

Lacan Estadio Del Espejo

Gustavo C. Fares

Fibia, Histeria de Angustia. de la Psico Isidro Rebollo Conejo, 2002-10 Fobia, histeria de angustia. De la psicopatología al psicoanálisis es un ensayo sobre la angustia y su síntoma: la fobia. El autor ubica nosológicamente la fobia, volviendo a la clínica, hoy tan olvidada. Las pasiones animorum, las emociones, lo existencial... todo es válido para acercarnos a la angustia. Los modelos médicos, el rigor clasificatorio y el eclecticismo terapéutico la han relegado en los manuales de diagnóstico. El retorno a Freud propuesto por Lacan dará luz nítida al tema al definir al sujeto, la falta y su relación con el Otro. Si la psicopatología marca el inicio, el psicoanálisis tomará el relevo, asumiendo su compromiso con la clínica, la ética y la práctica.

Dioses prostéticos Hal Foster, 2008-05-01 Reflexión sobre cómo imaginar un nuevo arte o arquitectura a través de artistas modernos clave.

El estado seductor Régis Debray, 1995

El Estadio Del Espejo Irene Magán de Cid, María Alejandra D'Angelo, 2003 Para Jacques Lacan (1901-1981), el entusiasmo infantil frente a la propia imagen es respuesta al desamparo en el que se ve sumido el niño por efecto de su prematuración. La imagen especular, la de su propio cuerpo, le anticipa un dominio de sí que él está

Psicoanálisis, psicopatología y sociedad María Isabel Durango, 2024-12-07 Lacan, verdadero artífice del retorno a Freud, no denuncia la contención social de las pulsiones y, de una manera general, lo que obstaculiza el acceso al goce; al contrario, insiste en la importancia de la ley y de lo prohibido. Lo que es más, él muestra que el mismo Freud -con la segunda tópica y el segundo dualismo pulsional- se inclina, cada vez más, a pensar que no es la contención social de las pulsiones lo que engendra la represión, sino que, al contrario, es la represión lo que está primero. Así, la familia y la sociedad en tanto creaciones se edifican a partir de la represión y no de los avatares de la contención social: La glotonería con la que [Freud] designa al superyó es estructural, no un efecto de la civilización, sino un malestar (síntoma) en la civilización' (J. Lacan, Televisión, 1973). Esto no sólo abre la perspectiva, sino que también proporciona un marco al presente trabajo, que reúne textos de autores ecuatorianos y franceses.

El sujeto en cuestión Pedro Karczmarczyk, 2014-01-01 Los trabajos de este libro abordan, desde diferentes perspectivas a la categoría de sujeto como una categoría crucial del pensamiento contemporáneo. El ámbito de preocupaciones es amplio:

la perspectiva del filósofo norteamericano S. Cavell quien hace una originalísima recepción de la herencia de Austin y Wittgenstein; la perspectiva fenomenológica de Sartre en diálogo y conflicto con la del psicoanálisis lacaniano y las reconceptualizaciones de la ideología realizadas por Louis Althusser; la constitución del sujeto en tensión entre la sujeción al poder y las posibilidades de resistencia según la perspectiva de Judith Butler; una relectura de la implicación de estructura y sujeto en la perspectiva estructural abierta por Saussure y continuada por Lévi-Strauss, Benveniste y Lacan, tema que recibe un tratamiento circunscripto al pensamiento del argentino Ernesto Laclau, en el que se distinguen distintas etapas; las implicaciones que los eventos fundamentales de la historia del siglo XX acarrearán para una conceptualización de la subjetividad en la perspectiva de Theodor Adorno y las limitaciones que la conceptualización de la obra de arte como juego en la obra de Gadamer impone a la concepción moderna de la subjetividad. DESCARGA:

<https://www.libros.fahce.unlp.edu.ar/index.php/libros/catalog/book/29>

Testimoniales de violencia José Martín Alcalá Ochoa, Ignacio Garate Martínez, Alfredo Emilio Huerta Arellano, María Milagros Martínez Ortega, Marité Colovini, Flor de María Gamboa Solís, David Pavón-Cuéllar, Hada Soria Escalante, Alejandra Cantoral Pozo, 2014-07-15 La historia de la humanidad es una historia de guerras y conflictos, de los cuales siempre resta la semilla de la sobrevivencia. Es la historia de las pasiones que viviéndose, se re-viven de aquellas verdades que salpican con tintas de sangre y de sufrimiento la vida. Habrá que salir librado de esas pasiones, en la medida en que las palabras sean liberadas para dar cuenta de lo vivido, para llegar a decir que se ha logrado “vivir para contarlo”. Estas pasiones son testimonios de la violencia, testifican el acontecimiento, son la escritura del testamento y la marca significativa que se heredará a generaciones venideras. El testimonio adquiere así una doble función subjetiva: por un lado, es la creación y la recreación simbólica de la función de la palabra, para que ésta dé sentido al acontecimiento traumático de la violencia; por otro lado, es el sentido advenido o nacido en la cuna discursiva de los relatos que conformarán la herencia simbólica familiar, que se torna familiar en el contexto social de pertenencia cultural. Los testimonios de la violencia son también la expresión de la dialéctica entre la dinámica psíquica y la dinámica social, son los puentes siempre abiertos del relato que dan cuenta de lo que empuja a los fenómenos colectivos y a los fenómenos psíquicos, pues lo colectivo es la equivalencia misma del individuo.

