

# EuriArtes 37

NOVEMBER 2012

Magazine for Culture and Science

## Martin Buber-Award 2012 **Garry Kasparov**



*The Rhythm of Human Life*

Eulogist: Daniel Cohn-Bendit

HET CONCERT PODIUM VAN HET ZUIDEN

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# OPERA & KLASSIEK

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## Woensdag 21 november

Così fan Tutte / Mozart

Internationale Opera Producties

## Donderdag 22 november

Koninklijk Concertgebouworkest

Dirigent Pablo Heras-Casado

## Zondag 9 december

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Vioolrecital

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Limburgs Symfonie Orkest & Harry Peters, bas

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## Vrijdag 15 februari

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Chef-dirigent Philippe Herreweghe

## Zondag 10 maart

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Ramon Jaffé, cello

Chef-dirigent Heiko Mathias Förster

## Zondag 31 maart

De Filharmonie & Jean-Yves Thibaudet

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## Zaterdag 1 juni

Camerata Salzburg & Martin Grubinger

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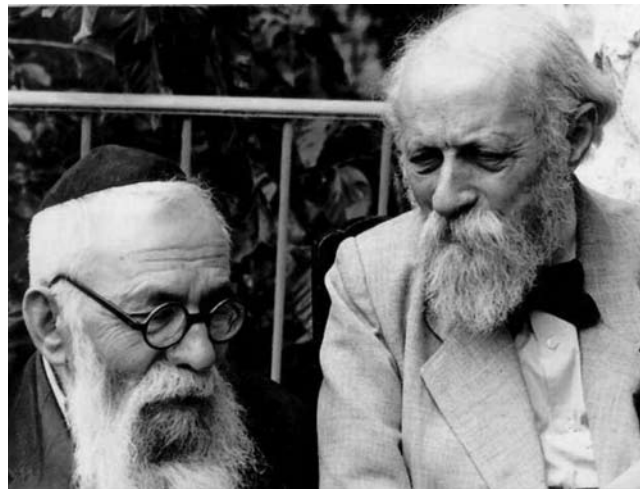


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# Content

Introduction	
EURIADE 2012 - The Rhythm of Human Life	4
Rafael Ramírez, A Sculpture as the Symbol of the Rhythm of Human Life	7
EURIADE, Martin Buber and the Martin Buber Award: The Development from a Literary Symposium to an International Culture and Science Festival	9
The Dialogical Principle - Martin Buber: His Life and His Philosophy	10
Martin Buber Award 2012, Garry Kasparov Eulogist: Daniel Cohn-Bendit	13
Garry Kasparov - Biography	14
Interview with Garry Kasparov	16
Presents for Garry Kasparov	19
Daniel Cohn-Bendit, Eulogist	20
Interview with Daniel Cohn-Bendit	23
The Board of the Martin Buber Award	25
Holders of the Martin Buber Award	27



Exhibition: Lion Ebergard	28
Youth in Dialogue	30
Statements and Thoughts based on Martin Buber's Philosophy	
Questions for the Dialogue	32
Thoughts and Conclusions based on Martin Buber's Philosophy of The "Dialogical Principle"	36
Partners and Sponsors	37
Friends	38

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## INTRODUCTION EURIADÉ 2012 -

# The Rhythm of Human Life

The motto of this year's EURIADÉ events is "The Rhythm of Human Life". Unfortunately we live in a society in which thinking, speaking and acting are not always characterized by a humane quality.

One of the reasons can be found in the fact that we often lack the consciousness and the empathy, the words and the respect for our fellow citizens - humane characteristics that – above all – are supposed to be of the highest relevance in our ways of dealing with the OTHER.

From the moment of our birth we are on the search for attachment and we feel the highest bliss as soon as we are able to make it happen.

A single conversation, a lively and supportive neighbourhood, an understanding and amplifying relation to a colleague, a confidential and caring friendship, a love in which you unconditionally open yourself up to and live together with the OTHER are fundamental forms of life that enable human beings to get closer to each other – a blissful experience.

For this reason we all – no matter if we are politicians, monks, physicians, engineers or craftsmen – should participate in bringing about a society that feels motivated and committed to realizing these values of responsibility, commitment and confidence.

It is philosophy that again and again leads us back to the "pure" sources where we become aware of and experience these precious thoughts and feelings that "bubble forth" out of the warmth of the earth.

It is also the power of language that sets us in the position of expressing our feelings and thoughts, our confidence and respect and our love to the OTHER.

These sources of our powerful desire to realize attachment and togetherness characterized by

mutual respect, confidence and responsibility can grow into brooks and rivers that water and fertilize the land ...

In this "habitable" land people speak a "habitable" language, here they build "habitable" schools, hospitals and companies, here the rhythm of human life flows into friendship, neighbourhood and the idea of community in our villages and towns.

MARTIN BUBER AWARD for

**GARRY KASPAROV**

Eulogy: **DANIEL COHN-BENDIT**

Together with our project "Youth in Dialogue" the awarding ceremony of the Martin Buber Award is the core of the EURIADÉ events. This year the prize goes to Garry Kasparov, the former long-term chess champion of the world who as the chairman of his International Kasparov Chess Foundation has committed himself to the task of familiarizing young people with the values of playing chess. Additionally, his courageous taking part in political demonstrations for democracy in Russia manifests the high value that he attributes to supporting his fellow citizens. We especially appreciate the fact that he is not deterred from doing so by the danger of being arrested at all.

Together with our award holder we would like to particularly welcome his eulogist, Daniel Cohn-Bendit.

For all the young people from South Africa, Palestine, Israel, Russia, Austria, Germany, Belgium, the Netherlands, Romania, Serbia and Kazakhstan the discussion with Garry Kasparov and Daniel Cohn-Bendit will be a profound experience – as was last year's debate with Peter Maffey and Frank Walter Steinmeier.



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## Rafael Ramírez:

# A Sculpture as the Symbol of the Rhythm of Human Life

In this very specific sculpture by Rafael Ramirez a miraculous human face looks out from behind a clod of earth and rock ... It's clear eye takes an astonished view into the world undiscovered yet and we can allow this eye, this human being to be "born", to come into a real existence out of the rock, out of the wood, if we address him and if we – so to speak – take him out of this "artificial" existence, if we allow him to live together with us ... to experience the rhythm of human life together with him.

Ramirez aestheticizes and expresses in this piece of art our chance to realize a humane quality of human life together with somebody who steps into our life as the OTHER.

By taking notice, by accepting and by taking this unknown "being" into our midst, this "IT" changes into a lively "YOU". Released from its isolated existence by me, this "YOU" will discover himself and create new ways of attachment in the rhythm of human life.

