

Psychanalyse des contes de fées

Bruno
Bettelheim



Pluriel

Psychanalyse Des Contes De Faes

Marie-Louise von Franz



Psychanalyse Des Contes De Faes:

Psychanalyse Des Contes de Fees Bruno Bettelheim, 1980 *Psychanalyse des contes de fées (Double)* Charles Bettelheim, 1977 Psychanalyse des contes de fées (Résumé et analyse du livre de Bruno Bettelheim) Judith Condé, 2022-01-26 Psychanalyse des contes de fées Charles Bettelheim, 1976 **Arts & Humanities Citation Index**, 1991 **Livres hebdo**, 2005 *Les Livres disponibles*, 2002 La liste exhaustive des ouvrages disponibles publiés en langue française dans le monde La liste des diteurs et la liste des collections de langue française *La Quinzaine littéraire*, 1989 *Le pouvoir des contes* Georges Jean, 1981 Une exploration dans le territoire des contes Origine des contes Le merveilleux le fabuleux le fantastique dans les contes Analyse de certaines structures des contes sur le plan du récit et de l'agencement des parties L'inconscient dans les contes thésorises de Freud de Marthe Robert de Bettelheim de Marie Louise von Frantz L'art de la narration orale dans la tradition de deux pays en Bretagne au Mali et comment l'écriture transforme ces récits Place du conte dans l'imaginaire des enfants d'aujourd'hui **Das Schweizer Buch**, 1983 **Les Modèles archétypiques dans les contes de fées** Marie-Louise von Franz, 2016-09-30 Dans cet ouvrage Marie Louise von Franz analyse des contes de fées de provenances très diverses Danemark Espagne Chine France Afrique Allemagne Elle dégage la mentalité l'originalité de chaque conte miroir de la nation ou de la civilisation dont il est issu et elle montre aussi des similitudes des convergences entre ces contes au-delà des différences On pourrait dire que l'inconscient personnel d'une nation est mis en relief tout comme l'inconscient collectif Les contes de fées sont sur le plan collectif ce que les rêves sont sur le plan individuel Dans les rêves se dévoilent des traits personnels du rêveur mais aussi des structures archétypiques communes tous les êtres humains l'inconscient personnel du rêveur se fait jour l'inconscient collectif aussi En mettant en parallèle contes et rêves l'auteure entre dans la dynamique de l'inconscient pour en expliciter les structures fondamentales Remplace EAN 9782902707409 *L'Interprétation des contes de fées* Marie-Louise von Franz, 1978 Dans la lignée de pensées de Jung dont elle est l'héritière l'auteure nous fournit un essai spécialisé 1970 fortement documenté sur les méthodes d'interprétation psychologique des contes de fées Elle étudie les diverses théories originelles les compare aux mythes et aux légendes dont ils s'inspirent et applique sa grille un bref conte de Grimm Ouvrage sérieux destiné aux spécialistes *Les modèles archétypiques dans les contes de fées* Marie-Louise von Franz, Francine Saint René Taillandier, 1999 Nos lecteurs savent la place de choix que l'étude psychologique des contes de fées tient dans l'œuvre si riche et si variée de Marie Louise von Franz Dans le présent et septième livre sur les contes l'auteur interprète des récits de différents pays Danemark Espagne Chine France Afrique et Allemagne Mais laissons lui la parole Ce livre est un ensemble de contes de fées que j'ai présentés dans une série de cours en 1974 à l'Institut C G Jung de Zurich Mon intention était de montrer leur diversité mais aussi la similitude de leurs tendances sous-jacentes afin que l'on puisse apprécier ce qui en eux est caractéristique de la nationalité ou de la race et ce qui est commun toutes les civilisations et tous les êtres humains Je désirais montrer aussi comment la méthode d'interprétation de

Jung du matériel imaginaire archétypique pouvait s'appliquer ces divers contes. En compensant et en corrigeant l'unilatéralité de la mentalité collective dominante de leur lieu d'origine, les contes jouent un rôle semblable à celui des rêves pour l'individu.

