
Stories from the Heart: Narratives of Change in Therapeutic Enactment

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ABSTRACT

Research was conducted on the experience of change for participants in a group-based psychotherapy approach called *Therapeutic Enactment* (TE), which involves the enactment of embodied narratives of participants' past experiences. This study asked the question, "What is your story of change in TE?" The author conducted in-depth interviews with five TE protagonists, asking each person to tell their story of change in therapeutic enactment. The current article provides excerpts from each participant's narrative, highlighting the changes that clients attributed to their TE experience. Suggestions for counsellors considering TE for themselves or their clients and future research directions are discussed.

RÉSUMÉ

On a mené une recherche sur l'expérience du changement chez les participants à une méthode de psychothérapie axée sur le groupe appelée *Therapeutic Enactment* (TE), qui utilise la représentation des narrations incorporant les expériences passées des participants. La présente étude pose la question suivante : « Quelle est votre histoire de changement dans la TE? » L'auteur a mené des entrevues en profondeur avec cinq protagonistes de la TE, en demandant à chacun(e) de raconter le changement survenu grâce à la représentation thérapeutique. Le présent article fournit des extraits de la narration de chaque participant en soulignant les changements que les clients ont attribués à leur expérience de la TE. Des suggestions adressées aux conseillers qui songent à utiliser la TE eux-mêmes ou pour leurs clients ainsi que des orientations de recherche futures sont discutées.

The notion of change is central to the counselling process. Clients come to us with their problems in living and expect that after working with a counsellor they will experience some type of change related to their presenting problem(s). *Therapeutic Enactment* (TE) (Westwood, Wilensky, & Keats, 2003) is a group-based intervention that assists clients in experiencing new awareness, reactions, and insights mediated by the cathartic effect that is essential to transformative change. The TE process has also been described as embodied story in action (Keats & Arvay, 2004); TE is an action that is meant to result in beneficial change in the client's life. To date, research on TE has yet to investigate the change experience for clients. To address this gap in the literature, I conducted qualitative research interviews with TE protagonists and asked the question, "What is your story of change in Therapeutic Enactment?"

I first introduce TE as a group-based therapeutic intervention. Next, I provide my contextual experience as a constructivist researcher, including my own personal experience of TE as a protagonist, a trained assistant, and a TE facilitator, provid-

ing the reader with an understanding of the interpretive lens through which the research interviews were conducted and the data analyzed. The results of the data analysis are provided in the form of excerpts from each of the five first-person narratives, and implications for counsellors working with clients in group and individual settings are discussed.

What is Therapeutic Enactment?

TE (Westwood et al., 2003) is a group-based intervention that has its roots in Moreno's psychodrama (Blatner, 2000). In TE, individual clients are given the opportunity to enact embodied narratives from their lives in a group counselling setting. Rather than simply telling their story to the group, clients, with the help of the TE group leaders, carefully plan and enact a narrative from their lives in the hopes of "re-storying" their experience. A typical TE experience occurs over the course of a weekend in which a group of 15–20 people come together to participate. TE participants can potentially take on several different roles within the group including witness, role-taker, and lead role. Typically, 5–7 people, in consultation with the TE directors (i.e., group counsellors who have completed the TE directors' training under the supervision of psychologist and TE founder Dr. M. J. Westwood), will have planned to take the lead role in their own enactment. The remaining 8–10 participants will act as role-takers and witnesses to each TE conducted over the weekend. In addition to the group participants, two or three professionally trained assistants are usually present, along with two directors, who are responsible for prescreening the participants, facilitating group building and maintenance, and for planning and directing the 5–7 individual enactments. TE is a very complex process that deserves more description than can be included in this brief article. Readers interested in a detailed description of the process along with case studies should consult Westwood and Wilensky (2005).

Therapeutic Enactment with Psychodrama Roots

Although TE shares many of the techniques of classical psychodrama (Moreno, 1946, 1989; Moreno & Moreno, 1969) according to TE's founders, it differs from classical psychodrama in some fundamental ways. Unfortunately, an in-depth comparison of TE and psychodrama is beyond the scope of this article. Briefly, Westwood et al. (2003) state that, in contrast to the available literature on psychodrama, TE explicitly addresses issues related to (a) the psychological safety of the individual, (b) the role of spontaneity, (c) the purpose of catharsis, and (d) attention to group process. In TE, the psychological safety of the client is paramount, and all aspects of the group process are subservient to this principle while the lead participant is doing an enactment. Westwood et al. state that spontaneity is viewed as the end result of a successfully planned enactment process rather than something that can be trained. It is important to note that individual psychodrama practitioners may share this notion of spontaneity, but the literature on psychodrama is lacking any specific references to that effect. Westwood

et al. state that, in contrast to Moreno's views, spontaneity cannot be trained into someone, but it is rather the end result of helping clients resolve personal issues that may be blocking natural expressions of spontaneity.

