
Role Reversal: Personal and Political Implications

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Like many people, I find meaning in my life by believing that what I do can make a small difference in contributing to a better world. For many years I have been aware that a central ingredient of a better world would be the ability of individuals, groups and countries to put themselves more easily into another's position.

In our day-to-day lives we call this quality understanding, in psychotherapy we call it empathy, in the religious traditions love or compassion. Whatever language we use, the emphasis is on good relationship and the behaviour falls into the area of the personality that Jung called 'the feminine': a set of roles primarily concerned with connection and relationship.

I have a conviction that when women, with their different experience and values, are more visible and more respected in the world, then we will in fact naturally have a better world. As a consequence I have a strong commitment to

feminism. And yet I have learnt, and am still learning, that being a feminist while respecting 'the feminine' is not a simple task.

Kath's Dream

This paper has stemmed from a moment of psychodramatic action which took place in a personal development group I directed for women students in the University counselling service where I work. The moment is the concretisation of a scene in a dream where Kath, the protagonist (a small 31-year-old social work student) has grown to be 6 feet tall while her powerful father has shrunk to under half his size and now just reaches up to her knees. She is standing over him, silently wagging her finger and shaking her head. Inside, she is saying 'No – I'm not going to take this any more.'

This moment, simply enacted on 'the stage' with Kath standing on a small table, made a powerful impact on her, on the group and on

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me. I could sense its archetypal nature and its meaning on several levels: intra-personal, interpersonal, social and political. It was as if, in taking the role that her father had always had in relation to her, the world had suddenly turned upside down. I was filled with wonder at the surprising way a simple image from the unconscious can influence personal development. I was amazed too at the impact that a simple act of concretisation can make. The situation also posed important questions about role reversal since Kath was very clear, as a highly warmed-up protagonist, that she did not want to reverse roles with her father in this scene.

I have chosen this particular vignette and particular moment as the focus of my paper because it contains an abundance of meaning on a number of different levels. It serves as a concrete departure point for discussion of the theoretical issues in the paper, and a situation where the theory can be brought back to and applied. It is one of those defining moments in a relationship – where there is a change in the balance of power – and much depends on how it is negotiated. It is also at the centre of the work that I choose to do with women.

In the dream it is as if Kath has changed places with her father in the colloquial sense of the term 'reversal of roles'. There has been a reversal of power in the relationship. Instead of her father controlling her, she is now controlling him. Suddenly we have a new configuration, a new regime. What does this mean and where will it end up?

Father and Daughter

The vignette took place in the fifth of eight weekly sessions of the personal development group I was facilitating for women students. That day the group-centred warm-up had focused on the theme of the relationships between the women in the group and their fathers. There was a particularly strong group warm-up and everyone was participating. I remember thinking with satisfaction, as the women shared their experiences with a great

deal of warmth, intuition and depth, that it was a particularly female experience we were having.

Kath had recently returned from several years of living and working overseas, and she was having difficulty getting on with her father, particularly in standing up to him. He was very keen to be involved in her life and to help her financially, but he was also very controlling. She always felt that if she accepted anything from him that there were conditions. They also had very different political and social values. Kath's father is a conservative, first-generation New Zealand businessman and Kath is a liberal, socially active social worker.

One day she came home to find an angry message from him on her answer phone. When she rang back and he began 'ranting and raving' she said firmly 'Dad, if you're going to talk to me like that I'll hang up.' She came off the phone trembling at her audacity. She was surprised and shaken: a new role had emerged. A few days later she felt very pleased with herself for behaving so authoritatively, and very relieved. It was after that that she had the dream. In the group warm-up, she suddenly said with a high level of energy, 'I want to set out a moment of the dream.'

The Vignette

We agreed to make use of the limited amount of time left in the session to do this. Kath reversed roles in the initial moments of the drama to demonstrate to the auxiliary where and how her father was standing and what his non-verbal 'attitude' was. The image of her father seemed to be very clear from the dream and she entered into his role very quickly, taking up his stance and his emotional demeanour easily. The concretisation of the difference in level between her father and her further increased her warm-up. Then in her own role, looking down, she said out loud to him what she had been saying in her head in the dream: 'No, I'm not going to take this any more.' At my direction she said this several times, each time strengthening her tone of voice. When I directed her to reverse roles she said clearly and simply that she did not



want to. Then she said to her father : 'I feel that you're in a position that I've been in, and I'm in a position that you've been in. I like it here and I'm going to stay here for a while. When I'm ready I'll come down and stand beside you.' This was the end of the enactment.

