

# PRIMAL

*Supporting Growth and Healing Through Deep Feeling Process*

## SUMMER NEWSLETTER • JUNE 2012

### Inside

Spring Retreat Photos  
page 2

The Clay Buddha  
*Philip Rivers*

IPA Calendar  
page 3

Member News

Notice from the Editor

Primal Theory and Morality  
*Peter Prontzos*  
page 4

Healthy Baby Project 2020  
*Peter Prontzos*

New Members & Primal  
Groups  
page 5

Spring Retreat Poetry  
*Gary Bradley, Bill Gronwald,  
Philip Rivers, Harriet Geller*  
page 6

Definition of a "Primal"  
*Barbara Bryan, David Freundlich*

IPA Roses & Dues  
page 8

## 40<sup>th</sup> Annual Summer Convention Our Ruby Jubilee

Monday, August 20 – Sunday August 26

Concord Retreat, Yellow Spring, WV

By *Sandy Weymouth*  
*Convention Chair*

Ruby Jubilee! Doesn't that just sound and look so pretty? We're having our anniversary at the beautiful venue we first stayed at in 2009, remember? I thought this is the perfect time to take stock, to search our collective soul: who are we, what are we trying to accomplish, why are we so passionate about primal, and what can we do to give it the place it deserves in the world? Hence the theme: **Welcome Back Home:**

**To Feelings, To Change,  
To Who We Are**

It is an effort to draw back into the fold some of the people who were once connected with the IPA. And, as always, it is an effort to attract newcomers, to expand our

organization and, yes, to broaden primal's place in the world.

We offer some novelties this year: family therapist and primal facilitator Thayer White has organized the first full day of the convention, plus some spillover into the night before and the morning following. "I participated in many types of growth/learning/therapy groups in California in the early '70s," says Thayer, "and many of them were joyous experiences, full of growth, fun, trust, love, and sharing. I think similar sparkling experiences will happen for most who participate in what I have organized. These good feelings don't just feel good. They also will serve us all later in the convention by improving our learning in workshops, by making for more fun and loving interactions among us, and by promoting more effective primal/growth work."

Initially, Thayer will lead us for three hours in various easy-sharing experiential processes in order to develop caring, camaraderie, and trust, and to learn some self-help tools. His plan is for us to meet three times in leaderless peer groups of perhaps 15 people. The first meeting will consist of shared experiential activities, similar to what we have done at IPA spring retreats. The next two meetings will be peer-facilitated working



Concord's White House

*Continued on p. 5*

## International Primal Association

Toll-Free: 1-877-PRIMALS  
(US & Canada only)  
Telephone: 248-478-5559  
Email: info@primals.org  
Website: www.primals.org

### President

Larry Schumer  
759 Roberta St.  
Salt Lake City, UT USA 84111  
president@primals.org

### Vice-President

(Vacant)

### Secretary

Diane Kohl  
4 Gray Rd.  
Ithaca, NY USA 14850  
info@primals.org

### Treasurer (interim)

Warren Davis  
5539 Columbia Pike, #816  
Arlington, VA USA 22204  
treasurer@primals.org

### Board of Directors

Claude Breault	Jean Rashkind
Gary Bradley	Alice Rose
Art Brown	Leonard
Barbara Bryan	Rosenbaum
Harriet Geller	Sandy Weymouth

### Council of Elders

Linda Marks  
Alex Tadeskung  
Larry Schumer (inactive)

