DOWNLOAD PDF THE MENTAL ELEMENTS OF CIVILIZATION

Chapter 1 : Essay on the nature and component of civilization

Civilization is an accumulation, a treasure-house of arts and wisdom, manners and morals, from which the individual, in his development, draws nourishment for his mental life; without that periodical reacquisition of the racial heritage by each generation, civilization would die a sudden death.

Received Oct 28; Accepted Feb 8. The use, distribution or reproduction in other forums is permitted, provided the original author s or licensor are credited and that the original publication in this journal is cited, in accordance with accepted academic practice. No use, distribution or reproduction is permitted which does not comply with these terms. This article has been cited by other articles in PMC. Abstract Ayahuasca is an Amazonian psychoactive brew of two main components. As a sacrament, ayahuasca is still a central element of many healing ceremonies in the Amazon Basin and its ritual consumption has become common among the mestizo populations of South America. Ayahuasca use amongst the indigenous people of the Amazon is a form of traditional medicine and cultural psychiatry. During the last two decades, the substance has become increasingly known among both scientists and laymen, and currently its use is spreading all over in the Western world. In the present paper we describe the chief characteristics of ayahuasca, discuss important questions raised about its use, and provide an overview of the scientific research supporting its potential therapeutic benefits. A growing number of studies indicate that the psychotherapeutic potential of ayahuasca is based mostly on the strong serotonergic effects, whereas the sigma-1 receptor Sig-1R agonist effect of its active ingredient dimethyltryptamine raises the possibility that the ethnomedical observations on the diversity of treated conditions can be scientifically verified. Moreover, in the right therapeutic or ritual setting with proper preparation and mindset of the user, followed by subsequent integration of the experience, ayahuasca has proven effective in the treatment of substance dependence. This article has two important take-home messages: The name ayahuasca is a compound word in Quechua language, where aya means soul, ancestors or dead persons and wasca huasca means vine or rope Luna, Skeptics may prefer the other linguistic alternative: Ayahuasca has been used as a central element of religious, magical, curative, initiation, and other tribal rituals for millennia Naranjo, , originally by the indigenous groups and later by the mestizo populations of the region, who respect the brew as a sacrament and value it as a powerful medicine. The indigenous and mestizo communities regularly use ayahuasca to treat physical ailments, mental problems and frequently handle their social issues, spiritual crises with the help of the brew. A Peruvian tradition called vegetalismo regards ayahuasca as one of the teacher plants that convey knowledge to humans Luna, , and considers the experience induced by its ingestion trabajo work. In addition to its traditional and mestizo uses, ayahuasca also forms a central component of the rituals of three Brazilian syncretic churches: The history of these churches dates back to the first half of the 20th century, and by now they are present in 23 countries de Rios and Rumrrill, ; Liester and Prickett, Obviously there is a striking discrepancy between the indigenous South American and official Western view 1 on ayahuasca use, which calls for scientific explanation and a healthy resolution. Due to the growing popularity of the sacrament, masses of people from all parts of the world travel to the Amazon to participate in ayahuasca rituals. The principal motivations can be characterized as: During the last couple of years several publications have been written with the goal to summarize our knowledge about ayahuasca from various perspectives see in Labate and Cavnar, The primary aim of this article is to give an overview about the facts and hypotheses related to the possible therapeutic mechanisms of the brew in light of recent advances of the field; with the secondary aim of addressing its known adverse effects. By adhering to a biopsychosociospiritual model Bishop, the authors will explore every level in the following order: The harmine, tetrahydroharmine, and harmaline work as reversible inhibitors of the A-type isoenzyme of the monoamine oxidase MAO , while tetrahydroharmine also exerts selective serotonin reuptake inhibitor SSRI effects dos Santos, The hallucinogenic component DMT is abundant in the plant kingdom Khan et al. More than 50 years of research has proven to be insufficient to provide a proper neurobiological description of the role of endogenous hallucinogens. It is obvious that these substances play a role in producing alterations of consciousness such as dreaming, psychosis, and near death experience Strassman, While the scientific

knowledge about trace amine associated receptors is rapidly increasing, it is still deficient. However, the Sig-1R action of DMT may turn out to be more revealing about its physiological function see below. Dimethyltryptamine exerts anxiolytic effects through 5-HT1A receptor agonism Jacob and Presti, , and its psychedelic effect is connected to its 5-HT2A receptor-activating capacity Nichols, However, simple 5-HT receptor mediated actions are not sufficient to explain drug-induced hallucinations since 5-HT itself, and some 5-HT2A agonists i. Over the past two decades, it became clear that different agonists having similar binding affinities for the same sites, could elicit distinct signaling pathways within the cell. This may explain why lisuride which has a similar receptor binding profile to the chemically similar ergoloid lysergic acid diethylamide LSD , lacks the psychedelic effects of its sister compound Rogawski and Aghajanian, In case of DMT, a recent study Carbonaro et al. Unlike the related tryptamine derivative psilocybin, DMT does not precipitate tolerance upon repeated use Strassman et al.

Chapter 2 : Origin of mental illnesses - children, causes, effects, therapy, paranoia, adults, withdrawal, drug

Perhaps science, like civilization in general, began with agriculture; geometry, as its name indicates, was the measurement of the soil; and the calculation of crops and seasons, necessitating the observation of the stars and the construction of a calendar, may have generated astronomy.

History of theories about mental illness Mental illness in the ancient world Over the history of the healing arts, there has been an evolution of theories regarding the root causes of mental illness. Early writings from such ancient civilizations as those of Greece, Rome, India, and Egypt focused on demonic possession as the cause. This concept eventually disappeared only to resurface again in the Middle Ages in Europe, along with inadequate treatment of the mentally ill. Demons or "foul spirits" were believed to attach themselves to individuals and make them depressed "poor-spirited" or "mad. Unfortunately, the "possessed" included people with seizure disorders as well as others suffering from what are now known to be medical disorders. Few genuinely helpful treatments were available to relieve the suffering of the mentally ill. The Hippocratic tradition Hippocrates, a Greek physician who lived around B. Hippocrates did not describe disturbances of the nervous system as we do today, in terms of a chemical imbalance or a low level of neurotransmitters neurotransmitters are the chemical messengers sent between brain cells. Instead, he used the notion of an imbalance of "humors. Sadly, modern society has not fully overcome the tendency to stigmatize persons with mental disorders. The nineteenth century Toward the end of the nineteenth century, several European neurologists began actively investigating the causes of mental illness. Chief among them, and destined to change forever the understanding of mental illness, was Sigmund Freud. Although psychology and psychiatry have advanced considerably since Freud as have other fields of medicine , his explorations were revolutionary. Freud introduced the concepts of the unconscious and the ego to modern thought, and reintroduced the ancient art of dream interpretation, but from a psychological standpoint. Freud also regarded human psychological states as an energy system in which blockages in the flow of thought repression or suppression, for example would result in disease or illness, expressed as mental or emotional loss of balance. He introduced the notion of a "talking cure"; through the use of talk therapy alone, many patients would improve. This method of treatment is still used today, although the technique of talk therapy itself has undergone further development. As a result, early psychiatry from two Greek words, psyche , meaning "soul" or "mind," and iatros , meaning "physician" split into two competing traditions, one that followed Freud in emphasizing thoughts, emotions and dreams as keys to the healing of mental disorders, and another that looked for clues to these disorders in the tissues of the brain. In the first half of the twentieth century, psychiatry was advanced by the discovery of medications that helped to alleviate depression, mania, and psychosis. As often occurs in the history of medicine, physicians stumbled upon solutions before they understood the mechanisms that made the treatment work. Later studies began to reveal that certain patients responded to medications that increased certain neurotransmitters. Drugs that increased the levels of the neurotransmitters norepinephrine and serotonin seemed to help depressed patients. Similarly, medications that blocked the transmission of dopamine, another neurotransmitter, provided relief for patients suffering from hallucinations and paranoia. These insights have led to the present emphasis on the biochemistry of the human brain. If, however, the biochemical model becomes the only view of mental health, modern psychiatry risks becoming "mindless. Understanding all the factors that lead to a disease state has much to do with an adequate treatment response. Nature and nurture One attempt to unify the varied theories regarding the origin of mental illness is called simply the "nature versus nurture" theory. It is really the "nature and nurture" theory, however, as it establishes the importance of two forces in the development of mental illness. For example, "nature" refers to biological factors that produce a tendency or predisposition to develop certain diseases. For instance, parents who have high blood pressure have offspring who have a higher probability of developing the same condition. If, on the other hand, these offspring learn to eat properly, exercise, and live in a relatively peaceful home, for instance, they may be able to avoid the expression of high blood pressure that runs in their family. Researchers believe the same holds true for mental illnesses. For example, researchers know that patients with schizophrenia who return to a