Catharsis is not the end point of TE but rather the beginning of reparation and healing (Westwood et al., 2003). In TE, resolution begins when, for example, disowned suffering and grief are accepted, expressed, and integrated by both the individual and the group. Finally, according to Westwood et al., TE therapists attend to group process in order to prevent negative group dynamics from impeding the enactment process and to use the positive aspects of group dynamics to enhance the enactment process. Again, while it may be the case that individual psychodrama practitioners follow the same principles as outlined by Westwood et al., Westwood et al. is the only available reference that explicates these issues. It is not the purpose of this article to decry the value of psychodrama; TE is presented here in order to set the context for the reader regarding the intervention that participants took part in before being interviewed.

Researcher Context

In qualitative inquiry, especially in constructivist approaches, the researcher is not a passive observer of phenomena in the physical world. Rather, the researcher is an active collaborator, a co-creator, and an interpreter of the knowledge and understanding created in the research interview. In order for the reader to understand and interpret the results of this study, one must understand the contextual "filter" through which the researcher approached the research question, "What is your story of change in Therapeutic Enactment?"

I was first introduced to TE during my graduate studies in counselling psychology and took part in over 50 TEs between 1997 and 2003. I worked very closely with Drs. Westwood and Wilensky, learning about TE and training as a TE director in 2001. In addition to taking part in approximately eight enactments as a lead, I also assumed many different roles and acted as a witness in the other enactments in which I participated. In effect, I apprenticed in TE during the six years that I was a graduate student in counselling psychology, and I have since gone on to facilitate my own groups using TE as an intervention. For this study, I interviewed five individuals and was present at each of the participants' enactment weekends, assuming character roles in two of them. I was an assistant to the directors for each of the co-researchers' enactments and, thus, knew in advance of the research interviews what had happened during the enactment process for each individual.

My interest in the research question arose out of careful examination of theses and dissertations that had focused on TE as well as my own experience with TE over the years. I had seen profound changes in people's lives following their TE experiences, and I chose a research method that would present TE in a manner that was more or less consistent with the way in which I had experienced TE. A research method was chosen that would provide the reader with an understanding of the change process in TE and that would speak to not only the mind of the

reader but also the heart, and perhaps the heart and soul. Arvay's (2001) method of multiple narrative readings of transcripts enabling the research to co-create first-person narratives of experience appealed to my desire for a "living document" and my feelings that first-person stories of change infused life into the findings of a potentially dry academic study. My experiences and desires with respect to TE form the context within which the first-person narratives of change in TE were co-constructed.

METHOD

Rationale

I was not concerned with establishing empirical causation with respect to TE and change. Rather, I wanted to know what life changes people attributed to their experiences as lead participants in TE. I wanted to understand co-researchers' stories of change through embodied narratives re-storied in their minds and hearts, providing them with the experience that somehow they had been changed by their TE experience.

In counselling, we listen to client stories day after day. We listen to them not only with the ear of the empiricist who seeks "scientific" explanations for client changes, but we listen with the ear of a human being who wants to learn and understand the client's experience for the learning that it can confer on both practitioner and client regarding the storied nature of human lives.

Co-researchers

Potential co-researchers were contacted by one of the two TE directors who had conducted the individual's enactment to inform them of my study. Inclusion criteria were that the individuals must have (a) completed their own TE as a lead participant, (b) completed the enactment at one of the residential workshops conducted by the TE directors, and (c) completed only one enactment as a client in a residential setting. A total of 10 potential co-researchers indicated they would be willing to be contacted by me, from which 5 were chosen, at random, to take part in the research. Three of the co-researchers were female and two were male, all were over 35 years of age, and all possessed some degree of post-graduate education. All but one of the co-researchers were from North American/European ethnic heritage. Presenting issues enacted by the co-researchers included childhood issues with parental divorce, sexual abuse, physical/emotional abuse and neglect in childhood, and abortion as an adult. The time lapse between participants' TE experiences and the research interviews ranged from 6 months to 2 years. I chose five participants because of time constraints and factors related to the manageability of the qualitative data for completing my dissertation.

