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How Unexpressed Grief Affects Our Politics and Our World

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Introduction

This article is about how loss and grief and our ability to mourn can affect the power structures in society. When grief is not expressed then there are consequences of this lack, this loss of expression. Power is often maintained by those who are not so in touch with their grief – this is one of the many consequences, in society and in the world at large. As we are all human beings, we all of us have different degrees of loss in our lives. Consequently, those without the power live with the re-enacted suffering (van der Kolk, 2015), which is not always in conscious awareness, of the few who hold this power.

Those with power behave in a way in which *they* assume the world to be (Harris, 2020, pp. 8–10), believing it to be the best way, as they have not learned any other way. It is the worldview which suits the powerful, as it is a way which works for them. This article explores how this has happened, and what we might be able to do about it.

When this loss is acknowledged, then the 'political grief' can be owned with a more sustainable way forward for all. However, grief is not easy to process, and there needs to be a motivation to work with the grieving process. The people in power, for instance, politicians and those who influence the political process, not having this awareness of loss, whether consciously or unconsciously, are not then going to be motivated to, unless there is a reason to do so due to, perhaps, a significant life experience which might motivate that change. If there is not this sufficiently significant life event, or experience, then the unsustainable denial of the loss is likely to effect unsustainable world processes, as they have the influence upon us of their conscious and unconscious behaviour.

With gradual awareness of the loss and grief, however, and with a consequent mourning there is a greater ability to transform and meaningfully integrate the loss into something more mutually empowering. As Rumi (1207–73) said, 'Grief can be the garden of compassion. If you keep your heart open through everything, your pain can become your greatest ally in your life's search for love and wisdom.'

Definition of Political Grief

Political grief can be defined as the disenfranchised loss experienced by a politician on the world stage who is experiencing this unexpressed loss within their self. A disenfranchised loss is one which is not easy, or indeed is impossible to express, especially if it does not involve a death, or is a loss in many ways silenced as it does not comply with

societal norms (Harris, 2020). The consequence of this is that the hidden sorrow of the politician, in conjunction with the total political culture, then compounds the difficulty of others feeling less powerful, in being able to grieve their loss in awareness, because of the conscious and unconscious behaviour of the politician, and the political culture.

However, to be able to allow an expression of this loss can, potentially, empower us all (Reynolds, 2002, pp. 352–3). Consequently, this can assist moving towards the empowerment and safety of ourselves in the world – as to be more conscious of our behaviour in all of its forms in our 'present moment experience' can help us protect the earth and the people living on it, rather than continue to harm the earth and ourselves.

How Loss Can Affect Us Personally and Politically

> In particular, given that psychotherapeutic theory has repeatedly demonstrated that submission to an authoritarian social structure results in individual neurotic misery and untold social disease, why might it be that human beings persist in creating and maintaining such structures?
>
> (Waterson, 2008, p.230)

Feelings of loss can be very difficult, and for some almost impossible to be in touch with, especially when the experience is held out of conscious awareness. Instead, the experience is being held in the body memory, as the conscious experiences are lost from awareness, and are thus stored (van der Kolk, 2015, pp. 175–6). There is increasing evidence in neurobiology, and evidentially in practice through research and practitioners' experience, that this is so (for example, see van der Kolk, 2015; Fisher, 2017). When the memory is not consciously processed, then it is held in the body as memory. When this is worked with and processed in a safe therapeutic space, this can then become conscious and the person can be more alive and enjoying the moment (ibid.). If it is not processed safely, or not processed at all, then we as humans carry on the same way as before, and the unconscious processes continue as loss, as they are not grieved to become a present-moment experience.

