

The Emotional Erasure of the Poor and Their Reappearance as Commodities

Dean Whittington

A problematic feature of modernity, resonating with Erich Fromm (1955, 1956, 1961, 1963, 1973) is the near total erasure of the comprehension of human emotions, within the various branches of the social sciences. "Bath of Steel" (Whittington 2012), drawing on Erich Fromm (1963), analysed how the social sciences, as they replicated the natural sciences, reified the positivistic scientific methods. Through performing the same scientific system as the natural sciences, they create an objective reality, hovering over the subject, by erasing human social emotions.

A fundamental flaw emerges, where love, hate, relational bonds, institutional violence, bullying, empathy, trust connection and complex trauma (rape, beatings, neglect, abandonment) are missing within Social Science.

In this paper I view the aftereffects, as positive science has constructed a seemingly unassailable academic tower, alienating the subjective experiences of marginalised communities (substance use, mental health, homelessness, criminal justice). Those who have been ostracized, shunted to the sidelines, have rebelled against progressive ideals, emanating from these towers (From 1956). Rebellion has occurred, because these progressive ideals are applied onto the ostracized, for their own good, following their marginalisation. The professions have created a culture based on progressive liberalism whilst the marginalised have undergone a mass drift into substance use and crime. "Self medication" is a negation of the liberal progressive agenda, as this programme creates a distinction between social strata, rather than generating psychological regeneration of the mar-



ginalised.

Childhood complex trauma is negated by academia and the professions, thereby pushing marginalised groups into self medication (Khantzian 1985, 1995, 1999, 2010) and strategies of revenge (Whittington 2007). The dialectic of self medication, the sublimation of complex trauma, uses intense energy in "active forgetting". Complex trauma and marginalization are intertwined, but far from pathologising the marginalised, I will illuminate how complex trauma is embedded within all social classes. Each strata uses differing self medication strategies.

Self medication is entrenched within the upper classes as an idealised "way to be." It exists in the power exerted by the middle professions onto the marginalised (Fromm 1956). This entails substance use, and violence is used by the marginalised to self medicate for the effects of being the recipients of power hierarchies.

Emotional Erasure in Scientific Methods

Exploring emotions entails building intense relational bridges to access subjective experiences. This requires creating trust (Whittington 2007, 2012), an emotional quality absent in Social Science methodology. Instead research focuses on predetermined sociological phenomena, measured objectively without the need to build a relationship. As Nietzsche (1968) highlights, all science is based on autobiography.

"Ultimately, man finds in things nothing but what he himself has imported into them: the finding is called Science."

Nietzsche F. (1968) N606 "Will to Power"



Autobiographical reflection is negated within the Social Sciences, a fundamental methodological flaw. Instead "objective qualities," erasing the emotions, are lauded. Social science researchers are validated by the application of a "scientific method." The subjective rationale for creating objectivity lies unexamined, deemed extraneous, as the scientific paradigm; erases what it cannot compute into mathematical symbols. Emotions disappear within the various depictions of "social reality." This fundamental flaw has eradicated the emotional lives of the homeless, "mentally ill," "addicts" and "offenders." Their internal experiences are deemed worthless. Erased within academic literature, the appliance of labels such as lazy, feckless, addict, genetically unstable, problematic and offender instead demarcate them as anti social beings, the "non human."

Emotional erasure is embedded with the rise of late capitalism, where relationships are founded on hierarchies of consumption, allowing the initiate to collect and relate their objects and experiences. Limiting the subordinate groups' access to tickets for the Olympics, the Rugby Union Final, invites for the royal wedding, attending the Royal Box at Ascot, going behind the scenes to meet U2, allow those who gain access to exude social markers.

Science is integral to the capitalist project, as its philosophy of emotional erasure creates isolated individuals, each involved in competition, the war of all against all, fighting for these "trophies" (Fromm 1956). The alienated individual, locked within the crowd, needing to self medicate for his/her internal malaise, becomes an ideal state.

