

Sweden, starting up here, the London squat expanding to two, four, six houses to accommodate - organic growth is the only way. We know how to contract too, when that's necessary, we never carry 'dead weight' but tip people right out of the cradle if they're maggoting around and using us as a hospital instead of as an exciting adventure and journey into the unknown.

Sue Todd

Implantation

My Experience: July 7 day Group:

I had begun the group by knowing I had to work on sex foods and birth, and they were all tied up together. I had a secret - a terrible secret. I couldn't tell anyone. It was a strange group for me. I was up in the air, I didn't know which way to turn or what to do. In the past I always had some awareness of where I was at and no trouble getting into my feelings. This time I was confused, unable to get centered, with a feeling of not being grounded, suspended in space. Feeling of I am floating, not in touch, don't know what is happening, what is expected of me.

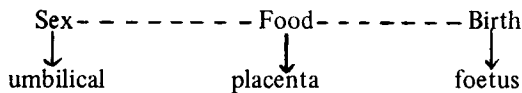
I wanted my forehead touched and stroked, a hand held over my forehead. I was angry when the hand was taken away. I kept putting the hand back where I wanted it. This happened a couple of times and then the hand was taken away for good. I felt trapped, pressure on shoulders and chest, I couldn't spread out. I laid down between N's legs and kept moving my head around - rooting (not like in birth, trying to get out) but trying to find the right spot to rest. I felt like if I found the right spot then all the good stuff can fill me up so that there are not empty spaces. N. said that when I found the right spot for me that she felt her inner core being drained (she said if my mother felt like that no wonder she was resentful of my implantation). One day I spent six hours in agony waiting to work with N. I felt I was in heavy stuff and I wanted all of her to be there when I went through it. I thought I was in touch with my adult and I wanted to do the right thing (set it up so that it would work). While waiting I went through feelings of anger, sadness, hurt, loneliness, longing - had a doll which represented both my mother and myself - altering roles and beating up both my mother and myself - left alone - scared - I wanted N. there - she wouldn't come and I went to her. She said she had no more time or energy for me. I thought it was the end of the world. What had I done wrong, why was this happening - strong urge to die, to self-destruct. I talked to Bill, wanted him to tie me up. for I was afraid of what I would do - can't figure it out, can't understand, don't know what to do - (only 8 days old at implantation, can't reason). I couldn't get out of Primal space, deepest I've ever been - wanted to stop, felt crazy and looked crazy - finally took Valium.

Since the group more and more pieces had fallen together. I was conceived when my brother was 3 months old. My mother did not want to be pregnant. At that first fertilized cell I wanted to live, so the battle had begun. Even with the message I was not being wanted, I persisted in implanting, so as Mott or Laing have said, I picked a time when the womb was an unfriendly place, hostile place to be. So my mother and I were at war, who would win? I won the first battle by implanting, but she did not give up hope of winning. Talking with my mother she said that I was the worst pregnancy she had and that she was in great pain for a month and a half - I laid against her sciatic nerve. She was in so much pain that she couldn't walk, and crawled on her hands and knees to look after my brother. She was like this until I shifted position (was this my part of winning revenge for her not wanting me?) My mother has repeatedly told me about this (her revenge- ungrateful child to hurt her mother), and this was her winning, because I was left with the guilt. My life began as a life-death struggle and still continues that way. My mother wanted me dead, I wanted to live.

The spot on my forehead has occurred twice in my primal life before the connection with implantation. For years I had felt branded, a mark on my forehead in the shape of a cross, a cross meaning death. The brand was put there by my mother - feelings of beware, don't touch, don't trust - don't come close - evil - shame - untouchable - different - guilt - bad, sinful. Woman, girl, mother, - bad, hurt, destroy, kill.

Ironically, this same spot was where I was able to begin to take good things first in my life, through my forehead I was able to begin to trust, care and love myself and others.

My terrible secret was that I wanted my mother to forgive me for implanting and living.



Mott: foetus and placenta constitute the primal manifestation in our lives of the father-mother principle. The perpetual beat of the blood between them is sensed as a primal form of copulation (my fear and hate of the heart beat in utero, and feeling of being sexually attacked).

HISTORICAL COMPONENTS OF PRIMAL INTEGRATION

PRIMARY PROCESS TECHNIQUES

SECONDARY PROCESS TECHNIQUES

Techniques which depend primarily on Jung's:

SENSING FUNCTION	FEELING FUNCTION	THINKING FUNCTION	INTUITING FUNCTION
	<p><i>Cathartic Method</i> Breuer and Freud 1880 - 1889 An active provocation of emotional abreaction via hypnotic suggestion.</p>		
<p><i>Birth Trauma</i> Theory Otto Rank (student of Freud)</p> <p><i>Trauma of Birth</i> 1924</p>	<p><i>Psychodrama</i> J.L. Moreno 1892 - 1968 Structured provocation of acting out emotional behaviour on a stage</p>	<p><i>Psychoanalysis</i> Freud 1900 - 1939 Passive, non judgmental acceptance of VERBAL behaviour in order to get material for rational analysis of dreams, transference, and similar unconscious behaviour</p>	
	<p><i>Psychodrama</i> J.L. Moreno 1892 - 1968 Structured provocation of acting out emotional behaviour on a stage</p>	<p><i>Child Analysis</i> Melanie Klein 1920 - 1960 London (student (Student of Ferenczi) Rene Spitz 1945 - present</p>	<p><i>Analytical Psychology</i> C.G. Jung 1875 - 1965 Intuitive and semirational analysis of dreams, active imagination.</p>

