

Chapter 1 : Middle Ages | Psychology | Pinterest | Quotes, Men quotes and Strong man quotes

The Middle Ages has had a poor reputation among twentieth-century psychologists. Edwin Boring, in A History of Experimental Psychology (New York,), held that late medieval thinking was based largely on theology and hence tended to be opposed to science.

The Domesday Book Witchcraft in the Middle Ages was a controversial crime that was equally punishable to poisoning. In the case of a relative defending the accused, the accuser was required to pay a fine. With the rise of Christianity witchcraft became a superstition, and, as such, persecution of witchcraft persisted through the Middle Ages. Augustine of Hippo said that all pagan magic and religion were invented by the devil. Augustine also said that neither witches nor the devil was capable of having magical powers or producing any real magic. This viewpoint was accepted by the Medieval church for several hundred years. In the 8th century, St. Boniface said that belief in the existence in witches was un-Christian. Later, the highly influential Bishop of Lyon rejected the belief that witches were able to fly and change their shape. Charlemagne, King of the Franks in the 8th and 9th centuries, said that the popular custom of burning those accused of witchcraft at the stake should be an offense punishable by death. Anti-witchcraft laws began to rise in the 7th to 9th centuries. The Church began to influence civil law to create laws against witchcraft. Magic was now viewed as a crime against society as well as God. Before the 13th century witchcraft was known as a collection of practices and beliefs associated with healing. The healing was practiced through spells, ointments, potions and forecasting the future through clairvoyance. Although they did not classify themselves as witches, all of the aforementioned were usually considered valuable to society. Some witches were also hired to curse enemies. This group believed in a world in which God and Satan had supernatural powers and were at war with each other. The Church tried to create a dislike for the Cathars by saying that they worshipped the devil in person, and embellished the ways in which they worshipped the devil. During this time St. Thomas Aquinas also argued that the world was full of dangerous demons whose only purpose was to lead people into temptation. This was the beginning of the negative association in Christianity between sex and witchcraft. The Inquisition, which was a movement by the Roman Catholic Church to seek out and expunge heretics, began in Many were executed for accusations of witchcraft. However, it was not until the Early Modern Period, the period after the end of the Middle Ages, that witch hunts and witch trials became more prevalent. Magic Witchcraft in the Middle Ages was feared throughout Europe. Magic was believed to be a creation of the devil and associated with devil worship. Black Magic had more of an association with the devil and satanic worship. If someone fell ill of unknown causes, this was often said to be caused by witches who practiced black magic. Other harms caused to society, such as accidents, deaths, or bad luck, were also said to be caused by Black Magic. White Magic was used for good luck, love spells, wealth and spells for good health. Astrology was another major part of White Magic. Alchemy, which is the practice of making potions, was a part of White Magic as well. Heresy and Punishment Being accused of witchcraft in the Middle Ages meant being labeled as a heretic. If accused of witchcraft, the accused was forced to confess, even if he was innocent, through brutal torture. Then he was hanged or burnt alive for his crimes. Laws against witchcraft were further tightened when they began to be used for personal vendettas against the accused or in order to gain property of the accused. The accusations were arranged by influential persons in society or the clergy who would bring about the suspicions against those they wanted to target. They then arrested their victims, made them confess, and executed them. In some cases, the clergy were genuinely concerned about the souls of those they were executing. Appearance When we talk about Witches and Witchcraft in the Middle Ages we must know that Witches were often portrayed as old, ugly and bedraggled women. This is because the church wanted them to be targets of dislike and hatred. Of course, those who practiced witchcraft and those who were falsely accused had a wide range of appearances. Practices Witches in the Medieval times used spells, animal parts, and a variety of herbs to make potions, cure various diseases, and heal wounds. Though the potions were regarded as superstitious, they were often quite effective in healing. The potions were brewed in large cauldrons in order to ensure that they were combined properly. The cauldrons were usually made out of wood or stones.

Chapter 2 : Medieval Marriage: What Was Marriage Like In The Middle Ages? | Medieval Times Dinner & T

Western Europe, the Dark Ages, and Byzantium. In Europe, there is a huge gap in the development of psychology and psychiatry between the Classical period, where scholars such as Aristotle and Plato first began to study the nature of thought and mind, and the Renaissance.