Such losses might include a loss of idealism, a loss of hope, a loss of a sense of trust and safety in our governing bodies, and in particular a loss of meaning, and a loss of personality (D. Harris, personal communication; Blackwell, 2009, p. 109) – all perhaps contributing to this loss of agency. The body memory (van der Kolk, 2015; Landale, 2009; Fisher, 2017; Ogden et al., 2006; Steele et al., 2017) of the experience of feeling disempowered means that the lack of awareness of the loss, held out of consciousness, has consequences. It can mean that we day-dream and are not fully present in the moment – that is, to some degree we dissociate – and this can result in someone taking advantage of us because of this lack of presence. This might mean that we engage instead in the use of, for instance, fantasy, addictions, hieroglyphics, embroidery of our thoughts in garments, as Agnes did in the making of her jacket in 'Agnes's Jacket' (Hornstein, 2009/2012), or by hearing voices, and in many other ways so as to attempt to cope with the silencing of our experiences (Hornstein, 2012; Foucault, 1975/1977).

In the modern world we can be 'amusing ourselves to death' (Postman, 1985) by consuming things, unsustainable travel, and other addictions so as to try and escape. This is the only escape if we find ourselves in a closed system of thinking and feeling not of our choosing. As Minton (2012) writes, 'closed systems exclude incoming information and energy, often in an attempt to maintain the status quo or because the system is inorganic, inanimate, not alive or growing' (Minton, 2012, p. 353). Thus, escaping the discomfort, or even terror, of this experience can affect behaviour, and that can have wide implications, as this affects our intra-personal world, interpersonal world, and the political world. (This will also affect different genders in different ways, but this is beyond the scope of this article.)

As a consequence of this we might disengage from political discourse as the pain of engaging in any way at all is too painful, so we attempt to move into a more comfortable feeling by blocking the pain, and in some way denying the extent of the

problem. We need to do this for our own survival if only for that moment, as not to do so can be overwhelming. The way in which we might do this means that we create groups or tribes within our society, and by forming over time into different societies, different countries (although some are forced upon us by colonial powers) and cultures. This is compounded by there being different languages spoken within and between many groups of people (de Zulueta, 2006, pp. 155–8, 338).

Duffell (2017) argues that in the United Kingdom, a lot of people in power, including politicians, often went to private boarding schools, and could only themselves survive from their loss of being in regular contact with their attachment figures by taking this out on others in these schools. This was their way of coping with an insufficient loving bonding attachment to their care givers, so they could deal with the struggle of negotiating being away from their primary care givers at a time when their minds were developing. They might essentially act out this loss in a way that consisted in the bullying of others. Due to their background, they can take on an 'entitlement illusion' (Duffell, 2017, p. 118). As many become powerful, at least in part, due to this educational experience, this behaviour can become encoded in the norms of the nation.

To overcome the insecurity of a good attachment, a more material security can also replace the love they insufficiently experienced when growing up, as they did not mourn sufficiently their attachment loss at the time of the loss. Instead of a safe somatic experiencing (Fisher, 2017, pp. 198–9), the safety can be provided for by material gains and dominance (for example, Sirvent & Haiphong, 2019, pp. 237–8). This then can have an impact on others who have less power in shaping their worlds. Thus, the loss of 'informed choices' experienced (Duffell, op. cit., p. 123) by those possibly having little or no choice as to whether they went to a boarding school is then taken out on others.

The United Kingdom, for instance, is a system formed through colonial gains. The subsequent embodiment of this parliamentary system of governance, with the King or Queen as the figure-head of a parliamentary democracy, effects a hierarchy which is difficult to change, as it is largely embodied. This embodiment can be demonstrated, for instance, in the bowing by the citizen to this form of power, e.g. in a tilting of the head. This is symptomatic in the behaviour expected of those with less power, and can be done automatically as well as consciously. This is shown in similar and varying manners in other kinds of governance across the world, and demonstrates a learned helplessness (Seligman, 1980, p. 263). This can even mean that for some, this can culminate in a freeze response, or even a collapse (van der Kolk, 2015, pp. 54–5). This might be the only way of escape from effects of inexpressible loss captured within the body memory, as the person struggles to be with the loss of expressing how they might feel. These behaviours of submitting to such authority reflect a disenfranchisement, and are seen as normal so as not to need to be discussed. This can generate a thought paralysis (Dalal, 2012) and contribute to an assumptive view of the world (Harris (2011, 2020).

