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Walter riso libros la afectividad masculina pdf gratis

You are reading a free preview pages 4 to 6 are not displayed in this preview. Can and can men love? What are male psychological weaknesses? How heavy is the affection in the sex life of the man? What do women think? Why do men have such a hard time expressing positive feelings and communicating their inner states? Why are you so afraid of demaster and affective loneliness? Is there a male fi delity? Is motherhood possible? Is there a new masculinity in pregnancy? These are some of the questions this book answers from modern psychology and other agricultural sciences. Walter Riso, who is already known for his agile, provocative and direct style, psychologically removes the man educated in typical patriarchal culture, precludes the intimacy of an almost unknown inner affective world and proposes a new way of life of love and sexuality, more dignified and humane, without violating the rights of women or men. INTRODUCTION It is not so easy to be male, to be a man, at least in the terms demanded by culture. It is not so easy. This brazen and astonishing statement to sexists reflects a hidden reality that thousands of men face every day to fulfill the role of a silly, rather superficial, and potentially suicidal masculinity. Although most men remain true to the traditional male patterns instilled in them in childhood, there is an ever-increasing male liberation movement that refuses to fall victim to a society that obviously contradicts its performance. While a considerable group of women cry out for more compassion, affection and tenderness from their male partners, others flee from a too soft man in fear. Male parents often demand unwavering toughness from their male children, and teachers demand an English Lord-like sophistication. The marketing of daily survival suggests stubborn competition and fraternal struggle as the family waits for the return of a smiling, cheerful and peaceful father and husband. On the one hand power, success and money as a banner of male self-realization, and on the other hand the religious virtue of Franciscan simplicity and humility as indicators of spiritual growth. A nineteen-year-old woman described her ideal husband as this: I wish she was safe for herself, but also to take out her weak side from time to time; tender and loving, but not crippling; successful, but not obsessive; take care of you, but not be absorbing; intellectual, but who is also sent with his hands... When he finished his long description, I replied that such a man was an interesting case of personality would be. It is not so easy to be both strong and fragile, safe and dependent, rude and tender, ambitious and detached, efficient. Be. calm, aggressive and respectful, hard-working and homemade. The desire to reach these sub-items, which, among other things, are not yet clearly defined, created a feeling of permanent frustration among most men: we do not hit the nail on the head. This contradictory information leads to the fact that the man from the same childhood is a balance of social expectations: to try to look good with God and with the devil. I am not talking about the typical sexists, but about those men who love their wives and children honestly and respectfully, but who have not been able to develop their male human potential out of fear or mere ignorance: I am talking about the man who fears crying so that he is not labelled gay, of the one who suffers because he cannot sue, from whom he cannot faint, because men do not give up, from whom he has lost the opportunity to silently embrace and kiss his children. I mention the man who exaggerates himself, who has lost the right to privacy, and who must be intelligent and powerful in order to be respected and loved. Finally, alluding to the male constantly being debated between the poles of diffuse and contradictory identification, Trying to satisfy the irrational demands of a society which he himself has designed and which, although it is said in other words, is not yet ready to see a man with breast hair really suffer. Many men claim the right to be weak, sensitive, fearless and useless without being questioned for this reason. The right to talk about what they feel and think, not out of pride or to justify themselves from malicious attacks, but out of deep estimation. To claim that human beings suffer does not mean ignoring the problems of the female sex. Women have long been concerned about their emancipation and have expressed their feelings for all available means; are an example of men. However, I do not believe that male liberation should be built on the basis of accusation, condemnation and underestimation for the opposite sex, as was the case with the thinkers of the late 19th century, such as Schopenhauer, Nietzsche and Freud; nor of a self-destructive thousand-year-old guilt for all the catastrophes of mankind, as some repentant men of their own sex would suggest. The world was built and taken up by both sexes. Krishnamurti's stoic sentence is aimed at both men and women: if we really loved our children, there would be no wars. Taking absolute responsibility for the deterioration of the planet and humanity is an unnecessary and unjust sacrifice. When we look at the apparent prebendas that the male some women are amazed that some men are dissatisfied with the role we have to play: Free from what?, More liberation?, Do you not think that some men are dissatisfied with the role we have to play: Free from what?, More liberation?, Do you not believe have they done us enough damage by taking over everything there is? It is enough to refer to male dissatisfaction, so that some women's voices are raised: and do we not suffer? No one disputes this. A woman I met not so long ago was unable to have a conversation with a man without making any anti-mask slogans. When I was able to give you my opinion on the problems of men, I blamed myself for the pauperimas working conditions to which women were subjected during the industrial revolution. When I answered that I was not yet born at that time, she stood up angrily and went without first blaming me personally for the exploitation of the feudal lord over the servants of the Gleba (obviously not about the servants). Why is male suffering underestimated? Display Male Affectivity Weight:0.07Mb Format:txt, pdf, ePub Emma Darcy Greg Bloom Rex Stout Journey to the Heart of Reason Fernando di Rocco The True Story of Malinche Fanny des Jessica River A. Gémez John Grisham Agatha Christie Fran J. Marber José Mallorqui Male Affectivity walter riso: About 81 Results File Type: PDF About the Men's Library Walter Riso, Settings of the decision for which the ... Male affectivity, what every woman should know about... type of file: PDF about the myth of male strength and the alleged inability of people to love. Walter Riso, Library... The affective conflict with the feminine. 2 ... 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