family environment in which there is a high level of expressed emotion, such as critical and angry remarks, have more frequent psychotic episodes that require hospitalization. Thus, it appears that the interaction between the biological and psychological dimensions of a person and his or her environment determines the likelihood of expressing a mental illness, or perhaps any illness whatsoever. There is, however, no accurate prediction or test that will determine whether or not a specific person will develop a certain mental illness, even if many members of his or her are positive for that disease. Conversely, a child with minimal genetic predisposition to mental illness may develop mental illness if he or she is traumatized in any number of ways, such as being raised in a non-nurturing or a physically, mentally, or emotionally abusive household. As of , scientists do not know why some people become mentally ill while others do not. Much research remains to be done; although theories abound, the precise etiology or origin of all mental illnesses remains uncertain. Genetics is at this time an important area of research for psychiatric disorders. It is presently thought that many genes go into the expression or nonexpression of any human characteristic, such as a facial feature or a certain aspect of mental health. Research done on identical twins has provided strong support for a genetic component in the development of schizophrenia. Other researchers who are studying schizophrenia have found that during embryonic development, there are nerve cells that do not migrate to their proper position in the brain. On the other hand, none of the genetic or embryological findings can account for the rare but occasional recoveries from schizophrenia, indicating that biology alone does not determine the occurrence of mental disorders. Dementias are also noted to run in families, but most of these disorders cannot be predicted with any certainty for the following generation. Scientists believe that similar statements can be made for many mental disorders that run in families, such as obsessive-compulsive disorder OCD , depression, anxiety, and panic disorder. The roles of the environment and learning behavior in the ultimate expression of genetically predisposed individuals are, however, undisputed. This theory regarding the origin of mental disorders has become the foundation of most psychiatric treatment today. It has legitimized psychiatry by returning it to the world of biological medicine. Diabetes may offer a helpful analogy. In mental illness, the neurotransmitters in the brain may be present in insufficient amounts. These chemicals or transmitters allow communication between nerve cells; as a result, they coordinate information processing throughout the brain. While the discovery of certain neurotransmitters and their roles in mental disorders has led in turn to the discovery of effective medications to treat these disorders, it has also resulted in the unfortunate notion that medication is the only method of treatment that is helpful. Major neurotransmitters identified thus far include acetylcholine, dopamine, epinephrine, norepinephrine, histamine, and serotonin. Serotonin and norepinephrine are most highly implicated in depression, panic disorder and anxiety, as well as OCD. Most of the medications found effective for these disorders are drugs that increase the availability of serotonin and norepinephrine such as selective serotonin re-uptake inhibitors, or SSRIs. In particular, depression, panic disorder, anxiety disorders, and OCD have responded strongly to medications that increase serotonin levels. On the other hand, medications that block the effects of dopamine in certain parts of the brain are effective in controlling auditory and visual hallucinations as well as paranoia in patients with psychotic disorders. Stress is something everyone in modern society seems to understand. There are two basic kinds of stress: The interplay of these two forms of stress affects brain chemistry just as it can affect physical health. Numerous studies have shown that when people are chronically stressed in life, they are vulnerable to depression, anxiety, and other disorders. Researchers presently think that the mechanism that triggers this depression is the depletion of certain neurotransmitters, particularly serotonin and norepinephrine, which may lead to other biochemical imbalances. For instance, most people diagnosed with schizophrenia have their first psychotic episode during such stressful situations as leaving home for college or military service. The same combination of circumstances might affect the development of high blood pressure, diabetes, or ulcers in some families. Insults injuries to the brain can cause a person to be disoriented, speak incoherently, have difficulty concentrating, hallucinate, or even act out violently. Delirium is considered a medical emergency because the underlying cause must be identified and treated as quickly as possible. The exact way in which infectious disease and chemical agents change human mental function is unclear, and thus may not be visible on imaging studies. The elderly are particularly vulnerable to changes in mental status resulting from apparently minor changes in body chemistry.

Fever, dehydration, electrolyte imbalances, and even aspirin or antibiotics can all have an abrupt effect on the mental status of the elderly. Older people are susceptible simply because older brain tissue is more sensitive to the slightest change in metabolism or the presence of toxins. Certain diseases have severe effects on the brain. Any infectious disease that causes inflammation inside the skull, such as meningitis or encephalitis, will usually result in some change in mental status; fortunately, these changes are usually completely reversible. Group A Streptococcus is an autoimmune disorder thought to cause OCD symptoms neuropsychiatric symptoms in children with streptococcal infection of the tonsils and pharynx more commonly known as strep throat. The OCD symptoms resolve when the infection is treated with antibiotics. The neuropsychiatric symptoms are believed to result from an autoimmune reaction, meaning that antibodies made to fight the bacteria mistakenly attack part of the brain, resulting in symptoms of OCD. The discovery of this connection between a streptococcal infection and an autoimmune reaction may have great importance for treating certain mental illnesses in the future, since links between the onset of psychiatric disorders and physical infections have been observed from time to time. Disorders of metabolism can certainly mimic depression, anxiety and sometimes, even psychosis. Overproduction of thyroid hormone thyrotoxicosis can cause agitation, anxiety, mania and even psychosis; while a lack of thyroid hormone produces symptoms of depression and is routinely checked in patients with depression of recent onset. Imbalances in glucose sugar management can result in mood swings and should always be evaluated. The role of estrogen in postmenopausal depression has been intensively studied in recent years, but the findings remain inconclusive. Neuropathology refers to damage to the brain tissue itself that results in mental illness. Dementias are placed in this category, since the brains of persons diagnosed with dementia exhibit microscopic changes in tissue structure when viewed under a microscope. These changes may ultimately appear on tests such as a CAT scan of the brain. Larger changes are seen with strokes, which result when the blood supply is cut off to a specific area of the brain and causes localized damage. In these instances, a person may have altered speech patterns but retain the ability to think clearly, or vice versa. The losses are somewhat predictable and specific, based on the area of the brain that was affected and the extent of oxygen starvation of the tissue in that region. Brain tumors and accidental injuries are random in their effects, and the deficits are usually less predictable. Each case must be examined individually. As with strokes, however, the location of the injury or tumor will determine the resulting mental status changes or deficits. Pancreatic and certain colon cancers are particularly interesting for psychiatrists. For reasons that are unknown as of , these tumors are frequently accompanied by depression even though they are located in organs that are far removed from the brain. More research is needed on the relationship between mood disorders and certain illnesses; it is possible that the tumor releases compounds into the bloodstream that have depressive effects. There is no doubt that poor nutrition leads to mental imbalances. While few people in the United States are truly starving or completely depleted nutritionally, instances of mental disorders related to malnutrition still occur in this country. The B vitamins are essential for mental clarity and stability. Insufficient amounts of the B vitamins, which include thiamin, nicotinamide, pyridoxine, and B, can result in confusion, irritability, insomnia , depression, and in extreme cases, psychosis. Tryptophan is an amino acid and supplement that is a building block for serotonin, the neurotransmitter that has been found to be essential in treating depression, anxiety, panic, and OCD, among others. Tryptophan is so important nutritionally that studies have shown that its absence in the diet will result in depression even when the person is taking a prescription antidepressant to increase the availability of serotonin. Freud also found that simple conversation could help some very sick people out of depressions and other mental disorders.

Chapter 3 : History of Mental Illness | Noba

The Concept of Civilization. Etymologically, the term civilization comes from the Latin civis, citizen, vocabulary which alludes to and designates an inhabitant of a city, in contrast to the inhabitants of the fields, denominated rural.

