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## Chapter 1 : Timeline of psychology - Wikipedia

*Investigations into the therapeutic use of color were carried out in Europe during the early twentieth century, notably by Rudolph Steiner, who related color to form, shape, and sound. He suggested that the vibrational quality of certain colors is amplified by some forms, and that certain.*

Ibn Zuhr Avenzoar described disorders similar to meningitis , intracranial thrombophlebitis , and mediastinal germ cell tumors ; Averroes attributed photoreceptor properties to the retina ; and Maimonides described rabies and belladonna intoxication. His *Perspectiva* contains much material in psychology , outlining views that are close to modern notions on the association of ideas and on the subconscious. However, it is not clear how these sources first came to be used during the Renaissance , and their influence on what would later emerge as the discipline of psychology is a topic of scholarly debate. This, of course, may well not have been the very first usage, but it is the earliest documented use at present. The term did not come into popular usage until the German idealist philosopher, Christian Wolff " used it in his *Psychologia empirica* and *Psychologia rationalis* " In England, the term "psychology" overtook "mental philosophy" in the middle of the 19th century, especially in the work of William Hamilton " see Danziger, , chap. Enlightenment psychological thought Edit Early psychology was regarded as the study of the soul in the Christian sense of the term. Descartes dissected animals and human cadavers and as a result was familiar with the research on the flow of blood leading to the conclusion that the body is a complex device that is capable of moving without the soul, thus contradicting the "Doctrine of the Soul". The emergence of psychology as a medical discipline was given a major boost by Thomas Willis , not only in his reference to psychology the "Doctrine of the Soul" in terms of brain function, but through his detailed anatomical work, and his treatise "*De Anima Brutorum*" "Two Discourses on the Souls of Brutes". Transition to contemporary psychology Edit Also influential on the emerging discipline of psychology were debates surrounding the efficacy of Mesmerism a precursor to hypnosis and the value of phrenology. The former was developed in the s by Austrian physician Anton Mesmer " who claimed to use the power of gravity, and later of " animal magnetism ", to cure various physical and mental ills. As Mesmer and his treatment became increasingly fashionable in both Vienna and Paris, it also began to come under the scrutiny of suspicious officials. Mesmerism also continued to have a strong social if not medical following in England through the 19th century see Winter, Phrenology began as "organology", a theory of brain structure developed by the German physician, Franz Joseph Gall " Gall argued that the brain is divided into a large number of functional "organs", each responsible for particular human mental abilities and dispositions " hope, love, spirituality, greed, language, the abilities to detect the size, form, and color of objects, etc. He argued that the larger each of these organs are, the greater the power of the corresponding mental trait. Although Gall had been a serious if misguided researcher, his theory was taken by his assistant, Johann Gaspar Spurzheim " , and developed into the profitable, popular enterprise of phrenology , which soon spawned, especially in Britain, a thriving industry of independent practitioners. In the hands of Scottish religious leader George Combe " whose book *The Constitution of Man* was one of the best-sellers of the century , phrenology became strongly associated with political reform movements and egalitarian principles see, e. Phrenology soon spread to America as well, where itinerant practical phrenologists assessed the mental well-being of willing customers see Sokal, Emergence of German experimental psychology Edit Until the middle of the 19th century, psychology was widely regarded as a branch of philosophy. For instance, Immanuel Kant " declared in his *Metaphysical Foundations of Natural Science* that psychology cannot be made into a "proper" science because its phenomena cannot be rendered in mathematical form, among other reasons. However, Kant proposed what looks to modern eyes very much like an empirical psychology in his *Anthropology from a Pragmatic Point of View* Although he was unable to empirically realize the terms of his psychological theory, his efforts did lead scientists such as Ernst Heinrich Weber " and Gustav Theodor Fechner " to attempt to measure the mathematical relationships between the

physical magnitudes of external stimuli and the psychological intensities of the resulting sensations. Fechner is the originator of the term psychophysics. Meanwhile, individual differences in reaction time had become a critical issue in the field of astronomy, under the name of the "personal equation". Other timing instruments were borrowed from physiology. The 19th century was also the period in which physiology, including neurophysiology, professionalized and saw some of its most significant discoveries. One of the principal founders of experimental physiology, Hermann von Helmholtz, conducted studies of a wide range of topics that would later be of interest to psychologists: the speed of neural transmission, the natures of sound and color, and of our perceptions of them, etc. In the 1850s, while he held a position in Heidelberg, Helmholtz engaged as an assistant a young M. Wundt employed the equipment of the physiology laboratory: chronoscope, kymograph, and various peripheral devices to address more complicated psychological questions than had, until then, been investigated experimentally. In particular he was interested in the nature of apperception: the point at which a perception occupies the central focus of conscious awareness. Moving to a more prestigious professorship in Leipzig in 1875, Wundt founded a laboratory specifically dedicated to original research in experimental psychology in 1879, the first laboratory of its kind in the world. Wundt attracted a large number of students not only from Germany, but also from abroad. Among his most influential American students were G. The most influential British student was Edward Bradford Titchener who later became professor at Cornell. Another major German experimental psychologist of the era, though he did not direct his own research institute, was Hermann Ebbinghaus. Experimentation was not the only approach to psychology in the German-speaking world at this time. Psychoanalytic concepts have had a strong and lasting influence on Western culture, particularly on the arts. Although its scientific contribution is still a matter of debate, both Freudian and Jungian psychology revealed the existence of compartmentalized thinking, in which some behavior and thoughts are hidden from consciousness yet operative as part of the complete personality. Hidden agendas, a bad conscience, or a sense of guilt, are examples of the existence of mental processes in which the individual is not conscious, through choice or lack of understanding, of some aspects of their personality and subsequent behavior. Psychoanalysis examines mental processes which affect the ego. An understanding of these theoretically allows the individual greater choice and consciousness with a healing effect in neurosis and occasionally in psychosis, both of which Richard von Krafft-Ebing defined as "diseases of the personality". Sensation which tell consciousness that something is there, feelings which consist of value judgments, and motivate our reaction to what we have sensed, intellect an analytic function that compares this event to all known events and gives it a class and category, allowing us to understand a situation within a historical process, personal or public, and intuition a mental function with access to deep behavioral patterns, intuition can suggest unexpected solutions or predict unforeseen consequences, "as if seeing around corners" as Jung put it. Early American psychology Edit Around the Harvard physiology instructor as he then was, William James, opened a small experimental psychology demonstration laboratory for use with his courses. The laboratory was never used, in those days, for original research, and so controversy remains as to whether it is to be regarded as the "first" experimental psychology laboratory or not. In 1880, James gave a series of lectures at Johns Hopkins University entitled "The Senses and the Brain and their Relation to Thought" in which he argued, contra Thomas Henry Huxley, that consciousness is not epiphenomenal, but must have an evolutionary function, or it would not have been naturally selected in humans. The same year James was contracted by Henry Holt to write a textbook on the "new" experimental psychology. If he had written it quickly, it would have been the first English-language textbook on the topic. It was twelve years, however, before his two-volume Principles of Psychology would be published. Although better known for his astronomical and philosophical work, Peirce also conducted what are perhaps the first American psychology experiments, on the subject of color vision, published in the American Journal of Science see Cadwallader, In 1882, Peirce was joined at Johns Hopkins by G. Stanley Hall, who opened the first American research laboratory devoted to experimental psychology in 1883. Peirce was forced out of his position by scandal and Hall was awarded the only professorship in philosophy at Johns Hopkins. In 1889 Hall founded the American Journal of

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Psychology , which published work primarily emanating from his own laboratory. In Hall left his Johns Hopkins professorship for the presidency of the newly founded Clark University , where he remained for the rest of his career. It laid many of the foundations for the sorts of questions that American psychologists would focus on for years to come. With his junior colleagues, James Hayden Tufts who founded the psychology laboratory at Michigan and George Herbert Mead , and his student James Rowland Angell , this group began to reformulate psychology, focusing more strongly on the social environment and on the activity of mind and behavior than the psychophysics-inspired physiological psychology of Wundt and his followers had heretofore. Tufts left Michigan for another junior position at the newly founded University of Chicago in A year later, the senior philosopher at Chicago resigned, and Tufts recommended to Chicago president William Rainey Harper that Dewey be offered the position. After initial reluctance, Dewey was hired in Dewey soon filled out the department with his Michigan companions Mead and Angell. These four formed the core of the Chicago School of psychology. Stanley Hall invited some psychologists and philosophers to a meeting at Clark with the purpose of founding a new American Psychological Association APA. Almost immediately tension arose between the experimentally and philosophically inclined members of the APA. Edward Bradford Titchener and Lightner Witmer launched an attempt to either establish a separate "Section" for philosophical presentations, or to eject the philosophers altogether. After nearly a decade of debate a Western Philosophical Association was founded and held its first meeting in at the University of Nebraska. The following year , an American Philosophical Association held its first meeting at Columbia University. Hall refused, so James McKeen Cattell then of Columbia and James Mark Baldwin then of Princeton co-founded a new journal, Psychological Review , which rapidly grew to become a major outlet for American psychological researchers. Beginning in , James Mark Baldwin and Edward Bradford Titchener Cornell entered into an increasingly acrimonious dispute over the correct interpretation of some anomalous reaction time findings that had come from the Wundt laboratory originally reported by Ludwig Lange and James McKeen Cattell. Moore Chicago published a series of experiments in Psychological Review appearing to show that Baldwin was the more correct of the two. Thorndike , and Robert S. Woodworth , was often regarded as a second after Chicago "school" of American Functionalism see, e. Dewey was elected president of the APA in , while Titchener dropped his membership in the association. In , Titchener formed his own group, eventually known as the Society of Experimental Psychologists. In reality, Structuralism was, more or less, confined to Titchener and his students.