## TO YOU (or: My Dream of Love)

Far away from busy streets and  
toiling town  
Far away from the hustle and  
bustle of city life  
You are  
With me  
Sleeping the dream of love deeply

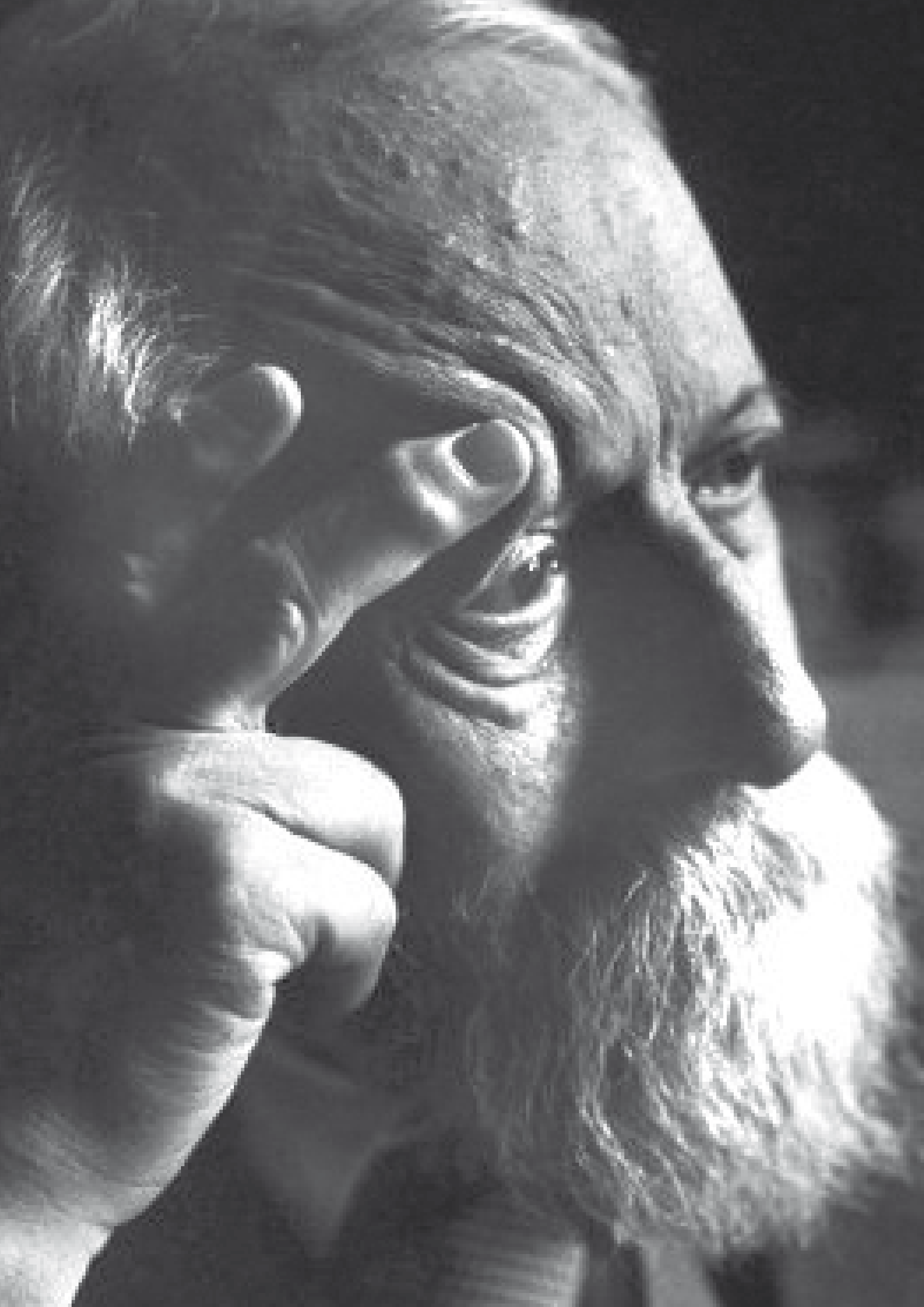
Softly  
Your glance ... your voice  
FILL  
The quiet room

Your warm hands  
Touch my cold  
Your tears wet my eyes  
Your scare becomes my strength  
To be ... for you

I embrace your sorrows  
And  
Out of stony fields  
Miraculous roses  
Bloom and scent  
A white blue  
Between  
The sun-lit golden ears  
Of our longing ...

Heinz Hof







# EURIADE, Martin Buber and the Martin Buber Award:

## *The Development from a Literary Symposium to an International Culture and Science Festival*

Thirty years ago a regular "crossing of borders" in the fields of literature, theatre and literature studies came into being and established itself in Euregio Charlemagne - a term that we coined for the eu-regional community living along the borders between Belgium, the Netherlands and Germany.

The word "symposium" - meaning "dialogue" in the ancient Socratic-Platonic diction - provided a general platform to read, discuss and interpret texts. People from different countries, partly different cultures - teachers and students at first - got to know and to appreciate each other because of their literary encounters.

The first writer to take part was Heinrich Böll followed by other great men and women of literature and public life like Günter Grass, Siegfried Lenz, Luise Rinser, Martin Walser, Sarah Kirsch, Hans-Joachim Schädlich, Simon Wiesenthal and Wolf Biermann.

Soon after the years of beginning other fields of culture and science were considered and introduced as well. And a basic symposium changed into a festival called EURIADE.

The name is derived from the Greek/ Hebrew words "odos" meaning 'way, path' and "ereb" meaning 'dark/ unknown'. Thus EURIADE means "way into the dark/ into the unknown" or - figuratively - "way to the OTHER". This meaning points at the core of Martin Buber's philosophy. His "dialogical principle" can be summed up in the words "I and YOU" and is both the motivating force and a reason for contemplation at the same time. The idea of letting the OTHER speak, of listening to him and of understanding him, this idea of accepting responsibility makes an essential dialogue possible which provides the

basis of an individual development for any human being. Thus Martin Buber became a substantial element of EURIADE and EURIADE became a meeting place with the OTHER.

We invited people from all over the world - from Palestine, Israel, Romania, France, Austria, Russia, Luxemburg, South Africa, Belgium, the Netherlands and Germany - in order to begin a dialogue with each other, in order to get to know and to experience Martin Buber's "dialogical principle". As a result our project "Youth in Dialogue" was created - today a particular element of EURIADE.

We also created a Martin Buber Award to express our gratitude to and to honour human beings who listen to and who react responsibly to the OTHER - outstanding men and women who we regard as role models.

Our list of recent award holders includes: Helmut Schmidt. Richard von Weizsäcker, Karl Heinz Böhm, Herman van Veen, Klaus Maria Brandauer, Waris Dirie, Michael Gorbatschow, Irina Virganskaya, Hugo and Liesje Tempelman, Princess Irene of the Netherlands and last year Peter Maffey ...



# The dialogical Principle

## *Martin Buber: His Life and His Philosophy*



Martin Buber was born in Vienna in 1878. After the divorce of his parents he grew up in his grandfather's house in Lemberg, Poland. There he attended a local grammar school and got into contact with Chassidism. In 1896 he started his philosophical studies in Vienna and continued them in Leipzig later on. In this early period of his life he also discovered his interest in mysticism.

Inspired by the publication of "Der Judenstaat" ("The Jewish State") by Theodor Herzl he intensively and critically occupied himself with Zio-

nism in these years.

Studying in Zurich after 1899 he met his later wife Paula Winkler.