Research Interviews

Each co-researcher was invited to participate in the study following ethical procedures approved by my institution. The purpose of the interview was to allow

each co-researcher the opportunity to tell their story of change in TE. I conducted semi-structured interviews with each co-researcher ranging from 1.5 to 3 hours in length. The interview questions are included in Table 1.

Table 1
Interview Questions

1	Where would you like to begin the story of your enactment at [the residential retreat]? Feel free to begin wherever you like, going as far back as you think you need to or starting today if you like.
2	How did you come to decide that you wanted to do your own enactment? Tell me the story of how you came to find out about enactments.
3	What was the moment that you decided you were going to go through with [the enactment]?
4	What was it like driving up to [the residential retreat], knowing what you were going there for?
5	What was it like to arrive at [the residential retreat]?
6	What was your experience of waiting to do your enactment?
7	What events during the weekend do you feel are an important part of your enactment story? What do you remember most vividly about the weekend?
8	What would you like me to know about your experience of going through the enactment itself? After the enactment? Leaving [the residential retreat]? Arriving home? The next day at work? What's it like today?
9	What has changed for you in your life since doing your enactment? In your body sensations, emotions, behaviours, thoughts, relationships, spiritual connection?
10	Who were/are the important people in the story of your enactment? Who needs to be included in the story? What kind of role did you play in your own story?
11	How does your enactment story end?
12	Do you feel that you have told me your story of your enactment at [the residential retreat]? Do you feel that I have understood your story?

An interesting aspect of the semi-structured interviews was the fact that although I had prepared the list of questions to help guide the interview, I did not need to ask all of the questions to any of the co-researchers. The interviews typically began with the first question and, throughout the interview, each co-researcher touched on many if not all of the subsequent questions that I had prepared. As co-researchers told their stories, the answers to the questions were forthcoming, and it was largely unnecessary for me to prompt them. I concluded each interview when the response to both parts of Question 12 was “Yes.”

Transcription of Interview Data

Qualitative researchers (e.g., Lapadat & Lindsay, 1999) understand that transcription is an act of interpretation and constitutes a re-presentation of the research interview data. As such, the transcription process is described here to provide the reader with an understanding of the decisions involved in the transcription method, an important aspect of the researcher's context.

First, I transcribed the interviews verbatim in plain black-and-white text. Second, the text was colour-coded to represent my interpretation of the emotional

content of the interview. The colour coding reflected six levels of perceived emotion: high emotion (pink), medium-high emotion (red), medium emotion (orange), medium-low emotion (green), low emotion (blue), and neutral (grey). Third, different font sizes were employed to reflect the changes in volume and/or intensity of the person's voice: an 8-point font representing a low volume passage, a 14-point font representing a louder passage. The fourth stage of transcription involved making notations next to the transcribed and coded text to reflect any other remarkable nonverbal content. For example, if the co-researcher was smiling as she said how angry she was at her mother, I would make a note such as, "I was so angry with my mother I could have killed her" (smiling as she says this).

Transcript Analysis

Once the transcription process was complete, in accordance with Arvay's (2001) method of analysis, I conducted four separate readings of the transcripts: (a) reading for the temporal story, (b) reading for the self of the narrator, (c) reading for the research question, and (d) conducting a critically reflexive reading. Four separate documents were created coinciding with each of the four readings.

In the first reading of the original transcript, I cut and pasted the events of the story into temporal order, creating a narrative timeline for each co-researcher's stories. In the second reading of the original transcript, I noted how the co-researcher presented him/herself in the story, the metaphors the co-researcher used to describe him/herself, and the voices (e.g., passive or active, first-person or third-person) that he/she used when speaking in the interview. This reading established the central character of the narrative (i.e., the TE lead participant and co-researcher) and helped me develop a deeper understanding of the character and how he/she portrayed him/herself in the narrative.