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## Chapter 2 : History of Psychology | Noba

*In the early twentieth century, \_\_\_\_\_ redefined psychology as "the science of observable behavior." A. John B. Watson  
B. Abraham Maslow C. William James.*

Describe the precursors to the establishment of the science of psychology. Identify key individuals and events in the history of American psychology. Describe the rise of professional psychology in America. Introduction It is always a difficult question to ask, where to begin to tell the story of the history of psychology. Some would start with ancient Greece; others would look to a demarcation in the late 19th century when the science of psychology was formally proposed and instituted. These two perspectives, and all that is in between, are appropriate for describing a history of psychology. For the purposes of this module, we will examine the development of psychology in America and use the mid-nineteenth century as our starting point. For the sake of convenience, we refer to this as a history of modern psychology. The earliest records of a psychological experiment go all the way back to the Pharaoh Psamtik I of Egypt in the 7th Century B.C. Neithsabet, CC0 Public Domain, <https://www.flickr.com/photos/neithsabet/> The history of psychology also provides perspective. Rather than a dry collection of names and dates, the history of psychology tells us about the important intersection of time and place that defines who we are. Consider what happens when you meet someone for the first time. Whether you are seeing a physician, talking with a counselor, or applying for a job, everything begins with a history. The same is true for studying the history of psychology; getting a history of the field helps to make sense of where we are and how we got here. A Prehistory of Psychology Precursors to American psychology can be found in philosophy and physiology. Philosophers such as John Locke and Thomas Reid promoted empiricism, the idea that all knowledge comes from experience. The work of Locke, Reid, and others emphasized the role of the human observer and the primacy of the senses in defining how the mind comes to acquire knowledge. In American colleges and universities in the early 1800s, these principles were taught as courses on mental and moral philosophy. Most often these courses taught about the mind based on the faculties of intellect, will, and the senses. Fuchs, Physiology and Psychophysics Philosophical questions about the nature of mind and knowledge were matched in the 19th century by physiological investigations of the sensory systems of the human observer. German physiologist Hermann von Helmholtz measured the speed of the neural impulse and explored the physiology of hearing and vision. His work indicated that our senses can deceive us and are not a mirror of the external world. Such work showed that even though the human senses were fallible, the mind could be measured using the methods of science. In all, it suggested that a science of psychology was feasible. This was not a new idea; philosophers like John Locke had written extensively on the topic, and in the 19th century, philosophical speculation about the nature of mind became subject to the rigors of science. The question of the relationship between the mental experiences of the senses and the material external reality was investigated by a number of German researchers including Ernst Weber and Gustav Fechner. Wilhelm Wundt is considered one of the founding figures of modern psychology. Wundt helped to establish the field of experimental psychology by serving as a strong promoter of the idea that psychology could be an experimental field and by providing classes, textbooks, and a laboratory for training students. In 1875, he joined the faculty at the University of Leipzig and quickly began to make plans for the creation of a program of experimental psychology. In 1879, he complemented his lectures on experimental psychology with a laboratory experience: The response to the new science was immediate and global. Wundt attracted students from around the world to study the new experimental psychology and work in his lab. Students were trained to offer detailed self-reports of their reactions to various stimuli, a procedure known as introspection. The goal was to identify the elements of consciousness. In addition to the study of sensation and perception, research was done on mental chronometry, more commonly known as reaction time. The work of Wundt and his students demonstrated that the mind could be measured and the nature of consciousness could be revealed through scientific means. It was an exciting proposition, and one that found great interest in America. For Titchener, the general adult

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mind was the proper focus for the new psychology, and he excluded from study those with mental deficiencies, children, and animals Evans, ; Titchener, Experimental psychology spread rather rapidly throughout North America. By , there were more than 40 laboratories in the United States and Canada Benjamin, Titchener felt that this new organization did not adequately represent the interests of experimental psychology, so, in , he organized a group of colleagues to create what is now known as the Society of Experimental Psychologists Goodwin, The group met annually to discuss research in experimental psychology. Reflecting the times, women researchers were not invited or welcome. Despite many barriers, in , Washburn became the first woman in America to earn a Ph. Striking a balance between the science and practice of psychology continues to this day. In , the American Psychological Society now known as the Association for Psychological Science was founded with the central mission of advancing psychological science. Toward a Functional Psychology William James was one of the leading figures in a new perspective on psychology called functionalism. An interest in functionalism opened the way for the study of a wide range of approaches, including animal and comparative psychology Benjamin, William James " is regarded as writing perhaps the most influential and important book in the field of psychology, Principles of Psychology, published in Opposed to the reductionist ideas of Titchener, James proposed that consciousness is ongoing and continuous; it cannot be isolated and reduced to elements. For James, consciousness helped us adapt to our environment in such ways as allowing us to make choices and have personal responsibility over those choices. At Harvard, James occupied a position of authority and respect in psychology and philosophy. Through his teaching and writing, he influenced psychology for generations. One of his students, Mary Whiton Calkins " , faced many of the challenges that confronted Margaret Floy Washburn and other women interested in pursuing graduate education in psychology. With much persistence, Calkins was able to study with James at Harvard. She eventually completed all the requirements for the doctoral degree, but Harvard refused to grant her a diploma because she was a woman. Stanley Hall " made substantial and lasting contributions to the establishment of psychology in the United States. At Johns Hopkins University, he founded the first psychological laboratory in America in In , he created the first journal of psychology in America, American Journal of Psychology. Influenced by evolutionary theory, Hall was interested in the process of adaptation and human development. Using surveys and questionnaires to study children, Hall wrote extensively on child development and education. James McKeen Cattell " received his Ph. Like Galton, he believed society was better served by identifying those with superior intelligence and supported efforts to encourage them to reproduce. Such beliefs were associated with eugenics the promotion of selective breeding and fueled early debates about the contributions of heredity and environment in defining who we are. At Columbia University, Cattell developed a department of psychology that became world famous also promoting psychological science through advocacy and as a publisher of scientific journals and reference works Fancher, ; Sokal, The Growth of Psychology Throughout the first half of the 20th century, psychology continued to grow and flourish in America. It was large enough to accommodate varying points of view on the nature of mind and behavior. Gestalt psychology is a good example. The Gestalt movement began in Germany with the work of Max Wertheimer " Consider that a melody is an additional element beyond the collection of notes that comprise it. The Gestalt psychologists proposed that the mind often processes information simultaneously rather than sequentially. For instance, when you look at a photograph, you see a whole image, not just a collection of pixels of color. Using Gestalt principles, Wertheimer and his colleagues also explored the nature of learning and thinking. Most of the German Gestalt psychologists were Jewish and were forced to flee the Nazi regime due to the threats posed on both academic and personal freedoms. In America, they were able to introduce a new audience to the Gestalt perspective, demonstrating how it could be applied to perception and learning Wertheimer, In many ways, the work of the Gestalt psychologists served as a precursor to the rise of cognitive psychology in America Benjamin, Behaviorism emerged early in the 20th century and became a major force in American psychology. Championed by psychologists such as John B. Watson " and B. Skinner " , behaviorism rejected any reference to mind and viewed overt and observable

