

# Intergruppo Parlamentare Eutanasia Legale

## Joachim Radkau

Ci sono cose più importanti Cathy La Torre, 2022-05-17 «I giornali e i media parlano solo di temi politicamente corretti. Non si può scherzare più su nulla. Se usi espressioni come signore e signori vieni accusato di non essere inclusivo. La famiglia è quella composta da madre e padre, basta con la lobby gay! Viviamo in una dittatura del pensiero unico e nessuno lo dice.» È davvero così? Ogni volta che in Italia si prova a fare un passo avanti nel campo dei diritti civili o si lotta per la difesa o l'empowerment di quelle che definiamo minoranze, qualcuno immediatamente protesta: «Ma non ci sono cose più importanti?». La retorica del «ci sono cose più importanti» negli ultimi anni è diventata una vera e propria tendenza, la risposta prediletta in ogni dibattito. Ed è proprio seguendo questa logica che molte battaglie vengono messe in secondo piano, perché, appunto, c'è sempre qualcosa di «più importante». E così il fine vita, il diritto all'adozione o alla genitorialità di persone single o non sposate, i diritti delle persone LGBTQIA+, lo ius soli, la parità fra uomini e donne scivolano lontani nell'agenda delle priorità. Nel frattempo, però, le «cose importanti» non sono comunque successe. L'Italia è al quarantunesimo posto nella classifica mondiale per la libertà di stampa, siamo penultimi per tasso di occupazione in Europa. In questo libro, Cathy La Torre disegna la mappa di un viaggio nei diritti che non possono più attendere. Attraverso esempi concreti, racconta come altrove hanno fatto, spesso a costo zero, quello che in Italia ancora si rimanda. Un prontuario gentile che vi permetterà di avere sempre una risposta pronta e fondata all'annosa domanda: «Ma non ci sono cose più importanti?».

Politische Schriften Giuseppe Mazzini, 1911

Die Ära der Ökologie Joachim Radkau, 2011-04-21 Die erste Weltgeschichte der Ökologie. Die Ökologie ist das Signum unseres Zeitalters. Joachim Radkaus grandiose Darstellung lässt die neue Ära in ihrer ganzen Vielgestaltigkeit und globalen Bedeutung erfahrbar werden. Zwar lässt er auch die fernen Ursprünge im 18. und 19. Jahrhundert nicht außer Acht, konzentriert sich im Wesentlichen jedoch auf die letzten vierzig Jahre. Das Buch berichtet über ausschlaggebende Ereignisse und Erfahrungen wie die Reaktorkatastrophe von Tschernobyl genauso wie über den Mythos des deutschen «Waldsterbens» und beleuchtet die Zusammenhänge mit anderen politischen und kulturellen Strömungen. Es erzählt sowohl von spiritueller Suche und herausragenden Momenten als auch von Institutionalisierung und Bürokratisierung. Es porträtiert zentrale Initiativen wie Friends of the Earth oder Greenpeace und charismatische Vorkämpferinnen wie Rachel Carson, Petra Kelly und die Chinesin Dai Qing. Überhaupt zeigt Joachim Radkau, welche zentrale Rolle und beinahe mythisches Potential Frauen

in der Umweltbewegung zukommt. Radkau schreibt zwar aus innerer Verbundenheit und viel eigener Erfahrung mit der Umweltbewegung, hält wo nötig jedoch auch kritische Distanz. So wird klar: Trotz manch bizarrer Episoden ist die Umweltbewegung die neue, wahre Aufklärung unseres Zeitalters; die fließende Vielfalt und immer neue Vernetzung der Motive unterscheidet sie von allen früheren großen Bewegungen der Geschichte.

