

THREE HOURS

Please answer ANY THREE questions

1. How did classical medicine as well as classical drama both represent and explain madness?
2. 'The gradual secularisation of suicide and its nature was a humane medical triumph over harsh Christian views of sin'. Discuss, with historical examples.
3. How far did madness – as against diabolism or possession – figure in the explanations for the scale of European witchcraft between the sixteenth and early eighteenth centuries?
4. How might eighteenth-century Enlightenment medical writings and medical practices regarding mental 'illness' be seen as the foundation of modern psychiatry?
5. 'The asylum in both its early and later history was always the best hope for the mentally disturbed of all social classes'. Debate this proposal.
6. Debate the claim that the varieties of psychiatric 'female malady' rest on historically exaggerated accounts of gender-specific mental illnesses and distresses.
7. Explain how medico-legal disputes shaped the criminal insanity plea from the late eighteenth century onwards.
8. Write a critical review of Edward Shorter's *A History of Psychiatry*.
9. What was psychoanalysis and what were its central ideas about human consciousness?
10. Of the 'patients' who have figured in any part of the course (such as John Perceval or *Hamlet* or Judge D-P Schreber or Nijinsky) whom do you judge as most ill-treated or misdiagnosed and why?
11. Why were the medical arguments over shellshock and war neuroses so intense?
12. 'By caricaturing the faults and the models of illness used by orthodox psychiatry, the anti-psychiatry movement ended up as a lost opportunity for patients and for medical reform'. Discuss with special reference to R D Laing and Thomas Szasz.

END OF PAPER