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behavior as the proper subject matter of psychology. Through the scientific study of behavior, it was hoped that laws of learning could be derived that would promote the prediction and control of behavior. Russian physiologist Ivan Pavlov influenced early behaviorism in America. His work on conditioned learning, popularly referred to as classical conditioning, provided support for the notion that learning and behavior were controlled by events in the environment and could be explained with no reference to mind or consciousness. For decades, behaviorism dominated American psychology. By the 1950s, psychologists began to recognize that behaviorism was unable to fully explain human behavior because it neglected mental processes. The turn toward a cognitive psychology was not new. In the 1930s, British psychologist Frederic C. Bartlett explored the idea of the constructive mind, recognizing that people use their past experiences to construct frameworks in which to understand new experiences. Some of the major pioneers in American cognitive psychology include Jerome Bruner, Roger Brown, and George Miller. In the 1950s, Bruner conducted pioneering studies on cognitive aspects of sensation and perception. Around the same time, the study of computer science was growing and was used as an analogy to explore and understand how the mind works. The work of Miller and others in the 1950s and 1960s has inspired tremendous interest in cognition and neuroscience, both of which dominate much of contemporary American psychology. Applied Psychology in America In America, there has always been an interest in the application of psychology to everyday life. Mental testing is an important example. Modern intelligence tests were developed by the French psychologist Alfred Binet. His goal was to develop a test that would identify schoolchildren in need of educational support. His test, which included tasks of reasoning and problem solving, was introduced in the United States by Henry Goddard and later standardized by Lewis Terman at Stanford University. The assessment and meaning of intelligence has fueled debates in American psychology and society for nearly a century.

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## Chapter 3 : Applied History of Psychology/Models of Assessment - Wikibooks, open books for an open world

*This article is a general timeline of psychology. A more general description of the development of the subject of psychology can be found in the History of psychology article. Related information can be found in the Timeline of psychiatry article.*

This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution license <http://creativecommons.org/licenses/by/4.0/>: Carl Gustav Jung, science versus art debate, history of psychology 1. Jung took that attitude. Conversely, analytical psychology could be critiqued from the standpoint of the behavioral sciences, especially in terms of its methodology. Jung was making his point in Twenty-first century behavioral sciences have moved on from the psychologies he was criticizing. Yet, there remains the disparity he noted. On the one hand, sophisticated mathematical models applying dynamical systems theory, along with insights from brain imaging studies, have revitalized the interrelated notions of complexity and emergence. On the other, the trend has not resulted in a turn to holistic epistemology on the contrary, much of it reinforces reductionism. While some contemporary Jungian analysts are attuned to conceptual trends in science e. Pursuits of knowledge in analytical psychology and in the behavioral sciences are set apart by virtue of their respective histories, epistemologies, and definitions of subject matter [ 4 , 5 , 6 ], as summarized in this communication. Having reviewed the objectivity of modern science as an improvement upon pre-Enlightenment thinking, he comments that we can never remove ourselves from the subjective situation: Spelling out the absurdity of the mind trying to observe itself, Comte had relegated psychology to a prescientific stage, and contended that psychologists mistook their own fantasies for science [ 9 ]. This characterization readily applies to notions of libidinal forces and to innate archetypes. The behavioral sciences have aspired towards the positivist ideal. Comte was referring to the long history of psychology as a natural science. Philosophers following the Aristotelian tradition regarded the science of the mind as belonging to physics i. Textbooks written by psychologists typically describe psychology as coming into being by virtue of its split from philosophy when Wundt opened the first laboratory in Leipzig in Between and , American psychologists waged a battle against spiritualism and psychic research in their attempt to define boundaries for their new discipline [ 11 ]. To date, a Galilean revolution has not happened. Although psychologists today seldom compare their science to physics, they tend to locate it within the natural sciences. For instance, Fuchs and Milar trace the origins of psychology to physiology not philosophy and its branching into psychophysics, and then through behaviorism to cognitive psychology [ 14 ]. Any telling of history is selective, biased in some way; and the bias serves an agenda. In reaction to the unreliability of that method, behaviorism redefined psychology as the study of behavior, based on experimentation. In reaction to the bankruptcy of behaviorism, the cognitive revolution restored the mind as the proper subject of psychology, but now with the benefit of the rigorous experimental and statistical methods developed by the behavioristsâ€™ a storyline that has the structure of Hegelian thesis-antithesis-synthesis. Revisiting the early literature, Costall demonstrates that all three stages of this history are largely fictional. The psychoanalytic movement has been written out of that history and destiny Costall does not mention it. In late-nineteenth century German universities, vested interests of influential professors played a key role in the designation of experimental psychology to the natural sciences [ 16 ]. Dilthey regarded psychology as belonging in the humanities on grounds that it concerns inner experience [ 17 ]. Drawing a contrast between the outer experience of nature which is presented as phenomenal and in isolated data and the inner experience of psychic life, which is holistically presented as a living active reality, Dilthey argued that for psychology to imitate a method that was successful in the natural sciences would involve treating an interconnected whole as if it were merely an assemblage of discrete entities. It would mean overriding descriptions of the subjectively lived experience in favor of the hypothetico-deductive method [ 18 ]. This argument has lost out in university departments; but it is implicitly sustained by analytical psychology to date. Concepts such as psyche, subjectivity, personality, consciousness, etc. Yet, it is a paradox of

modernity that when we seek to apply scientific techniques and discourses, the soul—the seat of subjectivity—vanishes. Jung was a man of science by virtue of being a medical doctor, but he was not a scientist. To him, the totality includes the unconscious as well as conscious mind. However, his psychology does not merely state that an unconscious exists. It is premised on the notion that its existence can be demonstrated through observations of its effects. In this regard, his psychology is modern. It subscribes to the worldview—not the method—of modern science. The model of the psyche that Jung was formulating in the same era could be viewed as an attempt to rationalize and intellectualize the enchantment of the world in myths, beliefs in the supernatural, and so forth. Jung unwaveringly professed a scientific stance, as did Freud. Unlike religion, the *Weltanschauung* of science does not provide final answers. Jung took a more categorical view: From the standpoint of behavioral sciences, depth psychology is a *Weltanschauung* that purports to solve all the mysteries of mind and behavior on the basis of one overriding and irrefutable hypothesis; namely, there is an unconscious mind. Could the unconscious be an object for scientific study? Such an object must exist independently of any description or interpretation of it and potentially be knowable in its entirety. Jung recognized the problems inherent in applying those criteria to the study of the psyche. The dilemma stems from a mismatch between what we may want psychology to do for us explain matters of faith, etc. The history of psychology in general could be viewed as an ongoing struggle with that dilemma. It becomes accessible to conscious reflection through spontaneous symbolic representations of subjective states, Jung tells us throughout his works. Perceptions of Jung from the Standpoint of Scientific Psychology Jung engaged with matters that were central to the formation of psychology as a modern science in the early twentieth century [ 26 ]. His early theory of the complexes, supported by the word association tests [ 27 ], accorded well with the experimental psychology of the day. A browse through archives of *Nature* is illuminating. In a book review, the reviewer derogatorily labeled the Jungian approach a mystical psychology [ 29 ]. The critic misconstrued what Jung was doing. Jung was trying to explain religion scientifically. Nevertheless, after the word association experiments, the way Jung develops his ideas is not recognizably science as scientists know it. That conception has led to postulations of a universal mental structure as a necessity of nature. And yet, this inner structure is in constant flux like the proverbial river. Despite the proliferation of Jungian books in the second half of the twentieth century, there are no more reviews of such books in *Nature* after [ 32 ]. Readers of *Nature* are no longer expected to be interested in a mystical psychology. Contemporary scholars who study Jung are far more likely to be based in the humanities than in the behavioral or social sciences. Analytical psychology has been thoroughly removed from the scientific gaze. While there are sound reasons for dismissing claims that analytical psychology is scientific [ 5 , 6 ], there are not-so-good reasons, based in ignorance and misconceptions, for dismissing Jung. This applies also to British psychologists; or, rather, we have been brought up to think of Jung as a non-entity. In a typical syllabus, Jung features as a historical footnote to Freud. The Freudian story, which depicts Jung as a dissenting disciple, persisted after the behaviorists had debunked Freudianism. It was retained after behaviorism had given way to cognitivism. By the time that social constructionist critics of cognitivism appeared on the scene, Jungianism was too remote even to criticize. Meanwhile Freud was rediscovered, partially reinvented, by luminaries of postmodernism, and consequently arrived also in some variants of postmodern psychology. The allegations are mostly unfounded [ 34 , 35 ], but the scandal has placed Jung off-bounds: Reading Jung is difficult with the best of will. The vast sweep of his eclectic knowledge results in verbose density and opacity. Navigating his voluminous writings inevitably means selecting threads of personal interest. Hence, Jung speaks differently to different readers. There are also works of academic excellence in analytical psychology; but their content tends to be too esoteric for the uninitiated. Since Jung regarded himself as first and foremost a psychologist, it is ironic that his work is appreciated by psychologists least of all. Traditionally trained academic psychologists are not attuned to such methods. It is not clear how Jung gets from observation to theory. His transition from observing recurrent motifs in clinical and mythological material to a full-blown theory of archetypes is too rapid. He seems to be reading into the material his own expectations about the structure and dynamics of the

