生命和平大學
University for Life and Peace

The Experimental Winter School

Addressing Deep Roots of the Ecological Crisis: Towards New Strategies

Yangon, Myanmar
January 9 to 23, 2019

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The Experimental Winter School, Yangon (Myanmar)

January 9–23, 2019

Addressing Deep Roots of the Ecological Crisis:

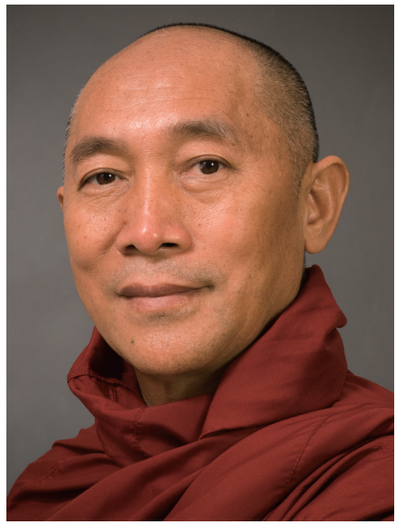
Toward New Strategies

In preparation for establishing The University for Life and Peace in Yangon (Myanmar), Ling Jiou Mountain Buddhist Society (Taiwan) and the Human Science Centre of Ludwig Maximilians University Munich, Germany in cooperation with academic institutions worldwide are announcing the following program.

Students will receive an Academic Certificate

from the Human Science Centre of

Ludwig Maximilians University Munich, Germany.



A Short Biography of

Dharma Master Hsin Tao

Dharma Master Hsin Tao is the founder of the Ling Jiou Mountain Buddhist Society, the Museum of World Religions, and the international non-governmental organization, Global Family for Love and Peace. In Myanmar, he established the Dhamma Wun-tha Kyaung Thit Monastery in Yangon and the Sramanera School in Naung Mon. The Sramanera School takes in and provides education to orphans and underprivileged children.

Born in Myanmar in 1948, Master Hsin Tao was left orphaned and impoverished at the age of four. Witnessing the destruction of homeland and life during wartime implanted in him a longing for peace. He was brought by the army to Taiwan when he was 13.

Master Hsin Tao was ordained at the age of 25. Making a vow to attain enlightenment, he practiced austerities in deserted temples and graveyards for over ten years. During the time he attained deep insight into the meaning of equality and oneness of all beings, and realized that peace of the mind is the only way to the real peace. In 1984, he established the Ling Jiou Mountain Wusheng Monastery to propagate the dharma with an emphasis on “Compassion and Chan” as its lineage style; he also sought to advance peace with the notion

of “Loving Earth, Loving Peace.”

Master Hsin Tao has long been concerned about the issue of war and peace. He believes that it is religion’s responsibility and capacity to promote peace. To make possible the real peace, interreligious dialogues should be carried out to the full extent, with a view to shed light on the common ground of love and compassion and the necessity of harmonious coexistence. Subsequently, in 1991, Master Hsin Tao started preparations for constructing the Museum of World Religions as a platform for interfaith exchange and peace-building, together with his effort to spread the message of “respect for all faiths, care for all cultures, and love for all life” all over the world. It took him 10 years to gain support and raise funds from numerous believers for the Museum’s opening ceremony to take place on Nov. 9, 2001, attended by many religious leaders and others from around the world.

Master Hsin Tao believes that constant dialogue, listening, and cooperation foster mutual understanding, learning, and trust among different religions. For many years he has been committed to advancing interreligious dialogue internationally, as seen in his attendance to four consecutive meetings held by the Council for a Parliament of the World’s Religions (CPWR) since 1999, and the Millennium World Peace Summit of Religious and Spiritual Leaders hosted by the UN in 2000. Since 2002, Master Hsin Tao has initiated an ongoing series of the Buddhist-Muslim Dialogue, in the hope to build up religious peace through the Buddhist gentle power. Until 2017, 15 Buddhist-Muslim Dialogues have been organized in different places around the world, including New York, Indonesia, Malaysia, Paris, Iran, Spain, Peking, Taipei, the UN headquarter, Australia, India and Salt Lake City.

Through these many years, Master Hsin Tao’s dedication to promoting the Dharma, Chan meditation, and interreligious peaceful

dialogue, as well as his contribution to a harmonious world and the Earth’s safety has brought him international recognition and encouragement. The awards he received include: “Pt. Motilal Nehru National Award for Peace, Tolerance and Harmony”(2005) from the Interfaith Harmony Foundation, India; “Outstanding Contribution to the Propagation of Buddhism Award”(2006), “Excellence in Teaching Meditation Award”(2010), and “The Highest Meditation Achievement Award”(2014) from the Myanmar Government; “Interfaith Visionary Award”(2010) from the Temple of Understanding, U.S.; “Benefactor of Buddhism Award”(2013) from the Royal Patriarch Temple, Thailand; the 2nd “World Buddhist Outstanding Leader Award” (2015) from Thai National Office of Buddhism in cooperation with the World Fellowship of Buddhist Youth.

2. KEYNOTE

Dharma Master Hsin Tao Keynote

Dear Professors, Research Fellows, Amitabha Buddha

You've come here to Myanmar, travelling from thousands of miles away. If that's not a mission, I don't know what is.

For everyone who's worked so hard on this project, today's opening is an incredibly exciting and meaningful event. This experimental class has seed teachers and students from fifteen countries and regions, and your participation in this educational alliance of spiritual values and scientific study is a milestone. We don't have that long here together, but our hearts are as one, and we are devoted, solemn, and full of expectation.

Environmental crises have posed the planet's most devastating

challenges in recent years, with horrifying extreme weather events and the extinction of species. The recent “12-year Ultimatum" issued by the United Nations was a wake-up call. We can no longer sit by and do nothing.

Interdisciplinary research indicates that the human civilization has existed on Earth not merely for the few thousand years of the current phase, but for tens of thousands of years, or even longer. There may have been other periods of high civilizational development that even surpassed our own in their science and technology, but they were wiped from the face of the Earth, or died out piece by piece—all because of environmental destruction. There is something common in the stories of these lost civilizations: when human beings destroy the organic nature of the environment, sustainability is lost and irreversible ecological crises ensue, which eventually leads to the decline and disappearance of civilization.

We might say that our advanced science and technology can keep us afloat or capsize us. Continuous scientific progress can increase levels of production in agriculture and industry, and it can increase life’s convenience. But if we do not consider environmental sustainability, we will inevitably exhaust our natural resources and leave behind worldwide devastation. War, famine and sickness can topple civilizations in the blink of an eye.

However, hidden behind these events are the five poisons in our hearts: greed, anger, ignorance, arrogance and doubt. These are at the root of all suffering and the ultimate source of our environmental crises. Anger creates opposition, conflict, hatred and war. Anger created the nuclear arms race. Anger created terrorism. Greed brings invasion and plunder, makes everything a means to an end and provokes competition. Greed leads to capitalism and consumerism. All of these pose serious threats to the Earth’s resources and destroy the environment.

The deterioration of the global environment clearly affects us very deeply. Issues such as which path to take for human social development and the mutual benefit between good governance and environmental protection have gradually attracted worldwide attention, but the necessary solutions remain far off. The ecosystem is the holistic sum of the entire living system on Earth. This ecosystem is organic, and the destruction of this organism would be an irreversible disaster. The world’s leaders have a duty to come to consensus and strive to save the planet.