### Newsletter Editor

Harriet Geller, editor@primals.org

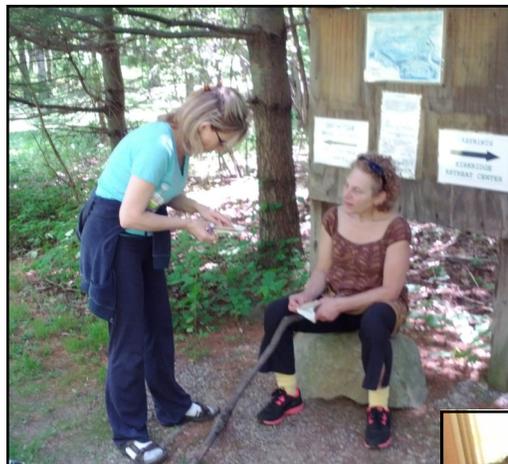
The International Primal Association, Inc. publishes the IPA Newsletter and reserves the right to reuse all material as they see fit. Opinions expressed by the authors are their own and not necessarily those of the IPA. Unless otherwise directed by the IPA board, the editor reserves the right to make final judgments as to the publication of all materials received. Unless specifically requested otherwise, the editor reserves the right to edit material, which must be sent electronically.

**Next deadline: October 15, 2012**

# 2012 Spring Retreat: A Great Time With a Small Group



Seated in front: Jean Rashkind, Sandy Weymouth  
Second row: Warren Davis, Joyful Yes, Gene Long, Anne Bassin, Philip Rivers  
Third row: Kasia Hazij, David Gorsky, Leonard Rosenbaum, Walter Gambin, Gary Bradley, Bill Gronwald, Harriet Geller



Kasia and Anne getting their bearings on the Appalachian Trail



Leonard and Joyful: What's for lunch?



Bill, Kasia, David, Warren and Philip at Jean's Primal Theatre Workshop

# The Clay Buddha at My First IPA Retreat

By Philip Rivers

I travelled to Kirkridge with the intention of seeing a huge statue made in the image of the Buddha sitting in the lotus position with the fingertips of his right hand touching the earth. In this pose, he is using his right hand in response to Mara, the Indian mythological tempter who has just challenged him, "Who is the witness to your enlightenment?" "The earth," replies the Buddha.

I arrived at Kirkridge believing I was going to meet with primal therapists from whom I could learn how to expand my own clientele back in Pittsburgh. They would be my Buddha. Instead, I found a bunch of people wanting to primal and pulling together a retreat.

"Okay, who wants to have what workshops and who is willing to present what might be wanted?" asked Jean, our leader.

The fear, which I did not know I should have had, was realized: *This Buddha, which I drove six hours across the Commonwealth of Pennsylvania in my 14-year-old Toyota to see, is made of clay.* Yet, as workshop suggestions were being made, I volunteered to give one and became interested in attending all the others.

I was heartened too by the Men's Group the next morning, which started with men sharing their emotions. This was unlike any group of men getting together back home, where "How 'bout them Stillers?" referring, in the local vernacular, to the Pixburg Stillers is the usual opening gambit. On subsequent days, I found myself searching the subterranean layers of my relationships with women as other men cried from their pain and fears about their affairs of the heart.

Mat Track followed with each person saying what he or she needed to have a successful primal session. *Here is the case of the emotionally blind leading the blind,* I said to myself. Yet, somehow, once the primaling began, there was a lot of genu-

ine screaming from the bowels, including much from my own. I was able to support and be supported. I saw lay people bleeding openly before others and, while bleeding, bandaging their fellow primalers.

As time and sessions moved on, and I saw participants' vulnerabilities appear and I allowed my own to show, I began to feel love for my fellow travelers on this very courageous journey to the center of the self.

It is so rare that I am able to be real. When someone at one of the wrap-up sessions expressed his frustration at not being able to hear what others were saying because we were speaking too softly, I suddenly reacted with the voices I hear in my head: "Be quiet, Phil [the name my parents called me]. We don't want to hear your feelings, Phil. Be invisible, Phil. We wish you had never been born." This is why I am so goddamn quiet! No one wants to hear what I have to say! Where else could I express all that and be accepted but at an IPA event with IPA people?

Last night, I went to a social gathering and I was closed off. My wife asked me what was wrong. How could I tell her how hard it was being back in the "unreal" world after spending four days with real people? My words on the computer monitor are blurring through my tears. Being able to be real is such a gift!

The Buddha that I found at my first IPA retreat was not made of clay after all. When I scratched the surface, the clay fell away, and I found a great golden Buddha. Bathed in its glow, I look forward to returning for my first IPA convention, where I can be real again.



