

Hans-Jürgen Krahel
Konstitution und
Klassenkampf

Zur historischen Dialektik
von bürgerlicher Emanzipation
und proletarischer Revolution

Verlag Neue Kritik

Jäger

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Wohin geht unsere offene Gesellschaft? Bruno Heidlberger, 2019-07-16 Dieses Buch handelt von der 68er Kulturrevolution ihren geistigen Vorbildern ihren Ideen und Akteuren ihren Fehlern und ihrem emanzipatorischen Erbe sowie von ihren Feinden und damit vom krisenhaften Zustand in dem sich heute die offene Gesellschaft befindet Im Zentrum des Buches steht die kritische Auseinandersetzung mit einer illiberalen Weltanschauung deren Vertreter politische Gegner diffamieren die an den Ideen von 1776 1789 1848 und 1968 festhalten Letzteren geht es um die Verteidigung der liberalen Demokratie der Rechte von Minderheiten und anderen Minderheiten wie auch um die ökologische Modernisierung der Gesellschaft An die Stelle des alten Rechts links Dualismus ist heute ein neuer Dualismus getreten der zwischen einem liberalen sozial ökologischen weltoffenen und einem völkisch nationalen Lager ein Dualismus der auch die Parteienlandschaft neu formiert Der Autor Bruno Heidlberger tritt für eine offene den Menschenrechten und dem Klimaschutz verpflichtete Gesellschaft ein

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Konterrevolution von links Leonard Landois, 2008 *Die Studentische Protestbewegung* Wulf Schönbohm, Konrad-Adenauer-Stiftung. Institut für Begabtenförderung, 1971 **Die verspielte Revolution** Uwe Wesel, 2002 **Der Spiegel**, 1970 *Die Neue Gesellschaft, Frankfurter Hefte*, 1987 *Links*, 1969 **Die strategische (Ohn-) Macht der Friedensbewegung** Thomas Leif, 1990-02 Me Eindruck 51 es gibt einen Mangel an empirisch fundiertem Wissen über die soziale Triggerschaft der letzten sozialen Bewegung der Kampagnen und Initiativen allein heoretisch begründete Vorurteile im Komplex einer Theorie der NSBsjiihrell zu so sehr hochaggregierten nichtssagenden Aussagen über die soziale Triggerschaft Michael Tir Greve im Forschungsjournal Neue Soziale Bewegungen 4 1988 55 Mit dem Austritt von Aktion Stillezeichen ASF aus dem Koordinationsausschuss der Friedensbewegung am 16 Juni 1989 unmittelbar nach der gescheiterten Kirchentags Demonstration Das Denken modernisieren Frieden und Gerechtigkeit brauchen Abtötung Wurde dieses Gremium in eine tiefe Sinnkrise gestürzt Im Punkt acht der Austrittsbegründung verschmelzen mehrere über Jahre vorgetragene Argumente und Kritikpunkte Schlaglichter auf das schon immer im KA angelegte Konfliktpotential Der KA in seiner jetzigen Form wird den Notwendigkeiten der Friedensbewegung nicht mehr gerecht Das zeigt sich an seinen permanenten politischen Mängeln und der fehlenden oder entlichen Resonanz der jeweiligen Basis in der Bewegung dem landau Flandab erbreitelen schlechten Ruf der desolaten finanziellen Situation der Loslosigkeit und Beliebtheit der KA Sitzungen den inhumanen Arbeitsbedingungen für die Mitarbeiter des KA Büros Von innen heraus ist der KA nicht wandelbar Er bindet Energien die sonst in der Friedensbewegung eingesetzt werden können und

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