After quitting his work for the Zionist Movement after Theodor Herzl's death in 1904 he got his PhD in philosophy and the history of art in the same year.

Between 1904 and 1912 he intensively occupied himself with questions of mysticism and Chassidism. As a result he published stories and reflections on these topics such as "The Legend of Baalshem". In "Daniel – Talks on Realization" published in 1913 Buber turned away from mysticism and started considering problems of human relations. At the same time he renewed his interest in the Zionist Movement.

After writing some texts on the Jewish movement he published the final version of "I and You" in 1923. In the same year the University of Frankfurt offered him the position of visiting professor. Additionally he began the work of translating the Hebrew Bible into German together with Franz Rosenzweig.

After the Nazis had taken power in 1933, he resigned from this position and started working in the field of adult education until in 1935 he was prohibited from doing any public work. He left Germany three years later to take a professorship of social studies at the University of Jerusalem.

When in 1947 the United Nations proposed a division of Palestine in a Jewish and an Arab nation, Buber explicitly advocated a peaceful co-existence of Arabs and Israelis. But his voice was not listened to. After the proclamation of the State of Israel in 1948 the Israeli-Arab war began that has not ended since then ...

Buber continued publishing books, travelled around the world and committed himself to the idea of reconciliation and understanding. These activities resulted in his being awarded numerous honours and prizes: in 1953 he received the Peace-Prize of the German Book Trade in Frankfurt and in 1963 he was given the Dutch Erasmus-Award in Rotterdam.

The German translation of the Hebrew Bible was finished in 1961.

After a bad fall and an operation his state of health deteriorated considerably and he died in Jerusalem on June 13, 1965.

If you want to put it in a nutshell, the gist of Martin Buber's philosophy is "the dialogical principle", which means that the fundamental pre-requisite of life consists in engaging with the OTHER.

In his numerous works such as "Schriften zum dialogischen Prinzip – Ich und Du", „Zwiesprache“, „Die Frage an den Einzelnen“, „Das Problem des Menschen“ und „Elemente des Zwischenmenschlichen“ Martin Buber analyses thoughts and possibilities that identify the dialogue with the OTHER as the indispensable basis for the realisation of an authentic social community. In any dialogue the OTHER must be in the centre of attention. HE or SHE addresses us in a specific situation and demands a responsible answer. In this context Buber speaks of I and YOU. At this very moment a lively relation between the self and the OTHER is established.

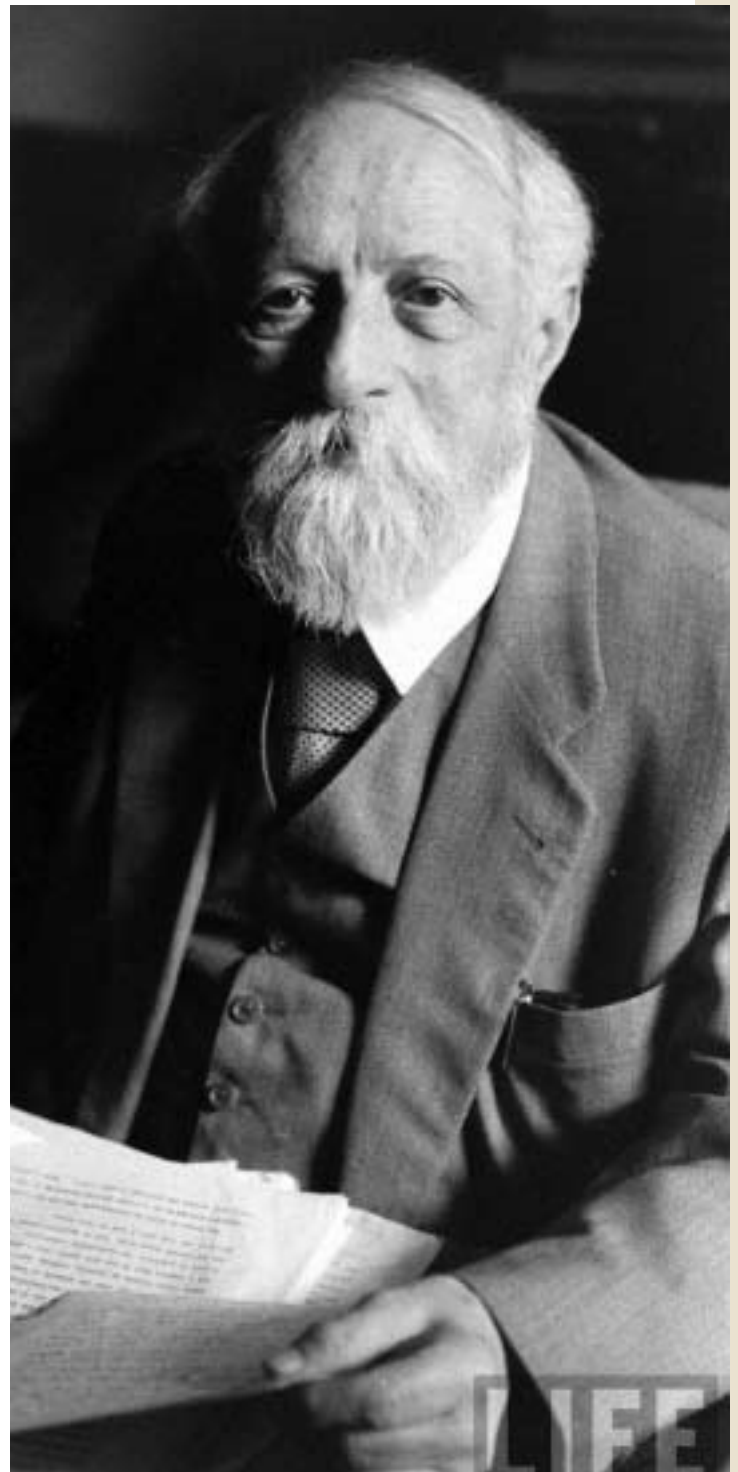
To define the negative anti-thesis of this encounter Buber speaks of the self and It thus denoting the alienation of the two people. The chance of an authentic and lively encounter has passed irrevocably. The fixed positions on both sides will result in a sterile future relation.

You are merely aware of each other's existence, but you are no longer free and open-minded: you do not experience "OTHERNESS".

For Buber God's existence is clearly confirmed in this act of unifying people resulting in man's becoming aware of the OTHER as a separate being.

There is no better way of summarizing Buber's

way of thinking and acting than the following passage taken from "I and YOU" stating that man can realize himself in the encounter with the other: "Only the existence of two human beings shows the dynamic excellence of their being human, when either of them thinks of the OTHER and at the same time has in mind the highest value attributed to this person without imposing on him anything of his own reality."





