



Saint Hysteria

Felicia M. McCarren



Saint Hysteria:

Saint Hysteria Cristina Mazzoni, 1996 Saint Hysteria examines scientific literary and religious texts that share a fascination with the otherness of the female body whether in ecstatic pleasure or in neurotic pain Cristina Mazzoni focuses on material from the late nineteenth and early twentieth centuries mainly in Italy and France Her approach uses the methodologies of cultural studies and feminism but also benefits from the insights of psychoanalytic criticism She asks how the identification of mysticism with hysteria became prevalent and explores the continuing dialogue between a historicizing view of hysteria and a view of hysteria as repressed religious mysticism According to Mazzoni this dialogue is discernible at various levels and in a variety of discourses The medical history of hysteria she maintains is often linked to the religious history of supernatural phenomena and the medical discourse of positivism depends on the religious feminine element that it attempts to repress Similarly she finds a continuity between the literature of naturalism and that of decadence in their representations of the interdependence of neurosis and religion Finally the religious writings of women mystics and the discourses they inspired reveal an unresolved tension between nature and supernature body and soul or psyche which Mazzoni suggests mirrors and complicates the very issues raised by hysterical conversion Among those whose views she considers are the writers Jules and Edmond de Goncourt Gabriele d Annunzio and Antonio Fogazzaro as well as Graham Greene and Simone Weil the mystics Angela of Foligno Gemma Galgani and Teresa of Avila and the theorists Jean Martin Charcot Cesare Lombroso Jacques Lacan Simone de Beauvoir Julia Kristeva and Luce Irigaray

Teresa, My Love Julia Kristeva, 2014-11-25 Mixing fiction history psychoanalysis and personal fantasy Teresa My Love turns a past world into a modern marvel following Sylvia Leclercq a French psychoanalyst academic and incurable insomniac as she falls for the sixteenth century Saint Teresa of Avila and becomes consumed with charting her life Traveling to Spain Leclercq Julia Kristeva s probing alter ego visits the sites and embodiments of the famous mystic and awakens to her own desire for faith connection and rebellion One of Kristeva s most passionate and transporting works Teresa My Love interchanges biography autobiography analysis dramatic dialogue musical scores and images of paintings and sculpture to engage the reader in Leclercq s and Kristeva s journey Born in 1515 Teresa of Avila outwitted the Spanish Inquisition and was a key reformer of the Carmelite Order Her experience of ecstasy which she intimately described in her writings released her from her body and led to a complete realization of her consciousness a state Kristeva explores in relation to present day political failures religious fundamentalism and cultural malaise Incorporating notes from her own psychoanalytic practice as well as literary and philosophical references Kristeva builds a fascinating dual diagnosis of contemporary society and the individual psyche while sharing unprecedented insights into her own character

Drapery Gen Doy, 2001-12-21 Gen Doy investigates the hitherto neglected meanings of drapery and the draped body in visual culture The baroque and the classical are her subjects as are Freud s Gravidia Clerambault s writings and photographs of draped figures the fetishistic play between veiling and

revealing and the meanings of drapery in recent art from Christo's wrapped Reichstag to the impact of the modern women's movement on fine art practice. Yet she also finds and focuses on the draped body now in places like Algeria and Kosovo where drapery's connotations are no longer those of purity and civilized elegance but of barbarism, poverty and savage death.

