The fear of the end of the world was a prevalent theme, and we can postulate that this led to the domination of allegory and symbolism in European thought filtering into art, and scholars, populating in describing the moral nature of man. Reality was seen as a hierarchy flowing from creator, down through angels and humanity, to other populations. Mental illness was seen as a disorder in this progression. Nemesius, Bishop of Emesa, in Syria (c. 390CE), wrote about mental illness and its treatment, which dominated Medieval thought. However, his writings were not preserved, and most of the theoretical writings of Augustine were forgotten as humanity stopped looking for models and trying to understand the natural world. In modern society, we often tend to study the individual in the context of the individual, looking at the differing desires, needs, and cognitions that influence each and every one of us. In the Middle Ages, this was not necessarily the case, and the hardships faced by Europeans led to the belief in the supernatural and the magical. This is an example of how the fear of the supernatural and the magical can influence society.

In the Early Middle Ages, the idea of the shaman or priest as spiritual healer, including the mind, is a common theme. This affected psychology and the study of the mind, as many mental disorders were viewed as demonic possession. Mental illness was seen as something that affected an individual, but as a condition that belonged to the lower classes. Conversely, a poorer society is concerned with more pragmatic things, and the tribulations of life were seen as a punishment for sins committed. In the Sixth Century finally destroyed the Roman dominance of Europe. In a changing, increasingly brutal world, as is often the case, religion came to dominate as people flocked to the idea of salvation after life, some hope to provide purpose to the suffering present on earth. Allegory was used to describe the world, with hope, and aggression with peace. As part of a confessional, priests may have become therapists with some insight into the human mind gained through experience. Throughout various shrines and holy places, asceticism, self-flagellations, pilgrimages, and processional worship. Others demonized non-members, and the mentally ill were kept at home, supported by friends and family. Consequently, the mentally ill were often treated with herbs and other folk remedies. Some may have been considered mentally ill. This appeared to be unparalleled in Western Europe.

Because people were rarely seen as individual personalities, there was little discussion of mental health. This was due to the lack of information about how people were actually treated, as most sufferers were not defined by their effect on an individual person but as a condition, affliction, or punishment. Mentally ill people were often seen as individuals, rather as part of a collective fighting for salvation or damnation. This is likely to have been the case in the Early Middle Ages. This is a significant change from modern society, where mental illness is often viewed as a personal problem rather than a societal issue.

Christian, especially Jews and Muslims, blaming them for the series of torments sent by God. This is a common theme in the history of psychiatry and psychology, including the study of the mind. In the Middle Ages, this was not necessarily the case, and the hardships faced by Europeans led to the belief in the supernatural and the magical. This is an example of how the fear of the supernatural and the magical can influence society. In modern society, we often tend to study the individual in the context of the individual, looking at the differing desires, needs, and cognitions that influence each and every one of us. In the Early Middle Ages, the idea of the shaman or priest as spiritual healer, including the mind, is a common theme. This affected psychology and the study of the mind, as many mental disorders were viewed as demonic possession. Mental illness was seen as something that affected an individual, but as a condition that belonged to the lower classes. Conversely, a poorer society is concerned with more pragmatic things, and the tribulations of life were seen as a punishment for sins committed. In the Sixth Century finally destroyed the Roman dominance of Europe. In a changing, increasingly brutal world, as is often the case, religion came to dominate as people flocked to the idea of salvation after life, some hope to provide purpose to the suffering present on earth. Allegory was used to describe the world, with hope, and aggression with peace. As part of a confessional, priests may have become therapists with some insight into the human mind gained through experience. Throughout various shrines and holy places, asceticism, self-flagellations, pilgrimages, and processional worship. Others demonized non-members, and the mentally ill were kept at home, supported by friends and family. Consequently, the mentally ill were often treated with herbs and other folk remedies. Some may have been considered mentally ill. This appeared to be unparalleled in Western Europe.

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