

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

FALL NEWSLETTER • NOVEMBER 2004

Inside

Goodbye, Appel Farm, Goodbye
By Harriet Geller pages 1 & 6

IPA Winter Retreat in Mexico
By Dan Miller page 2

Letter to the Editor
By Ngozi Cole page 3

Memories of a Convention
By Shelly Beach and Larry Schumer
Member News pages 4-5

IPA Convention Portrait 2004
Photo by Larry Schumer pp. 6-7

10 Steps: Buddying as a Way
to Self-Primal
By Harley Ristad page 8

APPPAH News
By Michael Trout
IPA Events page 9

On "Resistance": a Response
By Patricia Poulin pages 10-11

The Healing Power of a
Feeling Community
By Sam Turton
IPA Membership
IPA Roses page 12



Photo by Larry Schumer

Goodbye, Appel Farm, Goodbye

By Harriet Geller

When I took on the job of co-chairing the 2004 Convention, I did not know it would be our final year at Appel Farm. However, as it worked out, I am happy that I was a part of the creation of our AF swan song. My first IPA Convention was at AF in 1978, and I have attended 23 conventions there since then. That's a lot of memories! It was fun to impose a few of them on you for the IPA Trivia Quiz that kicked off the 2004 Convention.

Some of my most impressive recollections are AFGO's (growth opportunities), and that applies to this year as well. But, nostalgia being what it is, I mostly remember wild dancing followed by a cooling dip in the pool on Sunday nights; a great late-night

puppy pile many years ago in the hotel that was echoed by the infamous toenail-polishing giggle fest of 2003; romances that bloomed on the primal mat (and usually withered in the face of practical reality); scary and exhilarating moments in Cabaret on the big stage; nude sunbathing/swimming/volleyball/Frisbee/massages; and the warmth and openness in Women's Group year after year.

This summer's highlight, especially for a person who cannot quite let go of her mother's accusations of selfishness, was the joy I felt at giving to the community—whole-heartedly and without resentment. To boot, everything ran so smoothly that I was able to attend every workshop I wanted to

Continued on page 6

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

Phil Banco	Harriet Geller
Bob Holmes	Carol Holmes
Denise Kline	Dan Miller
Karuna O'Donnell	Patricia Poulin
Larry Schumer	Sam Turton

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

The International Primal Association, Inc. publishes the IPA Newsletter. 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 judgment as to the publication of all materials received. Unless specifically requested otherwise, the Editor reserves the right to edit contributions.

Next deadline: February 1, 2005

Change of address?

Contact info@primals.org

IPA Winter Retreat in Mexico

By Daniel Miller

With winter bearing down upon us it will be great to experience primalling in a warm, sun-drenched climate. La Casa del Coqui Cantando (House of the Singing Frog) is set in Playa del Carmen, Playacar, Mexico, along the Mayan Riviera. This palm-fringed paradise is the place we have chosen for our Winter Retreat, January 15-22, 2005. The singing frog is the hero of a charming mythic story about the revisioning of personality traits from those of liability and deficit into those of love and self-renewal. The singing frog is enshrined in a stone statue and fountain at the bottom of a beautiful stone, metal and wood staircase that spirals to the rooftop patio.

The villa was recently designed by a prominent Mexican architect from my specifications to suit the needs of a retreat center and maximize the healing experience. It includes spacious kitchen, living, and dining areas, with a large outdoor patio, swimming pool, wooden hot tub—and the palapa-roofed therapy building. Following therapy sessions it is easy to climb into the hot tub or swim in the tropical, warm waters of the pool.

The second floor has four bedrooms with twin beds, two full baths and a laundry room. Accommodations are either twin-bedroom on the second floor, or dormitory style in the therapy room with mattresses and cubbies.

The center is a five-minute walk from the beach and a twenty-minute walk from Playa del Carmen, with its numerous restaurants, shops and Mexican ambiance—both modern and historic. The international, exclusive residential community of Playacar is embedded in Mayan Mexican culture. It contains several small Mayan archeological sites and a famous aviary that attracts worldwide visitors. Several miles outside Playacar there are ocean parks (with ancient underground caves and tropical fish) that offer rafting, snorkeling, skin



diving, and opportunities to swim with dolphins. Forty miles south along the Caribbean Ocean are the grand Mayan pyramids of Tulum and about 45 miles beyond that are the preserved ruins of the great Mayan city, Chichén Itzá. Forty miles to the north is the vacation mecca of Cancun with its modern airport, with easy taxi and bus service to the Center.