Ecology is rooted in spirituality. Life is the continuation of memory. Through spirituality, everything is connected internally, and life is endless. If we are one in spirit, our ecology will be positively interactive, harmonious, symbiotic and mutually supportive. If our spirit becomes decadent, greed, anger and ignorance will gradually destroy that on which we depend to live, it will engulf everything on which living things depend, and the memory of species will be destroyed and the natural environment will very likely follow. Therefore, the key to the Earth’s safety can only be spiritual awakening: the human mind must awaken and come to understand the roots of the Earth’s crisis; we must put forward a spiritual ecological ethics and use scientific principles to set up social laws in harmony with nature.

As a faithful believer and practitioner of Buddhism, I also promote the mission to love the Earth. I firmly believe that all solutions that are conducive to Earth’s survival must be rooted in the awakening of global ethics and morality. Only the ecological law of multiple symbiosis and mutual prosperity and coexistence truly reflects the interdependence of all living things. Through in-depth academic study and education of peaceful coexistence with the environment, we shall increase human ingenuity and so fulfil the founding purpose of the University of Life and Peace.

The decision to open a cutting-edge experimental research winter school in Yangon, Myanmar, is a milestone for the university. Both the time and the place for this undertaking are deeply meaningful. I believe that, with the guidance of your wisdom and compassion, the winter school training program will surely become the key to improving the global environment in the future. Moreover, with the interest and support of international experts in all fields, in this fertile soil the seed of the Earth love movement will sprout and blossom and bear fruit. At the same time, we believe that teachers and students coming from all corners of the world will enrich the curriculum for this semester, making it a peak experience of practice and theory. I wish you all a happy and fulfilling learning process.

Finally, I hope we can work together to make a “global ecology ethics” based on spiritual resonance, so that this education will be quick, effective, profound and practical, and continue to attract the finest teachers in the world who wish to join us. Let’s nurture the seeds of peace in “coexistence and interconnectedness” from generation to generation so that Earth can regain vitality, and let us lead the planet towards a higher civilization.

Dharma Master Hsin Tao
Founder of Ling Jiou Mountain Buddhist Society,
The Museum of World Religions and
The University for Life and Peace
Winter 2018

Prof Michael von Brück
Keynote

For the first time in history physical survival of humankind depends on a radical mental change of human beings. [1.]

(Erich Fromm)

Human evolution has moved into a period of unprecedented globalisation that has led to the exploitation of the Earth’s resources, brought about by the scientific-technological revolutions and their economic implications. This has led to a demographic change so that soon 10 billion people might live on earth. In order to feed them properly, the consequence is that all previous patterns of life and human adjustments are no longer applicable. The worldwide economic system is built upon investment and increase of capital which again seeks for more investment. This cycle generates the need for unlimited economic growth. Technological innovation may be able to reduce some of the most obvious damages to climate change and the exploitation of resources, but mere technological solutions will not be sufficient on the long run to sustain human life for the ongoing future, because the earth is a closed ecological system. Endless quantitative growth is impossible in a limited

1.Psychoanalyst and Social Philosopher Erich Fromm, quoted according to The German Evangelical Church Hymnbook (Evangelisches Gesangbuch) Preface to song 395, came to this conclusion already in the 1960s on the basis of the analysis of the destructivity of nuclear weapons, manipulation by modern mass media etc.

system.

Cultures are exposed to the ecological damage and destruction in different ways and at different speeds. This fact contributes to increasing discrepancies between different areas of the world, and thus to a widening of injustice and inequality. This rampant injustice in turn breeds increasing violence and social disintegration. Due to the modern media this dynamic of violence is made known globally so that fear and anger increase, which again triggers further violent behaviour. As a result, the spiral of social and ecological violence goes on with increasing speed. All this contributes to increasing migration in many parts of the world, which again will engender to violence and further ecological damage.

In order to make a substantial change, a fundamental turn of our consciousness is necessary, in a way that creates new life-styles, new technologies, and more importantly, a new awareness of the interdependence of all different forms and systems of life on earth – and perhaps in the entire cosmos. This also calls for a different awareness of time. Any human action, be it on the individual or the collective level, must be seen and evaluated from a longer time perspective, and the possible life-enhancing or life-endangering results have to be calculated within this wider framework.

It is important that humans who are aware of this need for a fundamental change not be blocked by fear and anxiety concerning the future. The dangers facing us as a global community can motivate us human beings to greater creativity and inspire us toward taking a more active part in shaping the present and the future. However, intelligent strategies and solutions can be worked out better on the basis of positive experiences rather than out of fear or danger. In order to motivate multitudes of people toward transformation of attitudes and lifestyle, it must be clearly conveyed and demonstrated that a change from the ideal of quantitative

growth toward a qualitative enhancement in all aspects of life is a source for joy, happiness and fulfilment for us. It is not restraint and the call for an ascetic life style that will motivate people, but the call for an enhanced life, appreciation of beauty, and participatory justice, in ways that will enable us to live life to the fullest. People need to know that there are already millions of people engaged in different ways toward a transformed way of life that is economically and ecologically sound and sustainable. There is a growing movement toward intercultural and interreligious cooperation in ecological healing, economic justice, and cooperation among peoples, as well as a religious openness to each other given our differences. Before us are intertwined scientific, technological, industrial, social, religious and cultural issues. A good example of this positive approach involving these intertwined issues is the „Earth Charter: Vision, Ethics and Action“, which calls for full implementation and activation on the various levels it addresses.[2.]

Our Winter School in Yangon, Myanmar, in January 2019 is a preparation for establishing a University for Life and Peace, which will explore the deep roots of the ecological crisis so as to find integral ways to meet the challenge on all levels described above. This project is inspired by the vision of Dharma Master Hsin Tao, with the support of the Ling Jiou Mountain Buddhist Society. We start from the hypothesis that it is human greed and ignorance that is at the root of the problem. Today we have technological developments that are fuelled by this greed pursued in unbalanced ways that become destructive on a global scale. Technological development will inevitably continue due to the

2.The „Earth Charter“ of the Earth Charter International Initiative (United Nations University for Peace, San Jose, Costa Rica) counts more than 4500 organisations worldwide as its members. Here also a „change of mind and heart“ is called for (Final Section: The Way Forward), and the text lays out the many layers and dimensions involved. Now what is needed is a follow up with concrete and demonstrable steps following the directions laid out.

increase in our knowledge and information about the world, but this can be redirected based on proper insight into the way things are, insight on our human condition and our current situation. Such insight needs to be institutionalized in appropriate ways in new social, economic, political, technological systems conducive to sustaining and enhancing life rather than toward its destruction. Here, courage is necessary for us to move forward in this direction. Unbridled greed may or may not be an anthropological given, but we also have evidence that greed can be curtailed, and that the mind can be controlled when cognition and emotion are balanced. This is why our approach is necessarily interdisciplinary, not only in bringing together different natural and ecological sciences, but also social sciences as well as the science of the mind, toward a holistic and integral vision combined with practical approaches that will include technological, economic, political, social, and other aspects. We will explore new ways in theory and practice toward developing and deepening our spiritual capacity, both individually and collectively, drawing on the resources of our different cultural and religious traditions. We seek ways to increase personal motivation and collective determination to move from mere quantitative to more qualitative parameters in evaluating our life styles, as we seek to implement new ways of organizing our life on the basis of intelligence and innovation, grounded on harmonious and balanced emotions banking on discoveries in neuroscience as well as on spiritual practice. We will explore new forms of science, technology and economy that will be in tune with our natural environment, seeking to restore the balance in the ecosystems. We will conduct this program in Myanmar, a country that is at the cusp of growth in all dimensions, with an international group of students and faculty, learning from the local resources while applying insights from a global perspective. We seek to raise questions pertinent to our local situations, and to find answers that can be implemented on a global scale.

