

Keynote Speakers and their papers

Prof. Dr. Barbara Mettler von Meibom, University Essen

“Opposing Resignation in Politics, Economy and Society or the Power of Dialogue”

Approaching conflicts and deep-rooted problems on whatever level can be done from very different perspectives:

- one focalizes on problems, conflicts and divergent views;
- the other one is solution oriented and aims at finding win-win-solutions.

At present, there is a strong tendency in organizational development to shift from approaches which are centred on solving problems to approaches which are vision and solution oriented. The basis for this cultural change is a notion of the human potential and the human action which is appreciative instead of fault-laden. Communication and in particular dialogue appears to be the main tool to promote mutual understanding and win-win-solutions.

The presentation will focalize on the following topics:

- the creative potential of conflicts
- the discovery of common ground
- communication, the key to enhance mutual understanding
- appreciation - attitude and resource
- dialogue: philosophy, strategies and communicative tools

The speaker, Prof. Dr. Barbara Mettler-v.Meibom, has a long standing experience in using tools of dialoguing in order to foster understanding in various fields. She just finished a book on *Appreciation-Ways to enhance peace with nature inside and outside*, which will be published in German (Kösel-Verlag) in early 2006.

Elke Gross

PAX Europaea

Peacekeeping on the Balkans: The long Way from Dayton to Brussels

In 1961 Ivo Andric received the Nobel prize of literature for his world-famous novel "The Bridge over the Drina".

Another well-known bridge is the bridge in Mostar which was destroyed during the war in Bosnia and Herzegovina in 1993. The international community payed great attention when this bridge was rebuilt in 2004 as a symbol that after war in Bosnia the different ethnic groups will start the process of living together and accepting one another. In general it is too early to speak about reconciliation in Bosnia by now, even if progress has been made. The nation building and institution building process is still full of conflicts because the political leaders and the parties represent the interests of their ethnic group and are nationalists. It is difficult for them to see the common welfare of the whole nation of Bosnia and Herzegovina.

Before war (1992-1995) Bosnia was a multicultural society in the former Yugoslavia: Bosniaks (Muslims), Serbs (orthodox), Croats (Catholics) and Jews lived together as neighbours, friends and business partners. Especially in the villages many people lived in mixed marriages.

1995 Nato stopped war and "ethnic cleanings" (killing, expulsion, mass rape, destroying houses, churches and cultural buildings) by military force. Half of the population – two million inhabitants of Bosnia and Herzegovina – lived as refugees abroad or as displaced persons (DPs) in other parts of the country. From 1995 until May 2004 989.080 refugees and DPs returned to their homes in Bosnia. 900.000 refugees and DPs from all countries of the former Yugoslavia have no possibility of return: 543.000 live in Serbia-Montenegro, 349.000 in Bosnia and Herzegovina, 16.700 in Croatia and 5.000 in Macedonia.

The Dayton Peace Agreement (signed on 14 December 1995) demands the returns.

According to Dayton Bosnia and Herzegovina is divided in two political entities: the Bosnian and Croatian part on one side and the Serbian part on the other side. Despite of a central government in Sarajevo (the capital of Bosnia and Herzegovina) both entities have their own powerful governmental structures which are based on ethnic and nationalistic ideas. So it is difficult to achieve political agreements.

The Office of the High Representative (OHR) in Sarajevo is a protectorate and organizing the peace implementation process with absolute powers. Recently the discussion has arisen whether this institution is effective any more. It has been argued that the European Union has to present a new plan to give up the "neo-colonial powers" in Kosovo and Bosnia which is more and more seen to be

hampering rather than helping the democratic development. It has been pointed out that the European Union has to focus more the future status of Bosnia and Kosovo.

The United Interim Mission of Kosovo (UNMIK) is ruling Kosovo since 1999 (UN-Resolution 1244). Afraid of "ethnic cleanings" in Kosovo in 1999 800.000 Albanians fled out of Kosovo while Nato bombed Serbia. Immediately after war most of the refugees returned to their houses. 90 % of the population of Kosovo are Albanians, 10 % Serbs, some Roma or Ashkali. The main problem in Kosovo is the situation of these minorities. UNMIC demands for democratic standards where as the main intention of the Albanians is to get autonomy and their own state. They won't stay any longer with Serbia "Standard or status".

There are many questions:

- After the Second World War no one in Europe expected war in Europe any more. How was it possible?
- What did Europe and the international community learn from the war on the Balkans?
- What are the perspectives on the Balkans? Is there any European or International strategy? Will we start preparing the conditions in which the Balkans can join the European Union? The long way from Dayton to Brussels "Pax Europaea"
- What's about pre war society on the Balkans and the political, economic and social development on the Balkans today?
How to find any kind of solution for the problems arising from "ethnic cleanings" which tried to destroy the memory of the victims, their personal and social identity and memory:
 - War crimes / International Tribunal for the Former Yugoslavia (ICTY)
 - Traumatized individuals and their families / mass rapes
 - Demining
 - return of refugees
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**Professor Günter Bierbrauer; Ph.D., University of Osnabrück
Culture, Conflict and Death**

**Prof. Dr. Karl-Josef Kuschel, University Tübingen
Children of Abraham. Consequences for Jews, Christians and Muslims.**

We live in a global situation, where world peace is in danger through many conflict whose roots reach very deeply into the history of judaism, christianity and islam. All the three religions have a great responsibility for destiny of many millions of people on this globe. Much depends on their ability, to solve conflicts in the spirit of mutual understanding, cooperation and reconciliation. For this purpose it is of uttermost importance, to find traces of this spirit in the three traditions themselves. The figure of Abraham plays here a key role. Jews, Christians and Muslims call Abraham their "Father of Faith". And since this is the case, it is time, to develop a vision of an "abrahamic ecumenism" between Jews, Christians and Muslims. This ecumenism could contribute substantially to world peace in areas of deep conflicts. The lecture goes into the theological roots of the three abrahamic traditions in order to draw consequences for today.

➤ **Paper in English will follow**

**Prof. Dr. Peter Lenninger, Kath. Stiftungsfachhochschule München
"The Future of the Welfare State in Germany"**

The development of Social Policy in Germany has followed a special historical path. During a long period of economical growth and social development, Germany combined a competitive economy with a social welfare system, that has provided its citizens social protection and has equalized social differences in order to ensure social justice. Since the 1990s, the welfare system is confronted with growing social problems: Germany's unemployment rate is at 4,9 million, when adding the so-called quiet reserve it is more like 5 to 6 million. Additionally there are increasing costs for social protection, especially for health insurance, retirement insurance and social assistance. The causes for these social problems are multifarious: a low rate of economical growth, structural changes in the labour market, the growing of a competitive global economy, the demographic change and the great costs of the unification of the former West Germany and East Germany in 1990. The government and the

social insurance responds to the challenges with increasing reductions in benefits. The so-called "safety net" become more and more deficient for people with lower-income, the unemployed and persons needing social assistance. This developments have raised questions about a future-oriented social welfare system with provides social protection and social justice.