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 â€" 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 categoriesâ€"epilepsy, mania, melancholia, and brain feverâ€"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 Ages, economic and political turmoil threatened the power of the Roman Catholic church. Between the 11th and 15th centuries, supernatural theories of mental disorders again dominated Europe, fueled by natural disasters like plagues and famines that lay people interpreted as brought about by the devil. Superstition,

astrology, and alchemy took hold, and common treatments included prayer rites, relic touching, confessions, and atonement. Beginning in the 13th century the mentally ill, especially women, began to be persecuted as witches who were possessed. At the height of the witch hunts during the 15th through 17th centuries, with the Protestant Reformation having plunged Europe into religious strife, two Dominican monks wrote the Malleus Maleficarum as the ultimate manual to guide witch hunts. Modern treatments of mental illness are most associated with the establishment of hospitals and asylums beginning in the 16th century. War and economic depression produced vast numbers of undesirables and these were separated from society and sent to these institutions. Two of the most well-known institutions, St. As confinement laws focused on protecting the public from the mentally ill, governments became responsible for housing and feeding undesirables in exchange for their personal liberty. Most inmates were institutionalized against their will, lived in filth and chained to walls, and were commonly exhibited to the public for a fee. Mental illness was nonetheless viewed somatogenically, so treatments were similar to those for physical illnesses: As such, instilling fear was believed to be the best way to restore a disordered mind to reason. By the 18th century, protests rose over the conditions under which the mentally ill lived, and the 18th and 19th centuries saw the growth of a more humanitarian view of mental illness. In Italian physician Vincenzo Chiarughi â€" removed the chains of patients at his St. Boniface hospital in Florence, Italy, and encouraged good hygiene and recreational and occupational training. In England, humanitarian reforms rose from religious concerns. William Tuke â€" urged the Yorkshire Society of Quaker Friends to establish the York Retreat in , where patients were guests, not prisoners, and where the standard of care depended on dignity and courtesy as well as the therapeutic and moral value of physical work Bell, Dorothea Dix worked to change the negative perceptions of people with mental illness and helped create institutions where they could receive compassionate care. State Archives of North Carolina, https: Moral treatment had to be abandoned in America in the second half of the 19th century, however, when these asylums became overcrowded and custodial in nature and could no longer provide the space nor attention necessary. When retired school teacher Dorothea Dix discovered the negligence that resulted from such conditions, she advocated for the establishment of state hospitals. By the late 19th century, moral treatment had given way to the mental hygiene movement, founded by former patient Clifford Beers with the publication of his memoir A Mind That Found Itself. European psychiatry in the late 18th century and throughout the 19th century, however, struggled between somatogenic and psychogenic explanations of mental illness, particularly hysteria, which caused physical symptoms such as blindness or paralysis with no apparent physiological explanation. Franz Anton Mesmer â€" , influenced by contemporary discoveries in electricity, attributed hysterical symptoms to imbalances in a universal magnetic fluid found in individuals, rather than to a wandering uterus Forrest, James Braid â€" shifted this belief in mesmerism to one in hypnosis, thereby proposing a psychogenic treatment for the removal of symptoms. Josef Breuer â€" and Sigmund Freud â€" would resolve this dispute in favor of a psychogenic explanation for mental illness by treating hysteria through hypnosis, which eventually led to the cathartic method that became the precursor for psychoanalysis during the first half of the 20th century. Psychoanalysis was the dominant psychogenic treatment for mental illness during the first half of the 20th century, providing the launching pad for the more than different schools of psychotherapy found today Magnavita, Most of these schools cluster around broader behavioral, cognitive, cognitive-behavioral, psychodynamic, and client-centered approaches to psychotherapy applied in individual, marital, family, or group formats. Negligible differences have been found among all these approaches, however; their efficacy in treating mental illness is due to factors shared among all of the approaches not particular elements specific to each approach: In contrast, the leading somatogenic treatment for mental illness can be found in the establishment of the first psychotropic medications in the midth century. Restraints, electro-convulsive shock therapy, and lobotomies continued to be employed in American state 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 multiaxial 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

Chapter 4 : General History of Civilization in Europe - Online Library of Liberty

Elements of Surprise describes how cognitive biases, mental shortcuts, and quirks of memory conspire with stories to produce wondrous illusions, and also provides a sophisticated how-to guide for writers.

Some of the important characteristics or elements of community are as follows: Meaning of community can be better understood if we analyze its characteristics or elements. These characteristics decide whether a group is a community or not. However, community has the following characteristics or elements: A group of people is the most fundamental or essential characteristic or element of community. This group may be small or large but community always refers to a group of people. Hence a group of people is the first pre-requisites of community. It is the next important characteristic of a community. Because community is a territorial group. A group of people forms a community only when they reside in a definite territory. The territory need not be fixed forever. A group of people like nomadic people may change their habitations. But majority community are settled and a strong bond of unity and solidarity is derived from their living in a definite locality. It is another important characteristic or element of community. Community sentiment refers to a strong sense of awe feeling among the members or a feeling of belonging together. It refers to a sentiment of common living that exists among the members of a locality. Because of common living within an area for a long time a sentiment of common living is created among the members of that area. With this the members emotionally identify themselves. This emotional identification of the members distinguishes them from the members of other community. Communities are naturally organised. It is neither a product of human will nor created by an act of government. Individuals became the member by birth. Community is always a permanent group. It refers to a permanent living of individuals within a definite territory. It is not temporary like that of a crowd or association. The members of a community are similar in a number of ways. As they live within a definite locality they lead a common life and share some common ends. Among the members similarity in language, culture, customs, and traditions and in many other things is observed. Similarities in these respects are responsible for the development of community sentiment. A community has wider ends. Members of a community associate not for the fulfillment of a particular end but for a variety of ends. These are natural for a community. A community is marked by total organised social life. It means a community includes all aspects of social life. Hence a community is a society in miniature. Every community has a particular name by which it is known to the world. Members of a community are also identified by that name. For example people living in Odisha is known as odia. A community has no legal status because it is not a legal person. It has no rights and duties in the eyes of law. It is not created by the law of the land. It may be big or small. Village is an example of a small community whereas a nation or even the world is an example of a big community. Both the type of community are essential for human life. A community is concrete in nature. As it refers to a group of people living in a particular locality we can see its existence. Hence it is concrete.

Chapter 5 : Religion and mental health

The Moral Elements of Civilization; The Mental Elements of Civilization; The Prehistoric Beginnings of Civilization "The moulders of the world's myths were unsuccessful husbands, for they agreed that woman was the source of all evil." (page 70) The Near East. Sumeria; Egypt; Babylonia; Assyria; A Motley of Nations; Judea; Persia "For barbarism is always around civilization, amid it and beneath it, ready to engulf it by arms, or mass migration, or unchecked fertility.

Factors in the development of cultures The Concept of Civilization Etymologically, the term civilization comes from the Latin civis, citizen, vocabulary which alludes to and designates an inhabitant of a city, in contrast to the inhabitants of the fields, denominated rural. But in the Roman right, the name citizen is broadened in the year AD to all the inhabitants of the Empire, including the provinces, without distinguishing between those in the country and those in the city. In spite of this legal definition, the inhabitants of the city and those of the country are differentiated by their customs, level of education, virtues, etc. Slaves and free men without the status of a citizen are excluded from the right of citizenship. Those who received the right of citizenship were called citizens and enjoyed public rights and those of the civil law. Vatican city The existence of the citizen supposes, certainly, that of the city, civitas in Latin. The civilitas, equivalent to urbanites, is interpreted as the way of being typical of the city and its inhabitants, in accordance with its norms. For a very long time, from the 17th Century, the adjective civilized was synonymous with refined, informed, educated. In this sense, the French and English adjectives poli and polished are used, respectively, derived in their turn from the Greek polis city. The terms civility and courtesy have a meaning similar to sociability or urbanity. The French were the first in employing the term civilization, derived from the verb civilize civileser , in the sense of material, intellectual or social progress, etc. Condorcet, in , alludes to civilization as the remedy for war, slavery and misery. These and other authors speak of civilization as the furthest opposite of barbarity, a concept which acquires great esteem all the way up to the end of the 18th Century. Marx and Engels, in their Manifesto of the Communist Party understand civilization as means of subsistence. It is not possible to pretend to give one definition of civilization which brings in all the common elements contained in the distinct concepts of civilization. Kroeber and Clyde Klukhohn enumerate definitions. Philip Bagby, who has dedicated himself to cultural anthropology, proposes reserving the term civilization for that related to cities, as opposed to culture as typical of non-urbanized country, such that civilization comes to be a superior culture. It is very important to take this opinion into account because it has been said before about the etymological meaning. Louis XIV In general terms civilization can be understood, in a broad sense, as the extensive manifestation of human activity, considered collectively. Weber, civilization is equivalent to material culture or the set of material and external means that man uses. Most authors who have studied the phenomenon of civilization share this state of mind, which tends to use the term culture to refer to the most intimate and vital realizations of human progress and the term civilization to refer to the most technical and exterior aspects. It is also common to consider civilization as the ultimate phase of the cultural process, in such a way that it always ends in civilization. In this way, every cultural process leads to a culture, and by relation between cultures, a civilization is born. Such is the case of Western civilization, result of the cultures of the western peoples, its most external and technical manifestation. Even now, it is not possible to speak of a universal civilization, because on a global scale, all the cultures of all the peoples of the East and the West have not reached this result. But the connection and dependence of civilizations is continually larger, because of the influence of means of communication, by more intensive contact on the individual level, etc. The Concept of Culture The sense which is normally given to the word culture today retains very little relation to its etymology. Coming from the Latin verb colere to cultivate , in the Roman world the word culture was used for farming work, that is to say, equivalent to the current English term for agriculture. By the similarity between the care which had to be taken with the land plowing, reaping, sowing, etc. And in the same way that one speaks of the cultivation of the mental faculties, it is said also of the cultivation of the spirit, of religious culture, etc. In this sense, and in contrast to the more collective term civilization, culture refers more directly and properly to the individual. Christopher Dawson has elaborated a more broad and distinct concept, but also refering to the individual, on