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Hans van Aachen, Berlin, Cass and James, Wien,  
Kunsthaus Graz, Graz, 2008, Foto: Bernd Schöberl  
Hans van Aachen (1952 – 1992), Installation in Europa  
Ausstellung im Ludwig-Museum, Aachen 2008  
Karlheinz und Barbara, Foto: Andreas Hemmerle (A. H.)  
Angie Reed Produktion, in der Werkstatt, Foto: Bernd Schöberl  
Robert Street 2 (USA), Foto: Bernd Schöberl 2008  
Foto: A. H.  
Altes Rathaus, Aachen, Foto: Bernd Schöberl  
Route Charlemagne, Infotafel, Foto: A. H.  
Route Charlemagne, Aachen, Foto: A. H.  
Im Ludwig-Turm für Internationale Kunst, Foto: A. H.  
Andy Warhol, Portrait Peter Ludwig, 1960, Sammlung  
Ludwig, Foto: Bernd Schöberl 2008, Foto: A. H.  
Rhythmus Afrika, Kooperationen mit der Stadt Aachen und Europa e.V.  
Magdalena, Foto: Bernd Schöberl 2008



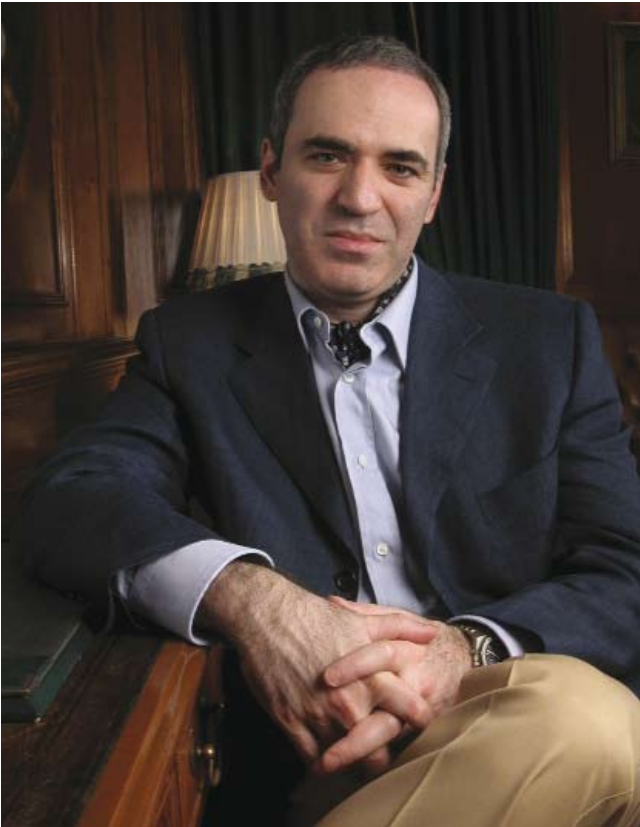
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# Martin Buber Award 2012

## Garry Kasparov

*Eulogist: Daniel Cohn-Bendit*



Supported by his foundation Garry Kasparov intensively commits himself to young people and children. For him education, knowledge and individual development are the basis and guarantee of a life in which people act as caring fellow citizens and thus try to realize a humane society. In doing so it is essential to discover the values and qualities of your own character, of your own self in dealing with the OTHER, with your partner and co-player.

Kasparov was a positive example in treating his opponents during the competitions at the chess board in a humane way. Being the winner meant/ means for him to experience the fact that you - together with and thanks to the OTHER - have gained additional skills and knowledge and to have advanced onto a new and better stage of

life. Respect and a careful way of dealing with your competitors are indispensable pre-requisites in this process.

With the assistance of chess as a school subject, which requires and fosters creativity, discipline, concentration, respect, responsibility, reasoning and control of emotions to keep in check gains and losses, joy and sadness, young people are supposed to "win" again and again - and this is understood as the way to a higher level of "becoming a human being" - as Martin Buber puts it.

It is this vision and this task and mission to take care of the young people in our societies that have impressed and convinced the Martin Buber Award Committee and the EURIADÉ Managing Board.

For this reason we honour and give this year's Martin Buber Award to Garry Kasparov.

*It is also a great pleasure to us to announce Daniel Cohn-Bendit, the speaker of the Green Party in the European Parliament, as the award holder's eulogist.*

**Daniel Cohn-Bendit**





# Garry Kasparov

## Biography

Garry Kimovich Kasparov was born Garik Kimovich Weinstein on April 13, 1963. He is a Russian (formerly Soviet) chess Grandmaster and a former World Chess Champion considered by many to be the greatest chess player of all times. He is also a writer and political activist.

Kasparov became the youngest ever undisputed World Chess Champion in 1985 at the age of 22 by defeating then-champion Anatoly Karpov. He held the official FIDE world title until 1993, when a dispute with FIDE led him to set up a rival organization, the Professional Chess Association. He continued to hold the "Classical" World Chess Championship until his defeat by Vladimir Kramnik in 2000. He was the first world champion to lose a match to a computer under standard time controls, when he lost to Deep Blue in 1997.

Kasparov's ratings achievements include being rated world No. 1 according to Elo rating



almost continuously from 1986 until his retirement in 2005 and holding the all-time highest rating of 2851. He was the world No. 1 ranked player for 255 months, nearly three times as long as his closest rival, Anatoly Karpov. Kasparov also holds records for consecutive tournament victories and Chess Oscars.

Kasparov announced in Linares, Jaén his retirement from professional chess on 10 March 2005, to devote his time to politics and writing. He formed the United Civil Front movement, and joined as a member of The Other Russia, a coalition opposing the administration and policies of Vladimir Putin. He was considered to become a candidate for the 2008 Russian presidential race, but later withdrew. Although he is widely regarded in the West as a symbol of opposition to Putin, support for him as a candidate was low.

### The Kasparov Chess Foundation

In an age when schools are facing significant budgetary restraints, there is a greater need than ever to make chess available to as many students as possible.

By designing a program Kasparov and his foundation encourages creativity, instills self-discipline and offers hope and a feeling of accomplishment to millions of children.

Chess is extremely beneficial in raising self-esteem, teaching determination, self-motivation and sportsmanship.

Founded by Garry Kasparov, their mission is to bring the many educational benefits of chess to children by providing a complete chess curriculum and enrichment programs.

The Foundation promotes the study of chess as a cognitive learning tool in curricular classes and after-school programs for elementary, middle and high schools, both in the public and private school sectors.



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# Interview with **Garry Kasparov**

## **What is your relation to Martin Buber?**

I must admit it was quite limited. I knew his name, that he was an important Jewish and Israeli philosopher and intellectual, with some elements of his biography. Now, after learning more, I am humbled to receive an award bearing his name and also grateful for the opportunity to study him and his ideas.

## **What does "dialogue" mean for you?**

My work with the Kasparov Chess Foundation is predicated on connecting people across barriers. Players do not talk during a game, but it is a very real connection and true dialogue, in what I understand of Buber's terminology. There can be many things that separate two people and that make them different from one another. Chess shows the players that there is a way in which they are the same. Ironically, chess players often have the reputation of not being social. In reality, it is a very intimate connection with "the other". You learn from your opponent and you learn about yourself.

My goals as a political activist are also based on dialogue. When I began my efforts in 2005, I believed the most important thing was for the Russian people to connect with each other and see how strong they could be when united. Putin, like all authoritarians, attempts to keep people apart, better to control them. By encouraging direct engagement of each other as human beings – in debate, in marches, even online, we reinforce our human dignity and reject the regime's attempts to separate us. Dialogue to me means reaching a degree of mutual respect and understanding, even while disagreements will always exist.

