

Vigilar Y Castigar

Santiago González Encinas

Vigilar y castigar Michel Foucault, 1978-12 Quizás nos dan hoy vergüenza nuestras prisiones. El siglo XIX, se sentía orgulloso de las fortalezas que construía en los límites a veces en el corazón de las ciudades. Le encantaba esta nueva benignidad que reemplazaba los patíbulos. Se maravillaba de no castigar ya los cuerpos y de saber corregir en adelante las almas. Aquellos muros, aquellos cerrojos, aquellas celdas figuraban una verdadera empresa de ortopedia social. A los que roban se los encarcera; a los que violan se los encarcera; a los que matan, también. ¿De dónde viene esta extraña práctica y el curioso proyecto de encerrar para corregir, que traen consigo los Códigos penales de la época moderna? ¿Una vieja herencia de las mazmorras de la Edad Media? Más bien una tecnología nueva: el desarrollo, del siglo XVI al XIX, de un verdadero conjunto de procedimientos para dividir en zonas, controlar, medir, encauzar a los individuos y hacerlos a la vez dóciles y útiles. Vigilancia, ejercicios, maniobras, calificaciones, rangos y lugares, clasificaciones, exámenes, registros, una manera de someter los cuerpos, de dominar las multiplicidades humanas y de manipular sus fuerzas, se ha desarrollado en el curso de los siglos clásicos, en los hospitales, en el ejército, las escuelas, los colegios o los talleres: la disciplina. El siglo XIX inventó, sin duda, las libertades; pero les dio un subsuelo profundo y sólido -la sociedad disciplinaria de la que seguimos dependiendo-. Hay que volver a situar la prisión en la formación de esta sociedad de vigilancia. La penalidad moderna no se atreve ya a decir que castiga crímenes; pretende readaptar a los delincuentes. Pronto hará ya dos siglos que se halla próxima y hasta cierto punto emparentada con las ciencias humanas. Tal es su orgullo, su manera, en todo caso, de no sentirse demasiado avergonzada de sí misma: No soy quizá todavía del todo justa; hay que tener conmigo un poco de paciencia y ver cómo me estoy volviendo sabia. Pero ¿de qué manera la psicología, la psiquiatría, la criminología, podrían justificar la justicia de hoy, puesto que su historia muestra una misma tecnología política en el punto en que se han formado las unas y las otras? Bajo el conocimiento de los hombres y bajo la humanidad de los castigos, se encuentra cierto dominio disciplinario de los cuerpos, una forma mixta de sometimiento y de objetivación, un mismo poder saber (M. Foucault).

Vigilar y castigar Michel Foucault, 2006

Vigilar y castigar nacimiento de la prisión Michel Foucault, 1981

Otra parte, 2006

The Spanish Inquisition and the Inquisitorial Mind Angel Alcalá, 1987

Una nueva visión metodológica: retórica, normativa y crítica para las ciencias sociales y la administración

David Galicia Osuna, 2023-04-05 Los capítulos del libro tienen al menos dos posturas en común. Por un lado, se pueden ubicar cercanos a los estudios críticos de la gestión mejor conocidos como los Critical Management Studies, como los de Foucault y Habermas (por ello no perteneciente a los Business School), pero más cercanos a los escritos de la Escuela de Cambridge con Sheldon Wolin Quentin Skinner o Hanna Arendt-que Velasco (1999) caracteriza bien-. Por ello, los puedo identificar como normativos, críticos, reflexivos y argumentativos.

Las posibilidades de la mirada Gabriela Sáenz-Shelby, 2007

Dos historias clínicas y dos operaciones de pólipos naso-faríngeos con dos transfusiones de sangre Santiago González Encinas, 1878

