

POP - CORNER

issue 9

december 1988

THE AFRICAN ADVENTURE

by Amy Mindell

As I think back on our trip to Kenya, I am filled with beautiful memories and a longing to be back in that place, where all of us who were there (Arny, Nancy Zenoff, Ruby Brooks and I) felt that we must have found the spot where Process Work originated. From our initial healing ceremony with the medicine man and woman to the safari through the plains of Masai Mara to the introductory seminar in Nairobi, we seemed to have rediscovered the roots of the work that process workers share.

Where shall I start? We have told so many people about our trip to Africa that it seems repetitive to recount it here. But let me just tell some of the highlights. Surviving the airport in Nairobi was the first miraculous feat. Our plane, which was supposed to go to Mombasa, decided to land in Nairobi instead. Bartering with the man behind the desk about paying for extra baggage weight or not on our new flight to Mombasa was hilarious and exhausting. We were suddenly in a culture where there were no computers, thousands of people, strange money and food we were hesitant to eat.

The first day in Mombasa, Arny asked one of the helpers at the hotel if he could take us to a witch doctor. The man said "Sure, that's my uncle!" "But," he warned us, "this is not what the normal tourist does." In fact, we would be the second white people that this witch doctor had ever healed.

The next day, we were off in the car to a small, out of the way village in the bush. The stares of the villagers made it apparent that we were really from another world. Our eyes fell upon colorfully clothed women with baskets on their heads, many small and thin children, a broken down hut with nothing in it that said "hotel," and a series of dirt and bamboo huts.

How can I explain it to you? I felt we had stepped into the Nagual. My excitement burst out of my body while I wondered if these people would accept us.



We arrived at the witch doctor's house which was slightly bigger than the other huts. We were greeted by many children and a warm, two-handed African handshake from the witch doctor and his wife. The woman was the medium, the visionary, and the man was the healer. They worked together as a team.

It was very dark inside. The only light flooded in from the door and through the bamboo roof. Ornaments hung from the ceiling and smoke came from one of the rooms, where there was a fire burning in a pit in the ground for cooking. We gathered

in the hallway where guests are welcome and healing ceremonies take place. They offered us chairs but were surprised that we, too, liked to sit on the floor which was, in this case, the earth.

Arny and I felt at once that we were in a process work seminar! The medicine woman put on her healing attire and gathered her rattle and various trance inducing materials. She shook her rattle, chanted and whistled and brought herself into a trance where she "saw" exactly what was wrong with us. I had a whole list of ailments while Arny had almost none. The medicine woman decided that there was one person who was jealous of us and was making us both sick. There was one figure troubling our field. We were delighted at the field concept.

At this point the medicine woman went so far into her trance (turning around and shaking her shoulders wildly) that her husband and son had to come in and play music and chant in order to bring her back. Simultaneously, another woman who was in the room with us, fell to the floor in a trance and had to have water thrown over her. This woman then had some healing done on the side by the witch doctor. Arny and I both looked at each other and giggled. It reminded us of a seminar in Tschieriv when someone has a wild and powerful experience!

At every point the medicine woman asked us if we would like to go further. I hesitated. Arny said yes. I think the interpreter was amazed at our courage!

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EDITORIAL

by Dawn Menken

Censorship is one of the most difficult and complicated issues that face any newsletter. On the one hand, controversial letters or articles don't make it to press, and on the other, policies are made in which anything that is written is printed.

In a democratic and open society mostly all of us would agree on the latter. In a psychological community, especially in the POP community, we see the outsider or the disturber as an integral part of the psychology of our group. Therefore, at least theoretically, we attempt to bring in the one with a minority or controversial opinion.

The fact that "we attempt" and have the idea "theoretically" is indicative that there is a conflict. Our attempts do not always succeed and our theory is not always easy to put into practice. Clearly, we would all agree that it is an edge to bring in a minority opinion and that this is why it doesn't often happen in practice. However, edges are not only to be jumped and there is a good reason sometimes which inhibits us.

At Esalen, Arny, Amy, Jan and I discussed this issue, trying to find a policy. We discovered that a newsletter which prints nothing and one which prints everything are both onesided, strongly representing only one part of a polarization. Therefore, a policy where both parts are included seems most democratic.

The newsletter which prints only one side of a controversy feels tyrannized by the minority or the outsider. The reaction or feeling which holds an editor back from printing something which could be hurtful to others is not only at an edge, but is feeling the reaction of a part which also needs voice.

In a world where minority opinion has little voice, where forums for criticism and negativity are rarely created it is understandable that any organization, especially one in which many of its members have experienced the minority or critical position, would want to give open voice to this neglected part.

Being at Esalen, an outer observer may see that this conflict has perhaps even been a contributing factor to the "encounter philosophy". The encounter paradigm encourages people to express all of their negativity and criticism. The use of this paradigm is obvious; what lacks is the reaction that it creates.

The POPCORNER would like to facilitate both sides of such controversial letters and articles. Therefore, the popcorner staff takes the responsibility of circulating critical letters to community members who are involved in order to elicit a response. Letters that contain direct attacks on people or groups within the POP community will not be printed without a response from those parties addressed.

it's about time

Last June the first class to graduate from the Training Program in Process-oriented Psychology passed their final (Phase II) exams. The newest diplomates are Julie Diamond, Jan Dworkin, Amy Kaplan, Dawn Menken, Sonja Straub and Nancy Zenoff. It only took them 8 years. The speed in which they completed their studies was due in large part to the incredible support and encouragement they received from their fellow students who told them that if they didn't take the exams and get the hell out of the way so

they could graduate, "murder would not be ruled out." As they have learned to pick up subtle feedback, they responded by graduating summa cum laude. The graduates told the POPCORNER that life has changed considerably since receiving their diplomas. They now have hundreds of clients on waiting lists, charge higher fees due to inflation (not the monetary kind), and suffer from increased performance anxiety at supervision seminars. A hearty congratulations to the first class of POP diplomates!

by Jan Dworkin, Julie Diamond and Dawn Menken

THE MAIL

Dear POPCORNER,

I would at this time like to extend my deepest and most heartfelt appreciation for the last 6 years of the POPCORNER. I am pleased with the quality of indepth and insightful reporting. It has often been an invaluable help in making major decisions during my 8 years in office. Along with National Enquirer and PEOPLE magazine, it occupies a place of honor next to the Presidential toilet. Please renew my subscription for another 6 years. Note new address. Yours sincerely,

Ronald Reagan
(as of 20. January 1989)
Santa Barbara, California



Dear POPCORNER,

Gosh! How I love the POPCORNER! My wife reads it to me (and explains some of the psychological stuff) as soon as we get it. If only I had it when I was serving in the National Guard, the time would have really flown by. I'm only a little upset that I failed the insider outsider test from last year's issue. Could you please send me an easier version? Thank you. Sincerely yours,

Dan Quayle
(Vice President Elect)

Dear POPCORNER,

The POPCORNER is magnificent. Thanks to Jan, Dawn and Julie for an outstanding job.

Love,

Arny.



process work at esalen

by Army Mindell

Amy and I, after deliberating and negotiating, felt honored to accept the invitation from Michael Murphy, owner of Esalen, to come to "improve the quality of the work" in Big Sur, California. But my God, we did not expect that the quality of the work was the least of their problems. We entered knee-deep into a community suffering over the loss of their beloved therapist-leader, Dick Price; a community fragmented, searching for its core.