August 12, at Coming from a background in psychology, I can attest that almost every history of psychology textbook either ignores or skims over the thousand year period from Rome to the Renaissance with the general argument being that medieval thinking, centered largely in theology, had put an end to scientific enquiry of all kinds, fostered little-to-no interest in matters of philosophy beyond questions directly related to spirituality, and regarded the mentally ill as being possessed by the devil or witchcraft. Although there are certainly elements of truth in these generalisations, to generalise the entire thinking of a people spanning a thousand year time period with such a limited scope does no credit to the scholars who did live during that period. So, let us take a journey back in time to the year A. In doing so, we step into the heart of a period of political and cultural turmoil that would come to be known to history as the Dark Ages, a period generally thought to span the fourth or fifth century A. On our particular journey, we arrive outside a cave hidden deep in the heart of a forest located at the base of the highest peak of the Harz mountain range in Germany. The sun has not yet risen, the air is still, and inside the cave an old man lies sleeping while his companion, sensing an intruder in their midst, has moved to maintain a silent vigil at the door of their simple dwelling. The large quantity of parchment—some works rolled onto scrolls while others are bound in a rudimentary fashion—rests on a ledge that the old man painstakingly chiseled into one of the cave walls during the years immediately following his exile from the nearby mountaintop kingdom that he once called home; a city known as Broken. The old man is a scientist, a physician, and above all, a philosopher. He is a rarity in these times, but not altogether unheard of. Indeed, looking back at the ledge we see that his collection of works includes volumes by Plato, Plotinus, Aristotle, and Dioscorides, along with Hippocrates, Galen, Praxagoras, Herophilus, and Erasistratus. The first and most influential forerunner of modern cognitive psychology was the philosophical tradition. This tradition centered on the teachings of Plato and Aristotle, and was concerned with questions relating to the nature of the soul versus the mind, how cognitive functions such as memory operate, and how internal representations of what we perceive can be manipulated through faculties such as imagination. The second tradition that was also influential in modern psychology and psychiatry was the medical tradition, and centered on the teachings of physicians such as Hippocrates and Galen. This tradition was more concerned with understanding how the body and brain functioned in concert with the mind and soul, and was consequently more influential for the treatment of the mentally ill during the Dark Ages than the philosophical tradition had been. Nevertheless, it would be a mistake to view the two traditions as incompatible or separable. Like the old man, learned scholars throughout antiquity and the Middle Ages were generally as widely read as the availability of texts allowed, and ideas arising from one tradition were frequently blended with ideas from other traditions. With this established, let us now return to our original question of what scholars such as the old man might have known about the functioning of the mind and brain. First, it is important to note that during the Middle Ages human cognition was generally believed to consist of two component parts: From the fourth to the sixteenth century A. Although the originator of the theory is unknown, multiple different versions of the theory were advanced throughout the Middle Ages, with the earliest versions being put forth by Nemesius in A. Within the theory, the brain was proposed to contain three ventricles connected in a linear configuration with sensory nerves attached to the first ventricle. The common sense was theorised to receive the inputs from the sensory nerves in the front half of the first ventricle as a means to sum, compare, and discriminate the information from the five different sense modalities. Mental images formed on the basis of this sensory information known as imagination were then presumed to form at the back of the first ventricle. These images, known as forma or species, were then passed to the second ventricle which was proposed to contain a cogitative faculty to allow humans to reorganise the images into new forms e. Finally, the third ventricle acted as a memory store for any information passed from both the cogitative and estimative faculties

of the second ventricle. It is clear that several elements from the theory of the inner senses were taken directly from earlier ideas put forward in both the philosophical and medical traditions of antiquity. The mental imagery component of the theory, for example, appears to have been directly taken from one of the most widely known philosophical ideas about the mind from Ancient Greece, the wax tablet metaphor. First proposed by Plato in his *Theaetetus* and revisited by Aristotle in his *De Anima* *On the Soul*, representations of sensory stimuli were believed to be perceived in a manner similar to the imprints objects leave on blocks of wax. That is, whether the ring is bronze or gold makes no difference to the impression the ring leaves behind. Galen, a prominent Roman anatomist, conducted anatomical investigations that led him to propose that food spirits were extracted in the liver and spread throughout the body after being refined in the heart. The most refined of these spirits, thought to originate in the *rete mirabile* a system of blood vessels found in the necks of certain mammal species although not, as Galen had mistakenly believed, in humans, were referred to as animal spirits. Galen proposed that animal spirits fill the ventricles of the brain along with the sensory and motor nerves, thereby allowing the sense modalities and muscles to be connected to the brain. It is noteworthy that unlike the three-part ventricular system described in the theory of the inner senses, Galen described the physical arrangement of the cerebral ventricles relatively accurately, although he did err both in his proposal that the human brain contained a *rete mirabile* and in his belief that sensory nerves attach directly to the anterior ventricles. Despite these difficulties, the theory of the inner senses was ultimately deemed necessary in order to account for animal behaviour animals were not assumed to possess immortal souls so their capacities for memory and sensory processing necessarily required a physical origin as well as to account for mental illness and loss of cognitive functioning due to injury or illness. In consequence of this, we will return to the theory of the inner senses later in the week to discuss how the theory allowed physicians such as the old man to account for mental illness, and how functions such as dreaming and hallucination were interpreted during the Dark Ages. Augustine went on to argue that while we are not aware of afterimages in normal daily activity, such internal representations of everything we perceive are nonetheless always present in our senses. Psychology during the middle ages. *The Psychological Record*, 55 1, *The Story of Psychology*. Medieval theories of mental representation. *History of Psychology*, 1 4, *The medieval theory of the inner senses*. *American Journal of Psychology*, 4, Leave a Reply Your email address will not be published.

Chapter 3 : Middle Ages | Treatment of the Mentally Ill

Psychology was described in theological terms, based upon the idea that thought and perception; the psyche, were part of religion and connection between deity and soul. The study of the mind was certainly not neglected during the Middle Ages.