In the final integrative stage of the psychodrama session one group member felt very uncomfortable about Kath's father's situation, and expressed a need to protect him from the indignity of being put down. I commented that from my experience women often needed time to consolidate greater levels of confidence before they could fully resolve their relationships with others but that I also believed that it was no permanent solution to replace one relationship of disrespect with another. Kath nodded in agreement but remained clear that she did not want to 'rescue' her father or change anything for the time being. She was in a spontaneous state throughout the session.

About six months after the group had finished Kath and I made arrangements to meet. She recalled her father in the drama: 'His eyes were full of self-pity. He looked so out of place and uncomfortable. Forlorn and lost and little and sorry.' She explained that just as it was hard to look her father in the eye when she was intimidated by him, it had been hard to see his vulnerability and still to retain her strength and her sense of purpose. She said, 'I need to maintain my power. I don't want it to be over him. I don't want to be like Dad. I wanted him to know what it felt like.' I asked Kath if she had ever actually seen her father look small and lost as he was in the dream. She thought hard and said, 'No never'. Then she recalled that quite recently he'd mentioned his own father, in saying 'You should have seen my father. He was a hard man.'

Discussion

Even though the role reversal that Kath carried out in the vignette was very brief, it provided information for the auxiliary – and the director and audience. It also increased Kath's level of warm-up and spontaneity to a noticeable

degree. My purpose in asking Kath to role reverse again in response to her domination of her father in the dream was at least partially so that she could experience his position and his role more fully. I expected that she would gain greater understanding and empathy for him and the relationship between them might develop more positively.

However, looking back now, I see that just as the dream had spontaneously maximised Kath's new role towards her father it had also spontaneously role reversed their old pattern of relating. Kath knew only too well how it felt to be intimidated and controlled, and did not wish to experience it as she was developing confidence in herself. As she indicated in her discussion with me later, she had great difficulty in seeing her father so vulnerable. She was in fact able to empathise with him very easily. What she was wanting to experience most was the consolidation of her new role towards him. I think that the mirroring effect of the brief role reversal was helpful for that purpose. Because of the difference in height between them, produced by the concretisation, Kath could clearly see her 'growth' in confidence and authority.

In the enactment of the dream, and in her decision not to reverse roles, Kath was taking her own authority with her father and with me. She was setting limits with him and strengthening the new role that had emerged spontaneously on the phone. At first her role was of an authoritarian (high-handed?) limit setter. Then her tone of voice strengthened, she stopped wagging her finger at him and the role became less conflicted: she was a clear, firm limit setter. After that she explained to him confidently both what her position and what her intention was.

There appear to be two main purposes for Kath in embodying this new role: to strengthen her own sense of authority and self-esteem, and to experience being more fully understood. The dream had spontaneously maximised their change of places. I was struck by the aptness of the dream image with her father literally

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under-standing/standing under her. Through reversing roles with her she expected he would have a greater understanding of her position.

The Director's Response

The relationship between Kath as the protagonist and me as the director was basically one of trust. She was in a spontaneous state and I trusted her self-direction. However, when she stated so clearly that she did not want to reverse roles with her father I experienced a chain of internal responses. First I was surprised, then I had a momentary need to control, then I experienced conflict, followed by greater clarity and a continuing acceptance of her self-direction. The conflict was between my strong belief in the value of role reversal as a way of producing understanding between people, and the clear evidence I saw, looking up at Kath's face as she made her decision not to role reverse, that she knew clearly what was best for her. I remembered my own experience in similar situations, and I respected her role as autonomous decision-maker.

Values Expressed

In a psychodrama, as in this one, the value system or world-views of the protagonist and the director are often factors in what roles are enacted and the way they are enacted. In making the comments that I did during the integrative phase of the session I was deliberately expressing both sides of the conflict I had experienced in directing Kath. However it had lost its either/or nature and I could state both values together more comfortably.

