

JED RUBENFELD

*La pulsión
de muerte*



ANAGRAMA
Panorama de narrativas

Pulsion De Muerte La

**Germán Alejandro García Lara, Oscar
Cruz Pérez**

Pulsión De Muerte La:

Re-vuelta psicoanalítica Max Hernández, Moisés Lemlij, 2007 *Freud* Paul Ricoeur, 1970 El autor demuestra que si lo una reflexión sobre el lenguaje puede proporcionar una estructura aceptable de la exégesis freudiana de nuestros sueños nuestros mitos y nuestros símbolos Esta exégesis se articula a su vez con una reflexión sobre el sujeto de la que proporciona algo así como la arqueología hace estallar la filosofía del sujeto en sus expresiones ingenuas y prematuras la lectura de Freud se convierte en el instrumento de una ascesis del yo desalojado de las ilusiones de la conciencia inmediata **Lógicas de la vida amorosa** Jacques-Alain Miller, 1991 **Introducción a la clínica lacaniana** Jacques-Alain Miller, 2018-02-27 Treinta y dos conferencias pronunciadas por Jacques Alain Miller Las conferencias que se extienden desde 1982 hasta 2001 están ahora ordenadas en un volumen en transcripciones de una exposición oral realizadas por colegas españoles que han puesto por escrito la palabra de Jacques Alain Miller quien se dirige al público español siempre en castellano Las ponencias dan cuenta de la fundamental labor realizada por Jacques Alain Miller en el impulso del Campo Freudiano en España la creación de los Seminarios del Campo Freudiano a principios de los años 80 las Secciones Clínicas a finales de esa década la creación de la Escuela Europea de Psicoanálisis en los 90 la creación de la Escuela Lacaniana de Psicoanálisis en 2000 *Escritos sobre locura y cultura* Daniel Gil, 2007 **El Inconsciente Ontológico de Gilles Deleuze. Por una ontología política frente al psicoanálisis culturalista** Belén Castellanos Rodríguez, 2015 Este libro supone el lanzamiento de una investigación de la obra deleuzeana abordada desde el interés filosófico por el psicoanálisis Encontramos pues un Deleuze receptor interlocutor y crítico del pensamiento freudiano un filósofo del Inconsciente y del deseo Sin embargo este estudio tiene un carácter principalmente ontológico no siendo para la política sino un preámbulo que permitiera deshacernos del prejuicio presentista y así poder pensar las condiciones de posibilidad de una verdadera revolución Nuestra empresa central consiste en reproponer el Inconsciente como primer principio ontológico puro es decir libre de culturalismos y de significaciones simbólicas y previo respecto de cualquiera de los sentidos preexistentes con los que los distintos discursos ideológicos cargan el Ser el Pensar o la Razón La perversión del platonismo en el seno del psicoanálisis exige liberar al arca de toda determinación o cualificación que impidiera la coexistencia de los opuestos y la aparición de lo nuevo y de lo diverso sin que el universo perdiera su consistencia y su unidad recuperando así el hilo de la filosofía presocrática El Inconsciente de Deleuze supone una reapropiación del logos de Heráclito como pensamiento sin sujeto que expresa más que el orden el desorden de la Naturaleza o su inagotable virtualidad El Inconsciente como el peirón no se manifiesta de forma pura sino que lo rozamos en cada operación deconstructiva que nos devuelve al punto cero a partir del cual podemos inventar nuevos modos de reunir a los opuestos El Inconsciente nos atraviesa como eterno discurso de la Naturaleza no constreñido por moral alguna El orden social o el sentido de la vida humana necesita ser reinventado a cada paso y ello solo se hace posible desde un horizonte de experimentación que Deleuze denomina Inconsciente y que posibilita la vida en lugar de hipotecarla con estructuras y fines

