

Hermann-Cohen-Academy for Religion, Science and Art



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DRAFT PROPOSAL

RAKIA (hebr. Horizon)

International Graduate Program and Task Force

Human Values and Public Policy in the Age of Globalisation

Head of the Program:

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HUMAN VALUES AND PUBLIC POLICY IN THE AGE OF GLOBALISATION

Premise

The political and social upheavals of the last decade of the twentieth century have caused a radical change in the face of Europe. It became a continent facing a crisis, regarding the remembrance of its past, the new age of globalisation and the threat of terrorism.

The fall of Communism, 'the end of the East', represented the ultimate finality of the Second World War era, as these were the last marks of its burden. In an attempt to learn the lessons of history and to prevent its repetition, 'unification' was seen as a curing solution by the post-war Western European bloc. Thus, a socio-economic common ground was drawn to facilitate the unison and the attenuation of borders. However, this evolution leaves the new political generation with serious and poignant questions regarding the past, *the necessity or the maleficence of a loss of traditions*. It is this very controversy that renders the progression to a united Europe often difficult. The struggle of many Western democracies to meet the demands of a united Europe testifies the growing concern with the issue of diversity. It asseverates *the inevitability to maintain social, cultural and political differences*, which should be at *the essence* of a moulded post-war Europe. Only such a cultural platform can bear the title of a truly *open society*.

The 18th and 19th Centuries were marked by the loss of tradition caused by the secularisation process, which culminated in the atrocities of two World Wars fought in almost every country on the continent. Along those lines, the contemporary loss of tradition is triggered by the Age of Globalisation, aimed at '*Gleichschaltung*'- conformity. Furthermore, countries, peoples and cultures are uniting on a common denominator, which is the fear of terrorism. Such burning issues represent serious challenges to the nations' willingness to engage in cultural exchanges and to unite in the name of common values. However, the rapid development in technology and media should be the prime example for true communication, a means to exchange and enrich cultural diversity, and thus create a 'community of cultures,' (as opposed to endeavour the creation of a monoform international

society). *A 'community of togetherness' should be the very premise where public policy and human values connect.*

The '*End of Ideologies*' on the one hand, and the growth of fundamentalism on the other, nurtures the unhealthy dependency between peoples and their nation-states. For the sake of maintaining a balance, it becomes crucial to turn back to the traditions, which have shaped mankind over centuries. One of the main challenges will therefore be the *question of tradition and modernity*- how to critically use and translate some of the most valuable traditions and values we have received from past generations for the benefit and enrichment of our personal lives and of society at large. Only a flexible and fluid cultural context can tame the tension between religion and modernity; taking the form of a platform which accommodates difference. In an era marked by terrorism, fundamentalism, and the aftermath of September 11th, the establishment of such a cultural context becomes quintessential for the protection of common values: a just world order, freedom, equality and human rights, based on cultural diversity.

Traditions represent a framework of *accumulated knowledge*, which can serve as guidelines for social justice as well as bridging between human values and public policy. The question of theory and praxis, of the *adaptation* of global knowledge pertains to all fields: the humanities, the natural and social sciences have addressed the question of a human ethos, and have encountered the growing influence of technology and global economy.

Implementation

The year 2005, marking the 60th anniversary of the liberation of Auschwitz, can be a turning point for Europe and the global Western world. Our civilisation witnessed the attempt to destroy European Jewry, a living and vibrant cultural tradition. It is every country's task to remember this ensanguined chapter of our history – in order to come to terms with the past, as well as taking responsibility for the future - and to undertake all necessary efforts to prevent the repetition of such atrocities. In the light of continuous conflicts and global threats, the very attention we dedicate to the act of remembrance is a *political statement*. Therefore it is crucial to scrutinise how the 'usage' of history and memory mould the *politics of identity* as well as our historical consciousness.