Developmentalists categorize this life stage as people between ages 35 to 64, and they maintain that healthy and unhealthy lifestyles and attitudes are the main concerns for those in this age group. Physical Changes For those in middle adulthood, aging is inevitable. By age 64, visible signs are apparent, such as gray and thinning hair, wrinkles, the need for reading and bifocal eyeglasses, and some hearing loss. Internally, changes are taking place as well, with some decline in the major organs, including the lungs, heart and digestive system; additionally women undergo menopause sometime between the ages of 42 and 55. Developmentalists call these forms of aging primary, meaning that the changes are inevitable and happen to everyone regardless of race, ethnicity, culture or socioeconomic class. Secondary aging, however, is the result of unhealthy behaviors, such as smoking, drug use, unhealthy eating, alcohol abuse, obesity and lack of exercise. Death rates for this age group remain relatively low, although the two major illnesses that do affect the health and mortality of this age group are heart disease and cancer: For females ages 55-64, the leading cause of death is cancer. Researchers have proven, however, that exercise alone reduces the risk of almost every serious illness in middle adulthood - especially heart disease and cancer. Add healthy eating and the elimination of tobacco and alcohol use to middle-age lifestyles, and major illnesses can literally be halted altogether. And exercise slows many primary aging changes too, such as the physiological changes taking place within the vital organs. These researchers have found that negativity caused by stress or conditions such as depression or anxiety can even eventually lead to chronic physical conditions in otherwise healthy bodies. However, psychological researchers, particularly the work of K. Warner Schaie and his study called the Seattle Longitudinal Study, have proven that hypothesis incorrect, proving that some aspects of intelligence, such as vocabulary skills, actually increase until about age 70. Two researchers during the 1950s, Raymond Cattell and John Horn, identified two categories of intelligence - crystallized and fluid intelligence. These researchers argued that fluid intelligence, or the ability to process new concepts and facts quickly and creatively, including abstract reasoning problems, independent of previous education or learning, peaks in adolescence and then starts a gradual decline between the ages of 30 and 40. On the other hand, crystallized intelligence, or the stored knowledge gained from experience and education, becomes higher as people age. Facts like mathematical or chemical formulas, vocabulary size and history dates are all examples of crystallized intelligence. And researcher James Flynn has shown that each new generation of IQ test takers scores higher than previous generations. Researchers point to better education, nutrition and health as contributing factors. To the contrary, middle adulthood is a time when many people have acquired a particular vocational expertise that makes them uniquely more qualified and capable than younger adults. This means that many in midlife are at the height of their careers, which also means increased job responsibilities. Career pressures combined with other changes taking place in their lives requires the ability to adequately juggle personal and professional responsibilities. Those in this age group typically need to simultaneously manage a variety of family issues including children at various ages of development, aging, ill parents and financial concerns and worries. But by middle age, many individuals are better at handling the stresses of life. Through experience, flexible thinking, higher levels of intuition and adaptability, and the support of friendships that have been nurtured over the years, this age group typically conquers these challenges artfully and with expertise. And by adequately managing major life stressors, many individuals gain a sense of empowerment and confidence. However, those who do struggle with middle-age stressors generally find that such stressors can negatively impact their overall health - especially as they get older and enter older adulthood. Alcoholism and overeating are examples of negative approaches to problem-solving, that are particularly relevant to this age group. In fact, according to the U. S. Centers for Disease Control and Prevention, the obesity prevalence for men and women aged 45-64 years increased to 30% in 2000. Emotional Changes Just about everyone has heard of the "midlife" crisis. Supposedly this is a time of great

emotional upheaval, anxiety, and drastic changes in behavior. Most middle-aged individuals say that they are in meaningful intimate relationships, including those who have been married for several years. For those who divorce and remarry, many report satisfying intimacy although most report that remarriage brings a new set of challenges. And developmentalists have found that most people in this age group have less problems with their children and also better relationships with their own parents. If studying personality and how it affects behavior sounds intriguing, or if you find how people grow and change in their middle adulthood years fascinating, you should consider a career in developmental psychology. Also, learn more about the psychology career licensing processes and what the requirements for licensure are:

Chapter 4 : Psychology in the Middle Ages - Psychiatry in the Early Middle Ages

The Psychological Record, , 55, *THE LOST MILLENNIUM: PSYCHOLOGY DURING THE MIDDLE AGES* TRACY B. HENLEY Texas A & M University -Commerce B. MICHAEL THORNE.

Experimental Science and Mechanics in the Middle Ages The scientific revolution of the seventeenth century had its remote antecedents in Greek and early medieval thought. In the period from the thirteenth to the sixteenth centuries, this heritage gradually took shape in a series of methods and ideas that formed the background for the emergence of modern science. The methods adumbrated were mainly those of experimentation and mathematical analysis, while the concepts were primarily, though not exclusively, those of the developing science of mechanics. The history of their evolution may be divided conveniently on the basis of centuries: By the onset of the seventeenth century considerable material was at hand for a new synthesis of methods and ideas, namely that of classical science. I Experimental science owes its beginnings in Western Europe to the influx of treatises from the Near East, by way of translations from Greek and Arabic, which gradually acquainted the Schoolmen with the entire Aristotelian corpus and with the computational techniques of antiquity. The new knowledge merged with an Augustinian tradition prevalent in the universities, notably at Oxford and at Paris, deriving from the Church Fathers; this tradition owed much to Platonism and Neo-Platonism, and already was favorably disposed toward a mathematical view of reality. The empirical orientation and systematization of Aristotle were welcomed for their value in organizing the natural history and observational data that had survived the Dark Ages through the efforts of encyclopedists, while the new methods of calculation found a ready reception among those with mathematical interests. The result was the appearance of works, first at Oxford and then at Paris, which heralded the beginnings of modern science in the Middle Ages. Among the earliest Latin commentators to make the works of Aristotle thus available was Robert Grosseteste, who composed the first full-length exposition of the Posterior Analytics shortly after This work, plus a briefer commentary on the Physics and the series of opuscula on such topics as light and the rainbow, served as the stimulus for other scientific writings at Oxford. In attempting to make the passage from the one to the other type of knowledge, these writers, implicitly at least, touched on three methodological techniques that have come to typify modern science, namely inductive, experimental, and mathematical. Grosseteste, for example, treated induction as a discovery of causes from the study of effects, which are presented to the senses as particular physical facts. The inductive process became, for him, one of resolving the composite objects of sense perception into their principles, or elements, or causes—essentially an abstractive process. A scientific explanation would result from this when one could recompose the abstracted factors to show their causal connection with the observed facts. Grosseteste further was aware that one might not be able to follow such an orderly procedure and then would have to resort to intuition or conjecture to provide a scientific explanation. This gave rise to the problem of how to discern a true from a false theory. It was in this context that the Oxford school worked out primitive experiments, particularly in optics, designed to falsify theories. They also employed observational procedures for verification and falsification when treating of comets and heavenly phenomena that could not be subjected to human control. Convinced that light lux was the first form that came to primary matter at creation, and that the entire structure of the universe resulted from the propagation of luminous species according to geometrical laws, they sought proper quid explanations for physical phenomena in mathematics, and mainly in classical geometry. Thus they focused interest on mathematics as well as on experimentation, although they themselves contributed little to the development of new methods of analysis. Science on the Continent. The mathematicist orientation of the Oxford school foreshadowed in some ways the Neo-Pythagoreanism and rationalism of the seventeenth century. This aspect of their thought was generally rejected, however, by their contemporaries at the University of Paris, especially Albertus Magnus and Thomas Aquinas. Not convinced of an underlying mathematical structure of reality, they placed more stress on the empirical component of their scientific methodology than on the mathematical. Albertus Magnus is particularly noteworthy for his skill at observation and systematic classification. He recognized the difficulty of accurate observation and experimentation, and urged