Science promotes the viewpoint of the detached individual, gazing at the social world through a particular corporate perspective. In capturing the high ground, the hegemony of thought processes, through eradicating the subjective emotional worlds, the various institutions tasked with "care", operate an alienated pedagogy.

Thwarting the potential for regenerating marginalized communities, they become labeled, ready for a process. Deemed to need outside correction, an imposed conditioning, this enforcement inculcates a glowering resentment. Discipline and punishment rain upon the miscreants, ignoring their subjective experiences. The communities marginal grow adapt to these low expectations. In response they create their own meanings, a resistance, operating in a tension with the applied power labels.

The local Football team in Deptford is Millwall FC, whose motto is "No one likes us and we don't care." This presents a social "front" to the

outsider. It becomes easy to pathologise the local population as they glower under this banner. The social performance however hides an emotional reality. "Beaten into Violence" (Whittington 2007) illuminates this hidden interior world. This followed an immersion in the local culture, moving beyond the shield built to fend off institutional prying.

Unless the relational bonds are forged to create an emotional connection, they remain hidden. Exposing emotions is not appropriate for an individual caught within the power hierarchy. It creates vulnerability. This is why they are camouflaged. Discipline and punishment instead rain upon marginalized communities, the operative procedures of "iron cage" bureaucracies (Weber 1978). Vested interests ensure the poor remain trapped, and their traumas remain frozen, as the petrified emotions, are disciplined by "operant conditioning" (Fromm 1973). The professions make money from the poor through processing them.

The scientific positive approach ensures resources are poured into researching a technical solution, based upon sociobiology with the reification of the Genome. Big business is provided with immense power to act upon the marginalized to reshape them. The poor represent a raw resource that can be reprocessed.

"Men are increasingly automatons, who make machines which act like men and produce men who act like machines." (Erich Fromm, *The Present Human Condition*, 1955c.)

The educational machine is intrinsic to replicating the rational dynamics of both the science and Social Science fields. Through undertaking the academic grind, the students learn their subjective experiences are irrelevant. Instead, education rests upon imbibing knowledge as a process of indoctrination, rather than an exploration. Nietzsche (1887, 1968) and Hans Vahinger (1925) highlighted the transient nature of science and its fragile conceptual apparatus. Indoctrination becomes masked, as the educational process imposes parameters to shape perception.

Knowledge is compiled, as Kuhn (1996) highlighted, to shore up existing beliefs. New ideas are circumscribed, as the funding to explore outside the existing pre-defined paradigm becomes restricted. Social Science becomes built upon particular assumptions, steadily raised on paper scaffolding, one layer on top of another, a pack of cards waiting for the economic wind to blow them all over.

The power dynamics and the inherent assumptions existing within the focus of scientific research, the values brought to the study, are



routinely ignored. Scientists are effectively sanctified by undergoing an educational ritual, building him/her self, upon the dead layers of the past. The eyes, in which they see the objectified, remain unexamined. The railway tracks that take the perceptions, then create the thoughts and beliefs is taken for granted. Questionnaires, control groups or the open ended interviews remain the main research methods, along with participant observation. Intrinsic problems from a relational perspective, arise as each of these methodological perspectives obscure the power relationship between the researcher and researched distorting the emotional connection.

As an example, childhood rape was taboo until the 1980's, rarely revealed or reported within a social science setting. Its existence could hardly be elicited through filling in a questionnaire, as rape is shrouded in multiple dynamics. Participant observation is also a flawed methodology for obvious reasons.

