



'Moral' Problems with Moral Treatment:

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Moral Treatment

- 'New' modality for the treatment of the 'insane' that achieved widespread fame in the 19th century.
- A holistic psychological and behavioral therapy.
- Very general principles with specific applications

Philippe Pinel (1745-1826)



The
Virtuous
Psychiatrist?

Controversy

- Moral treatment appeared in both medical and lay versions.
 - Philippe Pinel (Medical)
 - William Tuke (Lay Version)

Medical status controversial.



'Moral' Problems?

Issue:

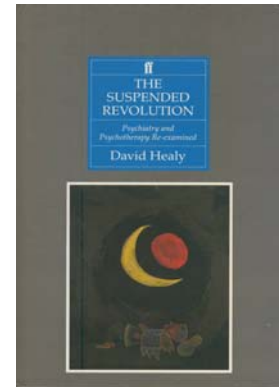
Intrusion of ethics (jurisdiction of religion and philosophy) into psychiatry (domain of medical science).

Problem:

Psychiatry and scientific psychotherapy profess to be largely value- free: 'rehabilitation not indoctrination'.

Relevance Today

- Is a scientific psychotherapy possible?
- Are existing psychotherapies scientific?
- Should psychotherapy be scientific?



Areas of Relevance

- Borderline Personality Disorder
 - Dialectical Behavioural Therapy
- Addictions
 - Rational Emotive Therapy
- Depression
 - Cognitive Behavioural Therapy

Contradiction in Terms

[The] idea of a scientific psychotherapy is taken by many as a contradiction in terms.

David Healy
The Suspended Revolution
Psychiatry and Psychotherapy Re-examined
London: Faber & Faber, 1990, p. 200

Central Question

Is a purely scientific
psychotherapy
possible?

Flexibility

Treatment is not a matter of coming to the truth
but of restoring flexibility (201).

Authenticity

Being authentic is not a matter of being capable of flexible attention. It is a matter of choosing and doing (p. 201).

Terminology

“Moral” (Fr. “*Moral*”)

Use and meaning have changed!

Moral Treatment

Fr. Traitement moral

Terminology

- “*Traitement Moral*” from Philippe Pinel
- “Moral Treatment” from Samuel Tuke



Philippe Pinel (1745-1826)



Traité médico-philosophique sur l'aliénation mentale ou la manie, 1801

[Treatise on Insanity]

Salpêtrière



York Retreat



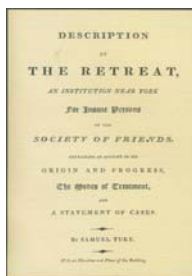
Salpêtrière



York Retreat



William Tuke (1732-1822)



Vincenzo Chiarugi (1759-1820)



Della pazzia in genere e in ispecie. Trattato medico-analitico con una centuria di osservazioni, 1793-1794.

[On Insanity and its Classification]

Johann Christian Reil (1759-1813)



Rhapsodien über die Anwendung der psychischen Curmethode auf Geisteszerstörungen 1803

[Rhapsodies on the Application of the Mental Cure to Mental Disturbances]

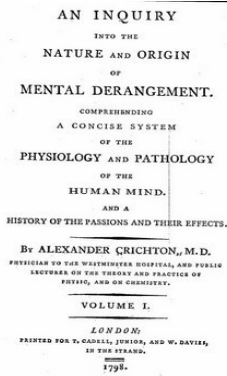
New Passions



- Basis in physiology
- Embodied
- Active
- Tied to ethics

The Passions

- Central role in history of moral treatment
- New visceral causes for insanity
- Brain not the locus of madness
- Straddle divide between science and morals



Changing Passions



Sir Alexander Crichton (1763-1856)



An Inquiry into the Nature and Origins of Mental Derangement. Comprehending a Concise System of the Physiology and Pathology of the Human Mind and a History of the Passions and their Effects, 1798.

'Mere Phenomena'

Sir Alexander Crichton

The passions are to be considered, in a medical point of view, as a part of our constitution, which is to be examined with the eye of a natural historian, and the spirit and impartiality of a philosopher. **It is of no concern in this work whether the passions be esteemed natural or unnatural, or moral or immoral affections. They are mere phenomena, the natural causes of which are to be inquired into** (1798, III.1.99)



French Hint

- *le moral*
 - the psychological, mental
- *la morale*
 - To do with mores and morals; ethics

Crichton's Challenge

Manifesto

'Moral' ('moral') aspects of the passions **must** be excluded from understanding and treatment of mental illness?

Suspect Premise:

'Moral' ('moral') aspects of the passions **can** be excluded from understanding and treatment of mental illness?

'Moral' Imbroglio

- David Hume
- Jean-Jacques Rousseau

Meaning of "Moral"

- as opposed to what is physical
- to do with mental or psychological domain
- to do with the passions or emotions
- sphere of ethics and morality

Questions for Psychiatry

- Exclude ethics and religion from psychiatry?
- Apply moral treatment without imposing morals?
- Keep medicine separate from ethics?

