A Loving Approach to Dementia Care

Making Meaningful Connections with the Person Who Has Alzheimer’s Disease or Other Dementia or Memory Loss
Adam's Ancestors: Race, Religion, and the Politics of Human Origins, David N. Livingstone, JHU Press, 2011, 1421401436, 9781421401430, 320 pages. Although the idea that all human beings are descended from Adam is a long-standing conviction in the West, another version of this narrative exists: human beings inhabited the Earth before, or alongside, Adam, and their descendants still occupy the planet. In this engaging and provocative work, David N. Livingstone traces the history of the idea of non-adamic humanity, and the debates surrounding it, from the Middle Ages to the present day. From a multidisciplinary perspective, Livingstone examines how this alternative idea has been used for cultural, religious, and political purposes. He reveals how what began as biblical criticism became a theological apologetic to reconcile religion with science—especially evolution in particular—and was later used to support arguments for white supremacy and segregation. From heresy to orthodoxy, from radicalism to conservatism, from humanitarianism to racism, Adam's Ancestors tells an intriguing tale of twists and turns in the cultural politics surrounding the age-old question, "Where did we come from?".

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To Touch the Face of God The Sacred, the Profane, and the American Space Program, 1957–1975, Kendrick Oliver, Nov 30, 2012, History, 248 pages. "In the beginning God created the heavens and the earth..." In 1968 the world watched as Earth rose over the moonscape, televised from the orbiting Apollo 8 mission capsule.

Pompeii The Life of a Roman Town, Mary Beard, Jul 9, 2010, History, 368 pages. 'This marvellous book won the Wolfson History Prize and is a model of subtle but accessible writing about the past' Judith Rice, Guardian 'Classician Mary Beard has had a great.

Understanding Rett syndrome a practical guide for parents, teachers, and therapists, Barbro Lindberg, Jun 15, 2006, Medical, 187 pages. The brand new edition of this unique book describes the difficulties and challenges of girls and women with Rett Syndrome, and proposes solutions that can help them in everyday.

The World of Maria Gaetana Agnesi, Mathematician of God, Massimo Mazzotti, Oct 24, 2007, Mathematics, 240 pages. She is best known for her curve, the witch of Agnesi, which appears in almost all high school and undergraduate math books. She was a child prodigy who frequented the salon.

Adam's ancestors an up to date outline of the old stone age (Paleolithic) and what is known about man's origin and evolution, Louis Seymour Bazett Leakey, 1953, Science, 235 pages.

A Loving Approach to Dementia Care Making Meaningful Connections with the Person Who Has Alzheimer's Disease or Other Dementia or Memory Loss, Laura Wayman, May 6, 2011, Health & Fitness, 128 pages. Caring for someone with dementia means devotedly and patiently doing a hundred little things each day. Few care providers are trained to meet the challenges of dementia.

Horse People Thoroughbred Culture in Lexington and Newmarket, Rebecca Cassidy, Oct 26, 2007, Science, 208 pages. The world of Thoroughbred racing is glamorous, secretive, dangerous, and seductive—the sport of kings and the poor man's obsession. While the spectacle of racing stirs the.

Enhancing the Quality of Life in Advanced Dementia, Ladislav Volicer, Lisa Bloom-Charette, Jan 1, 1999, Health & Fitness, 228 pages. Quality of life issues, important for all, are particularly important for those who have the least control over their environment - individuals with advanced dementia. Often.
Successful communication with persons with Alzheimer's disease an in-service manual, Mary Jo Cook Santo Pietro, Elizabeth Ostuni, 2003, 286 pages. This completely updated edition is a unique resource designed to teach caregivers how to help persons with Alzheimer's disease communicate despite dementia and deterioration of ....

The Inquisition in New Spain, 1536–1820 A Documentary History, John F. Chuchiak IV, May 22, 2012, History, 464 pages. The Inquisition! Just the word itself evokes, to the modern reader, endless images of torment, violence, corruption, and intolerance committed in the name of Catholic orthodoxy ....

Christian Science on Trial Religious Healing in America, Rennie B. Schoepflin, 2003, History, 301 pages. "Clearly written and well argued, Schoepflin's excellent study moves beyond the prescriptive literature-focused and Eddy-centered scholarship to show what practitioners and ....

Putting Science in Its Place Geographies of Scientific Knowledge, David N. Livingstone, Apr 15, 2010, Science, 244 pages. We are accustomed to thinking of science and its findings as universal. After all, one atom of carbon plus two of oxygen yields carbon dioxide in Amazonia as well as in Alaska ....