3. Program Outlines

Addressing Deep Roots of the Ecological Crisis:

Toward New Strategies

In preparation for establishing The University for Life and Peace in Yangon (Myanmar), Ling Jiou Mountain Buddhist Society (Taiwan) and the Human Science Centre of the University of Munich (Germany) in cooperation with academic institutions worldwide are announcing the following program.

Purpose

This course is intended for students in Master's and PhD programs. Its goal is for students to understand the deep roots of the current ecological crisis from interdisciplinary perspectives, to engage creatively in finding practical solutions to the pressing problems of humankind, through enhancing the training of a mentality (including cognitive and emotional faculties) that is ready to engage in concrete action for the betterment of human life in our 21st century global society.

The course follows an interdisciplinary approach, geared for students with backgrounds or area specializations in scientific/technological fields such as physics, chemistry, medicine, engineering, economics, environmental studies as well as humanistic fields such as peace studies, cultural studies, political science, sociology, psychology, theology and related subjects. The course will be conducted by experts renowned in their respective fields. The scholars will reflect on their disciplinary approaches in an interactive way, so as to generate new and relevant questions about our way of life and to find solutions that go beyond compartmentalized understandings of reality.

The course will be conducted in Myanmar, a country that is politically, economically and ecologically most vulnerable, and yet full of opportunities, bringing together experiences of an ancient Buddhist culture faced with the sufferings, struggles and challenges of the present economic and ecological situation of a Third World country, reflecting on new ways to engage in building a better future for its people.

Students would benefit from this cross-over situation, make intense contacts in small groups with intellectual leaders and with each other, working on cooperative projects for further engagement on the level of national and international organizations that deal with the ecological situation, including United Nations Agencies, Think Tanks, Foundations, NGOs, and others. This Winter school provides an ideal setting to network academically, personally and institutionally.

The Learning Goal will be to become familiar with the present frontiers in ecological thinking and to consider how best to implement solutions in in projects and to challenge industrial designs worldwide. Students will have an experience to draw their own consequences from the theoretical and practical input they get, for they will design their own virtual projects that will be discussed and critiqued by the other participants.

Students will receive an academic certificate from the Human Science Centre of the University of Munich, Germany.

Fundamental Strategy

Six Interdisciplinary Areas have been identified for analysis which will start with historical overviews (areas 1-2), move on to basic anthropological, psychological and structural themes (areas 3-4) and continue with explorations of possible solutions through cognitive and spiritual transformation, and reform of economic structures (areas 5–6).

Six Interdisciplinary Areas:

1.Ecological World Views of Ancient Traditions as well as of major World Religions (Anthropology, History, Religious Studies)

2.Why Did Ancient Civilizations Perish and Why is Humankind Facing an Ecological Disaster Today? (Anthropology, History, Religious Studies, Ecosciences)

3.Major Reasons for a Lifestyle out of Balance (Aggressivity, Greed, Social and Economic Forces) and Realistic Possibilities for Change (Empathy and Resources for Proper Decision Making) (Neurosciences, Philosophy, Religious Studies, Psychology, Buddhist Studies)

4.Cooperation and Competition in Social Systems (Economy, Psychology, Neurosciences, Religious Studies, Law, Biology)

5.New Models of Education: Holistic Views on Creativity, the Realization of Interdependency and Sustainable Life Styles (Psychology, Philosophy, History, Buddhist Studies)

6.Economics and Ecology: Toward a Vision of An Ecologically Sustainable Economic System (Ecosciences, Economics)

Method of the Program

The Teaching Program follows the classical scientific investigation in three steps: Hypothesis or Question, Test or Experiment, Thesis or Theory (Result).

First Step: In order to get to know each other in person and to learn about the different approaches taken by the academic disciplines, the faculty members will introduce themselves and their academic discipline by asking the relevant and so often un-asked fundamental questions as well as reflect on methodological

approaches to arrive at answers with regard to the six topics mentioned above. If possible, they should relate the six topics to each other.

Second Step: The Winter School will NOT follow a top-down teaching method where students would be merely the objects of education, but will take an approach that will be project-oriented, with students as active participants in the learning process. It will involve workshops that include mutual questioning and feedback, and shared learning. Each student will choose one of the four areas (a–d, as outlined below) beforehand as a virtual field work to focus on, and apply the knowledge and strategies gained in the six areas mentioned above in order to suggest realistic and practicable strategies, motivations and applicable solutions in all the four areas. Anthropological, economic, psychological, educational, religious and other perspectives shall be addressed and integrated into a holistic approach. In this period of the program, students will work in stable groups for a designated time frame with rotating faculty mentoring the virtual projects during the process.

Third Step: The “projects” will be presented (papers pre-distributed, power point) in the plenary. Here, the focus shall be on new strategies for understanding the six fields on basis of the group work. All presentations of projects should link their practical projects worked out in the groups with some of the six interdisciplinary areas in order to make a contribution to more comprehensive theories and at the same time include practical solutions. Suggestions and objections from other groups will be discussed in detail. Both theoretical consistency and realistic applicability are important criteria for an evaluation of the suggestions.

Finally, students will write a thesis with a more specified title taken out of the area they have been working with in their group. In order to find a proper topic they shall approach one of the faculty

members as a mentor. He/she shall discuss the topic and strategy for writing the paper with the student. The findings and insights from the plenary discussions (third step) shall be considered carefully. The paper will be presented after three months first to the mentor for evaluation and shall be made available later online for all the participants of the Winter School.

Four Stages of the Program:

1.Sources and Resources (Hypothesis)

Introductory Lectures, ca. 45 Min each: Each Discipline/Professor describes the topic and method with regard to the six areas

2.Fields of Activity (Test)

(Virtual) Projects in four Groups, such as:

a) Traffic/Transportation (Ecological impact of carbon-fueled vehicles: toward alternative ways of transportation)

b) Production and Consumption (Compare Rural and Urban systems)

c) Energy Production and Utilization (Sustainable Cycles, Saving Energy)

d) Humanized Industrial Worlds (Resource Cycles, Productivity and Human Fulfilment, Cooperation and Competition)

3. New Strategies (Thesis for each of the 6 fields)

Plenaries, Results in reference to Sources and Resources (1)

4. Paper

Students will write a Paper on their chosen topic describing concrete steps for implementing their results.