Writing Teresa Denise DuPont, 2011-12-16 *Writing Teresa: The Saint from Vila at the Fin de Siglo* examines the Teresa de Jesús boom of roughly 1880-1930 and offers an in-depth study of five major Spanish participants in the turn of the twentieth century explosion of literary treatments of St. Teresa. This historical period's interest in the Saint from Vila relates to popularization and nationalization of aspects of Catholicism, technological advances, a modernist fascination with saintly heroes, the search for new Spanish identities and the evolving role of women writers and intellectuals. Teresa was mysticism in its historical context: energy in a time of doubt, the possibility of reconciling science and spirituality, a new vision for writing and a maternal figure linked to the religion of the past for those who had lost the faith of their childhood. *Pazze di Lui - Mad for Him: Hagiographic Stereotypes, Mental Disturbances and Anthropological Implications of Female Saintliness in Italy and Abroad from the 13th to the 20th Century* Mattia Zangari, 2024-06-17 The aim of this book is to investigate the delicate relationship between female sanctity and madness in a time frame extending from medieval until contemporary times. Constellated by visions, ecstatic raptures, morbid rituals, stigmata and obsessions, the complex phenomenology of female mysticism appears in fact to be articulated and polymorphous, traversed by representations that it seems possible to link to the wide spectrum of mental disorders as well to the hagiographic stereotypes and anthropological implications. Male and female scholars from different disciplines, from history to philology, from anthropology to art history, from theology to literary criticism, from psychiatry to psychoanalysis, try to outline a thematic and problematic itinerary intended to examine step by step potential pathological aspects and contexts of reference for the purpose of attempting to reconstruct the complex evolutionary trajectory of female mystical language. **On Hysteria** Sabine Arnaud, 2015-10-14 Hysteria formed a medical category during the seventeenth to early nineteenth centuries. By tracing its transformations, Sabine Arnaud reveals what was at stake in writing the diagnosis and adds to our understanding of how the role and status of medicine became established in society. In the process, she uncovers new insights in the history of medicine. Focusing on a period largely ignored by scholarship, she shows that hysteria was not in fact first seen as female malady and that discussions of convulsions in a religious context made up only a very small part of writings on hysteria. Widely treated in medical contexts, hysteria was also a common reference in literature, public political debates and even philosophy. With careful attention to genres and writing strategies, webs of citation and circulation, Arnaud provides a history of medicine as a history of knowledge in the making, knowledge that did not build linearly but through misinterpretation, creative citation and strategic deployment. Medieval Saints in Late Nineteenth Century French Culture Elizabeth Emery, Laurie Postlewaite, 2004-08-02 Legends, tales and mysteries featuring saints captivated the French at the end of the nineteenth century. As Jean Lorrain pointed out in an 1891

article for the popular weekly *Le Courrier Francais* the seemingly simple language of the saints lives their noble battles between good and evil and the atmosphere of religious mysticism appealed to many especially those involved in the visual and performing arts Ironically The Third Republic 1870 1940 a regime that claimed to reinforce and institute the secular ideas of the French Revolution was witness to this great popular interest in the saints and religious imagery The eight essays in this work explore the popularity of the saints from the 1850s to the 1920s The essays evaluate the role they played in literature art music science history and politics examine portrayals of the saints lives in both low and high culture from children s literature shadow plays and the popular press to literature opera and theological studies and reveal the prevalence of the saints in fin de siecle France

Of Divine Economy Marion Grau, 2004-10-26 God gives Green Stamps A look at the theological and economic meanings of redemption

A Matter of Appearance Emily Wells, 2023-11-14 A dazzling memoir of chronic illness that explores the fraught intersection between pain language and gender by a debut author Emily Wells spent her childhood dancing through intense pain she assumed was normal for a ballerina pushing her body to its limits For years no doctor could tell Wells what was wrong with her or they told her it was all in her head In *A Matter of Appearance* Wells traces her journey as she tries to understand and define the chronic pain she has lived with all her life She draws on the critical works of Freud Sontag and others to explore the intersection between gender pain and language and she traces a direct line from the hysteria patients at the Salpêtrière Hospital in nineteenth century Paris to the contemporary New Age healers in Los Angeles her stomping ground At the crux of Wells literary project is the dilemma of how to diagnose an experience that is both private and public subjective and quantifiable and how to express all this in words Gorgeously written and brilliantly argued *A Matter of Appearance* uses chronic illness as a lever to investigate the life of a body It s complex inconclusive and incredibly clear eyed Moving fluidly between histories of psychoanalysis desire ambition pathology Wells reminds us of the liminal state we all live in between sickness and health

Chris Kraus author of *Aliens Anorexia* and *Summer of Hate*

Saint Thomas's Hospital Reports St. Thomas' Hospital (London, England), 1880

Blood in the City Richard D. E. Burton, 2018-10-18 The Terror of 1793 94 the Paris Commune of 1871 the Dreyfus Affair explosions of violence punctuated French history from the start of the Revolution until the Liberation at the close of World War II The distinguished scholar Richard D E Burton here offers a stunningly original account of these outbursts concluding that recourse to political violence was not occasional and abnormal but rather the usual pattern in French history Instead of adhering to conventional chronological lines *Blood in the City* is structured topologically around a number of major Parisian sites of memory including Place de la Concorde Sacré Coeur and the Eiffel Tower For thirty years Burton has visited and revisited Paris criss crossing the streets on foot and lived with great nineteenth and twentieth century literary depictions of the city Drawing on historical literary visual anthropological and psychological sources he develops a wide ranging account of violence in modern French politics In so doing he provides powerful insights into political violence scapegoating the idea of sacrifice and the widespread