Even joining marginalized groups presents a hidden methodological problem, due to the emotional discourses being erased. Connell, in his book "Masculinities" (1995) joins a biker gang who regale him with personal histories, couched in a masculine presentation of overcoming familial brutality. He condemned the men for having no progressive political agenda, stating their childhood stories were bravado and embroidered. This research alienates the subjects from "progressive" ideals. This scenario is replicated constantly in micro interactions with drugs workers, criminal justice workers, homeless workers, mental health workers and social workers (Whittington 2012). Denying complex trauma coupled with the inability to develop relational bonds has driven the marginalised into a political resentment. This increases as the progressive agenda reifies all other forms of liberation, apart from liberating people from the effects of complex trauma and their own presumptions.

"Progressive ideals" are infused with trauma erasure, replicating the same emotional dynamics, the progressives are seemingly critiquing. Marginalised people are not going to flock to the same causes as drugs workers, probation officers, psychiatrists, therapists and other professionals. The processes enacted by these professions, entails the emotional suppression of those lower down the hierarchy. There is an inherent split between those who are objectified, and those who objectify, encoded within numerous power relationships.

Within marginalised men's lives, the extensive violence enacted on young men in South East London, entails they need to self medicate for

their childhood histories. The violence detailed within "Beaten into Violence" (2007) was primarily enacted by their fathers, but as the therapeutic bonds were strengthened, the men began to talk about their mothers' emotional violence.

Erich Fromm has highlighted in the "Art of Loving" (1956) "The Sane Society" (1955) and "The Dogma of Christ" (1963) how the social sciences have built their citadels upon objectification, rather than emotional connection, obscuring the humanity of those being surveyed. Emotional erasure within the disciplines of Criminology, Psychology, Sociology and psychotherapy has filtered into the bureaucracies, shackling the hands of the practitioner within a number of edicts. This has stymied any therapeutic interaction, thereby thwarting social and psychological regeneration. Entrapped swathes of young adults locked within twilight worlds of NEETs (Not in education, employment or training) a derogatory shorthand to demarcate those who are not economically productive, have been created. Depicting the "other" drug users, as PDU's (problematic drug users), this becomes a short hand to label an out group.

This categorization of people into "in and out" groups is a process of dehumanization. Placed into statistical silos, mass solutions are applied by public policy experts; those divorced from everyday interaction with the "miscreants." Projected through a hierarchical power based system, they transmit their values and beliefs derived from their personal biographies to revenge their childhoods by inflicting psychological violence onto the labeled.

Emotions eliminated during the academic training, as these are deemed to "corrupt" the pure scientific evidence, are sublimated and reappear subconsciously within policy formulation. Researchers initially learn to actively forget and repress themselves. Rationalism becomes elevated, and then reified, as a central over-riding concern. A particular "autistic" state becomes deified as an ideal form.

"In the nineteenth century the problem was that 'God is dead'; in the twentieth century the problem is that 'man is dead'. In the nineteenth century inhumanity meant cruelty; in the twentieth century it means schizoid self-alienation. The danger of the past was that men became slaves. The danger of the future is that men may become robots." (Erich Fromm – The Sane Society, 1956)

Emotional erasure has been catastrophic within the Natural and Social Sciences. Both sets of adherents cannot conceptualize feelings as a dynamic for understanding human behavior.



Correspondingly these emotions are the building blocks on what it means to be human. As Phillip K Dick portrayed in "Do Androids Dream of Electric Sheep" (1968) the differences between being a human and non human, lie in their empathic connections, as this crosses the human/android divide. Emotional erasure has ensured resources evaporate into invisibility, as behaviorist techniques fail, the "trauma erasure industry" increases the pressure for more power to create more lifeless modes of being.

Addiction

The search for the addiction gene, seemingly located in the Mu Receptor site (Whittington 2012), is perceived as the key. The Mu, alpha and kappa sites are deemed areas where the opiates bind with the internal bodily structures to create "addiction". Flaws emerge in this paradigm. It ignores the body as existing in a social nexus. They are gazed upon as isolated entities, remaining unconnected to the wider social world. Science reifies the idealized, alienated individual, a process taken uncritically by the scientist, then projected onto the world without reflection. The unacknowledged personal biography becomes camouflaged within science.