4. WINTER SCHOOL PROGRAM

Thursday, 10 January 2019

Time	Theme	Description	Speakers	Venue
07:45-08:50	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:00-09:30	Opening Ceremony	**Get-to-Know-Each-Other**	All	New Hall G/F
09:45-09:50		**Myanmar Cultural Performance**		New Hall 4/F
09:55-10:05		**Opening Remarks**	von Brück	
10:05-10:25		**Welcome Address**	Dharma Master Hsin Tao	
10:25-10:35		**Guest of Honor**		
10:35-10:40		**Guest of Honor**		
10:45-10:50		**Guest of Honor**		
10:50-11:00		**Photo Session**		
11:05-11:10		**Closing and Myanmar Cultural Performance**		
11:15-13:00	Lunch			New Hall G/F
13:30-14:20	Lecture	**Cultural Metamorphosis and Ecological Transformation**	von Brück	New Hall G/F
14:30-15:20		**Time**	Ruhnau	
15:20-15:45	Break			New Hall G/F
15:45-16:35	Lecture	**Taxonomy of functions: "What" (content functions) and the "How" (logistical functions) as Basis for Mental Life**	Pöppel	New Hall G/F
16:45-17:30		**Brain, Literacy, and High EdTech Solutions for a Sustainable World**	Tzeng	
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Orientation and Mutual Introduction Session**		New Hall G/F
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Friday, 11 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class (individually and/or guided)**	von Brück	New Hall 1/F
07:45-09:00	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Raising Environmental Awareness and Motivating Environment-Beneficial Behavior**	Yan Bao	New Hall G/F
10:00-10:50		**Design Thinking – Using Subjective Analysis to Create Local Solutions to Global Problems**	Szymanski	
10:50-11:30		**Climate Change, its Causes and Solutions, and the Foundations for a New Economic System**	Maxton	
11:30-13:00	Lunch break			New Hall G/F
13:30-14:20	Lecture	**An Ecologist's View of Social-Ecological Systems**	Edwards	New Hall G/F
14:30-15:20		**Industrial Ecology: Closing the Loops**	Chertow	
15:30-16:00	Afternoon Break			New Hall G/F
16:00-16:50	Lecture	**Solidarity Economy**	C. Habito	New Hall G/F
17:00-17:50	General Discussion			
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Saturday, 12 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class (individually and/or guided)**	von Brück	New Hall 1/F
07:45-09:00	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Rethinking Food Security and Sustainable Development: New Dimensions, Dynamics and New Normals (Realities?)**	Wong	New Hall G/F
10:00-10:50		**A Buddhist Approach to our Global Crisis: Four Noble Truths as a Guide**	R. Habito	
10:50-11:30	General Discussion			
11:30-13:30	Lunch break			New Hall G/F
13:30-14:20	Lecture	**Workshop Design Thinking**	Szymanski	New Hall G/F
14:30-16:00	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
16:00-16:30	Afternoon Tea			New Hall G/F
17:00-17:50	General Discussion		All	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Discussion Groups and Facilitators

Project Group 1
Traffic, Transportation and Recycling
Facilitators: Marian Chertow, Eva Ruhnau, Greame Maxton

Title	Last Name	First Name	Project Group	University	Current Studies / Occupation
Ms	Cai	Mengtong	1	Peking University, Beijing, China	PhD student in Psychology
Ms	Formuli	Areso	1	Ludwig Maximillian University, Munich, Germany	PhD student, Human Medicine Studies, Faculty of Medicine
Dr	Huang	Chih-Mao	1	University of Illinois, USA	Assistant Professor, Department of Biological Science and Technology, National Chiao Tung University, Taiwan
	Ashin	Odata	1	Mahasihanada Monastery	MA student in Buddhism
	Ashin	Panninda	1	Oke Kan Taw Ra Monastery	MA student in Buddhism
Ms	Mu	Nan	1	Ludwig Maximilian University, Munich, Germany	PhD student in Medical Psychology

Project Group 2
Production and Consumption
Facilitators: Larry Wong, Cielito Habito, Ruben Habito

Title	Last Name	First Name	Project Group	University	Current Studies / Occupation
Mr	Quisado	Joeseph Sellado	2	University of the Philippines-Los Baños, Philippines	Instructor, College of Agriculture, University of Southern Mindanao (USM)
Ms	Liu	Yuelin	2	Peking University, Beijing, China	PhD student in Psychology
Ms	Rizvanovic	Nejra	2	University of Vienna, Austria	MSc student in Cognitive Science
Dr	Hungerland	Wolf-Fabian	2	Humboldt University of Berlin, Germany	Research fellow at Humboldt Univ. of Berlin & Economist at Berenberg Bank
Mr	Pfaff	Matthias	2	Karlsruhe Institute of Technology, Germany	PhD student in Economics, researcher at Fraunhofer Institute
Dr	Kao	Joseph	2	Fu-Jun Catholic University, Taiwan	Commissioner, Ling Jiou Mountain Buddhist Foundation, Taiwan

Project Group 3
Energy Production and Utilization
Facilitators: Ernst Pöppel, Yan Bao, Caroline Szymanski

Title	Last Name	First Name	Project Group	University	Current Studies / Occupation
Ms	Muyrong	Marjorie S.	3	Ateneo de Manila University, Philippines	Junior Researcher, Manila Observatory, Quezon City, Philippines
Ms	Jeong	Garam	3	Ludwig Maximilian University, Munich, Germany	Doctoral candidate in Human Biology
Ms	Yang	Taoxi	3	Ludwig Maximilian University, Munich, Germany	PhD student in Neuroscience
Mrs	Parfenova	Elizaveta	3	Lomonosov State University, Moscow, Russia	Medical psychologist - expert in Psychiatry Hospital
Mr	Ordonez	José Antonio	3	Technical University of Berlin, Germany	Lecturer of renewable energy, energy economics and energy system modeling at the Karlshochschule International University, Karlsruhe, Baden-Württemberg
Dr	Hussain	Adeel	3	University of Cambridge, UK	Lawyer and Political Scientist
Mr	Benz	Alexander	3	Ludwig Maximilian University, Munich, Germany	Lecturer, Institute for Medical Psychology, Medical School

Project Group 4
Humanized Industrial Worlds
Facilitators: Ovid Tzeng, Peter Edwards, Michael von Brück

Title	Last Name	First Name	Project Group	University	Current Studies / Occupation
Ms	Navarro	Ma. Kresna	4	Ateneo de Manila University, Philippines	Associate Professor, Xavier University, Cagayan de Oro City, Philippines
Mr	Anastacio	Nico Jayson	4	University of the Philippines Los Banos, Philippines	Project Leader, Synergies and trades-off between agriculture and ecotourism towards sustainable rural development
Mr	Parfenov	Evgeny	4	Lomonosov State University, Moscow, Russia	Junior Researcher - Mental Health Research Center
Mr	Ewald	Benedikt Eugen Wilhelm	4	Hasso-Plattner-Institut, Universität Potsdam, Germany	PhD Candidate, Stanford Design Thinking Research Program
Ven	Bao Yi Shih		4	Gadjah Mada University, Indonesia	Ling Jiou Mountain Wu Sheng Monastery, Taiwan
Ms	Friederichs	Lieke	4	Wageningen University and Research Centre	(Senior) International Advisor WASH and Sustainable Development Gc

Sunday, 13 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Report from Each Group**	Groups	New Hall G/F
10:00-11:30	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
11:30-13:30	Lunch break			New Hall G/F
13:30-14:20	Lecture	**Workshop Design Thinking**	Szymanski	New Hall G/F
14:30-16:00	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
16:00-16:30	Afternoon Tea			New Hall G/F
17:00-17:50	General Discussion		All	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Monday, 14 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Report from Each Group**	Groups	New Hall G/F
10:00-11:30	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
11:30-13:30	Lunch break			New Hall G/F
13:30-14:20	Lecture	**Workshop Design Thinking**	Szymanski	New Hall G/F
14:30-16:00	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
16:00-16:30	Afternoon Tea			New Hall G/F
17:00-17:50	General Discussion		All	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Tuesday, January 15, 2019 Myanmar Eco Tour	
Time	**Description**
06:45-07:30	**Breakfast**
7:30	**Departure for and arrival at Moe Yun Gyi wetlands**
10:00	**Rest Stop**
11:00	**Arrive Moe Yun Gyi wetlands**
11:00-11:30	**Free Time**
11:30-12:45	**Lunch Break**
12:45	**Gathering at Meeting Point & Divide into two groups**
13:00-14:00	**Group A - Guided Boat Tour; Group B - Introduction of the Moe Yun Gyi Wetland Wildlife Sanctuary; Q&A and group discussion**
14:00-15:00	**Group B - Guided Boat Tour; Group A - Introduction of the Moe Yun Gyi Wetland Wildlife Sanctuary; Q&A and group discussion**
15:30	**Prepare to return to Yangon**
18:30-19:00	**Arrive Yangon; Dinner at the Center**