observing that the biological and intellectual elements cooperate in the formation of culture. This author names the same factors which intervene in culture: To these factors, we should add psychology, typical of human species, which frees man from blind dependence on the environment. For Dawson, language is a fundamental element of culture, that which distinguishes man from the irrational animals, that which differentiates one culture from another. This aspect is worth keeping in mind, if one wants to elaborate a broad concept of culture, applicable to whatever state of the life of man. Thus it occurs with cultures called primitive, more related to the earth and to the social than to the intellect. In synthesis, Dawson comes to a broad concept of culture particularly interesting from the sociological point of view: This is, moreover, a qualitative and not quantitative concept of culture. It does not measure culture by the amount of knowledge, but by man and his circumstances. Such an anthropological and ecological concept distances itself somewhat from the traditional concept of culture referred almost exclusively to the superior faculties of man, which people commonly translate in quantitative terms but are only different manifestations of culture. The relation of a human group with its environment and its functions determines the character of a culture, the object of study on the part of anthropologists and sociologists. Hence in Anthropology, we speak of material culture, relating this intimately with the soil and understanding it as a synonym of civilization. It was in Germany that the term culture Kultur has first been used as a synonym of civilization. Herder considers culture as intellectual and scientific progress, separate from any sociological context. History of Civilization If we start with the idea that civilization is the result and the most external manifestation of culture, we formulate a dynamic concept and therefore the object of History. Effectively, when the concept of civilization was incorporated to History in the 19th Century, new forms of History arouse such as History of civilization, object and subject at the same time of the same recounting. Until then, only sociologists and philosophers had occupied themselves with civilization in itself. The birth of Comparative History is a consequence of the broadening of the historical field of investigation, in whose framework civilizations are the object of study and analysis. Stripping these of their accessories, and integrating them in their common elements, is a historiographical desire which has produced a synthesis of civilization and has permitted the elaboration of the concepts of European or Western Civilization, and others. When we talk about European civilization in Africa or in America, we are referring to a dynamic of projection. Certainly, it is the culture, although not only this, which is projected or is tried to be projected but the act of projection and its result are civilization. In the act of projection are included elements which are not properly cultural, vital, profound; but technical means of transport, exploitation of minerals , economic currency, commerce , social, etc. In this display or projection of the culture a multitude of factors intervene: Religious factors have played an important role as they have specifically highlighted the fundamental unity of humankind. In the history of civilization, globally considered in its occurrence, the missionary zeal of the Church has made sense of and spiritualized a deep civilizing activity condemned by other means to failure. And this because even when civilization is a collective and institutional act transplant of institutions it is exercised over man in his physical and spiritual double dimension, this more permanent and decisive. The scientific and technical motivations constitute more accurately a vehicle for civilization and have contributed to accelerating the civilizing process beginning in the 16th Century. With respect to political motivations, considerable psychological and sociological factors are involved. History of civilization Trying to trace a picture here, even if it were shallow, of the history of human civilization, is an illusory task. Even more so because the history or civilization is not a linear history, and it is even debatable whether it is one single history or reducible to unity. What the panorama of real history offers us is more that of a multiplicity of lines which intersect, in which some die or are extinguished without leaving continuity think, for example, of the ancient Egyptian or Mayan culture , others triumph incorporating elements of prior or neighboring cultures, but letting fall others, which are lost, etc. In the 19th Century, under the Hegelian influence, various precise syntheses were attempted: Contemporary authors have in this sense a more critical mentality and are more conscious of the inability of history to be grasped by man. Principles and elements of Civilization What are the forces that drive culture to civilization? We should answer referring to only one: But, starting with this general statement, we can attempt to specify something more, indicating some of the dimensions of the human dynamic which are in the root of the civilizing process. A primary element

which can be mentioned is the tendency that man shows in himself to channel the instinctive. Man participates in the biological and animal, which are a force present in him, but he knows at the same time -and in it is derived his spirituality- that this instinctive force is not discernment in itself, but should be ordered to the realization of the values which his intelligence lets him perceive and towards which he recognizes he should orient his willful decision. Culture appears thus as the integration of the person, which takes on and unifies all the native forces in turn to a spiritual unity. From this perspective, it has been said that one of the goals achieved by civilization is the subordination of sensuality to reason. Subordination which -it is important to warn this- is not annihilation nor destruction, but harmonious reconciliation. We see thus the value and at the same time the risk of civilization, if it degenerates into an affirmation of an empty intellectualism, unaware of imaginative creativity, of excitement, etc. Authentic civilization, in contrast, rises when, the spirit asserted, the totality of living is ordered according to it, with all that is entailed of friendship, love, play, passion, etc. But if a poorly understood intellectualism should be denounced, it should be made absolutely clear at the same time that civilization depends, at its most basic roots, on human intelligence, as the faculty capable of opening man to being and to values. In the decline of some civilizations the ancient Romans , for example we see the effects of liberation without control of the instincts, in the same way that current Western civilization in evolution finds itself in a struggle between liberalization and repression, thus far without having been able to find the right balance, which has permitted a greater continuity and the settlement of the eastern civilizations. The spiritual and religious values, which part of the West renounces for the influence of atheist materialism, by reaction against forms of gentrification of the spirit, are those which have given support and firmness to ancient civilizations, those which have internally liberated the individual even in an oppressive society. Ancient Roman civilization It is obvious on the other hand that when a civilization instead of ordering the passionate life to the service of ideals and values becomes merely coercive and repressive, that is to say, when man does not elevate man but cancels individual spontaneity, when the society decays into a system of social controls which drown individual liberty, when this becomes the object of mental alienation, the civilization at whose heart these circumstances are produced finds itself in crisis, announces its own extinction and, at the end fails to complete its essential mission as an instrument in the service of man, for man. This is the case of ancient civilizations, gone since the moment in which they stopped offering a service and replaced by others which contributed new energy, values, and ideas, realizations, in summary, which some historians explain as a process of cultural diffusion. Another principle which explains the process of the emergence and development of civilizations is the human effort to overcome necessity or, in more general terms, the limits of the material, technical, or economic order that he can experience. The work of individuals is one of the fundamentals of civilization. This rises, in part, when man attempts to defeat difficulties, dominate nature, extend his dominion and broaden his areas of influence. Civilization is progress in the work that is produced, by human motives, to continually better and more fully satisfy the necessities of life. But it is important to underline that this civilizing aspect of work appears with much more force when the primary state of satisfying immediate necessities has been overcome. It is therefore when work is revealed in all its reach of expression of human creativity, giving rise to art, elegance in dress, the appeal of that which is apparently useless, etc. There is in this the danger that man may lose himself in the superfluous, denounced by moralists since the beginning and in modern times by sociological studies regarding consumer societies; but it is only a deviation of something which is in itself positive: Civilization can, from this perspective, be defined as power over Nature, domination of physical means, ordering it to the moral values which sustain the life of man. African culture history We shall mention a third principle: Man relates to other not only to satisfy his individual needs but brought by a desire for communication. Man aspires to enter into relationships with other beings, to communicate to them his experiences and feelings, to find in love, in friendship, in mutual understanding his most complete realization. And this shows anew the enormous importance that spiritual values have in the cultural process. When a society, even if its technical standard be very high, decays into a society of masses, devoid of authentic participation, or into a repressive society in which fear of punishment is the most decisive determinant of human behavior, a factor of inhibition, which annuls the will, alienates the mind and converts individuals into passive instruments of the civilization, driven by the dominant, then the degree of civilization

of these societies is minimal, even though they have materially progressed, because civilization is such only when it is accompanied by spiritual culture, that is to say, when material progress is at the service of the participation of all in an authentic human life. Factors in the development of cultures As we have already indicated in defining the concept of culture, this is a theme much studied by C. Dawson, which opposite the reductionism typical of positivism has been constantly occupied with defining how the material and spiritual factors are integrated into the process of cultural development. We will set forth then his ideas, citing almost an entire summary he himself made Dynamics of World History. Culture -he states- is a common system of life, a particular adaptation of man to his environment and his economic necessities. Just as much in its development as in its modifications, it resembles the evolution of biological species which owes fundamentally not to change of structure but to the formation of a community, whether with new customs or in a new and limited environment. And thus, just as each natural region tends to possess its characteristic forms of vegetable and animal life, it will also possess its own type of human society. This -he warns- does not mean that man is merely a plastic material submitted to the action of his environment, but on the contrary, man molds his environment.

