

Dignidad

Agustín Squella Narducci

¿1/2 Quié1/2 dignidad? ,

¡Devuelveme la Dignidad! ,2003

Dignidad Ismael García,1997 Garcia identifies key experiences that are formative of the ethical point of view of Hispanic people: the experience of migration, the dynamics of social integration with a dominant culture, and the struggle to define a new identity.

La dignidad del otro/ The dignity of other Paco Maglio,2008

Dignidad Lucas Torres,1975

Dignity Michael Rosen,2012-03-20 Dignity plays a central role in current thinking about law and human rights, but there is sharp disagreement about its meaning. Combining conceptual precision with a broad historical background, Michael Rosen puts these controversies in context and offers a novel, constructive proposal. “Penetrating and sprightly...Rosen rightly emphasizes the centrality of Catholicism in the modern history of human dignity. His command of the history is impressive...Rosen is a wonderful guide to the recent German constitutional thinking about human dignity...[Rosen] is in general an urbane and witty companion, achieving his aim of accessibly written philosophy.” —Samuel Moyn, *The Nation* “[An] elegant, interesting and lucid exploration of the concept of dignity...Drawing on classical, liberal and Catholic traditions, Rosen hopes to rehabilitate dignity to its rightful place near the centre of moral thought...Rosen's admirable book deserves wide attention from political theorists, jurists and political philosophers.” —Simon Blackburn, *Times Higher Education* “Dignity deserves to be widely read, not only for its intrinsic interest, but also as a corrective to the habit of discussing such topics in abstraction from their social context. Whether or not one agrees with Rosen's arguments, there can be no doubt he has widened our horizons.” —Rae Langton, *Times Literary Supplement*

Dignidad Y Jaiberia Juan M. Garcia Passalacqua,1993-09

Dignidad Agustín Squella Narducci,2021

"Benefactora Dignidad" and "Arbeit Macht Frei" - a Comparison of Colonia Dignidad and Nazi Concentration Camps Lea Fussenegger,2017

Qué es la dignidad Candido,Carlos Luis Álvarez,2001-09-01

La dignidad de la persona. Alberto Oehling de los Reyes,2010-05-29 La dignidad de la persona es una noción que se ha ido afianzando a lo largo del devenir histórico¹. La recepción en la CE de 1978 de la dignidad de la persona es un resultado muy perfeccionado de la forma tradicional de comprensión de dicha noción a lo largo de la historia, pues aun cuando su acogida por el constituyente encierra ya un logro normativo excepcional, sobre todo en orden a su difícil reversibilidad², éste se puede observar como el producto de un largo proceso de consolidación determinado por la intermitente permeabilidad del legislador ante un constante esfuerzo intelectual filosófico que se inicia muchísimo tiempo atrás. Se percibe así históricamente y en primer lugar como un mero reconocimiento de cierta dignidad individual limitada a unos pocos, gradualmente se expande a más, para finalmente generalizarse a todos como una noción considerablemente más amplia y vinculada al disfrute de los derechos fundamentales³. Tal amplificación se observa pues en dos direcciones, en cuanto a contenido de su significado y en cuanto a titularidad, como una progresión que ha ido de menos a más, desde una dignidad individual «condicional » a una dignidad de la persona comprendida en general...