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psyche. Believers see the evidence everywhere, and seem to understand the task of empirical research as a matter of compiling catalogues of instances. It is not the logic of scientific discovery cf. For most psychologists, it is primarily the praxis of psychological inquiry that differentiates it from other disciplines that also investigate mind and behavior. To some psychologists, it is not just any methodology but specifically the hypothetico-deductive method that makes it a science. Not all psychologists adhere to it in practice; but historically that classic ideal has dominated the behavioral sciences. The hypothetico-deductive method had been proposed by William Whewell in the nineteenth century, though it was Popper who has given it its best-known articulation [ 38 ]. In the s, Popper contested the then-prevalent viewpoint associated with logical positivism, which regarded inductive reasoning as the basis for scientific inquiries. Induction proceeds from an initial explanation of some observations to its confirmation by collecting further empirical examples. From my position as a non-Jungian psychologist, the problem is not necessarily the murkiness of the concept. There is little certainty at the cutting edge of science. If the concept were to excite scientists, its ramifications would have been explored. The very postulation seems redundant, a solution to a non-existing problem, an answer to a question that nobody else is asking. Science versus Art The concept of archetypes failed to interest behavioral scientists, but has long fired the imagination of artists and literary writers. It might be correct in the way that a poem or a literary novel is correct; that is, as a whole coherent unto itself, all its elements in perfect relation to each other. A poetic gestalt-image impacts upon us aesthetically and emotionally irrespective of the factual veracity of its content. Whereas science seeks to establish objective truths about the world and human nature by narrowing down rival interpretations, the poetic process creates subjective truths through the multiplicity of overlain images and subjective connotations. Jung uses a similar strategy cf.

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## Chapter 4 : History of psychology | Psychology Wiki | FANDOM powered by Wikia

*psychological healing in early twentieth century; Psychological Healing in the Early Twentieth Century. The Resurgence of Clinical Hypnosis.*

Strong â€” The Strong Vocational Interest Blank A Brief History of Psychological Testing[ edit ] Although the widespread use of psychological testing is largely a phenomenon of the 20th century, it has been noted that rudimentary forms of testing date back to at least B. Such testing was modified and refined over the centuries until written exams were introduced in the Han dynasty. The Chinese examination system took its final form about when proficiency in the Confusian Classics was emphasized. The examinations were grueling and rigorous e. Those who passed the hierarchical examinations became mandarins or eligible for public office Gregory, However, the similarities between the ancient Chinese traditions and current testing practices are superficial. Psychological testing also owes as much to early psychiatry as it does to the laboratories of experimental psychology. The examination of the mentally ill around the middle of the last century resulted in the development of numerous early tests. For instance, in , German physician Hubert von Grashey developed the antecedent of the memory drum as a means of testing brain-injured patients. In , German psychiatrist Conrad Rieger developed a battery to assess defects resulting from brain injury, which included assessment of long- term memory, visual recognition, and short-term memory Gregory, These early tests lacked standardization and were relegated to oblivion Gregory, Nonetheless, they were influential in determining the course of psychological testing. Most historians trace the beginnings of psychological testing to the experimental investigation of individual differences that flourished in Germany and Great Britain in the late s. Early experimentalists like Wilhelm Wundt, Francis Galton, and James Cattell laid the foundation for testing in the twentieth century Gregory, They departed from the wholly subjective and introspective methods and began to test human abilities in laboratories. For instance, Galton used several of the psychophysical procedures practiced by Wundt and others in Europe and adapted them to a series of simple and quick sensorimotor measures. To further study individual differences, Galton set up a laboratory in London at the International Health Exhibition in , which was later transferred to a London Museum Gregory, The tests and measures used involved both the physical and behavioral domains. Galton has often been regarded as the father of mental testing by historians Gregory, Even though his simplistic attempts to gauge intellect with measures of reaction time and sensory discrimination proved fruitless, he provided a tremendous impetus to the testing movement by demonstrating that objective tests could be devised and that meaningful scores could be obtained through standardized procedures Gregory, Cattell continued studying reaction times to measure individual differences Gregory, This paper described ten mental tests, which were physiological and sensory measures, reflecting his Galtonian heritage Gregory, His results showed virtually no tendency for the mental test scores to correlate with academic achievement. However, the void created by the abandonment of the Galtonian tradition did not last long. In Europe, Alfred Binet see below for biographical information introduced his scale of intelligence in and shortly thereafter H. Goddard imported it to the United States. Binet developed his tests in early s to help identify children in the Paris school system who were unlikely to profit from ordinary instruction. Binet developed his scales in collaboration with Theodore Simon. The character of the scales owed much to a prior test developed by Dr. Blin and his pupil M. Damaye, who attempted to improve the diagnosis of mental retardation by using a battery of assessments Gregory, Binet criticized the scales for being too subjective and for having items reflecting formal education; however, he was much impressed with the idea of using a battery of tests, a feature which he adopted in his scales Gregory, Chinese emperor examined his officials every third year to determine their fitness for office. Wundt establishes the first psychological laboratory in Leipzig, Germany. Galton administers the first test battery to thousands of citizens at the International Health Exhibit. Cattell opens a testing laboratory at the University of Pennsylvania. Cattell uses the term "mental test" in announcing the agenda for his Galtonian test battery. Charles Spearman

describes his two-factor theory of mental abilities. First major textbook on education measurement, E. Binet and Simon invented the first modern intelligence scale. Carl Jung uses word-association test for analysis of mental complexes. Stern introduces the intelligence quotient IQ: Revisions appear in , , and Army Alpha and Army Beta, the first group intelligence tests, are constructed and administered to U. Robert Woodworth develops the Personal Data Sheet, the first personality test. Rorschach Inkblot test is published. Psychological Corporation " the first major test publisher " is founded by Cattell, Thorndike, and Woodworth. First Mental Measurements Yearbook is published. Wechsler-Bellevue Intelligence Scale is published. Revisions are published in , , and Minnesota Multiphasic Personality Inventory is published. Wechsler Intelligence Scale for Children is published. Revisions are published in and Heredity, Historiometry and Eugenics[ edit ] Galton to Ceci: Concerning The Reductionist View of Intelligence[ edit ] It is with Galton that the reductionist conception of intelligence lies. His hypothesis was that eminence in the arts, sciences, letters, and law had its roots in the hereditary transmission of microlevel sensory and perceptual processes. He thought that differences in general intelligence were manifested in individual differences in the speed and accuracy of these sensory and perceptual processes. The late s and early s saw the development of improved batteries of microlevel tasks. These were superior to those of the earlier researchers because they had better psychometric properties and were explicitly focused on theoretically important constructs that were cognitive in nature rather than on constructs that were unrelated to intellectual ability e. From this late 20th century work the link between microlevel measures and macrolevel abilities seemed clear see, for example, Eysenck, , and Jensen, , suggesting that, essentially, individuals inherit a central nervous system CNS of determinate efficiency. This efficiency enables the individual to more or less effectively glean information from the environment. Thus, individual differences at this microlevel were thought to lead to individual differences on macrolevel measures, such as IQ test performance, school performance, and vocational outcomes. But others have rejected this reductionist view first propounded by Galton. As one, relatively recent example, the arguments put forward by Ceci based on his own experimental research are briefly considered here. The first of these is that microlevel measures are not impervious to environmental differentiation. Ceci used an encoding task to demonstrate this. Subjects were presented with a number for a brief duration, which was then followed by an unfilled inter-stimulus interval. A pattern mask was then imposed where the number had appeared. While all subjects recognized the number, with a mask individual differences emerged in the time taken to detect the number. According to Ceci, although all subjects were likely to be equally familiar with the number, they differed in the degree of elaboration with which they represented the number in their memory. By elaboration he meant, for example, that 49 can be represented as simply an odd number, or more elaborately by its factors, its roots, and other associations. Ceci found that the greater the elaboration, the faster the recognition, suggesting that a microlevel task like encoding is not merely a straightforward measure of CNS efficiency; clearly individual differences in knowledge-bases are involved. A second argument against Galtonian reductionism advanced by Ceci was based on the finding that inter-correlation patterns between microlevel tasks could not be satisfactorily accounted for by reference to a singular resource pool that is, CNS efficiency. Ceci found that correlations were actually higher between conceptually dissimilar microlevel tasks e. Such findings undermined the assertion that microlevel measures directly reflected some fundamental physiological resource; if they did, Ceci argued, one would have expected there to be a higher correlation between similar microlevel tasks. Ceci also argued that the existing genetic evidence was ambiguous regarding what precisely is being transmitted. Ceci observed that inherited dispositions, which are not themselves considered evidence of intellectual capacity, could affect the cognitive abilities of an individual. The example he gives is temperament. Building on this argument, Ceci goes on to critique the research concerning real world attainment. Wilhelm Wundt [ edit ] Years before Wundt started the first psychological laboratory in , he started measuring mental processes in when he experimented with his thought meter Gregory, This instrument was a calibrated pendulum with needles protruding from each side. The pendulum would swing back and forth, striking bells with the needles. Wundt thought that the difference between the observed pendulum