repetition under a variety of conditions to ensure accuracy. He was painfully aware of and remonstrated against the common failing of the Schoolmen, i. Among his own contributions were experiments on the thermal effects of sunlight, which A. Crombie has noted employed the method of agreement and difference later to be formulated by J. Mill; the classification of some hundred minerals, with notes on the properties of each; a detailed comparative study of plants, with digressions that show a remarkable sense of morphology and ecology; and studies in embryology and reproduction, which show that he experimented with insects and the lower animals Crombie, Albert also had theoretical and mathematical interests, stimulating later thinkers such as William of Ockham and Walter Burley with his analysis of motion, and doing much to advance the Ptolemaic conception of the structure of the universe over the more orthodox Aristotelian views of his contemporaries. The best experimental contribution of this period, however, was that of Peter Peregrinus of Maricourt, whose *Epistola de magnete* reveals a sound empirical knowledge of magnetic phenomena. He understood the workings of the magnetic compass, viewing magnetism as a cosmic force somewhat as Kepler was later to do. Mathematical analysis was not entirely lacking from scientific investigation in the thirteenth century. One unexpected source came at the end of the century in the work of Arnald of Villanova, who combined alchemical pursuits with those of pharmacy and medicine. Arnald was interested in quantifying the qualitative effects of compound medicines, and refined and clarified a proposal of the Arabian philosopher Alkindi ninth century that linked a geometric increase in the number of parts of a quality to an arithmetic increase in its sensed effect. The exponential function this implies has been seen by some as a precursor of the function later used by Thomas Bradwardine d. A more noteworthy mathematical contribution was found, however, in earlier work on mechanics, particularly in statics and kinematics, that definitely came to fruition in the fourteenth century. Gerard of Brussels was similarly heir to the kinematics of antiquity. In his *De motu* he attempted to reduce various possible curvilinear velocities of lines, surfaces, and solids to the uniform rectilinear velocity of a moving point. II The more valuable scientific contributions of the thirteenth century were in most instances those of isolated individuals, who reformulated the science of antiquity and made new beginnings in both experimentation and mathematical analysis. These precursors worked primarily in the area of mechanics, concentrating on logical and mathematical analyses that led to somewhat abstract formulations, only much later put to experimental test. They never reached the stage of active interchange between theory and experiment that characterizes twentieth-century science, and that could only be begun in earnest with the mechanical investigations of Galileo and Newton. In another area of study, however, a beginning was made even in this type of methodology; the area, predictably enough, was optics, which from antiquity had been emerging, along with mechanics, as an independent branch of physics. The reasons for the privileged position enjoyed by optics in the late thirteenth and early fourteenth centuries are many. One was the eminence it earlier had come to enjoy among the Greeks and the Arabs. Yet other reasons can be traced in the striking appearances of spectra, rainbows, halos, and other optical phenomena in the upper atmosphere, in the perplexity aroused by optical delusions or by an awareness of their possibility, and above all in the applicability of a simple geometry toward the solution of optical problems. Whatever the reasons, the fact is that considerable progress had already been made in both catoptrics, the study of reflected light, and dioptrics, the study of refraction. In the former, the works of Euclid, Ptolemy, and Alhazen d. Similarly in dioptrics Ptolemy and Alhazen had measured angles of incidence and refraction, and knew in a qualitative way the difference between refraction away from, and refraction toward, the normal, depending on the media through which the light ray passed. Grosseteste even attempted a quantitative description of the phenomenon, proposing that the angle of refraction equals half the angle of incidence, which is, of course, erroneous. In this way, however, the stage was gradually set for more substantial advances in optics by Witelo and Dietrich von Freiberg. On the experimental side Dietrich passed light rays through a wide variety of prisms and crystalline spheres to study the production of spectra. He traced their paths through flasks filled with water, using opaque surfaces to block out unwanted rays, and obtained knowledge of angles of refraction at the various surfaces on which the rays in which he was interested were incident, as well as the mechanics of their internal reflection within the flask. Using such techniques he worked out the first essentially correct explanation of the formation of the primary and secondary rainbows Figures 1 and 2. The theoretical insight

that lay behind this work, and that had escaped all of his predecessors, was that a globe of water could be thought of as not as a diminutive watery cloud, as others viewed it but as a magnified raindrop. This, plus the recognition that the bow is actually the cumulative effect of radiation from many drops, provided the principles basic to his solution. This work, while closer methodologically to that of modern science, was not successful. There were errors too in his geometry, and in some of his measurements; these were corrected in succeeding centuries, mainly by Descartes and Newton.