Chapter 6 : The Therapeutic Potentials of Ayahuasca: Possible Effects against Various Diseases of Civiliza

The Mental Elements of Civilization The Prehistoric Beginnings of Civilization "The moulders of the world's myths were unsuccessful husbands, for they agreed that woman was the source of all evil." (p).

Essay on the nature and component of civilization Sukesh Dey Nature of Civilization In contrast to the non-material nature of culture, civilization is material. It included material or concrete things used by man, such as house, household commodities, different kinds of apparatus, instruments, weapons, pots and means of conveyance etc. Gillin, civilization is a more complex and evolved form of culture. Green has written, "A culture becomes a civilization only when it possesses written language, science, philosophy, a specialized division of labour and a complex technology and political system. Franz Boaz, Ogburn and Nimkoff also treated civilization as a state which follows culture. Ogburn has written that "Civilization may be defined as the latter phase of super organic culture. Murton, Richard Thurnwald and many other sociologists have subscribed to this opinion. But this is the opinion most widely prevalent among the sociologists today. Components of civilization Thus the components of civilization are generally physical, biological and technological. Technique is a part of civilization. Civilization attempts at attaining physical adjustment with the environment. It represents the external structure. It involves techniques of human adjustment with Nature. It is the result of processes of natural selection and social selection. The components of civilization are thus external and objective. The study of a civilization includes the study of housing, means of communication, dress, industries and weapons etc. Relation of culture and civilization While studying a group, modern anthropologists and sociologists study both the material civilization and the non-material culture, since the two are closely related. Both have been developed by the same human processes. Both are complimentary to each other. Culture needs civilization for further growth, civilization needs a culture even for its vital force and survival. The two are therefore interdependent. Life is the most severe and most necessary test of the superiority of a culture. Existence is the first law of human life. A civilization cannot survive without strong stimulus and motive, however high may be its achievements in science. Man is still a struggling unsuccessful hero in this world. A culture which claims any greatness should help man in this upward effort. It should inspire the terrestrial endeavours of man. It should give him "a force for development and a will to live. All this depends on the close relation of civilization and culture. As Sri Aurobindo points out, "The Infinite can only be reached after we have grown in the finite, the eternal grasped only by man growing in time, the spiritual perfected only by man accomplished first in body, life, and mind. As Sri Aurobindo puts it, "While the first value of a culture is its power to raise spirit, its soundness is not complete unless it has shaped also his external existence and made it a rhythm of advance towards high and great ideals. Some important views in the connection are as follows: Civilization is the developed form of culture According to J. Green has written, "A culture becomes civilization only when it possesses written language, science, philosophy, a specialised division of labour and complex technology and political system. Ancient cultures did not possess all these elements and would consequently be considered as having no civilization. Franz Boaz, Ogburn and Nimkoff also treat civilization as a state which follows culture. Murton, Richard Thurnwald and many other sociologist s have subscribed to this opinion. Sorokin has opposed it. But this is the opinion most widely prevalent among the sociologists to day. Opinion of Maclver and Page According to Maclver and Page, civilization includes all those things by means of which some other objective is attained, such as typewriters, press, lathe, motor, etc. On the other hand, culture comprehends such elements as religion, art, philosophy, literature, music etc. In the words of Maclver and Page, "It is the expression of our nature in our modes of living and of thinking, in our everyday intercourse, in art, in literature, in recreation and enjoyment. Civilization has a precise standard of measurement but not culture The universal standard of civilization is utility because civilization is a means. Culture has no similar qualitative or quantitative standard of measurement because culture is an end in itself. The elements, ideals, values and thoughts, etc. Civilization is always advancing but not culture The various constituents of civilization, e. But concerning culture, it cannot be asserted that the art, literature, thoughts or ideals of today are superior to those of the past. Civilization is passed on without effort, but not culture

Objects comprehended by civilization have utility and are connected with the external life of man. Hence, they can be easily adapted from one generation to another or from one country to another but culture is not communicated and adopted with equal facility because it is related to an inner tendency and can be adopted only after the appropriate inner development. In the words of Maclver, "Culture is communicated only to the like-minded. No one without the quality of the artist can appreciate art, nor without the ear of the musician can one enjoy music. Civilization in general makes no such demand. We can enjoy its products without sharing the capacity which creates them. The adoption of culture depends upon personality and nature. Civilization is borrowed without change or loss, but not culture When civilization is borrowed by a country or a generation other than its originator, it does not suffer any deterioration or loss or damage. Railway, motor, aeroplanes, machines, etc. For example, the Indian Christians are found to possess many elements, borrowed from the Hindu and Muslim religions, which are not to be found in their Western counterparts. Culture is internal and an end while civilization is external and a means Civilization is inclusive of external things, culture is related to internal thoughts, feelings, ideals, values, etc. Civilization is the means for the expression and manifestation of culture. It is the body and culture the soul. Qualitative and Quantitative Measures Two types of measures can be employed for the determination of cultural progress: Quantitative measures New elements are always being introduced into culture while the older ones keep vanishing. If the number of new elements introduced is greater than those which have vanished then there is progress. If the latter exceed the former then there is deterioration and if the two are equal then there is immobility. Invention is a measure of the progress of culture. Qualitative measures Culture would be said to be progressing when the newly introduced elements are superior in quality to the existing ones, and would be said to be deteriorating if they are inferior. The element of continuity is always to be found in a progressing culture. But many difficulties are encountered in the application of these measures in the cultural sphere, and it is also difficult to form an ultimate criterion of them because thinkers of all times and in all places would not concur in their respective opinions in this connection.

Chapter 7 : The Development of Civilization: Understanding Ancient Cultures Origins

This is the free will founders of a real civilization need in order to achieve a human-oriented civilization. Principle Four: Stagnant Civilizations Gradually Deteriorate. The activity of a civilization depends on its main resources. If the primary resources of a civilization stop advancing and developing, the civilization will become stagnant.

Rise of Free Cities. Unsuccessful Attempts at Unification of Society. The Rise of Centralized Government. His father, a prominent advocate, became a victim of the French Revolution during the Reign of Terror, dying on the scaffold in Madame Guizot removed to Geneva, where her son received a classical education under Protestant influences. It is stated that before he left Geneva, at the age of eighteen, he was able to read Greek, Latin, German, Italian, and English. Spanish he learned when he was seventy-two years of age, in order that he might write a history of Spain. In he removed to Paris to enter upon the study of law. He soon obtained a position as tutor in the family of M. Stapfer, the Swiss minister to France, supporting himself in this way while pursuing his studies. The study of law he soon abandoned for literary and historical work. Within a few years he began writing for the press, his first articles appearing in Le Publiciste, then controlled by M. Through his connection with M. Suard he became acquainted with Mademoiselle Pauline de Meulan, who was also a contributor to the paper. Though she was fourteen years his senior, their common occupation and mutual tastes led to their marriage in In he was chosen assistant professor of history in the Faculty of Letters at the Sorbonne in Paris, and a little later was made professor of modern history. His professorship gave him the acquaintance of M. Royer-Collard, then professor of philosophy at the Sorbonne, to whom he was indebted for his first public position under the later restored government of Louis XVIII. His writings during this period were mainly philosophical and literary. Politically he was an advocate of legitimate monarchy as against Napoleon, and desired the restoration of the Bourbons, with such constitutional limitations as would secure the rights of the people against the recurrence of prerevolutionary absolutism. He was identified at this time with the political party or faction known as the Doctrinaires, of which M. Royer-Collard was a prominent exponent. This group desired constitutional monarchy based on suffrage in the hands of the middle classes; they were thus opposed on the one hand to the radical democratic spirit growing out of the Revolution, and on the other to the growing absolutism of Louis XVIII and his court. During this period he wrote several political pamphlets in exposition of these general views. In the royalist reaction consequent upon the murder of the Duc de Berri caused the downfall of the ministry, and Guizot resigned all his offices. He immediately resumed his lectures at the Sorbonne. It was at this time that he delivered the celebrated course of lectures on the History of Representative Government. His lectures and writings did not accord with the reactionary spirit of the Edition: During the next few years he was active among the opposition to the policy of the government, but devoted himself principally to historical writing. In rapid succession he published a collection of Memoirs on the English Revolution, Memoirs relating to the History of France, and an Introduction to a revised translation of Shakespeare. The most important work was the History of the English Revolution, of which only the first two volumes were completed at this time. In his wife died, and in the following year he married Mademoiselle Dillon, the niece of his first wife. In , upon a change of the ministry, M. Guizot was restored to his professorial chair. In that year he delivered the lectures on the History of Civilization in Europe which form the present volume; in the following year he gave a course on the History of Civilization in France. These lectures not only attracted immediate attention, but they marked an epoch in historical writing. The careful research, the profundity of reasoning, the skill and rapidity of generalization, and the breadth of view displayed take these lectures out of the rank of ordinary historical productions. The influence of the spirit in which M. Guizot undertook the consideration of historical material and of the development of political institutions was unquestionably productive of an important result upon historical method. From this time forth, in the intervals of political service and after his retirement from public life, he gave himself to historical writing in the broad, scholarly, philosophical spirit which he here displayed. In he was elected to the Chamber of Deputies, and from that time until he was almost constantly engaged in public position. He took a prominent part in the protest against the arbitrary acts of Charles X which led to the July Revolution of , and to the accession of