After offering a public workshop at Esalen on relationships, a so-called, catalogue course, we settled into our "resident teacher's" spot at the "Little House," on the Esalen grounds where Dick and Christine Price had lived and where Dick had died suddenly, several years ago.

Our job defined itself as we went along. We found ourselves teaching and interacting with the "inhouse" community, a group of around 200 people living on and off Esalen grounds, responsible for maintaining Esalen, which services some 5,000 seminarians each year. The inhouse Esalen family does everything at Esalen from caring for grounds and the laundry to experiencing and creating an atmosphere of a psycho-lab to experiment with new forms of being and psychotherapy.

The day we arrived the bulletin board told us that not only Amy and Army would be there, but also family therapist Carl

Whittaker, spiritual leader Ram Dass, body therapist Don Johnson and others would follow us, in the role of "teachers in residence" at the little house. How heartwarming, surprising and scary to find that our courses were apparently more popular at that point than those of the other teachers! We were immediately sent into a complex. How could we meet the expectations? My recent difficulties processing increasing popularity on the West coast crept back in again, this time with a vengeance. Could we perform properly? How would we deal with their teachers who might be jealous? Help. Where is the rug to crawl under?!

But no, we were wrong. True, we encountered some jealous spirits, but my God, how flabbergasted we were at how open the entire community was to learning process-oriented work. After years of Gestalt, they were ready to extend their own work and experiment with bringing more movement and relationship work to their practice. We noticed that more fun and authenticity was a welcome addition to the severe Vipassana pose of the gestalt facilitator.

Unlike other institutions which become more rigid as they move through time, Esalen seemed flexible and ready for change. Everyone from the management to the work scholars wanted to learn more, especially about enjoying themselves! Soon our experience of being outsiders crumbled as we realized that the apparently elite cool was a form of insider unhappiness developed to help individuals deal with the steady change of

teachers and seminarians, and the constant coming and going of work scholars always saying hello and goodbye.

Esalen seemed like a tiny example of an accelerated earth, one which mirrors our larger earth in many ways. Here, on this little planet, people come with the hope of growing in an atmosphere which will support their individual ways. Here, Dick Price, their one time spiritual leader, was missing. Here cosmetic changes and material facility improvements served as attempts to bridge the gap between the memory of the good old way and new inspirations.

Esalen, the famous growth center of the 60's and 70's, has undergone many transitions. When we first arrived, there was much talk of its death, even though it was still the number one humanistic and spiritual growth center in the world.

Amy and I began our work with an introductory Process-oriented Psychology seminar, followed by bodywork, facilitator and living process seminars. The last one was an experiment in process work which resulted in absolutely electrifying experiences.

These seminars were interspersed with open seat sessions for the entire Esalen community. The sessions were charged with the drama of life which had been waiting at the edge, existential issues about life and death, violent break throughs, insightful and gentle openings.

But even more dramatic were the three transformative group
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THE ALPINE DOUBLE-BIND

by Ursula Hohler

When I discuss dreamwork or Army's work with Swiss colleagues from another school or teach it in lectures and courses, there seems to always be two main objections. One is: "this is too simple" and the other is "this is too complicated."

The first one goes along with our national character. Carl Spitteler, a Swiss poet who got the Nobel prize in 1919, wrote a famous story about it: If you see a bunch of people in front of two doors with the inscriptions "to Paradise" and "Introduction to Paradise" you can easily identify the Swiss: they will all go to the introduction!

The story is still funny because it is still true - at least for me. I must confess that there is a deep mistrust in my heart, a knowledge, that miracles don't happen and that

a cow will always be a cow. No hurry. No quick results. This is too simple. Let the others try first and if it still works in ten years we will see.

(When I am not in my complex about being Swiss I can even see a practical advantage in this, because at the other door there is always a clogging of Americans, trying to get in.)

The second objection is very tricky and I learned to recognize the trap only after a while. The therapist says: "this is too complicated, because I already had a therapeutic education and one is enough in a lifetime." The others say: "this is too complicated for me, as I am no therapist, I will never be able to learn that and I don't have to, thank God."

What can you do in such a situation? Creative ideas welcome! Continuation in the next POPCORNER.

MANY THANKS TO THE CONTRIBUTORS

ARLENE AUDERGON
JEAN CLAUDE AUDERGON
KIM BURG
AILEEN CROW
JOE GOODBREAD
SUSANA HERTELENDY
URSULA HOHLER
EDNA HOLT
PETER JAKOB
KATE JOBE
ERWIN LICHTENEGGER
AMY MINDELL
ARMY MINDELL
DIANE DZAN
AMINAH RAHEEM
GARY REISS
MAX SCHUEPBACH
SONJA STRAUB
PETER THOMAS
IVAN VERNY
KATHY ZIEGLER
HANS ZWEIG
ADAM ZWIG

POP IN THE BACK WARDS

by JeanClaude & Arlene Audergon

We were in Milwaukee for six weeks this summer doing a project in the psychiatric ward where George McCouch (a grandparent of POP America) is the head psychiatrist and its creator. The ward serves young adults in all kinds of extreme states (diagnosed as schizophrenic, bipolar, depressed, sociopathic, borderline personality disorder, etc.) as well as not so young adults who slip in through a system overwhelmed by numbers of patients. The ward is within a large county hospital complex, (one of the largest in the country), and approximately 90 patients a month are seen on this ward alone. Most of the patients come from the inner city or the streets, about 50-70% are black. Lane was there doing a practicum last year, doing some exciting work and fondly remembered by the staff.

The original idea of our project was that we would introduce process work to the unit by teaching the staff as well as working with patients individually. George had arranged to schedule a daily session of one hour with both morning and afternoon staff together - including the nurses, psychiatrists and other support staff. To put it most simply, we had a great time. The whole project became much more exciting than we could have dreamed or bargained for, thanks to the openness of George and his staff, and thanks to the tools of process work and to process.

It was an intense experience

for the staff as well as for us because pressure and tension were on all sides. It was tough for the staff within just one hour to learn new concepts and try them out through personal experience, and then go back out to the tasks of dealing with the needs and moods of the patients. It was a pressure for us to try to explain and demonstrate concepts about relationships, group processes, altered states, extreme states, etc. and give new ideas which could at first appear to threaten secure routines. It was challenging to find ways to bring in new ideas while supporting the individual staff needs, and the patients, as well as the overall structure dictated by the hospital setting. The individual administrator in each of us was quite a discovery one day, making administration a bit more human while giving all of us a chance to explore new ways of taking charge of our tasks and being ourselves with the patients.

We did a lot of things. We worked with individuals, and we organized open groups for staff and patients alike. (The first open group included two highly psychotic people who had been on the ward for only ten minutes. What a challenge to work with them and the group process this created.) We worked with relationship issues among the staff as well as group processes and had a group process once with representatives from all of the acute wards. We worked directly on the ward with the patients as well as in private sessions and we frequently invited members of the staff to join us in the sessions. We

met all kinds of processes, from profound relationship processes in people with so-called "borderline personality disorder," to catching an African spirit behind the process of a schizophrenic woman and the communication dynamics of her family. We worked with the secondary process of the whole ward, by having the staff during a collective processes class go over their individual edges, taking over the disturbing behavior of an acutely psychotic woman. Jean Claude also made a couple of case control presentations for psychiatrists and staff from other wards in the hospital as well as for student residents.