Nominalism and Its Influence. Most historians are agreed that some break with Aristotle was necessary before the transition could be made from natural philosophy to science in the classical sense. The way was thus opened for the proposal and defense of non-Aristotelian theses concerning the cosmos and local motion, some with important scientific ramifications. Another step came with the rise of nominalism or terminism in the universities. Under the auspices of William of Ockham and his school, this movement developed in an Aristotelian thought context but quickly led to distinctive views in logic and natural philosophy. Thus, with Ockham, quantity became a problem more of language than of physical science; his followers soon were involved in all manner of linguistic analyses relating to quantity, but not infrequently the physical problems involved got lost in a maze of logical subtleties. Some have seen in this rejection of motor causality a foreshadowing of the law of inertia or even the principle of relativity.

Sir Edmund Whittaker, E. These calculations opened the path to considerable advances in kinematics, soon to be made at Merton College in Oxford. From this amalgam came a renewed interest in the problems of physical science, a considerably revised conceptual structure for their solution, and a growing tolerance of skepticism and eclecticism. Most of the fruits were borne in mechanics and astronomy, but some were seen in new solutions to the problems of the continuum and of infinity.

Merton College and Kinematics. He then applied this teaching to a problem in dynamics in his *Treatise on the ratios of velocities in motions* *Tractatus de proportionibus velocitatum in motibus* composed in 1321. This posed a problem when taken in conjunction with another Aristotelian statement to the effect that no motion should result when an applied force F is equal to or less than the resistance R encountered. It never was put to experimental test, although it is easily shown to be false from Newtonian dynamics. Its significance lies in its representing, in a moderately complex function, instantaneous changes rather than completed changes as hitherto had been done, thereby preparing the way for the concepts of the infinitesimal calculus.

Bradwardine composed also a treatise on the continuum *Tractatus de continuo* which contains a detailed discussion of geometrical refutations of mathematical atomism. Again, in a theological work he analyzed the concept of infinity, using a type of one-to-one correspondence to show that a part of an infinite set is itself infinite; the context of this analysis is a proof showing that the world cannot be eternal. In such ways Bradwardine made use of mathematics in physics and theology, and stimulated later thinkers to make similar applications.

Swineshead devoted a section of his *Book of Calculations* *Liber calculationum* to solve this problem for a body A which has greater and greater heat, increasing arithmetically by units to infinity, in its decreasing proportional parts (Figure 3). Motion was regarded by these thinkers as merely another quality whose latitude or mean degree could be calculated. When they discussed falling bodies, as did Swineshead in *Paris and the Growth of Dynamics*. As in the thirteenth century an interest in science with emphasis on the mathematical began at Oxford, to be followed by a similar interest with emphasis on the physical at Paris, so in the fourteenth century an analogous pattern appeared. The works of the English *Calculatores* were read and understood on the Continent shortly after the mid-fourteenth century by such thinkers as John of Holland at the University of Prague and Albert of Saxony at the University of Paris. Under less pronounced nominalist influence than the Mertonians, and generally convinced of the reality of motion, the Continental philosophers again took up the problems of the causes and effects of local motion. The first concept of significance to emerge from this was that of impetus, which has been seen by historians of medieval science, such as Duhem, as a forerunner of the modern concept of inertia. What was new about the fourteenth-century development was the technical significance given to the concept in contexts that more closely approximate later discussions of inertial and gravitational motion. The first to speak of impetus in such a context seems to have been the Italian Scotist Franciscus de Marchia. While discussing the causality of the Sacraments in a commentary on the *Sentences*, Franciscus employed impetus to explain how both projectiles and the Sacraments produced effects through a

certain power resident within them; in the former case, the projector leaves a force in the projectile that is the principal continuer of its motion, although it also leaves a force in the medium that helps the motion along. The nature of the movement is determined by the virtue: A more systematic elaborator of the impetus concept was John Buridan, rector of the University of Paris and founder of a school there that soon rivaled in importance the school of Bradwardine at Oxford. Buridan, perhaps independently of Franciscus de Marchia, saw the necessity of some type of motive force within the projectile; he regarded it as a permanent quality, however, and gave it a rudimentary quantification in terms of the primary matter of the projectile and the velocity imparted to it. Despite some similarities between impetus and inertia, critical historians such as A. Maier have warned against too facile an identification. A much greater conceptual revolution was required before this distinction would be abandoned and the principle of inertia, in its classical understanding, would become accepted among physicists. Albert is important for his statements regarding the free fall of bodies, wherein he speculates that the velocity of fall could increase in direct proportion to the distance of fall or to the time of fall, without seemingly recognizing that the alternatives are mutually exclusive. This confusion was to continue in later authors such as Leonardo da Vinci and the young Galileo. Examples of his novel approach are his explanation of the motion of the heavens using the metaphor of a mechanical clock, and his speculations concerning the possible existence of a plurality of worlds. This probability, in his view, rendered all astrological prediction fallacious in principle.

