

indicated, the two taken together may be said to constitute another pair of metamotivational states, with switches between them being reversals. In this respect, therefore, what is being suggested here is an extension of the theory of psychological reversals into a dimension of experience not previously dealt with in the theory.

The words 'empathy' and 'mastery' have been used here because they indicate in a broadly intuitive way the essence of the distinction which is being made. There are, however, some problems with these widely used everyday words because they can be used in ways which would be at variance with our intentions. For example, 'empathy' can be used to mean that one is sensitive to, or good at identifying, the emotions of the other and clearly one may be good at such identifications in the mastery state - a sadistic psychopath, for example, may in this sense empathise with a victim while dominating him or her. But this would not be empathy in the sense intended here. In the future, therefore, we may have to coin some new words to depict these two states.

All this is, of course, just the beginning of the story. The full nature of these two states, the factors which induce one state or the other in different circumstances, and the way in which these states combine with other states identified in reversal theory - all these are themes which we look forward to developing in future publications.

## Reference

Apter, M.J. (1982) **The Experience of Motivation: The Theory of Psychological Reversals.** London: Academic Press.

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## THE LONG WORD

In the beginning was the word - the POTENTIAL  
and the potential was with God - with LOVE  
And the potential was Love.  
In love was light  
And light is Life  
And Life shines in the darkness of Un-Life -  
In the darkness of the secret, the unknown, the unborn.

The creative act is the uniting of opposites,  
An act which must perpetually renew itself  
That the word may become flesh,  
That the potential may be revealed.

Greta Palmer