What was really important and exciting was how the feeling atmosphere changed in the background of the ward over these six weeks, among the staff and the patients and in their relationships. As George said to us, it's not usual to see patients hugging the doctors goodbye and thanking them from their hearts. How that happened along with many other aspects of our project is what we will be writing about together with George, in an article we hope to publish in a psychiatric journal. All of this has whetted the appetites of the staff, of George, and of us, for more experimenting and learning together. We are in the process of getting research monies to go back to Milwaukee next year for a longer term project.

MIKE MARTEAU, MARRON, et ZIZI

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by Joe Goodbread + Kathy Ziegler



REGIONAL VOICES



by Aileen Crow

A New York POP group is finally underway. Starting with interest generated in workshops led by visiting Zurich teachers, it looks like a POP community is actually happening.

In response to a letter of invitation and a newsletter put out by Nino Romano and Michael Lambert, a group of more than 30 got together early in October. We were grateful for the gentle shepherding of Max Schuepbach and Sonja Straub, our generous guests. Lynn King was chosen, by the Tao pen, as co-ordinator.

Early in November, a good sized group met again. Lynn kept the business of forming committees (to handle money, form a mailing list, finding space, etc.) to a pleasant minimum. We did two exercises, one a short "meet and move together", led by Jeff Kelton. The other was led by Lucy Mahler and Aileen Crow, a touching exploration to find out what dream figures arose and to process them.

One small group is already meeting and others are forming. A core concern for many of us is to find a way to make high quality training available here in New York.

USA NATIONAL INTENSIVE

Unfortunately, our west coast correspondent was not able to meet the POPCORNER deadline with his report on the national Intensive Course in Oregon this past August.

The popcorner staff has decided to forgive him, do you? Marylhurst, Oregon was the site of the second intensive course in America this past August. For two weeks, about 80 participants lived and studied together. American and Swiss teachers joined together to make this course a big success.



by Gary Reiss

This has been a most exciting summer and fall for Process Work in Oregon. Julie Diamond, Jan Dworkin, and Gary Reiss co-taught a six-day Oregon regional intensive in July. The feedback was that it was a powerful learning and personal growth seminar. The next big event was Arny's seminar on the Psychology of Political Change. A large crowd showed up, and a month later participants are still buzzing about Arny's approach to conflict resolution and political change. Max gave a workshop at Breitenbusch in Detroit, Oregon around this time, which also got people very interested in Process-oriented Psychology. This year we are planning a number of seminars, to be led by Jan, Barbara, Julie, Gary and other teachers.

The other big news is the emerging Oregon Training Institute. A core group of about 15 have been working to design this program. The program resembles the ones in Zurich and Seattle, plus has more emphasis on individualizing some of the requirements for completing the work on the diploma. We are being contacted by lots of potential students telling us to hurry up and offer the program! As part of getting ready, Gary is teaching two training groups, a beginning intermediate and an advanced, and hopes to form a beginning group soon.

This year having an active Oregon Process Community has gone from being a dream to actually happening. We have study groups forming in Ashland, Portland, Salem, and Eugene. Thanks to Arny and all of our friends in Zurich and the U.S. for helping us get going.



by Kim Burg

Our first Northwest POP offspring has been born! From June 17th - 26th, 1988, we held our first local Process Intensive, which proved to be a very androgenous, essentially unnamable, very lively and multifaceted event. Conceived passionately at one March evening meeting of the Seattle RPOP training board, members decided to temporarily shift priorities away from long range training goals to organizing and sponsoring our first local intensive.

A dedicated and fun loving volunteer crew of seven acted as midwives, meeting biweekly, and eventually formed the Intensive Planning Committee (Diane Ozan, Peter Thomas, Jan Loeken, Wendy Dormont, Chris Fowler, Jill Shelby, and myself). In the spirit of POP Switzerland, we patterned our curriculum after the 6 week Zurich Intensives, giving care and attention to detail such as affordability, logistic simplicity, emphasis on students' needs, a high student-teacher ratio, creating a friendly atmosphere and egalitarian values regarding teaching.

Our format proved wise and successful, although not without flaws. We offered seven classes, taught by teams of two (in some cases teachers also had assistants), spread over an eight day period with one whole day off in the middle. Classes ranged from two and a half to three hours long, which presented a supreme challenge for teachers covering material in depth, as well as for students grasping any more than a glimpse of the process paradigm and its complexity, subtlety and power.

Importantly, we elicited feedback after each class, learned from our errors, and gained self confidence and inspiration as a community to create more quality intensives

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REGIONS CONTINUED



by Aminah Raheem

POP California is growing organically and healthily. Students have attended Zurich intensives since 1986. Jim Beggs, Ginny Dennehy, John Booth, Laura Sosnowski and I have been teaching POP seminars and running groups in Palo Alto, San Jose and Santa Cruz since 1985. Joe Pagano has been teaching in Monterey since then as well, and organizing many POP seminars for visiting faculty. During the last 2 years Max, Jean Claude, Arlene, Julie, Dawn, Sonja and Jan have taught and helped our program in California.

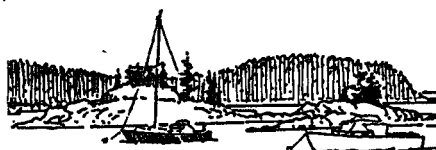
Our groups are developing and some of those students will become formal POP trainees over time. Jim, for instance, has initiated a rather full POP training as part of the M.A. in educational counseling at San Jose State University. A small group of process workers occupy a suite of our own in Santa Cruz. What a joy to make all the noise we want, support each other's process, conduct process groups and enjoy each other's company.

We received special infusions this year from Arny and Amy when they taught a psychiatric seminar at the University of Santa Cruz and seminars at Esalen Institute where they were in residence for six weeks. The international exposure POP received from Arny, both at Esalen and the International Transpersonal Psychology Conference in Santa Rosa, where he spoke to 700 people, should foster the wide acclaim and application POP deserves.

Nancy Zenoff returned to us after one and a half year study at the Institute in Zurich, healthy and having successfully completed her POP exams, and enthusiastic to join our efforts toward a full training program. She is a big help and a good sister. Already she has resumed her practice and teaching in northern California.

After Arny and Amy's relationship seminar at Esalen, at which we assisted, we met in our northern Californian task force to design and implement a formal POP training program. One of our important decisions there was to establish 2 centers of training: one in Palo Alto and one in Santa Cruz-Monterey so that we can move forward more rapidly and easily. The geographical distance between us is an obstacle to intimate planning, administration etc. We can still trade teachers around and coordinate our programs. Seattle has sent us their training program design, to save us unnecessary trials and errors.

The Weisses, from Los Angeles were at the Oregon POP Intensive this summer. They are organizing POP events in southern California. Of course the geographical distance is so great between us that it will probably be awhile before we have it all together. However, at the pace Arny zips around the world I imagine POP will be spreading like wild fire every place. And that's a blessing!



SEATTLE CONTINUED

in the future, as well as continue to pursue long range training program goals. Our local intensive became our "world channel debut" and, interestingly, attracted a multi-ethnic, far-ranging crowd: students attended from Japan, Arkansas, California, Hawaii, Canada, and across the take!