Chapter 5 : Middle Adulthood Development

*Psychology > History Of Psychology > History Of Psychology In The Middle Ages >Mental Illness In The Middle Ages
Mental Illness In The Middle Ages Medieval ideas about mental illness were almost as bewildering an assortment as our own, but a unifying theme was supplied by the cognitive theory outlined here.*

People Arranged Marriage In the Medieval times, marriage was quite different than today. However, men were sometimes able to choose their bride. Marriage back then was not based on love; most marriages were political arrangements. Husbands and wives were generally strangers until they first met. If love was involved at all, it came after the couple had been married. Even if love did not develop through marriage, the couple generally developed a friendship of some sort. In the middle ages, girls were typically in their teens when they married, and boys were in their early twenties. The arrangement of the marriage was based on monetary worth. The family of the girl who was to be married would give a dowry, or donation, to the boy she was to marry. The dowry would be presented to the groom at the time of the marriage. After the marriage was arranged, a wedding notice was posted on the door of the church. The notice was put up to ensure that there were no grounds for prohibiting the marriage. The notice stated who was to be married, and if anyone knew any reasons the two could not marry they were to come forward with the reason. If the reason was a valid one, the wedding would be prohibited. There were several reasons for prohibiting a marriage. One reason was consanguinity, meaning the couple was too closely related. If the boy or the girl had taken a monastic or religious vow, the marriage was also prohibited. Other reasons that prohibited marriage, but were not grounds for a divorce, were rape, adultery and incest. A couple could also not be married during a time of fasting, such as lent or advent, and a couple could not be married by someone who had killed someone. The church ceremony in the middle ages took place outside the church door before entering for a nuptial mass. During the ceremony in front of the church doors the man stood on the right side and the woman stood on the left side, facing the door of the church. The priest would begin by asking if anyone present knows of any reason why that couple should not be married. The priest would then ask the bride and groom so they would be able to confess any reasons for prohibiting their marriage. **Wedding Rituals** Many of the items and rituals that took place during the time of a wedding have become traditions and are practiced today. The marriage ceremony, for example, contains much of the same wording that was used in the middle ages. Today, the man and the woman stand on the same sides of the altar as they did then. The wedding ceremony of today also includes a ring exchange, and the ring is placed on the fourth finger, the same finger it was placed on during the middle ages. **Divorce** In the middle ages there were few reasons the wedding could be dissolved. One reason was if either the man or woman were not of legal age, 12 for girls and 14 for boys. If the husband or wife had previously made a religious or monastic vow or were not Christian, the marriage would be dissolved.

Chapter 6 : List of methods of torture - Wikipedia

Simon Kemp, an academic psychologist, published a book on medieval psychology several years ago. In that earlier writing he briefly examined medieval ideas about cognition and intellect, topics to which he returns in this present work.

Consequently, in later medieval legal theory and practice, and in the writings of theologians, the insane were not held accountable for their actions. At least in the later Middle Ages, the normal causes of disruption were believed to be physiological or environmental. Probably the most influential medical account of mental illness stemmed from the humors theory originally proposed by Hippocrates, and widely elaborated by ancient and Islamic physicians. Mental disorder was thought to result from either an imbalance, or more usually an abnormality, in one of the four humors believed to be important in determining individual differences: Typically, phrenitis or frenzy was held to result from overheated yellow bile, melancholy from abnormal black bile, and epilepsy from the blockage of the passages of the brain with abnormal bile or phlegm. Different symptoms might arise from different kinds of humoral abnormality or from the abnormality manifesting itself in different parts of the body. Unsurprisingly, the symptoms of melancholy in his account are quite diverse, easily extending to cover those of present-day schizophrenia and endogenous depression. Another medical theory distinguished mental disorders by the ventricle affected. Mania affected the front, melancholy the middle, and lethargy the rear ventricle. This idea was not easily compatible with the humors theory, but did fit easily with medieval cognitive theory. Both medical practitioners and laypeople recognized the role of environmental factors in precipitating mental disorder. Interactions among the various different causes was also widely acknowledged. So, for example, people who were naturally of a melancholic humor were at particular risk if they undertook occupations likely to induce melancholy. Students and monks were believed to be especially susceptible. Western European accounts from the early part of the Middle Ages often blamed mental disorder, especially where the symptoms resembled those of epilepsy, on demons, an attribution that has precedents in the New Testament. In the Islamic tradition and in the later Middle Ages in Christian Europe, mental disorder was less widely attributed to demonic possession, but the diagnosis was still occasionally made, especially in religious writing. The diagnosis seems to have been reserved mainly for unusual cases, for example, if a person actually claimed to be a demon. Toward the end of the Middle Ages, cases of demonic possession, among a variety of other ailments, sometimes spurred a hunt for the witch responsible. However, in these cases the object of the witch hunt was someone who might have brought about the possession, not the afflicted individual himself or herself. The demonological and medical theories were not mutually exclusive. Religious writers describing cases they ascribed to possession sometimes reveal a fair knowledge of medieval medical theory. Moreover, it was often held that demons took advantage of an existing constitutional weakness, such as a tendency toward melancholy, in selecting their victims. Treatments for mental disorder were quite diverse. Some were theoretically based: Records of the illnesses of the painter Hugo van der Goes c. Some medieval treatments must have been painful, and head surgery was probably dangerous. Moreover, the long-term mentally ill, especially those without substantial means, seem to have been low on priority lists for institutional care. The idea that people possessed by a demon could be cured by torturing them or burning them at the stake would have seemed to a medieval clergyman quite as bizarre as it does to us. Psychology Research and Reference.