Louis Philippe to the throne of the French. Under the new government M. Guizot was made Provisional Minister Edition: He reorganized the work of public instruction in France, and originated and carried through the Chambers the law of June 28, , which was the basis of the system of popular primary instruction that was rapidly extended over France. Into all the details of organizing this work the minister went with the most careful attention and interest, furnishing to the directors, subordinates, and teachers kindly instructions which show in every phase his deep concern in the work. Secondary and higher instruction also received careful attention. In the ministry fell, and Guizot retired from his position, retaining his seat in the Chamber of Deputies. In he was sent to England as ambassador, where he was warmly welcomed because of his literary reputation, his admiration for the British Constitution, and his friendliness for England in the then existing European situation. In the same year he was recalled, and on October 29th became Minister of Foreign Affairs. Until he was the real head of the ministry. His policy was the maintenance of constitutional government at home, against the radical tendencies of the Republicans, and peace abroad, against the war-loving spirit of the French people. In the latter part of his ministry he yielded more and more to the king, and was led to meet the rising spirit of democracy and the cry for electoral reform by measures that were reactionary and extraconstitutional, if not unconstitutional. His devotion to law and order were at this time transforming him into an ultra-conservative. In the ministry fell, and with it the monarchy of Louis Philippe. During the eight years of its continuance the ministry of which Guizot was the chief spirit gave peace and prosperity to France; industry and commerce flourished; popular instruction was improved; the penal code was revised, and internal improvements on a large scale undertaken. He was of the closet, not of the people, and in the zeal of his Doctrinaire policy he failed to appreciate the necessity of keeping in fairly close touch with popular feeling. Concession of principle he could never make, and by refusing to yield anything to the opposition, he, and the monarchy whose destinies he was seeking to guide, lost all. After the Revolution of he retired to England, and, with the exception of a single unsuccessful candidacy for the Chamber of Deputies, never again took part in French politics. In he returned to France, and spent the remaining twenty-three years of his life in literary pursuits on his estate at Val Richer, in Normandy. These two works completed the history begun in He also wrote during this period of his life the Memoirs on the History of My Own Times; Meditations on the Christian Religion; History of France for my Grandchildren completed by his daughter, Madame Guizot De Witt , and several other historical and philosophical essays and books. He was elected in to the Academy of Moral and Political Science; in , to that of Inscriptions and Belles-Lettres; and in , to the French Academy, the highest literary honor in France. He died at his home, September 13, , at the age of eighty-six. The character of M. Guizot was such as to place him among the foremost men of the century. He is conspicuous among public men for the purity of his private life and for his simple, honest Christian belief. As a statesman he attained a high rank; he was a fairly consistent and unswerving Edition: His fame will always rest chiefly on his historical writings. His style was clear and attractive; his knowledge of facts wide and accurate; his analysis of historical forces clear and sharp; his generalizations and conclusions remarkably sound and well-founded. His early and constant devotion to the cause of constitutional monarchy colored all his political writing, and accounts in the present course of lectures for many of the positions that can hardly be accepted with the full and unqualified application with which they are stated by the author. Nevertheless, his historical works will always command the careful consideration of the student, and will hold for him a place among the foremost historical writers of modern times. The list of general works given below will be helpful in the further study of matters touched upon in this work. No attempt has been made to include works not readily accessible, and the list is merely suggestive, not exhaustive. Authorities upon special fields and subjects are not included here, but, where needed, are given in the notes. Civilization during the Middle Ages. Brief Institutes of General History. The Holy Roman Empire. London and New York. The Beginnings of the Middle Ages. A History of France. Abridged and translated from the French. History of Modern Times. Translated from the French. An Introduction to the Study of the Middle Ages History of the Christian Church. Outlines of Universal History. The Decline and Fall of the Roman Empire. History of Civilization in France. View of the State of Europe during the Middle Ages. Select Historical Documents of the Middle Ages. Italy and her Invaders. History of Latin Christianity. Translated from the German. Translated with extensive

additions by William H. History of the Popes. Having been called upon to give a course of lectures, and having considered what subject would be most agreeable and convenient to fill up the short space allowed us from now to the close of the year, it has occurred to me that a general sketch of the History of Modern Europe, considered more especially with regard to the progress of civilizationâ€”that a general survey of the history of European civilization, of its origin, its progress, its end, its character, would be the most profitable subject upon which I could engage your attention. I say European civilization, because there is evidently so striking a uniformity in the civilization of the different states of Europe, as fully to warrant this appellation. Civilization has flowed to them all from sources so much alikeâ€”it is so connected in them all, notwithstanding the great differences of time, of place, and circumstances, by the same principles, and it so tends in them all to bring about the same results, that no one will doubt the fact of there being a civilization essentially European.

Chapter 8 : Outline of the history of Western civilization - Wikipedia

China's Five Elements Philosophy â€" Wood, Fire, Earth, Metal, and Water Five Elements Theory is a Chinese philosophy used to describe interactions and relationships between things. The five elements â€" wood, fire, earth, metal, and water â€" are believed to be the fundamental elements of everything in the universe between which interactions occur.

WE sought to show, in an address on the Influence of European Civilization on Colonies , that civilized nations can not impose their civilization on the lower races, and to demonstrate the insufficiency of education, institutions, or creeds to change the social condition of inferior peoples. We maintained that all the elements of a civilization correspond with certain modes of feeling and thinking, or with a mental constitution representing the past of a whole race, the hereditary motives of conduct resulting from the experience and acts of a long series of ancestors. Only centuries, not conquerors, can essentially transform these. We held, further, that a people can rise in civilization only by a series of steps; and that, if we try by educating them to evade those steps, we only confuse their morals, and leave them at a lower level than the one they had themselves reached. And we assumed that the Arabs are the only modern people capable of civilizing inferior peoples, because they alone still have extremely simple institutions and creeds. I intend now to make the question general, and to show that the higher races have never been influenced by a foreign civilization more rapidly than the lower races; and that if they have sometimes adopted creeds, institutions, languages, and arts different from those of their ancestors, it was not till they had slowly and profoundly transformed them and brought them into relation with their mental constitution. History appears to contradict this proposition on every page, and to show us peoples who have changed the elements of their civilization and adopted new religions, languages, and institutions; but a closer examination of these supposed changes shows us that, while the names of these things may have been changed with great ease, the realities concealed behind the names have continued to live, and have been transformed only with extreme slowness. The theory is likely to appear most paradoxical in the case of religious creeds; but, in fact, we find some of the most striking verifications of it in them. Everybody knows that all the great religionsâ€"Brahmanism, Buddhism, Christianity, and Islamâ€"have provoked conversions of entire races, which have come over to them all at once. But a close study will convince us that in these cases it has been the name of the religion and not the religion itself that has been changed; and that the newly adopted creeds have suffered modifications that would bring them into conformity with the old creeds they replaced, and of which they were simply the continuation, and this sometimes to such an extent that they no longer have any visible relationship with the creeds of which they keep the name. Thus, the Buddhism of China is so different from the Buddhisms of other countries that it is hardly recognizable as the same religion; and the Buddhism of India is different from that of Nepaul, and that is far removed from the Buddhism of Ceylon. Brahmanism, too, exhibits various aspects among the different races of India, of which it is the nominal religion. All these peoples doubtless regard Vishnu and Siva as their chief divinities, and the Vedas as their sacred books; but the chief divinities have impressed only their names, and the sacred books only their texts, on the religion. By their sides are innumerable forms of worship in which we find, among the several races, the most various beliefsâ€"monotheism, polytheism, fetichism, pantheism, ancestor-worship, devil-worship, animal-worship, etc. The titles of the sacred books are venerated by all Brahmans, but of the religion they teach there is none. Islam has not escaped this law, even though its monotheism be so simple. It is a long distance from the Mohammedanism of Persia to that of Arabia and that of India. Polytheistic India has found a way to make the most monotheistic of creeds polytheistic. To the fifty million Mussulmans of India, Mohammed and the saints of Islam are only new gods added to thousands of other gods. Islam has not succeeded in establishing in India that equality of all men that has made its success everywhere else. The Mussulmans of India have their castes, like the Hindus. In Algeria, the Arabs and the Berbers are both Mussulman; but the Arabs are polygamous, while the Berbers are monogamous, and their religion is simply a fusion of Islam with their ancient paganism. The religions of Europe are not exempt from this law. As in India, the dogmas established by Scripture remain inviolate, but they are merely vain formulas which each race

