing out of it, that in fact it did them considerable harm. Then again there are people who have benefited from therapy without being confronted with the past at all.” (pp. x-xi)



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***Breaking Down the Wall of Silence***, (Revised)  
May 1996, translated by Andrew Jenkins

“. . . In the last few years I have come to the conclusion that primal therapy is not always free of dangers, that it is imperative for it to be embarked upon under expert guidance and not as a form of self-therapy. This conclusion is tantamount to a retraction of my earlier ideas on this subject.

. . . Numerous studies on cult groups have enlightened us on the latest methods of human manipulation. It transpires that these groups frequently use primal therapy techniques to brainwash the members they have recruited into a state of regression and thus make them completely docile and malleable. Thus primal therapy runs the risk of being misused for commercial purposes and reinforcing the individual's dependency on the group rather than encouraging his autonomy, as I had originally hoped. Today, however, therapists are using new approaches with awareness both of the advantages of primal therapy (its closeness to feelings) and of its dangers (manipulation and addictive dependency on pain), and they attempt to use this awareness to the benefit of their patients.” (p. ix)

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The following are excerpts from a special communication published on the World Wide Web 10.9.1996.

### Alice Miller - Communication To My Readers

"I should like to inform my readers that I no longer, in any way, support or recommend the therapy developed and practiced by Mr. J. Konrad Stettbacher."

"Only in 1994 did I learn that he had no formal qualifications in psychology. . . and as of June 1995 he has been formally prohibited from conducting a psychotherapeutic practice in Berne, Switzerland, his place of residence."

"I tried Stettbacher's method out on myself. At first I was impressed, and when I gave it my recommendation, I saw no reason to doubt that it might be helpful in other cases as well, as was apparently confirmed by case studies reporting major initial successes using this method."

"In the meantime a number of years have passed and I now have access to further information that has made me more skeptical about primal therapy as a form of self-help. The quick successes have not always had a lasting effect, and in many cases massive anxieties set in, so strong that clients found it impossible to cope with them without therapeutic support."

"My misgivings about the intensive phase were strengthened when I was confronted in 1995 by articles and interviews (cf. FACTS 26/95, Zurich and DER BUND, 4.7.95, Berne) reporting on accusations of sexual interference with patients."

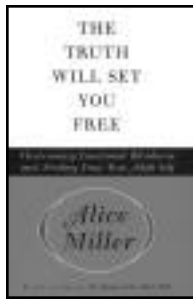
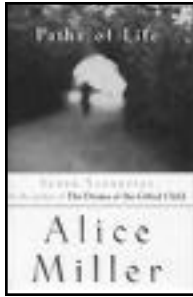
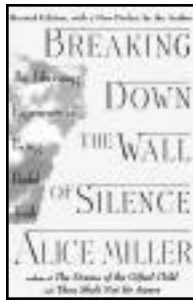
"The main reason for my interest in a safe and effective self-help concept was the large number of readers' letters that I had been receiving daily since the appearance of *Drama* in 1979, many of them revolving around the abuse of patients during therapies of various kinds. I hoped that an effective form of self-help would be a way of counteracting this abuse."

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### Paths of Life: Seven Scenarios

Translation copyright 1998

"Both Sigmund Freud, in his early years, and Arthur Janov were inspired by the hope that remembering and consciously re-experiencing a traumatic situation could bring about lasting relief from its consequences. This hope has not been entirely fulfilled. I know of cases where improvement has been achieved without recourse to the reactivation of memories, and others where the reenactment of the past and years of therapy has done nothing to alleviate the patient's condition." (p. 147)



"At all events, the primal therapists who have been trained more recently have increasingly moved away from the initial absolutism. Many of them combine primal therapy techniques with other methods. The techniques developed over twenty years ago are used less often today; many therapists have jettisoned both the "intensive phase" and the darkened room. Most of them have discovered that they have no need of such things in order to enable their patients to get in touch with their feelings." (pp. 147-148)

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The following is an official announcement posted to the Primal Support Group email list at Alice Miller's request:

### Primal Support Group

Saturday, May 5, 2001 7:22 pm

"Dear Visitors: Today I should not be identified with any kind of regressive therapy. Since 1994, I don't support Stettbacher and since 1999 I have been trying to remove my preface from the book published by Jean Jenson. People who wish to know more about my reasons and my current opinions on therapy can visit my website [www.alice-miller.com](http://www.alice-miller.com) on page ARTICLES, or my letters to my forum."