At La Casa del Coqui Cantando we offer a wonderful combination of releasing pain and connecting with pleasure—by visiting an ancient culture and enjoying resort facilities at a remarkably inexpensive rate for either therapy or a holiday! The usual IPA retreat activities—morning mat-track, men's and women's groups, evening peer groups and a closing celebration—will also be scheduled. Bring your workshop proposals and we will work them into the retreat.

Take advantage of this unusual opportunity while there is still available space. Watch for our flier in the mail, and for more information and reservations, contact:

Alex Tadeskung
Alextadeskung@hotmail.com
508-879-8235

Letter to the Editor

Thank you for your newsletter. The reviews on Arthur Janov's and Alice Miller's work by Sam Turton were very interesting, intriguing, and encouraging. The issue about who was a safe, bona fide primal therapist reminded me of my own nine harrowing years of trying to find a primal therapist in upstate New York throughout the 1980s. At that time the only books available on primal were by Janov himself, with their printed "warnings" against going to primal therapists who were not "properly" trained by him in his Primal Institute in Los Angeles. I did not know about Dr. Miller's books when I was searching for primal therapists.

Dr. Alice Miller talked about her experiences with primal, initially stating that it helped her, then stating that she would not recommend it because of therapist abuse. After reading her words, it is not a surprise to me now why it's so difficult to find any therapists who have enough of their own "stuff" out of the way to be any good to their patients. Reading the reviews also reminds me to continue looking for primallers to resume my sessions in spite of my ongoing struggles. From what I read, it's easy to understand why so few people are doing this therapy because of the violation of the bond of trust between therapist and patient.

Dr. Miller questioned whether it was necessary to relive early childhood and infancy years. Some people are very dogmatic. For example, in the early days of primal therapy, Janov required patients to spend the night by themselves in a motel room near his office for 24 hours. The pastoral counselor/primal therapist that I worked with in the late 1980s said that 40 hours were all one needed to get and stay well; that and joining a Bible-believing Christian church. What was pointed out by Mr. Turton, however, is that individual needs are what dictate the direction of the treatment; and that violation of the therapist/patient bond is what causes people to put primal in an unfavorable light.

Despite my up and downs with the pastoral counselor/primal therapist's admonishment for me to join a Bible-believing Christian church, (something I silently protested against), I am happy to say that he did not harm me, nor stand in my

way to do primal therapy after searching so many years to find practitioners to help me. He was kind enough to give me a four-page IPA newsletter, and send me to Detroit, Michigan, to see Barbara Ann Bryan. He told me that she would be able to take me beyond the limits which he was unable to get past. This was the best move he made, far better than having me join a Christian bible-believing church or spending no more than 40 hours doing primal to get and stay well. So off I went to Detroit.

Although I have yet to read any of Dr. Miller's books, I agree with her about the drawbacks of primalling by oneself. I have never been able to do complete primals by myself, because the level of pain was too great to allow me to open up at home. I did make a few short-lived attempts to primal on my own when I lived in Ohio, but I stopped before I moved to Los Angeles, and never tried it again. Somehow, though, I did learn to trust my gut reaction to tell if it is or is not safe to work with a given primal therapist. Reading Mr. Turton's review encourages me to continue searching for IPAers or other primal practitioners. I will not rest until I find what I am searching for.

Ngozi Cole

October 5, 2004

IPA Gift Certificates

Having a generous feeling?
Would you like to share primal with friends and family?

Buy an IPA Gift Certificate.

IPA Gift Certificates can be created for any denomination, to cover the full or partial costs of:

- an IPA membership (see p. 12)
- IPA Conventions and Retreats
- Facilitator Referral List membership
 - IPA Certification

Contact Jean Rashkind at:
treasurer@primals.org
718-609-1941

New Members

Welcome to the new members of our growing IPA community!

Mary Dell
Ontario, Canada

Ed Durkin
Maryland, USA

Tina Kimmel
California, USA

Wim J. Mentink
Christchurch, New Zealand

David S. Paxson
Maryland, USA

Esta Powell
Ohio, USA

Bryan receives Certification

At this summer's convention, Barbara Bryan received the IPA Certification as a Primal Integration Educator. The certification involves an intensive exploration by the IPA Review Panel into one's personal and professional life in Primal Integration, both as a client and a therapist. After over 30 years of dedication to primal, congratulations, Barbara!

For information about certification, go to: www.primals.org.

Primal Voice

Primal Voice, the IPA Member e-News, is a great success with a monthly offering of announcements and events in the IPA world community.