In this engaging and provocative work, David N. Livingstone traces the history of the idea of non-adamic humanity, and the debates surrounding it, from the Middle Ages to the present day. From a multidisciplinary perspective, Livingstone examines how this alternative idea has been used for cultural, religious, and political purposes. He reveals how what began as biblical criticism became a theological apologetic to reconcile religion with science evolution in particular and was later used to support arguments for white supremacy and segregation.

The mark of the true scholar, the really inventive one, is that he or she shows us that there are problems and issues worth discussing that we simply did not know about or even speculate about... I really recommend David Livingstone's book. It informs and leaves you with more questions than when you started. What more could you ask of scholarship?

A great piece of scholarship and an equally great read. Particularly instructive is Livingstone's discussion of monogenism, polygenism, and the various ways these theories of human origins were used in the social and political arena. This is a substantial contribution to the history of anthropology, of evolution theory, of race and racialist thought, and of science and religion.

"The book is rich in detail, revels in marvelously obscure figures, and brings long-forgotten characters to life. It is ideal for graduate students and professional scholars and a must for those interested in the politics of racial and ethnic identity, as well as the history of biblical exegesis." American Historical Review

ADAM'S ANCESTORS: RACE, RELIGION & THE POLITICS OF HUMAN ORIGINS provides both college-level and general-interest lending libraries with a fine history of non-Adamic humanity and the debates surrounding it, considering the alternative notion of Adam's descendants: that humans inhabited the Earth before or alongside Adam, and their descendants still occupy the planet. Religion, science and anthropological concerns are all presented in an outstanding survey.

For centuries, Christendom had a simple, biblical answer. Adam was the father of the human race. But during the Age of Discovery, Westerners' contact with other cultures increasingly called into question the chronology, ethnology, and geography of the early chapters of Genesis. The earth was older and its people more diverse and far-flung than the biblical history accounted for.

In the mid-seventh century, Isaac La Peyrere (a heterodox Protestant of Jewish descent) published two treatises--each a pioneering work of biblical criticism--that advanced a novel thesis: there were men before Adam. Adam was the father of the Jews, but other races were descended from other, equally ancient, progenitors. In line with this theory, La Peyrere also advocated a local flood
affecting only Adam's semitic descendants rather than covering the whole world.

As La Peyrere's idea took root and grew in succeeding centuries, it mutated in several ironic ways. First, while La Peyrere intended his theory to create safe political space for European Jewry, the pre-Adamite idea caught on with racists—including many otherwise orthodox Christians—who used it to advance the thesis of "Caucasian" superiority to the "Mongoloid" and "Negroid" races on the ground that the former were of Adamite descent while the latter were of pre-Adamite descent. (To be fair, though, not all advocates of pre-Adamitism were racist, including La Peyrere himself; and not all advocates of the biblical record were egalitarians.)

Second, while La Peyrere was heterodox and a pioneering biblical critic, in the nineteenth and twentieth centuries, his idea found a home among theologically conservative Christians who used pre-Adamitism to reconcile Scripture with emerging scientific discoveries, including the geological record of the earth's old age, the paleontological record of long-deceased animal species, and the evolution of the human species itself. Not all Christians took this route, of course, but many leading intellectuals in Britain and America did.

Third, La Peyrere's thesis contributed to the secularization of science by detaching most of human history from the biblical account and making it a fit object of historical and scientific study rather than textual exegesis. Increasingly, therefore, professionalizing scientists stopped thinking in terms of the biblical account of human origins and spoke more broadly of the human species' monogenetic or polygenetic origins. Only religious conservatives still used the language of Adamic or pre-Adamite.

Fourth, while La Peyrere's original idea was clearly polygenetic—with Adam as the father of Jews, and all other groups having equally ancient fathers—Darwin introduced a novel element, namely, pre-Adamite monogenism. All are descended from an aboriginal human pair who themselves evolved from human or humanoid ancestors. One of the key theological concerns of orthodox Christians was to protect the doctrines of original sin and redemption through Christ. The unity of the human race (monogenism) went hand in glove with these doctrinal concerns. For those Christians impressed by evolutionary accounts of human origins, Darwin's pre-Adamite monogenism allowed them to eat their scientific cake and have it theologically, too.

These ironies make for a very messy history, which David N. Livingstone narrates with clarity and skill in Adam's Ancestors, an excellent academic treatment of an idea that once roiled the intelligentsia but is now—for most—intellectual arcana. Without an understanding of this history, however, it is difficult to understand the development of the science of human origins in the West, not to mention the development of biblical criticism there. If you want to understand the interaction of Scripture and science in Western history, this is a great book to start with. Read more ›

This comprehensive study treats the various manifestations of the theory that there did (or does) exist a pre-Adamic humanity. Some versions of this conjecture reflected skepticism about the Bible, others were attempts to defend the Bible from Darwinism, and still others served simply as props for "scientific racism." Livingstone thoughtfully explores a number of significant issues in this fine work.