Links between stress and the Mu receptor are posited as determinants, but stress arises from subjective experiences. Stress is a response to external conditions and internal memories. Bereavement, relationship breakdown, exam nerves, moving house; all create differing forms. The individual attitude outlines the impact as trauma is a natural component of the human life cycle. Measuring the chemical flow within the Mu receptor site, after the death of a spouse will reveal minimum about a person's emotional state. The internal meanings around death are locked within the psychology of the individual, not in measuring a chemical response. This is the autism of science.

"Drug addiction" is pseudo science and reinforces the objectification of the individual. It demarcates a power relationship, between those who can apply a label and those who wear it. The 12 Step model states the initiate must accept the tag, surrender to a higher power and accept they have a disease. Science takes the disease model literally, and searches for the key. "Drug addiction" is erased from the social psychological world, instead it becomes a maladaptive genetic condition. "Drug Addiction" prohibits discussion as the parameters are established and trauma is shutdown.

"Alienation is essentially experiencing the world and oneself passively, receptively, as the subject separated from the object."
(Marx's Concept of Man, Erich Fromm, 1961)

"Drug addiction", is a label, creating passivity, as the individual is judged to be possessed, by unknown forces that drive their need to satiate. Another view of "addiction" is "self medication." This views substance use as a rational internal solution, a reaction, to a perceived hostile environment. The case histories within "Beaten into Violence" (2007) and "Bath of Steel" (2012) illuminate the considerable latent impact of familial and institutional violence inflicted upon children, as adult men reflect back on their lives, initially unaware of the emotional connections. Due to an institutional and academic silence, they have "actively forgotten" their traumas. Substance use is a rational solution to this institutional silence, an act of individual collusion with institutional trauma erasure, creating a social silence. Substances help to obliterate the past through sealing it off. In some case histories, the childhood "active forgetting" becomes sublimated into armed robbery, an act of revenge for a past humiliation, a recompense. There are distinct connections between wielding a gun and being raped as a child. Reversing the original site of pain is incorporate into the lifestyle. The men I worked with frittered the proceeds from armed robbery on buying sex, drinking champagne and taking cocaine in expensive hotels, until the money ran out. Then they undertook another robbery. Locked within the need to recompense their past, they inhabited an alienated lifestyle, based on consumption and power. These are the same patterns undertaken by the men who dominate the city institutions. There are considerable links between the socially included and the socially excluded in their consumption patterns.

Injecting heroin into the body entails an objectification, as the body becomes a receptacle for psychological pain alleviation, often at the expense of personal physical pain. The "care" industry, far from challenging this strategy, actively colludes in it, not just through harm reduction programs, but in its very perception and categorization of the individual as the "other". The objectification becomes locked within a series of Russian Dolls. This philosophical issue cascades downwards from the WHO, the American Medical Association, British Medical Association, The Drug Tsars until it hits the practitioner who transmits it back to the client.

Far from being irrational, chronic substance use is highly rationale, once the emotional circumstances are known. It creates a particular subjective meaning by eradicating all past trauma, though obliterating all thoughts of the future. As a self medication strategy, it is highly efficient. People who use drugs learn their internal emotional experiences are psychologically painful and also redundant when the various institu-



tions operate upon them. There are no relational connections to express an internal trauma, as the institutions tasked with their "care" cannot conceptualise emotional pain. The "miscreants" learn to subsume and keep it locked within, thereby creating the alienated individual, the person who has a "front", the social actor who performs, who learns to mask his/her emotions within a plethora of self medicating strategies (gambling, sex, power, hoarding/shopping, eating, self starvation, violence, dangerous sports, risk taking).

Self medication arises from being under ever present stress. Stress arises from being constantly placed within a situation of fight, flight or fright creating a constant bodily reaction. This could arise from being bullied at work, being the victim of domestic violence, being attacked by neighbors or for being too clever or too poor at school. All people exist within a social nexus.

