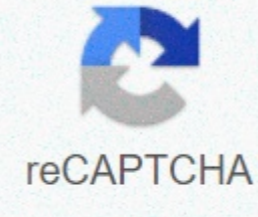




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The socialism of the 21st century is a concept that arises at the 1996 world event, through Heinz Dieterich Steffan, history points out that the term has spread around the world since former Venezuelan President Hugo Chavez's 2005 presidential campaign. It is important to mention that the countries defending such ideas are mainly Venezuela, Ecuador, Bolivia and Nicaragua. Norway also combines free market action with strong state mediation, which leads some academics to create the 21st century. The socialist state model of the 20th century is also revolutionary socialism, which must be based clearly on the Marxist economy and the philosophy that remains on the four axes: the economy of equivalence, the fundamental organisations, regional democratic development, and leadership and participatory democracy. In this sense, Dieterich is the 21st century's most resensited man. Dieterich examines Marxist theory in order to update it to today's world, linking the development of knowledge, the practice of socialist experiments, discovering its limitations, providing concrete proposals both in the political economy and in the democratic cooperation of citizens to build an export-free society. Hugo Chavez, the main founder of 21st-century socialism synthesizing socialism in the 19th century, claimed that this system accepts private property contrary to Marxist-Leninist attitudes, but rejects private property if it declines in selfishness. On the other hand, Hugo Chávez's government programme for the period 2013-2019, known as the Home Plan, stems from various types of real estate, including private real estate, but it is said that the new socialist economy must build on widespread public, collective and social support for ownership of production assets and create solidarity, complementary production and exchange links. On the other hand, Chávez also demonstrated that, in the 21st century, the european Creation of socialist settlements within the chavismo movement through the communal economic method, support for labour control through self-management and joint management, state mediation promoting social programmes known as bolivar missions and the take-up of private companies. Summary: The goal in general is to build a classless society, which is why most socialism now identifies marxist and communist postulates. It has also recently focused on social reforms in modern democracies. For Hugo Chávez, he expresses the following: We are committed to directing the Bolivar revolution towards socialism and contributing to the path of socialism, in the 21st century. Moreover, this socialism is not predetermined. Instead, Chavez said: we need to transform the way capital and new socialism towards it that we have to build every day. INTRODUCTION TO THE 21ST CENTURY Hugo Chávez explained in a speech in mid-2006: We are committed to leading the Bolivar revolution towards socialism and contributing to the path of socialism, in the 21st century. Moreover, this socialism is not predetermined. Instead, Chavez said: we need to transform the way capital and new socialism towards it that we have to build every day. In his view, this transition from the circumstances of today's globalised world will be rather protracted. In this concept, unlike neoliberalism, socialism would be the way forward. From an ideological point of view, and in terms of the purpose of social life, it has come to determine what socialism goals are, it became relatively clear when Hugo Chavez responded to the Venezuelan church hierarchy I suggest that bishops read Marx, Lenin, to go and look for the Bible that they see socialism in the lines of the old and new wills, in the mountain sermon., when swearing in the new ministerial cabinet , 2007. In the same act, Chavez indicated that he was a Trotskyist. So 19th-century socialism has elements of such different ideologies as Marxism-Leninism, Trotskyist and Christian socialism, while preserving the practice of neoliberalism, as shown by its process of assigning it from state-owned enterprises to private transnationals. A Century is a concept that appears on the world stage in 1996 through Heinz Dieterich Steffan. [1] The term has been spreading around the world since Venezuelan President Hugo Chavez's socialist model of socialism in the 2005 century is a revolutionary socialism that drinks directly from Marxist philosophy and economy and is based on four axes: regional democratic development, an equivalent economy, participatory and leading democracy, and fundamental organizations. Dieterich is the 21st president of the 21st century. Dieterich deepens the Marxist theory and updates it in today's world, incorporating the development of knowledge, the experience of socialist experiments, revealing its limitations, spreading concrete proposals both in the political economy and in the democratic participation of citizens in building a society free of exploitation. In short, in the 21st century, it is not until the 21st century that the In the context of the Bolivar Revolution, Chávez pointed out that in order to achieve this socialism, there will be a transitional phase, which he calls revolutionary democracy. Hugo Chávez explained in a speech in