Visiting the Farmhouse

## IPA Calendar

### 40th Summer Convention

#### Welcome Back Home: To Feelings, To Change, To Who We Are

Monday, August 20 –  
Sunday August 26, 2012

Concord Retreat Center  
Yellow Spring, W. Va.

Visit the IPA web site  
[primals.org/convention](http://primals.org/convention) for  
further information

### Board Of Directors Mtg

Wednesday, August 22  
Concord Retreat Center

### Annual Election of Board Members

Thursday, August 23  
Concord Retreat Center

### 2013 Spring Retreat

Wednesday May 1 –  
Sunday May 5

Kirkridge Retreat Center  
(The Farmhouse)  
Bangor, PA

## Member News

### Primal Integration Center of Michigan

Led by Barbara Bryan

Farmington Hills, Michigan

Phone: 248-478-5559

Email: babryan@mi.rr.com

Website: www.primalcenter.com

**Individual counseling and  
primal work, phone sessions  
using Skype.**

#### **Long-term Primal Intensives:**

A unique opportunity to be in a safe, supportive environment, away from everyday concerns and able to focus completely on your own emotional issues.

Includes airport pick-up, food and lodging, 24-hour supervision, and 3 hours of one-on-ones in the therapy room each day. Intensives can vary from 5 to 17 days.

## Notice from the Editor

I have so enjoyed editing this newsletter and being in touch with all of you, but it is time to take a break. If any of you IPA members would like to take over as editor, please contact me at [editor@primals.org](mailto:editor@primals.org) and let's discuss it.

# Primal Theory and Morality

By Peter G. Prontzos

One of the most influential 20th century anarchist thinkers, George Woodcock, wrote that morality is part of human nature, "a natural law of life, which has only been perverted because men live in societies based on artificial standards and not on the internal nature of man."

The parallels between this essay and Janov's "On Morality" (1975) are striking. Janov writes that morality is an externally imposed concept, whereas one's own feelings "are the only moral principles" for people who have access to them. He believes, like Erich Fromm, that if "neurosis prevents feeling" and one cannot know why one is frustrated or angry, then external moral codes are needed to control the resulting anti-social behaviour.

For Janov, these artificial codes of conduct have significant social and economic implications: "When you cannot offer people what they need you must give them morality...The whole notion of a future reward serves to keep people from fulfilling themselves in the present. It keeps them working under exploitation, producing profits for others...Morality is truly the opiate of the people..." (1975).

A person who has not lost their natural empathy will not need an externally-imposed morality or threats of punishment to prevent them from hurting others.

Janov adds: "Morality is basically a totalitarian notion since it involves an outside power coercing people into certain modes of behavior. It contravenes the principle of self-determination...We refrain from cruelty to our children not because to hurt them is 'wrong,' but because a feeling person cannot hurt anyone else."

When infants or children are sufficiently traumatized, their only option is to repress the pain that is too overwhelming to feel. They must "forget" their real emotions and construct a partially false self in order to cope. Such children (and adults) live in a state of

semi-consciousness, driven by mostly unconscious pain that causes them to act out for reasons that they don't understand.

As a result of therapy with Janov, John Lennon wrote (in "Working Class Hero"):

As soon as you're born  
They make you feel small  
By giving you no time  
Instead of it all  
Till the pain is so big  
You feel nothing at all.

Keep you doped with religion,  
sex and TV  
And you think you're so  
clever  
And classless  
And free.

One's unconscious emotions may, for instance, be projected onto others (liberals, Muslims, foreigners). This "attribution error" underlies much of the hostility to the Other and provides fertile ground for demagogues to manipulate repressed feelings of fear and anger. It also serves to keep the focus of the person "out there", thus serving as a defense against the true source of painful feelings.

This phenomenon is related to what Marx called "false consciousness"—ideologies that serve to perpetuate the rule of elites—and it partly overlaps with Janov's concept of "bizarre ideation." Primal Theory holds that, in a world of pain, repression, and dehumanization, it is to be expected that people will believe all sorts of nonsense: the teachings of religious charlatans, "greed is good," and the president is really the Anti-Christ. Such beliefs are especially powerful if they seem to provide meaning and help one to cope with daily life.