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### *The Truth Will Set You Free: Overcoming Emotional Blindness and Finding Your True Adult Self*, 2001

"I tried next to get on the track of it with the help of primal therapy. I succeeded in discovering many of the feelings I had had in early infancy but failed to understand the entire context of early childhood reality and to allow the truth to surface because I had no enlightened witness to stand by me in this endeavor. Today I would not readily advise anyone to pursue this course (unless they are very certain of the therapist's qualifications and expertise) because many apparently enlightened witnesses may arouse intense feelings in their patients without assisting them in extricating themselves from their personal chaos." (pp. 132-133)

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## Conclusions

For Alice Miller, "Truth" has always been a key word, and this article is an attempt to summarize *her* truth. One person's truth, however, is not another's—we must attempt to find out the truth for ourselves. From reading Miller's words, each of us can come to our own conclusions. Feel free to send me yours. Mine will be published in the next IPA Newsletter.

# New & Renewed Members - Welcome!

The following information is an update to the official Membership List booklet. Whether you're new or renewing, we want to thank you for your support. If you have any questions or wish get more involved, contact Secretary/Treasurer Sharon Kane.

Peter Brandt  
520 Washington Blvd., #311  
Marina del Rey CA  
USA 90292

Henry Brandtjen  
2184 Lower St. Dennis Rd.  
St. Paul MN  
USA 55116-2831  
(h/w) 651-690-2342  
HABii@aol.com

Julianna Brown & Richard Mowbray  
Open Centre  
36 Womersley Road, Crouch End  
London  
UK N8 9AN  
(w/fax) (020) 8341 7226  
info@opencentre.com  
www.opencentre.com

Raymond J.H. Colback  
31 Rectory Terrace  
Newcastle upon Tyne  
ENGLAND NE3 1YB  
(h/w/fax) 01(44)191 285 1850  
raycolgw@waitrose.com

William Emerson  
Emerson Training Seminars  
4940 Bodega Highway  
Petaluma CA  
USA 94952  
starvapor@aol.com  
www.emersonbirthrx.com

Harriet Hunt  
425 Dayton Towers Dr., Apt. 11E  
Dayton OH  
USA 45410  
(h) 937-228-8054

Belden Johnson  
P.O. Box 1811  
Nevada City CA  
USA 95959  
(w) 530-265-3737  
johnson@gv.net

Earl Klotz  
155 Arbour Ridge Way N.W.  
Calgary AB  
CANADA T3G 4B2  
(h) 403-208-5560  
earlk@cadvision.com

Terry Larimore  
112 Locust Avenue  
Larkspur CA  
USA 94939-1311  
(h) 415-924-6432  
terry@terrylarimore.com  
www.EarlyTrauma.com

Dan Miller, Ph.D.  
106 St. Marks Avenue  
Brooklyn NY  
USA 11217  
(h/w) 718-789-0515  
(fax) 718-789-2550  
danielwmiller@earthlink.net

Nancy Miller  
501 W 123rd Street, #19H  
New York NY  
USA 10027  
(h) 212-961-1409  
(w) 917-612-7957  
ananda48@aol.com

Cecilia Moen  
Wij  
640 40 St Sundby  
SWEDEN  
cecilia.moen@ebox.tninet.se

Karuna O'Donnell  
c/o 18 Cedar Hill Road  
Ashland MA  
USA 01721  
Karuna11@yahoo.com

Sharon Patterson  
2224 NE 50th Avenue  
Portland OR  
USA 97213  
(h/w/fax) 503-236-7082  
earthmother@gorge.net

Lucas Plumb  
1010 Fifth Street  
Santa Rosa CA  
USA 95404  
(h/fax) 707-546-1010  
(w) 707-332-1331  
nlplumb@sonic.net

Jim Pullaro  
369 Crane Avenue  
Pittsfield, MA  
USA 01201  
(h) 413-448-2719  
sjpullaro@msn.com

Lois Reiersol  
Vaekeroevn 69A  
0383 Oslo  
NORWAY  
(h) (47) 2273 2524  
(w/fax) (47) 2250 5190  
solverv@solverv.com  
www.solverv.com

Alec Rubin  
4560 Meridian  
Miami Beach FL  
USA 33140  
(h) 305-532-7319

Brian & Penny Scheffer  
Experiential Psychotherapy  
4309 Boston Harbor Road, NE  
Olympia WA  
USA 98506  
(w) 206-352-9742  
brischeffe@aol.com

Chana Simmonds  
878 Queen Anne Road  
Teaneck NJ  
USA 07666  
(h/w) 201-836-1776  
(fax) 201-836-4360