The third reading of the original transcript addressed the research question, specifically looking for statements of change in the co-researcher's life following their TE experience. I cut and pasted statements that took the form of "It was this way before my TE experience" alongside statements connected to the original statement in the form "Now it is this way since my TE experience." For example, the transcript might have read, "I always used to have problems talking to my dad because he would never ask me about my life, just tell me all of his woes." In another part of the transcript, the transcript might read, "Since my enactment experience, when my dad calls I am able to direct the conversation away from all of his troubles and actually talk about what is going on for me and my kids. I never could have done that if I didn't do my enactment [TE]." These two statements together would be taken as evidence of a co-researcher's reported change that they attribute to their TE experience. Cutting and pasting these "change events" allowed me to track the change that had occurred in the co-researchers' lives and enabled me to write the first-person stories of change.

The fourth and final reading was conceptualized as a critical reading. The first three readings involved the process of taking data out of the transcript, whereas

the fourth reading involved the process of acknowledging how the transcribed interviews affected me. The rationale for this final reading was to acknowledge the co-constructed nature of the stories that were told during the interview process. In all qualitative research, the researcher plays an active role in co-creating the interview data. As I conducted the fourth reading, I noted my own personal reactions, questions, insights, and general comments that arose during each interview. Doing this helped me to better “see” my own filter and my own views, biases, and reactions. The intent was not to eliminate these, but rather to notice my intimate involvement in the interview process in the hopes of using the reflections to represent the co-researchers’ stories as close to the co-researchers’ experience as possible. For example, I wondered if being a male researcher might have created gender bias in my interviews with both female and male participants and how that lens might influence my writing of the first-person narratives of change. The data generated in the four readings formed the foundational references from which I created the five first-person narratives of change in TE.

Co-researcher Validation

Once I completed the five first-person narratives, I sent them to the co-researchers for a final editing process. Each co-researcher received his or her personal narrative by regular mail or email and was invited to make any amendments they wished to make and to remove any part of the narrative that they felt was inaccurate or that they did not want included in the final narrative. After the co-researchers returned their narratives to me, I made the changes they requested. The final narratives were validated as a representation of the subjective and co-constructed “truth” regarding each co-researcher’s narrative of change in TE. In other words, after the editing process, the co-researchers considered the narratives to be truthful representations of their stories of change. The final results of the study were five first-person narratives of change in TE, each approximately 15–20 pages in length, under the pseudonyms of *Ellen*, *Grace*, *Claire*, *Leonard*, and *Gabriel*.

FINDINGS

Individual Narratives of Change in TE

Due to the length of the co-created narratives, it is not possible to present the full narratives here. Consequently, I have included from each of the narratives one quotation that speaks to the co-researcher’s experience of change following their TE experience.

Claire’s Story

Claire did an enactment related to her experience of being physically struck as a child by her mother. In her narrative, Claire spoke of the courage she found to stand in front of a group of people and do her enactment. Her story of change

included changes in her relationship with her husband, “Robert,” following her TE experience, which also involved finding the courage to speak.

Once we talked, we decided to have a “trial separation.” The trial separation turned into a permanent separation and divorce. If I had not done the enactment, I don’t think I would have had the courage to say what I needed to say to Robert or to make that change in my life.

Grace’s Story

Grace’s enactment focused on her deep sense of guilt for having had a medical abortion and the feeling that she had “killed her baby.” Grace’s story of change speaks of a decrease in the pain she felt in her life.

I went into the weekend in acute pain, and, as much as I would like to not have any pain, I think that is impossible. I felt so much lighter after the weekend and almost at peace but not quite. I think that I have been able to move from grief to mourning.

Ellen’s Story

Ellen’s enactment focused on her relationship with her father. As a child, she felt like she had become his confidante and support system as he struggled with the divorce from Ellen’s mother. The enactment involved Ellen setting boundaries in her relationship with her father by returning to a critical scene from her childhood where she recalled comforting him as he wept. The enactment also involved Ellen’s relationships to men in her life besides her father. She recalled feeling as though she was able to remove the emotional “hook” that her father had in her since she was a child. Just as Claire made changes in her relationship with her husband after her TE experience, Ellen made changes in her relationship with her partner [Fahid] after her TE weekend.

[During the enactment] I told him that I couldn’t wait for him and that if we met later it might be nice, but I was moving on with my life and I couldn’t wait for him because I really wanted children. Following the enactment weekend, I told the real “Fahid” the same thing. It was over between us. I felt that I had reclaimed a part of myself in the enactment that had been left behind.