An assumptive view is where the world is assumed to be in a certain way, their own unique way, and will differ from others' assumptions of how the world is (Harris, 2020, p.10). This can often mean that the modes of justice being formed can be seemingly irrational to many, as the decisions made by the empowered are formed by their unexpressed grief, and can defy logic, equity and reason in the eyes of those affected. This can lead to much anger and frustration for all, especially those who are the most disempowered, as their dreams and freedoms are limited, sometimes totally. Consequently, the feelings the individual experiences can become unbearable, and for some, suicide might be the only way out (Kalsched, 1996), whether to themselves, or by proxy as a terrorist, for instance, on to others as well as their self.

Other countries have similar kinds of systems of governance, which will likely reflect their individual developments as a nation due to their own unexpressed totality of this disenfranchised grief. The UK's parliamentary democracy is a 'first past the post' kind of system, where the winning party takes over as the government. Other forms of governance have continua ranging from proportional representative democracies (as in

parts of Europe), presidential democracy (such as the USA), through to more autocratic and totalitarian regimes (such as China). As all democracies are, perhaps, top-down rather than bottom up, there is a pseudo democracy, i.e. a disenfranchisement, as this power dynamic affects the quality of an individual's decision making. Consequently, expressing oneself differently might not be easy or at all possible.

Paralysis of thought

The loss of being present in the moment will mean that what is not experienced in this moment then goes into body memory and is stored there (van der Kolk, 2015, pp. 74–86). In a sense it is thrown there, as we have no choice as to where it goes, paralleling perhaps, how we are in any case, as Heidegger said, metaphorically thrown into the world (Cohn, 1997, pp. 12–13). There are also genetic components to our being, and also epigenetic consequences, and these affect our body and mind (van der Kolk, 2015, p. 152) (again, beyond the scope of this article). This all affects our mood, as the held body memory causes disturbances within us. When we hear politicians say something we find unpalatable, the effect on us can be dramatic, and we might feel nauseous, unsteady on our feet, feel violent, or switch off, and might then might actually be physically thrown, rather than metaphorically, as Heidegger thought.

So, our ability to succeed in meeting our personal needs in life tends to reflect the needs of those with greater power. It might be helpful to understand how the loss of our feeling of power can affect us so that we can move to a more meaningful and sustainable world. This might depend on how we respond to the power perceived by us personally and how this touches us, and how we are able to connect with each other, or not.

Our Resistance to Change

Human beings are resistant to change (Harris, 2020), and this in itself reflects a massive potential loss for us to have to cope with. As we are human we are affected by our own being in a time past and lost, and a trying to be with our future; so being in the 'present-moment experience' (Fisher, 2017, pp. 39–40; Ogden et al., 2006) is not at all easy, as the trauma held in the body is affecting this present-moment experience. The resulting dissociation in one way or another is perhaps the ultimate expression of loss in our ability to succeed, and to own power in the world, as it can leave us feeling quite helpless as we are not in touch with our 'feeling self'. So, it is not then easy to change, as we are not experiencing this present moment.

When this is on a personal level this can be difficult, if not tragic. However, when it infiltrates the political system it means that those in power, if stuck in this resistance to change themselves, will affect and influence their own behaviour, which can and does then adversely affect those with less power. It could well be that some people go into politics to try to maintain the status quo for this very reason, whether they are aware of this or not. They might not want their own assumptive world to be challenged, and this can be the cause, perhaps, of much anxiety, with many consequent dynamics as the powerful force their assumptive world on to other people, and thus disenfranchise the less powerful.

It might be helpful for an individual, fictional, case-study to try and exemplify how empowerment can evolve.