Bürger und Parteien Joachim Raschke, 2013-03-09 In den letzten Jahren ist das Thema der wechselseitigen Beziehungen zwischen Bürgern und Parteien immer mehr in den Mittelpunkt eines breiten Interesses gerückt. Daher wendet sich dieser Band nicht nur an den Kreis der politischen Bildner, sondern darüber hinaus an die große Mehrheit politisch interessierter Leser. Im Mittelpunkt dieses Sammelbandes stehen drei Problembereiche, die aus unterschiedlichen wissenschaftlichen, politischen und gesellschaftlichen Perspektiven beleuchtet werden: - Die gesamtgesellschaftlichen Aufgaben sind zahlreicher und schwieriger geworden. Zwischen dem Problembewusstsein vieler Bürger und dem der Parteirepräsentanten bestehen deutliche Unterschiede. Der Wahloptimismus der Parteien geht am Zukunftspessimismus einer großen Gruppe von Wählern (und Nicht-Wählern) vorbei und erhöht die Unsicherheit, ob die Parteien die richtigen Antworten auf die wachsenden Probleme werden finden können. Das Ansehen der Parteien als zuständige und qualifizierte Problemlöser scheint zu sinken. - In den letzten Jahren ist der Wille zur politischen Teilnahme und auch die Qualifikation dazu in der Bevölkerung erheblich gewachsen, andererseits haben sich wichtige Entscheidungsebenen innerhalb der Parteien nach oben und in Expertengremien verlagert, so daß sich die Einflüßchancen von unten zumindest in der subjektiven Einschätzung verringert haben. Dies führt zu einer verstärkten Beachtung anderer Teilnahmeformen an Politik, die als kritisches Korrektiv verstanden werden wollen, zum Teil aber auch als grundlegende Alternative zu den Parteien.

**Bürgerinitiativen und repräsentatives System** Bernd Guggenberger, 1984 Einem oberflächlichen Betrachter bietet die Bundesrepublik noch immer das Bild einer geradezu mustergültigen repräsentativen Parteiendemokratie: Sie hat von Bundestagswahl zu Bundestagswahl eine im Vergleich zu den übrigen westlichen demokratischen Staaten weit überdurchschnittliche Wahlbeteiligung aufzuweisen (bei der Bundestagswahl 1976 von 90,7 % bzw. 1980 von 88,6 %, 1983 lag sie bei 89,1 %); der Orientierungstrend der politischen Parteien geht deutlich zur Mitte; der wendige, ideologisch nicht fixierte, politisch bewußte und urteilsfähige Wechselwähler ist König, ist vielumworbener Adressat parteiprogrammatischer Erklärungen und Verlautbarungen, die sich, mangels ernstzunehmender Konkurrenz auf der Rechten wie auf der Linken, vor allem an die denkende Minderheit in der Mitte des politischen Spektrums wenden, weil nur hier Stimmen zu holen sind. Wie stark die Mechanismen der Konkurrenzdemokratie den Trend zur Mitte und damit die zwangsläufige Verengung des parteiprogrammatischen Spektrums begünstigen, wird aus der relativen Chancenlosigkeit der nicht im Parlament vertretenen Außenseiterparteien ersichtlich, die es bei der Bundestagswahl 1976 zusammen auf noch nicht einmal ein Stimmprozent brachten. Selbst die Wahlergebnisse der Grünen von 1980 (0,5 %) ändern daran nichts. 99,1 bzw. 98,1 Prozent

der bundesdeutschen Wähler votierte 1976 bzw. vier Jahre später für die drei etablierten Parteien CDU/CSU, SPD, FDP. Erst im März 1983 verschoben sich diese Zahlen geringfügig durch den Einzug der Grünen in den Bundestag (5,6 %). Wer außer professionellen Schwarzsehern wollte angesichts solch geradezu überwältigender wahl-empirischer Vertrauensbeweise die Stabilität dieser zweiten deutschen Demokratie ernstlich in Zweifel ziehen? Wer könnte mit Fug und Recht den Parteien staat in einer . .

Natur und Macht Joachim Radkau, 2002

**Die Grünen** Carl Amery, 1980

Grüne Politik Wilhelm P. Bürklin, 1984-09 Beginnend im Jahre 1978 formierte sich in der Bundesrepublik Deutschland mit zunehmendem Erfolg eine neue Partei: die Grünen. Diese Entwicklung, die ihre Parallele in verschiedenen europäischen Staaten findet, rückt naturgemäß die Frage nach den Bedingungen, unter denen in etablierten Parteiensystemen neue Parteien entstehen können, in den Vordergrund der wissenschaftlichen Diskussion. In diesem Kontext ist das Ziel der vorliegenden Arbeit die theoretische und empirische Analyse der Entstehungsbedingungen neuer Parteien am Beispiel der Grünen. Zwei inhaltliche Bemerkungen zu dieser Arbeit sind so generell, daß sie ins Vorwort vorangestellt werden: Erstens: Als Reaktion auf eine Reihe politikwissenschaftlicher Erklärungsansätze, die sowohl die individuellen Parteibindungen als auch die neuen Wertorientierungen stark sozialdeterministisch geprägt sehen, wird in vorliegender Arbeit ein starkes Gegengewicht auf die Bedingtheit der Veränderung dieser Einstellungen durch das Verhalten der parteipolitischen Eliten gelegt. Auf diesem Hintergrund mag der engagierte wiederholte Verweis auf diesen Zusammenhang verständlich werden. Zum zweiten mag die darauf aufbauende zyklische Konzeptualisierung politischer Wandlungsprozesse in mehrfacher Hinsicht zu Mißverständnissen einladen. Dies gilt insbesondere für die Dynamik des Zyklus politischer Neugruppierung. Dieser Zyklus wird hier als Ermöglichungsstruktur (Gelegenheitsstruktur), nicht aber als deterministische Entwicklung angesehen: Im Zyklus der abnehmen der ideologischen Bindungen an das System politischer Interessenvermittlung entsteht ein Potential für parteipolitische Neugruppierung, ein Potential, das aber erst bei andauernder politischer Deprivation aktiviert wird und sich in systemkritische Einstellungen gegenüber den etablierten Institutionen politischer Interessenvermittlung niederschlägt.