<p><i>Character Analysis</i> Wilhelm Reich 1920 - 1957</p> <p>Systematic provocation of emotional discharge via massage of chronic muscular tensions</p>		
<p><i>Bioenergetics</i> Alexander Lowen (student of Reich) 1965 - present Further systematized Reich's use of the body in psychotherapy, especially with bodily stress positions</p>	<p><i>Gestalt Therapy</i> Fritz Perls (student of Reich) 1936 - 1970 Combined stage techniques Reich's focus on body language with an active dream analysis technique</p>	<p><i>Group Analysis</i> W. Bion 1948 - present Tavistock Clinic (student of M.Klein) Analyze the psychodynamics of the interaction between the members of a group of patients</p>
	<p><i>Client-Centered Therapy</i> Carl Rogers 1951 - present Introduced a more active acceptance of emotional during psychotherapy</p>	<p><i>Directed Fantasy</i> Robert Desoille 1938 - 1966 Paris (influenced by Jung) Technique permits much active participation of the therapist during the therapy via manipulation of symbols</p>
	<p><i>Encounter Movement</i> 1963 - present combined T-groups, Gestalt Therapy, Carl Rogers' value systems, Maslow's humanism, oriental religions, etc. into a group which accepted a wide range of behaviour.</p>	<p><i>Group Dynamics and T-Groups</i> Kurt Lewin 1920 - 1947 Introduced feedback of group dynamics of the group</p>
<p><i>Implantation Trauma</i> R.D. Laing 1976 - present Introduced importance of the implantation of the fertilized egg on the uterus 8 days after conception</p>		<p><i>Transaccional Analysis</i> Eric Berne 1910 - 1968 Simplified Freudian theory for use in groups.</p>
		<p><i>Psychosynthesis</i> Robert Assagioli (friend of Jung) 1920 - 1974 Popularized transpersonal values and related techniques.</p>

Primal Therapy

Arthur Janov

1970 - present

Popularized the re-emergence of cathartic techniques.

Developed and systematized his method to include:

First Line Primals (bodily sensations such as a 'birth primal')	Second Line Primals (emotional catharsis)	Third Line Primals (Freudian-type insight)	
<i>Primal Integration</i> <i>Developed by the Staff of the Centre for the Whole Person</i> <i>(Broder, Freundlich, Smukler, Swartley, etc.)</i> <i>1962 - present</i>			
Combine all the above techniques plus additional techniques:			
Sensing Techniques 1. Primal Massage of muscular 'triggers' 2. Intensification of symptoms 3. Massive skin contact	Feeling Techniques 1. Intensification of a. acting out b. transference c. incest	Thinking Techniques 1. Deconditioning of interpersonal phobias	Intuiting Techniques 1. Completion of dreams with guided fantasy 2. Acting-out a fantasy 3. Psycho-ritual 4. Group-Guided Fantasy 5. Pre-conception Primals

PRIMARY PROCESS TECHNIQUES SECONDARY PROCESS TECHNIQUES

OTHER GENERALIZATIONS RELATED TO THE ABOVE

SENSING FUNCTION	FEELING FUNCTION	THINKING FUNCTION	INTUITING FUNCTION
<i>Usual phylo-genetic order of development of the functions:</i>			
1st to develop	2nd to develop	3rd to develop	4th to develop
<i>Usual centre in the brain (of the right-handed person) of the functions:</i>			
Lower brain stem		Right hemisphere	Right hemisphere
<i>Usual SYMBOLIC centre functions in the body:</i>			
Sense organs, esp. in the skin and internal senses		'Guts' (stomach)	Head (brain)
<i>Typical symptoms of fixated development (blocked maturity) of the functions:</i>			
Birth trauma Maternal deprivation syndrome Surgical Trauma	Hysteria Incest trauma	Pseudo-rational symptoms: Obsessions Compulsion Delusions Paranoia	Blocked creativity and/or or religious development

<i>Preferred Treatment of fixated development (blocked maturity) of the functions:</i>			
Abreaction of painful sensations followed by substitution of positive sensations	Abreaction of painful feelings followed by substitution of positive feelings	Analysis of Transference Dreams & Free Association	Guided fantasy Art therapy Meditation Dance therapy
<i>Goal of treatment of fixated development (blocked maturity) of the functions:</i>			
Complete a sensation and replace with new sensations	Complete an emotional reaction and replace with new feelings	Change a destructive logical conclusion	Change a symbol
<i>Major limitation of techniques outlined above:</i>			
Catharsis alone does not change behaviour Without re-education (second chance family)		Insight does not necessarily change behaviour	Creative and religious development does not necessarily change other behaviour