Case-Study: Part One

William is a 35 year-old man and is struggling financially. While William is earning a reasonable salary as a skilled engineer, it is not sufficient for him to start the family in a home suitable for himself and his wife, who works as a teacher in London, with its high housing costs. William and his wife are paying a large rental on their flat, which they could otherwise put towards a home of their own; however they do not have the spare equity to sustain a mortgage on a property reasonably suitable for a family. They also have debts from their university courses as well as trying to manage day-to-day expenses. They have been arguing increasingly about this, and so William thought that therapy might be helpful so that they could try and connect more with each other.

Change Comes when the Crisis Touches Us

It is probable that only when the loss of awareness of a crisis stares us in the face do we, whether as an individual or as a society, then go into a denial of the facts facing us. The denial of death is, perhaps, the greatest threat we have in being able to face ourselves (Becker, 1973, pp. 89–90). This, along with the other existential givens, i.e. of meaningless, isolation and freedom (Yalom (1980), are tough to be with. However, for instance, when plastic is in the fish we eat, a reality is forced upon us, and the potential loss of our food stock and the environmental effects upon us might eventually mean that people feel motivated to do something about this, and so to vote or demonstrate if they can, according to the nature of the political system experienced, and what that system allows.

Investing time in trying to change the situation, however, might mean that there is a risk that the time spent might not change the outcome significantly, or even at all. In some countries, and cultures, especially in more totalitarian examples, this can be dangerous. As terror is one of the most difficult experiences for us to manage as human beings, it might be helpful to look at this.

In the UK there is a strategy to try and stop terrorism by outside agents. As Risq (2017) points out, referring to the UK government's 'Prevent' strategy (Fullfact.org, 2017) to try and prevent terrorism, this 'can be viewed as an innovative tactic of governmentality whose technologies of surveillance ensure a culture of conformity in the NHS through which a "state of exception" can be established and normalised' (Risq, 2017, p. 8). Sadly, it could be said that this then further has the effect of silencing, and might actually be counterproductive to reducing terrorism. If I have a dream of a terror incident, for instance, and I talked about this dream in an overheard conversation, or in a therapeutic environment, might this mean that when put into words it can be used as a means of surveillance in the hands of the State, if heard by the proxies of the State? This 'Prevent' Strategy' can touch anyone within the NHS (National Health Service), in schools and criminal justice bodies.

What Can Be Done to Alleviate the Loss of Awareness?

For sustainable change to happen there is a need for the completion of a cycle, as developed by therapists like Perls (Partlett & Page, 1990, p. 179), Kurtz (Kurtz, 1990, pp. 170–1)[1] and others, so that the individual moves from their own unique stage of incompleteness in the cycle towards a satisfying, nourishing and transforming completion. Panksepp (1998)[2] describes seven affective experiences, and one of these is 'play' (Panksepp et al., 2010, p. 11). Kurtz (1990) describes nine character strategies or styles, and one of these is called a 'charming-manipulative' way of operating in the world (Kurtz, 1990).[3] All human beings will have some degree of having what might be termed as a 'missing experience' (Fisher, 2017, p. 251), with the consequent 'missing resource' (Ogden & Fisher, 2015, p. 278) needed to be learned to assist in completing this cycle. There are certain experiences we do not learn while growing up into adults. Some of these might be fairly insignificant; however, some might be quite substantial. Play, for instance, is particularly important, as then we learn a lot which is very beneficial for the development of the mind and the body. However, the kind of play engaged in can determine how we learn to interact and socially engage, and how to defend ourselves (Porges, 2011, p. 275–7).