Albert Einstein and Bertrand Russell urged us to, "Remember Your Humanity." In Janov's view, a feeling person not only remembers his or her own humanity, but that of other people as well.

And that is the basis of true morality.

## 40th Annual Summer Convention *continued from p. 1*

groups, similar to peer/women's/men's groups at past IPA conventions—for talking, sharing, feeling, getting feedback, or working on issues.

Our keynote presentation will be a symposium with intense audience involvement. The theme is “The Passion for Primal: Where Should It Be Going? And How Can We Insure It Gets There?” I will moderate a panel of thinkers from many of the philosophically far-flung corners of the primal universe.

And there will be the well-loved traditional IPA activities:

- ◆ Mat track every day. Use the safety of this long-lived IPA practice, with a partner if desired, to get into the possibly daunting feelings, which could be keeping you from getting all of the life you want. We will set aside a kind of sacred room for feelings, where all mat tracks take place and which is available 24/7 for the entire retreat for feelings, the central meaning of our organization.

- ◆ Women's Group, Men's Group: talk, feel, share with others of your gender.
- ◆ Peer Groups: meet in the evening with a group of five or six, to, of course, talk, feel, share.
- ◆ Cabaret Friday night: get up and goof. In front of all of us. Work on the feelings of *that!* We'll love you no matter what.
- ◆ Dance Saturday night: shake it if you got it. And we do got it—all of us!

It's always a sublime combination at IPA conventions of fun, laughter, connection. Also learning, discussion, and what we're all about: deep contact with our emotional cores. Come see how great life can be, in the gorgeous hills of eastern West Virginia. If you didn't get a brochure or have any questions of any kind please contact me at

**SandyWeymouth@me.com**  
302-530-1535.

## The Healthy Baby Project 2020

By Peter Prontzos

The Healthy Baby Project was conceived(!) at the 2011 conference of Association for Prenatal and Perinatal Psychology and Health (APPPAH - <http://birthpsychology.com>). Its main objective is simple: to create a world in which every baby has the healthiest start to life.

To do this, of course, requires a host of changes, including improving women's rights, reducing environmental toxins, and ending global poverty. The good news is that we have enough resources and knowledge to do this NOW.

Our strategy is threefold:

a) Public Education: Increase people's understanding of the needs of babies and parents, so that they can make changes in their own lives and demand that governments take this issue seriously.

b) Alliances: Work cooperatively

with non-governmental organizations, health and education professionals, concerned individuals, governments, and in coalitions to improve the lives of babies.

c) Make maternal and infant health a significant issue in upcoming elections. Urge candidates and parties to take a positive stand on this ultimate "motherhood issue."

This is a need that we can all do something about, no matter where we live or how little time we have. It is better to prevent illness and trauma than trying to repair the damage later in life.

For more information, check the APPPAH website (<http://birthpsychology.com>) and/or contact:

Deb Puterbaugh (U.S.):  
[deb@femininechange.com](mailto:deb@femininechange.com)

Bruce Wilson (Canada/Quebec):  
[bruce@medicalwriter.ca](mailto:bruce@medicalwriter.ca)

Peter Prontzos (Canada/B.C.):  
[pprontzos@langara.bc.ca](mailto:pprontzos@langara.bc.ca)

## Welcome New Members!

Glen Dorfmann, Ossining, NY  
Philip Rivers, Pittsburgh, PA

## Primal Groups

**Bill Whitesell**  
McLean, Virginia

Resuming in the fall. No charge to participate. Contact

[wmwhitesell@gmail.com](mailto:wmwhitesell@gmail.com)  
703-734-1405

### NY Primal Group

Primal group in Manhattan, every Monday, 7-10 pm. Peer-facilitated, non-profit, nominal charge for space.