Sigmund Freud. Antropología y salud mental Saturnino Pesquero Ramón, 2020-11-06 El presente estudio confronta la concepción monista, defendida por Freud, en su doctrina del Homo Natura, con la dualista biológico-espiritual, defendida por Binswanger en su doctrina del Homo Existential. El mismo Freud en sus últimas anotaciones, en su lecho de muerte, echa por tierra su concepción monista del psiquismo humano, admitiendo también su condición trascendental. Un punto central es el crucial y enigmático aforismo, tendón de Aquiles de la doctrina psicoanalítica: Donde era ello ha de ser yo, sobre el cual se expone una visión crítica de las lecturas de I. Caruso, J. Lacan y B. Bettelheim; dicho aforismo traduce la paradoja de un

aparato psíquico dividido entre un Ello y un Yo. La importancia de la cuestión reside en que el tratamiento psicológico deriva de la concepción antropológica. En este sentido, constituye una valiosa contribución para una psiquiatría no solo biológica.

Curso de psicopatología: Temas introductorios a la psicopatología ,1986

Tratado de Psiquiatría Henri Ey,P. Bernard,Ch Brisset,1994-12

Ensayos Sobre la Obra de Juan Rulfo Gustavo C. Fares,1998 Los ensayos del presente volumen fueron escritos durante la última década y reflexionan acerca de una serie de temas que se encuentran presentes en la obra de Juan Rulfo. Estos temas pueden resumirse en cuatro conceptos: el espacio, la sociedad, la concepción de la realidad, y la marginalidad. Ellos exploran la concepción del espacio tal como aparece tratada en los trabajos literarios y visuales del escritor mexicano; la inserción del autor y de su obra en la circunstancia histórica de la sociedad mexicana de mediados de siglo, así como de los eventos que sus escritos reflejan; las maneras de pensar propias de las poblaciones indígenas y campesinas de América Latina, su concepción de la realidad y del universo, que generalmente se oponen a las maneras del pensar occidental; y la noción de marginalidad que permea la obra de Rulfo. Estos conceptos guían el estudio de la obra rulfiana, que aun hoy día genera lecturas ricas y novedosas.

Los hombres y su fantasma de lo femenino Humbelina Loyden Sosa,1998

Los extranjeros Terry Eagleton,2010-05-20 Mediante consideraciones que abarcan distintos ámbitos como la tragedia, la política, la literatura, la moral y la religión, Eagleton traza un panorama de la ética desde Aristóteles hasta Slavoj Žižek, sopesando los méritos y las deficiencias de cada teoría y los compara con los planteamientos éticos del socialismo y la tradición judeo-cristiana, a su parecer más ricos. Con un enfoque muy original, asigna cada una de las teorías que examina a una de las tres categorías psicoanalíticas de Jacques Lacan: lo Imaginario, lo Simbólico y lo Real, y muestra cómo esta perspectiva puede iluminar los puntos fuertes y las debilidades de una ética que se sustenta en la compasión, una moral impersonal de la obligación, y una moralidad basada en la muerte y la transformación.--Casa del libro web site.

Los múltiples yos de Juan Goytisolo Inger Enkvist,Angel Sahuquillo,2001

Dolto, Lacan y el estadio del espejo Gérard Guillerault,2005 Dolto y Lacan, contribuyeron a diseñar el paisaje psicoanalítico de nuestros días. Pero surge una pregunta: ¿cuál es el contenido de esta articulación entre estos dos clínicos eminentes? En quien se basa exactamente lo que hizo perdurable su camaradería?. Tal la interrogación que enfrenta en esta obra Gerardo Guillerault, tomando por eje de discusión la temática fundamental del estado espejo, de la que procede la conceptualización lacaniana, sobre la que Francoise Dolto desarrolló la noción de imagen inconsciente del cuerpo.

Anuario ,2001

Revista de filología y lingüística de la Universidad de Costa Rica Universidad de Costa Rica,1986

Del Enfermo Imaginario Al Médico a Palos Juan Antonio Aguirre Espíndola,Edmundo Vega Simont,2002

Introducción al psicoanálisis Luis Hornstein,1983

Órdenes de hierro Mario Elkin Ramírez,Mario Elkin Ramírez Ortiz,2007

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