

Discurso Sobre El Amor Propio

Melchor : de Cetina

Discurso sobre la belleza de las mugeres Saint Real,1798

Discursos espirituales y predicables sobre doze lugares del Genesis Cristobal Gonzalez,1603

Discursos sobre la vida y milagros del glorioso padre san Diego, de la orden del serafico padre S. Francisco.

Compuesto por el p. fray Melchor de Cetina, guardian del conuento de Esperanca la Real de Ocana Melchor : de Cetina,1609

Homo Faber Fernando Díez Rodríguez,2014-04-25 Desde el último cuarto del siglo XVII hasta el final de la Segunda Guerra Mundial, se extiende la época de referencia de la historia intelectual del trabajo. A lo largo de estos casi trescientos años, el trabajo se convirtió en un tema central de los análisis y las polémicas de estudiosos y activistas reconocidos, al tiempo que su práctica era igualmente objeto de minucioso escrutinio. Homo Faber es una historia intelectual del trabajo que reconstruye este dilatado proceso, atendiendo a toda su riqueza y complejidad. Sus páginas recorren la apasionante historia de la sociedad del trabajo, desde su formación voluntaria y consciente en los medios mercantilistas e lustrados de finales del siglo XVII y del siglo XVIII, hasta el momento en que comienzan a esbozarse las dudas sobre su propia fortaleza y entidad, una vez alcanzada la mitad del siglo XX. Parte sustancial de nuestra cultura y organización social, el trabajo está sometido hoy a graves dilemas que nos hacen abrigar dudas sobre su entidad futura. Esta obra busca contribuir a que, en tiempos de amplia discusión sobre el presente y el futuro del trabajo en las sociedades postindustriales, permanezca presente y viva la consideración, desde una perspectiva histórica, de su sustancia humana y social.

La creación de la República Vasco Castillo,2009 Estudio de las ideas políticas fundacionales en Chile, en clave republicana. En él se explora la conciencia de los escritores de la época que pensaron la república como parte de la empresa misma de fundarla, basándose en fuentes primarias posibilitando así evitar el olvido del vínculo original de la república con la libertad y lo central del mensaje heredado de nuestros padres fundadores, que nos enseña que lo incompatible con el ethos republicano es la dominación que cancela nuestra libertad y que, por lo mismo, lo que caracteriza ante todo la vida republicana es la común lucha por esa libertad.

Discurso sobre la aplicación de la filosofía a los asuntos de religión para la juventud española Andrés Piquer,1787

Amenidades filosóficas, ó, Discursos sobre todos los estados de esta vida ... Enrique Ataide y Portugal,1829

Rousseau. Leyendo la Profesión de fe del victario saboyano Isabel Tamarit López,Amparo Zácarés Pamblanco,Javier Gracia Calandín,2012-07-30 El texto de Rousseau nos propone una revolucionaria forma de entender la educación moral y religiosa, el progreso social y humano, que convulsionó a la sociedad de su época. Todavía hoy la propuesta rousseauiana genera discusión y críticas que merecen nuestra atención. No podía ser de otro modo cuando se ha de dar respuesta a preguntas como ¿tiene sentido volver a considerar el sentimiento y la conciencia como guía de nuestra conducta moral?, ¿puede conducirnos la religión natural a un reencuentro con nuestro ser más auténtico y libre?, ¿se pueden obviar en un plan educativo las referencias a la educación moral y religiosa del individuo?, ¿en qué términos debe plantearse el discurso sobre la tolerancia? El texto que presentamos abre de forma inevitable nuestra reflexión.

Discurso sobre la educación popular de los artesanos, y su fomento Pedro-Rodríguez Campomanes,1777

Discursos XXXVI-LX Dión de Prusa,2016-08-05 El orador y filósofo griego Dión de Prusa (o Crisóstomo) predió una doctrina de moderación y contentamiento en sus viajes por toda Grecia y Asia Menor. Filóstrato incluye a Dión de Prusa (también llamado Dión Crisóstomo, boca de oro) en el movimiento de la sofística, aunque aclara que por su personalidad y por su obra rebasa las categorías angostas. En efecto, este orador, filósofo e historiador griego del siglo I d.C., nacido en la pequeña ciudad de Prusa, en la provincia romana de Bitinia (noroeste de la actual Turquía), pronunció discursos en varias situaciones de las que atraían a los sofistas, y algunas de sus ochenta piezas oratorias conservadas son inequívocamente de lucimiento y exhibición retórica, sobre asuntos triviales ajenos a las grandes cuestiones del pensamiento. Incluso uno de sus discursos, *Contra los filósofos*, justifica la expulsión de los filósofos de Roma e insta al destierro de los seguidores de Sócrates y Zenón. Sin embargo, otra vertiente de sus discursos responde a los planteamientos de las filosofías cínica y estoica concernientes a la ética y, en general, al modo de vivir: una sencillez integrada en la naturaleza. También abordó temas de política. En esta faceta seria de su producción trató temas como la esclavitud y la libertad, el vicio y la virtud, la libertad, la esclavitud, la riqueza, la avaricia, la guerra, las hostilidades y la paz, el buen gobierno y otras cuestiones morales. El emperador Domiciano le expulsó de Roma (donde residió una temporada) y de Italia a raíz de una relación con conspiradores, lo que propició que Dión viajara por el Imperio, con una modestia y una pobreza extremas. El nuevo emperador, Nerva, revocó el castigo, y Dión trabó amistad con el sucesor de éste, Trajano, al que dirigió más de un discurso encomiástico, y quien se dice que le llevó en su carro en su triunfo dacio. Dión pasó los últimos años de su vida en su Prusa natal, donde participó activamente en la política.