ECO tour is primarily designed to help students understand more about the ecological character of the Myanmar. An one day tour is arranged to visit the Moe Yun Gyi wetlands which is situated in Bago district, about 70 miles north of Yangon, by the Yangon-Mandalay highway. It is just two-hour drive from Yangon. In 1878, a water storage reservoir was constructed in Moe Yun Gyi area. Many years later, the reservoir changed naturally into wetlands with the extent of 40 square miles which have high wetland conservation value. As a result, the wetlands have been notified as a wildlife sanctuary since 1988. Moe Yun Gyi Wetland Wildlife Sanctuary was designated as a Ramsar site in 2004, pursuant to an international treaty on maintaining the ecological character of their wetlands.

Every year, millions of birds usually fly from the northern hemisphere to the south along the East Asian-Australasian flyway to escape from winter. They stop to rest and feed in Asia. So the flyway contains a network of wetlands and Moe Yun Gyi is one of

them. Moe Yun Gyi is a vital shelter for both resident and migratory waterfowls. A census at Moe Yun Gyi revealed that there are 125 species of water birds including 70 species of migrants. Little Grebe, Purple Heron, Sarus Crane, Asian Open Bill, Rubby Shelduck, Purple Swamphen, Spot-Billed pelicasn, Pheasant Tailed Jacana, Black Winged Stili, Great Cormorant, etc., can be seen abundantly.

The best season to visit is from November to March. In addition to bird watching, you can observe the livelihood of local populace, fauna and flora of the wetlands. Just at the edge of Moe Yun Gyi Wildlife Sanctuary, ecologically friendly Moe Yun Gyi Wetlands Resort is situated.

This tour will include about 1 hour boat trip to experience wetlands nature with beautiful birds and Lotus. The boat trip is a nice opportunity to see lots of birds and water buffalo in a beautiful setting.

Wednesday, 16 January 2019 MONASTIC EXPOSURE

Time	Description
07:00-07:45	**Breakfast**
8:00	**Departure for Universtity of Yangon**
08:00-08:45	**Coach Transfer**
9:00-11:00	**Introduction and Campus Visit**
11:00	**Transfer to Restaurant**
11:30-12:30	**Lunch Break**
13:00	**Depart for International Theravada Buddhist Missionary University**
13:00-13:45	**Coach Transfer**
14:00-16:00	**Introduction and Campus Visit**
16:30	**Prepare to return to Center**
18:00	**Dinner at the Center**

University of Yangon

Founded originally as an affiliated college of the University of Calcutta in 1878, Rangoon College was established under British rule. Its name changed to Government College in the early 1900s and then again in 1920 to University College. In that same year, the secular University College merged with the Baptist-affiliated Judson College to become Rangoon University. Rangoon University modelled itself after University of Cambridge and University of Oxford. Judson Baptist church, in memory of Adoniram Judson an early nineteenth century American missionary who wrote the first Burmese – English dictionary, is still situated on the campus. All subsequent institutions of higher learning founded by the British were under Rangoon University's administration until 1958, when Mandalay College became an independent university. Rangoon University became one of the most prestigious universities in Southeast Asia, attracting students from across the region.

Myanmar gained independence from British rule in 1948 and this was a golden period for Rangoon University, until the military coup in 1962.

The military authorities ended the University's autonomy, placing it under central government control. The language of instruction was changed from English to Burmese. The 1964 University Education Act separated several professional departments from the university, establishing them as separate universities: the University of Medicine, the University of Economics, the University of Technology, the University of Education. At that point, the university was renamed the Rangoon Arts and Sciences University, concerned only with liberal arts, sciences and law. In 1989, the university was renamed the University of Yangon.

Famous alumni have General Aung San(Father of the Nations)、

U Nu(1st Prime Minister of Myanmar)、U Thant(Third Secretary-General of the United Nations)、Htin Kyaw(9th President of Myanmar)、Usha Narayanan(First Lady of India) etc.

International Theravada Buddhist Missionary University
（國際南傳佛教大學）

The International Therav、da Buddhist Missionary University (ITBMU) is situated on the Dhammapāla Hill, Mayangone Township, in Yangon, The Republic of the Union of Myanmar. It was inaugurated on 9 December 1998, under Ministry of Religious Affairs and Culture.

Myanmar has carefully preserved Theravāda Buddhism in its pristine form for nearly one thousand years. Now she is sharing her knowledge of Buddhism both in theory and practice with the people of the world to promote their happiness and moral well-being. Those who wish to learn Theravāda Buddhist canonical texts and insight meditation in Myanmar tradition have a golden opportunity to study them from the Myanmar Buddhist scholars of high academic achievements at the same institution. The Myanmar and Pāli languages are included in the academic programmes.

Thursday, 17 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class (individually and/or guided)**	von Brück	New Hall 1/F
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Report from Groups (Questions and Evaluation of the 2 days of Excursion)**	Groups	New Hall G/F
10:00-11:30	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
11:30-13:30	Lunch break			New Hall G/F
13:30-15:00	Panel Faculty	**Questions from Plenary**	3 persons	New Hall G/F
15:30-17:20	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
17:30-18:00	General Discussion		All	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Friday, 18 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Report from Groups**	Groups	New Hall G/F
10:00-11:30	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
11:30-13:30	Lunch break			New Hall G/F
13:30-15:00	Panel Faculty	**Questions from Plenary**	3 persons	New Hall G/F
15:30-17:20	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
17:30-18:00	General Discussion		All	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Saturday, 19 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Report from Groups**	Groups	New Hall G/F
10:00-11:30	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
11:30-13:30	Lunch break			New Hall G/F
13:30-15:00	Panel Faculty	**Questions from Plenary**	3 persons	New Hall G/F
15:30-17:20	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
17:30-18:00	General Discussion		All	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Sunday, 20 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Lecture	**Report from Groups**	Groups	New Hall G/F
10:00-11:30	Group Discussion	**Group 1 - Traffic, Transportation and Recycling**	Chertow, Maxton, Ruhnau	
		Group 2 - Production and Consumption	Wong, R Habito, C Habito	
		Group 3 - Energy Production and Utilization	Pöppel, Bao, Szymanski	
		Group 4 - Humanized Industrial Worlds	Tzeng, Edwards, von Bruck	
11:30-13:30	Lunch break			New Hall G/F
13:30-18:00	Free Time	**Final Formation of Concern Proposals**		
18:00-19:00	Dinner			New Hall G/F

Monday, 21 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:10	Presentation	**Presentation Concern Proposal (Project)**	Group 1	New Hall G/F
10:30-11:30		**Presentation Concern Proposal (Project)**	Group 2	
11:30-13:30	Lunch break			New Hall G/F
13:30-14:30	Presentation	**Presentation Concern Proposal (Project)**	Group 3	New Hall G/F
14:45-15:45		**Presentation Concern Proposal (Project)**	Group 4	
15:45-16:15	Afternoon Tea			New Hall G/F
16:15-17:45	General Discussion	**Unasked Questions**	Pöppel and Plenary	New Hall G/F
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