Bodily stress, within science, however is relegated to a genetic role, drawing on the Mu receptor site. The "political", where the stress created is transformed into the apolitical. Stress is perceived as a body neurosis. Analysing how the social structure, and the various power discourses operate upon an individual is forgotten. Instead the problem is relocated as an individual issue, in not fitting into a presupposed beneficial social structure. The ideology of vaccinating children against homelessness, poverty and drug use is incorporated into science.

Substance use, particularly within the USA, is perceived as a disease, needing to be controlled, similar to Small Pox. Self medication dynamics are ignored, in particular the links to early childhood complex trauma, along with the institutions that replicate the violence instead the technocrat is tasked to solve the issue. As Fromm highlights in the "Anatomy of Human Destructiveness", science provides various behavioral, medical and disciplinarian interventions.

*"This was once thought to be sufficient to explain the persistence of opioid dependence (Collier, 1980). There is no doubt that the intensely dysphoric withdrawal syndrome plays an important role in maintaining episodes of opioid use, but opioid dependence, and relapse that occurs long after withdrawal cannot be explained solely on this basis (Koob & Bloom, 1988). Currently, long-term adaptations in neural systems are also thought to play an important role independence and relapse."*¹

¹ <http://www.suboxoneassistedtreatment.org/27.html>
Accessed March 3rd 2012

The above quote effectively seals off the social world. Relapse is relegated to the ideology of "adaptations in neural systems". The internal emotional world is also disregarded as building bridges to explore bereavements, relationship loss, isolation and unresolved past traumatic experiences is ignored. This illuminates the alienated scientific position. Relapse is perceived as the body adapting independently to the individual. Objectification as an ideology is embedded within social knowledge. All internal talk about lifestyle and personal history is routinely ignored, as drug addiction becomes a scientific technical problem. Ironically the "scientific objectivity" creates the problems it is tasked to resolve, through colonizing the thought processes. It reifies objectification and alienation as ideal qualities, and these are transmitted to the marginalised.

Complex Trauma

The Methodologies used in social science have created various sterile debates, within the late 20th and early 21st centuries on the causes of "addiction", along with other aspects of marginalization. The individual self medication strategy challenges the dominant role of the big pharmaceutical companies to manage and oversee self medication. Big Pharma deals with the good drugs, such as Tuinal, Seconal, Nembutal, Temazepam, Valium, Prozac, Librium, Largactyl, Citalopram and Olanzapine. All are physically, as well as psychologically addictive. These are deemed more effective than Heroin, Crack, Alcohol and Cannabis because they are sedating and calming. These pharmaceutical drugs do not cure "depression". They alleviate some of the mood symptoms but create physical and psychological dependence.

When I was running Orexis, a drugs treatment agency in Deptford providing therapy, any attempt to define complex trauma with academics was erased, as "anecdotal evidence". Other competing ideologies had colonized the substance use, criminal justice, mental health and social care fields.

Undertaking therapy with substance use clients was deemed inappropriate. Mainstream psychiatric services asked people to cease their drug use, before therapy could commence, resulting in no one coming forward. The inability to understand the impact of complex trauma and self medication has created a devastating misapprehension within the social sciences, leading to catastrophic errors in enacting policy, alienating huge strata of people from the professions. Social exclusion has arisen from these interventions.

Complex Trauma, however, is not just an issue



for the marginalised. It affects the whole of the social system, from the top of the presumed apex to the bottom. People find different solutions to self medicate. The various forms of complex trauma include neglect and abandonment, as well as the different forms of violence. These are all embedded within the British Public Boarding School System. Traditionally young children within the upper classes were raised by Nannies, who then prepared them for preparatory schools. They were sent as Boarders from 7-11 before being sent to the Big Public schools. This created a whole caste of people within the British Public life who were devoid of basic attachment relationships, shaped wholly by surrogates and institutions. The ideas of attachment and loss were erased within these systems, as the men and increasingly women were raised within the confines of institutional processes. These ideologies of emotional erasure were deemed a natural process transmitted to the various scientific discourses as pinnacles of high achievement, infecting the whole public discourse on what constituted an ideal type of person. John Bowlby (1969, 1973, 1980, 1988) the victim of such a regime was one who investigated its effect. Fromm's work has entailed dismantling many of these layers of projection, propaganda and self aggrandizement to reveal the emotional poverty of existence that flows from the alienated characters who inhabit performed roles.