The idea that all human beings are descended from Adam has been a long-standing conviction in the West. Indeed it's been a central doctrine among the monotheistic religions more generally. But running alongside this conventional understanding of our origins, there has been an alternative account. This account claims that there were human beings on earth before, or alongside, Adam, and, what's more, that the descendants of those still occupy the planet. In this book I take up this story. It takes me way back to the Middle Ages and, in the other direction, right up to the twenty-first century.

What I try to do is recount the twists and turns in this narrative of human beginnings, and show the astonishingly wide range of discourses in which it has been implicated. Initially this alternative account was used to bring critical scrutiny to the Bible and can be seen as a critical early move in the development of textual criticism. Creation stories from places as far apart as Egypt and the Americas, Babylonia and China, raised in some people's minds the thought that the Hebrew
scriptures might not be an entirely reliable source of information about beginnings. Not surprisingly the idea of human beings existing before Adam was widely rejected and castigated as heresy. Later it was incorporated into mainstream anthropology on both sides of the Atlantic in support of the contention that the human race had numerous separate points of origin. The idea here was that humanity was not descended from a single, common source, but rather emerged in a range of different original locations.

At the same time the idea that other human beings were on earth before or alongside Adam began to find its way into religious thinking as a tactic to reconcile science and religion. During the nineteenth century, it underwent two additional modulations. First, the coming of Darwinism encouraged some to consider the possibility that the human race evolved from pre-Adamic hominids. This means that the idea could be used to keep religion and the idea of human evolution in tandem. Second, it was incorporated into a virulent strain of scientific racism in Britain, and more especially in America. It was a belief that was easily used as a justification for racial segregation and slavery, and for opposing race-mixing. Shadows of the theory have continued to exert their influence right up to our own day. It has been resurrected, for example, as the basis for extreme versions of white supremacy—an altogether sinister retooling, by a deeply conservative community, of an idea originally used for radical and humanitarian purposes.

The idea for this book was born one afternoon in March 1999 at the University of California at Berkeley. I got into a conversation with Ronald Numbers, who mentioned an exploratory essay I had published a few years earlier on the idea of humans before Adam. Ron suggested that I might return to that theme to try to flesh out the story and write...

In February 1656 thirty armed men reportedly burst into the Brussels lodgings of an emissary of the prince of Condé and hauled him off to prison. Four months and multiple interrogations later, the prisoner agreed to be escorted to Rome in order to recant of his heresies and be received into the Catholic...

In popular consciousness, if not in scholarly opinion, the theory of evolution finally killed off Adam. Widespread reports of The Death of Adam, as several books have been entitled, have cemented this impression. John C. Greene's Death of Adam, for example, is subtitled Evolution and Its Impact...

A broader understanding of Christian life and of culture situates the present stage of Spirit at emergence from darkness, death and evil into light life and perfect divinity, in the victory of Christ. Hence, it is better moral and legal judgement to regard modern culture as profoundly criminal, not ruled by law. thus it is Eve's and Adam's sins that drive history.

Adam and Eve Adam's Adamites African Agassiz Alexander Winchell American ancient animal anthropology appeared argued authority believed Bible biblical black races called Catholic Caucasian century chap Christian chronology claims climate creation critical cultural Darwinism descended from Adam divine doctrine earth Ethnological Society evidence evolution evolutionary example existence Genesis geographical geological Gliddon Grafton Greenland Hebrew human origins human race human species Ibid idea implications inferior inhabitants insisted Isaac La Peyrère James Cowles Prichard Johann Friedrich Blumenbach Kames Kidd language later linguistic Louis Agassiz man's mankind miscegenation monogenetic monogenism monogenist moral Mosaic narrative natural Negro of Man of Mankind of Races of the Peyrère Peyrère's philosophical political polygenetic polygenism polygenist Popkin pre-ad pre-adamism pre-adamite theory Prichard question racial readers religion religious scientific scripture skeptical slavery Smith soul speculations story Theistic Evolution theological tion traditional unity University Winchell Winchell's writings

It is not often that one reads a book that discusses both the sixteenth century Spanish human rights advocate Bartolomé de Las Casas and the twentieth century American neo-Nazi Richard Butler, but David Livingston's latest monograph does just that. Livingstone offers a history of pre-adamism the idea that human beings inhabited the Earth before Adam and that their
descendants may still occupy the planet and its engagement with race, religion and human evolution. In so doing, he covers a millennium of theology, natural philosophy, geography, ethnography and anthropology in an even-handed manner and a reader is doubtlessly going to learn much and come away impressed with Livingstone’s synthesis.

