

The Scenery of Healing: Commentary on deMause's "Restaging of Fetal Trauma in War and Social Violence"

Author: Adzema, Michael D, MA

Publication info: Pre- and Peri-natal Psychology Journal 10. 4 (Summer 1996): 261-272.

[ProQuest document link](#)

Abstract: None available.

Full Text: I consider this most recent article by deMause to be a huge contribution to the understanding of war and violence and consequently to advancing the causes of peace and increased human well-being. There is virtually nothing in it that I would wish to quibble with and nearly all of it that I would gladly espouse and promote, to further those causes. The exposition is masterfully crafted and exhaustively documented. All it lacks, in order to assist the creation of a better world and humanity, are "ears to hear"-and these, while woefully lacking at present, are guaranteed to be more prevalent as time goes on, if deMause's theory of the psychogenic stages of history¹ holds true. Why people in increasing numbers will more easily be able to hear the truth of deMause's analysis will become clearer as I proceed to make what I consider to be the best response to deMause's latest contribution-a response that constitutes an addition to it rather than a criticism of it. The one facet I can think of that really needs adding concerns the end of his article, where deMause discusses the prevention of war and violence through changed birthing and childcaring² methods. This is an optimistic conclusion to deMause's analysis, as he attests, but there is an additional optimistic appraisal that follows from his analysis. The other conclusion concerns the benefit that could be derived, in terms of ending war and violence, not only by preventing or mitigating birth trauma, but also by healing or alleviating birth trauma suffered by those who-until some unlikely utopian, perfect-birth-and-parenting future overtakes us-are unlucky enough to not be protected from the abuses of pre- and perinatal trauma. As one who has been involved in the healing of such trauma-including primal therapy, rebirthing, and holotropic breathwork(TM)-for nearly a quarter-century and who currently facilitates a form of birth-trauma resolution that I call primal breathwork (based on Stanislav Grof's holotropic breathwork(TM)), I would like to add that perspective. DeMause writes, [T]he group-fantasy shared prior to wars expresses the nation's deep feeling that the increase in pleasure brought about by the prosperity and progress that usually precede wars "pollutes" the national bloodstream with sinful excess, making men "soft" and "feminine"-a frightful condition that can only be cleansed by a blood-shedding purification.³ Stanislav Grof's basic perinatal matrices (BPMs)⁴ are very much akin to deMause's perinatal schema, with some slight differences in emphasis, and much more elaboration on the part of Grof. Putting them together yields these results: Grof's BPM I involves the experiences and feelings related to the sometimes, or at least relatively, undisturbed prenatal period, sometimes characterized by "oceanic bliss"; it corresponds to deMause's societal period of "prosperity and progress" and feelings of being "soft" and "feminine"-understandably here, for the fetus is largely identified with his or her mother at this time and is very much "soft," i.e., undefended. In Grof's schema BPM I is followed by BPM II, which are experiences and feelings related to the time of "no exit" and claustrophobic feelings occurring to nearly all humans at the beginning of labor, when the cervix is not yet dilated. Since there does not seem to be any "light at the end of the tunnel," it is characterized by feelings of depression, guilt, despair, and blame, in the position of "the victim," and is very much like deMause's period of collective feelings of entrapment and poisonous placenta, which he has found to precede the actual outbreak of war or other violence. This is then followed by BPM III which involves feelings and experiences of all-encompassing struggle and is related to the time of one's actual birth. Characterized also by intense feelings of aggression and sexual excess-in the position, now, of "the aggressor"-it is related directly, in deMause's schema, to the time of the actual period of warring. BPM IV follows this; it corresponds to the time of emergence from the womb during the birth process and is characterized by feelings