The New York Core Center  
115 E. 23rd St., 12th fl, Rm 6/8  
(bet. Park and Lexington Aves.)

For more info, and to let them know you are coming, contact:

Art Brown  
[Art@ArtBrownArt.biz](mailto:Art@ArtBrownArt.biz)

Sandy Weymouth  
302-530-1535  
[sandyweymouth@me.com](mailto:sandyweymouth@me.com)

### Expressive Meditation Group

For beginning meditators who find it difficult to still the mind or body.

Every Friday, 6 pm  
520 Emory Circle, Atlanta GA

For more info, contact:  
Alice Rose, 678-886-8680

# Spring Retreat Poetry Workshop

*We wrote our poems on Kirkridge's lawn overlooking an expansive valley. Although we had some prompts, our experiences at the retreat were what inspired our creativity.*

---

By Gary Bradley  
**Labyrinth**

A rocky, convoluted path,  
Every turn holding another lover  
With sweet lies to take you away.  
It starts to feel more like a maze  
And the end seems no closer still.  
Perhaps it's time to cross the lines  
And walk away.

**Six Word Exercise**  
*for Karen*

I blundered off the proper path  
To find a hidden courtyard,  
Cobble stones covered in thick, green  
moss,  
And a fountain that quenched a thirst  
I never knew I had.  
Just as I thanked fortune for finding  
This place I wished to never leave,  
The skies turned dark and in a blink  
The verdant beauty lay lost beneath the  
snow.

---

By Bill Gronwald  
**Fireworks**

Fireworks, fireworks!  
No, no, not the kind that dazzle our  
eyes,  
but the internal feelings that come  
exploding out,  
providing a new level of insight, relief  
and hope.

We let it all hang out here at the retreat  
surrounded by support and caring.

That's IPA's MatTrack!

I wanted my money's worth;  
I got it at Kirkridge..."a little bit of

heaven".  
**The Retreat**

Breezes are drifting  
through the  
trees.  
Sunlight peaks  
through from  
behind the  
leaves.  
Birds are singing in  
the woods.  
I'm surrounded by  
peace and calm.

But alas, civilization suddenly intrudes!

I hear the sounds of cars on the road  
nearby  
together with the faraway roar of over-  
head planes.  
A carpenter's hammer echos off the  
hills,  
People talking, laughing somewhere  
near.

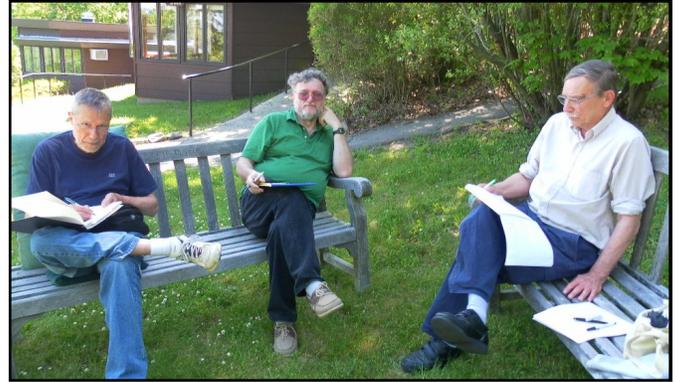
Peace and quiet can be so transient  
in the world around us...or in our  
heads!

---

By Philip Rivers  
**Boulder Burdens**

A deadly damaging object divorced of  
humanity, too tight and heavy,  
Chained to my heart, drains me of life.  
Long it remained hidden from me while  
in plain view.  
"There is no object," says Mother  
meekly.  
"I have mine. Deal with yours," bellows  
Father weekly.

As my fog lifts, I have found,  
People each have bound,  
To their hearts, like mine,  
Boulders in various sizes.  
All push their boulders, cumbersome  
and loathsome,  
As if weightless and invisible, while  
blaming others for their burden.



*Philip, Gary and Bill thinking poetry*

Pretending to be happy as through  
Death Valley,  
We push our boulder burdens  
In wheelbarrows constructed of denial.