preestablecidos Criticar el carácter culturalista del inconsciente psicoanalítico es eliminar las derivaciones moralistas de la Idea de Bien platónica afirmando que no hay ni Edipo ni Falo ni orden moral alguno que no sea producido y esperamos rebasable El Inconsciente de Deleuze posibilita el acontecimiento y la construcción de ordenes políticos no anticipados y permite escapar al pesimismo instalado por la imagen inmovilista de la sociedad que fija el malestar como principal afecto del individuo inmerso en su comunidad La apuesta filosófica es fiel a la diferencia ontológica encargada en este caso de desnaturalizar la moral y de desencarnar el proyecto político Para ello se centra en concebir el deseo como productivo de perspectivas No es un deseo conservador ni rebelde no está estructurado por la prohibición ni por el permiso Este deseo sabe olvidar y empezar es políticamente constituyente por ser estéticamente creativo Belén Castellanos Rodríguez Avilés 1978 Profesora y Doctora en Filosofía Premio extraordinario de Doctorado Trabaja como docente en enseñanza secundaria y es profesora tutora de grado de la UNED Investiga en varios proyectos de esta misma universidad y de la UCM Numerosas publicaciones académicas en libros revistas internacionales de Filosofía y de Ciencias Sociales Interés especial en corrientes filosóficas contemporáneas Heidegger post estructuralismo Bataille etc que recuperan el pensamiento ontológico de los inicios de la Filosofía También ha publicado obra literaria Sus relatos conservan una impronta filosófica emparentada siempre con estas influencias Así se muestra en su libro con Román Reyes titulado Historias intempestivas y secuencias recurrentes Ed Plaza y Valdés 2012 y en el último en solitario Cuerpos comulgados Endymion 2014 También es columnista en varias revistas digitales *Los enigmas del placer* François Ansermet, Pierre Magistretti, 2011-10-21 En la senda abierta con su contundente y pionero ensayo A cada cual su cerebro Plasticidad neuronal e inconsciente también publicado por Katz editores el psicoanalista François Ansermet y el neurobiólogo Pierre Magistretti dan continuidad a su trabajo en colaboración para interrogarse esta vez sobre el enigma del placer por qué aun cuando puedan elegir entre una puerta que conduce al placer y otra que lleva al displacer con demasiada frecuencia la mayoría de los seres humanos se precipitan hacia el displacer pero con la ilusión de estar haciendo lo contrario De esto lo sabemos resulta una acumulación de experiencias desdichadas y repetitivas que desembocan en el malestar tanto individual como colectivo Existen fuerzas psíquicas inconscientes que nos impulsan a actuar exactamente a la inversa de lo que queremos adentrarnos en lo que Freud llamaba el más allá del principio del placer Pueden identificarse en el cerebro mecanismos neurobiológicos específicos que nos permitan explicar esta tendencia en el hombre Según los autores no se trata de encontrar respuestas un voca a estos interrogantes sino de proponer una noción de inconsciente en la interfaz de las neurociencias y del psicoanálisis que permita encarar las cuestiones enigmáticas del placer y el displacer que dan paso tanto a la creatividad como a la destructividad y que también son propias de lo humano Tramas de psicoanálisis Raúl Levin, 2021-01-09 Este libro es una selección de trabajos que Raúl Levin ha publicado a lo largo de su desempeño académico y ahora lo presenta a un grupo más amplio de lectores y que refieren a distintos temas tratados desde el psicoanálisis como la subjetividad y sus transformaciones lo irrepresentable la clónica en la

persona real del analista y la transferencia la contratransferencia y el malestar los sueños y las pesadillas Auschwitz y el psicoanálisis el juego y el juguete las mitologías de la metapsicología en relación a la pulsión el mundo exterior y la niñez y muchos otros temas que si bien pueden apreciarse por separado pueden leerse como entrelazados en una trama o más bien como ideas silenciosas y personales del autor que se suceden en cada uno de estos trabajos Psicoanálisis, deconstrucción y crítica de lo psicopolítico Rosaura Martínez Ruiz, 2021-12-01 Este libro en su conjunto parte de la idea de que el psicoanálisis es más que una teoría de la mente y una clínica para el tratamiento de afecciones nerviosas Desde nuestra lectura es también una crítica a la cultura Así debe intervenir en el discurso y en las prácticas sociales que instrumentan y ejercen violencia para denunciarlas y resistirlas Los autores de esta compilación consideramos que más allá de las malas irresponsables y nihilistas lecturas que se han hecho de la obra de Sigmund Freud es que hacer de la reflexión psicoanalítica construir argumentos fuertes que deconstruyan la ontologización de la pulsión de muerte Por lo tanto nos interesa hacer una crítica de la violencia al tiempo que queremos mostrar los caminos que abren el horizonte para la construcción de organizaciones sociales complejas y tensas pero en las que el lazo social se torna indispensable y deseable más no amenazante de la seguridad e identidad de una comunidad Sociedad y violencia Germán Alejandro García Lara, Oscar Cruz Pérez, 2018-03-05

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Pulsion De Muerte La Introduction

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