



Thoughts, Poems and Reflections in a Time of Pandemic. Number 7: Anger

At the present time the news is dominated by two things, the rapidly increasing number of deaths from the Corona Virus Pandemic and the disruption it creates. The social isolation forces us in on ourselves and makes us face up to our personal thoughts, fears, and challenges that we might otherwise have hidden away. In these *"Thoughts, Poems and Reflections in a time of Pandemic"*. I describe some of these, and how through facing them we may find fulfilment in the lives we seek

There are three reasons why we might feel anger and guilt. One is because we have done something wrong, the second is because we have evaded our responsibilities, and the third is because of the guilt imposed on us simply because we do not conform to what society expects. In the poem *"The Dark Hole"* I describe some of the trauma I have encountered and here I describe some of the anger that it creates.

ANGER 2

There's a great deal of anger I have to release
Before I'll relax and can then find my peace
There's anger at fate that it gave me the strife
Of a conflict I've countered for all of my life.

There's anger with God from religion's demands
With the misdiagnoses their decrees commands
For it is not by desires or the search for a role
Just the need to be me to make my life whole

There's anger with "experts" who chose to advise
With theories they state and a past they surmise
And anger when this did not back my own view
On how I could follow the course I'd pursue.

There's anger with those who did not embrace
Their own inner pressures they needed to face
And anger because I would hide my own strife
By bearing their burdens within my own life.

There's anger with others for forcing collapse
For it was not this conflict that started relapse
And anger with me when I could not withstand
The compulsive drives of its inner command

There's anger endured in facades I enforce
To conform to the life I'm required to endorse
And the anger I face from self's drive to reject
The whole role I have built and fully respect.

There's anger with willpower and all it decrees
When it seeks to dismiss the self that it sees
And anger at self for the hurt and the strain
From the need to express the life I'd attain.

There's anger with anger at what these can do
To all of the life which I want to work through
And the anger expressed at my own inner pride
In assuming these things can all be defied.

There's anger absolved in the freedom to build
A life which is true and is also fulfilled
The anger which looks to the things I must see
And in this finds the way to let me be me.

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REFLECTION

This poem describes a problem with identity and not desire: It is not the search for a role and instead of looking for reward, it is driven by rejection instead. My own view and the experiences, which I describe in the poem, are entirely in accord with the great majority of the professional medical institutions throughout the world, the World Health Organisation and all of the other international bodies who deal with these issues. Unfortunately, there is disagreement on these matters. The dispute is promoted by certain religious traditions and other groups who interpret these situations as conflicts arising from a hidden pursuit of desire and reward. At the heart of this is the disagreement as to whether socialisation precedes identification, or if the reverse occurs. That has a crucial effect, which I will now explain.

If socialisation precedes identification, the identity that is created depends entirely on the social pressures that people are exposed to. When that does not conform to usual expectations, it is argued that a disruption to the normal path of development takes place, and that this disruption is driven by hidden and misplaced pursuits of desire and reward. When that is believed to be true, the methods of management and treatment include aversion and conversion procedures which aim to eliminate the deviant behaviour this identification is understood to create. These actions are intended to restore identification to the normally expected pattern of development which is considered to exist before the presumed acts of disruption took place, Religious groups who take this approach might try to *"pray away the sin"*.

However, if the sense of identity is created before the social pressures begin to take effect, no other sense of identity is formed: and this means there is none that can be restored. Crucially this means that instead of behaviour and desire being the driving forces behind these patterns of development, the powers which drive them are those of rejection and identification instead. Early neural patterns of development ensure that the key or core elements of identification become fixed in place before

conscious awareness occurs. Prior to some crisis exposing them, these may be hidden from the conscious mind. It is notable that children develop the senses of social awareness from around the age of two. However, they do not tend to enforce the social differentiations arising from this until they reach the age of about three years. See <http://www.tgdr.co.uk/articles/bibliography.htm> for my research on these matters, where I show that identification takes place before socialisation occurs.

Taking the correct approach is crucial for the methods of managing personality variations and personality disruptions are almost opposite to each other. Aversion and conversion methods do enormous harm because there is nothing to restore; and they create a great deal of instability since they leave a vacuum inside. That is why the great majority of professional medical and health institutions throughout the world have come together to totally condemn these approaches. These have now been made illegal in some countries, and strongly worded statements condemning them have also been issued. Nevertheless, for their own reasons and agendas, certain religious and secular pressure groups continue to pursue the dogmas that these are issues which are driven by a hidden pursuit of power, desire, and reward. This is despite the evidence of science, the views of virtually all the major professional medical institutions, and the experiences of people like me, who must deal with these concerns.

The current medical consensus is that these are natural variations of personality and identity which are present from a very early stage and cannot be changed in later life. The opposite point of view is that these are disruptions of personality and identity. Scientific proof for that opposing point of view is often sought on the grounds that the origins are not well understood. Many people try to fight, hide, or suppress this often self-hidden, identity by conforming ever more strongly to the stereotypes that are expected of them until collapse occurs. However, attempts at fighting and suppression do not work for the inability to find a secure base increases the strength of the demand. The pain and suffering created can be measured by the high degrees of trauma that are experienced, the very large rates of suicide, attempted suicide, and the contemplations of suicide that exist. My poem "The Dark Hole" (No. 4) describes some of the extremities of the trauma and the runaway drive that is found. Techniques appropriate to personality variation instead of disruption must be used. That means accepting and welcoming the reality of identity, celebrating what it brings, and seeking to use it in a positive way. And for this the creation of self-acceptance and self-esteem is required.

That is the approach I have adopted. I have followed the best medical advice. I am extensively involved in helping others to gain their own self-acceptance and to deal with the guilt and anger that is created by the misdiagnoses, the attacks on integrity of identity, the misrepresentation of motives, the abuses, the rejections and the violence that is faced. Also, the guilt heaped on people because they cannot conform to what others demand. Sadly, these disagreements have now descended into toxic disputes where virtually all senses of responsibility and objectivity have been lost. It is now time for everyone to examine their own social, political, and religious agendas, and to test their own arguments against what the best of science can tell us: not to use it selectively to prove their own dogmas, for there is anger, accusation, slander, and misrepresentation on all sides.

However, this poem is not just or even primarily about my own concerns. It is about anger and the need to work through it: for anger unresolved will only fester inside.

In this world of anger, accusation, and misrepresentation we ask or pray according to our beliefs that instead of fighting, shouting and blaming each other, people find ways to respect each other, listen to each other, learn from each other, and find common ground. We ask or pray for the help and the willingness to recognise and accept our own angers and to work through them to find ways of peace.

The complete collection of reflections is available is available at: www.com.tgdr.co.uk/articles/001C-PandemicThoughts.pdf