The way many in power got to where they are is potentially because of this loss of experience during their upbringing – for instance, to play co-operatively with others not like themselves. Someone with a 'charming manipulative' character strategy can disenfranchise others' experiences with charm and manipulation, which can mean that there is something not quite right about something, and a finger cannot be put on what that something might be. This character strategy can be quite persuasive, and it can be quite 'tricky' as a result, and due to our 'tricky' brain (Gilbert, 2009, p. 17) with its fight, flight, freeze, cry-for-help, or shutdown (Ogden & Fisher, 2015, p. 520–1). There can be a secondary gain from this missing experience for the empowered which might bring, for example, financial securities which are needed to replace the emotional loss. This, however, can disenfranchise others, as they might need to grind in their daily work to attempt to meet their own needs, as well as potentially the needs of the more

powerful. Some politicians might even go to war, as an extreme example of this, so as to divert attention from what might be happening at home.

Evolution, and How Loss Can Develop

Gilbert (2009) shows a three-circle model developed from evolutionary thinking, of a threat circle, a soothing circle and significantly a drive circle where we can get our needs met, e.g. in meeting our financial commitments, or to enjoy a thriving environment. By learning to be in the soothing circle, and to learn to calm ourselves sustainably, we can learn to reduce the effects of threats so that the drive circle can be more effective. The drive system means that our mental space can be wider so that more reflective thinking can take place so as to resolve our problems. However, the powerful can have a 'threat-aggressive based dominance' (Gilbert, 2018, p. 224), as they were not in this calming place, perhaps, while going to boarding school, and they can, for example, charm and manipulate others as they might have experienced this when younger by their care givers.

There is evidence and reason to suggest that some or all of these missing experiences might have been lost in our attachment learning as we 'evolved' from hunter-gatherers, where men and women had more ongoing attachment experiences compared to our current modern life-styles, where there has been a less congruent ongoing attachment experience (de Zulueta, 2006, pp. 242–4). Wounded survivors of those who have gone to a boarding school, for instance, can mean that this cycle (Kurtz, 1990) is not completed in a satisfying way, as there was not an experiencing of 'good-enough parenting' (Winnicott, 1964), and sufficient love was not internalised (Gerhardt, 2004/2015). This can play itself out in many ways, such as the replacement of love by material gains and can thus help to create a selfish society (Gerhardt, 2010).

The kind of democracy we experience is likely to have a built-in system, e.g. a first-past-the-post system in the UK, which perpetuates this same top-down kind of actions which are brought into law or into policies. This can cement certain kinds of loss, both emotional and physical, and the emotional losses can become much disenfranchised as a result. They can be seen as 'normal' and not be questioned – and, indeed, to be a good thing by those whose assumptive world view it reflects. There becomes a kind of psychiatric hegemony (Cohen, 2006) as the behaviour of the powerful is seen as 'normal'; however, the behaviour of the disempowered is seen as abnormal and they are more likely to be diagnosed with a psychiatric problem by not adhering to their assumptive world. This disenfranchising can become a complete silencing for some as a consequence, with chemical resolutions as corporate pharmaceutical companies make billions from drugs to resolve the psychological distress, and other non-holistic treatments which have much to gain from this (Rogers, 2019, p. 144).

According to 'Terror Management Theory', people tend to drift towards more authoritarian governments to cope with the terror of death (Solomon, 2020). In times of the impending effects of phenomena like climate change, it is more difficult to express this potential terrifying loss of living on our planet, for example. The consequent unease in feelings, by not being expressed, can result in anger and other threat-based emotions to unconsciously try and deal with the loss. When the threat system is activated, and the mental space is reduced, then sometimes there might be no other easy way out of the consequent anxiety, especially as the benefits of the 'social-engagement system' are reduced (Porges, 2011). This can be converted, perhaps, within the body as illness (Moorjani, 2012; Schrecker & Bambra, 2015; Evans et al., 2018), or in the world politically as terror (de Zulueta, 2006), or on the world environmentally as destruction (Ellen MacArthur Foundation, 2016) – all potentially catastrophic.

Case-Study: Part 2

William, who was an only child, has several sessions with the therapist and begins to understand that his parents, who were unskilled working class people, had a lot of sadness and difficulties in their lives, and had themselves found it difficult to discuss tricky issues.