To post an announcement about upcoming intensives, workshops, retreats, gatherings or any other primal-related news, send your information to the editor before the end-of-month deadline. If you aren't receiving Primal Voice and would like to start, contact the editor with your email address.

Carol Holmes, Editor:
enews@primals.org

Member News

Primal Integration Center of Michigan Intensives

The December intensive runs 7:30 pm Friday until 4:00 pm Sunday. The January intensive runs 7:30 pm Friday until 5:00 pm Saturday. Led by Barbara Bryan and staff.

December 3-5, 2004 (\$270)

January 7-8, 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.

Intermediate: Mar. 13-19, 2005

Initial: October 2-8, 2005

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

FREE One Day Intensive March 19, 2005

This intensive is a part of the Intermediate Training In Primal Integration. For reservations and info, contact Barbara Bryan at the number and email above. 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

Memories of a Convention

Photography by Shelly Beach, Larry Schumer, and friends

Cover photo:
Mary Dell
relaxes as Bob
Holmes heads
off to lunch.



Photo by Alex Tadeskang



Photo by Shelly Beach

From top to bottom: Shelly Beach and Karuna O'Donnell at the IPA Art Gallery; Terry Larimore enjoys the show; Daniel Miller with his masterpiece; keynoter Al Pesso; the keynote presentation and workshop with Al Pesso.



Photo by Larry Schumer



Photo by Shelly Beach



Photo by Shelly Beach



Photo by Larry Schumer



Photo by Shelly Beach



Photo by Larry Schumer



Photo by Larry Schumer

From top to bottom: Appel Farm— with . . . that . . . thing; Steve Austill with followers Sam Turton and Larry Schumer; puzzle experts Yvonne Parma, Jane Lewis, and Patricia Poulin; Warren Davis gets “Leader of the Pack” therapy; Jean Rashkind, Shelly Beach, John Quick, Warren, Larry, and Sam perform a “Day in the Life” of the IPA.



Photo by Terry Latimore

Member News

Sharon Kane

Sharon Kane’s Energy Healing Practice in the Boston area includes Spirit Guided and Intuitive Energetic Healing to assist in Clearing, Balancing, Deep Relaxation, Inner Vision Work, Shamanic Journeying, and Cathartic Release. Distance healing is available by phone.

For information contact Sharon: 508-881-5678
gpath2003@yahoo.com

Dr. Paul Hannig

The new email newsletter *PsychotherapyHELP News* by Dr. Paul Hannig is available at his PsychotherapyHELP website, www.nvo.com/psych_help. Topics cover feeling therapy, personality disorders, relationship problems and solutions, transpersonal realms, and much more. Feel free to download past issues and subscribe to upcoming ones. Explore the rest of *PsychotherapyHELP* and enjoy the vast amount of free information available for downloading. telephone therapy is also available with Dr. Paul for those who do not have a deep feeling therapist in their area.

Contact Dr. Paul at:
phannighpd@socal.rr.com

Spring Retreat May 12 - 15 Reserve Now!

Here’s an early reminder that the IPA Spring Retreat will be held again at Kirkrige Retreat Center in Pennsylvania. Join us for fun and laughter, inspiration and creativity, feeling work and quiet time, great food and community in this beautiful Pocono Mountains setting. Space is limited, so please mark your calendars and book early.

Contact Bob Holmes:
1-877-258-9315 (toll free)
link.2.holmes@sympatico.ca
primals.org/activities.html#retreat

IPA Convention Portrait 2004



“Goodbye” continued from cover

and was never late for dinner! Of course, Jane and Bob and Jim and Carol and Patricia and Jean and Larry and Sam and Shelly and Karuna and many others were busy all day long. Thanks, guys, for taking up the slack.

Other pleasures included a peer group that was there for me even when their personal inclinations made that hard for them; bringing Al Pesso’s work to the IPA community; perfect weather every day; winning the lottery for a Psychomotor “structure” with Gus Kaufman; a professional quality gallery of IPAers artwork; and, far from least, completing a demon jigsaw puzzle with Jane, Yvonne, and Patricia.

Make sure to check out the super photos of the 2004 Convention on our website at www.primals.org/convention.html. Email info@primals.org for the members-only

password and you will be free to view and download.

Although, as an IPA Board member, I am concerned about the relatively low turnout this year, as a participant, it was wonderful that the group was small enough (about 60 altogether) to get to know everyone at least a bit. There were several first-time attendees, and it was particularly sweet to connect with them. We are hopeful that moving the Convention to the more comfortable Wisdom House a week earlier in the summer will bring out some people who have had problems with Appel Farm or the timing of the Convention.

