

Siegfried J. Schmidt

# Selbstorganisation Wirklichkeit Verantwortung

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# Selbstorganisation Wirklichkeit Verantwo

**Siegfried J. Schmidt**



## **Selbstorganisation Wirklichkeit Verantwo:**

Selbstorganisation Wirklichkeit Verantwortung Siegfried J. Schmidt, 2013-03-08      *Selbstorganisation, Verantwortung, Gesellschaft* Wolfgang Böcher, 2013-07-02 Selbstorganisation und Verantwortung Ein eigenartiger Titel Gibt es das überhaupt Selbstorganisation Widerstrebt es nicht im tiefsten unserem vielleicht auch speziell dem deutschen Denken daß sich Dinge sozusagen von alleine organisieren daß sich spontan Strukturen bilden ohne Vorgaben von außen Wo wir doch gewohnt sind daß alles gemacht und organisiert wird von Gott angefangen über die Regierung bis zum Abteilungsleiter und letzten Aktivisten Erleben wir nicht auch an uns selbst daß wir etwas wollen und dann auch tun Vorstellungen dieser Art dürften indes ein entscheidendes geistiges Hindernis darstellen um komplexes Systemverhalten ob in der Natur oder in menschlichen Gesellschaften zu begreifen Wenn es aber Selbstorganisation gibt und vieles nicht nur das Wachsen von Kindern und Bäumen spricht eigentlich dafür was ist Selbstorganisation was bedeutet sie Welches sind die Bedingungen unter denen sie zustande kommt Und müssen wir nicht eben so fragen welches die Bedingungen und Voraussetzungen von Verantwortung sind die wir in irgendeinem Zusammenhang tragen oder zu der wir den anderen zu ziehen gewohnt sind Was hat überhaupt das eine mit dem anderen zu tun Stehen beide nicht in einem unüberbrückbaren Gegensatz schließen sie sich nicht letztlich aus Oder ist Selbstorganisation im Gegenteil geradezu ein Weg zur Lösung vieler Probleme vor denen wir im Hinblick auf Verantwortung stehen vielleicht sogar eine Möglichkeit Verantwortung in ihrem eigentlichen Kern zu stärken der hohlen Arroganz von Macht und Geld zu entfliehen und ein Versinken im Ozean allgemeiner Heuchelei zu vermeiden

**The systemic and empirical approach to literature and culture as theory and application** Steven Tötösy de Zepetnek, Irene Sywenky, University of Alberta. Research Institute for Comparative Literature and Cross-Cultural Studies, 1997      **Komplexe Natur — Komplexe Wissenschaft**, 2013-03-09 Logisch      The Electronic City Ulrike Bucher, Maro Finka, 2011-01-01 The topic The Electronic City refers to the introduction and the consequences of the new information and communication technologies for urban life In which way can E Europe for all be realised How can the digital divide be overcome What are the consequences for the socially disfavoured groups and how can they participate in the E City Is human behaviour different in virtual space These are the questions which are part of many discourses on this topic and which are addressed in this book a Reihe Future Urban Research in Europe Band 1      **Literary Knowledge** Paisley Livingston, 2019-05-15 Paisley Livingston here addresses contemporary controversies over the role of theory within the humanistic disciplines In the process he suggests ways in which significant modern texts in the philosophy of science relate to the study of literature      *Entfremdung und Illusion* Horst Pöttker, 1997      *Konstruktivismus, Systemtheorie und praktisches Handeln* Holger Lindemann, 2019-09-16 Seit Anfang der 1980er Jahre haben Konstruktivismus und Systemtheorie die Theoriebildung in sozialen therapeutischen pädagogischen und betrieblichen Zusammenhängen zunehmend beeinflusst Ihre Bedeutung für die unterschiedlichen Handlungswissenschaften und für das praktische Handeln wurde ausgiebig und

kritisch reflektiert Holger Lindemann versammelt in diesem Grundlagenwerk zentrale Theorien und Modelle des Konstruktivismus und der Systemtheorie verständlich und mit vielen Beispielen erklärt. Ausführlich stellt sich der Autor der Frage nach der Bedeutung dieser Grundlagen für unser Handeln und präsentiert ein Modell der Orientierung für die Praxis.

**Thesen zur ganzheitlichen Demokratie.** W. Eckehart Heeger, 2013-06-12 Im vorliegenden 1. Band Thesen zur ganzheitlichen Demokratie zeigt Heeger, dass und warum repräsentative Demokratie nicht funktionieren kann und zur Tyrannei weniger Parteifunktionäre degeneriert. Er erläutert weiter, dass Demokratie ohne Gerechtigkeit und Wahrheit nicht möglich ist. Dafür entwickelt er eine neue Gesellschafts Demokratie und auch Gerechtigkeitstheorie, in deren Zentrum die Menschen der Gesellschaft und die Menschlichkeit für alle Menschen stehen. Mit den daraus sich ergebenden Verfassungsprinzipien hofft er nicht nur die bestehenden Demokratien, sondern auch die meisten Subsysteme ihrer Gesellschaften wie Recht, Politik oder Wirtschaft, aber auch Erziehung und Bildung, und auch nach den gleichen Prinzipien vom Kopf auf die Füße und eine solidere Basis zu stellen.

eine Diskussion darüber anzuregen, ihre und vielleicht auch die globalen Krisen zu bewältigen. Denn damit wäre es möglich, das in seiner Gesamtbilanz sehr ineffiziente kapitalistische Wirtschaftssystem mit seinem sehr wackeligen Fundament und vielen unhaltbaren Theorien zu befreien und in ein effizientes System umzubauen, das nicht die natürlichen Balancen und damit die Lebensgrundlagen aller Menschen zerstört und dennoch allen Menschen ermöglicht, in höherer Lebensqualität nachhaltiger zu leben.

Entscheidung zur Verantwortung und Kreativität Gudrun Reins, 1998

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