

Reaction.

To admit all, and even if I know the value of this project, oh its so so hard and sad to learn victimology.

I got 5 errors on 10 questions of the second test.

I understand very well.

Its just crazy hard!

Not to mention what I start by the next.

Oh no, I'm so afraid to move forward in this even though I already did my very first (successful) analysis yesterday.

I have already obtained so much keys since the beginning of this class that for x years back (2001-2002) even though I did know things, I had no idea that I could get these things not to be victimized in many areas.

I started my first drafts to approach the value of the laws and that I found myself faced situations without any moral value, which, let's say it, is very very disturbing: brain comes up against unjust and serious acts, the language that we spoke however identically with all people seemed to be fractured .. (at the level of the position on the rights and duties of each, I want to clarify)

So, I felt compelled to agree to completely change my way of interacting and found myself facing disguised hostility but what I can write very clearly is, more we use the fruit of knowledge, and, even though we cross like a cold universe, it always allows us to emerge from situations, even very serious ones.

It is certainly necessary to be able to understand and accept to take a position without too many risks which can have non-reversible consequences.

The whole point of breaking into this kind of class is this: (in recent years) as a new expression of social suffering, the image of the victim and the implicit content associated with it must have drawn on new symbolic referents to support the transformation from passive victim to active victim.

The period of private vengeance was a source of inspiration for the taste of a lost paradise.

-> In this new approach, the historical aspects fade to keep only the salient, symbolic dimensions likely to bring to life the image of a new all-powerful victim. <-

These characteristics of private vengeance thus decontextualized appear as so many responses to the confiscation of vengeance by the public prosecutor, to the injustice and the symbolic rupture between the victim and his judges and finally to the impossibility of being able to bring it to the level of public space the cry of suffering.

I don't know if my reaction (taken out of the global context) will have enough impact to convey the important approach I am trying to express but anyway, I would write about it more fully.

tinyurl.com/rx6crp5f

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