

Chapter 1 : "Civilisation" The Smile of Reason (TV Episode) - Release Info - IMDb

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The Great Thaw - In the second episode Clark tells of the sudden reawakening of European civilisation in the twelfth century. He traces it from its first manifestations in the Abbey of Cluny to its high point, the building of the Chartres cathedral. Romance and Reality - Beginning at a castle in the Loire, then travelling through the hills of Tuscany and Umbria to the cathedral baptistry at Pisa as he examines both the aspirations and achievements of the later Middle Ages in France and Italy. Man - the Measure of all Things - Visiting Florence, where, Clark argues, European thought gained a new impetus from its rediscovery of its classical past. He also visits the palaces at Urbino and Mantua, other centres of Renaissance civilisation. Protest and Communication - Here Clark takes us back to the Reformation. The Light of Experience - Here Clark tells of new worlds in space and in a drop of water that the telescope and microscope revealed, and the new realism in the Dutch paintings which took the observation of human character to a higher stage of development. The Pursuit of Happiness - Here Clark talks of the harmonious flow and complex symmetries of the works of Bach, Handel, Haydn and Mozart and the reflection of these in the Rococo churches and palaces of Bavaria. Heroic Materialism - Clark concludes the series with his discussion of materialism and humanitarianism of the past century. This takes us from the industrial landscape of nineteenth century England to the skyscrapers of twentieth century New York. The achievements of the engineers and scientists - such as Brunel and Rutherford - having been matched by the great reformers like Wilberforce and Shaftsbury. The series offers an extended definition of the essential qualities of Western civilization through an examination of its chief monuments and important locations. Civilization, he suggests, is energetic, confident, humane, and compassionate, based on a belief in permanence and in the necessity of self-doubt. A self-confessed hero worshiper, Clark arranged each episode around one or more important figures, illustrating his Carlylean view that civilization is the product of great men. Given his exploration of the visual possibilities of television not always acknowledged in previous arts programming and his particular intellectual biases, the program draws its evidence primarily from art history, but takes a wider view than that description might suggest. In his memoir *The Other Half* he commented on the one hand that "I always. He had also served in the Ministry of Information during World War II, an experience that seems to have contributed to his philosophy of arts television: Thus his first successful television series, *Five Revolutionary Painters* which aired on ITA and which he discusses briefly in *The Other Half*, both allowed him to test his theory that the viewing public wanted to learn about individual artists and served as a kind of dress rehearsal for the more ambitious *Civilisation*. In all three programs the cultural cicerone and his locations are the stimulus for the presentation of ideas. His series aired only two years after BBC-2 switched to full-color broadcasting and was intended in part as a dramatic introduction to the possibilities of the new technology. *Civilisation* came at an opportune time for American public television, appearing in that venue after the BBC had tried in vain to place the series with the commercial networks. The nascent Public Broadcasting System received plaudits for carrying the programme, and Clark undoubtedly found his largest audience in the United States. Thus in addition to promulgating its comforting message about the survival capacities of a high culture besieged for a millennium by the forces of darkness, *Civilisation* had in the United States the serendipitous effect of demonstrating that high-culture television could in fact draw significant numbers of viewers. *A Guide to Civilisation: Introduction and notes by Richard McLanathan. A History of Arts Television in Britain.*

Chapter 2 : You're The Reason To My Smile Quotes, Quotations & Sayings

They say Voltaire glowed with the smile of reason, and Milton did too. He was proudest of his contributions to technical economics, but he also possessed that rarest of gifts, a practical imagination, and was a fountain of concrete policy ideas.