La dignidad humana Jürgen Moltmann,1983

Sobre la dignidad humana Manuel Atienza,2022-06-15 A pesar de que el concepto de dignidad humana sea probablemente el más básico del Derecho del Estado constitucional, los juristas no se han preocupado, hasta hace muy poco, por aclarar esa noción; en muy buena medida, eso se debe al predominio —en la teoría y en la práctica del Derecho—, también hasta fechas muy recientes, del paradigma iuspositivista, con su tesis de la separación conceptual (radical) entre el Derecho y la moral. «Sobre la dignidad humana» supone un intento de colmar esa laguna partiendo de una concepción postpositivista del Derecho que tiende a subrayar su carácter de práctica social, de actividad dirigida al logro de ciertos fines y valores, lo que lleva a entender las relaciones entre el Derecho y la moral en términos no solo de separación, sino también de continuidad. En los seis primeros capítulos del libro, se aborda el concepto de dignidad humana desde una variedad de perspectivas —la bioética, los derechos de la personalidad, el Derecho constitucional o la fundamentación de los derechos humanos—, mientras que el último (que es también el más extenso) está dedicado a elaborar una concepción general y (razonablemente) sistemática de la dignidad humana, poniendo el acento en su dimensión jurídica. Para ello se proponen fundamentalmente dos ejes de análisis. El primero consiste en considerar la dignidad como un concepto puente, de manera que, por un lado, se trata de establecer las condiciones que deben darse para atribuir dignidad a una entidad (el problema de la personalidad o de la agencia moral), mientras que, por otro lado, se necesita mostrar también cuáles son las consecuencias normativas de la dignidad, qué derechos y qué deberes suponen un juicio de atribución de dignidad. Desde el segundo eje, lo que se subraya es la importancia de diferenciar varios planos de abstracción: la dignidad en su sentido más profundo y abstracto; la dignidad como uno de los principios morales y/o jurídicos, y la dignidad traducida o concretada en derechos fundamentales.

Dignidad Tomás Melendo, Lourdes Millán-Puelles, 1996-01-01

La dignidad de la persona Jesús González Pérez, 1986

Dignidad y culturas Enrique Camacho Beltrán, Luis Muñoz Oliveira, 2017

La Dignidad Ludwig Schmidt H., 2012-04 La dignidad representa el imperativo categorico de nuestro tiempo y tiene que ser contemplada desde el punto de vista holistico y reconocer que es un ser dotado de principios y derechos que lo deben proteger de cualquier arbitrariedad por el abuso del poder o situacion de indignidad e iniquidad. Epistemologicamente, la dignidad constituye un autentico hilo conductor primario entre los ambitos eticos, juridicos y politicos. La dignidad humana se erige como el protoprincipio, el eje modulador de los criterios de justicia, legalidad y legitimidad. De la dignidad se genera la necesaria y responsable libertad que permite al hombre y a la mujer, ser seres que busca su autenticidad, su comprension de ser-para-la-vida, capaz de autorrealizarse con esperanza y con miras a la convivencia armonica y justa. Una dignidad fundamentada en la individualidad, la integridad, la privacidad e intimidad de todo ser humano. Basado en la reciprocidad existencial con-los-otros y con-el-ambiente, en una relacion homeostatica social y de supervivencia de la humanidad.

Sin Dignidad Y a Tus Pies ,2009

La dignidad humana ,2003

Quien Define Mi Dignidad? Using Critical Lenses to Explore the Experiences of Latina/o/a "DACAmended" Students Across a Shifting Political Climate Yanin Su Ardila, 2018 This study examined the experiences of DACAmended individuals and how such experiences have been shaped by shifts in local and national political climates. The study examined the experiences of the participants prior to the implementation of DACA, during the Obama administration, and under the Trump administration. In addition, this study explored how ideologies embedded in discourse about DACAmended individuals guide and shape their day to day lives. I conducted a Critical Discourse Analysis (CDA) of two national press conferences---South Carolina Senator Lindsey Graham and Illinois Senator Richard Durbin's press conference on the status of their co-sponsored DREAM Act bill and Senate and House Democrats press conference held as response to president Trump's decision to rescind the DACA program---to examine how discourse surrounding DACA perpetuates conflicting ideologies regarding undocumented individuals. I also, conducted a series of phenomenological interviews with four DACAmended individuals. The conceptual framework used to guide this study draws from critical race theory (CRT), Latina/Latino critical theory (LatCrit), the theorization of racist nativism, and critical language study (CLS). This combined framework recognizes multiple forms of oppression and subordination participants might experience due to their multiple identities. The study's findings evidenced the harmful consequences of xenophobic policies and policy discourses. Even policymakers who claim to be undocumented people's allies perpetuate policies and discourses that are disempowering to this community. DACAmended people's level of comfort navigating social and educational spaces is shaped by policy, policy enforcement, and policy discourse. They are

made to feel the need to justify their worthiness, work harder than everyone else, and live in fear.

Reviewing **Dignidad**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Dignidad**," an enthralling opus penned by a highly acclaimed wordsmith, readers set about an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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