I was aware that my thinking had been formed and strengthened partly by the reading I had done in feminist areas, and that, indeed, my ability to see and live with paradox had also been strengthened by that reading. I was also aware of Kath's values which she had expressed earlier in the group sessions. She had an inclusive, respectful approach to people. She also believed that she had to have the courage to stand up and confront others to achieve her own independence and to support causes and people who are oppressed. There can be a

conflict or contradiction between these two approaches to life which the concerned group member expressed and I had been grappling with. However, it is the ability to live with the contradiction and to negotiate a sophisticated solution that this paper is about. I believed that Kath was in the process of working towards a solution though it was not evident to all group members at the time.

Ideas Informing My Values

As I have mentioned, my values, and therefore my work, have been influenced by certain theoretical ideas. These ideas are, I believe, part of a paradigm shift occurring in many disciplines, and have been present for centuries in many religious traditions and in the minds of thoughtful people. In my case, it is in the areas of my own interests, feminist and literary theory, that I have met them most strongly. In the following sections I describe the essence of the ideas that are most relevant to the analysis of the relationship between Kath and her father, and to other relationships where a shift in power is occurring. In the final section I make connections between stages in the feminist struggle and Moreno's stages of personality development.

One of the ideas that has changed my way of thinking is a deeper realisation that knowledge, and the way we think and learn, is not based on neutral values. It is based on the values of those who have *constructed* that knowledge and the process by which they have attained it. In the western world, as we know, those people have mostly been European males. The objective knowledge that we believed science was producing – that too has been influenced by the experimenter, thinker or observer. Language, and the way we use language, is also strongly affected by the culture and the dominant values of the culture.

In particular, the theorists emphasised that we have a way of thinking in binary or hierarchical oppositions, i.e. when we compare one thing to another thing we tend not just to say that this thing (say thinking) is different from another thing (say feeling) but we tend to make a



judgement and say one of these is better than the other. At base, this is competitive thinking. It is exclusive rather than inclusive. It is also very familiar thinking. We know it all too well – as we consider choices, for example: this solution or that solution, a right way or a wrong way, for or against.

A great deal of feminist and deconstructive work has aimed to show that these terms are not 'true' oppositions, but depend on each other to have meaning. Many of us are now learning to 'deconstruct' this way of thinking amongst ourselves as we become more aware of it. It is more and more common to hear people say for example, 'It's not an either/or situation, it's more complex' or 'both things are important' or 'there are a range of possible answers.' Our thinking is slowly becoming more systemic and less dual, more inclusive and less oppositional.

I have tried to sum up these ideas in this small poem:

Having broken the argument down and down
we come to the place in the text – a clearing
where a man and a woman have unexpectedly met.
We have been led to believe, remember, that one
will take advantage of the other, as we have been led
to believe that there is only one God.

And later in this one:

Having broken the argument down and down
we come to a place in the text – a clearing
where a man and a woman have unexpectedly met.
We have come to believe, remember, that one
is simply different from the other, as we have come
to believe there is one and a host of gods.

In general I think you can say that the post-structuralist and feminist literary theories that I have been most attracted to – many of which have influenced, and been influenced by,

psychotherapeutic theories – are putting an emphasis on the unstable, contradictory and complex nature of human identity, language and culture. In terms of individual identity this includes sexual identity. The notion of a solid, essential 'self' is questioned. These theorists are calling for us to become, as H elen e Cixous, one of the French feminists writes, 'uncertain, poetic, complex, mobile, open beings' (Cixous in Moi, 1985). I think Moreno would have liked that description, with its strong suggestion of spontaneity and 'a wide repertoire of roles'. In fact the idea of personality, and a sense of self, developing from psychosomatic, and clusters of learned psychodramatic and social roles which are 'in a dynamic equilibrium' fits very well with Cixous' description. And perhaps these kind of 'beings' are the ones who will be most adaptable and most capable of survival in an increasingly fast-changing, complex and plural world?