Kemp begins his study with an overview of the intellectual history of the Middle Ages, then narrows his focus to consider the psychological ideas that dominated the European intellectual scene.

Many of these techniques continue to be used today, especially by secret government agencies. The term psychological torture uses non-physical methods, meaning it does not hurt, maim, or even touch the body. Rather, psychological torture refers to techniques that deeply penetrate and traumatize the human mind and psyche. Many of these torture techniques are popularized in films or crime shows. The most recognizable forms of torture are sleep deprivation, sensory deprivation, being subject to long periods of interrogation, and Chinese water torture. Although not all psychological torture has physical violence involved, the two can still intertwine. The effects of the fear and pain induced by physical torture often result in long-term psychological damage. As well as this, there are many forms of psychological torture that involve some type of pain or coercion. It can be used to coerce, or force another person to act in an involuntary manner due to the intimidation and threats being made against them. The Merriam-Webster dictionary defines blackmail as a crime of threatening to tell secret information about someone unless the person being threatened gives the blackmailer what they want. This is usually in the form of money, but in some cases, like relationships, it can be used as psychological torture to coerce a partner to stay with someone. A law in England was made in after a man used emotional blackmail to torture the mother of his child. A middle-aged man from Manchester threatened to commit suicide and threatened his girlfriend because he feared she would leave him. He also monitored her social media pages and controlled who she was friends with and spent time with. Psychological methods are specifically used on detainees with the goal of making people talk. There has been a lot of controversy over the years in determining which methods of interrogation are legal and which would be categorized as cruel and inhumane treatment. The International Committee Of The Red Cross ICRC published a document regarding psychological torture, which says that torture during interrogation includes methods that do not physically assault the body or cause actual physical pain. Police use many different methods to get their perpetrators to admit or confess to whatever crime they think they have committed. In order to practice sleep deprivation torture on a human, they must be kept away for up to hours. During this time, people are often standing or put in uncomfortable positions. People who are sleep deprived often suffer from troubling hallucinations. Sleep deprivation is a debilitating form of psychological torture because it attacks the deep biological functions. Without it, it can be far more damaging and painful than any physical torture if pushed to the extremes. The first signs of sleep deprivation include feelings of fatigue, irritability, and difficulties concentrating. However, that is nothing compared to the problems of reading and speaking clearly, poor judgment, lower body temperature, and an increase in appetite that victims often suffer the further their torturers push them. The term gas-lighting comes from the play, *Gas Light*. It has been used in clinical and research literature. Gas-lighting often leads to a person not being able to trust their immediate sense of their feelings and surroundings. Sociopaths and narcissists love using gas-lighting tactics, whether they are fully aware of what they are doing or not. Sociopaths will often transgress social norms, break laws, and exploit others, but they will seem charming and convincing the entire time. These people will consistently deny their wrongdoing, even to the point where others are victimized by sociopaths who make them doubt their own perceptions. Another place where gas-lighting is often seen is with physically abusive spouses, where the abusive partner vehemently denies that they have been violent. It is known for bringing on madness and is still used today in most prisons. Real terror arises for a person once they realize they are alone, spending days, weeks, or months by themselves in a room with nothing to do. Lack of human contact has been shown over and over again to bring on depression and anxiety in previously well-adjusted individuals. Prisoners left in solitary confinement often begin talking to themselves to combat their inevitable loneliness. Although there are often many prisoners at a time in solitary confinement, they are nowhere near one another. Solitary confinement implicated in prisons today is considered by many, to be an important civil rights issue. Solitary confinement also disproportionately affects people of color. Despite the evidence, states are not required to

keep statistics of who is held in these segregated facilities or what race those people are. White torture is often used in Middle Eastern countries, like Iran, where it is practiced on political prisoners. This type of psychological torture involves removing stimuli from the five senses- light, sound, smell, touch, and taste. Sensory deprivation is considered a first level of torture used to induce confessions and retrieve information from suspected terrorists. Simple devices like blindfolds, hoods, or earmuffs are often used to cut off sight and hearing. Victims of sensory deprivation have cited hallucinations, heightened sense of smell, and even the sense of an evil presence in the room as a result of such torture. The technologies used during no-touch torture are still classified as state secrets. The torture method had been leaked by American citizens who have survived the no-touch torture program. The assumption is that no-touch torture was used for revenge, punishment, interrogation, and behavior modification. However, this form of torture has shown to be unreliable and often induces false confessions from victims. Some of the forms of no-touch torture can include the induction of a depressive or manic state, memory erasure, electricity and shocks, fear and terror, dietary manipulation or forced sickness, sexually disturbing tailored pornography, personal and spiritual defamation, and psychological intimidation. Such torture methods can take days or months to build up to their full capacity. Pain and fear of death are common tactics to use among interrogations, but it is often unseen pain and fear that will cause the most damage.

