

LOS CUERPOS ANGÉLICOS DE LA POSMODERNIDAD

Gérard Pommier



Nueva Visión

Los Cuerpos Angelicos De La Posmodernida

Nahuel Krauss



Los Cuerpos Angelicos De La Posmodernida:

Los Cuerpos Angelicos de la Posmodernidad Gérard Pommier, 2003-01-01 **El sujeto y los cortes en el cuerpo** Josefina Dartiguelongue, 2024-02-07

No es posible al contrario de lo que muchas veces sucede hablar de los cortes en el cuerpo como un fenómeno homogéneo. Es elocuente cómo esta práctica que circula en la cultura detenta su plasticidad al demostrarse apta para encarnar distintas funciones. Es decir que esta intervención en el cuerpo puede erigirse frente a diversas coyunturas instalarse como distintos modos de respuesta del sujeto e incluso presentarse del lado de cualquiera de los tres registros R S I. Por cierto es posible vislumbrar en la clínica que no sólo esta práctica de generarse tajos en la piel puede adquirir distintas funciones: pasaje al acto, goce masoquista, inscripción significativa etc. en distintos sujetos sino que para un mismo sujeto esta intervención en el cuerpo puede implicar más de una función en juego. Y no sólo porque en muchos casos ciertas funciones sean inherentes o compatibles entre sí: cortes que devuelven cierta consistencia al cuerpo al mismo tiempo que pueden operar como un acting out sino porque ciertos sujetos hallan en este uso del cuerpo un recurso frente a varios factores en juego. Es decir que hacen de esta práctica una pluralización de la orientación de sus efectos. Al fin en este punto a la función del síntoma son varias simultáneas o sucesivas operaciones que pueden encontrar asidero bajo el mismo cauce bajo el mismo recurso sabiendo y al mismo tiempo ignorando el sujeto sobre ellas. Más aún existe un grupo de casos de autoincisiones de notable presencia en la clínica: casos de cortes ligados específicamente a la angustia que no ha sido reconocido y descrito aún por las publicaciones sobre el tema. Se trata de cortes que se fundan en un recurso simbólico sobre la superficie del cuerpo que se basa no sólo en la esencia del significante, la diferencia en lo real para la restitución subjetiva y la recuperación de la topología de la superficie sino en un recurso imaginario para la localización y fijación del apronte real que implica la angustia. Por lo tanto el interés de este libro no sólo reside en poner en evidencia la riqueza y diversidad del fenómeno del cutting sino en distinguir y someter al análisis este tipo específico de casos.

Estrago, locura y "a" puro Juan Carlos Volpatti, 2023-09-26

El "a" puro en tiempos capitales puede producir estragos y enloquecimientos. Si llamamos al sentido común parece fácil responder pero no se trata de abordar éste y otros interrogantes sobre la causa desde ese lugar sino más bien trabajarlos desde una clínica psicoanalítica que como toda práctica se sostiene en una lógica donde el concepto de lo inconsciente es fundante. Desde allí nos fuimos encontrando con seres devastados: en principio mujeres pero no solamente por algo que en los comienzos parece inhabilitar toda intervención sin embargo a través del goce, el deseo y el amor eso va mostrando sus diversos rostros según la ya clásica época actual. De ahí que la obra freudiana tenga esa inmensa capacidad para hacer vanguardia si le damos un lugar lógico a la hora de atender seres en pleno siglo XXI. Entonces el Psicoanálisis nos invita a abordar la estructura de las diferentes acciones que las y los humanos nos atrevemos a realizar y así por ejemplo crisis anóricas, bulimias, consumos adictivos, pasajes violentos al acto o cortes en lo real del cuerpo ponen sobre la mesa de la vida la idea de que eso puede tener algo de antiguo y novedoso a la vez.