of victory, release, exultation, but also sometimes, after that initial relief, of depression-when the struggle does not bring the expected rewards, as when, during modern obstetrical births, the neonate is harshly treated and then taken away from the mother, disallowing the bonding which should occur, naturally, immediately after birth. Of course this period coincides exactly with deMause's period of the ending of a war. All of this is to say that in society, as it did in the womb, a period of uninterrupted and relatively undisturbed feelings of growth leads to feelings of depression (being too "soft" and "feminine," but also "too fat" in the womb and, therefore, extremely constricted and compressed). Another way of saying it: feelings of expansion are followed by a fear of entrapment; and I agree wholeheartedly with deMause in saying that it happens this way in a nation's cycle of feelings because it happened that way to us prior to and during our births. We have these patterns of feelings as collective groups of individuals because our first experience of expansion was followed by extreme depression, guilt, despair, and then struggle and something bloodily akin to war-our actual births. Anyway, during times of prosperity, when one is less engaged in a struggle to survive, we find that one's body will naturally try to heal itself of unresolved and somatically imprinted trauma by bringing into consciousness the repressed traumatic memories needing resolution. This occurs in a manner similar to that of Maslow's hierarchy of needs. Basically, one's needs to "grow emotionally" (i.e., clear away the unresolved trauma) can only come to the fore when one's physical survival needs are relatively taken care of; and this they unerringly do, given any such opportunity. However, when these traumatic memories arise seeking resolution, they, also unerringly, bring with them the associated feelings of depression, unease, and pain. But because these feelings are anything but pleasant, to their detriment most people seek to avoid these feelings through addictions and other forms of "acting-out" behavior. So addictions and acting-out behavior emerge after periods of relative stability precisely because that stability allows unresolved feelings an opening for emergence and a possibility of resolution and healing. At this point, individuals (and collectively, society) have the choice to allow the emergence of these feelings-we call that feeling them-and reliving them (in this instance, reliving one's birth) to integrate and heal the underlying (birth) trauma, or the individual and society can choose to avoid these uncomfortable feelings through acting them out in one form or another. Of course war is the greatest, most all-consuming form of such acting-out . . . the greatest struggle. Thus, the fact is that because humans are who we are-characterized by a particular kind of birth process, i.e., traumatic, and related to our distinction of standing upright and thereby decreasing the pelvic opening as well as suffocating the fetus prior to birth⁵-we are destined to go through periods of rebirthing purificatory rituals, whether for good or ill. For we are psychologically wedded to reliving that which we could not fully experience at the time because of the overwhelming quality of pain associated with it. These rebirthing rituals we are doomed to repeat, one way or the other. We are going to act out this primal pain (birth trauma) in periods of feelings of expansion; then closedness or entrapment, guilt, and depression; then aggression; then release or submission (depending upon whether one wins or loses the war); and then relative peacefulness, or extreme repression and depression (depending again on winning or losing). These are then again followed by either (in winning) the same cycle of expansion then entrapment . . . or (in losing) a similar cycle of reemerging strength (akin to the expansion), then continuing depression or overarching gloom and helplessness feelings coupled with revenge feelings and blame (akin to the closedness and guilt; but note that revenge feelings and blame are also aspects of the BPM II matrix); and then the cycle is the same again-viz., aggression, release or submission, and so on around. So the question begging to be asked is "What do we do about it?" Do we, as Mayr and Boelderl do in their article, *The Pacifier Craze: Collective Regression in Europe*,⁶ decry the regression . . . as if by disclaiming it we could somehow keep the cycle from happening. They write, for example, that the situation of collective regression in Europe "strikes us as being high-explosive [sic] and bitter enough."⁷ In another place they exclaim, "What is horrible about this insight [of the increasing collective regression in Europe] is the additional observation that regression is becoming still more radical."⁸ This response of railing against the "Darkness" is a Freudian response. Yet it is not even a neo-Freudian one, since "regression in the service of the ego"-which began to be