When you watch a friend do something silly or embarrassing, you smirk. When a police officer lets you off without a ticket, you grin. And when you are recognized for your top performance in academics or at work, you beam. Smiling is a very natural response that shares our happiness with others. But did you know that smiling also triggers activity in your brain? How often do you smile in a day? Do you smile when you meet new people? When you see your friends? How about your significant other? Your face has 44 muscles in it that allow you to make more than 5,000 different types of expressions, many of which are smiles. Read on for seven reasons why smiling is good for you, your health and your social life! Remember that mind-body connection we were just talking about? This reaction has been studied since the 19th century and has been proven a number of times. In 2002, an article in the journal *Science* showed that when people mimic different emotional expressions, their bodies produce physiological changes that reflect the emotion, too, such as changes in heart and breathing rate. Another German study found that people felt happy just by holding a small pen clenched in their teeth, imitating a smile. Just remember that the research goes both ways. When the people in the first study frowned, they felt less happy, and in the German study, people who held a pen in their protruding lips, imitating a pout, felt unhappy. So the next time you feel sad or upset, try smiling. It just might make your body—and therefore you—feel better. Smiling can make others happy. Research shows that smiling is contagious. Ever been around someone who just had something fantastic happen to him or her? Studies show that something as simple as seeing a friend smile can activate the muscles in your face to make that same expression, without you even being aware that you are doing it. But remember that this, too, can be for better or for worse. You know the expression "misery loves company"? Frowns act just like smiles, just with a negative reaction, so choose to smile and watch the world smile back! Smiling makes you more attractive. Ever wonder why are we always asked to smile in photos? Because people usually look their best—and happiest—when smiling. According to the American Academy of Cosmetic Dentistry, 96 percent of American adults believe an attractive smile makes a person more appealing to members of the opposite sex. So the next time you are about to ask someone on a date, smile. Smiling can help you de-stress. Take a few deep breaths and smile! Smiling may help to reduce symptoms associated with anxiety. Reducing stress is so important for health, too, as it can lower blood pressure, improve digestion and regulate blood sugar. Note that this works during workouts, too! Smiling can help you land a job. In a study published in the December issue of *Personality and Social Psychology Bulletin*, people looked at full-body photographs of people they had never met. The people in the photos had one of two expressions: When observers saw the photos of smiling people, they were more likely to think that the person in the photo was likeable, confident, conscientious and stable. Sound like traits most companies want in an employee, right? Smiling can lead to laughter. Have you ever laughed without smiling? Numerous studies have been done on the health benefits of laughing, including how it acts like a mini workout that burns calories and works the abs. Laughter also helps blood flow, lowers blood sugar levels, reduces stress and improves sleep. It may also raise the level of infection-fighting antibodies in the body, which helps boost your immune system. So the moral of this story is smile—and laugh—often! Smiling just feels good. Have you ever found that smiling just feels good? Go ahead, smile now. Make you feel happy to be alive? It sure does beat the heck out of a frown. Heck, you may be able to even read the word smile and feel better. According to research published in *Psychological Science*, simply reading certain words may also have the same effect. Just like seeing someone else smile makes you smile, reading emotion verbs like smile, grin, frown, etc.