## **How can we - as human beings - realize these important ideas of responsibility and solidarity?**

Courage is always the key ingredient. Too often people are afraid to share their feelings and their thoughts with others, especially when they are afraid of real, physical dangers. It can take just one moment of courage – one minute! – and the barriers can fall.

## **What was the reason for founding your chess foundation?**

The specific purpose of the Kasparov Chess Foundation is to bring chess into education around the world. The reasons for this goal are multiple, and increasing as we explore the great potential of this ancient game in the modern world. Chess has great educational benefits for kids. It improves concentration, discipline, visualization, and calculation skills. But it is also a wonderful social bridge that connects people across the barriers of age, language, gender, and income. It is a universal language that is easy to learn and fun to "speak."

## **Why is it that you and your foundation concentrate your activities on children?**

The benefits are greatest when children are young and adaptable. This is true both of the cognitive benefits and the social ones. Improving memory and concentration skills for a young student is invaluable. And imagine the symbolic importance of achieving intellectually, often in an environment where such successes are rare. This is one reason my wife Dasha and I emphasize the Foundation's activities in the developing world.

## **What did and what does chess mean in your life?**

For many years it was my life, it was practically everything. Now playing the game is only a hobby for me personally, but I see it as a unique tool that can open a dynamic new world in

education. I was pleased to learn that Martin Buber used chess as a metaphor in one description of "dialogue". He explained that in both you do not know what your partner will do. (Unlike a "monologue," which is like playing chess with yourself!) They are based on what he called "surprise." As long as we are being surprised, we are learning. And when we are being surprised by our partners, we are connecting.

## **How and where do you find support for your objectives and for your ideals?**

The good news is that we find support at every level: the politicians, the business community, the education systems, teachers, and, most importantly, the children. Often people are a little surprised at first, but once they hear the presentation and see the results, they become eager converts! My wife and I travel extensively for meetings and to talk to the media to spread the message and to organize support for KCF programs. We currently have independent Foundations operating in the US, Europe, and Africa, with more to come.

## **How would you like to appeal to politicians to contribute to the task of realizing a humane society?**



Although I may be described as a politician myself today, I do not believe politicians are the place to begin! It is the people who must be brave, to face reality and accept that there is both good and bad. I believe in the power of strong and enlightened leadership, but this cannot exist without an engaged and active citizenry.

## **What are your experiences in your own country?**

Putin's Russia is not a democracy, so I cannot say that here we have the leaders we deserve. Politicians in democracies, however, tend to be only as moral and as courageous as they have to be. That is the sad state of leadership today. They take the easy path, avoiding challenges and explaining their cowardice by way of moral relativism. I attempt to challenge them in public, to shame them for their hypocrisy, but unfortunately too many of these so-called leaders are beyond shame. It is up to the people to stand up for their dignity.

## **Do you see a chance for Russia to find a way to a democratic society?**

It is a question not of "if" but of "when". Russia is in a volatile situation and the only sure thing that can be said is that it cannot last for long in its current state. My hope is that it can change peacefully, instead of following our history of bloodshed and terror.

## **How can we - in Western Europe, in Africa or in America - be of any help in this process?**

If you mean to help Russia, and other dictatorships, move toward freedom and democracy, the answer is both simple and difficult. Just tell the truth! Do not permit dictators like Putin pretend to be democrats. Be a friend of the Russian people, talk to us, not our corrupt leaders and their cronies who are looting our nation.

## **What does it mean for you to be given the Martin-Buber Award this year?**

I am deeply honoured by the award, and for the recognition of my efforts. I feel lucky for the chance the award has given me to learn about Martin Buber and his remarkable life and works.



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### Lebenshilfe-Werkstatt: Ein Ort, wo Vorurteile fallen

Im Rahmen des EURIADÉ-Projekts „Jugend im Dialog“ werden rund siebzig junge Menschen aus der ganzen Welt auch in diesem Jahr wieder ganz besondere, ausgesprochen wahrhafte Erfahrungen machen. Ein Höhepunkt wird dabei ihr Besuch in den Werkstätten der Lebenshilfe Aachen am 17. November sein.

An diesem Tag werden wohl die meisten Jugendlichen zum ersten Mal in ihrem Leben Menschen mit Behinderung unmittelbar begegnen. Sie werden sie am Arbeitsplatz begleiten und mit ihnen ins Gespräch kommen. Sie werden, gewiss nach anfänglicher Befangenheit oder Unsicherheit, den WEG ZUM ANDEREN gehen. Sie werden die Wirkkraft des „Dialogischen Prinzips“ von Martin Buber lebendig und hautnah spüren. Das haben die Besuche in den Vorjahren eindrucksvoll belegt.

So schrieb beispielsweise Tahnee Schaffarczyk, Schülerin des Kreisgymnasiums Heinsberg, vor zwei Jahren: „Ich wäre von alleine nie auf die Idee gekommen, in eine solche Einrichtung zu gehen. Erst nachdem ich durch die Euriade die Möglichkeit erhalten habe, alle diese tollen Menschen kennen zu lernen, weiß ich, was mir entgangen ist.“ Benjamin Schröder von der Europaschule Herzogenrath meinte im Anschluss an den Besuch in der Werkstatt der Lebenshilfe Aachen: „Sie (die Behinderten) tun mir nicht leid, im Gegenteil, ich bewundere sie dafür, was sie jeden Tag leisten und wie offen und herzlich sie mit uns umgegangen sind.“

Norbert Zimmermann, Geschäftsführer der Lebenshilfe-Werkstatt, freut sich auf den Tag im November: „Es ist eine große Ehre für uns, erneut am Austauschprogramm der Euriade beteiligt zu sein. Wir sind stolz darauf, so viele junge Menschen aus den verschiedensten Kulturen und Ländern bei uns zu Gast zu haben und einen echten Dialog mit Menschen mit Behinderung zu ermöglichen.“

Insgesamt leiste die enge und freundschaftliche Zusammenarbeit zwischen der Lebenshilfe Aachen und dem EURIADÉ-Projekt „Jugend im Dialog“ einen wichtigen Beitrag, um Vorurteile über Menschen mit Behinderung auszuräumen. Für Norbert Zimmermann ist es eine beglückende Vorstellung zu wissen, dass junge Leute aus aller Welt auch in diesem Jahr wieder gerne von ihrem Besuch in der Werkstatt der Lebenshilfe Aachen berichten und ihren Weg als Botschafter für Verständnis, Toleranz und Respekt gehen werden.

# Presents for Garry Kasparov

## RAFAEL RAMÍREZ

was born in 1959 in Cima/Peru. His father, the painter Antonio Máro, thought him to paint.

In his paintings we feel and see the suffering in Auschwitz, the madness of the human Don Quixote, the despair of Woyzeck, the death in the Requiem by Mozart, the demonism of Don Juan, the openness and trustworthiness of Martin Buber ...

To paint the human, to show him in his fundamental and undisguised depth, is his thematic and formal challenge. Restless, he works to realize the encounter with "his" human.