seen as ever more important by neo-Freudians-is not acknowledged, let alone considered. This is confirmed by Mayr and Boelderl in their statement that "[R]egression by definition is a process of repression and a defense mechanism."⁹ These are surprising words, in light of the concept of regression in the service of the ego and awareness of the clinically based evolution of psychotherapeutic theory since Freud's original postulations, over a half-century ago. Moreover, these words indicate a conflict with or ignorance of the fact that deMause's theory of evolution or historical change requires regression on the part of parents, while parenting their children, as the primary "engine" of sociopsychological progress.¹⁰ At any rate, if we adopt the Freudian tactic, we are as effective in derailing the cycle of violence (war, death-rebirth) as Freudians are in what amounts to admonishing their clients to "stop it" (their cycles of neurotic self-sabotage and self-destruction; the individual manifestations/acting out of their birth traumas). This disclaiming of the cycle and the reliance on "will-power" to change one's patterns has been exposed in its impotence, as evidenced by the growing acknowledgment of the ineffectiveness and, indeed, counter-effectiveness of psychoanalysis.¹¹ This impotence of intellectual understanding in the face of these patterns of self-destruction occurs because these schemas are rooted in memories that exist in an emotional and entirely dissociated part of the brain, which is hardly touched by neocortical admonishing of any kind. As deMause correctly points out, the fetus's "early experiences have been found to be recorded in a separate early neural network-a dissociated emotional memory system centering in the amygdala, quite distinct from the declarative memory system centering in the hippocampus that is established in later childhood."¹² With the exposure of the ineffectiveness of the Freudian tactic of intellectual understanding has come the Freudian movement's disintegration into schools advocating various other strategies for change. These schools/strategies include the psychiatric-the use of drugs; the neo-Freudians who acknowledge and use "regression in the service of the ego" and abreaction; the humanistic-existential approaches, stressing the "experiential";¹³ and the Jungians and neo-Jungians, who would seek the resolution of these cycles in their inner archetypal acting out, resulting in an eventual rootedness of the ego in a higher Self (a spiritual center) beyond or transcending the cycles. Other approaches include the bulk of the spiritual, new-age, or transpersonal means that are flourishing these days, which basically differ from all others in their belief that one can simply bypass those cycles and go directly to the Light or the Self by dismissing the cycles/the Darkness (Shadow) through affirming the Light, meditating the Darkness out or the Light in, changing one's thoughts, creating one's reality, and various combinations of these. Finally, these newer schools and strategies for healing include that of what might be called experiential psychotherapy, which includes primal therapy, holotropic breathwork(TM), some forms of (experiential) meditation (Vipassana meditation, for example), Reichian and bioenergetic approaches, some forms of hypnotherapy (experiential ones-ones that involve reliving traumas), and virtually all the techniques, treatments, and correctives that are espoused in the field of pre- and perinatal psychology. The point is that from a good number of these other-than-Freudian perspectives-and all of those that acknowledge the importance of "regression in the service of the ego"-and from the perspective of the entire field of experiential psychotherapy, the answer to the cycles of violence, war, and death-rebirth is to stop the acting out, not by simply intellectually decrying it (as if one can talk oneself out of one's inner fears and one's Darkness/Shadow), but by reliving those cycles of violence at their (primal) origins . . . that is, by reliving the violence of birth, which is so thoroughly, masterfully delineated in deMause's paper.¹⁴ But from this perspective of experiential psychotherapy-one completely congruent with and grateful of deMause's contribution in his article-regression, in Europe, or elsewhere, is not seen as something to decry, disclaim, be horrified of, or be seen as dangerous (as in Mayr and Boelderl's article) but is seen as an opportunity. Regression is certainly not seen as a form of defense but as the opposite of that. Regression is part of a process of diminishing one's defenses against one's internal reality of pain and trauma. Thus, examples of blatant collective regression as in Europe-more so to the extent they are relived, released, and integrated-are entirely auspicious for the eventual elimination of war as a collective device of acting out (defending against) the painful feelings coming from one's personal history which one carries around, all unknowingly, and which