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position and the actual position would provide a means of determining the speediness of thought of the observer, an attribute he thought that is different from one person to another. The use of an empirical analysis to explain individual differences was the most significant contribution Wundt made to modern psychological testing Gregory, Sir Francis Galton [ edit ] Galton was originally trained in medicine in London, Cambridge and Birmingham until inheriting a considerable fortune at the age of twenty-two. Then, he abandoned his medical studies and spent several years traveling. In two years in southwest African he made important contributions to geography. He was the first to publish weather maps and to describe the anticyclone as a weather system. Besides his important influence in eugenics and heredity, as reflected by his work *Hereditary Genius and Inquiries into Human Faculty and Its Development* , Galton also studied a wide variety of subjects. For example, he developed a method of composite photography for summarizing portraits and conducted research that eventually led to the use of fingerprints as a means of identification. Galton also pioneered in the study of resemblance in physical and mental characteristics in successive generations, and used twins to investigate the relative effects of nurture and nature. He also recognized the need for a method to describe the relationship of two variables, hence developing the product-moment formula for linear correlation, which was considered as his most outstanding contribution to the area of test theory DuBois, When his cousin, Charles Darwin, proposed his theory of natural selection "that nature naturally selects human traits that are most successful" Galton followed by suggesting that human traits could be measured and ranked for the purpose of breeding superior people. His interest in promoting human betterment led him to found the eugenics movement Myers, Over the next few years, Galton attempted to measure innate mental capacity in an effort to quantify human superiority. Galton borrowed the psychophysical procedures practiced by Wundt and adapted them into a series of simple sensorimotor measures. Because of his efforts in devising practicable measures of individual differences, Galton is often regarded as the "father of mental testing" Goodenough, , as cited in Gregory, In , he set up a psychometric laboratory in London at the International Health Exhibition, where for a small fee a person could have a series of measurements taken and recorded, including height, weight, head length, head breadth and arm span DuBois, ; Gregory, James McKeen Cattell [ edit ] Cattell was the American psychologist who introduced the Galton tradition in testing to the US and was responsible for many early developments in mental measurements DuBois, ; Gregory,

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## Chapter 5 : History of mental disorders - Wikipedia

*The second, largest part is a history of mental illness from the Stone Age to the 20th century, with a special emphasis on the recurrence of three causal explanations for mental illness; supernatural, somatogenic, and psychogenic factors.*

**Pastoral Counseling** Pastoral counseling is the practice of talking with individuals, couples, and families to increase their understanding of emotional and religious conflicts and to help resolve problems using religious and other resources. Pastor is a biblical word for shepherd, one who cares for the health and salvation of believers, as in the sentence, "The pastor is a shepherd of the congregation. They are trained to listen, respond empathetically, make assessments, and provide resources for people who seek their help. History of Pastoral Counseling Pastoral counseling has been one of the tasks of religious leaders since the early Christian Church elected deacons and elders to organize visitation and distribution of food for widows and orphans Acts 7. Pastors and other leaders have talked with people about their concerns, illnesses, and fears for many centuries, and guidelines for pastoral care and counseling have been available since Tertullian wrote about repentance and confession in the second century b. Modern pastoral counseling in the United States began in about 1890, when Anton Boisen started the first clinical training program in a Boston hospital. He was influenced by the psychologies of Sigmund Freud and William James and followed the models of professional education of medicine and social work. The first book-length descriptions were published in 1900, and since that time the literature has focused on bringing the best insights of the new psychologies to ministry, especially the psychoanalytic traditions of Freud and Erik Erikson and the humanistic traditions of Carl Rogers. Pastoral Psychology, a journal edited by Seward Hiltner, was a primary forum for the new discipline beginning in 1930. Carl Rogers put a more positive face on counseling by emphasizing empathy, acceptance, and positive regard. From dialogue with Freud and Rogers pastoral counseling developed coherent theories and practices and a movement that has had significant impact on religious communities and their ministries. Contemporary Issues of Pastoral Counseling Since 1970, pastoral counseling has experienced significant changes as religion and society have been challenged on many fronts. Several issues have dominated these debates: What psychological theories should pastoral counselors utilize? What makes pastoral counseling religious? Should women be counseled differently than men? What differences do culture and class make in pastoral counseling? Who pays for pastoral counseling? Pastoral counseling in the early twentieth century adopted psychoanalytically oriented theories that focused on exploration of aggressive and sexual impulses in individuals for improved mental health. Most pastoral counselors met in one-on-one weekly sessions for many weeks to help individuals gain insight into their unconscious conflicts. Adapting this method for congregations has been challenging, since most people would not engage in such intensive, long-term counseling. Dozens of schools of psychotherapy introduced new understandings of the best way to help people, and Clinebell argued that these new approaches had merit. During the last four decades of the twentieth century, many forms of pastoral counseling have become acceptable, including behavioral, cognitive, family systems, self-help, and other therapies. The result is a transformed landscape for practicing pastoral counseling and pluralistic understandings of the psychological foundations for pastoral counseling. What Makes Pastoral Counseling Religious? Browning argued that the various theories of psychology often functioned like religions—that is, they had ethical and philosophical assumptions that needed to be critically examined. For example, the assumption that the unconscious fears of individuals determine mental health may not be compatible with some theologies of prayer and inspiration by the Holy Spirit. This opened up whole new avenues of exploration often fueled by the question "What is pastoral about pastoral counseling? Exploration of the theological and ethical foundations of pastoral counseling opened up rich areas of creative thought. Within liberal Protestantism, spirited discussion of denominational traditions such as Lutheran, Reformed, Wesleyan, Baptist, Anglican, and Pentecostal became central concerns for pastoral counseling. Within evangelical Christian communities, authority of Scripture, spirit-filled worship and healing, and moral issues such as abortion and sexuality

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defined the shape of pastoral counseling. Jews of Reform, Conservative, and Orthodox views began to explore the different theological and ethical frames for pastoral counseling. Rediscovering the ethical and religious dimension of pastoral counseling at first fragmented pastoral counseling. But this diversity has developed into a source of creativity as pastoral counselors explore the contributions of their diverse religious traditions. Beginning in the s feminist pastoral counselors began to raise questions about pastoral counseling of women. It quickly became obvious that the issues of women had been ignored or minimized during the early decades of male-dominated pastoral counseling. Issues such as childbirth, mothering, sexual abuse, violence against women, discrimination against women in work and income, menopause, aging, and other topics had not been addressed. In addition, some theories and practices of pastoral counseling were unfair to women—namely, blaming mothers for mental illnesses such as schizophrenia, and letting fathers off the hook for their responsibilities of parenting. Developments in the psychology of women and feminist therapies required significant revisions of pastoral counseling. As increasing numbers of women began practicing and writing about pastoral counseling, addressing gender equality and difference became mandatory for the field. Pastoral counseling during the early twentieth century, for example, did not acknowledge the impact of race and class on many African-American families nor the mental health implications of prejudice and economic vulnerability within white families. At the end of the twentieth century there are too few accredited African-American pastoral counselors. Also in the s, Latin American Liberation theology raised similar questions about pastoral counseling with those who are poor. Roman Catholic priests who lived with the poor revised their practices of pastoral counseling. Many issues that pastoral counselors traditionally diagnosed as conflicts of sexuality and aggression were results of oppression and trauma from race and class violence. If pastoral counseling leads to adjustment to race and class oppression, then the values of justice and love are not served. Discovering how to diagnose the social situations of oppression requires revision of the theories and practices of pastoral counseling. For those who are oppressed by social and economic conditions, empowerment becomes the goal of pastoral counseling rather than insight and adjustment. As pastoral counseling became global, new forms of pastoral counseling informed by African, Asian, Australian, South American, and other cultures became available, disclosing the European and U. For example, honoring ancestors and trusting shamans became religious resources for many Christians who wanted to understand their lives more fully. Communitarian theologies made dramatic contributions to the ideas of relationship and families. Who Pays for Pastoral Counseling? Is pastoral counseling paid for by individuals, congregations, health insurance , or government? Because early pastoral counseling often followed a medical model of expensive individual sessions within health care centers, pastoral counseling was profoundly affected when insurance companies, government, and health maintenance organizations drastically changed the economics of health care in the s. Third-party agencies refused to pay for many forms of mental health care, especially outpatient treatment and preventive counseling. Most individuals could not afford expensive pastoral counseling that was not subsidized. As a result, some U. Some congregations provided funding for pastoral counseling centers, especially those organized under the franchise name Samaritan Centers, that provided high-quality, subsidized care in many communities. Other pastoral counselors focused on congregational care through support groups and short-term consultation. State licensing for counselors established secular criteria for care that often made pastoral counseling less available in many communities. Pastoral counseling as a ministry of congregations has historically been the central practice and is receiving added emphasis for the future. In summary, pastoral counseling has been an important practice of religious communities for many centuries. During the twentieth century, pastoral counseling was dramatically changed by the introduction of modern psychologies. Since the theories and practices of pastoral counseling have been further transformed by new developments in psychology, theology, gender, culture, and economics. As religious communities revise their understandings of people in relation to God, pastoral counseling will continue to be an important resource in the twenty-first century.