Tuesday, 22 January 2019

Time	Theme	Description	Speakers	Venue
07:00-07:45	Morning Exercise	**Chan Meditation or Yoga class**	von Brück	New Hall 1/F
		(individually and/or guided)		
07:45-08:45	Breakfast	**Guests staying at Mediation Center**	Faculty and Guests	New Hall G/F
		Guests staying at Hotel Lavender	Students and Staff	Hotel Cafe
09:10-10:00	Discussion	**Statements Concerning the Development of the University for Life and Peace**	Faculty and Students	New Hall G/F
10:00-10:30	Break			
09:10-10:00	Discussion	**Statements Concerning the Development of the University for Life and Peace**	Faculty and Students	New Hall G/F
11:30-13:30	Lunch break			New Hall G/F
13:30-14:30	Discussion	**"Where do we go from here?"**	von Brück	New Hall G/F
15:00-17:00	Closing Ceremony		Dharma Master Hsin Tao	
18:00-19:00	Dinner			New Hall G/F
19:00-20:00		**Writing Daily Report**		
20:00-21:00		**Informal Get Together**		
21:00-21:30		**Chan Meditation**		New Hall 1/F
22:00		**End of The Day**		

5. Teaching Faculty's Bios and Expertise

Prof. Dr. Michael von Brück

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Dr. theol, is Prof. em. of Religious Studies at the University of Munich, Germany, and has been founder and Head of the Interfaculty Program of Religious Studies at the same University; He was also founding member of the Centre for Buddhist Studies in Munich (international PhD Program). He studied Theology, Indology and Comparative Linguistics at Rostock University, Indian Philosophy and Religion at Madras University. He specializes in Advaita Vedânta and Mahâyâna-Buddhism. Besides, he received a four years training in Yoga at the Krishnamacarya Yoga Mandiram in Madras and studied Zen-Buddhism in theory and practice at Tenryu-ji in Kyoto, Japan. After a visiting professorship at Gurukul Lutheran College in Madras 1980-1985 he became Prof. of

Comparative Religion at Regensburg University in 1988 and took over the chair of Religionswissenschaft at the University of Munich in 1991 and became director of this institute. He lectures widely all over the world and has been a visiting lecturer and professor at several German (Hamburg, Tübingen), American (Univ. of Hawaii, Univ. of California (Davis), Rice University, Harvard Centere for the Study of World Religion etc.) and Asian Universities (Madras, Bangalore, Chiang Mai). For eight years he has served as the General Editor of the journal "Dialog der Religionen". He is member of the Human Science Centre of Munich University; member of the European Academy of Sciences and a Board member of Para Limes Exploration Program, Amsterdam, Netherlands. He has been a member of the Scientific Advisory Board of the Goethe Institute and a member of the Advisory Board of Suhrkamp Verlag: Edition World Religions.

He has written twenty major books and about 300 essays in journals all over the world on theology, Buddhism, Hinduism and the encounter of World Religions (especially Buddhism and Hinduism). Some of his books are:

1. The Unity of Reality. God, God-experience and Meditation in the Hindu-Christian Dialogue, New York: Paulist Press 1991
2. Weisheit der Leere. Sûtra-Texte des indischen Mahâyâna-Buddhismus, Zürich: Benziger 1987
3. Die Welt des tibetischen Buddhismus München: Kösel 1996 (Italian translation: Il Buddhismo Tibetano, Vicenza: Neri 1998)
4. Buddhismus und Christentum. Geschichte, Konfrontation, Dialog (with Whalen Lai), München: C.H.Beck 1997 (English and French translations).

5.Wie können wir leben? Religion und Spiritualität in einer Welt ohne Maß, München: C.H.Beck 2002

6.Zen. Geschichte und Praxis, München: C.H.Beck 2004

7.Bhagavad-Gîtâ, Frankfurt: Verlag der Weltreligionen (Suhrkamp/Insel) 2007

8.Einführung in den Buddhismus, Frankfurt: Verlag der Weltreligionen (Suhrkamp/Insel) 2007

9.Religion und Politik in Tibet, Frankfurt: Verlag der Weltreligionen (Suhrkamp/Insel)2008

10.Leben in der Kraft der Rituale. Religion und Spiritualität in Indien (with Regina von Brück), München: C.H.Beck 2011

11.Grundzüge einer modernen Anthropologie (with Günter Rager), Göttingen: Vandenhoeck&Ruprecht 2012

12.Weltinnenraum. Rainer Maria Rilkes „Duineser Elegien“ in Resonanz mit dem Buddha, Freiburg: Herder 2015

13.Sehen-Verstehen-SEHEN. Meditationen zu Zen-Kalligraphien (with Hans Zender), Freiburg: Karl Alber 2018

Prof. Dr. Michael von Brück

Lecture Date & Time: 10 January 2019, 13:30-14:20

Cultural Metamorphosis and Ecological Transformation

1. Action Starts in the Mind.
2. Perception and Judgement are Active Constructions.
3. Towards a Non-Dualistic Model of Reality.
4. Charisma and Institution.

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1. Any action is mentally prepared by connecting data from memory and new impressions into a coherent map of the present situation. Value judgements are not only results of a processing of those data, but also influencing the perception and order of the data. One basic difference in cultures/ religions is centered around the question whether human beings can change history or not. There are 3 basic models: a) Everything is predetermined by God or an impersonal order; Calvinism, some forms of Hinduism, Islam; b) Humans are agents of their own destiny; some forms of Buddhism, modern humanism; c) History happens according to unchanging laws, but humans have the freedom to comply with it or resist against the changes history may bring about. (most interpretations of Karma Theory, Confucianism, Judaism, Catholic and Lutheran Christianity, Marxism). These patterns are inscribed in myths and influence us

unconsciously. They may motivate or demotivate. It is important to analyse and understand those opinions which direct us. We may have a choice.

2. Situations are constellations of circumstances which provide opportunities. But opportunities must be perceived and taken up. We live in an universe of utmost complexity, and any perception or rational argument is a reduction to one or a few lines of intersecting events, it is based on judgements. The world is as it appears to us, and this is very much a pre-selection due to our basic attitudes. Those attitudes are cultural codes which give societies stability but also hinder potential actors to see alternatives. New patterns and paradigms of cultural behaviour do not happen if we cling to the past nor if we deviate into a cloudly future, but only if we arrive at the creative present moment. To act out this awareness of the present connects with everything around us right here and now, it gives satisfaction and thus avoids us from clinging to quantitative growth. It is a qualitative experience. This could be the basis for a new design in the unity of thinking-feeling-acting. This would be a basic motivating factor for an ecological world view.

3. Modern Technology is driven by Western Culture and Science. Scientific data are connected in interpretations that are basically dualistic. However, his is by no means the only „Denkform“ (Mode of Thinking) that makes sense. If we overcome the dualisms between mind and matter, emotion and rationality, culture and nature, ecology and economy etc., we might arrive not only at a new model of reality but also a different „being in the world“. This non-duality has been worked out in Daoist and Buddhist cultures and has influenced the whole history of India and China. It provides

the basis for an integral or wholistic way of life. It combines thinking, feeling and social binding into an experience of completeness. There are models in the religious traditions, they could provide inspiration for action today.