Dawn Menken's participation enriched our intensive: she accepted our invitation to teach two collective process classes, lead our seminar day, process feedback and conflicts at teacher's meetings, and supervise the supervisors supervising. Her involvement provided a strong and vital link to the whole Zurich POP community as well as serving as an inspiring role model of a talented process worker, and an enthusiastic devotee of the path of process.

How did our students respond to the Intensive? Most of them felt overwhelmed by the amazing amount of information presented, and felt that, on the whole, it was a very high quality experience. A great deal of curiosity and interest was aroused regarding further training and the possibility of further study. Comments ranged from: "Teachers were very dedicated", "not enough time in each class", "great party at the end", "we needed much more

time to process the powerful personal stuff that came up", and "the handouts were great, and added quality to each class."

Our community of teachers reflected many of the same feelings and themes. We're all looking forward to another Intensive in 1989.

POP AMERICAN STYLE

by Diane Ozan and Peter Thomas

We're back in Seattle after the National Intensive in Oregon and beginning our new job of coordinating the different activities of the Research Society for Process-oriented Psychology in the Americas. At Marylhurst several organizational meetings were held, including a General Assembly and a number of people volunteered to help out with major tasks. Kate Russick, Carol McDonald, Laurel Minter and Joe Pagano in California will be managing and planning the organization's finances; Nino Romano, Kathleen Corr, Aileen Crow, Jeffrey Kelton, Michael Lambert and other New Yorkers will be issuing a calendar listing training events in the U.S. and Canada; Jude and Stan Tomandl will be editing a newsletter from Victoria, B.C.; Ginny Dennehy will be our North American phone contact person; Gary Reiss, B.J. Hurwich, Ginny Dennehy and John Booth will be planning future national intensives and seminars; Claire Nance is our resource person for intensive and workshop videotapes; Nancy Zenoff and Diane Reardon are forming a network to consider ethical issues in Process Work; and Agnes Zimmerman has expressed interest in gathering and communicating feeling concerns between North American and Swiss POP communities.

Twenty-five people have volunteered to join the advisory board, which will be the Society's main resource for policy discussions and decisions. In addition, Grady Gray and Waynelle Wilder are chairing a training board composed of Suzanne Springs, Aminah Raheem, Herb Long, Gary Reiss, Kathleen Corr, Nancy Zenoff, Ginny Dennehy, Claire Nance and ourselves which will help coordinate the various training programs in North America and Zurich.

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POP GOES TO AUSTRALIA

by Sonja Straub and
Max Schuepbach

At eight o'clock in the morning, after 36 hours of traveling, we arrive at the Sydney airport, which is much funkier than we expected. We feel like we are on another planet. At our first Australian breakfast we find everybody in the restaurant very helpful and friendly and learn our first Australian: G'day mate! (that means good morning, friend)

Soon we have to catch the flight to Brisbane, which turns into an ecstatic sightseeing tour across miles and miles of lonely beaches and endless bush with rivers and lakes, and no indication that people are living on this continent. The weather is superb, the light is a little gray showing us that we are in the middle of the winter and the pilot is flying low.

We arrive in Brisbane and weird sounds from unknown birds and foreign smells from plants that we have never seen before catch our attention. A foreign continent indeed, as we notice on our first run through Brisbane in the afternoon.

The next morning we present Process work to 150 participants of the Australian Conference for Experiential Psychotherapy. The two organizers, Yaro Starak and Barry Blickarsky have done a great job. Everything is smoothly organized and they create a great atmosphere by bringing in their own personal feelings. We work with a young woman on a chronic bronchitis problem. She picks up her



SONJA DOING RELATIONSHIP WORK

own process admirably and helps produce an overall feeling of excitement about P.O.P. We also meet other participants and presenters and make a lot of new friends.

After the congress we fly up to the northeastern part of Australia to a town called Cairns. The vegetation is wildly tropical and in the rain forest we can find all the plants we have in our living room at home. Invited to swim in a natural pool below a waterfall we feel like Tarzan and Jane. The nature is incredibly lush, beautiful, and untouched; the people very warm, friendly and laid-back.



MAX FACILITATING A GROUP PROCESS

After our workshop we visit the Aboriginal settlement and consult with the local medicine man. As payment for his help we had to bring three chickens, which defecated in our borrowed car while driving there. Meeting the Aboriginals was a great and deep experience. We loved the way they related with each other and to us and we suffered with them about the depressing situation of having no work and being in a society that is biased against them. We met some of their leaders afterwards, who also felt that the old ways of tribal administration were no longer useful and that they needed to learn more about how to get along with the white society. Together, we thought how beautiful it would be, if some of them could come to the Intensive courses and teach us about their way as well as learn about Process-oriented conflict resolution.

Back in Sydney we finished our last workshop, bought some boomerangs and black corals from the reef, some tapes with didgeridoo music (a sort of an Australian Alphorn) and a bunch of T-shirts with gekos, crocodiles and Aboriginal drawings and before we knew it we had to catch our next flight back to the northern hemisphere. Bye bye you beautiful and lovely land with your warm people. Hopefully we will be back again one day !!!

aborigines among us

by Erwin Lichtenegger

A few weeks ago at the last POP general assembly in Zurich we heard about the fast, world wide spread of POP. POP-trainers went to Brazil, Kenya, Poland and as far as the aborigines in Australia. Along with this there have been POP training programs set up in the United States, England and other countries. We were glad to hear about this and dreamed of also travelling to foreign countries. The fact that I am employed at a psychiatric institution and have only four weeks holiday per year makes this, unfortunately impossible right now.

So, to satisfy our urge to travel, Reini Hauser and I contented ourselves with a small excursion to Bern. We followed up an invitation we had received from Professor Dauwalder, the leader of the research team of the Social Psychiatric Service in Bern. He and his team are doing research on the treatment of psychotic patients at the so called "Soteriahouse". There, a team of professionals and lay persons help up to eight psychotic patients without psychopharmica. They try to attend to these psychotic patients in a human way. This requires an enormous amount of energy from the staff. One shift lasts for 48 hours (with breaks for sleeping and eating). If a psychotic patient "flips out" he can be taken care of twenty-four hours a day, without medication, in special rooms. The idea for this kind of treatment comes from California; the Soteriahouse in Bern is the only one in Switzerland.

After a long discussion with Professor Dauwalder and his team about their experiences with this uncommon form of treatment for psychotic patients, we went for a short visit to the Soteriahouse. As soon as we entered the garden we had the feeling of being in an exotic place. We saw one patient in an altered state, naked, performing a slow dance just behind the window in her room. We had to think of the reports from our friends of the Australian aborigines or the African medicine men. We were glad that there are still some places in our society where people can be "crazy" for periods of time without landing in a locked ward of a psychiatric clinic. We also thought that it would be just as important for these people to profit from POP as it is for us and for the Aborigines in Australia. Unfortunately, here in Switzerland, this is not always the case.

THE RISKS OF COLONIALISM

by Kate Jobe and Joe Goodbread

This is the year when Poppers have started bringing process work to the four corners of the world. In this issue you will find reports of people's travels and experiences in places as diverse as Kenya, Australia, and Brazil. In the near future, people will be traveling to Poland, India, South Africa and Japan. As we do this, we come face to face with social conventions and cultural boundaries which force us to examine our own conventions and boundaries and face a dimension of our own identities which has, up to now, remained relatively theoretical.

Also in this issue, you will find an article by Susanna Hertelendy, a neo-Reichian therapist living and practicing in Rio de Janeiro, Brazil. Her article is a personal report of what it's like to be the recipient of well-meant attempts to propagate and teach a new system of therapy and thought.

