

ACADEMIA SCIENTIARUM ET ARTIUM EUROPAEA
EUROPEAN ACADEMY OF SCIENCES AND ARTS



Activities 2016

European Academy of Sciences and Arts



MISSION

SCIENTIA OMNIBUS SERVIAT

**Being interdisciplinary
Working transnationally
Building bridges**

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ANNUAL REPORT 2016

**TO THE
AUSTRIAN CHANCELLERY**

PREPARED BY

FELIX UNGER
PRESIDENT



THE ACADEMY IS GRATEFUL
FOR THE SUPPORT OF

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BUNDESKANZLERAMT ■ ÖSTERREICH

EUROPEAN ACADEMY OF SCIENCES AND ARTS, E.V., GERMANY

**EUROPÄISCHE AKADEMIE DER WISSENSCHAFTEN
UND KÜNSTE - PRIVATSTIFTUNG**

**STIFTUNG SCHWEIZ DER EUROPÄISCHEN AKADEMIE
DER WISSENSCHAFTEN UND KÜNSTE**

SCHAEFFLER



PREFACE

The Academy enjoys being older than 25 years now, and our activities are constantly increasing. From the perspective of one of its founders, I would say that the Academy has a solid basis now and is on the way to a prosperous future. The number of members is also growing, we have 1.900 members at present.

In the last year we had many contacts with other Academies. With our colleagues from Academia Europaea we started talks leading to a cooperation. The project “Next Europe” is doing very well. The first public meeting took place in Salzburg in October 2016. Other meetings will follow in Munich, Berlin and Budapest in 2017. We still have in mind presenting the results in 2018 at the Giardini in Venice.

The issue of financial support is always problematic. Therefore, we are grateful for the subsidies of the Austrian Chancellery in the last years, particularly for the support of Dr. Helga Luczensky.

We would like to thank all our members and supporters for their constant endeavours. Based on the current situation in Europe we see how important it is that we as academicians raise our voice to create new visions for the future governance of Europe.

Felix Unger
President





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CLASSES

The Academy is composed of eight classes: Humanities, Medicine, Arts, Natural Sciences, Social Sciences/Law/Economics, Technical and Environmental Sciences, World Religions, Corporate and Public Governance



I. GENERAL

MAIN OFFICE SALZBURG

The Academy is situated in St. Peter in the heart of Salzburg, and is managed by Christine Greco (Chief of the Cabinet), Theresa Essl (Membership Management), and Franziska Huber, M.A. (International Relations & Events).



Office (f.i.t.r.): Franziska Huber, Christine Greco, Theresa Essl



Headquarter Salzburg, St. Peter Bezirk 10



Our representation in Brussels



AUSTRIAN FOUNDATION

The European Academy of Sciences Arts holds a foundation in Austria entitled “**Europäische Akademie der Wissenschaften und Künste- Privatstiftung**”. The foundation has the specific goal to identify additional funds for projects of the Academy. Of course we are working very hard to raise funds, which is quite difficult at this time.

STEERING COMMITTEE

Unger Felix, Lobkowicz Nikolaus (Honorary Chairman), Groeger Herbert, von Schöning Wichard

BOARD OF TRUSTEES

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FOUNDERS

Penk Andreas, Raidl Claus, Schmid Hans, Stadler Wilfried, Unger Felix, Republic of Austria, County and Town of Salzburg

SWISS FOUNDATION

The main objective of the “**Europäische Akademie der Wissenschaften und Künste – Stiftung Schweiz**” is to initiate and realize projects of European relevance. The Stiftung Schweiz is very closely linked to the Swiss Delegation.

Supervisory Board

Tag Brigitte, President
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ASSOCIATIONS

The Academy is registered as an association in Austria, Germany, Hungary, Italy and Spain.

ADVISORY COUNCIL (2015)

Wichard von Schöning (Chairman), Reinhard von Aufschnaiter, Michael und Regina Braun, Alexander von Egen, Thomas Kramer, Albert Rohan, Alexander Fürst zu Sayn Wittgenstein, Eva Baronin von Schilgen, Johannes Graf Walderdorff Hohegg



FESTIVE PLENARY SESSION 2016

Report by our member Gottfried Konecny

The European Academy of Science and Art held its Annual Meeting on March 4th and 5th 2016 in Salzburg. It began with a welcome reception on Friday, March 4th in the Salzburg Festival Hall premises. The formal meeting and inauguration of the new members took place on Saturday, March 5th in the Aula of Salzburg University.

After the introduction by Academy President Felix Unger many dignitaries, such as the President of the Salzburg Parliament, and the new members of the Academy were welcomed. The Academy introduced around 129 new members and has now over 1900 members from the entire globe.

After the inauguration, the program continued with a number of presentations.

Bazon Brock, an esteemed German philologist and Professor Emeritus of the University of Wuppertal gave a contribution about the use of international language in science.

A uniform language for science was established for the first time in Europe in the Renaissance. Since 1402 in Florence, Italy, Latin was proclaimed as the language of communication in science, even though it was not used as a mother tongue. With the great scientific progress in the 17th century all over Europe, national languages took over as a means of scientific communication. In German speaking Prussia in the 19th century the Prussians resisted the use of the Code Civil in French and political deviations followed, leading to a national masochism.

In the 20th century the „Live it now“ movement, driven by market and political domination have undermined scientific societies. It led to a widespread criticism of a noted historian on Facebook, calling him a neo-conservative by immature students. The group of educated surviving citizens is being diminished.

But an Academy has other criteria. It permits individual publications as a medium of communication without waiting to become accepted. With respect to the market driven communication media of millions of people, academic autonomy is required.

The project „Next Europe“ to develop European consent in science and arts deserves great encouragement. In science unity comes through differences, which are to be discussed, since, „how can I know what I think, before I know what I say“.

The Academy Project „Next Europe“ was discussed in a panel by Werner Weidenfeld, (Munich), Michał Kleiber (Warsaw), and Marek Hrubec (Prague).

The panel was introduced by Felix Unger, stating, that Europe is identified by European legislation, European citizenship, the role of science and economy in Europe and European culture.

Werner Weidenfeld reflected on the current scenes of hope and horror faced by the current refugee issue in Europe. The continent of Europe has become a magnet for mass migration. Such migrations are known from human history due to survival motivation. But at the same time we experience isolated national decisions, egotism, and collective excitement. Trust has been lost. The continent appears to be tired and pessimistic. Pope Francis warned Europe not to lose her soul. Where is the spirit?



Is it mistrust and resistance? The common imperative is humanity? Is there chaos in the implementation? Europe has learned after two World Wars to learn the piece process, to establish a just legal system in the framework of a welfare state. After all, the European Union received the Nobel Peace Prize.

But there have always been crises in the process, e.g. when creating the European Coal and Steel Community at the time when the French government blocked the agreements. But the Roman contracts reinstated the Messina discussions. In the 1980's the change in German government initiated an Eurosclerosis in economics, suggesting to turn towards highly developing Asia. But the two statesmen Mitterrand and Kohl reinstated the earlier intentions. The challenges were: Security and economic and monetary union.

What is different today? – The European mistrust society, -the age of confusion, in particular the age of confused values.

Two thirds of the population have lost their confidence in Europe, 70% do not understand why. A spiritual orientation is lacking. But national sovereignty is surpassed today. According to system theory a needed restriction of complexities is missing. According to Pope Francis „Europe must find its soul again“. Therefore „Next Europe“ must lead to the avoidance of catastrophes.

We need to secure transparency, establish structures to be able to act and to organize our internal life together. Europe is blessed as a global region with the greatest diversity in languages and traditions.

Michał Kleiber appreciated, that the Academy has accepted to work on the topic „Next Europe“. The past justification for Europe has been „the future is for money“. It is appropriate now to ask: Can the EU be streamlined as a tool for sustainable development of Europe? At present the situation is difficult. Of course, problems should first be settled. In a subsequent period a redefinition of operations is required, to bring the period of pessimism to an end. Attention should be given to the avoidance of disintegration. A perception is mandatory.

While Europeans are dissatisfied with themselves, huge progress has been made: There have been no more killings. The economic and social model is still in social uncertainty, particularly due to mass migration and climatological change.

Every country has other problems. Germany wants to stop the number of migrants, Britain does not wish to share European rules, Catalonia wishes independence, Poland wants to stop immigration. Representatives coming to Brussels from European countries do not know what to discuss there.

The need, just for the beginning, is to establish fundamental values, to transfer these values into the voting system, and to share the results with the young generation.

One should not be afraid to be a global leader to appeal for non-altruistic expression, solidarity and human rights.

A more efficient administration should be developed, as well as a European economic model. This is well-known, but it is not put into practice. The EU was maybe too ambitious, but it should develop into federalism.

Marek Hrubec pointed out that the present choice for the EU is either for isolation or for overregulation. Communication is required to find an optimum between the two extremes. But the EU is not isolated with these problems.



Other continents have micro regions, which affect several states. This is the case in the USA and in Asia. All such regions are under global pressure. No isolated states exist in Europe today as a consequence of history and fear of war. Thomas Hobbes' philosophical conclusion, that „man is a wolf“ and that a Leviathan is needed to regulate existence, has been greatly reformulated in the subsequent centuries and it has been included into our constitutions. The individual citizen and his rights are now recognized. There is mutual recognition of citizens. Avoidance of overregulation is required.

In the subsequent discussion the British MP Bernard Jenkin, who was inaugurated as Honorary Citizens of the Academy, made a statement, that it was necessary to build bridges, saying:

- 1) The EU is not Europe; discussions on Europe and the EU should be differentiated and led in an unbiased way.
- 2) Is the Schengen agreement with open borders a success, particularly for Greece and Spain?
- 3) There is talk of democracy. Democracy consists of two Greek word parts: Demos is people and Kratos is power. Are people and power to be separated?

The meeting was concluded by President Unger, who announced, that the next Festive Plenary Session will be on March 4, 2017 in Salzburg.



F.l.t.r.: Werner Weidenfeld, Brigitte Tag, Brigitta Pallauf, Felix Unger



Bazon Brock





Bernard Jenkin



Werner Weidenfeld



Michał Kleiber



Marek Hrubec



II. EVENTS 2016

- 15 December Christmas Symposium of Physicists
Maribor, Slovenia
- 30 November 5th Salzburg Hands-on Workshop on Microvascular and Endovascular
Techniques
Salzburg, Austria
- 29 November International Conference - New Europe 2016
Smolenice, Slovakia
- 27 October Next Europe - Traum oder Albtraum?
Salzburg, Austria
- 24 October Next Europe
Bern, Switzerland
- 14 October The 8th International Symposium on Neurocardiology
Belgrade, Serbia
- 8 October 14. Mannheimer Ethiksymposium - „Identität, Identitätssuche in einer
sich wandelnden Welt. Wozu Identität?“
Mannheim, Germany
- 5 October Book presentation Helmut Reinalter: „Der aufgeklärte Mensch.
Das neue Aufklärungsdenken“
Salzburg, Austria
- 26 September Rings of Tolerance
Cologne, Germany
- 24 September Chiemgauer Kardiologie Tage
Chieming/Ising, Germany
- 21 September Advanced Ceramics and Applications V: New Frontiers in Multifunctional
Material Science and Processing Conference
Belgrade, Serbia
- 20 July Summer School „Human Change Processes“
Seeon, Germany
- 8 July “Identität und Leiblichkeit. - Orientierungssuche in der Postmoderne”
Heidelberg, Germany



- 26 June The European Summit for Clinical Nanomedicine and Targeted Medicine - The Translation to Knowledge Based Medicine
Basel, Switzerland
- 3 June Big Data in Medizin und Gesellschaft - Fortschritt oder Gefahr?
Schwerin, Germany
- 3 June Leiblichkeit, l'homme-machine und Mensch-Maschinen-Interaktion:
"Erweiterung oder Konstriktion des Weltbezuges und der Identität in der
Postmoderne"
Heidelberg, Germany
- 19 May International Conference : Technology + Society -> Society?
Podgorica, Montenegro
- 19 May Interdisziplinäres Symposium an der Universität Freiburg
Freiburg, Switzerland
- 17 May Islamic Heritage Architecture and Art
Valencia, Spain
- 16 May Die unabdingbare Immunität - zur Vermittlung vom Eigenen
und Fremden
Salzburg, Austria
- 12 May 7th Danube Academies Conference (DAC)
Ljubljana, Slovenia
- 30 April Symposium „Leiblichkeit, Identität und Weltbezug in Philosophie,
Kunst und Medizin“
Mannheim, Germany
- 21 April Prize of Tolerance 2016
Bozen, Italy
- 31 March Falkensteiner Gespräche
Hamburg, Germany
- 31 March Two essential topoi of interreligious dialogue - The integrative
"languages" of civil society and mystics
Lugano, Switzerland
- 5 March Festplenum - Festive Plenary Session 2016
Salzburg, Austria



- 4 March Welcome Reception on the occasion of the Festive Plenary Session
Salzburg, Austria

- 2 March 8. Österreichischer Gesundheitswirtschaftskongress
Vienna, Austria

- 8 January Künstliche Intelligenz - Science Fiction oder schon Wirklichkeit?
Hamburg, Germany





III. NEXT EUROPE

Round table, Bern

24 October 2016



F.l.t.r.: Stefan Studer, Beat Sitter-Liver, Felix Unger, Doris Leuthard, Brigitte Tag, Peter Frey, Marco Jorio, Pete Hirsch, Beatrix Sitter-Liver

“Next Europe – Traum oder Albtraum”, Salzburg

27 October 2016



The first public meeting of our event series “Next Europe” was hosted by the newspaper “Salzburger Nachrichten”



F.l.t.r.: Marco Jorio, Wolfgang Schmale, Werner Weidenfeld, Manfred Perterer, Felix Unger



IV. DANUBE ACADEMIES CONFERENCE

The Danube Academies Conference is a project of the European Academy of Sciences and Arts, bringing together all national Academies of the Danube region and focusing on the development in the Danube area. It is a platform for the informal dialogue between the Presidents of the national Academies from Central and Eastern Europe. The purpose is the mutual exchange to profit from different experiences.