Until then, I am looking forward to seeing you in Mexico in January and at Kirkridge in May. I’m not in charge of any of it!



Photo and portrait additions by Larry “once a bachelor” Schumer.

Left to right—Portraits: Jean Rashkind, Marie Regis, Karuna O’Donnell

Lounging: Walter Gambin, Yvonne Parma, Jane Lewis, Larry Schumer (recumbent), Michele DelGesso, Alex Tadeskung, Shelly Beach, Don Eschbach, Marlene Schiller, Pam Doran

Sitting tall: Harriet Geller, Larry King, Dianne Arman, Barbara Bryan, Sam Turton, Tess Smelser, Dan Miller, Carol Holmes, Terry Larimore, Bill Whitesell, Joe Dunn

Standing tall: Denise Kline, Tony Daggett, Edon Ben Artzi, Rick Benson, Pauliann Long, Joe Sanders, Bob Holmes, Elizabeth Sea, Warren Davis, Linda Marks, Rebekah Murdoch, Patricia Poulin, Esta Powell, Kathleen Scheg

On stilts: Michelet Hull, Chris Wright, John Quick, Stephen Chase, Diane Kohl, Fred Zielke.

Peeking: Jim Macken, Al Pesso, Phil Banco

10 Steps: Buddying as a Way to Self-primal

By Harley Ristad

The following ten steps are ways to travel along the path leading towards becoming a more feeling person.

1. It is best if you have a safe place to feel, i.e., a room that is ventilated with whisper fan, soundproofed, padded, and lighted with dimmer switch. You will need a pillow, blanket, and tissues.

2. You will need a trustworthy friend (buddy) with an equal interest in primal therapy. He/she is to “be there” for you, as a companion on your journey. He should be sympathetic and accepting of whatever you are feeling or doing, so you are free to be yourself. Your buddy should listen to you talk yourself into feelings. It is best that he give indications of sympathetic attention to what you are saying (active listening, affirmative sounds, head nodding, etc.) but he shouldn't start a conversation. Comments or questions can derail you when you are having feelings. Your buddy should try not to interfere with your free movement, he can protect himself with a pillow (I never really needed a pillow to protect myself from a flailing buddy, but knowing that I could give me a safe feeling that was imparted by osmosis to my buddy). It is best that neither you nor your buddy act as a teacher, guide, or therapist. Analysis, interpretations, and advice is best to be avoided. Only the buddy primalling should interpret his feelings and the significance of his past life. If the primaller asks a question, the buddy might suggest that he direct his question to a person that he visualizes to be in the room.

3. The road to becoming more feeling takes time. You cannot be yourself if you are worrying about appointments. This is something you are doing for yourself, so put yourself first. Within reason, your sessions should be open-ended (1 to 3 hours). The ideal time to end your session is when *you* feel it is over. Momentum can be lost when sessions are spaced too far apart. I recommend daily sessions during the first 3 weeks, followed by sessions twice or three times weekly.

4. There is nothing you have to do. You don't have to perform. Parents and schools change feeling people into performers, so a continued performance is not likely to be helpful. Each person is unique, and will express his or her feelings differently.



5. Between sessions, consider spending the time you are alone thinking about yourself, your life, and your childhood. Looking at old photo albums and reading old dairies might help. Try to avoid the things you do to relieve tension such as smoking, drinking, drugs, snacking, napping, nail biting, gum chewing, masturbation, reading, writing, radio, television, phone calls, looking out the window, etc. Consider watching feeling movies such as *Shane*, *Chariot of the Gods*, *The Graduate*, or *La Strada*. Feeling music may include *Meditation* from Massenet's *Thaïs*, *Clair de Lune* by Debussy, *Adagio in G Minor* by Albinoni, *Canon in D* by Pachelbel, *Going Home* from Dvorak's *New World Symphony*, *Ave Maria* by Schubert, *Amazing Grace*, and *Home on the Range*. Feeling

books include Janov's *Primal Scream* and *Birth Without Violence* by Frederick Leboyer.

6. Some people can use fantasy to get to feelings, such as talking to a person as though they were in the room.

7. Feeling your buried childhood pain is the essence of primal therapy. Present feelings are also important, however, and it is best

that they be fully felt before time traveling back to earlier pain. As you would peel an onion, start with the present and progress back into the past.

“It is best that neither you nor your buddy act as a teacher, guide, or therapist.”