This article arose out of our participation in a conference, "The Construction of Tomorrow", organized by a group of therapists in Rio de Janeiro for the purpose of bringing together a richly diverse group of psychotherapists and body workers to discuss the present and future of the therapeutic enterprise.

Brazil is a country that, up until three years ago, was living under a military dictatorship that lasted twenty years. Weeks before we arrived a constitution was completed that is one of the steps to new national identity. The conference included not only therapists, but also politicians, artists, local cultural figures.

Brazil is also a country troubled by seemingly insoluble economic, political and ecological problems which bring it repeatedly into contact with a world which often criticizes but does relatively little to support it. Interesting, that the conference was dominated on each of its three days by an invited American keynote speaker. At the time, this seemed reasonable. Obviously, from our side of the fence, these were people emerging into a new consciousness and needing outside help to do it. What better thing to do than to invite outside help and expertise? But then, there were the Brazilians who we talked to during the breaks, in our free time, whose homes we visited as guests and who told us of the incredibly innovative and original approaches which they are applying to therapy, to politics and to ecology. They told us of the agony of trying to bring therapy to the lower classes, who desperately need

help but who were so far from the borrowed European therapeutic paradigm that they don't even have the language to understand the kind of help that these therapists have to offer. They spoke of the difficulty of trying to offer therapeutic services in a land experiencing an annual inflation rate of over 1,000%, and the necessity of having to raise their fees on a monthly basis, and the relationship difficulties this creates with their clients. These were people who, in our opinion, we need to learn from. What right do we have to go there and tell them how they ought to be approaching their problems?

Out of this experience grew the realization that for us, it is at least as much a time of learning as a time of teaching. Our readiness to offer help must be matched by at least as sincere a desire to let ourselves be changed by the people and cultures we meet. Otherwise, we risk not only restricting our own chances for growth, but also becoming yet another colonial power bent on asking the world to go over the edges which we ourselves are unwilling to cross. It would be interesting for all of us to take a fresh look at some of the relationship difficulties among emerging POP groups in the United States and between these groups and the parent group in Zurich in the light of these experiences.

A VOICE FROM BRAZIL

by Susana Hertelendy
(lecturer at the Congress for the "Construction of Tomorrow" in Rio de Janeiro, Brazil)

At a cocktail party on the eve of the opening of the congress "The Construction of Tomorrow", I met Joe Goodbread and Kate Jobe, Joe and I were listed among the professionals running workshops and/or lecturing at the congress. Within a few minutes, the three of us were excitedly chatting away about various aspects of psychotherapy and about styles of behavior as related to cultural roots. Joe briefly discussed process-oriented therapy. I spoke of the fourteen years I had spent in New York in the sixties and seventies, and touched upon how my involvement in consciousness raising groups and the feminist movement had deeply affected my life and influenced my work. Eventually, I found myself asking them about ways in which I could learn more about their work.

The following day, as I listened to Joe's lecture, a whole train of familiar thoughts crossed my mind regarding colonialism, Brazil, the foreign debt and the difficulties Brazilians have been facing economically in the last decades. I became aware that I resented the presence of foreigners when I perceived them in the roles of parents or teachers, rather than people of various cultural backgrounds, who value new types of knowledge, and are eager to learn and exchange. I felt a surge of anger against the tendency, characteristic of third world countries and oppressed groups, to disregard indigenous products and resources in order to concentrate all energy on buying knowledge, skills and tools abroad, believing that foreign brands and widely recognized names are always superior in quality to anything native.

Brazil was a Portuguese colony for almost four centuries. Throughout its history, it has been steadily drained of its abundant riches and resources by nations from various parts of the world. Yet, there is also the other side of the coin. There is a Brazilian adage which illustrates the point: "He gave the gold to the outlaw." This means that the treasure was actually handed over to the thieves. An image pops up in my mind of Brazilians smiling and delivering whatever is precious in exchange for nothing. This is true both at the level of international relations and in local exchanges as well and is the result of power structures inherent in all forms of communication. It is, furthermore, visible in each of us, even though we remain unaware of the dominance mechanisms within us and ignore our own ability to react and reject the unbalanced circumstances. At the level of politics, this crooked form of relating is reflected in corruption or ignorance; at the

von Ivan Verny

Ich wurde gefragt einen Bericht ueber den Intensivkurs zu schreiben und schwanke zwischen "facts" und einer durch meine Erlebnisse stark gefaerbte Darstellung. Also beides und noch etwas mehr: 27 Teilnehmer und 2 Lehrer auf ca. 40m² Raum- am Anfang der Eindruck eines ueberfuellten Raumes, Enge, Empoerung (auf meiner Adressliste standen nur 22 Leute!). Ich bin sowieso mit dem Abschied von meinem kuerzlich verstorbenen Vater beschaeftigt, es ist mir hier einiges zu viel. 3 Teilnehmer stiegen aus dem Kurs aus, aber nur eine davon fand es noetig uns mitzuteilen weshalb. Eine andere Teilnehmer loeste einen sehr intensiven Gruppenprozess aus bis zum Sprung ueber die Gruppengrenze, eine extreme Position einzunehmen.

Der Kurs fand montags und freitags in je 3 Blocks zu zwei Stunden unter der Leitung von 1-2 Lehrer statt. 2 Kurstage pro Woche ermoeöglichen noch eine berufliche Existenz, verhindern aber ein wirkliches Eintauchen in die Arbeit. Zwei Stunden sind arbeitsintensiv- ohne Pause zu lang, durch die Pause zu sehr verkuerzt, was bedeutet, dass zu wenig Zeit fuer die Mischung aus Theorie, Selbsterfahrung und deren Integration bleibt, abgesehen vom unerfuellten Wunsch etwas Zeit zu haben um die Lehrer noch naeher kennenzulernen. Mein Vorschlag: Zwei 3- stuendige Blocks mit einer ca. 15 min. Puase nach anderthalb Stunden.

Die Thematik der Blocks war gut gewaehlt, der Aufbau lobenswert, die Lehrer/innen begeistert und inspirierend, der Stoff fuer mich nur zum Teil neu aber die Wiederholungen helfen auch auf verschiedene Arten zu lernen, die Stoerungen in Gruppenprozessen meistens verarbeitet- und doch habe ich neben der Inspiration und Bereicherung meiner eigenen therapeutischen Arbeit auch ein Gefuehl des Unterfordert-sein, Ungeduld, Unklarheit, u.a., in Prozesstheorie Unzufriedenheit, moechte tiefer und laenger an Beziehungenarbeiten koennen. Ich merke wie schwierig es mir faellt dies auszuformulieren ev. kritisch zu sein, brauche Hilfe auf diesen Gebiet (Kritik), frage mich ob ich da mit meinen Gruppen-, Beziehungsgrenze oder dem Lern- Schulfeld umgehe...

Bedanken will ich mich bei Euch allen, Organisatoren, Lehrern, und Mit-Teilnehmern fuer die Hilfe bei allen Prozesses, ob primaer oder sekundaer und bei den verschiedenen Bewusstseins- zustaeude, bei der Polarisierung, bei Konflikt- loesung, bis zu atmosphaerischen Veraenderungen. Ich habe gelernt und bleibe dran.

level of the individual, it shows up as our refusal to look for what we need right where it is: at home, inside of us.