mid-2006: We are committed to leading the Bolivar revolution towards socialism and contributing to the path of socialism, in the 21st century. Moreover, this socialism is not predetermined. Instead, Chavez said: we need to transform the way capital and new socialism towards it that we have to build every day. [2] In 2003, Hugo Chávez, a president in lid, giulio Santosuosso 21. the old model is dead, but the new criteria that allow for conceptual realignment have not yet appeared. In order to contribute to the search for these criteria, he proposes to re-liberate the history of the political economy, because, in his view, some of them do not manifest themselves with conceptual disturbances in this discipline: the first, which occurred in the last 200 years, identified capitalism with liberalism; the second, which occurred in this century, identified socialism as sterism. His professional work is to be the most specific way the fairest society we all desire is achieved through an alliance between socialism and liberalism, once socialism has put aside estism and liberalism has put aside capitalism. Ideological structure of Hugo Chavez and Nestor Kirchner. Dieterich does not create a single and absolute model for the realization of a democratic, participatory, socialist and social classless society. Instead, it will develop a methodology for the development of the so-called New Historical Project, the strategic pillars of which are the Regional Power Bloc (BRP), which is the economic and political integration of progressive states in the region and the Regional Bloc of Popular Power (BRPP), which would meet the 21st century's challenges. In addition, equal and solidarity cooperation between states and social movements, i.e. brp and brpp, will be added. The idea of self-management and creative communities and sustainability, the idea of Ezio Manzini and the Global Network for Sustainable Planning are both tangible practices of this new model. The equivalent of 19th-century socialism is an economic model that is not based on market prices, the foundations of market economy and capitalism, and which examines the sources of social asymmetry and overexploitation of natural resources. He suggests that what he calls securities economy value based on the work includes product or service and not legislation on supply and demand. This value of work would simply be measured on the basis of the working time required by a given product or service; [4] in addition to the added value of work, i.e. the working time used to produce the tools or services used in the work, which in turn leads to a complex cycle of mutually added working time. Solving the practical problem in dieterich securities economy theory suggests using peters' rose. For Dieterich, the market model focused its attention primarily on profit and property, completely distorting the meaning of the economy. In this sense, the model responds to the so-called crematic, the perversion of the economy, where the accent is put for profit. According to him, the political economy should not function as some people get rich, but with a productivity criterion. In this sense, the price, as the operating and cyber-principle of the economy, determines where to invest, how much to work, how much to buy and what to buy, how much to save and when to save, and therefore the computer fiber of the system. In order to there must be sufficient purchasing power to buy, price-free training, a non-monopoly market and an effective and non-corrupt rule of law. Given the computer efficiency of the free market system, the design of the socialist model is insufficient and connectivity is deformed in a globalised world. Thus, relentless historical attempts to remedy the injustices of the market economy have consistently failed. System corrections through education, public redistribution, pro-government and functioning democracy have not sufficiently addressed the cyber-efficiency that the free-market model imposes on global networks. The 19th-century model of socialism should be based on an equation in which the value (price) of the product is related to the equivalence of production times and participatory democracy. In this way, redistribution and changes at educational level should reflect the real interests of people structuring and defining political and economic systems. For Dieterich, in the 21st century, it was not until the 21st century that the Heinz Dieterich Steffan's continued rephrasing at the end of his work calls for an open and constructive debate in the 21st century. According to Dieterich, the means of production stacy does not solve the problem of the 21st century. The economic problem of the new civilization is the computer, which replaces the price with the objective value of the work. Democratic representativeness : Tricamerality and direct democracy supporters of tricamerality argue that the representation of the community at all levels (municipal, regional or state, national or federal, etc.) is a complex problem and consists of three sources (ideological, trade union and territorial). To resolve this, there are three chambers (municipal, regional or state, national or federal/confederal) at each of the above levels. [1] The Bolivar Constitution of 1826 is an example of the Constitution, Tricameral.La