interprets in its own way. Under the general denomination of Christians we find real pagans, like the Bas Breton, praying to idols; fetich-worshipers, like the Spaniard, adoring amulets; and polytheists, like the Italian, worshiping the Madonnas of each village as different divinities. Pursuing the subject further, it would be easy to show that the great religious schism of the Reformation was the necessary consequence of different interpretations of the same religious book by quite different racesâ€”the peoples of the north of Europe desiring to discuss their creed and regulate their lives for themselves, and those of the south being more backward than they in independence and philosophical spirit. The same rule as with religions prevails with institutions and languages. They can not be transmitted without becoming modified. Consider how often in modern times the same institutions, imposed by force or persuasion, have been transformed according to races while keeping identical names. The Spanish-American republics adopted the democratic Constitution of the United States; but with those races that form of organization, which had made the United States so great, was quickly transformed into a rule of bloody dictatorships and frightful anarchy. A people may, in an extreme case, forcibly impose its institutions on a different race, as England has done in Ireland, but decadence is the result to the subjected people. So language, even though it be fixed by writing, is necessarily changed in passing from one people to another; and this is what renders absurd the idea of a universal language. It is true that the Gauls, notwithstanding the superiority of their numbers, adopted the Latin language within two centuries of the conquest; but they soon changed it to suit their wants and their special mental moods, and the French resulted at lastâ€”an idiom very different from the Spanish and Italian, though having a common origin with them. In India, with its numerous and various races, there are said to be two hundred and forty languages, some of them differing from others as much as French from Greek, and three hundred dialects. The most generally prevalent of them is modern, being only three hundred years oldâ€”Hindustani, formed by the combination of the Persian and Arabic of the Mussulman conquerors with the native Hindi. Conquerors and conquered quickly forgot their own language to take up a new one adapted to the conditions of a mixed people. These brief illustrations, which could be extended indefinitely, show how deep are the transformations to which peoples subject the elements of a civilization which they borrow. The loan often seems considerable because the names change abruptly; but it is always, in its beginnings, really very small. In the course of centuries, by the slow labors of generations, the borrowed element, with the successive additions made to it, at last differs much from that for which it was substituted. History, which regards words most, takes hardly any account of these successive variations; and when it tells us, for instance, that a people adopted a new religion, we conceive at once, not the creed that was really adopted, but the religion as we know it now. A close study of these slow adaptations is necessary for the proper comprehension of their genesis and of the differences in the case between words and realities. The history of civilization is thus composed of slow adaptations, of successive minute transformations. If they seem sudden and considerable to us, it is because, as in geology, we suppress the intermediate phases, and regard only the extremes. However intelligent and well endowed we may suppose a people to be, its faculty for absorbing a new element of civilization is always very restricted. Even the Greeks, the most intelligent people of antiquity, in the evolution of their arts needed centuries to advance beyond gross copies of Assyrian and Egyptian models and arrive by successive stages at the achievement of the masterpieces that have immortalized their name. Yet the peoples which have succeeded one another in historyâ€”excepting a few primitive nations like the Egyptians and the Chaldeansâ€”have had little else to do than to assimilate, by transforming them according to their mental peculiarities, the elements of civilization that constituted the heritage of their past. The development of civilization would have been infinitely slower, and the history of nations would have been only an eternal new beginning, if they had not been able to profit by previously elaborated materials. The civilizations created by the inhabitants of Egypt and Chaldea seven or eight thousand years ago have constituted a source whence all peoples have drawn in their turn. Greek arts were derived from the arts created on the banks of the Tigris and the Nile; the Roman style from the Greek; and the Roman style, admixed with Oriental influences, gave birth in succession to the Byzantine, Romanesque, and Gothic styles, according to the genius and the age of the peoples among whom they were developed. What we have said of the arts is applicable to all the elements of a civilizationâ€”institutions, languages, and creeds. The languages of Europe are derived from a

mother-language formerly spoken on the central plateau of Asia; its laws from the Roman law, which was in its turn derived from anterior laws; its religion from the Jewish religion, associated with Aryan creeds; and its sciences would not be what they are but for the slow labor of ages. We can discern, despite the great gaps of which there are many in the history of civilization, a slow evolution of our knowledge that leads us across ages and empires to the dawn of those ancient civilizations which the modern science of the day is trying to connect with the primitive times when mankind had no history. But, while the source is common, the transformationsâ€"whether progressive or retrogressiveâ€"which each people, according to its mental constitution, has imposed on the borrowed elements, are very diverse; and the history of these transformations constitutes the history of civilization. Before considering the transformations which arts, like other elements of a civilization, have suffered in passing from one people to another, let us ask to what extent they are the expression of a civilization. Writers on art are accustomed to say that they faithfully reflect the thought of the people, and are the best expression of their civilization. This is doubtless often the case, but the rule is far from being general, and the development of the arts does not always correspond with the mental and social development of nations. While there are peoples to which works of art are the most important manifestation of their genius, there are others high in the scale of civilization with which art has only played a secondary part. If we were obliged to write the history of the civilization of each people, and could take one element, that element would vary from one people to another. It would be arts for one, political or military institutions, or industries, by which others would be known best. This fact will account for the arts having suffered very unequal transformations in passing from some peoples to others. The Egyptians and the Romans, among ancient nations, present characteristic examples of inequality in the development of the different elements of their civilization, and even of the different branches of which each of these elements is composed. The Egyptians were weak in their literary efforts, and their paintings were mediocre, but in sculpture and architecture they produced masterpieces which the Greeks were able to excel during only a short period of their history. The Romans were not in want of teachers or of models, for they had the Egyptians and the Greeks, but they never succeeded in creating an art characteristic of themselves; no people perhaps ever betrayed less originality in their productions in this field. But they raised the other elements of civilization to the highest point. Their military organization assured them the domination of the world; their political and judicial institutions are still patterns for us; and their literature inspired the centuries that followed them. The Greeks, who manifested the highest superiority in the most diverse branches, may likewise be cited to prove the want of parallelism between the development of the various elements of civilization. The Hindus most pointedly illustrate this inequality of develment. Few peoples have equaled them in architecture; in philosophy their speculations go to a depth to which European thought has only recently arrived; in literature they produced admirable works, even though they fell short of those of the Greeks and Latins. But they were mediocre and far below the Greeks in statuary, and were nullities in the domain of scientific and historical knowledge, while they betray an absence of precision which we meet in equal degree among no other people. There are, further, races which, without ever having occupied a position in any way superior, have been able to create an individual art free from apparent relationship with anterior models. In less than a century after they conquered the Greco-Roman world, the Moslems had transformed the Byzantine architecture which they adopted, so greatly that it would be impossible to discover by what types they were inspired, if we had not the series of intermediate monuments under our eyes. Even a people possessing no artistic or literary aptitude may create a high civilization. They promoted civilization by bringing different parts of the world into relations, while they produced nothing themselves, and the history of their civilization is nothing but the history of their trade. There are, finally, people that stand low in all the elements of civilization except art, as the Moguls, whose monuments in India, with hardly anything of the Hindu about them, are so splendid that competent critics have declared them the finest works that have been raised by human hands; but nobody would class the Moguls among the higher races. It is further to be remarked that, even with the most civilized peoples, the period when art attains its highest degree of development is not usually at the culminating epoch of their civilization. The most perfect works of the Hindus and Egyptians are generally the most ancient; and that remarkable Gothic art, the admirable works of which have never been paralleled, flourished in Europe in the