8. Consider the therapy as a long, gradual process. Between sessions try to live a feeling life-style. Reduce those activities that tend to close you down. I believe that primal therapy progresses best in the absence of all drugs such as alcohol, caffeine, peyote, nicotine, marijuana, amphetamines, barbiturates, LSD, etc.

9. “Will you sit for me?” is an expression commonly used when asking your buddy to do a session.

10. You might want to have more than one person for a buddy.

Harley Ristad has been involved with Primal Therapy since the early 70s. He went to the second annual IPA Convention in Pensacola, Florida, in 1974, and attended the Certified Primal Therapy Center in Denver, Colorado the year after. Harley states that, “I felt more happiness in the year 1975 than all my past 50 years on earth.” He presently resides in Los Angeles. t1a2b3y4@dslextrreme.com

APPPAH News

Readers Respond to Unnecessary C-Sections

By Michael Trout

We have had many letters since the publication, in our last issue, of information about the American College of Obstetricians and Gynaecologists declaration that its members were sanctioned to perform caesarean-sections with or without medical necessity. Our continuing exploration of this issue—which has great import for babies and for families and, therefore, for APPPAH—will include listening to our readers.

Dr. Joseph Spear, an osteopathic physician and psychiatrist in California, urges APPPAH to “. . . take a very strong stand against almost any procedure that results in the birth of the baby when contractions have not spontaneously started.” He speaks of children who chronically feel they are not ready, do not have enough time, or feel as if they were stolen from their mothers, and wonders about the physician’s commitment: “Above all, do no harm.” One reader reports his personal experience of being born caesarean, likening it to getting ready for the World Series, “. . . and then, just as it is about to begin, it is cancelled. The winner is just announced without any playing.” Barbara Findeisen, a psychotherapist in Arizona particularly well-known to APPPAH, bemoans evidence of a return to patriarchy in

“What is the future of a civilization born by caesarean?”

these new practices, but goes on to challenge: “What is equally disturbing to me is my grief for my sisters who have joined in the chorus applauding the new, updated version of this old, sad song.”

Margaret Horton of California also passed along a message from a national midwifery group, suggesting that we name September as national “Women! Take Birth Back” month, and following up with a laundry list of action steps. (For more information, email Amercanmidwife@yahoo.com) Yet another reader made sure we remembered that *Mothering* magazine carried a cover story (“Facts you Need to Say ‘No!’ to a Caesarean”) in their March/April, 2004 issue.

Perhaps the most comprehensive reader response came from Dr. Michel Odent (the internationally-renowned obstetrician from London), who provided a copy of his 2004 book, *The Caesarean*. Odent states:

When comparing countries, or cities, or hospitals, it is possible to guess what the rates of caesareans are by comparing the number of obstetricians and the number of midwives. In countries where obstetricians far outnumber the midwives, the midwives have lost their autonomy and the rates of C-sections have skyrocketed (Odent, M. The Caesarean. Chippenham and Eastbourne,

IPA Events

Winter Retreat in Mexico

Saturday, January 15 - Saturday, January 22, 2005
Casa del Coqui Cantando Retreat Center
Playa del Carmen, Playacar, Mexico
For reservations and details, contact:
Alex Tadeskung: 508-879-8235, cell 508-934-6631
alexatadeskung@hotmail.com

Winter Board Meeting

Saturday, February 12 - Sunday, February 13
Farmington Hills, Michigan, USA
Barbara Bryan: 248-478-5559
president@primals.org

Spring Retreat 2005

Thursday, May 12 - Sunday, May 15
Kirkridge Retreat Center
Bangor, Pennsylvania, USA
www.primals.org/activities.html#retreat
Bob Holmes: 1-877-258-9315
link.2.holmes@sympatico.ca

Spring Board Meeting

Saturday, April 30 - Sunday, May 1
Pittsfield, Massachusetts, USA
Jim Pullaro: 413-448-2719
vicepresident@primals.org

Summer Convention 2005

Monday, August 22 - Sunday, August 28
Wisdom House Retreat Center
Litchfield, Connecticut, USA
Details to be announced at www.primals.org/convention.html
Jim Pullaro: vicepresident@primals.org
Patricia Poulin: ppoulin@oise.utoronto.ca

England: Free Association Books, 2004, p. 22).

He describes the higher incidence of respiratory problems in those caesarean-born; reports on the differences in physiology of those born vaginally and those born by c-section; makes several fascinating distinctions between caesareans following labor and non-labor caesareans; and—reflecting on non-human primate studies in which mothers failed to take care of their babies following caesarean delivery—ponders: “What is the future of a civilization born by caesarean?” (p. 54). I suppose that question is, indeed, the one it is our responsibility to ponder, long and hard.