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## Chapter 6 : Health & Medicine in the 19th Century - Victoria and Albert Museum

*In early 20th century, lobotomy was introduced till the mids. In insulin coma therapy was introduced and used till Physicians deliberately put the patient into a low blood sugar coma because they thought that large fluctuations in insulin levels could alter the function of the brain.*

Three major models, namely, supernatural model, biological model and psychological model. When confronted with unexplainable, irrational behavior and by suffering and upheaval, people have perceived evil. In fact, in the Great Persian Empire from to B. Important to this tradition are a man, Hippocrates; a disease, syphilis; and the early consequences of believing that psychological disorders are biologically caused. Well known philosophers like Aristotle, Plato, etc. They also advocated humane and responsible care for individuals with psychological disturbances. Somatic treatments included applying bodily fluids while reciting magical spells. Hallucinogens may have been used as a part of the healing rituals. Religious temples may have been used as therapeutic retreats , possibly for the induction of receptive states to facilitate sleep and the interpretation of dreams. Relevant discussion may be found on the talk page. Please help improve this article by introducing citations to additional sources. December Ancient Hindu scriptures- Ramayana and Mahabharata -contain fictional descriptions of depression and anxiety. The Charaka Samhita from circa BC, which is a part of the Hindu Ayurveda "knowledge of life" , saw ill health as resulting from an imbalance among the three body fluids or forces called Tri- Dosh. These also affected the personality types among people. Suggested causes included inappropriate diet, disrespect towards the gods, teachers or others, mental shock due to excessive fear or joy, and faulty bodily activity. Treatments included the use of herbs and ointments, charms and prayers, and moral or emotional persuasion. The Inner Canon of the Yellow Emperor described symptoms, mechanisms and therapies for mental illness, emphasizing connections between bodily organs and emotions. The ancient Chinese believed that demonic possession played a role in mental illness during this time period. They felt that areas of emotional outbursts such as funeral homes could open up the Wei Chi and allow entities to possess an individual. Trauma was also considered to be something that caused high levels of emotion. Thus, trauma is a possible catalyst for mental illness, due to its ability to allow the Wei Chi open to possession. This explains why the ancient Chinese believed that a mental illness was in reality a demonic possession. Mental illness, according to the Chinese perspective is thus considered as an imbalance of the yin and yang because optimum health arises from balance with nature. A return to biological, somatic bodily views and an emphasis on psychosocial factors occurred in the centuries that followed. Mental illness in ancient Greece In ancient Greece and Rome, madness was associated stereotypically with aimless wandering and violence. Pythagoras also heard voices. The Greek physician Asclepiades ca. AD 30â€™ argued that it is hard to pinpoint from where a mental illness comes. However, Galen AD â€™ca. As well as the triad of which mania was often used as an overarching term for insanity there were a variable and overlapping range of terms for such things as delusion, eccentricity, frenzy, and lunacy. Physician Celsus argued that insanity is really present when a continuous dementia begins due to the mind being at the mercy of imaginings. He suggested that people must heal their own souls through philosophy and personal strength. He described common practices of dietetics , bloodletting, drugs, talking therapy, incubation in temples, exorcism , incantations and amulets , as well as restraints and "tortures" to restore rationality, including starvation, being terrified suddenly, agitation of the spirit, and stoning and beating. Most, however, did not receive medical treatment but stayed with family or wandered the streets, vulnerable to assault and derision. Accounts of delusions from the time included people who thought themselves to be famous actors or speakers, animals, inanimate objects, or one of the gods. Some were arrested for political reasons, such as Jesus ben Ananias who was eventually released as a madman after showing no concern for his own fate during torture. As the Muslim world expanded, Greek concepts were integrated with religious thought and over time, new ideas and concepts were developed. Arab texts from this period contain discussions of melancholia, mania, hallucinations,

delusions, and other mental disorders. There were sometimes beatings to exorcise the djin, or alternatively over-zealous attempts at cures. In Morocco the traditional Berber people were animists and the concept of sorcery was integral to the understanding of mental disorder; it was mixed with the Islamic concepts of djin and often treated by religious scholars combining the roles of holy man, sage, seer and sorcerer. Some of the bimaristans contained wards dedicated to the care of mentally ill patients, [27] most of whom suffered from debilitating illnesses or exhibited violence. Theories of the four humors black bile, yellow bile, phlegm, and blood were applied, sometimes separately a matter of "physic" and sometimes combined with theories of evil spirits a matter of "faith". Arnaldus de Villanova "combined "evil spirit" and Galen-oriented "four humours" theories and promoted trephining as a cure to let demons and excess humours escape. Other bodily remedies in general use included purges, bloodletting and whipping. Madness was often seen as a moral issue, either a punishment for sin or a test of faith and character. Christian theology endorsed various therapies, including fasting and prayer for those estranged from God and exorcism of those possessed by the devil. A semi-official tract called the *Praerogativa regis* distinguished between the "natural born idiot" and the "lunatic". The latter term was applied to those with periods of mental disorder; deriving from either Roman mythology describing people "moonstruck" by the goddess Luna [32] or theories of an influence of the moon. In England, if the family were unable or unwilling, an assessment was made by crown representatives in consultation with a local jury and all interested parties, including the subject himself or herself. The process was confined to those with real estate or personal estate, but it encompassed poor as well as rich and took into account psychological and social issues. Most of those considered lunatics at the time probably had more support and involvement from the community than people diagnosed with mental disorders today. You may improve this article, discuss the issue on the talk page. December Learn how and when to remove this template message

16th to 18th centuries[ edit ] Some mentally disturbed people may have been victims of the witch-hunts that spread in waves in early modern Europe. By the mid-17th century there would be 100 inmates in each. The development of this network of madhouses has been linked to new capitalist social relations and a service economy, that meant families were no longer able or willing to look after disturbed relatives. The mentally ill were typically viewed as insensitive wild animals. Harsh treatment and restraint in chains was seen as therapeutic, helping suppress the animal passions. There was sometimes a focus on the management of the environment of madhouses, from diet to exercise regimes to number of visitors. Severe somatic treatments were used, similar to those in medieval times. Treatment in the few public asylums was also barbaric, often secondary to prisons. The most notorious was Bedlam where at one time spectators could pay a penny to watch the inmates as a form of entertainment. Complex new schemes were developed for the classification of mental disorders, influenced by emerging systems for the biological classification of organisms and medical classification of diseases. The term "crazy" from Middle English meaning cracked and insane from Latin *insanus* meaning unhealthy came to mean mental disorder in this period. The term "lunacy", long used to refer to periodic disturbance or epilepsy, came to be synonymous with insanity. In the 18th century, they began to stake a claim to a monopoly over madhouses and treatments. Madhouses could be a lucrative business, and many made a fortune from them. There were some bourgeois ex-patient reformers who opposed the often brutal regimes, blaming both the madhouse owners and the medics, who in turn resisted the reforms. Notable figures included the medic Vincenzo Chiarugi in Italy under Enlightenment leadership; the ex-patient superintendent Pussin and the psychologically inclined medic Philippe Pinel in revolutionary France; the Quakers in England, led by businessman William Tuke; and later, in the United States, campaigner Dorothea Dix. Laws were introduced to compel authorities to deal with those judged insane by family members and hospital superintendents. Although originally based on the concepts and structures of moral treatment, they became large impersonal institutions overburdened with large numbers of people with a complex mix of mental and social-economic problems. However, it is well documented that very little therapeutic activity occurred in the new asylum system, that medics were little more than administrators who seldom attended to patients, and then mainly for other physical problems. The term "psychiatry" was coined