Strangely, the blame cast liberally  
around is like rock fertilizer.  
For those who blame grow their own  
boulders bigger;  
Those who are blamed are burdened  
with bigger boulders  
As by-products of being so besieged.

Is this nearby mountain a way to be free  
from this lonesome, violent valley  
Of endless boulder feeding frenzies?  
Am I silly to think I can be more  
successful than Sisyphus?  
The choice is to curse and blame or be  
cursed and blamed  
Until, I am crushed by my own  
cowardice.

Or, wholeheartedly begin heaving my  
heavy, heart-aching burden  
To the top of Mount Liberation.

As I begin my Sisyphusian struggle,  
doubt weakens my resolve.  
I begin moving up the mountain using a  
pole,

As a lever, to overcome resistance

And keep my Pain at a safe distance,

Never to use my shoulder to move the  
boulder.

I stop and stoop to measure my pro-  
gress.

*Continued on next page*

*Poetry continued from previous page*

Then strike my forehead with the pole  
of wood

For failing to move the boulder as far as  
I thought I should:  
Wasting precious time and energy  
And causing more stress.

I am refreshed with the rain of rein-  
forcement  
That ascending each millimeter of the  
mountain removes a minuscule  
amount  
From the size and weight of my painful  
problem.

I cast aside my lever and ruler.  
I press my body, naked, and raw against  
the boulder's cold, rough surface.  
I caress the hard, grainy surface against  
the ache of my skin.  
I crouch against this immovable object,  
Grip it with my bloody fingertips.  
As I heave, I scream,  
From the depths of my past.

As the boulder moves upwards, I drop  
further down.  
Repositioning.  
Embracing the boulder however we  
meet.  
Not wishing to touch it other than how  
I do.

I, again, prepare myself to move as one  
with this powerful object.  
My body heaves like the ground during  
an earthquake.  
A guttural sound erupts from my  
depths like lava from a volcano.  
Progress comes in increments, not in  
large leaps.  
For a boulder does not gather much



*The pond at Kirkridge behind the Farmhouse*

momentum moving uphill.

As I rest, I look down at my bruising  
Like red moon craters oozing, but al-  
ready healing from double dealing:  
The freedom of two: I free of the bur-  
den, the burden free of me.

Bit by bit, grain by grain, dropping away  
The boulder changes,  
Previewing differing patterns beneath.  
I, too, change: Muscles toner, stronger,  
and leaner.  
I stand taller, straighter, and keener.

I'd be living on the mountaintop, I  
trust,  
If my parents would have travelled this  
path before me.  
I wonder, *why didn't they?*  
"Immaterial question," the wind cries.  
"They didn't. You must," the earth re-  
plies.

To all others on this path I submit,  
I will never shed all vestiges of my  
father's sins;  
Thus, I will never ascend the summit.  
Tomorrow, as the new day begins,  
I will press myself against my rock and  
recommit.  
I believe from deep within my seared  
soul,  
Life is truly about the journey,  
Not reaching the goal.

---

*By Harriet Geller*  
**Labyrinth**

At each turning is a new room with the  
same  
furnishings, but re-arranged. The  
cluster  
of pine needles on a low-hanging  
limb  
brush my hair now, and the pear-  
shaped leaves  
on another are lately out of reach.  
I slow down to make time stretch  
out.  
I pay attention to the give of  
pebbles underfoot

and the shape of rocks lining the way.

Still, the turnings come more and more  
often  
as I approach the center, which I think  
is the place  
to rest. No, I am required to continue  
back on the path I have made and greet  
the old décor as if I had just moved in.  
The end appears unexpectedly, as it  
must.



**Led Through  
the Woods**

One lone bumble bee doesn't fly.  
He crawls over grass and flower stalks,  
bends them to the earth, and  
unerringly finds the low-lying clover.

He is busy satisfying his nectar quota  
for the queen's accolades. My work  
is just to listen with eyes closed  
to a tumbling brook, so full of cluttered  
earthy melody, it makes my knees weak,  
and to dry leaves crumpling an eerie  
percussion  
at my ear. I cannot see the water  
curdled  
by the rocks or the airy russet piles  
among

the thickening weeds. I crawl blind  
through the wilderness for the taste of  
clover.