Sexualidad y discapacidad , **Revelación del cuerpo**

Adriana Guzmán, 2018-10-19 Son tres los temas principales de esta investigación el cuerpo el gesto y desde la óptica de estos dos las artes en específico el arte plástico figurativo y la danza *nuevos jóvenes, Los. Un estudio psicográfico de sus actitudes y estilos de vida* Aldo Merlino, Gonzalo Roqué, 2004 El Superyó (2a. edición ampliada y corregida) Omar Mosquera, 2021-08-20 EL SUPERY La elaboración freudiana Omar Mosquera Esta obra ofrece numerosos puntos de interés para el lector que quiera indagar con profundidad el concepto del supery en Freud lejos de reducirlo a fórmulas vacías y repetidas La consabida división de aguas entre el supery freudiano como instancia que prohíbe y el lacaniano como el que impele al goce impide adentrarse en la riqueza y complejidad del tema así como de sus múltiples aristas y consecuencias clínicas La problemática de la sublimación en el supery ya que el supery implica libido desexualizada aspecto hasta ahora poco dilucidado en la medida que pone en juego indagar de qué tipo de sublimación se trata La hipótesis novedosa acerca de cómo el supery asume ciertos destinos de pulsión a condición de articular empuje meta y objeto con el imperativo La torsión que da Freud respecto a Kant ya que cuando compara a las fantasías primordiales con las categorías descriptas por el filósofo muestra sin embargo que hay una materialidad resistente al entendimiento Las inéditas y magníficas elaboraciones sobre das Kernóncleo que lo conducen a diferenciar el ser freudiano del de los filósofos abriendo así la importante reflexión acerca de si hay una ontología propia del psicoanálisis El aspecto no progresista en el sentido de una evolución sin resto del psicoanálisis y el carácter inédito de este aspecto en el momento de los albores del siglo XX en el que el evolucionismo de Darwin se daba la mano con los ideales de progreso de la modernidad El interesante detalle de no evitar las afirmaciones de Freud respecto al instinto tan soslayado y despreciado por la lectura de muchos lacanianos como saber pero como saber siempre trastocado por el traumatismo como encuentro del fallo de la estructura exceso o déficit de goce La segunda pérdida Nahuel Krauss, 2020-04-07 No nos angustia tanto la muerte como la vida Si la primera introduce al humano en el mundo del erotismo y devenir temporal su rechazo har de la segunda una vida vacía fuera del tiempo y el gusto de la experiencia El resultado una muerte en vida En otros términos de la pretensión de una vida eterna solo resulta una muerte constante Así el cansancio de la vida al que solo se llega haciendo sin estar en lo que se hace se apodera del hombre moderno que sufre de no poder sufrir La muerte fue reducida a ser aquello que se lleva la vida ignorándose que es en última instancia la que nos lleva hacia ella Para salir de la vida mortífera la muerte en vida es necesario atravesar su reverso la muerte vital transformación y proceso Esta muerte trae consigo una peculiar resurrección aquella de la existencia Asumir la muerte significa aquí en primer lugar reconocer la deuda simbólica con el pasado apropiarse de la cualidad vital y procesual del tiempo y sobre todo arrancarle a ese devenir necesariamente inconsciente una particular conciencia **Trampas de la comunicación y la cultura**, 2004 *Libros argentinos*, 2003 *Temas literarios hispánicos*, 2013 *Les Corps angéliques de la postmodernité* Gérard Pommier, 2000-10-11 Que deviennent les corps dans une société qui prétend se dispenser d'ideal De tout temps ils ont tirés en avant par le rêve d'un avenir meilleur soit sur cette terre soit après la mort La science a mis un terme cette idéalisation du

futur en la ramenant des lois dont les hommes sont les jouets plutôt que les acteurs Aujourd'hui les experts nous somment d'abdiquer notre liberté au nom des lois du fonctionnement de la matière de l'organisme de l'économie etc Il en procède d'une nouvelle représentation d'un corps autistique génétique avec sa pathologie son art sa politique violente hantée par le rêve totalitaire d'un retour du père D'autant que la science fonctionne son insu comme une nouvelle religion aussi intolérante que ses ancêtres Mais cette angélisation marche forcée annonce aussi la naissance d'une subjectivité inédite d'une immense libération qui advient par des voies que l'on n'attendait pas C'est déjà là maintenant quand nous l'osons *La posmodernidad*, 1988

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