Leonard’s Story

Two male co-researchers told me their story of change in TE. Leonard’s story was one of having been subjected to a father who was “prone to these fits of rage that were so out of control and so uncoordinated that created a lot of anxiety for me.” Leonard’s enactment involved a scene from his childhood in which his father raged at him and destroyed a toy castle that he was playing with. The enactment was designed to allow Leonard to confront his father at that crucial moment, and Leonard reported experiencing a profound change in his perspective on himself and on a “character flaw” he felt he always possessed.

[T]he person I had asked to play my father didn't throw the fort down very well, so I had to go over and do it. I went over and took the fort and held it above my head and threw it down. I realized at that moment how out of control my dad really was and when I looked down at whomever it was who was playing me, he looked so tiny. At that moment I realized that, as that child, I had every right to feel overwhelmed by my father's behaviour. The perspective I gained by smashing the castle gave me instant permission to be fearful of that stuff, when all my life I thought that it was some character flaw on my part.

Gabriel's Story

Gabriel's story of change in TE, much like each of the previously discussed narratives, involved changes in his relationship with himself and with significant others in his life. Gabriel spoke of how, as a child, he became disconnected from himself and the world. He told how, due to his parents' divorce, he "became a steel ball ... and so the steel ball encircled me, protected me, and it helped me hide what I was feeling inside." His story was one of constant worry about his mother, who became distraught following the death of her brother. Gabriel remained a steel ball until a trip to India and Thailand cracked the steel ball open and he ended up in hospital following what he called a "psychotic moment."

Gabriel's story includes changes in his relationship with his mother following his enactment. "In some ways the relationship with my mother has become more complicated after my enactment at [the retreat]. I'm not just making it okay with my mom anymore." Gabriel also told of how his work with individual clients changed following his enactment.

I can be more spontaneous and be more of myself with them, which sometimes means I'm more of a nerd, making stupid jokes but at least it's me ... Now I have dropped the professional mask and I am able to be more present with my clients and be open and honest with them.

DISCUSSION

As one reads the excerpts from each of the narratives of change, it becomes apparent that the co-researchers in this study experienced significant changes in their lives following their experience in TE. Research has shown conclusively that no intervention can be touted as providing superior treatment effects across all clients, all situations, and all issues. However, this study demonstrates that for those individuals who are able to take part in a group therapy experience, TE offers a unique opportunity to effect change in their lives following their experience. Each co-researcher discussed how their experience of TE translated into changes in their lives. Changes in self-perception were reported, along with changes in relationships with family members, intimate partners, co-workers, and others.

Change that is perceived by our clients as beneficial is something that we, as counsellors, help our clients attain. In fact, one could say that counsellors are in

the business of change. The unique aspects of TE include the fact that it takes place in a group and that the focus is on “doing” rather than talking about doing. Clients can experiment with changes in their behaviour, changes in their ways of communicating, and changes in how they perceive themselves. This study sought to answer the overarching question, “What is your story of change in TE?” The stories of change told by the co-researchers in this study indicate that changes in client relationships to self and other are the main changes that occur following a TE experience. In counselling terminology, this study more specifically describes changes involving co-researchers setting clearer and firmer interpersonal boundaries with the people in their lives. It is worth noting that while the changes described here involved interpersonal boundary setting, this is but one kind of change that clients may seek to effect in their relationships with others. Some clients may have overly rigid and inflexible boundaries and may wish to experiment with more fluid ways of relating to people in their lives. Clients may wish to become more involved with the important people in their lives. Clients who are already disengaged from family members may strive to change that aspect of themselves and use TE to practice opening themselves up to others in a safe and supportive environment.

The unique aspect of a group setting may account for the fact that co-researchers told stories involving changes in their relationships with self and others. Unlike individual counselling, which involves only two people, group counselling methods like TE involve many more. The typical TE weekend involves up to 25 participants, including several counsellors and assistants. This means that the potential exists for all participants to experience themselves in relation to up to 24 other people over the course of a weekend that often involves intense personal sharing and disclosure. If we come to know ourselves through our relationships, then it is no wonder co-researchers spoke of changes in their self-perceptions following their TE experience. In addition to the lead person, each enactment involves multiple participants with whom the lead person has the opportunity to interact and experiment with new ways of being.