The basic idea of the Danube Academies Conference goes back to 1991 when the former Foreign Minister of Austria, Dr. Alois Mock – honorary senator of the Academy, asked the European Academy of Sciences and Arts to convene a meeting bringing together the academies of the former Yugoslavia.

This meeting, for which EASA invited the Academies of Slovenia, Croatia, Bosnia and Hercegovina, Kosovo and Montenegro, took place in Salzburg in February 1992.

In 2010, a new project by the EU – The EU Strategy for the Danube Region – was established, with the aim of improving the coordination of relevant actors and programmes to promote the development of the Danube region.

Based on this project, the European Academy of Sciences and Arts organised the first Danube Academies Conference in Vienna in 2011.

Subsequent conferences took place in:

- Bratislava, Slovakia (March 2012)
- Budapest, Hungary (September 2012)
- Bucharest, Romania (April 2013)
- Chisinau, Moldova (April 2014)
- Ulm, Germany (April 2015)
- Ljubljana, Slovenia (May 2016)

From 12 to 13 May 2016, the 7th Danube Academies Conference was hosted by the Slovenian Academy of Sciences and Arts in Ljubljana. This year's conference focused on environmental issues and small and medium enterprises in the Danube region. Prof. Tadej Bajd, President of the Slovenian Academy, and Prof. Andrej Kranjc, Vice-President, welcomed around 60 guests, among them many scientists and experts from the industry. We would like to thank everybody involved in the organisation.

In 2017, the conference will be hosted by the Serbian Academy of Sciences and Arts in Belgrade.



Danube Academies Conference 2016 at the Slovenian Academy of Sciences and Arts



DANUBE ACADEMIES CONFERENCE



Programme

Thursday, May 12th, 2016

- 12.00 Registration
- 13.00 *Meeting of the Presidents and representatives of Danube Academies*
- 14.30 *Official opening of the Conference*
Part I: Opening addresses
- SASA President Prof Tadej Baj
 - EASA President Prof Felix Unger
 - Video message of EU Commissioner Johannes Hahn
 - Video message of the President of the European Parliament Martin Schulz
 - Prof. Dr. Ludvik Toplak (President of Alma Mater Europaea)
Towards a University for the Danube Region
- Part II, Chair: Branko Stanovnik (SASA)*
 Topic: *Small and Medium Enterprises*
- Prof Dr Henning Zoz (CEO of Zoz Group)
Limited Resources at Unlimited Capabilities - New ideas, Processes & Materials will Allow a Good and Can Provide a Brilliant Future
 - Prof Dr Dejan Popović (Faculty of Electrical Engineering, Belgrade University)
The Higher Education Institutions and SME: Translation of Knowledge to the Market
- 16.00 – 16.30 COFFEE BREAK
- 16.30 Topic: *Environment*
- Prof Dr Igor Emri (Faculty of Mechanical Engineering, University of Ljubljana)
Reducing Noise Pollution with the New Generation Insulation



- Prof Dr Dan Balteanu (Institute of Geography, Romania)
Integrated Environmental Researches on the Romanian Danube Valley
- Prof Dr Gert Stadler (Graz University of Technology, Austria)
On Geotechnical Engineering and Contracting Specialized Geotechnical Works
- Prof Dr Timi Ećimović (World Philosophical Forum)
Sustainable Development and Sustainable Future of Humankind – The Survival of Humanity

19.00 Reception by the Mayor of Ljubljana, Mr. Zoran Jankovič (City Museum of Ljubljana)

Friday, May 13th, 2016

8.30 Registration

9.00 Topics: *Water, Energy and Nutrition Safety,*

Chair: *Andrej Kranjc (SASA)*

- Prof Dr Thomas Hein (President International Association for Danube Research)
Future Perspectives and Environmental Challenges for Our Rivers – Research and Cooperation in the Danube River Basin
- Prof Dr Mitja Brilly (Faculty of Civil and Geodetic Engineering, University of Ljubljana)
Water Policy and Hydrology in the Countries in Transition, Climate Change and Floods
- Prof Dr Matjaž Mikoš (Faculty of Civil and Geodetic Engineering, University of Ljubljana)
Sediments in the Sava River Basin
- Acad. Nexhat Daci (Kosova Academy of Sciences and Arts)
The Removal of Heavy Metal Ions from Natural Waters by Low Cost Adsorbents: Maize Cobs, Olive Pit, Wheat Bran, Coffee Wastes, Coal Ash and Bentonite
- Dr Nataša Viršek Ravbar (Research Centre of the Slovenian Academy of Sciences and Arts, Karst Research Institute)
Importance and Protection of Karst Aquifers in the Danube Basin

10.40 - 11.10 COFFEE BREAK

- Prof Dr Mihael Jožef Toman (Biotechnical Faculty, University of Ljubljana)
Water Ecosystem Monitoring and Running Water Status in Slovenia from Ecological Point of View



- Prof Dr Marko Topič (Faculty of Electrical Engineering, University of Ljubljana)
Quo vadis Photovoltaics – Contribution to Sustainability and Repowering of Europe
- Prof Dr Alojz Poredoš (Faculty of Mechanical Engineering, University of Ljubljana)
Efficient Energy Supply for Heating and Cooling
- Andrej Gnezda (Umanotera, The Slovenian Foundation for Sustainable Development)
The Impact of Free Trade Agreements on Food Security and Water

12.30 - 13.00 *Conference end*

The next conference takes place from 21st until 22nd September in Belgrade.



V. TOLERANCE PROJECT

On 21st April 2016 the Prize of Tolerance was awarded in Bolzano to Prof. Dr. Roland Riz who contributed significantly to the territorial autonomy of South Tyrol and promoted peace between different ethnic groups living in South Tyrol.

We welcomed around 100 guests, among them many politicians from South-Tyrol such as the Governor Arno Kompatscher.

The Festive Speech was delivered by our member Werner Weidenfeld on the topic “South Tyrol as a European example of tolerance”.



Felix Unger, Roland Riz, Alexander von Egen



Prize of Tolerance 2016,
Merkantilgebäude Bozen

On September 26th 2016 we awarded the Rings of Tolerance in the Old Town Hall of Cologne. The rings were handed over to Cardinal Peter Erdö (archbishop of Esztergom-Budapest), Uri Lubrani (former Israeli diplomat and public servant) who was represented by his daughter Talia Lubrani Folkman, and Ismail Serageldin (Director of the Library of Alexandria). Elmar Kuhn, Dean of the class World Religions delivered the Festive Speech on the topic „Tolerance between bridges and walls – thoughts on the narrative traditions of cultures”. The laudatory speeches were given by Sir Charles Hoare, Bt. (Managing Governor, The Weidenfeld Fund).



F.l.t.r.: Elmar Kuhn, Felix Unger, Cardinal Peter Erdö, Ismail Serageldin,
Talia Lubrani Folkman, Henriette Reker (Mayor of Cologne)



**Festive Speech: “Tolerance between Bridges and Walls –
“Reflections on the narrative Traditions of Cultures”
Elmar Kuhn, Decanus Acad.**



How easy it would be, if we could split up everything in good and evil, in black and white: But the reality of human life in society is complicated and incredibly capable of change. In our society we carry with us formative narratives, subjective memories of events that have shaped our society, our parents, grandparents and beyond.

Narratives are the condensed memories that embed us into our society and make up our cultural as well as our historical identity. Think of the Song of Nibelung, which constantly brings back memories of loyalty and betrayal, love and hate in the Middle Ages. Thus the early medieval society received a tool at hand to understand the present, to evaluate experiences and to justify actions.

1. Historical Narratives:

In the process of integration of historical happenings in an interpretive narrative context from past events arise very different conclusions: For instance the Crusades became for the European masterminds a shameful testimony of misunderstood defense of the faith and reason for self-criticism, sometimes for self-destruction.

In Muslim countries, the Crusades became the narrative tradition of a basic attitude of the West, trying to destroy Islam. Both views hide the historical connections and reduce them to a historical point which is absolutely set.

This creates narratives that ignore what has led to the Crusades. And just ignore the fact, that the narrative of “Crusades are synonymous for the desire of the West to destroy Islam”, legitimizes injustice and terror today.



This shows that social narratives are no innocent goodnight stories. They are more powerful narratives, from which group identities emerge. In “Daesh”, the so-called Islamic state, the Islamic narratives of „hostile Crusader nations“ become the horizon of reasoning for the Islamic Caliphate and carry their terror into our towns.

Conversely, the narratives of an “Islamic danger” for Europe, as they are maintained in the circles of Pegida and other groups, make each dialogue with Muslims impossible. Even more, those basic settings only prepare the basis for arson attacks on asylum homes.

2. Narratives as Walls before any Tolerance

It is about the walls of memory, the narrative traditions of different societies and cultural regions. In the thoughts of the people begins the Fall of Man. How difficult it is to break down these walls, we are experiencing in Europe from the millions of refugees.

An example: Christian refugees from Syria are appalled that they have to live together with Muslims in the same accommodation. The entire Christian community has lived for centuries NEXT to the Muslims in Syria, not really WITH them. And conversely some Muslims interpret the presence of Christians in their homes as an order to proselytize them, since they “break” into their Muslim community.

If then the so-called ISIS ads the narrative of Crusader nations as deadly enemies of all Muslims, then in German and Austrian refugee camps violence is exploding.

Oriental societies know the narrative, that the Humane is defined as emerging from the religious. The European society also has passed on this narrative through centuries and put the community before the welfare of the individual. Feudalism is the prime example for this.

The paradigm shift began in the 13th century with Thomas Aquinas. He stressed in his writings the value and dignity also of the erroneous conscience of the individual. Erasmus of Rotterdam picks up his thoughts and develops a new understanding in the early Middle Age: The comprehension of religion derived from the Humane, derived from man. Here terms such as freedom of conscience or individual rights have their social origins as narrative of today’s Europe. Allow me however to point out that in the Gospels as well as in the Jewish theology much of this is already appearing and deeply rooted.

But Europe’s narrative had a dramatic consequence because of the turmoil of the French Revolution, the forced secularization and the elevation of reason against religion: Where man begins to interpret himself without God, there a development takes its course at the 20th century, where man puts himself in the place of God in the end.

A new, unhappy narrative arises, in Communism and National Socialism societies re-group themselves. Now the dilemma is visible: Man without God is at the mercy of arbitrariness under the deadly narratives of nation, race or working class. This brought Europe the great genocides of modern times: The genocide of the Armenians by the Young Turks (with German support), Hitler’s genocide of Jews and Roma, Stalin’s terror.