Your thoughts? Feel free to address them—no matter where they are on the spectrum of opinion on this matter—to Michael Trout, Newsletter Editor:
mtrout@infant-parent.com

On “Resistance”: A Response to Dr. Paul Hannig’s Article *Is There a Hole in Your Soul?*

By Patricia Poulin, Ph.D. Candidate

In the March 2004 edition of the IPA Newsletter, Dr Paul Hannig wrote an article discussing the importance of clearing emotional pain to restore the health of the limbic system and live an enjoyable life. I am responding to a section of the article, first from the perspective of a young primaller and then from the perspective of a practitioner in training. Before I begin, I want first to clarify that I only address the part of the article I found problematic and take this opportunity to share my thoughts and experiences on the topic of “resistance.” This does not diminish my appreciation for the sections of Paul’s article that I found informative and very well articulated. I am thankful for the opportunity to engage with a topic that is very meaningful and important to me.

Paul writes: *“If you are resistant to, defended against, or unable to willingly lie down on the floor and scream, cry, talk, verbalize, yell, gyrate, beat, roll around and fully express/exorcise/blowout/fully explode the pain from your system then you are unwilling to fully connect to your brain and body’s need to eliminate the toxins (cortisol, negative thoughts/feelings etc.) from your system. It means that you are not really interested in or committed to your full resurrection and the overthrow of everything in your system that holds you back and holds you down. If you are resistant, it means that you are unwilling to correct aberrant and abnormal neurological transmission processes. It means that you are unwilling to experience a healthy, unlimited, robust and expanded love life.”*

As a young primaller, my gut reaction to this section was strong. I felt as though I was being put down and judged. As a result, I was protective of myself and felt that I needed to push back and respond. I followed the feeling and I connected with a number of very early experiences where I was shamed for not doing what others wanted me to do, where mistaken and misinformed assumptions were made about me, where I was told I was feeling one way about something when I was feeling differently, and where I was pushed to do things I was afraid of without care and respect of my inner rhythm and maturation process. As a result of these experiences, I grew up ignoring the inner signals my body was sending me about unsafe situations and people, engaging in experiences I was not ready for and silencing myself in the face of abuse and violence. To push through fear, pain and resistance became the norm.

This also happened in my primal work. At times, an insensitive inner coach/critic I had internalized led me to push myself to go into early experiences too deeply, too fast and too often. I wanted to “fix” me, to change me, to get rid of all the

pain . . . not realizing that I was repeating a pattern. And this sometimes left me in shock states that exhausted my body’s resources. I now realize that primalling is not always the way. The genuine acceptance and love from mentors, friends, and colleagues is helping me build and learn to honor my defenses and resistances. I am coming to see them as a sign of healthy assertion of my body’s inner wisdom. And I’m learning to better care for myself.

Writing from the perspective of a practitioner in training (primal facilitation and doctoral work in psychology), I would like to discuss the concept of “resistance” further. My position is informed mainly by personal experiences, reflection, discussions with friends, colleagues and supervisors, and readings from various therapeutic modalities. I do want to acknowledge that most of my experience is with short term (up to 8 months) process-experiential counseling which is far from being as deep as primal work. I still have much to learn regarding deep feeling process and resistance to deep feeling work. Nevertheless I still feel I can write about what I learned in the past few years of personal process and practice.

The word resistance has negative connotations in most therapeutic circles. It is usually seen as something that is “in the way” and that needs to be overcome. I question this perception, but what I find most disturbing is that there are times when the word is used as a judgment of a person. In the latter case, the “resistant client” may be labeled as a “difficult client”, and the word “resistance” can be used as a justification for therapeutic interventions that are abusive and damaging. These can take the form of confrontations, put-downs, and limits that do not come from a place of genuine care for the person’s well-being but from a place of establishing or asserting one’s power in the relationship or one’s position of expert.

I would like to offer that “resistance” or labeling a “client” “resistant” may sometimes reflect issues that come from the facilitator and their intervention styles. There are many practitioner or process factors that may be contributing to resistance. For one, there is the facilitator’s level of experience and ability to empathize with the particular issues and feelings brought forward by the person they work with. Indeed, people are able to sense whether or not the practitioner they work with can relate sufficiently to guide them through particular pieces of their process. This is particularly true of survivors of torture, rape and psychiatric abuse. Other factors that can elicit resistance include ruptures in the therapeutic relationship that undermine the trust necessary for connected process work, and mismatch between the practitioner’s intervention styles and the person’s communication styles. These need to

“I do believe that there is an inherent wisdom in the primal process and that this wisdom is also manifest in resistances.”

be attended to and can often be worked through successfully (e.g., sometimes simply identifying and acknowledging one's limitations in being able to relate, or acknowledging the possible mismatch is sufficient).