pervade, in one way or another, in forms subtle and not so subtle, every moment of one's consciousness in the present. From this experiential psychotherapeutic perspective, developments like those that Mayr and Boelderl describe as collective regression in Europe and Lawson describes as occurring at rock concerts¹⁵ should have us, if not dancing in the streets, at least hopeful of a gradual decrease in the use of war and violence. Why? It is because the youth who display this "regression" so blatantly were brought up by an "advanced" form of childrearing than that previously¹⁶ that they have fewer defenses, fewer layers of obfuscation covering up their unconscious psychodynamics; consequently the regression is seen more clearly in their behavior. Why is this important? DeMause points out that people do go to war, and that prior to it their perinatal dynamics come to the fore, as evidenced by the words and images in the media and in leaders' speeches used to describe the situational dynamics. Thus, our leaders take us into war, they act out their perinatal dynamics (and we in following them act out ours) in such gruesomely overt ways because these dynamics are so hidden, repressed, and overlaid with defenses that the conscious mind has absolutely no access to (and hence insight into) them as being part of one's unconscious dynamics. Consequently the conscious mind is completely able to convince itself that those dynamics are actual, real, and doubtless parts of the situation and therefore require an actual, real, and extreme response. The amount of resolve required to act out war can only be wrought of an unflinching belief in the lightness, absolute correctness, of one's perspective of the situation and therefore of that extreme course of response. And that can only be brought about by a total dissociation from one's perinatal traumas, and a complete and utter projection of it on the outside-the enemy, in particular. The contrary is also true: When there does not exist that total and complete dissociation of the perinatal trauma-when it is, as in Europe and rock concerts currently, closer to the surface, less defended against, less repressed and, hence, more blatant-it is more accessible to consciousness and less likely to be acted out in the extreme as in war (it is more likely to be acted out in lesser extreme forms, such as jumping into mosh pits, carrying pacifiers, listening to baby tunes about the, very real, difficulties of being a baby, and so on). Finally, it is more likely to be actually allowed to emerge in consciousness and be relived, and thereby "healed" . . . and gone beyond, to be replaced by something more benign and more socially constructive,¹⁷ and thus to be removed forever as a motivation to war or violence. This is the auspicious view of the developments described by Mayr and Boelderl. Janov was the first to point out that a permanent resolution of underlying trauma initially entailed an aggravation of symptoms and symbolic acting out,¹⁸ i.e., the underlying dynamics become more blatant and apparent in behavior. He was also the first to note that the acting-out and overt neurotic was closer to being "real," and therefore really sane, than his or her highly functioning and "normal," but repressed, rigidly defended, and unfeeling neighbor.¹⁹ Finally, the correctness of this view has been borne out in recent history. Glenn Davis analyzed the socializing psychoclass and found that it comprised four submodes. In order, beginning in the mid-nineteenth century to the mid-twentieth century and each one a more "evolved" and humane one than the previous one, they are the submodes of psychic control, aggressive training, vigorous guidance, and delegated release.²⁰ He concluded that in America the Vietnam War was perpetrated by individuals belonging almost entirely to the aggressive-training and vigorous-guidance psychoclasses.²¹ Yet it was brought to an end largely as a result of the efforts of an antiwar movement whose largest component was a Sixties youth brought up under a delegated-release child-caring mode²²-the most "advanced" mode short of the helping mode (which would essentially, then, be that mode enjoyed by the children of the delegated-release psychoclass) and psychologically with the most "advanced" ego structures²³ (again, prior to their children-those of the helping mode). It is obvious that these Sixties youth did not have the same unflinching and unqualified belief in the absolute lightness of their country's position as did many of their parents. This is obviously the case in a psychoclass of youth chanting a generational mantra, "Question authority!" and whose more extreme members would at times even go over to the perspective of seeing the war from the eyes of the "enemy," the Other (witness: Jane Fonda's journey to Hanoi, the waving of North Vietnamese flags by protesters, and the carrying of little red books on the sayings of Chairman Mao). But does this undermining of the self-righteous position