In the 1920s the Canadian creationist George McCready Price succinctly summarized the centrality of Adam and the issue of human origins for those that hold the account presented in Genesis to be literally true: No Adam, No Fall; No Fall, No Atonement; No Atonement; No Savior went his oft-quoted syllogism. Without an historical Adam, there would be no original sin and no reason for the atoning death of Christ. Thus the very foundation of Christianity would be removed. Yet it was obvious to many readers of Genesis that there were problems with the narrative if read literally, one such problem being the question of the origin of Cain’s wife and of why Cain feared for his life after being banished by God. Could it have been that there were humans who were not descendents of Adam? Livingstone begins his account by outlining three further issues that raised problems for the historicity of the Genesis account of creation. The first of these was the increasing availability of non-Judeo-Christian accounts that clearly were of ancient origin yet went against claims made in the canonical texts. The second of these was the presence of monstrous races as detailed by Pliny, Strabo & Herodotus and their problematic relationship to humans. If these existed and few doubted the fact were they human and therefore should they be baptized? Lastly, and somewhat related, there was the issue of the inhabitants of the New World if they were human and thus in need of baptism how did they fit into a scheme that saw all humans as descendents of Shem, Ham or Japheth? Equally as important, how did they end up at the other side of the world? Indeed the possibility of extra-terrestrial life as raised by Giordano Bruno and Tomaso Campanella only exacerbated these problems. These were serious questions that worried the best minds of the early modern period.

A French theologian, Isaac La Peyrère, offered one solution in 1655 in his work, Prae-Adamitae. The works English subtitle gave a clue as to La Peyrère’s methods: A Discourse Upon the Twelfth, Thirteenth, and Fourteenth Verses of the Fifth Chapter of the Epistle of the Apostle Paul to the Romans. By Which Are Prov’d, That Men were Created before Adam and he used scriptutal exegesis and non-Christian sources to argue for a polygenism that was not tainted with racial inequality. La Peyrère’s claims went beyond simple advocacy of plural origins for humans; he furthermore claimed that the Scriptures were fallible human transcriptions, that Moses was not the sole author of the Pentateuch, that the Noachian Flood was localized, and that Adam was only the father of the Jews. Clearly this early form of biblical criticism could not go unpunished and La Peyrère was forced to recant his views. As Livingstone notes, this recantation did not prevent the Pre-Adamite theory having significant impact on future thought in relation to the origin of humans.

A major portion of Livingstone’s account is taken with how individuals both creationist and evolutionist, believer and infidel wrestled with pre-adamism and its manifest consequences, and it would be impossible for me to summarize the rich vein that he successfully mines. Despite the idea being favored by atheists and unbelievers who sought to undermine Scripture, pre-adamism would equally become deployed as a means to preserve scriptural reliability when faced with such criticism. Interpretation would allow for two origins of humans as accounted in Genesis, the first being of the human species and the second being of Adam, who was thus seen as father of the Jews (or in certain readings of Caucasians or Aryans). Ethnographers in the nineteenth century were divided between polygenism and monogenism, the latter ultimately receiving support from Darwin’s work. This in turn was opposed by the polygenist Louis Agassiz who himself supported the racist writings of Samuel Morton, Josiah Nott and George Gliddon. Pre-adamism thus fed into the rhetoric of Antebellum America and became as important politically as it was theologically. In opposition to the claims of many modern anti-evolutionists, Livingstone makes it clear that many apologists for slavery (and racial inequality) sought support not in the writings of Darwin but in Scripture, some going as far as to claim that Eve’s sin was one of miscegenation with a black pre-adamite.

The amazing scope of Livingstone’s work lends to its appeal. Having personally written at various times about Agassiz, Thomas Chalmers, Hugh Miller, George Pye Smith, Robert Chambers
and St George Jackson Mivart, I was pleasantly surprised to encounter these theologically diverse individuals in this work, often in unexpected contexts. Historians of other eras are likely to have similar encounters. Livingstoneâ€™s book is highly recommended both for its sweeping synthesis and the nature of the questions it raises in the mind of the reader.

Some things to consider. I will not necessarily be responding to (or even reading) comments. I generally do not block comments unless they are off-topic, merely a soap-box for the individual, or clearly spam. I reserve the right to ban persistent offenders. Occasionally a comment will be held up for moderation because it triggers a filter; in particular comments with four or more links will be delayed. Do not resubmit the comment - it will be posted when I get an opportunity. Lastly, commenting get automatically shut down three weeks after the post first appears. Have fun!