In TE, people do not simply talk about how they would behave or interact differently; they are given the opportunity to actually try new behaviours with other people, in a safe and supportive environment. They can practice new ways of setting limits with family members or co-workers or opening themselves up to others as well. They can see how different group members might deal with situations. They can practice new ways of behaving without suffering any of the consequences that may occur with the real people in their lives. These kinds of opportunities do not occur in individual therapy or in group therapy that is largely based on cognitive understanding and insight.

TE is a short-term intervention that individual counsellors can take advantage of when working with clients who have clearly defined issues related to events in their past that they wish to work on changing. Counsellors can support their clients through the process of planning their enactment, and some have chosen to attend TE weekends as a support to their individual clients. Following the

enactment, individual counsellors are instrumental in helping clients to solidify and integrate their awareness and insights from their TE experience as well as providing support as clients move forward to make the kinds of changes reported by the co-researchers in this study. There are also some cautions that counsellors should remain mindful of with respect to clients wishing to make changes with the actual people in their lives.

Leaving a TE weekend, clients often feel empowered to take action when they return to their lives and relationships outside of the TE weekend. The co-researchers in this study reported that they made significant changes in their relationships, including getting a divorce and setting boundaries with family members and others. It is important to note that these changes were made in many cases with the support of an individual therapist or in consultation with the TE directors. The caution around clients taking drastic steps immediately following a TE weekend is that people in real life may not react in the same manner as their “roles” reacted in the TE. Thus, a “cooling-off” period is usually recommended, and the TE director normally requests that participants avoid making any major life decisions or taking any major actions for at least a month following their enactment. The energy and confidence to make the changes must be balanced with a realistic appraisal of how real life changes may impact the client’s life!

Strengths and Limitations

The current study fills a gap in the published and unpublished literature on TE as a therapeutic intervention. The narratives of change co-created in this study are truthful reflections of the stories of change that co-researchers experienced in their lives following their participation in TE. It informs potential TE participants and group counsellors as to the changes that clients attribute to their TE experience. The study provides evidence that TE is a potentially life-changing intervention for individuals who are ready to take part in their own enactment. Despite the fact that empirical causation cannot be established, the fact that participants attribute the changes in their lives to their TE experience demonstrates that TE is a powerful tool in assisting clients in making changes in their lives.

The current study has not established causation between TE as an intervention and the changes reported by each co-researcher, and this is a valid scientific limitation of the findings of the study. However, counsellors deal in the subjective truths of clients’ lives, understanding that the stories clients tell themselves about their lives are important determinants of client well-being and capacity for change. Clearly, the co-researchers in this study feel that their TE experience played a significant, if not the major, role in helping them achieve the changes they desired in their lives.

Future Research Directions

The findings of this study indicate that future research on TE would benefit from focusing on the changes in relationships experienced by lead persons. Much

of the change reported in relationships occurred long after the TE retreat had ended. What are the mechanisms by which TE contributes to lead persons' abilities to make changes in their real-life relationships? Is it the action component to TE or could it be the interaction with other people throughout the weekend or a combination of both that contribute to change? Narrowing the focus of change to the realm of interpersonal relationships following a TE experience would shed light on these and other questions.

Clearly, all co-researchers experienced significant changes in their interpersonal relationships. Future research would benefit from examining the changes that individuals experience in their own self-perception. What contributes most to changes in self-perception? Are changes in self-perception something that all TE participants could strive for and achieve? What are the mechanisms in TE that best account for these changes?

Finally, co-researchers in this study self-selected based on their lived experience of change following TE. It would be particularly valuable for future researchers to investigate the experiences of individuals who report that they did not experience change following their TE experience. Much could be learned by looking in the opposite direction to the one taken in this study.

CONCLUSION

As counsellors we work toward change with our clients. We strive to assist them in making large and small changes in their lives that are significant to them and that they ultimately experience as beneficial. This study clearly demonstrates that TE is potentially a powerful option for clients who are seeking to make changes in their lives. Co-researchers in this study experienced changes in themselves and in their relationships following their TE experiences. The changes were uniformly seen as beneficial by co-researchers, accompanied not only by feelings of relief but also by significant changes and even losses of personal relationships. Not everyone who takes part in TE will experience all of the changes reported herein, but in the case of clients who are open to or are seeking a group experience, TE is one option that may provide them with the change that they seek to accomplish in their lives.

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