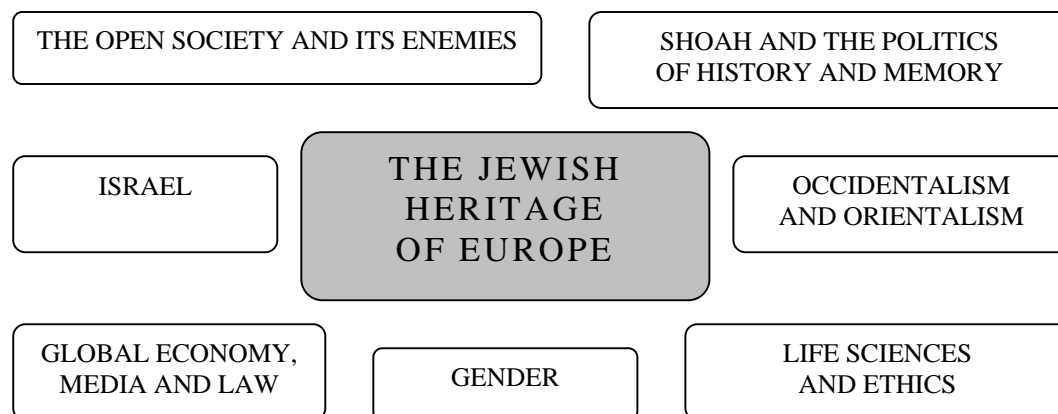
Aim

It is for this purpose that we propose the establishment of RAKIA – An International Graduate Program and Task Force, which will bring together students and scholars from different countries and universities on the theme of HUMAN VALUES AND PUBLIC POLICY IN THE AGE OF GLOBALISATION. The program aims to assist students at graduate and post-graduate levels to

develop their ideas; not only based on current scholarship and method, but to develop new strategies, both in theory and practice. Thus the future intellectual generations can effectively respond to negative developments in current global politics and society.

Program

The Graduate Program and Task Force will focus on the following main areas:



The main areas of the project will shape, and will be shaped by, the students' specific fields of research. The Program is geared towards confronting students and scholars from different disciplines, social and cultural contexts and backgrounds. Under the auspices of the Task Force, scholars and students will work in small groups on related projects – for example nationalism and ethnicity, individual and society, particularism in a unified world, intellectual leadership, tradition in a secularised world, human rights and international law, history and identity, aesthetics and ethics. A wide array of topics will be dealt with from different angles with new and hitherto unexplored questions and problems, in order to suggest innovative perspectives and solutions.

Pilot Project

We hope to bring a group of 20-30 students and 10 participating scholars together at the Rothberg International School at the Hebrew University of Jerusalem (4th-8th September 2005). The participants will come from different national, ethnic and religious backgrounds, and will be selected from a variety of universities across Europe and Israel. The academic year 2005/6 will initiate the project. Six meetings (of one week) will be held in different locations in Europe and Israel. Participation of the graduate students will be made possible through a careful screening process. Application will imply **the writing of an essay and a recommendation by a local**

professor. Application deadline is the **1st May 2005**. Admission will be granted by an academic board of admission, appointed by the head of the program.

Cooperation

The project will be run in cooperation with the institutions of the participating scholars and students. The project will also seek cooperation with national and international political institutions to hold conferences, host guest speakers, as well as offer internships for the students. The main premise of this project is to reach out to as wide a public as possible.

Publication

The students will be encouraged to write articles and policy papers on a regular basis, which will be published in the series *Jüdische Passagen – Jewish Passages – Passages Juifs*, editor Eveline Goodman-Thau, in German, English and French by Passagen Verlag, Wien.

Participating Scholars

Prof. Dr. Eveline Goodman-Thau, Jerusalem/Kassel
Prof. Dr. Micha Brumlik, Frankfurt a. M.
Prof. Dr. Gabriel Motzkin, Jerusalem
Prof. Dr. Wolfdietrich Schmied-Kowarzik, Kassel
Prof. Dr. Karl Erich Grözinger, Potsdam
Prof. Dr. Shlomo Shoham, Tel Aviv
Dr. Dan Avnon, Jerusalem
Prof. Dr. Martin L. Davies, Leicester
Prof. Dr. Jürgen Wertheimer, Tübingen
Prof. Dr. Michael Krieger, Paris
Prof. Dr. Michael Schultz, Kassel
Prof. Dr. Peter Kampitz, Wien
Prof. Dr. Donatella Di Cesare, Rome
Prof. Dr. Dominique Bourel, Paris
Prof. Dr. Hans-Dieter Klein, Wien
Prof. Dr. Andrea Poma, Torino
Prof. Dr. Vivian Liska, Anvers
Prof. Dr. Michael Löwy, Paris
Prof. Dr. Yosef Schwartz, Tel Aviv

Prof. Dr. Agnes Heller, New York/ Budapest
Prof. Dr. Klaus Davidowicz, Wien
Prof. Dr. Antonia Grunenberg, Oldenburg
Prof. Dr. Dimitri Ginev, Sofia
Prof. Dr. Gert Mattenklott, FU Berlin
Prof. Dr. Hajo Funke, FU Berlin
Prof. Dr. Harald Wenzel, Essen
Prof. Dr. Axel Honneth, Frankfurt
Prof. Dr. Michael Daxner, Oldenburg
Prof. Dr. Yaron Ezrahi, Jerusalem
Prof. Dr. Hedva Ben Israel, Jerusalem
Prof. Dr. Israel Yuval, Jerusalem
Prof. Dr. Angelika Neuwirth, Berlin
Prof. Dr. Jeffrey Andrew Barash, Paris
Prof. Dr. Pierre Bouretz, Paris
Dr. Joëlle Hansel, Jerusalem
Dr. Sophie Nordmann
Prof. Dr. Yakira Heymann, Jerusalem