Martin Buber-Award 2012
Garry Kasparov

The Rhythm of Human Life

Eulogist: Daniel Cohn-Bendit
Woensdag 21 november
Cosi fan Tutte / Mozart
Internationale Opera Producties

Donderdag 22 november
Koninklijk Concertgebouworkest
Dirigent Pablo Heras-Casado

Zondag 9 december
Renaud Capuçon & Frank Braley
Vioolrecital

Zaterdag 19 januari
Limburgs Symfonie Orkest & Harry Peters, bas
Dirigent Ed Spanjaard

Vrijdag 15 februari
Orchestre des Champs-Elysees
Chef-dirigent Philippe Herreweghe

Zondag 10 maart
Neue Philharmonie Westfalen & Ramon Jaffé, cello
Chef-dirigent Heiko Mathias Förster

Zondag 31 maart
De Filharmonie & Jean-Yves Thibaudet
Dirigent Jaap van Zweden

Zaterdag 1 juni
Camerata Salzburg & Martin Grubinger
Dirigent Christian Vasquez
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IMPRESSUM

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The Rhythm of Human Life

The motto of this year’s EURIADE 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 EURIADE 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.
Heimat auf den Tisch.

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Rafael Ramírez:
A Sculpture as the Symbol of the Rhythm of Human Life

In this very specific sculpture by Rafael Ramírez 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.

Ramírez 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 ...
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 Zionism 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 prerequisite 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 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.”
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 prerequisites 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 EURIADE 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.
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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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.
Lebenshilfe-Werkstatt: Ein Ort, wo Vorurteile fallen


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.“

Presents for Garry Kasparov

RAFAEL RAMÍREZ

was born in 1959 in Cima/Peru. His father, the painter Antonio Mário, 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 represent critical reflections on the modern society in Germany.

(translation: Marc Coumans)
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 relaunching 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

If you want …
You will see the glance of God …
In the lighting harmony of nature,
In the warm and blooming roses,
In the flashing flight of little birds,
In the brown, yellow leaves
In the streets and in the fields of early autumn,
In the twinkling sun Mirrored in the lake under the blue sky …

If you want …
You can realize the HUMAN glance
In the eyes of your child, your wife, your neighbour …

Touch, see and hear them
But do it in harmony,
Do it with love …

Hear the desperate cry of your child
and embrace him
Touch the old skin of your mother
and warm it …

This glance will shine into a new world …

Heinz Hof
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 decision has been reached. I think it is quite important to explain the position which leaded 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.
Sie mögen es, verwöhnt zu werden?
Sie gönnen sich gerne eine Auszeit vom Alltag?
Dann sind Sie hier richtig:

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**Eifel Moor**
**Green Tea**
**Cranberry**
**Algae**
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**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 EURIADE Foundation. The EURIADE chairman also chairs the Board of the Martin Buber Award.

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**Another present for Garry Kasparov**

Inspired by images of ancient, mythical creatures and mythological examples from art history, **Gertrud Groteklas** 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)*
Holders Martin Buber Award

2002 Helmut Schmidt, Germany
2005 Herman van Veen, Netherlands
2008 Michail Gorbatschow, Russia
2009 Liesje Tempelman, South-Africa/Netherlands
2012 Garry Kasparov, Russia

2003 Richard von Weizsäcker, Germany
2006 Klaus Maria Brandauer, Austria
2008 Irina Virganskaya, Russia
2010 H.K.H. Princes Irene der Netherlands
2011 Peter Maffay Romania, Germany

2004 Karl Heinz Böhm, Austria
2007 Waris Dirie, Somalia/Austria
2009 Hugo Tempelman, South-Africa/Netherlands
2010 H.K.H. Princes Irene der Netherlands
2011 Peter Maffay Romania, Germany
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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IM NATIONALPARK EIFEL

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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 EURIADE 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 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.

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.
PARTNERS
YOUTH IN DIALOGUE

– NRW Nordrhein-Westfalen / LVR-Landesjugendamt Rheinland
– 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

Patroness:
SABINE VERHEYEN
Member of the European Parliament. Commissioner for the municipalities of the CDU / CSU parliamentary group in the European Parliament

Participating schools
YOUTH IN DIALOGUE 2012

Allg. Bildende Schule N 775, Moskau (RU)
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)
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Collegiul National Liviu Rebreanu, Bistritz (RO)
Kreisgymnasium, Heinsberg (D)

NEU:
Zrenjanin Gymnasium, Serbien
Schule Nr. 12, in Almaty, Kasachstan
**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?
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 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)

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?

How should languages be taught and learned at school?
Which part do art, literature and music play in this context?

“Martin Buber” in wood – Andreas Matyas


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Prof. Dr. Frie Wielenga
Zentrum für Niederländische-Studien, München.

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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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