centralization and concentration of legislative power was an inevitable consequence of the arbitration required of the composition of the three-catamaran. The trimerality, according to Simon Bolivar - had to resolve the conflicts in the chambers due to the lack of an arbitrator, as was the case with only two chambers, and no law would be null and devolvat, or at least would have been once, twice and three times before suffering rejection. In 19th-century socialism, the concept of sovereignty is defined in two ways: political sovereignty: the fruit of members elected by citizens in empowered bodies: parliaments and political parties. Social sovereignty: represents two different areas of the ideological (which represents point 1) socio-economic (trade unions and social and/or employer economic council) and territorial citizen (Senate). In contrast to major innovations, it is proposed to constantly rephrase small changes, resulting in continuous improvement of the system in the medium or long term. For this role, all actors are particularly important: actors of representative democracy: representatives of political sovereignty (political parties) + representatives of social sovereignty (Senate + Chamber of Socio-Economics). Actors of direct democracy: ideological rephrasing is part of a continuous development process based on a civic base, high participation and continuous interaction with agents of representative democracy. Objective: Full quality democracy is a methodology for continuous improvement of the democratic system. This method is used in terms of representative democracy and participatory democracy. Principles: Orientation towards citizens: the citizen is the producer of democracy. It's half-assed. The chain is shut down when a citizen identification of agents: ideological or political community, territorial community, socio-economic community. Instrument: Tricameral Parliament (Senate/Parliament/Chamber of Socio-Economics). Principle of agency: Everyone is involved in communicating/defining goals. Total Quality Democracy, the 21st century/ Kaulzolan combines Japanese philosophy or methodology with kaizen, originally applied to the industrial production system, with ancient participate experiences such as Basque auzolan, Galician andecha, Irish coor or Andean communal practices called minka. Two are therefore based on the methodology of a full quality democracy: Kaizen + Auzolan, namely: Kaizen The implementation of Kaizen's methodology would have an impact: Citizen flexibility and adaptation in a globalised socio-political context: Shoyinka. Participation and promotion of innovative ideas: Soifoku. Self-control or veto of citizenship over political-government mistakes - Jidoka. Auzolan is an ancient form of work in a common neighborhood. It is the town hall or the simple meeting of neighbors, where it is necessary to determine when and who the advantage. The institutionalization of auzolan crystallizes in the concretization of mountains and communal lands. Hugo Chavez and the 21st century. The government of Hugo Chávez, president of the Bolivar Republic of Venezuela, is currently in the 21st century. Indeed, progress has been made on the axis of national and regional democratic development, but the other axes, in the 21st century, are the most important areas of the world. Representative Rafael Correa, President of the Republic of Ecuador and the Ecuadorian social movements have already expressed their agreement and willingness to create and implement a process which showed Ecuador its theoretical references to its country's ecclesiastical summit in early 21st 2007, and stated: I suggest that bishops read Marx, Lenin, to seek out the Bible, to see socialism in their line, in the old and new testaments , in the sermon on the mountain. [5] In the same issue, Chávez claimed to share Trotskyist ideals, such as the permanent revolution. [6] Chávez stated that 21.8][9] and the most authentic currents of Christianity should feed it, in a participatory and leading democracy, and link equality to freedom. The socialism of the 21st century was built in the 21st century. Ancient East Germany is a new 21st-century world. In Spain, the Carlist Party stand out with a diffuse, self-led and new-left socialist-monarchic ideology. In the Basque Country, on a medium sociology basis, it was one of the parties and associations that signed the Estella Pact in 1998 and decided against the European Constitution in 2005. Venezuela has been the target of many militants in this formation during Franco's repression. Former Carlist Party Chairman Carlos Hugo de Borbón Parma has released some reflections on the 21st century. production, but not simultaneous distribution of electricity. This socialism is dead. Socialism, as the human ideal of political construction, based on the participation of citizens, the control of its political and economic life and the distribution of goods, has not died. It must be said over and over again: the socialist project is becoming indispensable today. Criticism The securities economy project is not detailed in the 21st century. It also does not take into account the physical value of energy production over the energy consumption of a given work, the so-called energy rate of return (TRE), which is essential for the social, technological and human development of a society. Although supporters claim that the only problem is this determination of the number of inputs that enter the calculation. This is a