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Middle Ages[edit] The earliest studied cases linked with epidemic hysteria are the dancing manias of the Middle Ages, including St. These were supposed to be associated with spirit possession or the bite of the tarantula. Those afflicted with dancing mania would dance in large groups, sometimes for weeks at a time. The dancing was sometimes accompanied by stripping, howling, the making of obscene gestures, or even reportedly laughing or crying to the point of death. Dancing mania was widespread over Europe. The young ladies that made up these convents were typically forced there by family. Once accepted, they took vows of chastity and poverty. Their lives were highly regimented and often marked by strict disciplinary action. The nuns would exhibit a variety of behaviors, usually attributed to demonic possession. They would often use crude language and exhibit suggestive behaviors. Priests were often called in to exorcise demons. Outbreaks would subside in about a week. Often a bomoh medicine man would be called in to do a ritual exorcism. This technique was not effective and sometimes seemed to exacerbate the MPI outbreak. Females and Malays were affected disproportionately. Especially notable is the "June Bug" outbreak: Most outbreaks occurred during the first shift, where four fifths of the workers were female. Of 62 total outbreaks, 59 were women, some of whom believed they were bitten by bugs from a fabric shipment, [15] so entomologists and others were called in to discover the pathogen, but none was found. Kerchoff coordinated the interview of affected and unaffected workers at the factory and summarizes his findings: Strain " those affected were more likely to work overtime frequently and provide the majority of the family income. Many were married with children. Affected persons tended to deny their difficulties. Kerchoff postulates that such were "less likely to cope successfully under conditions of strain. Groups of affected persons tended to have strong social ties. Kerchoff also links the rapid rate of contagion with the apparent reasonableness of the bug and the credence given to it in accompanying news stories. Stahl and Lebedun [16] describe an outbreak of mass sociogenic illness in the data center of a mid-western university town in Ten of thirty-nine workers smelling an unconfirmed "mystery gas" were rushed to a hospital with symptoms of dizziness, fainting, nausea and vomiting. They report that most workers were young women either putting their husbands through school or supplementing the family income. Those affected were found to have high levels of job dissatisfaction. Those with strong social ties tended to have similar reactions to the supposed gas, which only one unaffected woman reported smelling. No gas was detected in subsequent tests of the data center. In schools[edit] Thousands were affected by the spread of a supposed illness in a province of Kosovo , exclusively affecting ethnic Albanians , most of which were young adolescents. After the illness had subsided, a bipartisan Federal Commission released a document, offering the explanation of psychogenic illness. This document did not satisfy either of the two ethnic groups. Many Albanian doctors believed that what they had witnessed was an unusual epidemic of poisoning. The majority of their Serbian colleagues also ignored any explanation in terms of psychopathology. They suggested that the incident was faked with the intention of showing Serbs in a bad light but that it failed due to poor organization. Rodovanovic expects that this reported instance of mass sociogenic illness was precipitated by the demonstrated volatile and culturally tense situation in the province. Within a couple of hours, 85 girls from the school were rushed by ambulance to a nearby hospital after fainting. Symptoms included swooning, moaning, chattering of teeth, hyperpnea, and tetany. Moss and McEvedy published their analysis of the event about one year later. Investigations by the public health authorities did not uncover any evidence of pollution of food or air. The epidemiology of the outbreak was investigated by means of questionnaires administered to the whole school population. It was established that the outbreaks began among the year-olds, but that the heaviest incidence moved to the youngest age groups. By using the Eysenck Personality Inventory , it was established that, in all age groups, the mean E [extroversion] and N [neuroticism] scores of the affected were higher than those of the unaffected. The younger girls proved more susceptible, but disturbance was more

severe and lasted longer in the older girls. It was considered that the epidemic was hysterical, that a previous polio epidemic had rendered the population emotionally vulnerable, and that a three-hour parade, producing 20 faints on the day before the first outbreak, had been the specific trigger. The data collected were thought to be incompatible with organic theories and with the compromise theory of an organic nucleus. Another possible case occurred in Belgium in June when people, mainly schoolchildren, became ill after drinking Coca-Cola. Various health professionals ruled out such factors as Gardasil, drinking water contamination, illegal drugs, carbon monoxide poisoning and various other potential environmental or infectious causes, before diagnosing the students with a conversion disorder and mass psychogenic illness. The conclusion of the investigators was that the girls were suffering from mass psychogenic illness. Some reported physical symptoms of what they believed to be anthrax. Thirty-five people were treated for nausea, headaches and sore throats. The condition, known as resignation syndrome Swedish: Commentators state "a degree of psychological contagion" is inherent to the condition, by which young friends and relatives of the afflicted individual can also come to suffer from the condition.

Like the old man, learned scholars throughout antiquity and the Middle Ages were generally as widely read as the availability of texts allowed, and ideas arising from one tradition were frequently blended with ideas from other traditions.

I have a confession to make. I have taken part in the abduction, rape, torture, dismemberment and disposal of many young indian girls. I have helped Willy Pickton dispose of his victims at his Port Coquitlam pig farm. Willy was very generous with cocaine and services. I have taken part in rituals at various morgues and crematoriums. We wait around and observe. When they OD, we have our rituals. I cannot detail what we do there to the bodies. We have our fun. Those that we deliberately target are usually poor and cannot afford burial. We have our fun at the crematorium and then say goodbye with roman candles, fireworks and other incendiaries while they burn. We record it and post it to our internal servers for later laughs. It is strangely satisfying to watch, hear, and record their bodies exploding in the furnace. We stuff the fireworks in every crevice of their bodies. It is exciting every time and addicting. Trophies are usually taken. I prefer fingernails, and have made many collages of art that visitors never notice. I have come to the conclusion that I am mentally ill, but really I am okay with it. That is the nature of the human brain, and without variety life would be very boring. There is an unspoken code in our brotherhood that we can basically get away with murder. Because we know the true purpose of our national police force, and it is not for the benefit of the Canadian populace. We are and always have been under the guidance and tutelage of the European Union. Now that Canada is run by the EU, our mandate will become clear in the near future. I disagree with this. This mandate includes them, too. We are all doomed, people of the world. We are all doomed.