necessary for the instigation and carrying out of war-this ability to see at least somewhat from the Other's perspective, and not just one's own-have anything to do with a closeness to perinatal dynamics, a closeness to the unconscious for that (Sixties) generation of youth? The answer: Absolutely yes! Kenneth Keniston documented in two books, *The Uncommitted* and *Young Radicals*, the unconscious dynamics of that generation-both the "alienated-hippie" and "activist" sectors of it.²⁴ A reading of his books (though Keniston knew nothing of perinatal dynamics at that time, and few people did, for that matter) reveals a degree of perinatal imagery, fantasy, and acting out-especially among "the uncommitted"-enough to make a troll-handling, pacifier-wearing, mosh-pit jumping youth of today to blush! These dynamics can be readily seen by looking to Keniston's original works; however the full delineation of these dynamics are to be seen in my work-in-progress, tentatively titled *The Once and Future Generation: "Regression," Mysticism, and "My Generation."* Acting out collectively, as in war, can prevent a psychotic breakdown. But when the consequences of acting out one's birth trauma, collectively, is millions of people (including oneself) dead, not to mention the uncountably large loss of material and personal resources, it is clear that by comparison a psychotic breakdown is a more benign alternative for either the individual or the society(s) in which that or those individual(s) act. Similarly, not providing the outlet of war as a collective birth ritual (oftentimes euphemistically called a "rite of passage") would allow the genuine neurotic breakdowns, of people's defenses, and their opening up to their underlying perinatal dynamics. Thus accessed, they can be healed. Yet it is true that this neurotic breakdown (of at least a small amount) on the scale of society would result in the kind of collective regressions that Mayr and Boelderl, and Lawson describe. That is, the cause of peace (of the saving of human lives) requires that people pay the price of encountering their primal pain. By all measures, this price is minuscule . . . especially when you take into account the fact that many people, after initially "breaking down" for lack of a collective (and highly destructive) act-out, will actually succeed in reconstructing a self more in line with reality, through the dynamics and means categorized under the term regression in the service of the ego. Thus, in the same way that the collapse of the Soviet Union led not only to the emergence, in America, of a search for other societal scapegoats and therefore the "Republican revolution," but also to a collective self-analysis that has brought to the fore many of our social and political shortcomings (cf. the rise of the talk show; the rituals of nationwide self-examination over issues of sexual harassment, spouse abuse, and race relations played out in the Anita Hill-Clarence Thomas hearings and the O. J. Simpson trial; and other such national psychodrama staged on TV shows like *Nightline*); so also the prevention of war and the cause of peace will lead to such inner soul-searching, such emergence of acting out on a smaller scale, and such confrontation with one's dark side. It needs to be pointed out that this consequence, in toto, however uncomfortable and even violent (on a smaller scale) at times, is a small price to pay compared to the price of war which, by any measurement, is horrifyingly huge and unacceptable. It must be kept in mind that it is the products of nearly the most "advanced" mode of child-caring-the delegated-release subclass of the socializing psychoclass-who have proved most willing to pay such prices for peace, as for example, in increased soul-searching. In fact they would be later stigmatized for just this quality of introspection, this supposed fault of looking into themselves, through the derogatory appellation, the Me Generation. Indeed, Keniston foresaw this when he studied the Sixties generation as college students. Observing the amount of inner exploration they engaged in during their quests for self-discovery, he would describe this attribute in a biased way as "the overexamined life,"²⁵ and more fairly, for the activist youth, as a "psychological-mindedness" and "self-analysis."²⁶ No doubt those who criticized these youth in the past are some of the same ones who, now older, are wrongly castigating the self-analyzing characteristics of society emerging as the Sixties generation begins coming into its "triumphant" phase-the time when as adults a psychoclass takes over the reins of society and most strongly influences it.²⁷ These highly defended and fear-minded conservatives, prone to projection, are incapable of appreciating the integrity of a generation who "questioned authority" in the Sixties and have since then been psychologically, emotionally, and spiritually working on themselves, declaring for the first time in history as a generation, "Let the buck stop here!" as they seek to turn themselves, and by

