

Herejias del Cuerpo

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Herejias Del Cuerpo

José Manuel GROOT



Herejias Del Cuerpo:

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Los misioneros de la herejía o defensa de los dogmas católicos, escrita ... en contestación al índice publicado en Bogotá por unos Protestantes José Manuel GROOT, 1853 Una política para erizos y otras herejías psicoanalíticas

Miquel Bassols, 2018-09-01 Cuando Freud analizó la naturaleza del vínculo social entre los seres hablantes especialmente en su Psicología de las masas y análisis del yo tomada prestada del filósofo Arthur Schopenhauer una fábula conocida como El dilema del erizo En un crudo día invernal los puercoespines de una manada se apretaron unos contra otros para prestarse mutuo calor Pero al hacerlo así se hirieron recíprocamente con sus púas y hubieron de separarse Obligados de nuevo a juntarse por el frío volvieron a pincharse hasta que les fue dado hallar una buena distancia media en la que ambos males resultaban mitigados El zoon politikon para Aristóteles los seres que hablan es pues un erizo para sí mismo no sólo para los demás Y este rasgo hace más paradójicas todavía sus relaciones con el Otro escrito ahora en mayúscula más sintomáticas finalmente Pero el síntoma lejos de ser el problema como piensa una política higienista es un intento de solución una creación también de las púas del goce y del lenguaje que incluye la clave singular de cada sujeto para hacer algo más que buscar infinitamente la buena distancia imposible de conseguir El síntoma puede ser entonces la mejor brújula para la sociedad de los erizos mutantes De ahí que Lacan dijera hacia el final de su enseñanza que el síntoma instituye el orden del que resulta nuestra política y que es por esta razón que el psicoanálisis puede ponerse a la cabeza de la política Desde este momento el psicoanálisis mismo como el zoon politikon al que trata es político o no es De la Introducción de Miquel Bassols **El vino de la hechicería y otras herejías** George Sterling, 2024-01-16 La presente edición bilingüe El vino de la hechicería y otras herejías examina y desvela la hermenéutica de los carismáticos y transgresores procesos líricos de su autor George Sterling 1896-1926 figura capital de la bohemia literaria californiana de fin de siglo Con una modulación estética sumergida en un enigmático culto al horror y la fantasía que converge en una quimérica concepción de la entelequia como portal de un suí generis ideal de belleza y fluctúa hacia una temerosa visión de la naturaleza a modo de memento mori para la frágil condición humana a menudo subyugada por una apologética invitación a los placeres de la embriaguez la amplitud temática del verso de Sterling concibe un provocador interrogante acerca de los parámetros moralizadores y sentimentaloides canónicos en el panorama lírico de los Estados Unidos de finales del siglo XIX y principios del XX En este repertorio de herejías poéticas el poeta dinamita las normas líricas establecidas de su tiempo para proponer una nueva concepción del género con la que expresar su principal turbación la insaciable búsqueda de la belleza estética Una herejía española Stefania Pastore, 2010 **La herejía de seguir a Jesús** David Fernández, Fernández Fernández Fernández, 2003 **Herejías y sociedades en la Europa preindustrial (siglos XI-XVIII)** Jacques Le Goff, 1987 Los trabajos reunidos en la colección HISTORIA DE LOS MOVIMIENTOS SOCIALES tienen un protagonista las masas El análisis de los movimientos sociales ha impulsado el desarrollo de una disciplina la historia social ritualmente invocada a partir de 1930 como parte de la historia económica y social Esta rama histórica se ha convertido en campo privilegiado de convergencia de la antropología la sociología y la historia Su metodología ofrece la variedad y

amplitud propias de una disciplina en r pida gestaci n nutrida por pol micas fructiferas El coloquio Herej as y sociedades debe ser una reflexi n colectiva sobre el fen meno her tico ilustrada con ejemplos presentados por las personalidades participantes sobre un tema que entre m s especialmente en su competencia En primer lugar debe esforzarse p r contestar a la pregunta Qu es un hereje pero desde el principio debe partir del hecho de que no hay hereje aislado Aunque protestatario el hereje est siempre inmerso en un grupo Intentaremos pues determinar en primer lugar la importancia de los niveles de los grados donde captamos al hereje 1 Cae el hereje dentro de una cierta psicolog a incluso de una cierta patolog a mental Es el hereje un anormal un neur tico 2 Qu relaciones mantiene el hereje con1a mentalidad colectiva Es un ser aislado que escapa a esa mentalidad rechaz ndola o l contrario es su int rprete m s exigente intransigente un extremista del todo o nada la encarnaci n en estado puro de la mentalidad colectiva m s o menos degradada en la masa ortodoxa 3 C mo se comporta este rebelde con respecto las diversas formas de organizaci n social de las que forma parte su clase social de origen y las colectividades en las que est obligado a integrarse en cuanto hereje Es el hereje un producto de clase No se expresa realmente la herej a m s que en una secta Cu l es la originalidad del grupo her tico en cuanto grupo social Qu representa una Iglesia her tica Sin embargo el objeto del coloquio consiste sobre todo en estudiar el papel del hereje su funci n en la sociedad el hereje en acci n dentro del proceso hist rico Para ello se ha escogido un marco Geogr fico y cronol gico El rea espacial es Europa y mas precisamente la Europa cristiana campo de herej as opuestas a un mismo sistema religioso el cristianismo El espacio temporal es el per odo que se extiende desde el a o 1000 comienzo de la explosi n de las herej as de masas en Occidente hasta finales del siglo XVIII cuando al dejar de ser predominante el cristianismo la herej a pierde su carcter de contestaci n de la ideolog a dominante *Herejías* Ramón Aceña Durán,1920 *La iglesia y el estado* E. Alvarez de Santa Clara,1924 **El Renacimiento y la otra España** José C. Nieto,1997 Tente une vision globale de la soci t espagnole au temps de la Renaissance et du si cle d or sous l angle litt raire esth tique psychologique sociologique philosophique et th ologique Il s agit de d finir la particularit espagnole l importance des dissidences orthodoxes et h t rodoxes et l volution de l individualisme espagnol de triple source juive musulmane et chr tienne **Religi n, herejías y revueltas sociales en Europa y América** Juan Bosco Amores,Universidad del País Vasco. Departamento de Historia Medieval, Moderna y de América,2008 Este libro recoge las actas de las Jornadas de Estudios Hist ricos organizadas por el Dpto de Historia Medieval Moderna y de Am rica de la Universidad del Pa s Vasco en 2005 Sus autores son profesores e investigadores de distintos centros que analizan problemas y procesos hist ricos relacionados con la religi n y la Iglesia en Europa y Am rica entre los siglos medievales y la poca contempor nea La variedad de los temas estudiados y los diferentes mbitos cronol gicos y espaciales proporcionan una amplia visi n de los procesos y ofrecen la oportunidad de conocer diversos enfoques metodol gicos Herejías Pedro Meyer,2008

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