The Feminist Struggle for Equality

Feminist writers though are naturally concerned with the central question of feminism: how can women achieve a position of true equality in society? Many have gone on to ask: how can this be done in a thorough, lasting way without, consciously or unconsciously, adopting the oppressive values of the dominant culture? How can women's difference be reflected in this new order of equality? I have found it very helpful to look at these questions through the writing of Julia Kristeva, another of the French feminists. She argues that the feminist struggle must be seen historically and politically as a three-tiered one. These can be summarised as:

- *Women demand equal access to the symbolic order. (The established order of language and culture.) Liberal feminism. Equality.*
- *Women reject the male symbolic order in the name of difference. Radical feminism. Femininity extolled.*
- *Women reject the dichotomy between masculine and feminine as metaphysical.*
(Moi, 1985, p12)

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When tier 3 is summarised as one where the dichotomy between masculine and feminine is rejected because it is 'metaphysical' it means I think that the oppositional distinction is an abstract, over-theoretical one, not necessarily real or accurate. Kristeva herself opts for the third position. She writes:

In the third attitude, which I strongly advocate – the very dichotomy man/woman as an opposition between two rival entities may be understood as belonging to metaphysics. What can 'identity', even 'sexual identity', mean in a new theoretical and scientific space where the very notion of identity is challenged?' (Kristeva in Moi, 1985, pp12–13).

Other feminists who have commented on the position that Kristeva takes have been concerned about the implied rejection of the second stage arguing that 'it still remains politically essential for feminists to defend women as women in order to counteract the patriarchal oppression that precisely despises women as women.' But they add that 'an "undeconstructed" form of "stage two" feminism, unaware of the metaphysical nature of gender identities, runs the risk of becoming an inverted form of sexism' (Moi, 1985 p13).

By an 'undeconstructed' form of stage two they mean a form which has not been seen and understood as containing the oppositional and hierarchical thinking of the dominant culture i.e. men and women are not seen as two different, equally respected, genders, but women are seen as superior to men.

This is the point that has made the greatest impact on me: that in fact we are not changing anything in the long run if we carry on with the same old (dominant culture) oppositional thinking. As Linda Aitken neatly puts it, in bringing psychodrama and literary theory together, 'we tend to hold on to the solutions provided by spontaneous acts, to the detriment of our ability to respond adequately to new situations and... "cultural conserves" are produced when original solutions become as entrenched as the problem they attempted to overcome' (Aitken, 1994). This seems to me to be a very important point.

There is a question of timing here: do people, radical groups, nations *hold on* to stage two for too long? Instead of passing through, do they get stuck there? We all know of radical feminists or radical minority groups who seem to cling on to old arguments or actions that seem personally and politically unproductive and demoralising. We see Catholics and Protestants caught in the same oppositional thinking for centuries. We see people who were colonised turn the tables and victimise in their turn. They are not making the leap to stage three.

Similarly, it seems to me that many women are not making the transition from stage one to stage two. They have been accepted into the established order, but has anything changed? Has there been a change of culture in the New Zealand parliament, for instance, now that there are more women politicians and leaders? It is too easy once in power to let go of the commitment and endurance necessary to effect real cultural change. Yet I think all three stages are natural and essential, that they don't necessarily exclude each other, and they are all occurring in the society in different places often at the same time. In New Zealand this is strongly evident in Maori/Pakeha relationships, as it is in the gender area. At each stage new roles are developed. Sometimes the solutions they produce become conserved and inadequate in the face of new developments. It seems that the challenge for us is to remain 'open, mobile' – that is, spontaneous – 'beings'.

Parallels with Moreno's Thinking

I will now discuss parallels between Kristeva's three stages and Moreno's stages of personality development.

Moreno saw the infant developing from the stage of the matrix of all-identity through the stage of the double, the stage of the mirror and the stage of role reversal to achieve a state of differentiated identity where other individuals become distinct from the self. The stage of the double is the stage where the infant develops a sense of self-acceptance by receiving adequate response and love from those caring for him or her. The stage of the mirror is where the child begins to develop self-awareness and a sense of



separate identity, through seeing him or her self reflected back in the mirroring of others. The stage of role reversal is when the ability to imaginatively put oneself into another's place becomes possible and empathy begins to develop.

Kristeva's three stages have parallels, I think, with Moreno's stages of the double, mirror and role reversal. Her first tier is the stage of equality i.e. acceptance. Her second tier is the stage of difference where the oppressed group accentuates its differences and prizes them above the other, the dominant group. In the process members of the group consolidate their own sense of identity and self-esteem. In the third stage oppositional difference is 'deconstructed' and acceptance of difference, and an ability to cooperate and understand each other emerges.

This last stage has a parallel also with what Lynette Clayton, in her model for recording personality change, calls the third or individuated gestalt. She says that the progressive roles of the individuated gestalt 'provide solutions to the paradoxical polarities (such as good and bad, power and weakness, action and reflection, ugliness and beauty) which are experienced and conceptualised uniquely by each individual. The resolution of paradoxes allows polarities to co-exist without internal conflict within the personality' (Clayton, 1982, p13).