Over the next 20 sessions, William gradually appreciated he was struggling with feelings which

were difficult to understand, and he had a deep sense of something being not quite right. William learned in therapy to be able to make contact with his inner feelings (see the five building-blocks of present-moment experience – Ogden & Fisher 2015, pp. 137–40; Kurtz, 1990),[4] and gradually began to make some sense of his inner struggle. In time, William learned how to make contact with loss of feelings of sadness, which had sometimes displayed themselves as laziness. William grew to understand more about how his missing experiences were helpful for him to survive growing up, but were not useful for him now.

The Consequences of Our Political Power Structure

Many or most experience this disenfranchised loss in this everyday grind. If someone is poor, despite working very hard, they might still be seen as being lazy and then feel ashamed or guilty or both, even though these are learned as a way of protecting ourselves while growing up. For example, William in the case-study might have needed to protect himself while growing up so as to cope with the struggles of his parents (Fisher, 2017), and so he learnt to be lazy as a way of adapting to cope in childhood with his overwhelming experiences then. This, though, is no longer useful in adulthood.

In adulthood there is, particularly as an adult, the need to behave in a manner proscribed by the ruling class in that tribe or society (Harris, 2011, pp. 18–20). As a result there can be a loss of hope, a loss of belief in the democratic process, the loss of a sense of justice, a loss of trust in political systems and leaders which is something quite prevalent in the world today, a loss of privilege and power, a loss of a sense that the world is mostly benevolent, and a loss of connection with others (Harris, 2020). This can lead to an 'us versus them' mentality, which can be exploited by those in power. The resulting rigid economical model enfranchises those whom it benefits, and tends to disenfranchise the rest (Reynolds, 2002, p. 360), especially as many or most are dependent on those who control, and can even destroy, their lives (de Zulueta (2006, p. 206). The disempowered can be seen as 'the other' by the more powerful, and might feel dehumanised as the powerful do not see them as human beings, and can even see them as though they are 'monkeys, pigs, or vermin' (Smith, 2016, p. 439; see also Smith, 2011; de Zulueta, 2006, pp. 264–92) and we can become willing slaves (Bunting, 2004), or more like unwilling slaves until we become more conscious, perhaps, of our losses.

The everyday grind can lead to war and terror as the consequences if this disenfranchised loss is acted out further (de Zulueta, 2006; Herman, 1992/2001; Blackwell, 2009, p. 105–16). The levels of trauma from war and extreme poverty can mean that the drive system allows little option of another choice, apart from acting out this terror as in the act of terrorism (Risq, 2017, referencing Warsi, 2017, p. 5).

The ultimate – and perhaps the most harmful – human emotion, is perhaps that of hate, and this can get in the way of healing our losses, and so is quite destructive. However, hate can be a protective way of guarding us against facing our anger. If we can learn to grieve the loss of our freedoms, then we can move towards a completion of, say, the action cycle (see earlier), and experience a nourishing that can be very healing. There are many ways in which this missing experience can be recovered by connecting holistically, so that the co-organisers of present-moment experience[5] are balanced and in harmony; so as Janet says there is a completed 'act of triumph' as the trauma in the moment becomes a living in the moment (Janet, as in Ogden et al., 2006, p. 86). As Sam Rivers, the jazz musician, said, 'Don't leave anything out – play all of it' (Holland, date unknown). There are missing experiences and they do not need to be left out, as they can be found.

Case-Study: Part 3

William gradually connected more with his own feelings, and also in relating with his wife, they resolved some of their issues together. William appreciated how alone with his feelings as a child he had been, as his parents, while loving, had themselves not been able to be in touch with their own feelings. William gradually developed more of an inner true strength (Kolts, n.d.) as he learned to embody these feelings, supported by his

therapist who was able to be with his 'inner child' when he was in a comfortable state of mind and body, and to appreciate how lonely it would have been at times to be not in touch with lost moments of connection with his care-givers whilst growing up. William could then learn to connect with these feelings, and allow his inner child to grow so as to be able to express his needs as an adult. William therefore gradually learned to transform and integrate his maturing experiences, and moved towards completing his sensitivity cycle (Kurtz, 1990, pp. 164–75). William gradually felt more empowered at work, and in the world in general, and so could be more confident, with a released energy, so as to resource his financial and other needs, together with his wife.