**Parteien-Handbuch** Richard Stöss, 2013-08-13 Vor nunmehr zehn Jahren, Mitte 1973, begannen im Zentralinstitut für sozialwissenschaftliche Forschung der Freien Universität Berlin die Vorarbeiten für eine umfassende empirische Bestandsaufnahme des westdeutschen Parteiensystems. Was die Initiatoren dieses Forschungsvorhabens, Horst W. Schmollinger und den Herausgeber, bewegte, war das auch heute noch aktuelle Bedürfnis nach einer Gesamtdarstellung, die sowohl alle über 100 Parteien als auch das Parteiensystem insgesamt in seiner Struktur und Dynamik behandelt. Dabei sollte an eine Tradition historisch-soziologischer Forschung angeknüpft werden, wie sie in Band 6 der Schriftenreihe des

Instituts (damals noch: Institut für politische Wissenschaft) Niederschlag gefunden hatte: Parteien in der Bundesrepublik - Studien zur Entwicklung der deutschen Parteien bis zur Bundestagswahl 1953, mit einer Einleitung von Sigmund Neumann, Stuttgart und Düsseldorf 1955. Freilich galt es in Anbetracht der neueren Forschungssituation, den historisch-soziologischen Zugang zum Parteiensystem als Gesamtzusammenhang von ökonomisch-sozialen, politisch-juristischen und ideologisch-kulturellen Wirkungsfaktoren fortzuentwickeln und das Parteiwesen mehr als bisher gesamtgesellschaftlich zu verorten.

**Monte Verità** Stefan Bollmann, 2017-10-16 Grüner leben, wilder denken, freier lieben - Gegenkultur im frühen 20. Jahrhundert Das 20. Jahrhundert ist noch kein Jahr alt, da macht sich eine Gruppe junger Aussteiger nach Ascona an den Lago Maggiore auf. Sie gründen den Monte Verità, den Berg der Wahrheit. Ihre Agenda: in der Natur leben, sich vegan ernähren, freier lieben, sich selbst verwirklichen. Schnell verbreitet sich ihr Ruf nach Berlin, München, Genf und St. Petersburg. Erich Mühsam kommt, völlig blank, mit dem schönen Dichter Johannes Nohl im Schlepptau, doch er verträgt das vegetarische Essen nicht. Käthe Kruse tanzt mit ihrem unehelichen Kind an Weihnachten ums Feuer. Hermann Hesse flüchtet sich vor dem Alkohol nach Ascona und gräbt sich in die Erde ein. Marianne Werfkin malt über sechshundert Bilder. Mary Wigman folgt ihrem Lehrer Rudolf von Laban auf den Berg und bringt diesen mit ihrem Tanz an die Sonne zum Beben. Stefan Bollmann erzählt von den Lebensreformern und der faszinierenden Aktualität ihrer Ideen bis heute.

*Philosophie der Grünen* Manon Andreas-Grisebach, 1982

*Abschied vom Bürgertum* Christoph Conti, 1984

*Föderalismus und regionales Bewusstsein* Klaus von Beyme, 2007

**Geschichten vom Trüffelschwein** Michael Steffen, 2002

Von grüner Kraft und Herrlichkeit Joschka Fischer, 1984

*Neue soziale Bewegungen in der Bundesrepublik Deutschland* Roland Roth, 1991

**Die Zukunft der Grünen** Joachim Raschke, 2001

*Der grüne Protest* Rudolf Brun, 1978

**Otto Schily** Stefan Reinecke, 2003 Der persönliche wie berufliche Werdegang des Bundesinnenministers Otto Schily.

**Protest in der Bundesrepublik** Dieter Rucht, 2001

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