extension their children and society-at-large, into a more loving, wise, and less acting-out humanity. We cannot expect that everyone will heal their birth traumas when they arise into consciousness during periods of peace. However, we can expect-especially now that there is understanding of these dynamics and there are techniques and modalities available for healing them-that some people will! Furthermore, even the more ritualistic and superficial yet blatant regressions to infancy, birth, prenatal, or even prior to that-e.g., as Mayr and Boelderl describe in Europe-are not the indication of a "death drive" or "death instinct" as they have claimed.²⁸ They are instead the manifestations of a drive to healing-a drive to regressing to early traumas and to reexperiencing the events that occurred then and thus recapturing an integrity of self that existed prior to the dissociation that happened as a result of those traumas. This drive to regression is no more a "death wish" than the mystical or spiritual quest is a "death wish," and for the same reasons, as Jung correctly admonished Freud a long time ago. In conclusion, when we see blatant collective regressions, by the sorts of people mentioned, to these perinatal dynamics in undisguised, and relatively harmless, social rituals (as described by Mayr and Boelderl, and Lawson) we can expect that, because of their closeness to their unconscious pain, they are likely-even if only a little more likely because of their more advanced mode of child-caring-to have insight into these dynamics and to resist acting them out in a more extreme form, like war. To put it another way, I would have preferred, for example, that Hitler had acted out his craziness by jumping into mosh pits, humming baby tunes, wearing a pacifier (or even engaging in sexual orgies) than the way he did. So these are not signs of an impending war. What did you expect peace to look like? Rather they are the scenery of human healing, we should expect to be seeing, on the pathway to peace.

References

REFERENCE NOTES

1. Lloyd deMause, *Foundations of Psychohistory*. New York: Creative Roots, 1982, especially Ch. 4, "The Psychogenic Theory of History."
2. By this term, child-caring, I mean what is usually meant by the term childrearing. For reasons fully stated in *Aesthema: The Journal of the International Primal Association*, No. 11, p. 63, Editor's Note, I will use child-caring when I mean healthy parenting of children, for I consider childrearing to be a pejorative toward children, a relic of our history of child abuse. I still use childrearing when referring to former modes of parenting which were abusive and did involve "rearing" and not "caring," however.
3. Lloyd deMause, "Restaging Traumas in War and Social Violence." *The Journal of Psychohistory* 23 (1996): 346.
4. Stanislav Grof, *Realms of the Human Unconscious: Observations from LSD Research*. New York: Viking Press, 1975; *LSD Psychotherapy*. Pomona, CA: Hunter House, 1980; *Beyond the Brain: Birth, Death, and Transcendence in Psychotherapy*. Albany, NY: State University of New York Press, 1985; *The Adventure of Self-Discovery: Dimensions of Consciousness and New Perspectives in Psychotherapy and Inner Exploration*. Albany, NY: State University of New York Press, 1988; *The Holotropic Mind: The Three Levels of Human Consciousness and How They Shape Our Lives*. San Francisco: HarperSanFrancisco, 1993.
5. A. Briend, "Fetal Malnutrition: The Price of Upright Posture?" *British Medical Journal* 2 (1979): 317-319.
6. Daniela F. Mayr & Artur R. Boelderl, "The Pacifier Craze: Collective Regression in Europe." *The Journal of Psychohistory* 21 (1993): 143-156.
7. *Ibid.*, p. 144.
8. *Ibid.*, p. 148, emphasis mine.
9. *Ibid.*, pp. 149-150.
10. DeMause writes, "[T]he ultimate source of all historical change is psychogenesis, the lawful change in childrearing modes occurring through generational pressure.... Psychogenesis depends upon the ability of parents and surrogates to regress to the psychic age of their children and work through the anxieties of that age better the second time than in their own childhood." (op. cit., 1982, p. 135, emphasis mine.)
11. See, for example, Alice Miller, *For Your Own Good: Hidden Cruelty in Child-Rearing and the Roots of Violence*, trans. by Hildegarde and Hunter Hannum. New York: Farrar, Straus and Giroux, especially "Vantage Point 1990," pp. vii-ix.
12. deMause, op. cit., 1996, pp. 360-361, emphasis in original.
13. I should make clear that this "experiential" approach is, from the perspective of the experiential psychotherapeutic approach I will be describing shortly, actually the superficial symbolic acting out of these underlying and powerful cycles in a way that is only a little less impotent than the Freudians.
14. deMause, op. cit., 1996.
15. Alvin H. Lawson, "Placental Guitars, Umbilical Mikes, and the Maternal Rock-Beat: Birth Fantasies and Rock Music Videos." *The Journal of Psychohistory* 21 (1994): 335-353.
16. Mayr and Boelderl