Brian Stark  
18210 Huntley Sq. N., #1816  
Beverly Hills MI  
USA 48025  
(h) 248-644-6182  
(w) 248-644-6054  
(fax) 248-644-7738  
bstark1@media.one.net

Gary Thomas Wareham  
5362 West 83rd Avenue  
Arvada CO  
USA 80003  
(w) 303-424-4973  
keeferware@aol.com  
www.primaltherapydenver.com

# Convention 2002: the 30th Anniversary!

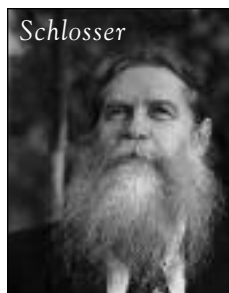
Tuesday, August 27 to Monday, September 2, 2002 • Appel Farm, Elmer, New Jersey

by Bill Whitesell, *Convention Chair 2002*

This summer will mark the 30th Annual Convention of the IPA community. Our thanks go out to the founders who began the tradition with the original organizing convention in the summer of 1973. Planning for this year's convention is well underway, and each day's program looks to be very full and rewarding. So plan to come for the whole week, beginning Tuesday evening, August 27, and ending on Labor Day, September 2.

Our keynote speaker, Dr. Michael Schlosser, will be presenting a series of workshops on his original approaches to permanent trauma healing in one session, reawakening realness, and a science of efficient self-help therapy. Another featured presenter, Terry Larimore, MSW, <[www.earlytrauma.com](http://www.earlytrauma.com)> will offer several workshops on her work on shock and early trauma, including effective treatment with deep empathy and containment. In addition, Lynn Turner, Ph.D., <[www.ac4r.com](http://www.ac4r.com)> will conduct a workshop on carrying parental pain. She will present another on recent brain research as it relates to primal work.

Oliver Williams <[www.journeywork.net](http://www.journeywork.net)> will conduct an all-day holotropic workshop—but come early, because it's



Schlosser



DiMartino



Schumer



Turner



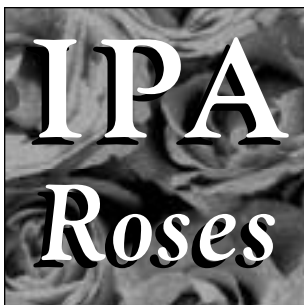
Larimore

scheduled for Wednesday, August 28. Other workshops will include offerings by Sam Addington, Steve Austill, Barbara Bryan, Harriet Geller, Bob Holmes, Mickey Judd, Sharon Kane, Larry King, Dan Miller, Jean Rashkind, Marie Regis, Larry Schumer, Mary Taylor, Mary Thompson, and Sam Turton.

Special evening programs will include a unique World Music and Fire Ceremony performance by the internationally renowned teacher and performer Michael DiMartino <[www.global-alliance.com](http://www.global-alliance.com)> tentatively scheduled for Thursday night. You won't want to miss the Cabaret or the final dance party (will others follow the exotic precedent set by Johanne and Sharon last year?!) as well as women's and men's groups, peer groups, daily mat track primal group, the Jungian Sandplay Room, and opportunities for professional body/mind work, organized by Denise Kline. And

if it all seems too busy, Larry Schumer has invited you to skip the workshops and relax by the pool with him!

Look for more details in the Convention brochure (mailed to you soon) and on our website <[www.primals.org](http://www.primals.org)>. Come to Appel Farm <[www.appelfarm.org](http://www.appelfarm.org)> this summer to help us celebrate the 30th birthday of the IPA and the Annual Convention!



- to Fred Zielke—and violets to Yvonne Parma—for hosting the Board with such style and grace!
- to Sharon Kane, Sam Turton and Harriet Geller for nailing down Deer Hill for the Spring Retreat.
- to Jane Lewis for many hours redesigning and updating the oh-so-pro IPA website.
- to "Web Checkers" Carol Holmes, Terry Larimore, Ernst Oslender, John Speyrer, and Noah Zidel for going over the new website with hawk eyes and a fine-toothed mouse.
- to our superb newsletter contributors - Janice Berger, Harriet Geller, Harry Hall, Stephen Khamsi, Jane Lewis, John Rowan, Sam Turton, and Bill Whitesell.
- and a room full of bouquets to Bill Whitesell for chairing the upcoming 30th Anniversary IPA Convention—and for finally securing nonprofit status from the IRS. Whatta guy!

## IPA Membership Dues

	Single	Joint
Lifetime Membership	\$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 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**