*(translation: Marc Coumans)*



## ERNESTO MARQUES

The painter and sculptor Ernesto Marques - born in Portugal in 1975 - lives together with his family in Jülich (Germany). His sculptures and paintings are visual shapes of his thoughts and ideas moulded by the memories of his youth in Portugal and by elements of national folk mythology. Additionally, they re-present critical reflections on the modern society in Germany.

*(translation: Marc Coumans)*

# Daniel Cohn-Bendit

## Eulogist

Daniel Marc Cohn-Bendit, who was born on April 4, 1945, is a German politician whose activities have left their marks on both France and Germany in recent years.

He became a public figure during the May 1968 student demonstrations in France and at this time he was also known as "Dany le Rouge" (French for Dany the Red, because of both his political affiliations and the color of his hair).

He is currently co-president and speaker of the Green Party and their alliance in the European Parliament and co-chair of the Spinelli Group, a European Parliament intergroup aiming at re-launching the federalist project in Europe.

In 2010, he was involved in founding JCall, an advocacy group based in Europe to lobby the European Parliament on foreign policy issues concerning the Middle East.

Cohn-Bendit was born in Montauban, France, to German-Jewish parents who had fled Nazism in 1933. After spending his childhood in his town of birth he moved to Germany in 1958, where his father had been a lawyer since the end of the war.

He attended Odenwaldschule in Heppenheim near Frankfurt, a secondary school for upper-middle class children.

Officially stateless at birth, he chose German citizenship when he reached the age of 14 to avoid conscription.

He returned to France in 1966 to study sociology at the University of Nanterre under the supervision of the network society's theorist Manuel Castells.

In 1994, he was elected to the European Parliament, though he had been placed only eighth on

the electoral list because of his support of military intervention in Bosnia, as German Greens at the time did not support the resumption of German military intervention out of NATO area.

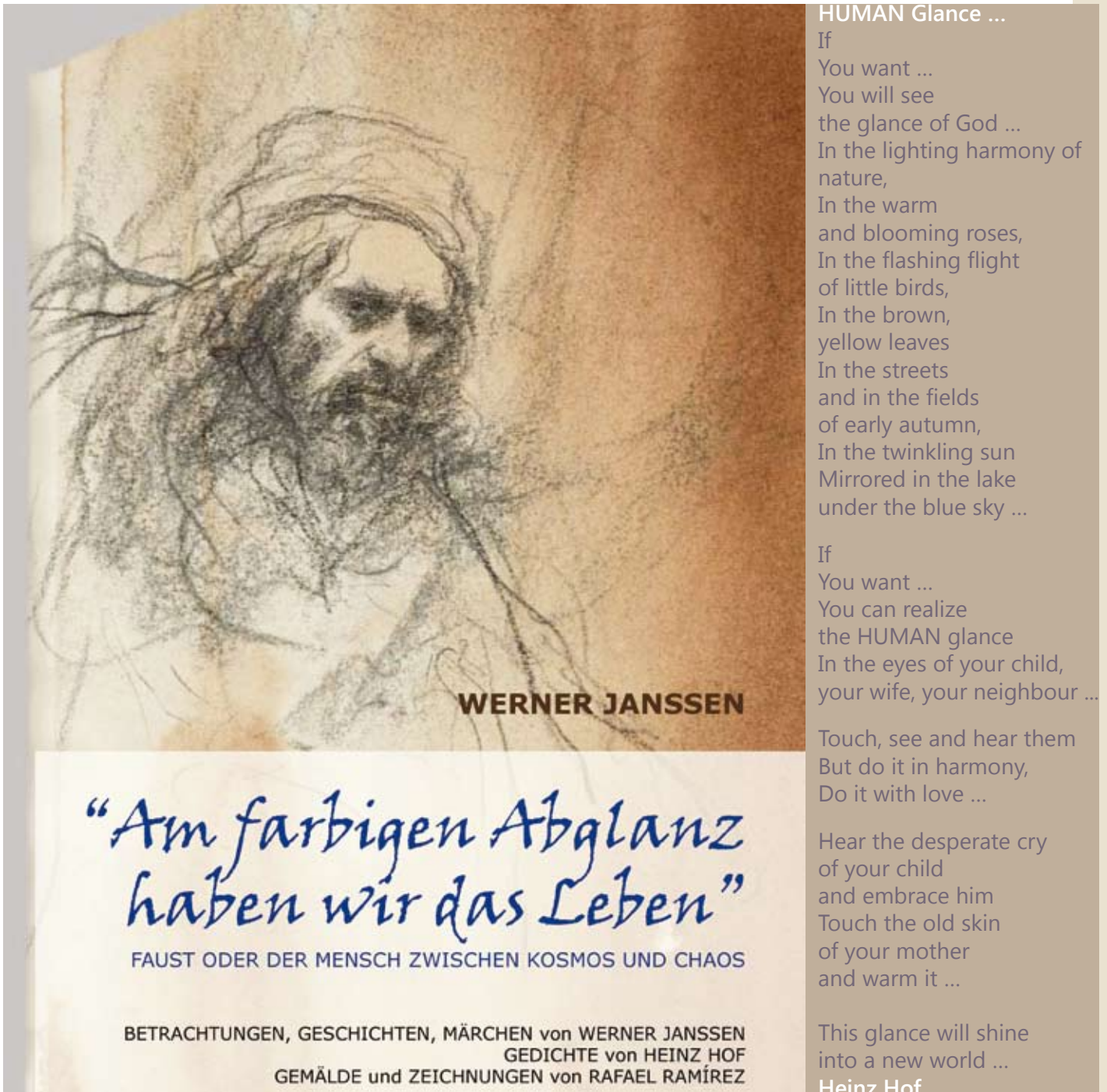
In 2003, during the Convention that prepared the text of the European Constitution, Cohn-Bendit singled himself out by stating that the countries who would vote No should be compelled to hold a second referendum and - in case of a second No - should be expelled from the European Union.





# New publication

Werner Janssen



**Presentation** - Theme: HUMAN glimpse

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on **November 29, 2012, 20:00 hrs** Ballsaal Altes Kurhaus Aachen (D)  
Entrance EUR 15 including book (regular price publication: EUR 20)

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# Interview with

## Daniel Cohn-Bendit

### **Are you and Garry Kasparov friends?**

We met in Moscow during a visit of the European Greens, and then became friends. I have been impressed by Garry Kasparov's vision of Russian politics under Putin. His Cartesian clarity is really impressive, but not surprising given that he is a brilliant chess player.

### **What does friendship mean for you?**

Friendship means to me to be able to have some empathy for each other, and above all, respect for each other.

### **Is it possible to realise policies based on Martin Buber's dialogical principle of "I and YOU"?**

Absolutely! Martin Buber, by taking Socrates' position of dialogue, explains that in order to get understood, we need to make explicit the circumvolutions of its own thoughts. For a politician, the dialogue method allows the citizens to be able to understand how a position or de-

cision has been reached. I think it is quite important to explain the position which led to a specific stance.

### **We know you as a man who is obliged to humane values. What do politicians need to commit themselves to humane principles in their daily work and to the chance of realising a humane society?**

I don't know if I am a real human being, but what I know is that a politician needs to show some empathy towards people, towards a specific vision of the society.