claim quite wrongly and quite strangely-as if to make the facts not conflict with deMause's psychogenic theory, or as if to cover up some hole in their analysis-that those caught up in the pacifier craze were raised under the intrusive and socializing parenting modes (op. cit., 1993, p. 145) and yet, in 1992, were between the ages of 15 and 30 (Ibid., p. 143). This is hard to understand because these youth would have been born between the years 1962 and 1977 in advanced Western countries of mostly Western Europe-Italy, Germany, Austria, all of Europe, and even the U.S. (Ibid.) However, the intrusive and socializing modes are associated, by deMause, with the eighteenth century and the nineteenth to mid-twentieth centuries, respectively, in the Western world (deMause, op. cit., 1982, p. 62). On the other hand, the helping mode begins mid-twentieth century in the Western world (Ibid., p. 63). The conclusion from this is that these youth, described by Mayr and Boelderl, would have been greatly influenced by the helping mode; they would be expected, at least, to have received the most advanced methods of child-caring overall in the world at this time-considering deMause's theory-since they are the most recent progeny of the Western world! Indeed, if these cannot be considered products of the helping mode, who can be? In order for Mayr and Boelderl to dispute this and claim they were exceptions to the rule and were raised under intrusive and socializing modes, they would have had to do a study demonstrating this, or at least cite one done. And this they do not do. 17. Michael D. Adzema, "Reunion With the Positive (Self), Part 1: The Other Half of 'The Cure.'" *Primal Renaissance: The Journal of Primal Psychology* 1(2): 72-85. 18. Arthur Janov, *The Primal Scream: Primal Therapy: The Cure for Neurosis*. New York: Dell, 1970. 19. Ibid. 20. Glenn Davis, *Childhood and History in America*. New York: The Psychohistory Press, 1976. 21. Ibid., especially Ch. 7, "The Great Society and the Youth Revolt," and p. 240. 22. Ibid. 23. Ibid., p. 241. 24. Kenneth Keniston, *The Uncommitted: Alienated Youth in American Society*. New York: Dell, 1965; *Young Radicals: Notes on Committed Youth*. New York: Harcourt, Brace & World, Inc., 1968. 25. Keniston, op. cit., 1965. 26. Keniston, op. cit., 1968, especially p. 81. 27. Davis, op. cit., especially Ch. 7, "The Great Society and The Youth Revolt." 28. Mayr and Boelderl, op. cit., p. 149. AuthorAffiliation Michael D. Adzema, M.A. AuthorAffiliation Michael D. Adzema is a free-lance scholar, a primal-breathwork facilitator, the editor of *Primal Renaissance: The Journal of Primal Psychology*; and he teaches pre- and perinatal psychology. Address correspondence to Michael D. Adzema, 15339 Glen Lane, Guerneville, CA 95446-9749.

Publication title: Pre- and Peri-natal Psychology Journal

Volume: 10

Issue: 4

Pages: 261-272

Number of pages: 12

Publication year: 1996

Publication date: Summer 1996

Year: 1996

Publisher: Association for Pre&Perinatal Psychology and Health

Place of publication: New York

Country of publication: United States

Journal subject: Medical Sciences--Obstetrics And Gynecology, Psychology, Birth Control

ISSN: 08833095

Source type: Scholarly Journals

Language of publication: English

Document type: General Information

ProQuest document ID: 198693687

Document URL: <http://search.proquest.com/docview/198693687?accountid=36557>

Copyright: Copyright Association for Pre&Perinatal Psychology and Health Summer 1996

Last updated: 2010-06-06

Database: ProQuest Public Health

Contact ProQuest

Copyright © 2012 ProQuest LLC. All rights reserved. - [Terms and Conditions](#)