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as the medical specialty became more academically established. Asylum superintendents, later to be psychiatrists, were generally called "alienists" because they were thought to deal with people alienated from society; they adopted largely isolated and managerial roles in the asylums while milder "neurotic" conditions were dealt with by neurologists and general physicians, although there was overlap for conditions such as neurasthenia. It was then argued in scientific journals that mental disorders were rare under conditions of slavery but became more common following emancipation, and later that mental illness in African Americans was due to evolutionary factors or various negative characteristics, and that they were not suitable for therapeutic intervention. Asylum "inmates" were increasingly referred to as "patients" and asylums renamed as hospitals. Referring to people as having a "mental illness" dates from this period in the early 20th century. Clinical psychology and social work developed as professions alongside psychiatry. Theories of eugenics led to compulsory sterilization movements in many countries around the world for several decades, often encompassing patients in public mental institutions. In Nazi Germany, the institutionalized mentally ill were among the earliest targets of sterilization campaigns and covert "euthanasia" programs. Despite not being formally ordered to take part, psychiatrists and psychiatric institutions were at the center of justifying, planning and carrying out the atrocities at every stage, and "constituted the connection" to the later annihilation of Jews and other "undesirables" such as homosexuals in the Holocaust. Previously restricted to the treatment of severely disturbed people in asylums, psychiatrists cultivated clients with a broader range of problems, and between and the number practicing outside institutions swelled from 8 percent to 66 percent. Lobotomies, Insulin shock therapy, Electroconvulsive therapy, and the "neuroleptic" chlorpromazine came into use mid-century. An antipsychiatry movement came to the fore in the 1960s. Deinstitutionalization gradually occurred in the West, with isolated psychiatric hospitals being closed down in favor of community mental health services. However, inadequate services and continued social exclusion often led to many being homeless or in prison. Other kinds of psychiatric medication gradually came into use, such as "psychic energizers" and lithium. Benzodiazepines gained widespread use in the 1960s for anxiety and depression, until dependency problems curtailed their popularity. Advances in neuroscience and genetics led to new research agendas. Cognitive behavioral therapy was developed. Through the 1980s, new SSRI antidepressants became some of the most widely prescribed drugs in the world. The number of "official" diagnoses saw a large expansion, although homosexuality was gradually downgraded and dropped in the face of human rights protests. Please update this article to reflect recent events or newly available information. December USA[edit] DSM-IV and previous versions of the Diagnostic and Statistical Manual of Mental Disorders presented extremely high comorbidity, diagnostic heterogeneity of the categories, unclear boundaries, that have been interpreted as intrinsic anomalies of the criterial, neopositivistic approach leading the system to a state of scientific crisis.

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## Chapter 7 : Jung's "Psychology with the Psyche" and the Behavioral Sciences

*Jung engaged with matters that were central to the formation of psychology as a modern science in the early twentieth century. His early theory of the complexes, supported by the word association tests [ 27 ], accorded well with the experimental psychology of the day.*

Identify what the criteria used to distinguish normality from abnormality are. Understand the difference among the three main etiological theories of mental illness. Describe specific beliefs or events in history that exemplify each of these etiological theories e. Explain the differences in treatment facilities for the mentally ill e. Describe the reform efforts of Dix and Beers and the outcomes of their work. History of Mental Illness References to mental illness can be found throughout history. The evolution of mental illness, however, has not been linear or progressive but rather cyclical. Whether a behavior is considered normal or abnormal depends on the context surrounding the behavior and thus changes as a function of a particular time and culture. In the past, uncommon behavior or behavior that deviated from the sociocultural norms and expectations of a specific culture and period has been used as a way to silence or control certain individuals or groups. Engravings from showing trephination. It was believed that drilling holes in the skull could cure mental disorders. Supernatural theories attribute mental illness to possession by evil or demonic spirits, displeasure of gods, eclipses, planetary gravitation, curses, and sin. Somatogenic theories identify disturbances in physical functioning resulting from either illness, genetic inheritance, or brain damage or imbalance. Psychogenic theories focus on traumatic or stressful experiences, maladaptive learned associations and cognitions, or distorted perceptions. Etiological theories of mental illness determine the care and treatment mentally ill individuals receive. As we will see below, an individual believed to be possessed by the devil will be viewed and treated differently from an individual believed to be suffering from an excess of yellow bile. Their treatments will also differ, from exorcism to blood-letting. The theories, however, remain the same. They coexist as well as recycle over time. Trephination is an example of the earliest supernatural explanation for mental illness. Examination of prehistoric skulls and cave art from as early as BC has identified surgical drilling of holes in skulls to treat head injuries and epilepsy as well as to allow evil spirits trapped within the skull to be released Restak, As such, a harmonious life that allowed for the proper balance of yin and yang and movement of vital air was essential Tseng, Mesopotamian and Egyptian papyri from BC describe women suffering from mental illness resulting from a wandering uterus later named hysteria by the Greeks: The uterus could become dislodged and attached to parts of the body like the liver or chest cavity, preventing their proper functioning or producing varied and sometimes painful symptoms. As a result, the Egyptians, and later the Greeks, also employed a somatogenic treatment of strong smelling substances to guide the uterus back to its proper location pleasant odors to lure and unpleasant ones to dispel. Temple attendance with religious healing ceremonies and incantations to the gods were employed to assist in the healing process. Hebrews saw madness as punishment from God, so treatment consisted of confessing sins and repenting. Physicians were also believed to be able to comfort and cure madness, however. Greek physicians rejected supernatural explanations of mental disorders. It was around BC that Hippocrates " BC attempted to separate superstition and religion from medicine by systematizing the belief that a deficiency in or especially an excess of one of the four essential bodily fluids i. For example, someone who was too temperamental suffered from too much blood and thus blood-letting would be the necessary treatment. Hippocrates classified mental illness into one of four categories"epilepsy, mania, melancholia, and brain fever"and like other prominent physicians and philosophers of his time, he did not believe mental illness was shameful or that mentally ill individuals should be held accountable for their behavior. Mentally ill individuals were cared for at home by family members and the state shared no responsibility for their care. Humorism remained a recurrent somatogenic theory up until the 19th century. He also opened the door for psychogenic explanations for mental illness, however, by allowing for the experience of psychological stress as a potential cause of abnormality. By the late Middle



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institutions until the s, but they quickly made way for a burgeoning pharmaceutical industry that has viewed and treated mental illness as a chemical imbalance in the brain. Both etiological theories coexist today in what the psychological discipline holds as the biopsychosocial model of explaining human behavior. While individuals may be born with a genetic predisposition for a certain psychological disorder, certain psychological stressors need to be present for them to develop the disorder. Sociocultural factors such as sociopolitical or economic unrest, poor living conditions, or problematic interpersonal relationships are also viewed as contributing factors. However much we want to believe that we are above the treatments described above, or that the present is always the most enlightened time, let us not forget that our thinking today continues to reflect the same underlying somatogenic and psychogenic theories of mental illness discussed throughout this cursory 9,year history. A standardized diagnostic classification system with agreed-upon definitions of psychological disorders creates a shared language among mental-health providers and aids in clinical research. The DSM has undergone various revisions in , , , , , and it is the DSM-III version that began a multi-axial classification system that took into account the entire individual rather than just the specific problem behavior. Axes I and II contain the clinical diagnoses, including mental retardation and personality disorders. Axes III and IV list any relevant medical conditions or psychosocial or environmental stressors, respectively. The most recent version -- the DSM has combined the first three axes and removed the last two. These revisions reflect an attempt to help clinicians streamline diagnosis and work better with other diagnostic systems such as health diagnoses outlined by the World Health Organization. While the DSM has provided a necessary shared language for clinicians, aided in clinical research, and allowed clinicians to be reimbursed by insurance companies for their services, it is not without criticism. It is also a medicalized categorical classification system that assumes disordered behavior does not differ in degree but in kind, as opposed to a dimensional classification system that would plot disordered behavior along a continuum. Finally, the number of diagnosable disorders has tripled since it was first published in , so that almost half of Americans will have a diagnosable disorder in their lifetime, contributing to the continued concern of labeling and stigmatizing mentally ill individuals. These concerns appear to be relevant even in the DSM-5 version that came out in May of