Processing the Poor within Markets

This idealization has led to the belief in two distinct groups, the socially included and the socially excluded. This perceives society equating to a social members club. The ideologies of the socially included become taken for granted as progressive and idealistic. The socially excluded are deemed as those left behind the "included". Their inherent failure to be joiners is because they lack the necessary entrance requirements, a habitus of manners. The values and beliefs held by those deemed socially included are critiqued in "The Sane Society"; sameness, hoarding and valuing friendships based on monetary value.

The private and public sectors, those who are socially included, have been tasked to repackage and label the excluded, to enable them to become successful producers and consumers. The socially included have a vested interest in keeping up the hierarchical arrangement. The "socially included" can build citadels upon this frozen trauma, as the privatization of public offices allows the private sector and charities to colonise care. The rise of the 3rd Sector, Charities as businesses, has created a new opening

for people to make money when delivering "operant conditioning". Academics undertake social research to ascertain the impact. Provided with research grants, they create an academic gloss within the reports that emanate. These are rarely read, except by other academics. It becomes a self sealing and patrolled universe.

Market solutions entail the reification of money becoming the supreme arbiter, in forging relationships between people. Based upon a view of innate instinctual drives, the market can harness and use these to generate wealth. Manufactured drives are utilised to provide a rationale for consumption. Emotions are perceived as weaknesses, as real men and women eradicate them to appear impervious to the demands of sentiment. If these are allowed to surface, people become vulnerable. The modern ideal character, forged within 21st Century Capitalism sublimates the past and then holds aloft the ostracised, unattached, alienated, lifestyle as an aspiration. Representing the pinnacle of social inclusion, alienation has been embedded as an ideal form.

Just as eunuchs in previous years were emasculated, emotions are erased within processes. This produces economic dividends, in recompense for a gelding. It inculcates the desire to revenge an inferior position through desiring recompense. The idealized worlds are frozen mirages, conjured by advertising, reflecting the sterility of their emotional lives. Deeply frozen stultified worlds where the human has adopted machine mannerisms emerges as the dream.

Increased material wealth has not lifted a hovering sense of depression. Marx's theory of alienation, reassessed by Fromm (1956, 1961) has highlighted how money is used for self medication. In the short term it alleviates the impact of an individual psychological alienation through allowing an individual to purchase objects as recompense. Buying ones way out of a crisis is deemed to be socially desirable, as it feeds into a wider consumer culture. Complex trauma, its resonant effects, is colonised by commodities as compensation. Consumption of things (bodies, heroin, roulette wheels, cars, clothes, alcohol) ensures self medication strategies continue to drive the capitalist wheels, satisfying sublimated desires whilst keeping the individual in a state of emotional permafrost.

Bibliography

- Bowlby, J. (1969). "Attachment and Loss", Attachment. London: Pimlico (reprinted 1997).
- Bowlby, J. (1973). "Attachment and Loss, Separation Anger and Anxiety", London: Pimlico (reprinted 1998).
- Bowlby, J. (1980). "Attachment and Loss, Sadness



and Depression", London: Pimlico (reprinted 1998).

Bowlby, J. (1988). "A Secure Base", Sussex: Routledge (reprinted 2009).

Connell, R. (1995). "Masculinities", Cambridge: Polity Press.

Dick, P. (1968). "Do Android Dream of Electric Sheep" (reprinted 1982).

Fromm E (1955). "The Sane Society", London; Routledge (reprinted 1976).