4. The relationship between Charisma and Institution is vital for any process of transformation, though it is only one parameter of the cultural basis for metamorphosis. Is it the individual hero that shapes history or are there circumstances which produce the individual that believes erroneously that it has the influence it seems to have? The question has been asked by philosophers and historians, and the answer seems clear: Both, charisma of the individual and the institutionalized tradition are pillars of metamorphosis and transformation. Metamorphosis happens due to algorithmic programs inbuilt in entities, but these patterns are not static for they change according to the homoeostatic endeavor of the individuals to adapt to changing conditions. It is the historicity of everything which is the pattern on which individual mutation (the charisma) and collective experience in established patterns (the institution) develop. This insight leads to the motivation of dissidence, the intent to try new ways of life and technology, to ask the unasked, make the impossible possible and try the untried. It rationalizes cyclic thinking which is so important for any mode of sustainability. It is a qualitative approach which is aware of the momentariness of reality and a mere quantitative approach of repeating what has been tried out already can be overcome. It requires and sets free a specific awareness of time.

Suggested Readings

1.Brunnhuber, S., Die Kunst der Transformation. Wie wir

lernen, die Welt zu verändern, Freiburg: Herder 2016

2.Eichhorn, W. & Sollte, D., Swellmoney&Sustainablity: Unriddle Our Destiny, Tutzing: Global Marshall Plan Initiative 2015

3.Glimcher, P.& Fehr, E., Neuroeconomics: Decision making and the brain, Amsterdam: Elsevier 2013

4.Stiglitz, J.E., The Price of Inequality: How Today's Divided Society Endangers Our Future, New York: W.W. Norton 2012

5.Herschock, P.D., Valuing Diversity. Buddhist Reflection On Realizing A More Equitable Global Future, SUNY Press 2012

6.Rager, G. & von Brück, M., Grundzüge einer modernen Anthropologie, Göttingen: Vandenhoeck&Ruprecht 2012

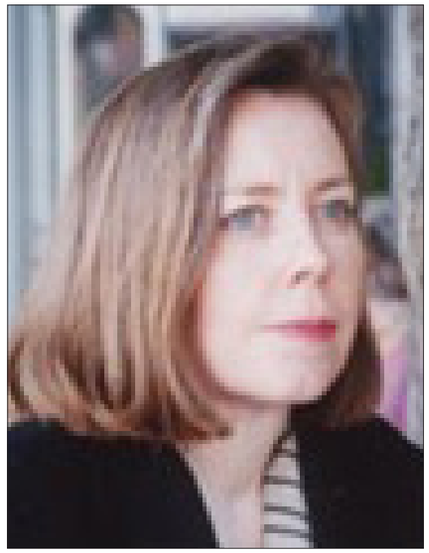
7. Will, S., Grinevald, J., Crutzen, P., McNeill, J., The Anthropocene: Conceptual and Historical Perspectives, London: Royal Society Publ. 2011

8.Botsman, R.&R., What's mine is yours. How collaborative consumption is changing the way we live, New York: HarperCollins 2010

9.Axelrod, R., Die Evolution der Kooperation, München: Oldenbourg 2005

10.Fukuyama, F., Trust. Social Virtues and the Creation of Prosperity, New York: The Free Press 1995

11.M.v.Brück, Buddhism and Science, (in print, not for further distribution; cf. attachment)



Prof. Dr. Eva Ruhnau

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Eva Ruhnau studied physics, mathematics and philosophy in Germany and Canada. She received her Ph.D. in mathematics from the Technical University of Munich. She was teaching at the Universities of Edmonton (Canada), Munich, Jena and Hamburg. She worked as a researcher at the Department of Mathematics (University of Edmonton), Canada, the Max-Planck-Institute for Physics, Munich, the Institute of Medical Psychology (University of Munich), the Institute for Advanced Study, Princeton, USA, the Neurosciences Institute, La Jolla, USA, the Research Center Jülich and at the National Institute of Science and Technology Policy, Tokyo, Japan. Since 1997 she is

Director of the Human Science Center of the University of Munich, an interdisciplinary institution. WS 2016/2017 she was also guest professor at the Humboldt University Berlin. She has worked and published in the fields of differential geometry, the concept of time in physics and philosophy and its mathematical modelling, the foundations of quantum theory and in the neurosciences.

Prof. Dr. Eva Ruhnau

Lecture Date & Time: 10 January 2019, 14:30-15:20

TIME

One of the most basic and enigmatic concepts of humankind is the concept of “time”. In a first reflection, I want to investigate the hypotheses underlying the notions and images of “time”.

The following temporal notions are common to all cultures when humans interact in social contexts: sequential structure, duration, planning, repetition, synchronization and temporal perspective. The ideas of time are used as instruments of power to build cultures and technologies changing the world. A brief outline of early images of time, the development of time measuring instruments, their use in social-industrial synchronization of humans and the important change of the time concept in the modern computerized world is given.

To avoid the many conceptual confusions in the description of

our human experience as well as in the attempts to deal with time in the sciences and philosophy, a clarification the concept of time is necessary. A classification of the concept of time in a threefold way “Time, Temporality and Now” will be introduced.

“Time” will be the concept as it is formulated in physics. “Temporality” is associated – though not exclusively – with the human mind. The “Now” is not correlated as usually with the present and the human mind, it is considered here as absolute non-temporality in the sense that there exists neither succession nor duration.

With respect to “Time”, several aspects in physics will be outlined, from classical mechanics to quantum mechanics, from special to general relativity and cosmology, from thermodynamics to dissipative systems and from the break-down of “Time” and its disappearance in the emerging field of quantum gravity.

“Temporality” is regarded here as necessarily experiential. Within the elementary building block of “Temporality”, the present, there is no subject-object separation. Such a separation occurs only retrospectively when experience has turned into observation leading then to the comprehension of past-present-future. Concerning “Temporality”, modern brain science can provide interesting clarifications.

To understand the “Now”, we have to turn to philosophy. In describing reality, we face the problem that our language and logic is inherently dualistic. One of the most fundamental generating dichotomies is the complementary pair “permanence and change”. Western philosophy has mostly taken permanence as the dominant concept leading to the substance-view of reality, neglecting a process-view of reality. It will be shown that this reduction of reality entails the subject-object duality and a dualistic description of

substantialized time as “Time” (the counting of successive objective factual states) and the “Now” (as unifying power, the representative of the subject in objectified reality).

In a second step, after reflecting the hypotheses in our description and understanding of “time”, the human activities leading to these hypotheses are considered. Using the Aristotelian distinction poiesis - praxis, producing – acting will show us that we should not only view the world mostly in the category of objects, but also within the category of “Gestalt”. The discussion about the limits of growth (its negation) should be complemented with the affirmation to preserve and create “Gestalt”. This will give us (hopefully) new ideas and instructions to decide and to deal with our present situation on this globe.

Suggested Readings

1.Arendt, H. (1998). The Human Condition. The University of Chicago Press

2.Dogen. The Shobogenzo or The Treasure House of the Eye of the True Treachings.

3.Hawking, S.W. (1988). A brief history of time. New York: Bantam Books.

4.Levine, R. (2006). A Geopraphy of Time. Oneworld Publications Oxford

5.Loy, D. (1988). Nonduality. A study in comparative philosophy. New Haven; London: Yale University Press.

6.Nowotny, H. (1994). Time: The modern and postmodern experience.

7.Rifkin, J. (1989). Time Wars: The primary conflict in human history.