In addition, when resistance is openly discussed in supervision, what can sometimes emerge is that the "resistance" is due to practitioners pushing their own agenda, pace, and interpretations onto people's processes. In this case, the resistance is a healthy sign as it demonstrates that the person has sufficient inner resources to respond. The absence of resistance is worrisome as it may indicate that the "person" has disappeared from the process and may simply be going along to please, out of fear, or out of not knowing what else to do.

That being said, I will limit the rest of my discussion to the term resistance as one's inability or unwillingness to do deep feeling work. The following analogy illustrates my understanding. In physics, the term "resistance" refers to a device that is used to protect an electrical circuit from overloads. Without resistance, circuits may be seriously damaged and even destroyed. Before letting through high (or higher) voltage, there may be a need to repair some segments of the circuit, strengthen weak segments, change some wires and add insulation material. And if the circuit is already overloaded, there may be a need to turn off the current or introduce resistance to protect the circuit from being damaged. Similarly, from a primal standpoint, if resistances are present or emerging, it may be that for one reason or another, having the feeling at this moment or in these particular circumstances would be damaging. It may be an indication that pushing through the resistance would be retraumatizing and destabilizing (see also Burstow, 1992; 2004).

Before challenging resistance, it is important to identify their purpose. This can be done a number of ways. My favorite is through dialogue between parts of self. Engaging the part that just wants to "hit the mat" may yield that this is a part that is used to pushing through pain and is beating up on the self. Engaging the part that is fearful or protective may help identify what needs to be attended to for the process to be integrative. This may be achieved by increasing safety and support (What this means is unique to each individual. Some suggestions can be having two witnesses

present; ensuring that one has a place to rest and recuperate for a number of hours after the work; titrating the work as much as possible by contracting to engage in deep feeling process for only three to five minutes and then discussing lighter topics). Once the concerns of the protective/resistant parts of self are attended to with care, much of the resistance may dissipate on its own and give way to a process that is truly integrative. However, it may also be that engaging the part that is fearful will clarify that primal work is not what needs to be done at this time. It may be that attending to present day concerns or grounding work is what is most important (e.g., see Terry Larimore's writings on shock and Sam Turton's Thought of the Week *On the Edge of the Rabbit Hole*).

I have experienced connecting with very meaningful pieces of work that I only accessed after being able to slide under my defenses, so I am aware that sometimes the defenses and resistances need to be softened, discarded or temporarily put aside. However I do believe that there is an inherent wisdom in the primal process and that this wisdom is also manifest in resistances; honoring resistances and experiencing them as being honored by a witness may be deeply reparative and healing.

I welcome comments and feedback:
ppoulin@oise.utoronto.ca

References:

Burstow, Bonnie (2004). *Working with Survivors of Trauma* Course. Also available in Burstow, Bonnie (1992). *Radical Feminist Therapy: Working in the Context of Violence*. Sage Publications.

Hannig, Paul (2004). *Is There a Hole in your Soul? A Beginner's Guide to Primal Neurology*. IPA Newsletter, March 2004. Also available online:
www.primals.org/articles/hannig04.html

Larimore, Terry (2002). *Beyond Nothing: A Story of Emotional Shock*. IPA Newsletter, March 2002. Also available online :
www.primals.org/articles/larimore03.html

Larimore, Terry. *New Paradigm for Healing*.
www.terrylarimore.com/Shock.html

Turton, Sam (2002). *On the Edge of the Rabbit Hole*.
www.primalworks.com/thoughts/thought020304.html

"Ask not . . .

what primal can do for you, but what you can do for primal."

There is a great deal of work that goes on behind the scenes by IPA volunteers, but there is so much more that needs to be done. The primal community—and the world—needs you.

If the idea of getting involved seems intriguing, please look at the following list of committees to see if anything catches your interest. For more information, visit "The Organization" page on our website <<http://www.primals.org/org.html>> and contact our Volunteer Coordinator, Carol Holmes.

IPA Committees

Archives
Certification
Convention 2005
Convention Site
Ethics
Email
Fundraising
Information Liaison
Newsletter
Outreach
Primal Book Archive
Publications
Referral List
Research & Publications
Scholarship
Secretary
Spring Retreat
Training
Treasurer
Visioning
Volunteers
Website

Contact Carol Holmes at:
volunteers@primals.org

New Tag Line

In order to quickly communicate the function of the IPA to those who are unfamiliar with primal, Linda Ellinor and the Visioning Committee recommended the creation of a short phrase or "tag line."