Métaphysique des contes de fées Bruno Bérard, 2011-05-15. Venant du fond des âges et de toutes les régions du monde, les contes de fées fourmillent d'indications historiques ou ethnographiques. Ne délivrent-ils pas secrètement un enseignement sur le devenir spirituel de tout être humain ? Cet ouvrage apporte un panorama sur leur histoire et leurs interprétations, propose le commentaire de trois contes : Le Petit Poucet, La Jeune Fille aux mains coupées et Ce que fait le Vieux est toujours bien fait.

L'interprétation des contes de fées Marie-Louise von Franz, 2007. De nos jours, les contes de fées, ces productions mystérieuses de l'âme populaire, suscitent aussi vivement l'intérêt des adultes en quête de sens que celui des enfants, leur public naturel. Mais comment décrypter le message de cette étrange littérature issue de l'oralité ? Principale héritière et continuatrice de l'œuvre de Carl Gustav Jung, Marie-Louise von Franz s'appuie sur la psychologie des profondeurs pour nous offrir une interprétation plus satisfaisante que l'analyse classique, exclusivement centrée sur les complexes et les refoulements personnels. Dès lors, grâce à une meilleure compréhension du langage symbolique, toute une richesse de sens s'ouvre à nous. Le mystère ternel du Mal, notamment, s'éclaire d'un jour nouveau. Ainsi, nous découvrons au-delà de tout moralisme et dans une perspective à la fois thérapeutique et initiatique que l'expérience millénaire que véhiculent les contes de fées peut nous aider à dialoguer avec les puissances mauvaises qui sont en nous, pour les désarmer et les transformer en influences bénéfiques.

L'interprétation des contes de fées Marie-Louise von Franz, 2000. Ce que disent les contes Luda Schnitzer, 1981. À propos de l'admirable étude de Bruno Bettelheim sur la psychanalyse des contes de fées, qui a tant sensibilisé l'opinion publique sur l'importance des contes, cet ouvrage aborde l'ensemble des aspects que recouvre le conte : l'homme et la nature, l'homme et la société, l'homme et lui-même, la femme dans le conte, les lieux et objets magiques, le langage symbolique, etc. Cet ouvrage critiqué par un spécialiste, ainsi qu'en témoignent les 160 notes bibliographiques, devrait se retrouver dans toutes les bibliothèques.

L'animus et l'anima dans les contes de fées Marie-Louise von Franz, 2004. L'homme et la femme portent en eux des qualités du sexe opposé qui apparaissent personnifiées dans les rêves, les fantasmes et les œuvres d'imagination. Carl Gustav Jung a nommé l'animus la composante masculine de la femme et l'anima la composante féminine de l'homme. Ces figures adoptent des formes variées : ainsi, l'animus peut apparaître en vieillard rempli de sagesse, en prince charmant, en mendiant, mais aussi en personnage agressif ou en sorcier, et l'anima en déesse, en princesse, en femme fatale, en prostituée ou en sorcière. Ils peuvent même revêtir une forme animale. Marie-Louise von Franz (1915-1998), qui fut la proche collaboratrice de Jung pendant une grande partie de sa vie, nous offre ici une interprétation psychologique de ces figures, telles qu'elles apparaissent dans des contes populaires d'époques et d'origines très diverses.

Le conte et la nature Pierrette Simonnet, 1997. Le conte perpétue, restaure et recrée sans cesse les pépites d'un patrimoine de symboles toujours généralement utilisés et indispensables aux individus, au lien social et à la culture. Ils trouvent leurs conditions de création dans le rapport profond et nécessaire de l'homme à son environnement naturel.

Freud a longuement montré que la pensée du rêve comme le conte utilise des symboles. Ceux du rêve sont surtout sexuels, ceux du conte surtout narcissiques. La relation qui aboutit à créer des symboles dans le monde ouvre en même temps le moi, la richesse du monde. C'est ainsi que l'intériorité s'enrichit et que le lien social se développe.

L'ombre et le mal dans les contes de fées Marie-Louise von Franz, 1990

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