Fromm E (1955c). "The Present Human Condition". In: The American Scholar, New Haven, Vol. 25 (1955/1956), pp. 29-35.

Fromm E (1956). "The Art of Loving", London; Harper Collins (reprinted 1995).

Fromm E. (1961). "Marx's Concept of Man", <http://www.marxists.org/archive/fromm/works/1961/man/ch05.htm>.

Fromm E (1963). "The Dogma of Christ", London; Routledge (reprinted 2004).

Fromm E (1973). "The Anatomy of Human Destructiveness", London; Pimlico (reprinted 1997).

Khantzian E. (1985). "The self-medication hypothesis of addictive disorders". American Journal of Psychiatry, 142(11): 1259-1264.

Khantzian, E., & Murphy, S. (1995). "Self medication disorder; application of ego psychology to the treatment of substance use". In: A. Washton (Ed.), Psychotherapy and Substance Use (Chapter 8). New York: Guilford Press.

Khantzian, E. (1999). "Treating Addiction as a Human Process", Lanham MD: Jason Aaronson.

Khantzian, E. and Albanese M (2010). "Understanding Addiction as Self Medication", New Delhi, India: Good Times Books.

Kuhn, T. (1996). "The Structure of Scientific Revolutions", Chicago: University of Chicago Press.

Medical Assisted Treatment of America, Inc. (2012) Pharmacology of Opioids – Suboxone Assisted Treatment <http://www.suboxoneassistedtreatment.org/27.html> Accessed March 3rd 2012

Nietzsche, F. (1887). "The Gay Science". Cambridge; Cambridge University (reprinted).

Nietzsche, F. (1968). "Will to Power", Translated by W Kaufman and R Hollingdale, New York, Vintage Books (reprinted 1973).

Vahinger H (1925). "The Philosophy of 'As if.'" Connecticut; Martino (reprinted).

Weber, M. (1978). "Economy and Society", Berkeley California: University of California Press (reprinted 1992).

Whittington D (2007). "Beaten into Violence". Milton Keynes; Authorhouse.

Whittington D (2012). "Bath of Steel". Milton Keynes; Authorhouse.

Copyright © 2012 by Dean Whittington, Ph.D.
 11 Blades House / Kennington Oval
 LONDON, SE11 5TW, ENGLAND
 E-Mail: dean.whittington@konnnecttherapy.com

By the same author:

**Bath of Steel:
 The Erasure and Regeneration
 of Marginalised Psychologies**

Milton Keynes; Authorhouse.
 2012, 356 pages; print and kindle-book

Attachment Theory, the Self Medication Hypothesis and Individual Psychology are brought together to revitalize marginalized men. "Bath of Steel" shows how therapy validates trauma through building a purpose by finding a meaning to live. This is the psychological escape ladder from chronic depression. Drawing on Frankl, Adler, Stack Sullivan, Bowlby, Khantzian, Winnicott and Fromm, hope is kindled. Then a practical therapeutic team intervention from skilled life builders harnesses this energy to create a custom built future. This is a psychologically informed environment. Detailing early traumatic lives through 40 case histories of homeless men.

Instead of seeing addictions as genetic dispositions of despair Dean Whittington builds hope in perceiving them as self medication strategies for underlying unease: Substance use, alcohol, self harm, eating disorders, sexual addiction and general malaise camouflage a desire to fend off various guises of meaninglessness ranging from active forgetting to obliteration.

Dean Whittington, a specialist in "addictions", illuminates the various self medication strategies used to obliterate memories. He works across the spectrum with men and women to find a meaning and then a solution. The author of "Beaten into Violence" is a pioneering psychotherapist who unraveled the chaos existing behind the fronts of hard men who had hard lives in the former South East London docklands.

Psychologists, psychotherapists, psychopathologists, social policy makers, gender practitioners, criminologists and "addiction" experts will all find this revelatory.