After thorough discussion and a member survey, the overwhelming choice is "*Supporting Growth and Healing Through Deep Feeling Process.*"

The Healing Power of a Feeling Community

By Sam Turton

Summerhill, the world's first "free" school, was founded in 1922 in England by A.S. Neill. A client and friend of Wilhelm Reich, Neill operated his residential school on the principles of responsible self-expression and self-regulation.

In the early days, Neill offered Reichian-style therapy sessions to children with emotional issues, but discovered that children were healing spontaneously from the community experience. Children could be themselves and have their enthusiasm supported—and conflicts resolved—by the whole community of adults and children. Sessions assisted, but did not surpass the healing effect of this full-time container.

After a lifetime in alternative day schools, my brother Leonard began teaching at Summerhill three years ago. Regardless of his independent lifestyle, he not only enjoyed community living—he was spontaneously healing from it! The community process was helping the adults too.

We are wounded in relationship, and it is in relationship that we heal. Community is a powerful relationship container, and I believe that primal people need to return to it. The challenge of being a dispersed minority must not keep us from our birthright—to belong to our tribe, our community.

The natural process we call primal has been—and still is—experienced and practiced by thousands of people across the globe. Even if the process is called by other names, feeling is feeling, and feeling people are everywhere. They are in

every city and every town, often tucked away in their assumptions that no one else is out there.

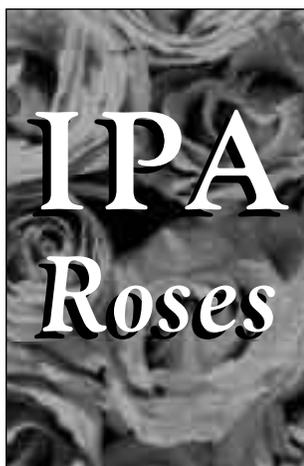
The IPA is the closest thing to feeling community that we have at this point. We gather at our conventions, retreats, meetings, and computers, but we need more.

I believe we need to feel good—maybe even proud—about what we do. We need to talk to people who have the ears to hear. We need to beat the drum, locally and globally, and let people know feeling community exists.

If you're not an IPA member, you can join. If you're a member, you can get involved. Locally, you can start women's groups, men's groups, sharing groups, primal buddy groups, pot-luck gatherings and retreats. Globally, you can join Ewall, attend larger IPA community events, and participate in committees that develop the IPA and offer what we have to people throughout the world.

Facilitators in the IPA have a great opportunity to create and support community, since people come to us for feeling work. We can inform primallers of the healing power of community and assist them in finding it. We can expand the effectiveness of our practice by creating local groups and gatherings that are also connected to the larger IPA community. The need is real and the possibilities are endless.

Like A.S. Neill, I believe that emotional healing is both personal and social. When I visit Summerhill in the Spring, I will let his daughter Zoë know that the IPA continues Neill's legacy of emotional freedom and community healing.



- to co-chairs Harriet Geller and Jane Lewis for a Convention of primal thought, fun and games!
- to Carol Holmes for managing the daunting job of Convention registration—with precision and grace.
- to Shelly Beach for photographing the Convention with a warm and artistic eye.
- to ALL Convention volunteers. Wherever you are, stand up and take a bow!
- to Larry Schumer and Cheryl—congratulations on your wedding! Did you get the IPA gift-wrapped mat?
- to "Wisdom" scouts Sharon Kane, Jim Pullaro, Phil Banco, Sam Turton, Bob Holmes, and Don Eschbach.
- to outgoing Board members Joe Dunn, Linda Ellinor, Bill Whitesell—and Treasurer Sharon Kane!
- to new Board members Phil Banco, Daniel Miller, Karuna O'Donnell, and Patricia Poulin. Welcome.
- to Jane Lewis and Sam Turton for hosting the Fall Board meeting—the biggest one in recent history!
- to Esta Powell for launching a primal group in Columbus, Ohio. Primal people are everywhere.
- to Joe Dunn for the E-news idea; to Carol Holmes and Ray Martin for getting it off the ground and flying!
- to this issue's contributors—Shelly Beach, Ngozi Cole, Harriet Geller, Daniel Miller, Patricia Poulin, Harley Ristad, Larry Schumer, Michael Trout, and Sam Turton.

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