Chapter 3 : "Civilisation" The Smile of Reason (TV Episode) - IMDb

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From the advent of modern broadcast television in the late s until the s, most viewers might have had, at best, a choice of only three national networks, a local independent station or two, and perhaps a PBS affiliate. All that changed in the s, especially because of the Cable Act, which led to an explosive growth in the number of cable providers. By the middle of that decade, the war between the Betamax and VHS video recorder formats was at its apex as American consumers hooked up more and more of those devices to their TVs. Soon came DVDs, Tivo, satellite program providers, high-speed internet, new cutting-edge recording devices, and instant downloads. As a result, no one can seriously maintain that there is a dearth of quality TV any longer. Viewers have a huge menu of fare from which to choose: Now, we can see anything we want at any time we want, and this includes access to a cornucopia of high-quality documentary programming. But even before the media revolution, a number of documentary series stood out as exemplars of nonfiction that educated, inspired, and challenged the mind. So as not to keep you in suspense, those series are: Clark looks at art, architecture, and aesthetic human achievements in the context of the ideas that dominated Western culture from the fall of Rome to today. The Ascent of Man, by Jacob Bronowski, in thirteen parts, first broadcast in Bronowski reviews the history of science and the ideas that both moved and were moved by the expansion of human knowledge. The series conveys the excitement of discovery and of knowing. Cosmos, by Carl Sagan, in thirteen parts, first broadcast in Both how we know as well as what we know are front and center in this series, which imaginatively illustrates just how nature works. Connections, by James Burke, in ten parts, first broadcast in Burke shows us how technological advances occur as individuals build on prior inventions and insights. For example, how did seeking cures for malaria lead to men landing on the Moon? Such are the sorts of provocative questions asked and answered in this series. These classics educated, inspired, and challenged the mind. To illustrate his points, Bernstein conducts the New York Philharmonic, which assists him in each episode. The series demonstrates that understanding music can lead to a much greater enjoyment of it. Free to Choose, by Milton and Rose Friedman, in ten parts, first broadcast in The Friedmans reveal how individual choice is central to economic prosperity and how the free market system really works. Wood is a historical detective who not only seeks the truth behind the Iliad, the first great literary work in the West, but shows us the process of acquiring knowledge about the past. To begin with, I selected series that were initially aired before the late s on broadcast stations, principally PBS or independent stations, rather than on cable stations. Thus, these series stood out in a limited viewing market. Because of the increased access through so many cable and satellite providers, many of the best series and programs, both regular and special, are tailored for niche markets. Modern Marvels focuses on technology in general as well as impressive engineering projects while Extreme Engineering looks at "super-impressive projects. Mythbusters attempts to debunk urban legends. See TNI, May, Some series are based on well-known scientist-authors who turned popular niche books into programs. By contrast, the seven best series of the old broadcast era tended to be broadly focused in order to garner a wider viewership. The material they contained had breadth as well as depth. Even the one series on my list that seems most narrow in scope, In Search of the Trojan War, called upon history, archeology, literature, architecture, linguistics, and geology, among other disciplines. And it was from these series that many of the later niche programs took their inspiration. Next, I chose series that were the creations of specific individuals who had the vision and drive to bring their unique personal perspectives to the small screen. These series are the products of individualists at their best. Even when speaking in measured tones and careful words, these people were clearly passionate and in love with their subject matter, engaging the viewer by means of their sheer enthusiasm. Further, all of them are in love with human creativity and the products of the human mind, and they wish to impart knowledge and understanding to the viewer. But the authors of these classic documentaries are teachers at their best; the viewer participates in healthy mental exercise and comes away with a more profound appreciation for the subject matter. All but one of these classic programs had