**Bell, Stones and Leaves**

Green leaves blinking in the sunlight  
grow in a circle of rocks, their  
safe haven. The stones are cobbled  
together haphazardly,  
but their placement is no blunder.  
They surround the dinner bell,  
decorating a practical object whose trick  
is to be more beautiful than the  
greenery.

# Definition of a “Primal”

Submitted by Barbara Bryan, from 1970s writings

## Barbara Bryan

Briefly, it is an hysterical “letting go” of conscious controls of the body and emotions, which opens up the unconscious to awareness. This allows insights to emerge, which have a healing value.

## David Freundlich, MD

Full Primal: A complete feeling-thought-body experience during which specific childhood traumas are relived and accompanied by such basic feelings as need, frustration, pain, fear, hurt, aloneness, sadness, helplessness and anger. Even during birth primals, the observing ego may vary from alertness to minimal awareness bordering on psychosis. The therapeutic value is in abstracting incompletely felt childhood scenes and making connections between these traumas and neurotic symptoms, compulsive behavior, and acting out.

Partial Primal: Pure feelings such as anger, fear, need, hurt, and pain are experienced and expressed unaccompanied by memories, scenes, or images. These feelings, sometimes stemming from pre-verbal sources, are often

frustrating for the adult to tolerate because they are disconnected from visual or verbal memories. The reverse, the reliving and acting out of memories devoid of much feeling, also occurs. Nevertheless, they help to strengthen the cognitive understanding of repetitive life patterns.

Incomplete Primal: A primal that has not been worked through fully, and results in residual tension and confusion rather than a feeling of relief. Sometimes one primal activates others that are incompletely experienced.

Positive Primal: Although most primals are painful, positive primals are also important—feeling love for and from one’s parents, recapturing “good” or happy aspects of oneself as a child. These experiences help to re-own positive parts of one’s history and real self.

Present Primal: While primals traditionally are the reliving of the past, primal-type experiences also involve the expression of basic emotions related to more current situations, where the person allows himself to lose control and be overwhelmed by feeling. Sometimes these occurrences trip off primal from the past.

## IPA ROSES to . . .

- ◆ Jean Rashkind for organizing and leading another rejuvenating Spring Retreat. Did she also orchestrate the ideal weather?
- ◆ Barbara Bryan for opening her home to the IPA Board in April for what may be the last time. Thanks for memories of many many wonderful meetings.
- ◆ Diane Kohl for creating the striking full-color ad for the IPA in the Psychotherapy Networker. Take a look on p. 19.
- ◆ Newsletter contributors Gary Bradley, Barbara Bryan, Bill Gronwald, Peter Prontzos, Philip Rivers, Sandy Weymouth, photos by Harriet Geller and Jean Rashkind, and proofreading by Leonard Rosenbaum.

## IPA Membership Dues

	<u>Single</u>	<u>Joint</u>
<b>Lifetime Membership</b> (payable over five years)	\$1000	\$1500
<b>Annual Membership (based on income)</b>		
\$100,000 or more	\$110	\$165
\$50,000–99,999	\$75	\$112
\$25,000–49,999	\$50	\$75
\$15,000–24,000 or overseas resident	\$25	\$37
Less than \$15,000	\$15	\$22

- All dues cover the fiscal year from January 1 to December 31 and are tax deductible.
- To qualify for joint membership, both members must live at the same address and pool resources. Joint members will receive one mailing per household.
- You may pay by check or money order, payable to IPA in US funds. Please add \$20 if paying through non-US banks.
- You may pay by credit card: Mastercharge or VISA.

To contact the IPA Treasurer, please call (301) 763-6080 or email [treasurer@primals.org](mailto:treasurer@primals.org).

Fill in the membership application form at [primals.org/membership](http://primals.org/membership) and email or snail mail to: IPA, 5539 Columbia Pike, #816, Arlington, VA 22204 USA