

when abroad or away from home in their own country.

- 2 To hold national and international federation workshops for co-counselling and for sharing developments in theory and method.
 - 3 To publish an international newsletter.
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What's going on?

If you are with a group of people, and maybe you are bored and think that there is nothing going on, here are suggestions of some things to look for. Some are also appropriate for when you are alone, or when you are with one or two other people.

Firstly, what is going on within you? Follow whatever comes into your head without trying to direct it in any particular way. How are you feeling? Close your eyes (or look at someone else, or watch yourself in a mirror) and try and identify any feeling that is uppermost, stay with it, see whether it grows or lessens, notice if anything takes its place. Note your posture. Are you weak or strong, open or closed, back to the wall, tense or relaxed. How firmly do you meet the ground? How high is your head above the floor? Are you reducing your involvement through tiredness or shallow breathing?

How is your position in relation to other people? Are you touching anyone? and in what way? Are you physically the centre of attention, or on the fringe? Have you, say, a leg pointing towards somebody else, or is it cutting across communication between two people. Who are you looking at, and who are you avoiding? Have you got an itch, and how does it affect your position when you scratch to remove the irritation? What moment do you choose to make that long-awaited visit to the toilet?

How about the other people? What can you guess from their posture? How does it feel to imitate them? Do there seem to be contradictions between their physical appearance and what they are saying? Do they look tense when they say that they are sleepy, do they laugh when they are angry? Do they gain attention by denying that they want it? Do they display a characteristic mannerism before they begin to speak?

Another possibility is to look at people in terms of roles. These may be relatively precise, as in the Transactional Analysis model of *adult* (Head straight, continual movement of face and body, objective attitudes, 'In my opinion'), *parent* (Pointing index finger, hands on hips, automatic judgements, 'If I were you', 'How many times have I told you?') and *child* (teasing, temper tantrums, nail biting, baby talk, delight, 'I don't care'). If you follow communication in terms of Transactions between people adopting these roles, you may see patterns or games develop.

There are many other roles that can emerge within a group, a few examples being leader, organiser, consoler, wrecker, scapegoat, theoretician. These roles frequently overlap. They can be looked at both as people seeking them, and also as people trying to impose such roles on other people. Members may bring into the group roles that

they habitually use at other times, examples being mother-figure, misery, little boy, total independence and extreme vulnerability. Note whether a person's role appears to be considered appropriate at that particular time by the other people present.

The group itself can be watched as a process of development and possible decay, as a pattern of interactions, as a way of accomplishing a task or in terms of individual authority and responsibility. It can be viewed in relation to other groups (including the outside world) and in relation to any sub-groups that are formed, either formally or informally.

If you want to be bored, then that's O.K. But, if not, try taking a look at what *is* happening.

Jeffrey Britton

Primal Therapy - A Gay Viewpoint

The relationship between gays and the practitioners of various psychotherapies has been a strained one for as long as most of us can remember. Most psychologists insist that homosexuality is at least a character disorder, an apparent manifestation of a neurotic personality. Others condemn what we gays warmly regard as 'love between men' as a terrible perversion bordering on the psychotic acting out of child molesters and rapists.

In the 1960's with change sweeping across America's social and political structure, particularly among youth, psychology witnessed the birth of the 'human potential movement'. Encounter groups, massage therapies, existential and experiential approaches, and the many distinctly radical therapies which resulted, served notice on the Freudian psychoanalysis that their days of lucrative memory-picking were numbered. The headshrinkers gave way to the 'consciousness-expanders'; first, through drugs like marijuana and the hallucinogens, later through yoga, gestalt psychology, primal therapy, and psychodrama to mention just a few. A significant number of psychologists had finally indicated a willingness to discard the scientific facade of elitism and deal with the more immediate problem of getting turned-off people in touch with their feelings. These therapies, although still emphasising individual responsibility for mental health, did not overlook the oppressive social system which we in America have spawned with all its distorted values and subsequent neuroses.

Gay people surely know the nature of oppression and since with us the oppression is greater, the subsequent neuroses are likely to be greater than with straights. Nevertheless, nobody likes being neurotic and few psychologists can tell us a sure-fire way to wipe out neurosis. One man, however, claims to have 'the cure for neurosis' through a technique known as primal therapy. Arthur Janov is one of the radical therapists who advocates social change but on one issue he is an arch-conservative. You guessed it. If you want to find the way out of neurotic problems through primal