

## Integrity in Depth

by John Beebe  
Texas A&M Press, 1992.

Reviewed by Ilene Serlin

Integrity is an old-fashioned word, certainly not the kind of word heard often by post-modernists or archetypal psychologists. Yet it is a wonderful word, full of echoes of intactness, sincerity, responsibility, wholeness and holiness. In his new book, Jungian analyst John Beebe recovers the psychological meaning of integrity and helps to restore its place in our thinking about psychology.

He begins with an exploration of the Latin root of integrity as *integritas*, which is related to the words integrate and integration. Its Eastern root may be traced to the Chinese word *te*, as in the Tao Te Ching. The symbol for this word, which appears on the book jacket, is an eye looking straight ahead, a heart, and a sign for movement or behavior. The eye, which symbolizes inner and outer vision, must be integrated with the heart (or the feelings or soul) and ethical behavior.

The Sanskrit root for integrity is *tag*, which means to touch, so that integrity means not to be touched or handled or manipulated. Images of purity associated with the word integrity, therefore, have to do with a state of being physically, morally or psychologically untouched. Finally, the Latin word "integer" means intact, whole, as is used by school children to describe integers and whole numbers.

After providing root images of integrity which suggest purity, lack of manipulation and psychological wholeness, Beebe goes on to associate these values with Stoic ethics as well as the values on which America was founded (Benjamin Franklin, for example, listed 13 virtues as: Temperance, Silence, Order, Resolution, Frugality, Industry, Sincerity, Justice, Moderation, Cleanliness, Tranquility, and Chastity). Finally, Beebe looks at integrity from a psychological perspective by relating to the Self's irrational functions of feeling and intuition, to love and eros rather than logos and injunction, and to the integrity of the therapeutic relationship.

Integrity, therefore, becomes a "psychological experience—less an austere static wholeness than a dynamic participation in the needs of the whole."

The rest of the chapters take up issues of integrity: The Shadow and Integrity, Integrity and Gender, and Working on Integrity. Beebe sums up by describing integrity as the diamond stylus of the long-playing record of life which is sensitive to the complexity of all the pressures and grooves, but which guides the music and ensures the pleasure of listening. At a time when not only individual and collective psyches, but also the global and ecological psyches, are torn and corrupt, Beebe's definition of integrity as attunement with Nature's Law is welcome. This way, his contribution of describing "how the practice of psychotherapy affords the opportunity to enjoy integrity's fidelity to the whole" connects historical roots of integrity to future directions in ecopsychology through the practice of psychotherapy.

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## Challenging the Therapeutic State

Clinical Perspectives on Psychiatry and the Mental Health System

Edited by David Cohen  
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Reviewed by James W. McCarthy

The preface of this collection of original essays begins with a recollection of Thomas Szasz' 1963 public warning about a new form of justice succeeding the birth of "the therapeutic state."

Then follows a series of incisive challenges to the burgeoning "medicalization of life." Woe to anyone who dares to expose its dangers, warns



Ronald Leifer in the introductory essay, "Medical Model as the Ideology of the Therapeutic State." Attempting to open a dialogue would threaten to "undermine the medical identity of psychiatrists and would call into question the morality of using the medical model as an ideology to justify social control."

Theodore Sarbin argues "Toward the Obsolescence of the Schizophrenic Hypothesis," while Seth Farber presents the case of the Network Against Coercive Psychiatry, comparing institutional mental health to institutional Christianity. Andrew Scull reveals "the obscenity of our current circumstances" in his "Deinstitutionalization: Cycles of Despair."

Phyllis Chesler updates the feminist analysis in her "Twenty Years Since *Women and Madness*" with insights about the "colonization" of women and "the female casualties of patriarchy." She proposes the establishment of "a Feminist Institute of Mental Health and Healing...where feminists can come together to both learn and teach in ways that are inspired, rigorous, humane, and healing."

"The Ex-Patients' Movement" is elaborated by Judi Chamberlin with the reminder that the complete history is still to be written: "Only by speaking out can individuals who have been harmed by the entrenched power of psychiatry mount a challenge against it."

Mark Kaplin's report on AIDS is as timely as today's headlines, warning that AIDS is not simply a medical crisis but, as in past epidemics, "an opportunity for expanding panoptic surveillance and repressive nodes of social control." The vicious cycle of deficit language with increasing dependency on therapeutic professionals and even more increasing need for new deficit terms is elaborated by Kenneth Gergen: "Furnish the population with hammers of mental deficit, and the whole world needs pounding."

Language is again the focus in Phil Brown's "The Name Game" in which he outlines the "issues which a sociology of diagnosis should integrate." He views the research into diagnoses of AIDS, aging, and homelessness as new expan-

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