metrological problem, i.e. consensus and standardisation, which appears in almost all scientific measurements in the 21st century. Among the characters openly shown against socialism in the 21st century is José María Aznar, the former Spanish president of the People's Party, who called him boring, under the name of co-articulate freedoms and respect for the law. [14] Sources in Venezuela have accused José María Aznar of funding his government's discrediting campaign through Repsol. [15] Pablo da Silveira, professor of political philosophy at the Catholic University of Uruguay (Montevideo), published an article in the newspaper El País titled Chavista Socialism, accusing this ideology of following the cult of the leader and calling the movement Chavista socialism. Despite the growing number of coaches, such as revocatory referendums, citizens' participation also accuses him of not having institutional mechanisms in place to ensure limited governance, and declares that the government is using uninstituted violence and language as a weapon of disqualification to ultimately parallel Mussolini's fascism [subpoena required]. The Archbishop of Merida, Archbishop Baltazar Porras, interpreted it as a 21st-century world. For the Archbishop, other features of this socialism are the authoritarianism and militarism. [16] There are also those who believe that the aim of 21st-century socialism is also to create a so-called equivalent economy, where every citizen earns their income from the exchange of time spent on carrying out a product or service, and in this context citizens lose their power to decide how much their work is worth. The socialism of the 21st century is an intermediate state, and in the opinion of the liberal Austrian School, interventionism hinders freedom, economic and social development. [summons required] Mario Vargas Llosa, a writer and liberal activist, has shown the opposite view in various publications published in Latin American newspapers. References - Interview with Heinz Dieterich - Mistakes of bureaucratic Stalinism in the 21st century «Editorial Gala - Catalog». ^... We can say that the exchange is fair when none of the people involved are exploited. This condition is ---essential ---, where only equal labour efforts are made in return. These time-measured efforts in the political economy are called values. Objectively fair exchange is therefore when all participants stay at the end of transactions of the same or the same value (efforts). 6. We define a fair exchange so it is not the forms of payment, but the terms of trade (T.o.T.), we have identified Adam Smith in international trade as an exchange of quantity or amount of work concretized ... 7. In conclusion: In order to ensure that the exchange, at any time in history and in any type of economy, is fair, it is essential that there are two conditions: 1. the economic subjects who make the exchange must know the objective value of each product/service (built-in time); 2. There must be a real power (state, ethical, state control) that guarantees equivalents, i.e. values or, which is the same, quantitatively equal labor efforts... 9. In crematics, the exchange takes place through the price, not the value. This is because the price is an expression of the strength of each economic theme in the field of movement (markets). The strongest determines the price, which in turn is a means of appropriation for the economic surplus. In a class society, power is in the hands of the dominant elite. Removing the price system through the value system means eliminating their capital accumulation mechanism and consequently as a ruling class. The right understood this, the sectarian and dogmatic left, and socio-opportunism avoids debate ... more Christopher Columbus and the persistent confusion barter and economy value. Chávez urged officials of the Catholic Church in Venezuela to take over the words of re-elected President Hugo Chávez Frías during the swearing-in at the Teatro Teresa Carreño. Bolívar News Agency (8 January 2007). Retrieval: 1-12-2011. (broken link available in internet archive; see history and latest version). Chávez: socialism accepts private property Chávez defends private property against Leninist Marxists Chávez defends private property against Leninist Marxists - President Chávez defines 21. We decided that we wanted to build socialism in the 21st century. In short, it doesn't make much sense to take the 21st century too seriously. It brings nothing new at the level of theory, and while he understands what his supporters are asking for, it is clear that we are facing an intellectual setback against the postulates of those whom Marx has called utopian socialists, that is, retreating towards the archaic perception of society, primitive economic exchanges. However, as I suggested, the 21st is more about socialism: failure and myth Aznar funded anti-Chavez campaign Repsol sources. Patria Grande, alba newspaper. Archbishop of Venezuela: The 21st Century Article 21 shall be replaced by the following: Criticism See also:

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