Brazilians have always thought it highly intelligent to send their children abroad to study. The best education used to be sought in Europe and in the United States. Even today, having lived or studied abroad is immediately associated with high paying jobs, successful careers and excellent possibilities for substantial earnings in independent initiatives. Believing that "the grass is always greener on the other side of the fence," large segments of the population continually attempt to leave the country because of systematic disappointments with authority figures and political decisions, and total lack of hope about the future. And yet, in Sao Paulo, some drivers have stuck these words on the windows of their cars: "Don't leave! Stay and struggle to change the country."

Despite current migratory movements, disappointments with political figures, hopelessness about the new Constitution and total disinterest in the upcoming elections, the past decade has also brought to light some renewed concerns. Interest in the land, roots and local culture, an effort to recognize and value the resources of this country, and the building of cooperative styles, have emerged alongside the hopelessness. More hands than many of us know about are joining to heal the wounds of centuries of foreign exploitation and misused local power.

At first, these thoughts made me feel like holding back on my previous eagerness to exchange with Joe and Kate. I needed to ripen and focus my insights. Was I ready for a balanced exchange? If I wasn't, I preferred no exchange at all. Joe noticed my change in attitude from the previous day and asked me about it. I faced my fear about dealing with the delicate issue and told Joe and Kate about my thoughts and feelings. There will, of course, always be a need for seeking knowledge abroad. There is so much to learn. However, Brazilians are becoming more conscious of their own value. As we slowly rediscover our own knowledge and find new ways of subsistence, we also become more prepared to have balanced exchanges. At this stage we are concentrating a great deal of energy on our own maturation.

These comments touched Kate and Joe deeply and initiated an outflow of communication. This article may well be the first concrete result of that communication. As I reach the end of my reflections, I think about the three-way split in me which I've been attempting to heal over the years. I now see

how interwoven my own experience is with what is happening in world power relations.

To those who ask me about my nationality, I usually answer that I am a citizen of the world and, better still, of the cosmos. Having changed citizenships twice, the convention of identifying with a particular nation means little more to me than the ability to live in more places than one - a rare privilege and important alternative these days. Yet, deep in my psyche, my origins are extremely meaningful to me. I was born in Hungary of Hungarian parents, I grew up in Brazil and I spent a good portion of my life in the New York of the sixties and seventies. But this three-way split is much more complex than I could ever understand or explain. It is responsible for most of my conflicts and for all of my growth.

I realize that somehow as a psychotherapist, as a woman concerned with ecological, feminist and spiritual issues, I have found a powerful channel through which to contribute to the effort to heal wounds that exist in and out of each and every one of us. The building of tomorrow rests on the understanding among people today. I threw coins to see what the "I Ching" would say about these reflections. I got Number 59, Depression Dissolution, changing into Number 37, The Family (Clan). And I read: "Against the process of breaking up, the task of reuniting presents itself. Inner concentration to hold together the elements striving to break asunder. Temple, religion, devotion. A strong horse with a beautiful back." And in Number 37: "Outgoing influence that emanates from inner clarity. The perseverance of a woman furthers."

To me this clearly refers to the effort to try better forms of exchange, a task requiring concentration, devotion and perseverance.

"The Construction of Tomorrow" turned out to be a meeting of local and foreign professionals with a holistic approach; a rich and important encounter crystallizing new perceptions of self, world, values and relationships. It brought together gentle and generous people committed to healing a deep inner and outer split. Kate Jobe, Joe Goodbread and myself decided to break the ice and took it upon ourselves to initiate a process of cooperation and concrete action that will hopefully register new inputs in our psyche and neurological apparatus in such a way as to help us transform ourselves and the way we relate to those around us and to the environment at large.

MANY WORLDS/ONE WORLD

A POETIC REVIEW

by Adam Zwig

"I have climbed the highest mountains. I have run through the fields. Only to be with you. Only to be with you. I have run. I have crawled. I have scaled these city walls. Only to be with you. Only to be with you. October was the Huey Lewis and the News concert. November was Ernest Rossi. Later in November was U2's film "Rattle and Hum". Many worlds. One world.

Dr. Rossi introduced us to his mind-body theory: he explained how information theory can unite biochemistry and psychology. He presented current research which shows that there are "information substances" in the body which encode a wide range of types of information-- neural, neuropeptide, immunological, hormonal as well as information of the "mind"--images, feelings, etc. The research also shows that information in one of these modes or channels can be transduced into any of the other modes and that this information can travel around the human organism in an endless variety of ways. Dr. Rossi's clinical application and interpretation of this research is based in therapeutic hypnosis--not a particularly popular approach with process workers. Nevertheless, the research itself provides a beginning for understanding the biochemical basis of how "mind-body" or dreambody processes operate. Many worlds, one world.

Huey Lewis and the News in Zurich. Not as good a concert as the last one. Why? Because it was exactly the same as the last one. He seemed to be in a fight with the audience and the many worlds the News usually brings together remained apart. Other times, they have brought worlds together -- music, the spirit, love, the masses, power, rebellion, the ocean, the business. Many worlds, one world.

U2 is here. "But I still haven't found what I'm looking for. I still haven't found what I'm looking for. I have kissed honey lips. Felt the healing of her fingertips. It burned like fire. This burning desire. I have spoke with the tongue of angels. I have held the hand of the devil. It was warm in the night. I was cold as a stone. But I still haven't found what I'm looking for. I still haven't found what I'm looking for." In "Rattle and Hum" U2 finds their roots. Don't we all have

roots? U2 reminds us that we humans are only messengers delivering old tradition, tradition which keeps growing. We think we're a lot more than we are. "I've seen love conquer the great divide." Many worlds, one world. Music, psychology, chemistry. One is love. One is nature's mirror. One is a still god. "I believe in the Kingdom Come. Then all the colors will bleed into one. Bleed into one..... But I still haven't found what I'm looking for. I still haven't found what I'm looking for. I still ..." Many worlds. One world.

(lyrics by U2).

esalen continued

processes, which Esalen dove into with relish. The first community group process was unforgettable. Things started off with an atmosphere polarized in terms of the management and truth seekers. Suddenly, years of damned up tensions, unhappiness and hatred poured forth in unexpected fury, ending rapidly in a resolution almost no one believed. The second group process showed Esalen transforming its communication processes. After years of authentic and hard encounter, a softer Esalen appeared, supporting the shyness of the management with which it had been in conflict. Amy and I were touched as the whole atmosphere here changed from tension and threats of leaving Esalen to hopefulness about the future. Esalen had come around the turning point!

Esalen not only received, they gave us a great deal. I shall never again begin my practice before 9 in the morning! Less work and more time for complexes. After exposure to Esalen, it seems as if Switzerland is my monastery, an introverted pot in which to cook my ideas in relative quiet. Esalen introduced me to many teachers, to my twin brother, Al Huang, Tai Chi master with whom I danced and worked in seminars. Between the other visiting teachers and their in-house video library, I was able to gain some insight and perspective on who I am and where the process-oriented psychology community stands in the real world.

The Esalen people taught me to appreciate the fun-loving and humorous part of our work, as well as the liveliness of the process-oriented facilitation methods. But more importantly, their group process showed me how to open up my heart even more.