accompanying books, giving viewers the opportunity to explore the topics in greater depth. His was an open-ended, occasional series, not a regularly scheduled TV show; it did not have clearly defined first, middle, and last chapters that could be easily translated into a book. These films present the best achievements of the human mind and imagination. I also selected these classic series because all dealt with creation and discovery, whether of art, technology, science, or wealth—that is, the best achievements of the human mind and imagination. The last topic—wealth—is too often omitted from such lists. But wealth is not only the foundation of human survival and physical comfort; it is a prerequisite to advances in all the other areas explored in these series. A note is also in order about the inclusion of *In Search of the Trojan War*. Rather, it is the discovery, by the application of human reason and detective work, of an event that was thought for centuries to be a myth. This is why one of the finest series of the old broadcast era, *The World at War*, while very much worth seeing, is not on my list. I leave the viewer to determine his own favorites, though I warn him that since all of them are so good, this will be a very difficult, though enjoyable, task. Finally, I chose these seven series not only because they stood out as examples of quality programming in an earlier era, but because they also have stood the test of time. They still hold up well today, decades later, and when first aired they set the standards for all similar shows in the media age that was to come. Originally broadcast in *Civilisation* is perhaps the first great television documentary series. Filmed in over one hundred locations in thirteen countries, this ambitious production was made specifically to showcase the first color television broadcasts by the BBC in Britain and was meant to be a feast for the eyes. It later became a hit in America as well and was broadcast often on PBS stations. Indeed, he opens the series with a quote from Ruskin: Not one of these books can be understood unless we read the two others. But of the three, the only trustworthy one is the last. In every age that he examines, he explores its distinctive contributions to civilization. And this means that he looks especially at their contributors: His message is clear: Clark also constantly contrasts one era to another, pointing out how the limits, contradictions, or excesses led to later reactions that, while carrying their own civilizing elements, might also be wanting. However, this does not mean that he is a scoffer, looking for feet of clay. More than anything, Kenneth Clark was a lover of the civilized. In the s, when the program was produced, some questioned—as some question today—whether our civilization is worth preserving. But I think I can recognize it when I see it. But to arrive at a definition, it is better to travel with Clark through the centuries as he gathers and assesses empirical evidence and to turn later to the question of a formal definition. Clark focuses exclusively on what he knows best, Western Europe. We got by [in the words of the title of his first episode] by the skin of our teeth. He notes that barbarians, even in the narrowness of their primitive societies, have excelled in ornamental works. He might do this through dance, song, through systems of philosophy, and through the order that he imposes on the visible world. The children of his imagination are also the expressions of his ideal. The more vital northern barbarians were able to roll over it. The rest of the series is about the revival, struggles, pitfalls, and triumphs of the West. Medieval and Renaissance Europe Clark guides us through the progress of Christianity and its institutions in the Middle Ages, and he explores the Gothic architecture that expressed the quest for the divine in a recovering culture. The viewer is also treated to examples of intricate design on books, religious ornaments, and the like that reveal beauty, attention to detail, and outlets for the creative. But ultimately, the constraints of religion gave rise to the reaction that was the Renaissance. Men of that era of rebirth looked back for inspiration to the examples of ancient Greece and Rome. They meant to absorb it, to equal it, to master it. They were going to produce their own race of giants and heroes. The Michelangelo is vast, defiant, nude. Above all—this huge, Florentine hand. Even as a boy, his spiritual energy terrified people. Clark also introduces us to Erasmus of Rotterdam and to his book *In Praise of Folly*, one of the first great popular publications in Europe and one that punctured the growing pretensions of the late Renaissance. It was the work not of craftsmen but of wonderfully gifted civil servants. The Enlightenment But Clark is at his best looking at the ages in which the human mind was in its ascendancy. Why do they all smile? Belief in natural law, belief in justice, belief in toleration. Up to the s, people were supposed not to burn witches and other members of minority groups, or extract confessions by torture, or pervert the course of justice, or go to prison for speaking the truth. The Renaissance had taken place within the framework of the Christian church. A few humanists had shown signs of skepticism, but no one had

expressed doubts about Christian religion as a whole. But by the middle of the eighteenth century, serious-minded men could see that the Church had become a tied house, tied to property and status and defending its interests by repressions and injustice. No one felt this more strongly than Voltaire. This morality was built on two foundations. One of them was the doctrine of natural law. The other, the stoic morality of ancient republican Rome. After all, England played an important role, and it was there that Voltaire sought refuge from French authorities, who were far less tolerant of dissent than their English counterparts. Linguist, scientist, agriculturalist, educator, town planner, and architect.

Chapter 4 : Smile Quotes (quotes)

They say Voltaire glowed with the smile of reason, and Friedman did too. And while I never became a libertarian as he was, the encounter was one of the turning points in my life.