Estudios monograficos de cirugia espanola Jose Ribera y Sans, 1916

Diccionario de la legislación peruana Francisco García Calderón, 1879

La universidad en la cárcel Fabián Lebenglik, Sol Mercante, Ernesto Meccia, 2006

Pecar, delinquir y castigar Isabel Pérez Muñoz, 1992

Alderete, R. M. (2021) La Reforma Cultural: "Costumbres, valoraciones perdidas; nuevos signos y medios". Alderete, Ricardo Marcelo, 2021-04-27 Esta obra es para todo comunicador, periodista o estudiante de las Ciencias de la comunicación social, como también personas que quieren saber sobre semiótica o sobre la pseudo filosofía que le sirve de apoyo a la semiología y semiótica, para entender como el humano se comunica desde un punto casi antropológico, pero siempre abordando los signos desde los impactos de los nuevos usos de la tecnología y sus soportes. Este trabajo aborda una primera etapa sobre los medios de comunicación con un apartado histórico, para lograr entender claramente como los medios fueron avanzando hasta llegar a las nuevas tecnologías de la información y la comunicación. Como los mass medias avanzan y como la lengua y los signos también, como la comunicación es afectada por ellos, y, por ende, como la lengua se ve afectada por los nuevos dispositivos; ya que logran la expropiación cultural por la transnacionalización con el avance tecnológico de las grandes potencias. La segunda etapa se habla de las nuevas tecnologías la llegada de la informática como lenguaje universal único y mundial, para ver al mundo dentro de la Blogosfera, la velocidad de la información hace que desaparezca el cuarto poder como algo estático y se convierta en algo dinámico con la aparición de los webs actores, apareciendo el quinto poder como una posible amenaza al periodismo analógico, por el digital, pero en este libro editado cambiaré algunas cuestiones, ya que el quinto poder, termina sometido a la proliferación y no alcanza las réplicas, debido a que los grandes medios, y sus negociados políticos generan el bloqueo de determinadas informaciones y los pequeños medios terminan bloqueados o negociando con algún candidato. En la tercera etapa, se explica cómo creamos lenguajes y como creemos que las cosas que nos rodea, que nos deja la historia la vemos como algo propio y nada es propio, sino que nos adaptamos desde nuestra

cultura a los cambios y a las apariciones de nuevos objetos que nos impone nuestro exterior. Se pone en discusión al periodismo rápido (digital) vs el periodismo (analógico) tradicional al alcance de los nuevos medios y soportes. La globalización presente: “nos hace pensar que los procesos y las tecnologías de comunicación está en juego; es la emergencia de una razón comunicacional cuyos dispositivos es la fragmentación que disloca y descentra, el flujo que globaliza y comprime, la conexión que desmaterializa e hibrida, pero el poder sigue manipulando”. En la última parte, se muestran los impactos negativos y positivos que la tecnología produce, a través de un estudio de campo (a través de las metodologías cualitativas y cuantitativas, esta última demuestra los resultados), de esta manera se define los términos del semiólogo y semiótico Zecchetto, V.: <>, <> Y <> (Una nueva palabra desde mi constitución y construcción de este material teórico), para llegar a este nuevo lenguaje (concepto) se debió explicar desde un punto filosófico desde autores como Cassirer, Nietzsche, Rorty, Barthes y Peirce, abordando puntualmente desde la semiótica alejado del dualismo de Saussure, sometiendo la lectura a la cuestionamiento de la “verdad”. <> en este último término es en el cual se centra y se cierra dentro del campo pragmático, desde un punto con la semiología/semiótica se explica la lengua como cultural (así mismo las palabras, las lenguas es un invento cultural del hombre que se olvida que el mismo lo creo, como la razón divina (mito) - porque es diferente a las demás especies de la naturaleza-; cuando pasa un cierto periodo histórico, como son así: las ideas del amor, la pasión, la metáfora; etc.) La naturaleza sin intervención divina y Cibersfera lo que une a lo cultural con lo natural y transformando la naturaleza, pero desde lo virtual que anhela un nuevo nomadismo cuando las personas se conectan a internet, existe en el mundo de los signos algo más, eso es la <>. Ventas en formato impreso a través de Librería escolar Viceversa : Dirección: Dr. Salvador Sallarés 148, B1888 Florencio Varela, Provincia de Buenos Aires Teléfono Argentina: 011 3951-4749 / Teléfono Resto del Mundo: 054 011 3951-4749 / +549113951-4749 e-mail: ricardo.alderete@bue.edu.ar

CHISPA '95 Claire J. Paolini,1995

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Hispanic Journal ,1999

Under the Eyes of the Inquisition Ana E. Schaposchnik,2007

Mapocho ,2011

Crime, Punishment, and Reform in Europe Louis A. Knafla,2003-04-30 This volume contains essays of the history of crime, punishment, and reform in Europe from the 18th century onward. It also contains two long book review essays, and 22 book reviews on major works that have appeared in the subject from the mid-1990s. Knafla's introduction outlines the issues and themes that are contained in the essays and the reviews. As in the other volumes in this series, a comprehensive index identifies all subjects, names, and places in the volume. This is an important resource for scholars, students, and other

researchers involved with criminal justice issues and European history.

Ensayos críticos de filosofía histórica-política y del derecho Ramón Garzón Mendoza, 1985

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 0 3 ohm m sea bed resistivity 8 ohm m
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