Two Examples

William Tuke



Philippe Pinel



Moral Treatment at the York Retreat An Example

Humanitarian Turn

“Judicious Kindness”



“Voies de la douceur”



A man ... of almost Herculean size and figure, was brought to the house ... He had been afflicted several times before ... and had been kept chained .. they [the manacles] were however removed when he entered the Retreat ... The patient was frequently vociferous, and threatened his attendants, who in their defence were very desirous of restraining him by the jacket. The superintendent on these occasions, went to his apartment; and though the first sight of him seemed rather to increase the patient's irritation, yet after sitting some time quietly beside him, the violent excitement subsided, and he would listen with attention to the persuasions and arguments of the friendly visitor (sic.) After such conversations, the patient was generally better for some days or a week; and in about four months he was discharged perfectly recovered. Can it be doubted, that, in this case, the disease had been greatly exasperated by the mode of management? Or that the subsequent kind treatment, had a great tendency to promote his recovery?

‘Moral’ Methods

- Provide ‘asylum’
- Ensure general hygiene and comfort
- Individualized treatment
- Enlist self-control, self-esteem (Tuke)
- Enlist inner struggles (Pinel)
- Moral ascendant and strict discipline
- Occupation and social integration

Traitement Moral at the Salpêtrière An Example

I have watched, astonished, as she approached the most furious manic patients, calmed them down with comforting words, and got them to accept food which they refused from everyone else. One deranged patient, who was in great danger because of stubborn abstinence became angry with her one day and ... showered her with the most outrageous language. This clever lady fell in for a moment with his delirious words: she jumped and danced in front of the patient ... managed to make him smile, , and by taking advantage of this favourable moment to persuade him to eat she thus saved his life.

Three deranged patients who thought they were the equal of sovereigns, and who each took the title of Louis XVI, fought one day over the rights to royalty ... The Lady Superintendent approached one of them, and drawing him aside in a serious voice "Why are you getting into a dispute with those people, who are obviously mad? Is it not well known that you alone should be acknowledged as Louis XVI?"

'Remèdes Moraux'

Philippe Pinel

La sensibilité profonde qui constitue en général le caractère des maniaques, et qui les rends susceptibles des émotions les plus vives et des chagrins concentrés, les expose sans doute a des rechutes ; mais ce n'est qu'une raison de plus de vaincre ses passions suivant les conseils de la sagesse, et de fortifier son âme par les maximes de morale des anciens philosophes ; les écrits de Platon, de Plutarque, de Sénèque, de Tacite, les Tusculanes de Cicéron, vaudront bien mieux pour les esprits cultivés ; que des formules artistement combinées, de toniques et d'anti-spasmodiques. (1801, I, 36)



Comparison

York Retreat

Family setting
Lay management
Benevolent Theory
Quaker values
Appeal to moral sense
Explicit ethical mandate
(Utilize former patients)

Salpêtrière

Institutional Setting
Medical management
Les voies de la douceur
Conventional values
Appeal to passions
Hidden ethical mandate
(Utilize former patients)

Question

Was Pinel's moral treatment
really
purely scientific?

Benevolent Theory

Samuel Tuke

"the existence of the benevolent affections, is often strongly evidenced" (Tuke, 1813: 134).

"insane persons generally possess a degree of control over their wayward propensities" (Tuke, 1813: 133).

"the influence of religious principles over the mind of the insane, is considered of great consequence, as a means of cure" (Tuke, 1813: 161).

Vices and Virtues

Within domestic situations humanity presents a perpetual contrast between vices and virtues ... I refrain from publicising to the wide world examples of this kind, of which some are a credit to the human race, but many others make a disgusting picture, and seem a disgrace to humanity. (Pinel, 1809/2008: 12)

Vices and Passions

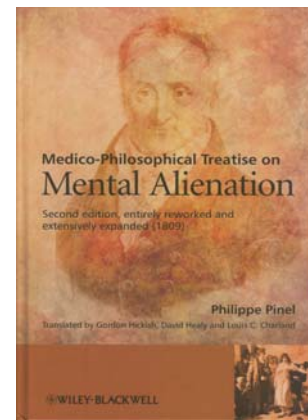
Many examples in the *Traité* where vice (*vice*) is explicitly mentioned in relation to the causes of mental alienation: sexual excesses, drunkenness, gluttony and other forms of sensual intemperance and overindulgence. In addition to these more bodily oriented forms of immorality. Certain excesses of passion are also considered to be vices that are detrimental to reason: excessive jealousy, excessive ambition, megalomania, excessive religious devotion. (Pinel, 1809: 22, 29, 36, 68, 69, 198).

Suspended Revolution?

- Physical Hygiene
 - Personal
 - Environmental
- Mental Hygiene
 - Psychological ('Flexibility')
 - Ethical Health ('Authenticity')

Pure Morals?

But are not pure morals needed to achieve this kind of return and its beneficial effects?



Maladies de l'Esprit

Philippe Pinel



... on ne peut refuser à la médecine l'avantage de concourir puissamment au retour d'une saine morale



One cannot deny medicine the benefit of working powerfully towards the return of a sound morality,

Philippe Pinel
Traité sur l'aliénation mentale
1809, VI, 492

<http://wileyinterscience.com>

Advanced Search:
"Philippe Pinel"