In place of these murderous narratives Europe presents itself with a secular and religion-friendly society after World War II. The coexistence of many cultures and religions under one fundamental law represents the basis for the development of peace in the last 70 years. Is this the narrative, which the asylum seekers from African and Middle Eastern societies are facing today?

Theoretically yes, most often not. Because today we are experiencing the temptations of secularism without religion and negative religious freedom in our media society; which will banish religion as a superfluous private matter from society. On the contrary, we need a return of Europe today, to the achievements of its society, which ultimately derive from other principles from which it can create itself as a basis. In the spirit of the Böckenförde-Axiom¹ this means, that the liberal, secular state lives from preconditions that it cannot create itself. It must - also by its religious policy - open spaces for social forces and scope of freedom for each citizen, which are necessary for the formation of a viable basic consensus²: Human rights and human dignity are not a matter of majority rule in a democracy. They stand especially for what the state can regulate.

Today we are experiencing a culture shock of asylum seekers (and also the so-called economic refugees). They mostly come from monolithic societies of faith in a society, in which faith and religion have degenerated to a purely private matter. Discussions such as about the negative religious freedom - also about the demand for the removal of all religious signs and symbols from public places - make the marginalization of religious elements significant. There is no way which leads together, even through education. One would rip out the heart of religiously socialized refugees, if one would ask them for the commitment to a secular state. This could explain the particular fury of Islamic terrorists against the laicity France.

Today the murderous narratives of Nazism and Communism have generated new beliefs in a countermovement, which make us unable to act: As Germans, we have to be "good people". Bassam Tibi, the native Syrian political scientist and Islam specialist from Germany has articulated following: So Germans will expiate their trauma of the murder of Jews by the refugee policy. Under this tenet of Gutmenschentums "it is morally forbidden in Germany to criticize the refugee crisis and the anti-Semitism of Muslim refugees."³

So if narratives form walls and lead to violence and to impotence in the face of violence, then where are the bridges?

¹ E.-W. Böckenförde: „Die Entstehung des Staates als Vorgang der Säkularisation“, in: Staat – Gesellschaft – Freiheit. Studien zur Staatstheorie und zum Verfassungsrecht. Frankfurt/Main 1976, 42ff.60

² Compare T. Marahun, die Bewältigung interreligiöser Konflikte in multireligiösen Gesellschaften, in: H. Lehmann (Hrsg.), Koexistenz und Konflikt von Religionen im vereinten Europa, Göttingen 2004, 14f

³ B. Tibi, Zugewanderter Judenhass, in: Weltwoche Nr. 36.16, September 2016



3. Narratives as Bridges of Hope and Tolerance

The good news is that we can rewrite these stories. We just need to be brave enough to involve and perceive our emotions beyond reason and intellect. The White House Press Secretary insightfully made a remarkable statement: *“We can’t give them the narrative victory of suggesting that every Muslim is responsible for this kind of terrorism. We can’t give into this narrative that ISIS wants to build up that the United States is at war with Islam. That is false and not true. ... The other thing that we can do is work to try to lift up the voices of prominent patriotic Muslims in the United States. There are millions of them! ... They can speak to the poisonous, empty bankrupt mythology that’s being propagated by ISIS.”* And he adds: *“In some ways, this is actually just a war of narratives. ... We want to get out our counter-narrative against ISIS. And we’re making some progress.”*⁴

Exactly here our responsibility is requested. We must ensure that counter narratives are already be told in the kindergarten and in school education, at universities, in business and in politics. And yes - religious communities can be taken into obligation, to actively involve narratives of life in their area of influence. Narratives of economic opportunities should be together instead of against each other. Narratives of the peacemaking power of religions in the state. Therefore counter narratives to the end of the religions are also necessary. Only when religions give up negligently these positive stories of co-operation in respect and tolerance, only then a free space emerges, which is filled by other, deadly narratives: On the one hand from the cynicism of an unbridled financial world in which everything appears to be for sale. On the other hand filled by the conspiracy theories of fundamentalist agitators, whether Muslim calls against those “Christians who hate us”⁵, whether right-wing views against an imminent conquest of Europe by Islam and Sharia.

Europe needs “narratives of life”. To develop these takes a lot of courage and strength. For instance: The courage to communicate our own cultural and religious narratives and to stimulate discussion. The courage to not misunderstand integration as assimilation and not to stir up new fears. The courage as a secular society, to take the other, religious people seriously.

However, the secular society must not become blind to those who negate and ignore through their actions the basic values of our European culture. To these basic values belong roast pork (for Austrians: Wiener schnitzel) as well as the prohibition of child marriage, the vendetta, the oppression of women and forced marriage. Issues of headscarf and Burkina are certainly not among them.

The border is always there, where tolerance means that a third party suffers violence or their rights are denied. So it is welcoming if banks open a checking account under Islamic law, or if the supermarket also has halal meat on offer. Both is an added offer to

⁴ <http://www.mediaite.com/tv/wh-press-secretary-on-war-on-isis-this-is-actually-just-a-war-of-narratives/>

⁵ From: Abdurrahman ibn Abdulaziz as- Sudais, Imam von Mekka, im Gebet vor Pilgern am 2. September 2016, translated from Arabic by ©CSI-Österreich 2016



Muslims, which does not detract the secular population. The border is always where the individual's right is violated.

The question of the right of the individual is the core question of the survival of European culture: Since scholasticism (and in fact already laid out in the Bible) also the Church has learned to respect the individual in his conscience. In the surroundings of the Dominican monk Meister Eckhart (+1328) the concept of education as development of an individual person was first conceived.⁶ Never again can we, neither socially nor theologically, step behind the integrity of the individual especially in conflict with the majority. Therefore, the central problem is the peer pressure of a religious community towards the individual. The society may not ignore it. The individual as a person is the subject of the right, not the community. This is the achievement of humanism. This achievement is inseparable from Europe. That "compelle intrare" of Bishop Fulgentius of Ruspe in the 5th century, the force to baptism, is also within the church no longer conceivable.

Respect for the integrity of the individual becomes the basic question of a modern Europe, and it is essential to ask this question also to religious communities. The Gospels make it easy for the churches, to retrieve this basic attitude of individual freedom in theology.

The Islamic communities will have to ask themselves this question even in Europe. In the study of the Koran a European access to a time-immanent Koran interpretation has to be found. Such new reflections begin thanks to the new Islamic chairs in Europe. It is helpful to know that there was such interpretations already in the history of Islam. Only these awakenings of an intellectually-critical Koran understanding were pushed back since the early Middle Ages and were forgotten.

All this calls for a willingness to demonstrate perseverance within your own social and religious group and to anchor positive stories. This requires mediation skills and readiness for dialogue. Further a grass root competence, as it is called for in connection with the construction of the Cologne mosque. From within the religious communities a departure for dialogue with the other has to emerge. Such a real internal and external dialogue of a positive narrative simply does not exist as "Deus ex Machina". It has to be worked out. Precisely this is described by the vicar Wilm from Hamburg: *The dialogue "will only work if no side has to deny their identity. Here helps sincerity and conflict culture. Whoever does not want this, whoever denies religious and cultural differences, will prevent reconciliation."*⁷

Will we manage to anchor positive narratives of life in the hearts of men? Only then social cohesion in tolerance and respect for the faith and life of the other will become a new driving force of our continent. Let's not fool ourselves: In the fight against the narrative of hatred, against peer pressure in religious and secular groups and against terrorism and fanaticism only the focus and the confrontation with the religious beliefs of others will

⁶ P. Graf, *Religiöse Bildung als weg. Selbstfindung in einer Welt der kulturellen Vielfalt*, Frankfurt a.M. 2016, 109ff

⁷ S. Wilm, *Toleranz wächst nicht automatisch*, in: *Die Zeit* Nr. 39 Hamburg 2016, Feuilleton, 54



help. Then, and only then, religions can successfully help shape a dynamic and open society. A society without God is no longer capable for a consensus.

We have to wish for energy and power for our religious leaders and all believers to become more visible in society. Visible with their own religious beliefs, combined with openness to diversity. In all, the respect for the religious faith and the freedom for the other has to be felt. This contest of beliefs is missing in our society; religious societies draw themselves too much into their own ghettos and refuse the social discourse. It is just the open exchange between professing Jews, Christians and Muslims, which can offer a meaningful and social relaunch in our society. A restart, resulting in the diversity of a community of cooperation. Let's set an example, now, here and today. Let us set off.

Today, we can put things on the right track for the future of Europe.





VI. REPORTS

International Conference: *Advanced Ceramics and Application V*

International Conference -Advanced Ceramics and Application V, as a Fifth Annual Serbian Ceramic Society international scientific meeting, which was held on 21. – 23. Sept 2016. in Serbian Academy of Science and Arts (SASA) in Belgrade, Serbia.

The Conference was organized by the Serbian Ceramic Society.

Being endorsed by American ceramic Society, The Serbian Ceramic Society, is a leader in this International Conference along with the Institute of Chemistry, Technology and Metallurgy, the Institute for Technology of Nuclear and Other Raw Mineral Materials, the Institute for Testing of Materials, Archaeological Institute of SASA, Electrical Engineering Institute Nikola Tesla, Institute of Technical Sciences SASA, Institute of Physics Belgrade, Vinča Institute of Nuclear Sciences (Laboratory for physics), High Technical School Belgrade, High Technical School Niš, Academy for Conservation Serbian Orthodox Church, strong support of our Ministry for Education, Science and Research Development of Republic of Serbia, also Laboratory Equipment Analysis with FEI corporation and many others.

We hosted more than a 100 scientists from all over the world. Eminent scientists from more than 20 countries: USA, United Kingdom, Italy, Germany, Bulgaria, Rumania, Moldova, Ukraine, Czech Republic, Spain, Japan, Switzerland, Netherlands, Belgium, Poland, Portugal, France, Iran, Hungary, Slovenia, Bosnia and Herzegovina and Serbia.

More than 100 scientific papers were presented to more than 150 participants.

The Proceedings of ACA V will be issued by Springer Science+Business Media. Similar proceedings from previous, ACA III and ACA IV conferences were published by Springer-Atlantis Press:

The next conference, Advanced Ceramics and Application VI, will be held in Serbian Academy of Sciences and Arts (SASA) in Belgrade, Serbia, September 18-20, 2017.

Conference co-chairmen:

Prof. Dr. Vojislav Mitić
Prof. Dr. Olivera Milošević
Prof. Dr. Marcel Van de Voorde
Prof. Dr. Rainer Gadow



International Conference:
Two indispensable topoi of interreligious dialogue.
New “languages” far beyond the dead ends of dialogue
 Lugano, March 31st – April 2nd, 2016

Report by Markus Krienke and Elmar Kuhn

Organization, realization and financial support

The planning of the International Conference “Two indispensable topoi of interreligious dialogue. New “languages” far beyond the dead ends of dialogue”, began on June 29th, 2015. The Organizers were Markus Krienke, Chair of the Cattedra Antonio Rosmini of Faculty of Theology, Lugano, and Elmar Kuhn, Dean of Class VII of the European Academy of Sciences and Arts.

The Conference was realized in three steps, as it corresponds to the idea and mission of the European Academy: the first step was a Round Table on Thursday evening, March 31st, for the citizenship of Lugano and the Canton Ticino, and was held in a Meeting Centre in the midst of Lugano city. The second step was the scientific conference in the academic place of the Faculty of Theology, Lugano, during the whole day of Friday, April 1st. The third and last step was culture: on Saturday, April 2nd, we visited the Museum of Hermann Hesse in Montagnola (Lugano), and the Centre Lugano for Arts and Culture, with the important exhibition of the works of Markus Raetz.

This Conference was realized thanks to the important financial support of the following sponsors: Fondazione Torti-Bernasconi – Curia Vescovile, Soka Gakkai International, Swiss National Science Foundation, Repubblica e Cantone Ticino – Fondo Swisslos, Fondazione Arbor and Hotel City. We could cover all the costs of the Conference thanks to the contribution of these sponsors.

The Speakers and the Participants were collocated in three Hotels: Hotel City, Hotel Ceresio and Casa Santa Birgitta.

The Director of the Centre San Giuseppe, who contributed the room for the Round Table, and five students of our Faculty, helped us in the concrete realization of the three days. The transfers from the airports and the train station to the hotels, and from the hotels to the three conference locations, were nearly all organized by private cars of the organizers and the helping students.

We distributed a Conference folder with a Welcome letter, the Abstracts and Manuscripts of all the speeches to each Member, and as gadget an USB-Stick which contained not only the files of every speech, but also street maps and information about Lugano and the organizing institutions.

Participants, Process and general participation

Our speakers and participants on the round table came from 6 Nations, the Participants on the conference from 14 Nations. Due to some declines only a little time before the conference, we could not have realized the balance of male and female speakers, even if the original program was close to the 50-50% equality.

The Participants on the Round Table were: Bishop Valerio Lazzeri (Lugano, Switzerland), Imam Yahya Sergio Pallavicini (Italy), Dr. Giorgio Del Zanna (Italy), Arch. Mahmoud Asfa (Italy). Dr. Martino Diez from the OASIS Foundation and Prof. Francesca



Corrao from Soka Gakkai International gave introductory speeches. The initial Address was held by Prof. Felix Unger, President of the European Academy of Sciences and Arts. The moderation was by Don Italo Molinaro (Lugano, Switzerland). The Round Table was closed by a welcome reception for the whole audience.

The Conference on April 1st was opened by the Authorities' Addresses from Prof. Felix Unger, Marco Borradori, Mayor of Lugano, and Prof. René Roux, Rector of the Faculty of Theology, Lugano. The two former State Presidents, Sali Berisha from Albania and Valdis Zatlers from Latvia, gave us two really important political views on the theme of the Conference and put it on the highest political international level. The introductory speeches by the two organizers Markus Krienke and Elmar Kuhn explained the idea, the general method and the innovative potential of the Conference. Of the two main sessions, moderated by Markus Krienke, Elmar Kuhn and Michal Valco (Slovenia), the main speakers were: Ulrich Hemel (Germany), Abdurrahman Michael Reidegeld (Austria), Francesca Corrao (Italy), Hanna-Barbara Gerl-Falkovitz (Germany), Wael Farouq (Egypt), Katica Kulavkova (Macedonia) Stefan Brunnhuber (Germany), Adeiano Fabris (Italy). During the Conference was given the film on "Raimon Panikkar and the Nine Sutras of Peace", by Dr. Patrizia Gioia by the Arbor Foundation (Lugano, Switzerland). The Class Meeting of Class VII of the European Academy of Sciences and Arts at 1:45 pm counted 13 participants from 8 Nations, which is a high number relatively to the average. We presented a book table which was sponsored by the important Nomos Verlag (Germany). The day was closed by a Gala Dinner in the Hotel Splendide with Lake View. For the Round Table came 60 people, in the Conference room we counted 40 people, while 18 people participated on the cultural program, which is a very high participation, relatively to the usual standards, and broadly outreached our expectations.

Results of the Conference

In his opening speech, Krienke showed why "civil society" is a central concept for the interreligious dialogue in the future: not in its secularized sense in which it pushes off religion in the private sphere, but as the indispensable environment in which religions encounter in reciprocal respect. He states that "'Civil society' does not emerge in a theocratic regime, but even in a society which eliminates completely any religion we could not speak of it". Therefore, religions themselves give a contribution for civilizing society, and in order to a peaceful dialogue, every religion has the moral duty to elaborate a "theology of civil society" which can be called "civil theology". Elmar Kuhn underlined the importance of mysticism in the dialogue and encounter of religions: "mysticism is the pathway who leads directly to a dialogue with the numinous. Because of this, a dialogue on base of mystical experiences and between religious mystics might bring better understanding between religions and open up an understanding of the personal and absolute faith in a religious revelation which is not necessarily determining the absolute faith of other religious traditions and revelations". The first section was opened by Ulrich Hemel with an interesting sociological, historical and philosophical introduction to the concept of tolerance which closed with the consideration that "we need a society with an open cultural and religious framing also in matters of religion. Responsibility in the global civil society therefore basically can be summarized in one central request: Respect the religion of your neighbour as if were yours". Abdurrahman Michael Reidegeld hold a very controversial speech in which he stated that "the religious intellectuals must ask whether



religious rules and values can be transformed in public laws guaranteed by the secular states”, in order to “reinforce religious and ethical rules which are in use in the same societies, also on the level of public laws. We speak here of a new type of social contract how it is not yet thought in today’s Europe but will be necessary in the context of Islamic world”. Francesca Maria Corrao closed the first part recalling “some interesting elements in the evolution of the education and some recommendations with respect to dialogue and behaviour already present in the classical oral and written tradition and still valid nowadays. The aim is to highlight the messages of hope in Islam, those exhortations and shared values urging to find and promote the respect for the inner dignity of human life”. For her, the dialogical conception of the revelation is revolutionary and therefore a step forward in the “education” of the human being in the path of improving the human condition: bringing this element in the interreligious dialogue through civil society is a central task for any interreligious dialogue in the future.

In the second part Hanna-Barbara Gerl-Falkovitz presented the two methods of mystic which are the perennialistic and the contextualistic method. Recurring to the difference between the subject and object of mystical experience in Buber, she concluded that “love says no to the melting of contours, because of the seriousness of God’s love. God does not postulate humans who have to lose themselves always again in a repeated and then forgotten rebirth. Or who have to jump into the ‘nihil’. Mystics based on the Bible knows in its very peak an encounter ‘from face to face’”. Wael Farouq underlined that for the Islam all the religions are part of one only body in which none of the existent religious could miss, pointing therefore to the concept of universal recognition of the other in Islam. Therefore, the difference, not fusion, is also central for Islam: the difference is not morally bad, but the basis for encounter and for the recognition of any other. In the end, Stefan Brunnhuber insisted on the specific difference of religious experience and underlined that only if religions reflect on and act according to this specific difference, they can put their dialogue on a basis which is their really own one, and not dimensions which are important but do not characterize their specificity: like social ethics, worldwide peace, political engagement etc. The main specific difference has to do with experience and mysticism, and Brunnhuber showed this from the point of view of psychological science. He recommended to base any interreligious dialogue on this basis of specific identity of the religious phenomenon.

In the end of the Conference, Adriano Fabris gave a very good final resume of the day and gave an overview on the topics and results of this very rich and dense Conference, which nevertheless of the many speeches gave also occasion to deep, interesting and also controversial debates.

Conclusive valuations

The Conference reached very good results: the presence of two ex State Presidents, the President of the European Academy of Sciences and Arts, the Bishop of Lugano, the Imam of Milan, the Mayor of Lugano and the Rector of the Theological Faculty collocat-ed the high level of the speakers and their profound reflection on the right international and political level, in order that the reflections and results can be received and applied in practice in a very broad way. The presence of the Academy members from 14 Nations will make sure that this conference will cause fruitful effects in a very international dimension. The President of the European Academy has kindly offered to publish the



Conference proceedings with the Academy: also this fact will be an important guarantee of the utilization of the Conference results in many concrete contexts in the academic, political, social, religious and mystic fields.

Some newspapers and radio stations of Lugano reported of this event, and we will do our best to let it become the moment of discovery of two new strategies in the interreligious dialogue.



Institute of Earth System Preservation (IESP)

International Experts supporting a sustainable balance between
Environment, Economy and Society

IESP is chaired by Dr. Martin Steger and co-chaired by Dr. Drs h.c. soc. acad. Peter A. Wilderer, emeritus of the Technical University of Munich. The institute is seated in Munich, Germany.

Activities 2016

During the year 2016 IESP organized a widely recognized international workshop entitled: "Sustainable Risk Management: How to manage risks in a sensible and responsible manner"? The workshop was organized in cooperation with the Emeriti of Excellence of the Technical University of Munich and the Potsdam Institute for Sustainability Studies. It was held at the premises of the International Training Centre operated by the German Association for International Cooperation (GIZ) at Lake Starnberg, Germany. Forty scientists, entrepreneurs, administrators and politicians participated in the event designed after the Dahlem-Konferenzen-Model. This concept provides a unique opportunity for posing burning questions to colleagues from different disciplines. The participants are encouraged to primarily state what they do not know rather than what they know. Months before the workshop gets started the participants present their positions to the topic of the workshop in the form of short abstracts circulated among all participants. Thus, discussions in small groups can be started from the beginning of the meeting, and oral lectures can be kept limited in number and duration.

The workshop was concluded by the resolution of a memorandum which later on was presented to political and scientific institutions:

Memorandum

resolved by the participants of the workshop on

Sustainable Risk Management: How to manage risks in a sensible and responsible manner?

General recommendations for decision makers in governmental, economic and societal institutions

Risks are taken in order to seize new opportunities and profits. At the same time, actions associated with potential negative side effects may lead to unacceptable negative consequences. When placing the emphasis on the potential negative consequences, the term „risk“ points to the possibility of the occurrence of harm, including disasters. However, risks also provide chances for important innovations and create momentum for sustainable development. In the case of risks with global effects (above all; environmental and social degradation, water and soil deterioration, and further spread of poverty, thirst and hunger) governments are encouraged to act in the long-term interests of the society and not in short-term economic interests. Otherwise, such risks will be further intensified through secondary consequences that build on them (e.g. health, social, and political risks).



Reflecting on such concerns, the participants of the workshop recommended to consider the following aspects in the process of decision making:

- a. Customized strategies are needed for the various types of risks (risk categories).
- b. Every decision includes some degree of risk. What is essential is whether the level of the remaining risk is acceptable to society.
- c. Decision making should not rely solely on feelings or perceptions, particularly when the decision has binding effects about whether a whole society or community should or should not accept or tolerate a given risk. Rather, the discussion on the emotional level has to be supported by rational argumentation and considerations.
- d. A solution-based management of risks should not be compromised by unilateral interests and exertion of power.
- e. The probability of failure is inherent in every technical system. The decision whether in any particular case the likelihood of failure is tolerable requires a participatory discourse.
- f. Prior to decision making it is important to reach a consensus on the criteria and the relative weights for each benefit and risk. Important in this process is the acquisition of the best available knowledge regarding the consequences, but also the inclusion of uncertainties and knowledge gaps.
- g. Politics must strive on the one hand for an evidence-based approach when it comes to weighing opportunities and risks, yet on the other hand, promote a safety culture favoring error-friendliness and resilience due to the remaining uncertainties.
- h. Strategies for managing risks requires the readiness of taking responsibility. Those who are making final decisions have to take into account the likely consequences of their decisions. Only by responsible risk management and governance can trust in risk management institutions be created.
- i. Analysis and evaluation are both necessary elements of risk management. The analysis comprises the best available assessment methods for characterizing probability and extent of the consequences. In addition, risk management needs to set standards of what remaining risk is deemed tolerable for society and its constituents. This value judgment should include a variety of societal viewpoints.
- j. Risk assessments have to be continuously scrutinized and, when necessary, corrected and updated. The limits and possibilities of a risk assessment are to be communicated openly in order to contribute to the risk awareness of those responsible and those affected.
- k. A democratic culture of sustainable risk management is an important instrument to assign the adequate trade-offs between efficiency, effectiveness, resilience, and fairness of decisions.



Explanation

- a. *Customized strategies are needed for the various types of risks (risk categories).*

The term “risk” means in general the possibility of the occurrence of negative or unwanted consequences of an action or an event, such as death, illness, and ecological or monetary damage. The risk is calculated according to the probability of the occurrence and the extent of damage. Sustainable management of each type of risks requires specific interventions. There is no universally applicable method of dealing wisely with risks

- b. *Every decision includes some degree of risk. What is essential is whether the level of the remaining risk is acceptable to society.*

Even when all measures available to limit the product of probability of occurrence and the extent of damage have been exhausted, it is de facto impossible to lower this result to “zero”. A residual amount of risk always remains, as low as it may be.

- c. *Decision making should not rely solely on feelings or perceptions, particularly when the decision has binding effects about whether a whole society or community should or should not accept or tolerate a given risk. Rather, the discussion on the emotional level has to be supported by rational argumentation and considerations.*

Fears borne out of emotions are usually not a good guide for action when it comes to complex threats. In the contrary, a rational, science based approach is required. Proposed solutions should be communicated in an easily understandable manner and continuously reviewed against current scientific knowledge.

In case of conflicts between a solution determined by technical algorithms and a similarly effective solution focusing on judgments of people, the latter solution should have precedence in principle.

- d. *A solution-based management of risks should not be compromised by unilateral interests and exertion of power.*

In the case of societal relevant risks, beneficiaries of technical changes and those who are likely to bear the risks often do not coincide. This is why it is particularly important that the allocation of risk and benefit to target individuals and groups is determined in a just and fair manner. Beyond that, it has to be ensured that knowledge of risks is generated and applied independently and without privileging one-sided interests.

- e. *The probability of failure is inherent in every technical system. The decision whether in any particular case the likelihood of failure is tolerable requires a participatory discourse.*

Living a culture of failure is to be understood as part of innovation. To achieve societal acceptability that technical systems may fail requires information and justification on both the probability of harm and the extent of harm (guiding principle: as low as reasonably possible). In this context, it has to be understood that any strict minimization of the likelihood of failure (i.e., the maximization of reliability)



may cause a significant increase of costs. General experience shows that the same effort is required for the final 5% to gain a “100% result” as for reaching the initial 95% (marginal costing).

- f. *Prior to decision making it is important to reach a consensus on the criteria and the relative weights for each benefit and risk. Important in this process is the acquisition of the best available knowledge regarding the consequences, but also the inclusion of uncertainties and knowledge gaps.* Every decision made under conditions of uncertainty includes three components of action:
- the assessment of the consequences of each option;
 - the uncertainties connected to this assessment, and
 - the desirability of each option based on the assessment of the respective consequences and the utility it provides for society.

Each strategy for managing risks requires knowledge, classification of uncertainties, and risk assessment. However, it is not possible to adequately judge the acceptability of risks based on knowledge alone; both knowledge and values are required in order to evaluate and manage risks responsibly.

- g. *Politics must strive on the one hand for an evidence-based approach when it comes to weighing opportunities and risks, yet on the other hand, promote a safety culture favoring error-friendliness and resilience due to the remaining uncertainties.*

Science and politics should strive towards a contribution to public risk awareness. Transparency of the available information as well as the communication of limits and prospects of the risk assessment are crucial components of a responsible outreach program.

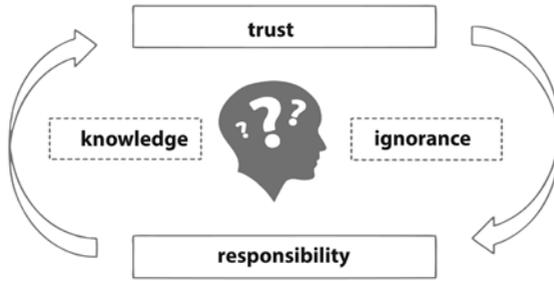
In order to be successful in this context, the following steps are necessary:

- Setting up a knowledge base while observing scientific standards, data protection regulations, and quality standards.
- Promoting and emphasizing goal-oriented and result-oriented research.
- Maintaining fact-based knowledge transfer, improving educational efforts with respect to probability and risk knowledge and creating awareness so that critical decision-making processes will not be distorted by subjective perceptions.

A sensitivity for responsible strategies of risk management should be promoted already in school and during professional training. An introduction to risk awareness should be part of education in all school subjects, but particularly in the STEM subjects (science, technology, engineering, and mathematics)

- h. *Strategies for managing risks requires the readiness of taking responsibility. Those who are making final decisions have to take into account the likely consequences of their decisions. Only by responsible risk management and governance can trust in risk management institutions be created.*

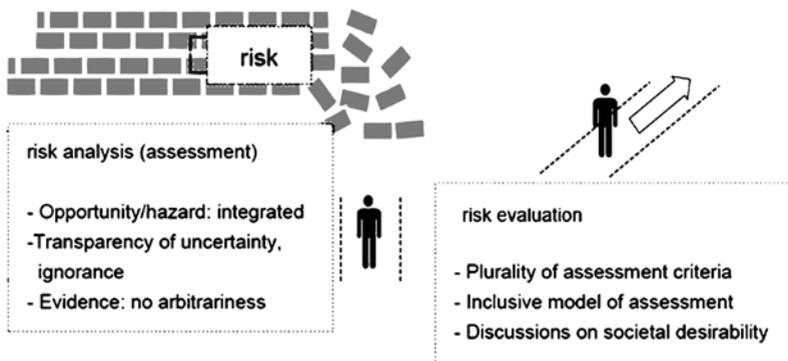
Risk management is to be guided by a sensitive balance of knowledge and ignorance, trust and responsibility.



As our world is becoming increasingly complex, it is essential to assign the responsibility for risk management to persons or institutions possessing not only the necessary knowledge but also the ethical background needed to make decisions that are sound both factually and morally. Only once these conditions are met society's willingness to trust „service providers“ can grow. Irresponsible actions lead to loss of trust and thus to secondary risks. As a consequence, supervisory bodies and liability regulations have to be instituted and governed to focus on responsibility and trust.

- i. *Analysis and evaluation are both necessary elements of risk management. The analysis comprises the best available assessment methods for characterizing probability and extent of the consequences. In addition, risk management needs to set standards of what remaining risk is deemed tolerable for society and its constituents. This value judgment should include a variety of societal viewpoints.*

Analysis and evaluation are crucial components of an effective and responsible risk management. The following graphic illustrates this process:



- j. *Risk assessments have to be continuously scrutinized and, when necessary, corrected and updated. The limits and possibilities of a risk assessment are to be communicated openly in order to contribute to the risk awareness of those responsible and those affected.*



The evaluation of risks results from current scientific insights and societal framework conditions (legal standards and ethical values). Since either of these factors is continuously changing, risk assessment has to be continuously and dynamically adjusted.

It is the principle goal of increased safety to reduce the risk inherent in the use of a technical system (e.g., the stability of a dam, or the reliability of the steering function in a vehicle). The aim is to limit risks to a degree that deems acceptable to the affected publics. In this process, the assessment of how large inherent risks actually are and how effective strategies for risk reduction are designed is to a large degree relying on sound methodologies based on experiences with existing technical systems and their management (e.g. possibilities of improper use, sources of technical failure). Especially when new technology is introduced, standardized approaches may reach their limits (e.g., unknown mechanisms of action) and are thus subject to failure themselves. This is where new adaptive management approaches are needed.

It is the task of science and politics to assure transparency with respect to all assumptions that underlie all risk assessment methods and protocols, particularly for innovative technology. It is important to communicate the assumptions clearly in order to make the limits and prospects of the assessment understood by those affected and those responsible, thus providing a sound and useful basis for a decision. Deliberately taken “blind spots” in the process of risk evaluation counteracts the development of public resentments that may impede innovations if an unexpected risk occurs.

- k. *A democratic culture of sustainable risk management is an important instrument to assign the adequate trade-offs between efficiency, effectiveness, resilience, and fairness of decisions.*

Assigning trade-offs for the purpose of risk management requires a participative and deliberative process in a democratic society. Uncertainties have to be taken into consideration when making acceptability judgments. Of course, in addition to the factors of efficiency, effectiveness, resilience, and fairness, the benefit needs to be taken into account, too. Focusing on benefits only is not expedient.

Specific recommendations for managing systemic risks, environmental risks, and risks of (radiation) medicine

1. Responsible management of systemic risks requires the willingness to continuously learn even from weak signals of the environment. Moreover, far-reaching decisions regarding risk management need to be examined through independent democratic bodies and balanced by multiple safeguards.
2. Systemic risks often occur as a result of implementing or governing complex systems characterized by a high degree of interdependencies (e.g. Internet of Things). Dealing with systemic risks requires suitable strategies that are designed to cope with the systemic character of these risks. Successful strategies for managing conventional risks are only to a limited extent applicable to handle systemic risks.



3. For assuring a sustainable use of the opportunities of digitalization (e.g. autonomous driving, robotics, Industry 4.0), a sustainable labor market policy is required that meets the human need for a life in dignity.
4. For a systematic overview of environmental risks (e.g., climate change, water and soil degradation, loss of bio-diversity, engineering landscapes) a dynamic risk inventory is necessary according to causes and sectors.
5. Global goals, such as the Sustainable Development Goals of the United Nations or the Paris Agreement, have to be taken into consideration at all subsidiary levels of political decision making when risks are governed. Such considerations have also to be part of any risk communication.
6. For the sake of minimizing risks in (oncological) medicine, health policy has to ensure an ethically substantiated and knowledge based training and education of physicians.
7. Politics are urged to base any communication strategy on mammography screening on medical competence.
8. Powerful governmental registers are needed in order to enable optimal long-term care of patients in radiation medicine.
9. Within the mandate of risk regulation to minimize risks to patients, health policy should conduct constant and regular reviews of the approval requirements for new drugs.

Explanation

1. *Responsible management of systemic risks requires the willingness to continuously learn even from weak signals of the environment. Moreover, far-reaching decisions regarding risk management needs to be examined through independent democratic bodies and checked/ balanced by multiple safeguards.*

Systemic risks have four characteristics:

1. they occur across systems (often globally);
2. they are complex and interlinked;
3. the effects are not linear;
4. the cause-effect chains follow stochastic patterns.

This oftentimes makes these risks hard to detect and easy to underestimate since the dominant learning strategy to advance by trial and error does not apply here. In non-linear systems, the error only becomes apparent when it is already too late, and there is no second chance.

This is why it is imperative to create institutions and regulations that on the one hand systematically pick up and evaluate weak signals for systemic risks and on the other hand simulate possible consequences in a virtual space in order to be able to intervene already at a point in time when the negative consequences have not become substantial, yet. This requires a close interaction of science and politics.



2. *Systemic risks often occur as a result of implementing or governing complex systems characterized by a high degree of interdependencies (e.g. Internet of Things). Dealing with systemic risks requires suitable strategies that are designed to cope with the systemic character of these risks. Successful strategies for managing conventional risks are only to a limited extent applicable to handle systemic risks.*

Mankind needs to remain an integral part especially of highly automated systems (e.g., robotics) with regard to responsibility for and the trust in the control of such system and of the associated know-how. Liability and responsibilities have to be decided upon before control is passed on.

3. *For assuring a sustainable use of the opportunities of digitalization (e.g. autonomous driving, robotics, Industry 4.0), a sustainable labor market policy is required that meets the human need for a life in dignity.*

Digitalization is a key innovative development in all industrialized countries. If a country like Germany, that is characterized by industry, misses this development, it faces being degraded to the status of a supplier country: the big IT groups (especially in the US) will then dominate for example the automotive sector, the motor and plant engineering, but also the agricultural sector.

On the other hand, digitalization will go hand in hand with a dramatic change of the labor market. Politics should realize that digitalization is more than a matter of technical and economic success. It is a social challenge. In the next 10 years, many industrial sectors and branches of profession and trade will become obsolete if they continue to be based on traditional methods. They will be replaced by artificial intelligence. The question, "When will machines take over?" illustrates the fear of imminent job loss due to automation.

Until now, one of Germany's locational advantage has been its traditionally highly developed vocational training (e.g. dual-training system). School, university, and vocational training have to make sure that they prepare people for new innovation boosts ahead of time. This requires lifelong learning, the framework conditions for which have to be set education, business, and economic policies.

So far, little attention has been paid to the fact that the global digitalization of infrastructures (e.g. mobility) is highly dependent on energy. The increase in efficiency through digitalization has an energy price that is reflected in the environmental balance. Digitalization is therefore a challenge for the entire society consisting of opportunities and risks for which politics have to take into account the technical, economic, social, and ecological aspects (i.e., across the competent government departments).

4. *For a systematic overview of environmental risks (e.g., climate change, water and soil degradation, loss of bio-diversity, engineering landscapes) a dynamic risk inventory is necessary according to causes and sectors.*

Environmental risks have a collective effect. Mankind only reacts when motivated to minimize risks. In order to gain a comprehensive overview of the environmental risks, we suggest a dynamic risk inventory. The inventory should be organized



by causes and effects and by types of risk. The following table is a first attempt to demonstrate the inventory outlined above, focused on agricultural production of protein as an example:

Risk type	Examples of risks	Motivation for risk management	Arguments for negating a risk	Institutions for remedies
normative	<ul style="list-style-type: none"> - violation of good practice - water framework directive - current standards 	<ul style="list-style-type: none"> - transparency - knowledge transfer - changes in consumer behavior - public disapproval 	<ul style="list-style-type: none"> - short-term advantages - lack of acceptance - lack of knowledge 	<ul style="list-style-type: none"> - strengthen execution - strengthen awareness of standards - sanctions
technical	<ul style="list-style-type: none"> - drying of wetlands - reduction of capacity to bind CO₂ 	<ul style="list-style-type: none"> - technically evident events - gaining insight 	<ul style="list-style-type: none"> additional costs for existing systems 	<ul style="list-style-type: none"> - create standards - benchmarking - governmental warranty
suppressed	<ul style="list-style-type: none"> - multi-resistant germs from animal husbandry - health effects of unbalanced consumption - consumption of terrain - secondary effects in developing countries 	<ul style="list-style-type: none"> - visualization - create concern - public discussion, among other things as "scandal" 	<ul style="list-style-type: none"> - resistance to change - negation of opportunities 	<ul style="list-style-type: none"> - science - civil society - medicine - the media - education system - authorities
hypothetical	<ul style="list-style-type: none"> - effect of novel chemicals - spreading of resistant germs - spreading of nano-particles - scarcity of food 	<ul style="list-style-type: none"> - precautionary principle - analysis of scenarios 	<ul style="list-style-type: none"> - violation of the "codes" of science - bias of the large financial bankers - ideologies - resistance to insights 	<ul style="list-style-type: none"> - fantasies, fears, hopes - think tanks such as IESP - governmental bodies - environmental associates - research

It should also include not only the definition of the risk but also the necessary steps to minimize them. The goal hereby is to sufficiently motivate those acting, to overcome taboos (unquestioned self-evident truths), and to question risk-promoting justifications.

In addition, specific remedies should be explained and the institutions responsible explicitly named.

The perception of risks and the options to manage them are continuously developing further. Environmental risks and remedies have to be regularly questioned and re-evaluated in keeping with scientific and technical changes.

5. *Global goals, such as the Sustainable Development Goals of the United Nations or the Paris Agreement, have to be taken into consideration at all subsidiary levels of political decision making regarding the limitation of risks. Such considerations have to be part of any risk communication.*

Considerable systemic risks result particularly from alarming developments with global effects. For example, the environmental crisis as a whole is to be classified as an overwhelming threat to our global civilization. It is the task of the United Nations and its agencies to agree on global approaches to global risks. Such agreements serve as positive signals that give rise to hope. Current examples are the COP 21 agreements made at the climate summit in Paris and the Sustainable Development Goals succeeding the Millennium Development Goals of the United Nations.



To begin with, it is the duty of the signing states to implement these regulations in their respective legislations. It would be helpful for several reasons if in addition to this hierarchical implementation there would also be a more intense subsidiary perception and take-over responsibility for these goals by each individual on Earth. The broad identification with global ethical assumptions would make it easier for politicians to act responsibly in favor of the whole (e.g., when it comes to investments in development aid and other expressions of solidarity among the members). Moreover, such successful joint initiatives and agreements counteract the fatalistic collective paralysis resulting from the feeling of being powerless as an individual, despite recognizing the global risks.

This positive perception should also apply to our relationship to the EU. The role of the EU as a strong collective immunization system, especially against environmental risks, is much too rarely recognized and often purposefully defamed as being "dirigistic". As experience shows, internationally binding programs such as the water framework directive and the Natura 2000 network represent highly effective strategies for minimizing risks.

6. *For the sake of minimizing risks in (oncological) medicine, health policy has to ensure an ethically substantiated and knowledge based training and education of physicians.*

Each individual patient has to be advised and treated in his or her existential uncertainty by a responsible physician in a professionally funded and empathic manner. This goes beyond medicine that is based purely on guidelines and algorithms and requires corresponding political framework conditions and acceptance by society.

Risk communication has to take place in a space that to the greatest extent possible is free of economic (pharma industry), systemic (bureaucratic health care systems), and egotistical influences. It has to be ensured that patients are informed about alternatives/risks. Risk consideration (and risk communication) has to refer to the life time and not only to a few years.

7. *Politics are urged to base any communication strategy on mammography screening on medical competence.*

The current communication strategy concerning mammography leads to an over-emphasis of risks and to an underestimation of advantages when comparing it with the alternatives of in part extremely stressful therapies of tumors developing later on. Politics are urged to correct this by including medical competence.

8. *Powerful governmental registers are needed in order to enable optimal long-term care of patients in radiation medicine.*

In radiation medicine, optimal patient care includes long-term support in order to be able to quantify risks such as late sequela, interactions of different therapies, and secondary tumors. This requires the application of new and different methods in order to collect and evaluate long-term data and depict the quality of results. This only works using powerful, governmental registers.

Creating, scientifically supporting and financing is a task for the government and



is to be carried out by a governmental institution according to methods that are uniform in all federal states regarding the data on diagnostics, therapies, and life-long aftercare that are to be documented.

9. *Within the mandate of risk regulation to minimize risks to patients, health policy should conduct constant and regular reviews of the approval requirements for new drugs.*

No more deaths because of therapy combinations that are necessary on principle, yet have not been researched!

When ethics committees evaluate multi-modal therapies, they are to be paid special attention to the problems that can occur due to possible interactions of radiation and drugs (chemotherapeutics, biologicals, etc.). The results of the pre-clinical testing of new drugs that are potentially to be administered at the same time as or sequentially with the radiation treatment are to be evaluated by scientists with experience in radiation biology using adequate in vivo models.

Resolved by:

Klaus Arzet, Werner Bauer, Michael Belau, Werner Buchberger, Wolfgang Bonß, Patrick Dewilde, Markus Disse, Teresa Dorfner, Michael Flentje, Anton Frank, Daphne Gondhalekar, Franz-Theo Gottwald, Konstantin Grambow, Martin Grambow, Tobias Hafner, Thomas Herrmann, Sylvia Heywang-Köbrunner, Ulrich Hildebrandt, Georg Iliakis, Julia Jost, Michael Kelnberger, Willi Kiefel, Andreas Klinke, Claudia Klüppelberg, Jane Korck, Daniela Korhammer, Peter Lukas, Klaus Mainzer, Wolfram Mauer, Daniel Mendéz, Michael Molls, Ursula Nestle, Elke Oettinger, Claudia Peter, Ortwin Renn, Max Rossmann, Bernhard Schätz, Gernot Spiegelberg, Franziska Steger, Martin Steger, Adrian Straub, Theodor Strobl, Gabi Toepsch, Klaus Rüdiger Trott, Markus Vogt, Raoul Weiler, Peter A. Wilderer

Publications

Bloesch J., von Hauff M., Mainzer K. Venkata Mohan S., Renn O. Risse V., Song Y., Takeuchi K. and Wilderer P.A. (2015). Sustainable Development Integrated in the Concept of Resilience (Zrównoważony rozwój a koncepcja resiliencji). *Problemy Ekorozwoju – Problems of Sustainable Development* 10, 1, 7-14

Bloesch J., von Hauff M., Mainzer K. Venkata Mohan S., Renn O. Risse V., Song Y., Takeuchi K. and Wilderer P.A. (2015). Contribution to the UN Post-2015 Development Agenda Based on the Concept of Resilience (Wkład koncepcji resiliencji do Agendy Rozwojowej UN Post-2015). *Problemy Ekorozwoju – Problems of Sustainable Development* 10, 2, 7-13

Global Stability through Decentralization? In Search for the Right Balance between Central and Decentral Solutions. (Peter A. Wilderer and Martin Grambow, eds). Springer Publ. (2015) 200 pages



Wissenschaftlicher Stammtisch Hamburg

Region Hamburg:

Prof. Dr. Hubert Braun

Prof. Dr. Angelika C. Wagner

Prof. Dr.-Ing. Hans Christoph Zeidler

Liebe Kolleginnen, liebe Kollegen,

Am wissenschaftlichen Stammtisch am 16. November 2016 nahmen wieder zahlreiche Mitglieder der Akademie teil.

Der Referent Prof. Dr. Dr. h.c. mult. Peter Fischer-Apelt nutzte seinen Vortrag „Ei-nige Gedanken zur reformatorischen Rechtfertigungslehre“, um den Teilnehmern zu zei-gen, dass die Reformation auf der Wiederentdeckung der Kategorie der Verheißung beruht, wie sie die Schriften des Alten und Neuen Testaments von Anfang bis zum Ende durchzieht. Ihre dreifache Bedeutung liege darin, dass sie menschliches Sein, das allen schon verloren schien, in der Teilhabe am Geschick Jesu Christi zu anspruchloser Gerechtigkeit und gewaltloser Freiheit aufrichte, um dem Frieden mit Gott den Frieden auf Erden folgen zu lassen. Kirchen der Reformation gebe es vielleicht nur deshalb, weil Luther im Glauben an diese Verheißung unter dem extremen Druck von Kirche, Kaiser und Reich in Worms zu dieser grundlegenden Einsicht stand. – In der nachfolgenden angeregten Diskussion konnten einige Aussagen vertieft werden. Es war ein sehr an-regender Abend.

Der nächste Wissenschaftliche Stammtisch findet wie vereinbart am Mittwoch, dem 15.2.2017, um 18.00 Uhr wieder im Hotel Baseler Hof, Esplanade 11, Raum Zürich statt. Bitte merken Sie sich diesen Termin vor, zu dem aber noch eine gesonderte Einladung ergehen wird.

Referent: Prof. Dr. Dr. h.c. mult. Karsten Schmidt

Das aktuelle, interessante Thema lautet: „Strategische Insolvenzen“: Vom „Konkurs“ alter Prägung zum neu konzipierten Kräftespiel“.

Bitte notieren Sie sich auch die weiteren, für das kommende Jahr vereinbarten Termine: Mittwoch, 7.6.2017, und Mittwoch, 8.11.2017.



**Institut für medizinische Ethik, Grundlagen und Methoden
der Psychotherapie und Gesundheitskultur (IEPG)**

Liebe Freunde, sehr geehrte Kolleginnen und Kollegen,

vieles bewegt uns am zu Ende gehenden Jahr. Neben dankbarem Rückblick auf Gelingen bleibt Wehmut und Trauer über fortdauerndes Leiden und Leid durch Terror, Krieg und Naturkatastrophen, nicht zuletzt deshalb, weil wir allzu oft um keine Lösungen wissen. Aber auch verantwortliche Wahrnehmung, Analyse und Einschätzung ist von hoher Wichtigkeit. Wir haben, so darf wohl gesagt werden, das Jahr hindurch versucht, gemeinsam tiefer zu blicken, höher zu denken und mutiger zu handeln. Dabei sind wir nicht selten an Grenzen gestoßen, Grenzen unserer persönlichen und wohl auch gesellschaftlichen Möglichkeiten. „Die Grenze ist der eigentliche Ort der Erfahrung“, so lautet ein Wort von Paul Tillich. Damit ist etwas sehr Elementares ausgedrückt, dass nämlich mit der Grenze nicht alles aufhört, sondern Neues beginnen kann. Wer die Grenze nicht wahrnimmt und respektiert, wird die notwendige Erfahrung im Umgang mit ihr und das Bewusstsein hin zum Neuen verfehlen. Weder Verleugnen noch gar gewalttätiges Beseitigen von Grenzen führt zusammen. Überbrückung von Grenzen ist so die humane Herausforderung. Wie kann dieses geschehen? Indem wir Brücken bauen als Voraussetzung für Dialog und Begegnung. Der Weg dahin führt nicht selten durch Krisen des Nichtverstehens hindurch, wird aber dann gelingen, wenn es beiden, diesseits und jenseits der Grenze, um einen gemeinsamen Dienst geht, den Dienst an der Wahrheit, dem beide verpflichtet sind, und nicht um Macht und Dominanz, wie dies Romano Guardini in einer Rede in der Paulskirche einmal ausgedrückt hat.

Das Thema lebensdienlicher Erfassung und Überwindung von Grenzen als Ausgangspunkt künstlerischen Schaffens, wirklicher Begegnung und anzustrebender Synthese haben wir im Laufe des Jahres in zahlreichen Aktionsfeldern berührt. Im Rahmen des Universitätsseminars „Anthropologische und ethische Grundlagen der Medizin, Psychiatrie, Psychotherapie“ haben wir uns am Leitfaden der Leiblichkeit Fragen der Orientierungssuche in der Postmoderne zugewandt mit einer Reihe hochinteressanter Beiträge aus den medizinischen, psychologischen, literarischen, theologischen und philosophischen Arbeitsbereichen von Walter von Lucadou, Heinz Scheurer, Birgit Harreß, Julian Petkov und Ulrich Kronauer. Das *Leiben des Weltbezugs* lässt sich zwar stören, jedoch nicht uferlos, denn die Störung selbst kann hier – ganz der großen Tradition der Heidelberger anthropologischen Medizin folgend, wie sie aufgenommen und vertreten wird von unseren Freunden Alfred Kraus und Wolfram Schmitt – als Aufruf zu neuer psychosomatischer Balance gelesen werden. So steht im laufenden Wintersemester die Problematik des *Eingreifens in die Leiblichkeit* als Trauma und als heilsame Wendung und Wandlung in der therapeutischen, künstlerischen und seelsorgerlichen Situation im Fokus.

Die Schlüsselbegriffe von Grenze und Entgrenzung in Bezug auf juristische Ordnungsgegebenheiten (Legalität) und Legitimität von Leiblichkeit und Identität werden im Rahmen des Wochenendseminars und Symposiums an der Heidelberger Psychiatrischen Klinik am 27.1. und 28.1.2017 in den Vorträgen von Prof. Dr. iur. Bernhard Kretschmer („Der Fall



Collini“ von Ferdinand von Schirach) und Beiträgen von Frau Prof. Edith Düsing, Dr. phil. Leopoldo Siano und Prof. Dr. theol. Lothar Steiger weiterführende Sichtweisen eröffnen.

Unser Frühjahres-Symposium, das am 30. April dieses Jahres am Institut in Mannheim vom Interdisziplinären Arbeitskreis des IEPG in Zusammenarbeit mit der Europäischen Akademie der Wissenschaften und Künste Salzburg ausgerichtet wurde, war zugeordnet der *Gesamtinitiative „Next Europe – in Search of its Narrative“*. Das Symposium vereinigte unter dem Thema „Leiblichkeit, Identität und Weltbezug“ hervorragende Beiträge, zum melancholischen Helden („Cervantes Don Quijote“) von Wolfram Schmitt, zur Bedeutung der Dissonanzen in der Musik von Elke Lang-Becker, zur Phrenologie von Lavater, Gall und Hegel von Dietrich von Engelhardt und von Matthias Hurst zu Leiblichkeit und Identität im Film. Ein Band mit den Beiträgen des Symposiums ist bereits in redaktioneller Vorbereitung.

Von dem o.g. Frühjahres-Symposium spannte sich der thematische Bogen über die Heidelberger Seminarreihe des Sommersemesters hin zum 14. Mannheimer Ethiksymposium, das am 8. Oktober wiederum in freundschaftlicher Kooperation mit dem Institut für Deutsches, Europäisches und Internationales Medizinrecht, Gesundheitsrecht und Bioethik, IMGB und dessen Direktor Prof. Dr. iur. Jochen Taupitz sowie der Europäischen Akademie der Wissenschaften und Künste, Salzburg, und ihrem verehrten Präsidenten Prof. Dr. med. Dr. h. c. Felix Unger am Mannheimer Schloss ausgerichtet wurde. Die Thematik lautete: „Identität, Identitätssuche in einer sich wandelnden Welt – Wozu Identität?“ In allen Beiträgen der prominenten Redner wurde deutlich: Identitätsfragen sind Überlebensfragen, weil sie die existentiellen Bedingungen um Kontinuität und Zäsur, Natürlichkeit und Geschichtlichkeit, Schuld und Lösung, Lüge und Wahrheit, Liebe und Tod stets mit umgreifen. Im schmerzlichen Entdecken unterschiedlicher Positionen und der damit gegebenen ehrlichen Unterscheidung bleibt doch stets die Hoffnung auf Begegnung im Sinne einer gemeinsamen Lösung als *Erweiterung*, als *Komplement von Welt*. Dies berührt nicht zuletzt einen innovativen Begriff und Ansatz unseres Mannheimer Arbeitskreises zur Friedensthematik, der darauf baut, Frieden nicht durch die Vernichtung des Gegners, sondern durch die Schaffung einer *Erweiterung von Welt* zu ermöglichen. Künstlerisches Paradigma hierfür war der von Anne Horstmann und Dörte Nienstedt sprachlich und musikalisch gestaltete kompositorische Beitrag von Violeta Dinescu mit dem Titel: „Scherben und Funken: Musikalischer Diskurs für Flöten und Blockflöten“. Dabei zeigte sich erneut, dass es möglich ist, diesmal anhand von Texten aus den Sprüchen Salomos bis zu Walter Benjamin, seitens der Künste in den Dialog mit den Wissenschaften zu treten und diesen zugleich zu transzendieren.

Nicht unerwähnt bleiben darf das festliche, am 14. Mai in der Jaspers-Bibliothek der Heidelberger Klinik anlässlich des 75. Geburtstags unseres Freundes Dietrich von Engelhardt stattgehabte Symposium, das auf Wunsch des Jubilars unter dem Thema stand „Medizin, Kunst und Philosophie im Dialog“. „De amicitia oder über die Freundschaft als Pharmakon“, so lautete der Vortrag von Gian Franco Frigo, ein Thema, das alle Freunde und Vortragenden verband und das „festliche Überschüsse“ freisetzte, von denen Rilke in den Sonetten an Orpheus (XXII) als „herrliche Überflüsse“ spricht, aus denen alle Kunst, Kultur und Wissenschaft stammt.



Zur angelegentlichen Lektüre empfehlen darf ich abschließend in gemeinsamer Sache den vor kurzem erschienenen, von Violeta Dinescu und mir herausgegebenen Band „Katastrophen – Überlebensstrategien. Ethik, Werte, Ziele für eine Gesellschaft in der Krise“, der, versehen mit einem Geleitwort von Felix Unger, dem Andenken unseres Freundes Aurel Stroe, dem Komponisten und Förderer eines Neuen Europa, gewidmet ist.

Herzliche Grüße seitens des gesamten Leitungsteams des IEPG Prof. Dr. Birgit Harreß, Dr. Dr. Walter von Lucadou, Dr. Arno Remmers, Dr. Heinz Scheurer, Prof. Dr. Dr. Wolfram Schmitt und die besten Wünsche für 2017.

Ihr
Hermes Kick
Direktor IEPG



VII. CONTRIBUTIONS FROM MEMBERS

Forced Marriage

by Maria Eder, Soc. Acad.

I. Introduction

Forced marriage is a marriage in which one or both of the parties is married without his or her consent or against his or her will. There is often a continuum of coercion used to compel a marriage, ranging from outright physical violence to subtle psychological pressure. A forced marriage differs from an arranged marriage, in which both parties consent to the assistance of their parents or a third party (such as a matchmaker) in finding a spouse.

Forced marriage is still practised in various cultures across the world, particularly in parts of South Asia and Africa. In general it is regarded as a crime directed specially against women. In these cultures women are regarded as property and the „pater familias“ has all power over them. Examples for this view are beside **forced marriage**, honour killing and genital mutilation.

II. International and European legal frameworks

1. International level

The United Nations consider forced marriage as a form of human rights abuse, since it violates the principle of the freedom and autonomy of individuals. The **Universal Declaration of Human Rights**¹ as a non-binding legal act states that a person's right to choose a spouse and enter freely into marriage is central to his or her life and dignity and equality as a human being (Article 16)².

On 27th September 2013 the **United Nations Human Rights Council** adopted the first **resolution against child, early and forced marriages** and on 2nd July 2015 the **resolution to end child, early and forced marriage** followed: these resolutions recognises child, early and forced marriage as involving violations of human rights which „prevents individuals from living their lives free from all forms of violence“ and that has „wide ranging and adverse consequences on the enjoyment of human rights, such as the right to education, the right to the highest attainable standard of health including sexual and reproductive health“³.

2. European level

The **Council of Europe Convention on preventing and combating violence against**

¹ Adopted bei the United Nations General Assembly on 10th December 1948. It is not a treaty itself, but forms part of the customary international law and is a powerful tool in applying diplomatic and moral pressure to governments that violate any of its articles.

² The Saudi Arabian delegation abstained primarily because of Article 18 which states that everyone has the right „to change his religion or belief“ and Article 16 on equal marriage rights (https://en.wikipedia.org/wiki/Universal_Declaration_of_Human_Rights [6.4.2016]).

³ <http://www.girlnotbrides.org/press-release-human-rights-council-adopts-resolution-to-end> [17.6.2016].



women and domestic violence („Istanbul Convention“) is a Council of Europe convention against violence against women and domestic violence. It was opened for signature on 11th May 2011 in Istanbul, Turkey. The convention aims at prevention of violence, victim protection and „to end with the impunity of perpetrators“. The Istanbul Convention came into force on 1st August 2014. It was ratified by Austria on 14th November 2013. States that have ratified the Convention are legally bound by its provisions once it entered into force.

The aim is to harmonise or to call for **legal standards** on preventing, protecting against and prosecuting the most severe and widespread forms of gender-based violence. It should harmonise legal standards to ensure that victims benefit from the same level of protection everywhere in Europe. The Council of Europe decided it was necessary to set comprehensive standards to prevent and combat violence against women and domestic violence against women, but also men, children and elder persons (Article 2).

a) Main provisions

The **Istanbul Convention** is the first **legally-binding instrument** which „creates a comprehensive legal framework and approach to combat violence against women“ and is focussed on preventing domestic violence, protecting victims and prosecuting accused offenders. The Convention characterizes violence against women as a violation of human rights and a form of discrimination (Article 3 a)). Countries should exercise due diligence when preventing violence, protecting victims and prosecuting perpetrators (Article 5).

Moreover, the Istanbul Convention establishes a **series of offences characterized as violence against women**. States which ratify the Convention must criminalize several offences, including: psychological violence (Article 33); stalking (Article 34); physical violence (Article 35); sexual violence, including rape, explicitly covering all engagement in non-consensual acts of a sexual nature with a person (Article 36), **forced marriage (Article 37)**; female genital mutilation (Article 38), forced abortion and forced sterilisation (Article 39). The Convention states that sexual harassment must be subject to „criminal or other legal sanction“ (Article 40) and it also includes an article targeting crimes committed in the name of so-called „honour“ (Article 42).

The **structure of the Convention** is based on the „**four Ps**“: **prevention, protection and support of victims, prosecution of offenders and integrated policies**.

The Convention also establishes obligations in relation to the collection of data and supporting research in the field of violence against women (Article 11).

b) Definition of legal terms

Article 3 provides legal terms:

„violence against women“ *is violation of human rights and a form of discrimination against women and shall mean all acts of gender-based violation that result in, or are likely to result in physical, sexual, psychological, or economic harm or suffering to women including threats of such acts, coercion or arbitrary deprivation of liberty, whether occurring in public or private life,*

„domestic violence“: *all acts of physical, sexual, psychological or economic violence that occur with the family or domestic unit or between former or current spouses or partners, whether or not the perpetrator shares or has shared the same residence with the victim.*



„**gender**“: means *the socially constructed roles, behaviours, activities and attributes that a given society considers appropriate for women and men.*

„**gender based violence against women**“: *means violence that is directed against a woman because she is a woman or that affects women disproportionately.*

III. Forced marriage under § 106a Austrian Penal Code

1. Historical overview

The forced marriage („Zwangsheirat“) is stated in § 106a of the Austrian Penal Code (StGB) and was implemented by the Amendment of the Penal Code 2015⁴, which went into force on 1st January 2016. Before this new implementation the forced marriage was punished as a special qualified kind of coercion under § 105, 106 sec 1 z 3 first case StGB⁵. Statistical data do not exist, because the forced marriage was embedded in coercion⁶. With the new § 106a sec 1 and sec 2 StGB the **Art 37 of the Istanbul Convention** was **integrated** into national Austrian penal law and serves now as a clarification and even wider application⁷.

2. Forced Marriage under § 106a sec 1 StGB

Forced marriage under § 106a sec 1 StGB means that a person (man or a woman) is forced to enter into **marriage** or similar to marriage⁸ to live together as man and wife – **registered partnership - against his or her will**. This aim is reached by the use of **force or violence, under threat of violence** (§ 74 sec 1 z 5 StGB) and as a new mean – wider than coercion (§ 105 StGB) – „**threat to break off or withdraw close contacts with the family**“⁹. This extension was necessary because this kind of threat did not constitute the threat of violence stated in § 74 sec 1 z 5 StGB, but it is practically regarded as typical and efficient form of pressure in social surroundings¹⁰. As the mental element (mens rea) of this crime **intention** is demanded.

Examples:

- Standard case: A girl of migration background will be forced by her parents to marry a man of the same culture.
- Forced marriage can also happen to a rich man: A woman threatens to report a criminal act the man has done, if he does not marry her and the man agrees¹¹.

3. Forced Marriage under § 106a sec 2 StGB

§ 106a sec 2 StGB punishes even the **preparation of a forced marriage**, if the victim

⁴ StRÄG 2015, BGBl I 2015/112.

⁵ EBRV StRÄG 2015 (689 der Beilagen XXV. GP – Regierungsvorlage – Erläuterungen), 18; EBME StRÄG 2015 (98/ME XXV. GP – Ministerialentwurf – Erläuterungen), 14.

⁶ Birklbauer/Hilf/Tipold, Strafrecht, Besonderer Teil I⁹ (2015) § 106a Rz 3.

⁷ EBRV StRÄG 2015 [FN 3], 18; EBME StRÄG 2015 [FN 3], 14.

⁸ Fabrizio StGB¹² (2016) § 106a Rz 2.

⁹ EBRV StRÄG 2015 [FN 3], 18; Bertel/Schwaighofer/Venier, Österreichisches Strafrecht, Besonderer Teil I¹³ (2015) § 106a Rz 2.

¹⁰ EBME StRÄG 2015 [FN 3], 14; Fuchs/Reindl-Krauskopf, Strafrecht, Besonderer Teil I⁹ (2015), 94.

¹¹ Birklbauer/Hilf/Tipold, Strafrecht, Besonderer Teil I⁹ (2015) § 106a Rz 3.



is brought into a foreign state or is caused to go there by special means. The aim is a marriage or a registered partnership of the victim in another state of nationality or his or her state of residence¹². Criminal acts are in this case tempting or leading the victim **through deception** to visit the other state, for instance go there on vacation, or to use **force or violence, threat of violence** or „**threat to break off or withdraw close contacts with the family**“ to come into the other state or to **transport** the victim into this other state by using violence or a mistake.

In this case forced marriage itself is not necessary to complete the crime, but it must be intended in a stronger sense. The aim of a **(forced) marriage** must be the **purpose of the act**.

Example¹³:

A deceived his cousin C, who is national and resident of state Y in pretending to visit together with her the state Z for a vacation. C agreed and both go to Z. In reality A has planned with his friend, who lives in the state Z, to force his cousin into a marriage with this friend.

IV. Sanctions and qualifications

Forced marriage under § 106a sec 1 and 2 StGB is punished by **imprisonment from six months up to five years**.

The penalty will increase **from one to ten years** in case of suicide or attempted suicide of the forced person or a third person (§ 106a sec 3 iVm § 106 sec 2 StGB).

V. Further specialties

1. Limitation

The limitation of this criminal act begins generally when the act is **completed**, that means with the **marriage** or the **bringing into the foreign state with purpose of forced marriage**. The **limitation period** is in case of § 106a sec 1 and 2 StGB **five years** (§ 57 sec 3 StGB) and in case of the qualification § 106a sec 3 iVm § 106 sec 2 StGB **ten years**. This limitation period starts, if the **victim is minor** – under the age of 18 - when the victim has reached the **age of 28** (§ 58 sec 3 StGB).

2. Prosecution and Jurisdiction

Forced marriage (§ 106a StGB) will be prosecuted in Austria also if the scene of the crime is in another state, regardless of the law of this state (§ 64 sec 1 z 4a StGB), if the perpetrator or the victim is of Austrian nationality or has his/her residence in Austria.

Example:

The forced marriage of a foreign woman, who is living in Austria was arranged in another country.

¹² Venier/Bertel/Schwaighofer, Österreichisches Strafrecht, Besonderer Teil I¹³ (2015) § 106a Rz 3.

¹³ Fuchs/Reindl-Krauskopf, Strafrecht, Besonderer Teil I⁵ (2015), 95.



VI. Conclusion

Forced marriage under § 106a sec 1 und 2 StGB is an integration of **the Council of Europe Convention on preventing and combating violence against women and domestic violence („Istanbul Convention“)** into national Austrian penal law. It is a special crime of coercion (§ 105 StGB) and widened by the use of „**threat to break off or withdraw close contacts with the family**“.

Under § 106a sec 2 StGB even the **preparation of a forced marriage** is punished, if the victim is brought into a foreign state for that purpose.

The **limitation period of the crime** is five years or, if qualified, ten years. The limitation period starts, when the act has ended by forced marriage or by entering the foreign country with the purpose of a forced marriage. In case the victim was minor, the limitation period begins, when the victim has reached the age of 28.

The **prosecution in Austria** does not depend on the law of the location of act (§ 64 sec 1 z 4a StGB).



Interferon production in patients with gynecologic malignancies and in normal women

By Julian L. Ambrus, Soc. Acad.

Abstract

Infectious complications are common in neoplastic diseases. This is often related to deficiency to interferon (IFN) production or activity. We found that from the point of view of IFN α production of white cells normal individuals can be divided into two groups of high and relatively low IFN producers. Patients with gynecologic cancers were very low IFN producers. After apparently curative surgery IFN producing capacity significantly increased, the majority of patients actually become high producers of IFN α .

Introduction

Patients with neoplastic diseases often develop infectious complications, particularly after surgical procedures and this is often the cause of death. In earlier studies we found that these patients often have inhibitors of interferon (IFN-s) in the circulation^(1, 2) which may be related to this problem. In this study we wanted to explore whether in these patients there is also a deficiency in IFN production and wanted to explore the capacity of white cells to produce IFN-s in comparison to normal individuals.

Materials and Methods

Normal control patients were volunteer female medical students and volunteer staff member's ages 21-80 years. All patients were biopsy proven cases of cervical squamous cell carcinoma or adenocarcinoma cases ages 25-79 years. Studies were approved by the appropriate clinical research committees and informed consents were obtained. α interferon (IFN α) producing capacity of white cells was studied. Blood samples were obtained after an overnight fast; no drugs were given during the previous 24 hours. Buffy coats were prepared and processed within 2 hours after collection. Red blood cells were lysed with 0.83% NH₄ Cl followed by two washings with phosphate buffered saline (PBS). White cells were resuspended to a final density of 1×10^7 cells/ml in media 199 (Gibco Co, Grand Island, NY) containing 4% human α -gamma serum. Cell viability was tested by trypan blue and samples were only used if it was over 95%. Cells were exposed to 150 HAU/ml of Sendai virus (from our frozen reservoir) and were incubated with gentle continuous mixing at 37°C and 5% CO₂ humidified atmosphere. After 20 hours the supernatant was harvested by centrifugation. Sendai virus was neutralized by acidification to pH 2 for 48 hours at 4°C. Then the pH was adjusted to 7.0 and IFN level was assayed on human foreskin fibroblast culture (BG-9) (from our reservoir) by the dye uptake method of Finter³ using vesicular stomatitis virus as a challenge virus (from our reservoirs). All titers are expressed as international units (iu). Reference standard leukocyte IFN was kindly provided by the Medical Research Council of London, England. IFN identity was confirmed by neutralization at pH2 and by the sepharose chromatography method published earlier by our group⁽⁴⁾.



Results

Table I shows IFN producing capacity of white cells from normal women. Volunteers studied could be divided into two groups, arbitrarily termed “high producers” who produced more than 1500 iu IFN- α /10⁷, white cells in 20 hours and “low producers” who produced less than 1500 iu IFN- α /10⁷ white cells in 20 hours.

Table II shows that patients with biopsy proven squamous cells carcinoma of the cervix and patients with adenocarcinoma of the cervix but without demonstrable metastatic distribution were all very low producers of INF- α . Eight weeks after surgery IFN producing capacity increased significantly in each patient. Seven of eight patients were actually termed “high producers” and a single one was termed “low producer”.

Discussion

It appears that normal individuals are either “high producers” or “low producers” of IFN- α . Carefully reviewing the history of each individual, we found no evidence of significant differences in infectious disease history. Nevertheless the question arises whether “low producers” could be more susceptible to infections. We plan to follow these individuals for extended periods of time. All patients with gynecologic neoplasia were very low producers of IFN- α . However 8 weeks after apparently curative surgery IFN- α producing capacity significantly increased. This seems to suggest that the neoplastic process by a mechanism to be elucidated inhibits IFN- α producing capacity. This may be an important factor in developing complications of neoplastic diseases. We have to explore this phenomenon in other neoplastic diseases as well. We became also interested in developing methods to increase IFN production in order to alleviate this problem. We studied several compounds and in collaboration with our organic chemistry group produced a series of compounds which increase IFN production^(5, 6). We plan to study these agents in neoplastic diseases in the future.

Table 1

IU of IFN- α produced by 10⁷ white cells in 20 hr.

High Producers		Low Producers	
No.	IU of IFN	No.	IU
1	4575	4	230
3	6750	2	980
6	2600	7	200
8	2250	9	1050
10	4500	11	530
12	170	13	785
14	5000	16	207
15	4224	17	500
19	3900	18	43
24	4500		

**Table 2**

IU of IFN- α production by 10^7 white cells in 20 hr. women with gynecologic malignancies before and after surgery

Diagnosis:	No.	Before Surgery	8 wks. after Surgery
Squamous cell			
Carcinoma of the cervix	20	20	1000
	21	100	2300
	24	1007	3900
	25	80	2100
Adenocarcinoma of the Cervix			
Cervix	27	23	1600
	23	1133	3900
	25	150	1900
	26	200	3200

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VIII. ALMA MATER EUROPAEA

Board Meetings 2016



At European Academy
of Sciences and Arts,
Salzburg 30 November
2016



At Fachhochschule
Salzburg – University
of Applied Sciences,
Puch 23 September 2016



At Alma Mater
Europaea-ECM,
Maribor 3 June 2016



Alma Mater Europaea – European Center Maribor (AMEU-ECM)

Activities 2016

The calendar year 2016 was again very intensive for AMEU-ECM. One of the largest milestones was definitely the 4th international scientific conference of Alma Mater that took place in March 2016; hosted at the new premises of Alma Mater, this year's edition saw over 250 delegates from 16 countries presenting some 200+ papers. Among active participants were also 500 students of Alma Mater, representing all study fields.

Also in March we were visited by the Management of the Istanbul Bilim University, Dr. Demet Akin (Professor and Vice-Dean for International Affairs), and signed a cooperation agreement for placement of students. In early April AMEU-ECM intensified ties with the University College Oslo in the field of physiotherapy (in a 2-day meeting with the Dean, Dr. Gro Jamtvedt). We also participated in a cross-border project meeting in Szentgotthard (Hungary) during which ties were established with the Pannonia University and its affiliate International center for Global studies (for the programme Humanities at AMEU-ECM).

May 2016 started with a guest professor from Australia, who held a full-day workshop for our students of physiotherapy in *Neuromuscular taping*. In May we also held the first graduation ceremony for Italian graduates of physiotherapy.

The summer ended with a visit to Alpbach Forum where we participated in the section *Hochschulgespräche*.

September was an important month for international accreditations. It started off with a three-day visit of an international accreditation committee from ECBE (European Council for Business Education), followed by another 3-day visit of ACBSP (Accreditation Council for Business Schools and Programmes). The summer finished with the establishment of the Global Family Business Institute at Alma Mater, initiated by AMEU-ECM Professor, Dr. Lawrence Hewick from Canada.

A new academic year started in October. This time we enrolled students in 15 study programmes of all Bologna cycles (first intake of students in the PhD programme Strategic Communication Management, the undergraduate programme of Dance Academy and the post-graduate school of Humanities, where we for the 1st time enrolled students from the USA). With the new enrolments, AMEU-ECM now has over 1,300 active students, 300 of which are foreign nationals studying at Alma Mater full-time, making Alma Mater Maribor the Slovenian university with the highest number of full-time international students.

Academic cooperation was intensified through a visit to the Catholic University Ružomberok (Slovakia) with whom we are working on joint approaches in the area of physiotherapy and research.

In November 2016 we hosted the annual workshop on Archival sciences called DOKSIS. Prof. Ludvik Toplak, president of AMEU-ECM, also participated at the Danube Rectors' Conference in Krems.

The year finished with accreditation of three new study programmes that were obtained in the last days of December: doctoral programme in Project Management, and a Bachelor of Humanities as well as a Bachelor in Archival studies and records management.



IX. DELEGATIONS

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Finland	Morocco	USA
France	Netherlands	Vatican
Georgia	Nigeria	Vietnam



X. PUBLICATIONS

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