French obsession with conspiracy Burton demonstrates that time and again the same basic scenario has been acted out on the streets of Paris one or more people would be singled out from the community and imprisoned exiled or more often subjected to violence by the crowd or the state In particular he explores how Catholicism in its extreme ultrareactionary form shaped the worldviews of Parisians and how the killing of a sacrificial victim came to be seen as a reenactment of the crucifixion of Christ

Sensible Ecstasy Amy Hollywood, 2010-01-15 *Sensible Ecstasy* investigates the attraction to excessive forms of mysticism among twentieth century French intellectuals and demonstrates the work that the figure of the mystic does for these thinkers With special attention to Georges Bataille Simone de Beauvoir Jacques Lacan and Luce Irigaray Amy Hollywood asks why resolutely secular even anti Christian intellectuals are drawn to affective bodily and widely denigrated forms of mysticism What is particular to these thinkers Hollywood reveals is their attention to forms of mysticism associated with women They regard mystics such as Angela of Foligno Hadewijch and Teresa of Avila not as emotionally excessive or escapist but as unique in their ability to think outside of the restrictive oppositions that continue to afflict our understanding of subjectivity the body and sexual difference Mystics such as these like their twentieth century descendants bridge the gaps between action and contemplation emotion and reason and body and soul offering new ways of thinking about language and the limits of representation

Medieval Virginites Ruth Evans, Sarah Salih, Anke Bernau, 2003-01-01 The variety of subjects and disciplines represented here testify both to the elusiveness of virginity and to its lasting appeal and importance *Medieval Virginites* shows how virginity's inherent ambiguity highlights the problems contradictions and discontinuities lurking within medieval ideologies

Negotiating Sainthood Kathy Bacon, 2017-12-02 This study demonstrates the previously unrecognised significance of discourses of saintliness for constructions of gender and national identity in late nineteenth and early twentieth century Spanish culture a Kathy Bacons innovative approach to sainthood leads to fresh readings of texts by Spains three principal realist novelists *La familia de Leon* Roch and Nazarin Benito Perez Galdos 1878 and 1895 *La Regenta* Leopoldo Alas 1884 85 and *Dulce dueno* Emilia Pardo Bazan 1911 a The author challenges the conventional distinction between anti clerical and spiritual novels by these writers and questions previous feminist assumptions about the negative role of religion for female identity a Sainthood emerges as a key theme through which texts grapple with Spains difficult transition to modernity

God's Mirror Katherine Davies, Toby Garfitt, 2014-12-01 Gathering in one place a cohesive selection of articles that deepen our sense of the vitality and controversy within the Catholic renewal of the mid twentieth century *God's Mirror* offers historical analysis of French Catholic intellectuals This volume highlights the work of writers thinkers and creative artists who have not always drawn the attention given to such luminaries as Maritain Mounier and Marcel Organized around the typologies of renewal and engagement editors Katherine Davies and Toby Garfitt provide a revisionist and interdisciplinary reading of the narrative of twentieth century French Catholicism Renewal and engagement are both manifestations of how the Catholic intellectual reflects and takes position on the

relationship between the Church personal faith and the world and on the increasingly problematic relationship between intellectuals and the Magisterium A majority of the writings are based on extensive research into published texts with some occasional archival references and they give critical insights into the tensions that characterized the theological and political concerns of their subjects