Mourning and Grieving

Mourning and experiencing grief are not at all easy, especially if this is disconfirmed by caregivers and is non-negotiable (Bromburg, 2011, pp. 34–5). This is compounded when there is a 'going on as normal' part operating (Fisher, 2017, p. 68) while trying to deal with so many differing kinds of abusive experiences (ibid., p 35). This inability to grieve the loss experienced due to abuse, whether minor or more so, has meant that there has been insufficient good-enough parenting. This is not the fault of the parents, as they have had these missing experiences themselves (Gilbert, 2009). Abusive experiences are kept on an abusive cycle, for example, because of wars and the violence in relationships from those returning from these wars (de Zulueta, 2006; Herman, 1992/2001, pp. 51–73; Blackwell, 2009, p. 109), and thus become a cultural norm. This has an ongoing effect in the world, as the powerful appear not to be able to acknowledge the correlations of the circular abusive cycles of war and relational violence. This ongoing abusive relating means that the body memory from the trauma takes over, and there is an 'I–It' relationship with the self, instead of the healthier 'I–Thou' relationship (Buber, 1970), as the trauma takes this away. All the time that there is not a being in touch with the 'thou', that is the self in the moment, there are going to be experiences lost, reflecting their attachment patterns (Bowlby, 1969; Ogden et al., 2006, pp. 41–64). 'The more we fail to synthesize bodily and affective feelings or personify our syntheses, the more we lose our first-person perspective' (Nijenhuis, 2015, p. 241)

The incomplete action cycle can be transformed by learning to access the feelings associated with the loss, while being more in the soothing system, and thus enabling grieving and mourning to take place. Then the individual can learn to be in touch with their safeness and social connectivity, and they feel less disempowered (Gilbert et al., 2009). Then there is more of a social connection of body and mind working together and in a non-dualistic way (Dennett, 1991, pp. 33–42; McGilchrist, 2009, pp. 185).

Losses in our lives are embodied within us and held in there until it is willingly and consciously released. On the grand scale, these losses are compounded in the various nations in an increasingly interconnected world, and can effect a state of anomie (Durkeim, 1897), as we reach a condition of instability resulting from a breakdown of standards and values caused by a lack of purpose or ideals (Reynolds, 2002, p. 363). This breakdown can be shown in what is happening to the environment on our earth and in our social structure as we, perhaps, take out our disenfranchised loss of power on the very planet and world which is our home.

Conclusion

So, to conclude, there can be a moving towards a more connected political system where those who feel helpless can express these feelings using words we can comfortably connect to. Then we can learn to transcend the discourse of the potential anomic outcomes in a meaningful way, rather than using the same kind of language of the powerful, which can be meaningless for the majority of the population.

Notes

1 Sensitivity cycle: there are four stages: (1) relax-reorient; (2) clarity; (3) effective action; and (4) satisfaction; and four corresponding barriers of: (1) completion; (2) insight; (3) response; and (4) nourishment (Kurtz, 1990).

2 The seven affective systems, according to Panksepp (1998), of Seeking, Rage, Fear, Lust, Care, Grief and Play.
3 Kurtz's (1990) nine character strategies are: sensitive-withdrawal, sensitive-emotional, dependent-endearing, self-reliant, tough-generous (deceptive one), charming-manipulative (deceptive two), burdened-enduring, expressive-attention focussed (or expressive-clinging), industrious/over-focused.
4 Five building-blocks of present-moment experience: Cognition; Emotion; 5-sense perceptions; Body Sensations and Movement (Kurtz, 1990; Ogden & Fisher, 2015).
5 See note 4.

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