Discursos leidos ante la Academia de bellas artes de San Fernando ... Real Academia de Bellas Artes de San Fernando,1887

Discursos ... sobre cuestiones de carácter político, pronunciados en el Congreso de la Legislatura de 1864 á 1865 José María CLÁROS,1865

Discursos Federico Sánchez Bedoya, 1904

Pensar la solidaridad Alicia Villar, Miguel García-Baró, 2004-06-30 Las investigaciones aquí recogidas roturan en unos casos y profundizan en otros el territorio de los fundamentos históricos y sistemáticos del concepto fundamental de la solidaridad.

Una campaña parlamentaria, discursos sobre el presupuesto de 1900 Raimundo Fernández Villaverde y García Rivero (marq. de Pozo Rubio.), 1900

El laberinto de la libertad Vera Waksman, 2022-05-30 La obra de Jean-Jacques Rousseau se caracteriza tanto por su vastedad como por su sorprendente variedad. Efectivamente, el filósofo francés, que en su Emilio afirmó prefiero ser un hombre de paradojas y no un hombre de prejuicios, fue autor no solo de títulos de filosofía política y textos literarios, sino también de escritos autobiográficos, piezas musicales, un diccionario de música e, incluso, ensayos sobre química y botánica. A partir de una lectura exhaustiva de los principales textos de Rousseau, Vera Waksman propone que la inquietud teórica que anima su obra, y también su vida, es la libertad. El principio del amor de sí mismo, condición de la libertad, constituye el hilo conductor que atraviesa dicha obra y le da unidad y coherencia. El laberinto de la libertad presenta una lectura rigurosa y original de la filosofía de Rousseau que recorre su teoría antropológica, su propuesta educativa, sus reflexiones teóricas y críticas sobre la religión, su teoría política y, finalmente, su concepción acerca del rol del filósofo y la filosofía. De este modo, Waksman sostiene: Siguiendo el hilo conductor del amor de sí mismo, se puede ver la unidad de la obra así como la preocupación central acerca de la libertad y la necesidad de plantear que otro tipo de hombre es posible.

Pensar la violencia, la justicia y la libertad Olga Belmonte García, 2012-10-15 En este volumen se recogen una serie de estudios, reflexiones y propuestas prácticas en torno a las nociones de violencia, justicia y libertad. Sus responsables consideran que es urgente reflexionar sobre ellas, pues nuestras acciones, nuestra respuesta o nuestra indiferencia ante la violencia o la injusticia, dependen de lo que entendamos por un Estado justo o lo que signifique para nosotros ser libre. Partiendo de diferentes tradiciones filosóficas y de autores que han abordado estas cuestiones a lo largo de la historia, nos preguntamos qué relación hay actualmente entre la violencia, la justicia y la libertad: ¿es la libertad sin límites necesariamente violenta? ¿Se puede luchar por la justicia con medios violentos, sin caer en la injusticia? ¿Contribuye nuestra sociedad a la realización de un mundo más justo?

Diario de sesiones Uruguay. Asamblea General. Cámara de Representantes, 1910

Estudios oratorios u observaciones críticas sobre algunos discursos de los oradores más clásicos antiguos y modernos, precedidas de un discurso sobre la elocuencia y de algunas arengas sobre varios géneros de literatura Clemente de Jesús Munguía, 1841

Doctrina médico-filosófica española, sostenida durante la gran discusión sobre Hipócrates y las escuelas hipocráticas en

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web compiled by g izquierdo rodríguez page 2 1 directly proportional to the product of their charges $f \propto q_1 q_2$ inversely proportional to square of the

distance between them $F = k \frac{q_1 q_2}{r^2}$ therefore $F \propto r^{-2}$ coulomb's law in symbols $F = k \frac{q_1 q_2}{r^2}$ the magnitude of the electrostatic force exerted by one point charge q_1

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