Baroque Bodies Mitchell Greenberg, 2001 Mitchell Greenberg explores the significance of fantasies of the body in seventeenth century France through provocative and subtle readings of some of the most intriguing texts of the period Beginning with an eloquent invocation of the status of the king in classical France Greenberg surveys the complex sociopolitical history of Louis XIV's reign analyzing both Moliere and the entire corpus of Racine The central chapters of *Baroque Bodies* deal with such fascinating texts as the *Memoires* of the abbe de Choisy the first existing account of a male cross dresser two founding texts of the modern pornographic genre *L'ecole des filles* and *L'academie des dames* and the autobiography of Marie de l'Incarnation the famous mystic and founder of the first Ursuline convent in Canada In addition to his richly nuanced readings Greenberg integrates into his argument material from a broad array of disciplines including psychoanalysis feminism epistemology and history He also points out the implications of his argument for the political theological and historical thought of the period moving effortlessly from witch trials in France to discussions of bodies in Renaissance English literary criticism to the works of Bakhtin Foucault Freud and Lacan

Dance Pathologies Felicia M. McCarren, 1998 A history of dance's pathologization may startle readers who find in dance performance grace discipline geometry poetry and the body's transcendence of itself Exploring dance's historical links to the medical and scientific connotations of a pathology this book asks what has subtended the idealization of dance in the West It investigates the nineteenth century response in the intersections of dance literature and medicine to the complex and long standing connections between illness madness poetry and performance In the nineteenth century medicine becomes a major cultural index to measure the body's meanings As a particularly performative form of madness nineteenth century hysteria preserved the traditional connection to dance in medical descriptions of choreas In its withholding of speech and its use of body code dance like hysteria functions as a form of symptomatic expression Yet by working like a symptom dance performance can also be read as a commentary on symptomatology and as a condition of possibility for such alternative approaches to mental illness as psychoanalysis By redeeming as art what is lost in hysteria dance expresses non hysterically what only hysteria had been able to express the somatic translation of idea the physicalization of meaning Medicine's discovery of idea manifesting itself in the body in mental illness strikingly parallels a literary fascination with the ability of nineteenth century dance to manifest idea suggesting that the evolution of medical thinking about mind body relations as they malfunction in madness as well as changes in the cultural reception of danced representations of these relations might be paradigmatic shifts caused by the same cultural factors concern about the body as a site of meaning and about vision as a theater of knowledge

Sacred Pain Ariel Glucklich, 2003-10-30 Why would anyone seek out the very experience the rest of us most wish to avoid Why would

religious worshipers flog or crucify themselves sleep on spikes hang suspended by their flesh or walk for miles through scorching deserts with bare and bloodied feet In this insightful new book Ariel Glucklich argues that the experience of ritual pain far from being a form of a madness or superstition contains a hidden rationality and can bring about a profound transformation of the consciousness and identity of the spiritual seeker Steering a course between purely cultural and purely biological explanations Glucklich approaches sacred pain from the perspective of the practitioner to fully examine the psychological and spiritual effects of self hurting He discusses the scientific understanding of pain drawing on research in fields such as neuropsychology and neurology He also ranges over a broad spectrum of historical and cultural contexts showing the many ways mystics saints pilgrims mourners shamans Taoists Muslims Hindus Native Americans and indeed members of virtually every religion have used pain to achieve a greater identification with God He examines how pain has served as a punishment for sin a cure for disease a weapon against the body and its desires or a means by which the ego may be transcended and spiritual sickness healed When pain transgresses the limits the Muslim mystic Mizra Asadullah Ghalib is quoted as saying it becomes medicine Based on extensive research and written with both empathy and critical insight Sacred Pain explores the uncharted inner terrain of self hurting and reveals how meaningful suffering has been used to heal the human spirit

Saint Teresa (1515-1582) Henri Joly,1906 Autobiographical Writing by Early Modern Hispanic Women Elizabeth Teresa Howe,2016-04-08 Women's life writing in general has too often been ignored dismissed or relegated to a separate category in those few studies of the genre that include it The present work addresses these issues and offers a countervailing argument that focuses on the contributions of women writers to the study of autobiography in Spanish during the early modern period There are indeed examples of autobiographical writing by women in Spain and its New World empire evident as early as the fourteenth century Memorias penned by Doña Leonor López de Córdoba and continuing through the seventeenth century Cartas of Sor Juana Inés de la Cruz What sets these accounts apart the author shows are the variety of forms adopted by each woman to tell her life and the circumstances in which she adapts her narrative to satisfy the presence of male critics whether ecclesiastic or political actual or imagined who would dismiss or even alter her life story Analyzing how each of these women viewed her life and conversely how their contemporaries both male and female received and sometimes edited her account Howe reveals the tension in the texts between telling a life and telling a lie

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