What I am wanting to suggest is that both an individual and a group developing towards independence need to experience acceptance and a sense of identity before they are able to empathise with others. They need to be sufficiently understood before they can understand. As a proposition this tends to fit with my experience of individuals and groups, and my own experience as an individual and a feminist, trying to create change. I think that there is a readiness factor involved when people or peoples are faced with the opportunity to take the step from one stage to another in that the earlier stage may need to have been sufficiently accomplished before the next one can take place. We are aware of this kind of

thinking in most theories of personal development, for example, Erikson's stages, and we are aware of the idea of developmental arrest, but we are less likely to apply these ideas to political change or social development.

There is also readiness, in the sense that Moreno described and used – the concept of warm-up. In other words, spontaneity is necessary before the movement into a new order can be launched. After that the new solutions strengthen and stabilise, new roles become well developed over time, and then further movement occurs destabilising the system again as we take the next step. It is literally like walking, taking one step after another.

The Vignette Revisited

I would like now to return to Kath's development and to explore it further on the interpersonal, social and political levels.

The interpersonal level of the relationship between Kath and her father is the level from which Kath herself was seeing the relevance of the image from the dream. Her purpose at the beginning of the series of group sessions, and indeed in the fifth session, was to develop better ways of relating to her father, since she often found herself in conflict with him.

In particular she wanted to be able to stand up to him without getting into an argument. At thirty-one she wanted to be independent of his control, to be respected as a separate individual and to behave as an adult in response to him. These are appropriate goals for a young adult woman in our cultural context. In her family arguing and debating were the means used to discuss issues – a process, Kath considered, that was encouraged by her cultural background. Kath often felt that in these debates her opinions were not taken seriously – in fact that her father would often laugh at her in a belittling way.

At our meeting after the group had finished Kath told me about an incident at a family barbecue where her father and uncle were arguing about politics. Her father turned to her

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and said 'Kath what do you think?' She replied, in a much lighter way than she had been able to do in the past, 'Dad, I'm not going to argue about politics or religion with you any more because I don't think we ever get anywhere.' Both men laughed and changed the subject.

Kath was pleased with herself. She had set limits again, and expressed her own view, clearly and lightly. She said to me 'I'm much clearer now about my position and my standing and I'm not wanting to get caught up in arguing... Now that I'm more knowledgeable I don't need to argue, or change or influence them.' Kath's statement reminds me of three lines from a poem by Adrienne Rich, an American feminist poet:

Vision begins to happen in such a life
as if a woman quietly walked away
from the argument and jargon in a room...
(Adrienne Rich, 1978)

For most of us the dilemma of how to express our difference and to be independent of our parents without the loss of relationship is a poignant and difficult one. For a feminist, a woman who wants to have the autonomy to live her own life and make her own choices, separating from 'the father' has an added, crucial level of meaning. The 'symbolic order' that the French feminists talk about is also called 'the law of the Father'. Both young men and young women have to re-think 'the law of the Father', the (often unconsciously) accepted traditional values, to attain a strong sense of individuality. In most societies women are still in a different position to men. They have fewer opportunities, less power and have often been socialised to be more compliant. They do not have an automatic entry to the dominant culture.

So the emergence of the role of clear limit setter with her father – 'No, I won't take this any more' – is central to Kath's development as an autonomous woman. You might say that it is the very *embodiment* of her role as a feminist, along with her pride in herself and her value of her own thinking. She is in stage two of Kristeva's model, rejecting the male symbolic

order and strengthening her sense of identity and self-esteem.

However, she is also aware of stage three. She loves her father and wants to retain a relationship with him but one in which she is respected and understood. She doesn't want to argue with him or dominate him: she wants the relationship to be of another order. Whether this can be accomplished depends on what roles emerge in him as counter roles to her new stance, and her spontaneity in being able – when the time is right for her – to reverse roles with him. She is warming up to the stage of role reversal but hasn't yet embodied it.