Like other teachers, I have travelled through conceited spaces, thinking at times that I knew how others should be and what would be best for Esalen. At first I was certain that they had gotten stuck on the brutal encounter paradigm, and were content to batter one another in combat. But no, as they picked up process-oriented communication concepts I did too, and I was able to drop my program for them. I could drop my smart guy stance and accept their differentness, their true nature as a community dedicated to serving the public interest by discovering the newest directions in psychological and spiritual work.

Esalen is some mixture of a spiritual and psychological educational growth center and a three ring circus, a show place for the newest and most experimental modes of therapy. Esalen is not the process work center in Zurich; Zurich is one world, Bombay another, Big Sur still another. All are beautiful to me now, all are amazingly different, each center and institution needs the others in order to be whole and to define its individuality. Today I love Esalen even as I love Zurich. Both are right. Both are places for me to support, live in, be, leave and return to. I cried when they gave us a beautiful going away card as we were leaving.

Esalen suffers like our own little planet, searching for itself. Esalen's old leaders have died. Fritz Perls is gone, Virginia Satir just died, Harry Sloan died last year, Dick Price was recently killed. Is it possible that all the apparent leaders must die? I think so. I was certainly astounded by the absence of good leadership in my travels this year.

But perhaps all the leaders MUST die so that we all realize that leadership is a position which can only be filled by all of us, at least some of the time. Today, leadership for me lies in the potential of the group spirit-- in the Tao itself.

Please send all POPCORNER
contributions to Dawn Menken,
Hopfenstr. 19, 8045 Zürich

foundation training in england underway

by Arlene Audergon

It began a year ago when Arny gave a fantastic weekend, introducing POP for the first time in England. Following this Jean Claude gave a five day seminar on Deepbody work and Mythic Experiences and Amy and I gave a two day seminar on Working on Yourself Alone last Spring. At the same time I worked closely with Jean Claude and Roger Houdson, coordinator of the Open Gate, to create a year-long foundation training program in response to the feedback for more.

The commitment which arose after Jean Claude's first seminar was exciting, almost every participant registering for the full year, and others from Amy's and my seminar joined in.

The foundation year (Fall 1988 - Fall 1989) will consist of four 5-day residential seminars and two 3-day seminars. The seminars include: The Dreaming Field (Philosophy, Theory, and Practice of POP), Relationship Work, Chronic Symptoms and Childhood Dreams, Bodywork, The Therapist's Process, and Conflict Resolution and Collective Processes. Joe, Max, Arny and Amy, and Jean Claude and I will be teaching during this first year.

Each seminar is open to participants who may want to come to just one seminar or the whole training. There is a core group now of 17 students, really talented people, full of life, humor and commitment. Before the foundation year even started most of the group met

together to begin a support and practice group. They are planning to meet also in smaller groups according to their location in England, ready to jump into it, with video, tea, and sprouting relationship issues.

The group is already eagerly asking for what comes next after the foundation year. We are currently cooking up plans together with the participants for another 2 year period, with a possible intensive course and other ideas such as including practical training and application or Process Work in hospitals and other social institutions in conjunction with a more typical seminar format.

Also in England, Jean Claude and I were recently invited to introduce Process-oriented Psychology as the main presentation in the annual conference of the Association for Humanistic Psychology Practitioners, which was a wonderful group of people, about 70 professional psychotherapists from around the country.

Process Work is being heartily received in England. The people we are meeting are very warm and awake, interested in developing their own personal awareness, as well as receiving the best possible training in their work with clients. The Zurich group should expect to hear a British accent from time to time, as several people are planning visits to Zurich to meet you.

pop united group: Kingdom

by Edna Holt
(participant in the foundation training)

The last week of October saw the first seminar of the Foundation Year in POP here in the U.K. The sixteen participants who have committed themselves to the course came from all parts of the British Isles and a third of the group come from the worlds of business, education and the arts.

It was a very powerful and challenging five days filled with laughter and tears and the presence of all-seeing eyes, a joker (naturally), animal power and warriors.

In the early part of 1989, several of the group are hoping to meet in the geographically convenient area of Bristol to practice some of the techniques learned in the seminars. As Bristol boasts a prison, several geriatric and mental hospitals and a famous cancer clinic there is tremendous potential for learning and process work, in the future. Many thanks to our teachers Jean Claude and Arlene.

We are looking forward to the next seminar at the end of November with a mixture of excitement and trepidation. The next step on the path of the warrior.

JOKE OF THE YEAR CONTEST

Send us your answers to the following two jokes. We will choose the best answer and publish it in the Spring 1989 issue. First prize: life long paid subscription to the POPCORNER. Second Prize: dinner for two at Cafe Peter. Third Prize: three back issues of your choice of the POPCORNER.

Why did the process-oriented chicken cross the road?

How many process-oriented psychologists does it take to screw in a light bulb?

eine kurze geschichte

Eine kurze Geschichte, die ich in einem Seminar gehoert habe: Im Supermarkt an der Kasse stellt ein Einkaufswagen mit einem Kind drin. Das Kind stoert mit seinem Beinchen die Kassieren an der Arbeit indem es ihr in den Ellenbogen kickt. Die Kassierin bittet die Mutter den wagen etwas weiter zu ziehen. Mutter "Mein Kind darf tun was es will. Es wird antiautoritaer erzogen." Daraufhin oeffnet der hinter ihr stehender junger Mann einen Joghurt Becher, leert ihn ihr ueber den Kopf aus und sagt: "Wissen Sie, ich bin auch antiautoritaer erzogen worden." Worauf der weiter hinten stehende alte Mann sagt: "Was kostet das Joghurt? Ich zahle es!"

FOR RENT

FOR RENT/ ZU VERMIETEN

Room to rent as studio or practice, near Manesseplatz, part-time or hourly renting possible. For more information contact Julie Diamond. 461.42.63.

RESEARCH CORNER

TEACHING TALES:

I started to collect my "classics" and favorite tales which I use to explain POP - attitude, theory, everything. Would you be interested in contributing your favorite stories and maybe we could make a collection for common use? Please send all contributions to Ursula Hohler, Gubelstr. 49, 8050 Zurich, Switzerland.



AFRICA

CONTINUED



We spent a couple of hours sitting outside in the dark while waiting for the next step. I can vividly remember sitting quietly with our interpreter, a number of women, about 15 children who sat quietly and stared at us (especially at our swiss watches which they had never seen before) and soaking in the foreign land which surrounded us. Army and I had the odd sensation that we were really at home. During this time, the medicine woman drew a beautiful anthropos figure on the floor of the hallway which she had seen in her vision. The medicine man gathered special materials and herbs for the ceremony.

We went inside. Army went in one room with a man and I in another with a woman who undressed us and put african clothes on us. We came out and were declared African. We sat side by side on the anthropos figure with a shawl wrapped around us both.

And then camethe chickens! They were live chickens which were dunked in water and whipped at us. Finally the beaks were drawn slowly down our bodies. I was sure that if I could survive this I could survive anything! (Since I am such a big chicken! Were they amplifying my process?)

We did all sorts of other things including eating some strange black medicine which the medicine man ate first and we second. Then we went home.

We came back the next day and had a meal together. We were treated like royalty and greeted lovingly by other family members. It was one of the most warm atmospheres we had ever been in. Here, the children are considered the guardian spirits of healing and therefore receive coins when they come into the house in

order to keep the healing spirits happy. The little children held our hands, led us around the village, and showed us how they swim in the water hole. Finally, the medicine man and his mother played rhythmic instruments together for us and we left.