semi-barbarous middle ages. It is, on the contrary, sometimes the case that peoples at the head of civilizationâ€”as the Romans in ancient times and the Americans in modernâ€”are weakest in works of art, while other peoples have produced their highest literary and artistic masterpieces in their half-barbarous ages. The period of individuality in the art of a people appears, therefore, to be a blossoming of its infancy or its youth, and not of its mature age. There are many other evidences that the progress of the arts is not parallel with the advance in the other elements of civilization, but that they have an independent and special evolution. It is a general law that when art has reached a certain level, marked by the creation of high masterpieces, a period of imitation sets in, followed by a period of decadence, both of which are independent of the course of the other elements of civilization. This lasts till some revolution or innovation, the adoption of a new creed, or some like factor intervenes to introduce new elements, as did the Crusades in the middle ages, the revival of Greek and Latin studies in the Renascence, and the Mussulman conquest in India. It is also to be remarked that as art in a general way reflects certain wants and corresponds with certain sentiments, it is destined to share their fate, and therefore to vanish when they cease to be vital; but that condition is no sign of a decay of civilization. At no period has civilization been as high as now, and at none has art been more commonplace. From a spontaneous outgrowth of the devotion of the past it has become an accessory, a thing of luxury and convention, imitative rather than original. No people of the present has a national art, but all are contented with copies of the models of past ages. If we study the shapes in which architecture, for instance, has been transmitted from one people to another since its historical beginning with the Egyptians, we shall find that in the hands of an inferior raceâ€”the Ethiopians, who, although they had centuries to work in, were deficient in cerebral capacityâ€”it tended to inferior forms; while with the Greeks, a higher race, whose development also occupied several hundred years, it was improved upon and raised to a much higher level. The Persians, an inferior people to the Greeks, and whose independent career was much shorter, displayed considerable talent for adaptation, and were beginning to work a transformation in their art, when they were overthrown. A thousand years later they rose again, and devised an architecture having the stamp of originality, but combined with it marks of the influence of the ancient art and of the more recent Arabian art. Another more modern school of architecture, of which specimens are yet standing, strikingly illustrates the extent to which a race modifies the arts which it adopts. The example is all the more typical because it is drawn from a group of peoples professing the same religion but having different origins. I mean the Mussulmans, whose structures in Spain, Africa, Syria, Persia, and India present so considerable differences that it is impossible to arrange them in one class as we do the different styles of the Gothic. The correctness of this illustration is enforced by a reference to India, where, although the same religions and the same rule prevail throughout the land, the temple in the north and the pagoda in the south, consecrated to the same divinity, are as different from each other as a Grecian temple and a Gothic cathedral. This great peninsula furnishes the most suggestive and the most philosophical of historical books. It is now, in fact, the single country in which we can, by simple changes of place, transfer ourselves at will into different periods of time and observe still in life the series of successive stages which mankind has had to pass through to reach the higher levels of civilization. All the forms of evolution can be found there, from those representative of the stone age to those of the age of steam and electricity. In this essay I have endeavored to set forth the principles: With some, institutionsâ€”with others, literature, industry, or artâ€”prevail. One or several of these elements may remain at an inferior level in the midst of a brilliant civilization, or it may stand high in a low civilization. Of all the factors having an influence on the adoption and evolution of the fundamental elements of a civilization, the most important is race.

Chapter 9 : Elements of a civilization

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As civilized human beings, we like to console ourselves with visions of progress, illusory as that concept often proves to be. Perhaps we have not seen progress in the realms of literature and art though some would dispute that claim , but surely science moves forward, and medicine too, insofar as it is a science rather than an art. In the developed world, at least, we now enjoy longer, and certainly more materially abundant if not culturally richer and happier lives. Except if we are mad, that is. Modern psychiatry and its potions notwithstanding, one of the more sobering realities about serious mental illness in the twenty-first century is that its sufferers not only die at a much younger age on average than the rest of us as much as twenty-five years sooner , but also that the incidence of serious illness and mortality in this population has accelerated in recent decades. On this most basic of levels we seem to be regressing. Psychiatry seems to be in trouble too. The reliability and replicability of psychiatric diagnoses increased, and embarrassing disputes about what was wrong with a particular patient receded into the past. Freudians lost the internecine professional war decisively, and psychiatrists embraced once more a biological account of mental disorders that superficially made sense to their medical brethren, however schematic it remained. And the new approach proved extraordinarily attractive to the drug companies, who underwrote the psychiatric research enterprise, and as the years went by, increasingly influenced the very terms in which mental illness was discussed, even the categories of illness that purportedly exist in the world. The loosening of diagnostic criteria led to an extraordinary expansion of the numbers of people defined as mentally ill. This has been particularly evident among, but by no means confined to, the ranks of the young. An autism epidemic broke out, as a formerly rare condition, seen in less than one in five hundred children at the outset of the same decade, was found in one in every ninety children only ten years later. Among adults, one in every seventy-six Americans qualified for welfare payments based upon mental disability by Thus, when American psychiatry embarked on still another revision of the manual in the early twenty-first century, the resulting DSM 5 was supposed to be different from its predecessors. The change from the previous system of Roman numerals was designed to allow for continuous updating of the manual, as with software releases: Those put in charge of the enterprise announced that the logic that had underpinned the two previous editions was deeply flawed, and they would fix things. Drawing on the findings of neuroscience and genetics, they would move away from the symptom-based system that they now acknowledged was inadequate, and build a manual that linked mental disorders to brain function. They would also take account of the fact that mental disorder is a dimensional, not a categorical kind of thing: It was a grand ambition. The only problem was that it was an ambition impossible to fulfill. Having thrashed about in pursuit of this chimera, those running the project were ultimately forced to concede defeat, and by they were back to tinkering with the descriptive approach. As the work proceeded, it appeared that social anxiety disorder, oppositional defiant disorder, school phobia, narcissistic and borderline personality disorders would be joined by such things as pathological gambling, binge eating disorder, hypersexuality disorder, temper dysregulation disorder, mixed anxiety depressive disorder, minor neurocognitive disorder and attenuated psychotic symptoms syndrome. Yet we are almost as far removed as ever from understanding the aetiological roots of major psychiatric disorders, let alone these more controversial diagnoses which many people would argue do not belong in the medical arena in the first place. It did not make an auspicious debut. Just before its publication, two enormously influential psychiatrists rendered their own verdicts. Hyman, the former director of NIMH condemned the whole enterprise. So in fact what they produced was an absolute scientific nightmare. As long as the research community takes the D. People think everything has to match D. Biology never read that book. A few months earlier, in a private conversation that he must have realized would become public, Insel had voiced an even more heretical thought. These are just constructs. There is no reality to schizophrenia or depression Insel is keen to replace descriptive psychiatry with a diagnostic system built upon biological foundations. But in the present state of our knowledge, that formula is an idle fantasy. Much as

psychiatry and many of those who suffer from mental disorders might wish it otherwise, madness remains an enigma, a mystery we seemingly cannot solve. Its depredations remain something we can at best palliate. Over the past half century, the expansion of neuroscience has been remarkable, and its discoveries legion. Unfortunately, none of them have proved of much clinical use to date in the treatment of mental illness. Nor have neuroscientists as yet uncovered the aetiological roots of madness. In recent decades, new imaging technologies have flourished. Functional Magnetic Resonance Imaging fMRI has been employed, its digital read-outs transformed by modern electronic alchemy into pictures of the brain that light up in technicolour. Surely these marvels of modern science will at last reveal the germ of madness? Not yet, and not likely for some time to come. We are decades away, after all, from successfully mapping the brain of the fruit fly, let alone successfully tackling the infinitely more complex task of unravelling the billions upon billions of connections that make up our own brains. Some enthusiasts for neuroscience make much of the fact that particular regions of the brain show heightened levels of activity on fMRIs when people, for example, are making choices, or telling lies. Even the philosophical idealist Bishop Berkeley would not be surprised by that. When I move, speak, think, experience an emotion, presumably this is correlated with physical changes in my brain, but such correlations prove nothing about the causal processes, any more than the existence of a particular sequence of events demonstrates that some early event in the sequence ineluctably caused a later event. Like the poor folks waiting for Godot who, as it happens, were quite possibly waiting for a madman , we are still waiting for those mysterious and long-rumored neuropathological causes of mental illness to surface. It has been a long wait, and on more than one level a misguided one, I think, if the expectation is that the ultimate explanation of madness lies here and only here. It makes no sense to regard the brain as biological reductionists do as an asocial or a pre-social organ, because in important respects its very structure and functioning are a product of the social environment. For the most remarkable feature of the human brain is how deeply and profoundly sensitive it is to psychosocial and sensory inputs. What this means, as the neuroscientist Bruce Wexler b. Human beings exhibit a remarkable neuroplasticity, at least through adolescence, and we must thus bear in mind the critical importance of non-biological factors in transforming the neural structures we are born with, thereby creating the mature brain. The very shape of the brain, the neural connections that develop and that constitute the physical underpinnings of our emotions and cognition, are profoundly influenced by social stimulation, and by the cultural and especially the familial environment within which these developments take place. And that development continues for a very long time, with increases in connectivity and changes in brain organization, especially in the parietal and frontal lobes, taking place well into the third decade of life. Perhaps, I have suggested, it never will entirely. It is hard to imagine, at least for the most severe forms of mental aberration, that biology will not prove to play an important role in their genesis. But will madness, that most solitary of afflictions and most social of maladies, be reducible at last to biology and nothing but biology? There one must have serious doubts. The social and the cultural dimensions of mental disorders, so indispensable a part of the story of madness in civilization over the centuries, are unlikely to melt away, or prove to be nothing more than epiphenomenal features of so universal a feature of human existence. Madness indeed has its meanings, elusive and evanescent as our attempts to capture them have been. It remains a fundamental puzzle, a reproach to reason, inescapably part and parcel of civilization itself.