The Smile of Reason Title: Mozart, String Quintet in Eb maj. Bust of 18th C French dramatists. The foyer of the French National Theatre. Voltaire, one of the most intelligent men who had ever lived. It seems to us shallow. We demand commitment, passion. Belief in natural law, justice, toleration. This we owe to the movement known as the Enlightenment, and above all to Voltaire. Although this victory of reason was won in France, it was begun in England. Newton, Locke, and the Bloodless Revolution Blenheim Palace, the Duke of Marlborough. When Voltaire saw it, he remarked "What a great heap of stone without charm or taste. England was a paradise of the 18th C amateur. Wren began as a brilliant amateur. Mudge, Trumpet Concerto no. Inheritors of the Renaissance ideal of the universal man, Alberti, also an architect. Sir Joseph Banks's two horn players? The other side of the medal: Pepusch, Beggars Opera Drinking, wenching, stealing, coarse life painted with delicacy. The "much cracked-up democracy of 18th C England": England had created two societies very remote from one another. One was that of the country gentleman and developed in the work of Jane Austen "deficient in energy"! The other was the urban society of Hogarth that we could not call by any stretch "civilisation. Male and female balance is essential to civilisation. The influence of women was benevolent and creative. French artists have portrayed them with a penetrating eye for their subtlety of mind. Lully, Fanfare from Suite Musiciens du roi. But it benefitted the city where Parisian society was free from courtly rituals and politics. No excessive wealth, owing to the Law crash. A margin of wealth is helpful to civilization, but great wealth is destructive. Upper class scaled back and lived in apartments. Mozart, Piano Quartet in g min. A complete record of how people lived in 18th C France. There were innumerable minor artists. Nobody but a sourpuss or a hypocrite would deny that this is a pleasant way of life. Was it shallow or trivial? Those who experienced it were no fools. The outstanding scientists and philosophers of the time. They wanted to curtail the power of a lazy king and an irresponsible government. In the end they got rather more of a change than they bargained for. The encyclopedia was twice suppressed. The precursors of revolutionary politics. The illustrated supplements of technical processes. Science was fashionable and romantic. The experiment with the air pump by Joseph Wright of Derby. Such sacrifices must be made in the interests of science? Scotland and the Enlightenment. Ballad, "Will ye go to Sheriffmuir? Where but in Edinburgh does the romantic landscape come right into town? After they changed the whole current of European thought and life. The industrial revolution precedes the French revolution. Wealth of Nations creates a social science. The romance of industrialism. On the moral side we must return to France. On one subject he was serious: Bulldog, patriarch and sage, return to Paris at age The Renaissance had taken place in the framework of the Christian church, but by the middle of the 18th century, the church had been exposed as a hypocritical institution. Counter-reaction produces total materialists. The troublesome task of constructing a new morality without revelation or Christian sanctions. Natural law and Stoic republican Rome. The oath of the Horatii Gone are the sensuous shadows of Fragonard. The revolution had moved outside Europe to the edge of the civilized world: It was in this virgin land and not in the compost heap of Europe that the ideals of the new morality triumphed. Here a young Virginia lawyer elected to build his home in the s. Monticello the little mountain of Thomas Jefferson. Palladio and Vitruvius, classical architects. He designed everything with this independent air, universal man of the 18th C. A touch of self-righteousness. Oudon the great sculptor of the Enlightenment. Yankee Doodle as The Battle of Trenton. The key of the Bastille given as a gift to Washington by Lafayette. The less familiar words spliced from various sources: Can the liberties of a nation be secure when we have removed a conviction that these liberties are the gift of God? Commerce between master and slave is despotism. Nothing is more certainly written in the book of fate than that these people are to be free. This it is the business of the state to effect and on a general plan.

Chapter 5 : Civilisation 10

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Chapter 6 : TV Review: Civilisation: a Personal View by Sir Kenneth Clark

The Smile of Reason. Kenneth Clark looks at the beginnings of revolutionary politics in the 18th Century. More. Kenneth Clark looks at the beginnings of revolutionary politics in the 18th Century.

Chapter 7 : Africa Dental Charity | Volunteer Abroad | A Reason To Smile

Surveys the development of Western civilization during the the 18th century. Points out the growth of humanitarianism and the prevailing belief that mankind would advance by conquering ignorance through reason and moderation.

Chapter 8 : Scottsdale Family Dentistry & Dental Care Studio | A Reason to Smile

The Smile of Reason - Here Clark discusses the Age of Enlightenment tracing it from the polite conversations in the elegant Parisian salons of eighteenth-century, through the subsequent revolutionary politics to the great European palaces of Blenheim and Versailles finally to Jefferson's Monticello.

Chapter 9 : 10 The Smile of Reason

Kenneth Clark: Civilisation (10): The Smile of Reason () Title: Mozart, String Quintet in Eb maj.(K. , third mvmt). Bust of 18 th C French dramatists. The foyer of the French National Theatre.