### **Should we be worried about the danger of losing humane qualities and characteristics in our future societies?**

We always need to be worried about the future, about the evolutions our society can experience. History shows that periods of crises can be the breeding ground for the worst abuses.







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# The Board of the Martin Buber Award

The Board consists of carefully selected men and women representing different groups of society. The members gather once a year to discuss the list of potential candidates and to make a well-pondered proposal to the executive board of EURIADÉ Foundation. The EURIADÉ chairman also chairs the Board of the Martin Buber Award.

## Members

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Limburgs Dagblad

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## Another present for Garry Kasparov

Inspired by images of ancient, mythical creatures and mythological examples from art history, **Gertrud Grotelklas** creates independent designs.

With accuracy and love for detail, she creates clear and peaceful pictures, which are often loosened by fine and detailed little drawings.

The artist is proud and happy, that her work is chosen for the Martin Buber Award-ceremony.

(translation: Marc Coumans)





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## Holders Martin Buber Award



2002 Helmut Schmidt,  
Germany



2003 Richard von Weizsäcker,  
Germany



2004 Karl Heinz Böhm,  
Austria



2005 Herman van Veen,  
Netherlands



2006 Klaus Maria Brandauer,  
Austria



2007 Waris Dirie,  
Somalia/Austria



2008 Michail Gorbatschow,  
Russia



2008 Irina Virganskaya,  
Russia



2009 Hugo Tempelman,  
South-Africa/Netherlands



2009 Liesje Tempelman,  
South-Africa/Netherlands



2010 H.K.H. Prinses Irene der  
Netherlands



2011 Peter Maffay  
Romania, Germany



2012 Garry Kasparov, Russia

# Exhibition

## Lion Ebergard



Sunday, Nov. 11, 2012  
11:00 hrs  
Abbey Rolduc, Kerkrade

**Opening Exhibition**  
**'Schachmatt'**  
(Checkmate)

**Introduction**  
**Werner Janssen**

**Exhibition until**  
**January 5, 2013**

Lion Ebergard was born in 1972 in the Ukraine. His father, who also was an artist by profession, stimulated him at a very young age in his curiosity, his creativity and his talent as a painter.

In his surrealist-cubistic works, he focuses our attention on the otherwise invisible details. His works are full of fantasy and stories. They touch us and provide us with 'food for thought'.

*(translation: Lebenshilfe und Marc Coumans)*

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für Kultur und Medien

Ministerium für Bauen, Wohnen,  
Stadtentwicklung und Verkehr  
des Landes Nordrhein-Westfalen





# Youth in Dialogue

## *The project for young people as an essential element of the Martin Buber Award*

(under the patronage of Sabine Verheyen, Member of the European Parliament)

Like in the years before about 80 young students and their teachers from different countries, cultures, schools and religious denominations meet for the EURIADÉ project "Youth in Dialogue". They all learn and experience what it means to meet and to get along with each other, to listen to each other and thus to learn and to realize a real dialogue.

In addition to their work in groups in Rolduc Abbey in Eurode (Kerkrade/ Herzogenrath) these young people between 16 and 18 years of age will be on their way in Euregio Charlemagne. They will get to know and learn about different countries and their inhabitants, nature and culture, religion and architecture, past and present at a variety of places. So, for example, they will be informed about the national-socialist past of Germany at Camp Vogelsang in the Eifel. They will get to know about the geography and the political background of Euregio, where the borders of Belgium, the Netherlands and Germany meet.

They will be at Mamelis Abbey in Vaals/ NL where the monks' life of contemplation and prayer will be a completely new topic for most of them.. They will be together with handicapped people at the places where they live and work in Aachen and they will be given the opportunity of working and doing things together with these people.

They will be informed about the specific situation of Euregio – an area of three neighbouring countries, three languages and three cultures where people – in spite of all these differences – live a life of togetherness.

They will be confronted with the fine arts, with music, literature, philosophy and politics.

They will take part in a dialogue with the Martin Buber Award holder and his eulogist.

But the most important and unforgettable experience will be – like in any year – their encounter with the other young people.

Here they will get to know what it means to be connected with others in a real dialogue and here they will experience respect, responsibility, tolerance, togetherness and friendship.





## Patroness: SABINE VERHEYEN

Member of the European Parliament. Commissioner for the municipalities of the CDU / CSU parliamentary group in the European Parliament

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- Open Universiteit Nederland, Heerlen  
- Europees Platform - internationaliseren in onderwijs, Haarlem  
- Gemeente Kerkrade  
- Sparkasse Aachen 
- Openbaar Lichaam/Zweckverband Eurode, Herogenrath-Kerkrade 
- Abdij Rolduc, Kerkrade 
- Förderkreis Deutsch-Niederländisches Jugendwerk e.V., Aachen 

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Allg. Bildende Mittelschule N 2012, Moskau (RU)  
Anne-Frank-Gymnasium, Aachen (D)  
ATID-Qalansawa High School (IL)  
Collège Notre Dame, Gemmenich (BE)  
Graaf Huyncollege, Geleen-Sittard (NL)  
Europaschule Herzogenrath (Deutschland)  
Gustav Heinemann Gesamtschule, Alsdorf (D)  
Gymnasium Herzogenrath (D)  
Gymnasium GRG 1 Stubenbastei, Wien (AT)  
Piaristen Gymnasium, Wien (AT)

Ramot Hefer High School (IL)  
Rhein-Maas-Gymnasium, Aachen (D)  
Sintermeerten College, Heerlen (NL)  
Diagilew Gymnasium, Perm (RU)  
Ben Viljoen Hoërskool, Groblersdal (ZA)  
Collegiul National Liviu Rebreanu, Bistritz (RO)  
Kreisgymnasium, Heinsberg (D)  
NEU:  
Zrenjanin Gymnasium, Serbien  
Schule Nr. 12, in Almaty, Kasachstan

# Statements and Thoughts based on Martin Buber's Philosophy

## Introduction

"In dialogo" or a different education ...

The central topic with Martin Buber is not the term "dialogue", but the actual realisation of his "dialogical principle" and its specific questions and meanings.

In life, in his philosophy, in his speeches and texts, in education the dialogue for Martin Buber offers the opportunity of finding the way to the OTHER, of realising a community of solidarity and thus of humanising our society.

There is a growing uneasiness and disorientation among people because they hardly feel any relation to a deeper commitment in their lives. Many things seem to be granted, have become coded or institutionalized by legal obligations or by the constraints of every-day life. Thus we have lost the idea of what it is that specifically makes us human: our creativity and our ability to design and to shape our lives in a promising accordance and solidarity with our environment. It is exactly this solidarity that can be realized in a conversation, in a dialogue: in these moments of encountering other people we feel happy and satisfied. We feel accepted by the OTHER and at the same time give empowering strength back to him. The OTHER asks his questions, expresses his demands and addresses us: with him we can connect in a "responsible" answer, this means: "in dialogo".