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## Chapter 8 : psychology | Definition, History, Fields, Methods, & Facts | calendrierdelascience.com

*This chapter, necessarily incomplete, will trace the evolution of the discipline of psychology from a potential science at the start of the 20th century to a real one by the end of the century. Any organizational scheme will be arbitrary, and the choice here is topical, with the chapter segmented into two main sections that roughly parallel the.*

The contributions from philosophical and physiological sources have generated several stages of evolution in motivational theory since the late 19th century. By the end of the 19th century, behaviorism emerged. The previously dominant school of thought, structuralism, conceived of psychology as the science of consciousness, experience, or mind; although bodily activities were not excluded, they were considered significant chiefly in their relations to mental phenomena. The early formulations of behaviourism were a reaction by U. Watson against the introspective psychologies. The old psychology is thus dominated by a subtle kind of religious philosophy. Introspection was to be discarded; only such observations were to be considered admissible as could be made by independent observers of the same object or event "exactly as in physics or chemistry. Between the early 1900s and mid-century, the methods of behaviourism dominated U. Although the chief alternatives to behaviourism were few, the period 1900-1930 roughly may be called that of classical behaviourism. Watson was then the dominant figure, but many others were soon at work giving their own systematic twists to the development of the program. Classical behaviourism was dedicated to proving that phenomena formerly believed to require introspective study such as thinking, imagery, emotions, or feeling might be understood in terms of stimulus and response. Classical behaviourism was further characterized by a strict determinism based on the belief that every response is elicited by a specific stimulus. A derivative form of classical behaviourism known as neobehaviourism evolved from through the late 1900s. In this approach, psychologists attempted to translate the general methodology prescribed by Watson into a detailed, experimentally based theory of adaptive behaviour. This era was dominated by learning theorists Clark L. Other important behaviourists included Hull-influenced Kenneth W. Spence; Neal Miller, who claimed that neuroscience is the most productive avenue in psychological research; cognitive theorist Edward C. Tolman; and Edwin R. Tolman and others brought about a liberalization of strict behaviourist doctrine. The posture toward objectivism remained fundamentally the same, even while admitting the existence of intervening variables. A natural outgrowth of behaviourist theory was behaviour therapy, which rose to prominence after World War II and focused on modifying observable behaviour, rather than the thoughts and feelings of the patient as in psychoanalysis. In this approach, emotional problems are thought to result from faulty acquired behaviour patterns or the failure to learn effective responses. The aim of behaviour therapy, also known as behaviour modification, is therefore to change behaviour patterns. Learn More in these related Britannica articles:

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## Chapter 9 : 10 Mind-Boggling Psychiatric Treatments | Mental Floss

*Is a 20th century phenomenon within health care and fitness that emphasizes taking responsibility for health and well-being, and that addresses holistic health of body, mind, emotions, and spirit. An early term for massage for Medical Rubbing.*

It could be worse. Viennese physician Manfred Sakel accidentally gave one of his diabetic patients an insulin overdose, and it sent her into a coma. But what could have been a major medical faux pas turned into a triumph. The woman, a drug addict, woke up and declared her morphine craving gone. Before long, Sakel was intentionally testing the therapy with other patients and reporting a 90 percent recovery rate, particularly among schizophrenics. Presumably, a big dose of insulin causes blood sugar levels to plummet, which starves the brain of food and sends the patient into a coma. Regardless, the popularity of insulin therapy faded, mainly because it was dangerous. Slipping into a coma is no walk in the park, and between one and two percent of treated patients died as a result. But not all holes are created with equal abandon. Through the years, archaeologists have uncovered skulls marked by a carefully cut circular gap, which shows signs of being made long before the owner of the head passed away. These fractures were no accident; they were the result of one of the earliest forms of psychiatric treatment called trepanation. Despite the peculiarity of the theory and lack of major-league anesthetics, trepanation was by no means a limited phenomenon. From the Neolithic era to the early 20th century, cultures all over the world used it as a way to cure patients of their ills. Doctors eventually phased out the practice as less invasive procedures were developed. Trepanation patrons still exist. In fact, they even have their very own organizations, like the International Trepanation Advocacy Group. Of course, this could be because he liked to record them in bad poetic verse sample: It could also be because his theories were a bit far-fetched, such as his spinning-couch treatment. He believed that spinning would reduce brain congestion and, in turn, cure mental illness. Instead, Rush just ended up with dizzy patients. These days, rotating chairs are limited to the study of vertigo and space sickness. Building off the idea that a dip in the water is often calming, psychiatrists of yore attempted to remedy various symptoms with corresponding liquid treatments. For instance, hyperactive patients got warm, tiring baths, while lethargic patients received stimulating sprays. Some doctors, however, got a bit too zealous about the idea, prescribing therapies that sounded more like punishment than panacea. One treatment involved mummifying the patient in towels soaked in ice-cold water. Another required the patient to remain continuously submerged in a bath for hours or even daysâ€”which might not sound so bad, except they were strapped in and only allowed out to use the restroom. Finally, some doctors ordered the use of high-pressure jets. Sources indicate that at least one patient was strapped to the wall in the crucifixion position never a good sign and blasted with water from a fire hose. Like many extreme treatments, hydrotherapy was eventually replaced with psychiatric drugs, which tended to be more effective. After all, gravity and magnetism were both about objects being attracted to each other. Surprisingly, many patients praised the treatment as a miracle cure, but the medical community dismissed it as superstitious hooey and chalked up his treatment successes to the placebo effect. Mesmer and his theories were ultimately discredited, but he still left his mark. Instead, this is malaria as therapyâ€”specifically, as a treatment for syphilis. There was no cure for the STD until the early s, when Viennese neurologist Wagner von Jauregg got the idea to treat syphilis sufferers with malaria-infected blood. Predictably, these patients would develop the disease, which would cause an extremely high fever that would kill the syphilis bacteria. Once that happened, they were given the malaria drug quinine, cured, and sent home happy and healthy. The treatment did have its share of side effectsâ€”that nasty sustained high fever, for oneâ€”but it worked, and it was a whole lot better than dying. In fact, Von Jauregg won the Nobel Prize for malaria therapy, and the treatment remained in use until the development of penicillin came along and gave doctors a better, safer way to cure the STD. Hungarian pathologist Ladislav von Meduna pioneered the idea. He reasoned that, because schizophrenia was rare in epileptics, and because epileptics seemed blissfully happy after seizures, then giving

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schizophrenics seizures would make them calmer. In order to do this, von Meduna tested numerous seizure-inducing drugs including such fun candidates as strychnine, caffeine, and absinthe before settling on metrazol, a chemical that stimulates the circulatory and respiratory systems. And although he claimed the treatment cured the majority of his patients, opponents argued that the method was dangerous and poorly understood. Ultimately, the side effects including fractured bones and memory loss turned away both doctors and patients. Basically, Gall believed that the parts of the brain a person used more often would get bigger, like muscles. Consequently, these pumped-up areas would take up more skull space, leaving visible bumps in those places on your head. Gall then tried to determine which parts of the skull corresponded to which traits. For instance, bumps over the ears meant you were destructive; a ridge at the top of the head indicated benevolence; and thick folds on the back of the neck were sure signs of a sexually oriented personality. By the early s, the fad had waned, and modern neuroscience had garnered dominion over the brain. The Greek physician Hippocrates popularized the term, believing hysteria encompassed conditions ranging from nervousness to fainting fits to spontaneous muteness. The root cause, according to him, was a wandering womb. So, whither does it wander? He claimed that if the uterus "remains unfruitful long beyond its proper time, it gets discontented and angry and wanders in every direction through the body, closes up the passages of the breath, and, by obstructing respiration, drives women to extremity. After all, the uterus always ended up in the right place when it came time to bear a child. Moniz believed that mental illnesses were generally caused by problems in the neurons of the frontal lobe, the part of the brain just behind the forehead. So when he heard about a monkey whose violent, feces-throwing urges had been curbed by cuts to the frontal lobe, Moniz was moved to try out the same thing with some of his patients. The lobe-cutting, not the feces-throwing. After the lobotomy rage hit American shores, Dr. His road-ready procedure involved inserting a small ice pick into the brain through the eye socket and wiggling it around a bit. As the number of lobotomies increased, a major problem became apparent: