

billiard-ball to strike another if one hits it appropriately with the cue); she can only intelligently interlace her actions with his in an attempt merely to help his development. How he responds to what she does is up to him and the extent to which he has learnt to use what he can do in ways which make sense to her. So, although we might hope that one day we will know *for certain* how to educate our children, know in fact how to *cause* their development, if children really are agents in their own development, then that will be impossible. The best we can hope for is a realistic understanding of what will actually help. And this is surely better than the illusory hope that we can find certain ways of causing their development, thus misleading ourselves and them in all kinds of quite irrelevant and positively unhelpful ways.

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LAURA DILLON

TALKS TO THE EDITOR

How did you start?

How did you get into this?



Well, I was pretty unturned on to a lot of things through high school and then when I went to college in Boston . . . you know from a suburb to a big city and it was like

really . . . that was where I got into macrobiotics and where I began finding out about things and kind of searching, I mean there was always a sense of search especially after I took acid. That was really good and I know there is a lot of controversy about it and I don't recommend it for everybody but for me it was just a major opening point. And from then on I knew there was something out there. And so I went to college and moved up to San Francisco and really, the energy there was different, really different from the East Coast and I sensed that there I would find something . . . I wanted to find something that had to do with consciousness raising. Just raise consciousness - whatever that meant. And I just stumbled upon an Esalen catalogue which had a lecture by Charles Kelley. So I went to it and a couple of months later I went to a workshop. And I felt so open . . . I just felt 'this is for me, this is what I have to do,' never really having been to a group before of any kind. And so I went back to a few workshops - that was in June '71 I think it was Kelley's first training programme: so I went down to L.A. and got into training, with really no sense of where it would go for me but just that this was what I wanted to do. I felt right; I needed the work. Going through the programme evolved for me like a fine personal unfolding without planning to make a career in it. Really I didn't know what I was going to do. I was into being a hippy at the time. That changed as I did the work more and more and I kind of grew with it.

How about the Eastern model of the chakras which seems to map very well on to Reich's theory. Do you use that at all?

Yes, I do and more and more as I get to know more people that work in it. I've done some work with Bernie Gunther at Esalen and he turned me on to a lot of his exercises that deal with the chakras. I do especially a lot of work it seems with the heart chakra, the chest segment basically and opening that up. Well, I guess I work with all of them to some extent but a lot of work in the solar plexus diaphragm area you know that being the power centre.

Bernie Gunther was the masseur who worked with Perls.

Yes, he worked in sensory awareness and two of the things that he has written are 'Sense Relaxation' and 'What to do till the Messiah comes.'

What I have seen of Radix seems fairly main-line Reichian, or bioenergetics. Is that so or is there a different emphasis?

Charles Kelley was a student of Reich's in his later years and someone on the fringes of that organisation but into Reich definitely and mainly did work with his scientific concepts, his weather work and that sort of thing. He was also interested in the Reichian process in the body and in Reichian therapy for a good many years. So its strongly Reichian more than bioenergetics really.

The most fascinating thing about the neo-Reichians anyway, is the incredible range through which they can go - from Stanley Keleman, who uses pure phenomenology and introspection and very little body work, up to Alexander Lowen who is really

getting into the body. Where, do you, or you and Kelley stand in between those two extremes?

Well, of course, I think that Kelley considers himself a thinker in the Reichian movement and has written on it. He has a well developed philosophy I would say in the same way that Keleman does. But the experiential work, the actual process of actually experiencing the flow of energy through the body and releasing the emotions, that is really a major emphasis. So our workshops consist of experiential work and we do very little talking about except at the end when we have feedback and questions and that kind of thing. We do a lot of work in pairs so that each person works both in pairs as well as individually during any given workshop.

We were talking about diet earlier.

The person who told me to read Reich - it was for the guy that I was living with at the time - gave me all the dietary stuff. She said don't forget his particular condition has to do with bound-up rage in the body and she said read Will Reich because he'll give you a better view of what I'm talking about. And so that is what made me read Reich to begin with and so I was able to recognise that Charles Kelley was giving a neo-Reichian lecture. So it was someone in macrobiotics who put me on to Reich.

My particular worry about macrobiotics is - I read George Osawa who started it and he was going on about rejuvenation and longevity and then I learned that he died at 73, which is a little unsettling. Then at the Paris conference last week I met a man who said he was working in Japan with a tremendous master; unfortunately he had just died and he was 64.

And Adelle Davis died quiet young too.

Another area where I have doubts is Reich's model - that orgiastic potency equals emotional health and vice versa. I think it's not necessarily true, and I've met several people for whom the opposite is true.

I think that he puts a really heavy emphasis on orgasm or as some Reichians put it a really strong emphasis on discharge. And discharge is one thing that I work for.

In the same way that some of Freud's intellectual problems stemmed from his own neuroses, do we know anything about Reich's early sex life?

I would guess that it has less to do with his own personal experience. I would say that he arrived at the conclusions socially, I think he used a lot of larger reference points than himself. His theoretical work really does apply from the individual molecular cell all the way to the cosmos and includes everything in between, and sex happens to be a major way that we experience the flow of that energy.

Some more about you.

I'm really into self responsibility and taking responsibility for your life and really

acknowledging that wherever you are is where you've put yourself. And I do want to talk about my feelings about the growth movement in London. I have been totally delighted and surprised with the whole feeling of the movement here and, well I'm moving here next January, and I'm really excited to be doing that because I feel a kind of energy that I want to work with here which is a creative energy. I have in the back of my mind to do a musical and somehow it feels like the people to do that musical are here. The people here are so alive and so connected with each other. It's such a nice community developing around the Growth Movement that I haven't seen elsewhere, not that I've been all that many places. It's a really beautiful tight network of friendships and people who care about each other as well as working with each other.

Well, this gives me a chauvinistic delight because I'd always imagined we were ten years behind the Americans.

Well, I think there is a tremendous quality here as far as people participating in the movement. In the States I think there is a lot of stuff that's going on, but I am not sure if a lot of interpersonal relationships are developing out of it. Certainly in some places it must be developing into an on-going community kind of feeling, but I haven't experienced that all that much. I mean it's there at Esalen; it will always be there in essence, a kind of community and people working together but it's different. At Esalen people are thrown together and you're together because there is nothing else happening, you know. But here there is a lot going on. You have to make appointments to see people, a conscious decision to continue relationships and I am really excited about what I see here. I've experienced a lot of joy in my life and a lot of love, and more and more everyday. And I just want to turn other people on to the fact that they have the same capacity to feel and experience and express joy and to be loving. I want to help people be in a place where they can respond to life as it is now, rather than as it might have been in the past. You know, just getting rid of the old scripting and that kind of thing - and doing that in a sense mechanically through the emotional discharge.

I know exactly what you mean; most of our readers know exactly what you mean; but our readers are perhaps a thousand people in a population of 60 million. How do you reach the others out there who don't even know what it's about? How do we get this message over to the people who really need it, the ones who haven't joined the association, read Self and Society, heard about Quaesitor, Community or Esalen? How do they get on to the bandwagon?

These people, unless they're ready, they aren't going to hear it. When they're ready they'll seek it out. I don't feel the growth movement is something you can advertise.

This is back to your responsibility thing. You mean if 58 million 900 thousands opt not to do it, that's their bag and we are not responsible?

Yes, and if we feel some part of social responsibility - and I think that most of us do - I think the best we can do is to make it as available as possible through whatever means; to just say 'well here it is and if it turns you on, come and do it.'

Certainly, the social responsibility problem crops up quite frequently.

I think people are more radical than they were a few years ago. And since becoming involved in the growth movement they kind of put that aside and become really caught up in the growth movement, which is basically a middle-class movement. Then they start looking around and saying 'Wait a minute! What have we done? We're giving up our social orientation to this silly middle class preoccupation. And what about Ireland, what about whatever is going on in the world, what about those things? What do we do for those people?' They were saying that they didn't feel the growth movement was doing anything; I just insist that it is.

Coming now to a personal question, what turns you on? What one thing really gets your energy flowing, joy flowing?

Well, I guess loving contact with another person or other people. You know that's when I feel highest.

Is that a Piscean quality?

I think Pisceans tends to take in the whole and want everything to be related. That's what contact with the other person is - a feeling of unity, letting go of the separation and feeling of oneness. That was my first revelation, when I went 'wow, now I see it all very clearly!' I was feeling in a very deep place the total unity and oneness of everything and everyone that is. I got a lot of that from Bhagwan - I read a number of his books since I've been here. I keep hearing more and more about him.

What else? Do you do yoga?

No, I've never really done yoga. I do my own personal stretching things. And I want to study some sort of martial art - in some way focus the energy. With all my work I feel a need for a constructive using of the energy and this really does involve self discipline and saying 'no' to certain things and 'yes' to others.

It has seemed to me that of all various therapies and techniques, none of them really matter in themselves, the essential bit is the human relationship. And if you've got a warm empathic main-line Freudian analyst, that's better than a way out primal therapist who isn't really connected. So that basically, what we're talking about is human inter-reaction, and all different techniques are merely different means of getting that operational. And maybe within that, yours is more powerful than a verbal analysis because you're getting nearer to the heart of things, but unless at the heart of that patient you are working with, he really wants to come out, it still doesn't work whatever you do.

Yes, I really think that it's something that the person needs to consent to and I think that for a therapist or a teacher or a practitioner of the growth work to really take a person any distance, that person needs to be relatively well connected and coming from a healing space, from a loving space, from a caring kind of space. More and more

as I work and have people come to me with this problem and that problem, or even that particular body structure, I am coming to feel that this is a *being*, this is a *self* whose core desire, whether they know it or not, is to create and to live as fully as possible, and to blossom and to be beautiful. What stops this person, this self, this energy complex from doing that? That's really my approach more and more. You know - 'You are beautiful, and what's stopping you being as beautiful as you are?' I feel that's a healing space to come from. I feel when a therapist works from a problem, like, starting with 'What's wrong with this person?' - that is anti-life, that is anti-healing. I feel it's important to really see each person for the beautiful soul that they in fact are. Everyone is beautiful and even though they might not believe or they might not even manifest it. It's got twisted somehow. But the fact that you see them as beautiful and might be able to help them to really be beautiful - that is what is therapeutic.

Hans Lobstein

The Neighbourhood Groups Situation

Partly as a result of the MIND conference in May 1975 and subsequent meetings, three training weekends have now been set up to help those who want to start such groups or those who want support from others similarly engaged. The first such weekend last month was oversubscribed, and two more are planned. Many of those who took part in the first weekend have had group experience, some were group organisers or leaders - or facilitators might be a better word. Part of the weekend was spent discussing ways of recruiting and publicity, part to practice actual techniques and methods that are available, and part to give support and encouragement to those who were out on a limb with these groups.

Yes, out on a limb is very much an operative phrase. Some of us are looked at with considerable suspicion by the local authority in whose area we work, even by some who pride themselves on their progressiveness and community spirit, and who otherwise encourage community action and self-help voluntary groups. But even to them it is too much to sanction happily weekend groups where the agenda is not carefully pre-arranged and officially approved. What goes on at these groups, they want to know. How do we know, they say, that things don't get out of hand? Whatever that may mean. John Rowan tells me that groups, any kind of groups, are always viewed with fear and suspicion, from the outside. And ours is no exception.

Coming from adult education rather than group therapy, I like to have a basic outline of a structure at least at the beginning and at the end; to start with an agenda-building session and end with a debriefing session of some kind. At least I want to find out where everybody is right now, what they may expect from this group, what they may be able to contribute to it, what fantasies they may have about each other, what first impressions. I like to have some trust exercises and build up some support for each other before we go too far, so that we can learn to share and open up without