All inventions and discoveries, all progress of science and research should be meant to help man struggling along on his way to a dialogical realisation of solidarity. We certainly do not need philosophical or technical geniuses who

are able to present themselves in a highly intellectual or in a technically and rhetorically perfect way, but we need brilliant human beings who open themselves up to the OTHER in an embracing way endowed with the knowledge that this "opening" process will build solid, honest and fundamental bridges to the OTHER.

We need a re-orientation in education – at schools, at universities and in further education – so that human beings with all their knowledge and skills are able to get to, to touch and to embrace each other. These people committed to the idea of a real dialogue take a prominent position in the OTHER society because of their authentic language and characters as their different way of talking is marked by respect, responsibility and confidence.

To achieve this our society needs OTHER educators, scientists, theologians, physicians, jurists, engineers, politicians ... They will "embrace" the people mandated to them and they will help to create and take care of humane people who will use a humane language to manifest themselves in a humane society.

In doing so the dialogue between human beings is the indispensable prerequisite to realise a humane quality in each individual situation of life. The essential elements are those humane qualities or "artes" that have been cultivated and achieved by education and that enable us to connect ourselves with our fellow citizens.





## *Questions for the Dialogue*

What is your understanding of the word "dialogue"?

What differences are there between this form of talking to each other and a debate or a discussion? In trying to answer this question consider the different meanings of these terms.

Which elements make up the word "dialogue"? Do you know other words containing "log", "logue" and "logy"?

What is the original meaning of the word "logos"?

What is the decisive difference when you are engaged in a "dia-logos"?

How do you experience the world of today?

Where do you see problems and how do you think you can solve them?

How could you yourself start doing so in a concrete way?

What happens when I see, think of and treat the OTHER (human being, animal, rock, nature) as IT?

What is the fundamental difference if I make this IT a YOU, if I allow IT to exist as YOU?

What happens when I embrace another human being, when I intentionally and consciously

shake hands with him – in a friendly and affectionate way?

How do you understand community and solidarity?

Where and when did you experience them?

How would you like to realise them?

In what social context do you see ideas of community and togetherness come into being? (culture?, politics?, religion?, nature?, economy?)

Why is it that each human being constantly seems to be on the way trying to find attachment and togetherness?

When does a community have a deep and sustainable feeling of togetherness?

What is your understanding of "values"?

When do you think something is "valuable"?

What values would you regard as eternally valid? Why?

What values would you regard as rigid and inflexible, "values" that only still exist as norms or laws?

What could you do against this situation?

To what regard can parents and teachers play a part in doing so?



Is it possible to speak the truth – always and unconditionally?

When in any case?

What does "truthful" have to do with "trust"?

What do you do when you trust or mistrust somebody, when you entrust somebody with something?

What is "language" for you?

Are expressing something and communication only possible by means of the spoken or written word?

What, who is God for you?  
When and where does he exist for you or for others?  
What does Martin Buber mean when he talks of people shaking hands with each other?  
What is "the absolute" for you?

How should languages be taught and learned at school?

Which part do art, literature and music play in this context?

How have you experienced education in your lives?  
How could education contribute to a humane society, to a better world?  
What does M. Buber apparently mean when he talks of "disclosure"? (German: "Erschließung")  
Think of "to close, to lock up sth."

What in a human being can you "disclose"?  
What does "responsibility" mean for you? What does this word have to do with "question" and "answer"? (English: response, to respond – answer)

What are you responsible for? Why?  
Why do responsibility, friendship, love and behaving in a humane way belong together?

When do you speak of something that is "true"?  
What does this have to do with "truthful" and "honest"? (German: wahrhaftig)



*"Martin Buber" in wood – Andreas Matyas*



Die Euregio Maas-Rhein gilt als Keimzelle der europäischen Integration und kann auf eine lange Tradition von wechselseitigen Beziehungen zurückblicken. Um diese Beziehungen insbesondere im deutsch-niederländischen Grenzraum zu vertiefen, wurde Anfang der 90er Jahre der Förderkreis Deutsch-Niederländisches Jugendwerk e.V. von niederländischen und deutschen Persönlichkeiten und Institutionen ins Leben gerufen.

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Prof. Dr. Friso Wielenga  
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## Thoughts and Conclusions based on Martin Buber's Philosophy of

### The “Dialogical Principle”

“We need an authentic language spoken by authentic and honest people that enables them to make respect and responsibility, confidence and mutual commitment essential elements of daily life.”

“The dialogue between human beings is the indispensable condition of human life.”

“Martin Buber is not interested in a merely theoretical idea of ‘dialogue’, but he demands the realization of the “dialogical principle” in every-day life.”

“The disorientation and the uneasiness with our current living conditions can only be healed by placing our fellow citizens into the centre of our attention, by making them the addressees of our social and humane commitment.”

“A respectful and responsible dialogue gives us the chance to really accept the OTHER and to realize a community of solidarity.”

“For Martin Buber a dialogue that aims at realizing his essential postulations is a means of humanizing our society.”

“Public organizations and mere legal obligations cannot substitute our individual moral commitment and responsibility for our fellow citizens.”

“We need a new education and a new ideal of man who – on the basis of an authentic character – puts the dialogue with the OTHER into the centre of his life.”



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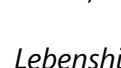
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- Art Superior Bistro Restaurant - Am Branderhof 101, Aachen, +49 (0)241 60970
- Auberge de Rousch - Kloosterkensweg 17, Heerlen, +31 (0)45 5715890
- Restaurant Kasteel Erenstein - Kerkradersteenweg 4, Kerkrade, +31 (0)45 5461333
- Eifelgold Rooding - Erkersruhr 108, Simmerath-Erkersruhr, +49 (0) 2485 955570
- Ratskeller & Postwagen - Markt 40, Aachen, +49 (0)241 407341/ 9291557
- Schloss Schönau - Schönauser Allee 20, Aachen-Richterich, +49 (0) 241 7173577
- Havanna - Im alten Kurhaus, Komphausbadstr. 17, Aachen, +49 (0)241 92919790
- Eurode Live - Bergerstrasse 14, Herzogenrath, +49 (0)240 95510
- Hotel Klein Zwitserland - Grensweg 11, Slenaken, +31 (0)43 4573291

### HOTELS:

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- Art Superior Hotel Aachen, Am Branderhof 101, Aachen, +49 (0)241 60970
- Bilderberg Kasteel Vaalsbroek, Vaalsbroek 1, Vaals, +31 (0)43 3089308
- Eifelgold Rooding - Erkersruhr 108, Simmerath-Erkersruhr, +49 (0) 2485 955570
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## KASPAROV

Chess Foundation Europe



“It is the Foundation’s ambition to realize the dream of bringing chess into classrooms so that children can enjoy the many benefits the game of chess offers. Our future depends on our children. Let’s give them all the support they need.”

*Garry Kasparov, Chairman of the Foundation and world’s most legendary chess player*

### Benefits of chess for children

- Improves cognitive skills ✓
- Improves concentration ✓
- Improves memory ✓
- Improves patience ✓
- Improves persistence ✓
- Develops intuition ✓
- Develops sense of creativity ✓
- Stimulates sportmanship ✓
- Helps social integration ✓

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