Nancy, Army and I went on a safari after that. The animals seemed subdued in comparison with the experiences we had just had. And yet there is nothing to match the magnificence of 100 wild elephants and 20 buffalo standing together looking at your land rover. Or, a family of wild lions, almost unnoticeable, as they lie sleeping in the tall grass of the plains. We were flabbergasted to find out from our guide that lions sleep 22 hours a day! Some of us were jealous! When they awoke, they played, feasted on an animal they had just killed or made love. It was also quite something to see Nancy with her bad back bumping along for hours and hours in our land rover. Boy has she changed! A meeting with the Masai during the safari showed us a very different African tribe.

We gave our weeklong seminar in Nairobi for the Amani Counselling Center which is run by sister Frances Randall and brother Tom. It is the only counselling center of its kind in Africa. We were surprised at how fast the people in the counselling center (about 20 of them, half Kenyans, half from other countries) picked up process ideas. They grasped the basic concepts very quickly and were brilliant in their formulations and penetrating questions about process ideas. They were especially fond of the body and movement work and ventured with us into a group process around colonialism and racial tension.

It became apparent to me that even though we come from different cultures, process concepts seem universal. The content is often different but process remains the same. I am excited for all of us to test this idea in other countries as well.

While the people we met at the counselling center seemed hungry for outside stimulus, we felt that they gave to us as much or more than we were able to give to them. They taught us about the African way of life and the differences in various tribes. We spoke of the transition they were experiencing as life changed from a tribal culture to a more modern city life. They told us about the struggle of the women, who have always been considered the caretakers of the house and children, as they attempt to leave their homes and go to school and/or work. They shared their own thinking about the world, about racism and about psychology. I felt so grateful that they helped us open our eyes to this very rich part of the world.

The last evening that we were together we had a party at one of the participant's homes. We ate together and enjoyed a performance by a woman who did classical Indian dance. We danced together for quite some time to old Motown tunes and then spontaneously drifted into a circle and put our arms around each other. We looked around and saw people from Kenya, Nigeria, America, Switzerland and Germany. Finally the song "We are the World" began to sound from the tape machine. Everyone started to sing, "We are the world, we are the children..." My eyes filled with tears. It was a poignant moment. One I will never forget.

Letters to the editors
and editorials are
WELCOME.

This issue of POPCORNER
was brought to you by:
Julie Diamond, Jan Dworkin
and Dawn Menken

congratulations

Congratulations to:

Herb Long and Sara Halprin
married on May 15, 1988;



Arlene and Jean Claude
Audergon, married on July 29,
1988;

Arny and Amy Mindell who
married on August 22, 1988.

Arny Mindell on the
publication of *City Shadows:
Psychological Interventions in
Psychiatry*;

Aminah Raheem on the
publication of *Soul Return*.
Copies can be ordered
personally through Aminah: 3471
Valencia Rd. Aptos, CA. 95003;

Julie Diamond, Jan Dworkin, Amy
Kaplan, Dawn Menken, Sonja
Straub and Nancy Zenoff for
passing their Phase II exams;

Ginny Dennehy, Leslie Heizer,
Pat Kelly, Diane Ozan, and
Diane Reardon for passing their
Phase I exams;

births

George and Sue Mecouch on the
birth of Megan Mecouch, 7lbs. 4
oz. born July 26, 1988;

IN MEMORY OF

We are sorry to say that Kim
Moonwater Morello passed away
on September 25, 1988 after a
motorcycle accident. Kim
participated in the Oregon
Intensive this summer and was
planning to come to Zurich to
study in January.

Many people in POP knew Kim and
loved her natural and spirited
ways. Kim was on the verge of
becoming a POP student and was
especially excited about the
group process tools that she
learned in Oregon. She wanted
to apply them to the group work
she was doing in her community
in Northern California. We miss
her very much.

ACHTUNG, NEUES PRUEFUNGSFACH!

Der aufmerksame Leser der "Richtlinien für die Examen der Phase I" (deutsche Version) Seite 8 (siehe unten) dürfte es bereits festgestellt haben: Die Examen umfassen neu das Fach

"Beziehungsarbeit".

Dabei handelt es sich offensichtlich um einen Druckfehler. Nach Auskunft von kompetenten Insidern handelt es sich dabei um "Bezeugungsarbeit" oder genauer um die sogenannte

"Zeugungs-Arbeit".

Weitere sehr intensive und mühevolle Nachforschungen ergaben ein etwas genaueres Bild des neuen Prüfungsfaches:

- "Zeugungsarbeit" ist eine neues revolutionäres Forschungsgebiet, obgleich grundsätzliche Ansätze schon in biblischen Zeiten bekannt waren (... und Adam zeugte XY und XY zeugte ...).
- Zeugungsarbeit soll vor allem das "Networking" unterstützen und POP zu ungeahnter Verbreitung verhelfen.
- Um den lustbetonten Charakter des neuen Prüfungsfaches zu betonen, wird in Erwägung gezogen, "Zeugungsarbeit" in "Zeugungslust" umzubenennen.
- Eine Arbeitsgruppe (bzw. "Lustgruppe") Zeugungsarbeit besteht noch nicht; soll aber wegen des nachgewiesenermassen starken (Bildungs-) Bedürfnisses in dieser Beziehung raschmöglichst gegründet werden.
- Die Prüfungsmodalitäten im neuen Prüfungsfach sind noch nicht festgelegt, da noch keine Einigung über die Anforderungen (vor allem bezüglich der weiblichen Kandidatinnen) erzielt werden konnte.
- Das neue Prüfungsfach gilt nur für KandidatInnen mit deutscher Muttersprache, da andere Nationalitäten meist Naturtalente in Zeugeungsarbeit/lust sind und deshalb weiter in altbewährter Weise in sogenannter "Relationship-Work"1 geprüft werden.

Da wegen der Sommerpause verschiedene kompetente Personen noch nicht befragt werden konnten, werden die Nachforschungen fortgesetzt. Neuigkeiten nimmt das neu gegründete POP-Lust-Center, Tel. 372 13 65 gerne entgegen.

Zürich, 10. Juli 1988

POP-Lust-Center

Der Vorsitzende:

P. Jakob
Peter Jakob

course announcement

- Spring 1989
offered by Hans Zweig

Because I have a strong need to express my critical thoughts (probably even stronger than Helmut), but I also want to develop (amplify) these critical tendencies. I would like to suggest the following course. (I even volunteer to lead it if no one else speaks up.)

"The Shadow of POP" or "How to be critical, judgemental, and authoritarian and love it."
We will try to develop criteria and judgements, as well as awareness of what constitutes good and bad, sensitive and insensitive, appropriate and inappropriate ways of intervening with a client or

partner. We will examine such techniques as Amplifying, Stealing a Process, Letting Yourself Get Dreamed Up, Forbidding, etc., for the overt, covert, and the unconscious motive of the therapist when using them; and the hoped for, the feared, and the actual result they achieve. We will look at the roles of unconscious resistance and compensation, of ambiguity, paradox and polarity, as well as working on yourself, as providing the basis for correct action (or inaction).

Don't sign up unless you're afraid of being critical and being criticized (whether you're being criticized for being too critical or not critical enough is irrelevant).

The only cost will be your ego. Time place to be negotiated.

COURSE BROCHURE CORRECTION:
Please note that Adam Zwig
is an American. POP
grandparent/diplomate.