From Personal to Political

It is likely that in some other contexts in her work or social life, when faced with controlling behaviour from others, that Kath would have been responding in an intimidated, withdrawn or perhaps an argumentative way. Having begun to develop a new way of responding to her father it is likely that she will express herself more clearly and authoritatively in other situations as well. She said when we met after the group sessions: 'I've had a hell of a lot of conflict lately – in my job, in my relationship and in my family... I've stayed so grounded. I've resolved things. I have a lot more inner strength. I'm really clear about where I want to go.' Kath works now as a community worker for a local authority where helping resolve conflict between various community interests is part of her work. She is bringing, as we all do, her learning from a family situation into her work and relationships in the wider social community. The functioning form this learning takes is her new role or roles.

A role is created by past experiences and the cultural patterns of the society in which a person lives and, as Moreno says, 'is a fusion of private and collective elements'. The social role of feminist is more possible for Kath in a society that is beginning to place value on the participation of women in the public areas of life than in, say, an Islamic country. Standing up to her father in that context may not have been a possible role perception, let alone a practice.



As well, and sometimes more importantly, a woman's relationships with other significant people in her present or past social atom have a crucial influence on the roles she will develop. We have a tendency to focus on the interpersonal, dyadic relationship at the cost of seeing a more accurate systemic picture of a person's complex range of social contacts. Moreno's theories worked to shift this tendency and to offer a more comprehensive view. He saw social atoms as part of larger psychological networks which in their turn are part of what he called the psychological geography of a community. From this sociometric perspective Kath's relationship with her father and how she develops within it, truly matters. Her spontaneity will create a shift in the system. From a feminist point of view her ability to take and model self-esteem and authority in her community is of true value socially and politically.

As I said earlier, there were two main reasons why Kath was not ready to reverse roles with her father in the drama. She wanted first to strengthen her sense of authority and she wanted to experience being understood. The need to have her father understand her, literally stand in her shoes, seemed to be a factor in her readiness to negotiate the transition from stage 2 to stage 3: that is a shift from oppositional thinking to an agreement to live together in a way that could take account of their differences. This kind of negotiation towards an acceptance of difference has significant similarities on the personal and the political levels. Roger Fisher and William Ury in their widely read book on negotiation in political situations, *Getting to Yes*, say the following:

The ability to see the situation as the other side sees it, as difficult as it may be, is one of the most important skills a negotiator can possess. It is not enough to know that they see things differently. You also need to understand empathetically the power of their point of view and to feel the emotional force with which they believe in it. It is not enough to study them like beetles under a microscope; you need to know what it feels like to be a beetle. To accomplish this task

you should be prepared to withhold judgement for a while as you 'try on' their views.

(Fisher and Ury, 1987, p24)

Trying on the position and views of the other is just what role reversal is. Sometimes it is difficult. It is difficult if our personal experience of the other is very limited. It is particularly difficult if we have been hurt in the past by the other person or group, or if people we love have been hurt by them. It is difficult if they presently hold a position of power over us. It is confusing if we care for them *and* disagree with them. It is hard to let go of a hate or anger that has protected us from them or which has given us a sense of justice or identity or strength. We often think of understanding as agreeing or forgiving or backing down. Pride, therefore, can be a prime factor in our resistance.

Kath and her father are in a good position 'to negotiate' in that they both care for each other enough to want to continue their relationship. In a personal relationship, love or duty can provide the motivation. In a political or corporate negotiation both parties have to think they will have something to gain. In both cases the aim is for the relationship to turn from one of opposition to one of cooperation. It is not just a matter of the survival of the fittest – it is a balancing of both our competitive and cooperative instincts.

Summary/Conclusion

In this paper I have explored a moment of psychodramatic action, a moment of a dream, in the context of the living, ongoing relationship between a young woman and her father. I have applied psychodramatic theory and other theoretical viewpoints to the interaction, highlighting both the value of role reversal and the need to understand the developmental nature of the ability to role reverse – in other words timing and readiness. I have postulated that this applies on both the personal and political level.

My overall belief is that the ability to understand and accept others, to truly accept

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difference, will be one of the deciding factors in whether we can survive, as a diverse species, into the future. That ability, if we can shift our ground to get there, will free us, I believe, to truly care for the world in which we live and the life within it.

We come to the place in the text – a clearing –

where a man and a woman have intentionally met.

They have come together (remember) under a totara tree: will they

take this tree to be the tree of life, to have and to hold

from this day forward, in fall and in flower

and in seed and in root and in stem and in branch
and in leaf?

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