8.Rovelli, C. (2018). The Order of Time. Penguin Books

9.Ruhnau, E. (1995). Time Gestalt and the Observer. Reflexions on the tertium datur of consciousness. In: T. Metzinger (Ed.), Conscious Experience, Imprint Academic.

10.Ruhnau, E. (1997). The Deconstruction of Time and the Emergence of Temporality. In: H. Atmanspacher & E. Ruhnau (Eds.), Time, Temporality, Now. Berlin: Springer, 53-69.

Prof. Dr. Dr. h.c. Ernst Pöppel, ML, MAE

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Ernst Pöppel, born in 1940, has studied psychology and biology in Freiburg, Munich (Germany) and in Innsbruck (Austria). He received his doctoral degree 1968, then a first habilitation in 1974 (sensory physiology), and a second habilitation in 1976 (psychology). He did research at Max-Planck-Institutes in Germany, and at the Massachusetts Institute of Technology (MIT) in Cambridge. At LMU Munich he founded in 1977 the Institute of Medical Psychology (IMP) in the Medical Faculty. He supervised more than 200 doctoral students; researchers in the IMP came from more than 40 countries. As Board Member of the National Research Center in Jülich from 1992 to 1997 (a semi-political position) he was responsible for Environmental Research and Life Sciences. He co-founded in 1997 the Human Science Center at LMU, an interdisciplinary and international institution with some 100 scientists from different countries. Since 2002 he is Guest Professor at the School of Psychological and Cognitive Sciences of Peking University (PKU); recently he became Editor-in-Chief of the Chinese „PsyCh Journal“. He is also member of the Board of Directors of the Federation of German Scientists. Ernst Pöppel has published more than 300 scientific articles, mainly on visual perception, temporal processing and biological aspects of aesthetics, and some 10 books for the general public. The motto of Ernst Pöppel on the political level is: „Scientists are natural ambassadors“.

Ernst Pöppel is member of the National Academy of Sciences Leopoldina („ML“); he is also member of the European Academy of Sciences and Arts (Salzburg), the Academia Europaea (London) (MAE), and the Russian Academy of Education Moscow). He holds an honorary degree of the Russian State University of the Humanities. He received the Bavarian Constitutional Medal in Silver for public service. He together with the American poet Fred Turner got the Levinson Award of the American Poetry Association for analyzing the temporal structure of poems. He has discovered the „blindsight“ phenomenon which indicates that even in blindness visual information can be processed on an implicit level; this phenomenon has become also important for philosophical discourses as it sheds new light on what is meant with „consciousness“. Furthermore, he has described „time windows“ on different levels of temporal processing. It is shown that temporal processing in the brain (and in the mind) is not continuous but sequentially segmented. In particular, a „time window“ of some 3 seconds can be interpreted as representing the „subjective present“.

Prof. Dr. Dr. h.c. Ernst Pöppel, ML, MAE

Lecture Date & Time: 10 January 2019, 15:45-16:35

Taxonomy of Functions: "What" (content functions) and the "How" (logistical functions) as Basis for Mental Life

The brain represents only 2% of body mass, but the brain uses 20% of energy for its different tasks. Because of this high energy demand, the brain had to develop during evolution strategies for an optimal use of energy. The reference to "evolution" is important: "Nothing in biology (or psychology) makes sense except in the light of evolution"; (a famous statement by Theodosius Dobzhansky). This reference also indicates my epistemological position which is a "pragmatic monism" (in contrast to Cartesian dualism). How to save energy in the brain? By ART (A - Anticipation what might happen in the future); R - Reduction of complexity in the neural systems; T - Temporal synchronization of distributed actvities in rhe brain). To better understand ART an overview is given about some basic structural and functional features of the brain as basis for mental life. In a taxonomy of functions a distinction is made between "content of consciousness" (like perceptions, memories, or emotions), and logistical functions (like activation of functions or their temporal organization). One major point is that any kind of mental activity can never be independent of, or isolated from, other activities: There is no perception without a link to memory functions or emotional evaluations; or, there is no action without a relation to perceptual control. As a consequence, decisions can never be purely

"rational"; they necessarily have an emotional frame. It may come as a surprise that the basic features of behavioral control can be seen in all organisms, even in unicellar organisms. The question then is: What makes humans different or even unique compared to other organisms?

Suggested Readings

1. Augustinus: Chapter 11 from the "confessions", written in 397/8, which is one of the best introductions into "time perception".

2. Poeppel (2018). Cognitive Processing: "East of West, West of East: a matter of global and local identity" (pdf file in shared drive) https://doi.org/10.1007/s10339-018-0885-2

3. Bao et al. (2017). Hypothesis and Theory: "Complementarity As Generative Principle: A Thought Pattern for Aesthetic Appreciations and Cognitive Appraisals in General" (pdf version in shared drive)

4. Poeppel, Bao (2011). Three Modes of Knowledge as Basis for Intercultural Cognition and Communication: A Theoretical Perspective (pdf version in shared drive)

5. Turner (1988). Beauty and the Brain (pdf version in shared drive)

6. Poeppel: Short Articles (pdf file in shared drive)

Prof. Dr. Ovid Tzeng

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Professor Ovid Tzeng is the chancellor of University System of Taiwan and academician of Academia Sinica. He was the Minister of Education, the Minister Without Portfolio, and the Minister of Council for Cultural Affairs. He is an outstanding researcher in Cognitive Neuroscience and Neurolinguistics and an experienced leader in academic institutions. He serves as a member of the Board of Directors of Haskins Laboratories in the U.S. and an advisory board member of the ARC Centre of Excellence in Cognition and its Disorders in Australia. He has also been elected to be the academician of The World Academy of Sciences (TWAS) since 2010 and active member of The European Academy of Sciences and Arts since 2017. He has been the Chancellor of University

System of Taiwan for several years, which was created by him and established to oversee and integrate the research and teaching developments of Taiwan's four top research universities, namely, Central-, Chiao-Tung-, Tsing Hua- and Yang Ming University. Prior to the Chancellorship, he was the Vice President of Academia Sinica in Taiwan, in charge of International Scholarly Exchange Program as well the developments of Taiwan's International Graduate Program (TIGP). He is currently an Executive member of the Committee on Human Rights of the NAS, NAE, and NAM, as well as a member of the UNESCO's Inclusive Literacy Learning for All Project.

Prof. Dr. Ovid Tzeng

Lecture Date & Time: 10 January 2019, 16:45-17:30

Brain, Literacy, and High EdTech Solutions for a Sustainable World

Outline:

1. The importance and specification of Reading, Writing and Arithmetic (3Rs) in human civilization.
2. Human complexity in 8 Os (i.e., Bio, Geno, Neuro, Cogno, Info, Techno, Medico, and Cultural-Socio) society.
3. The transformation from biological primary learning to secondary neurocognitive learning in the evolution of humankind.
4. Introduction of cognitive neuroscience, non-invasive

neuroimaging techniques, and brain mechanism of cognition, attention, memory, sensorimotor, and language processing.

5.Language acquisition and reading development from the perspectives of cross languages studies.

6.Multi-modalities approach for brain research.

7.Human Intelligence vs. Artificial Intelligence

Suggested Readings

1.Brain, Literacy, and High EdTech Solutions for a Sustainable World,

Author: Ovid J. L. Tzeng

2.Universal brain signature of proficient reading

Authors: Jay G. Rueckl, Pedro M. Paz-Alonso, Peter J. Molfese, Wen Jui Kuo, AtiraBick, Stephen Frost, Roeland Hancock, Denise H. Wu, William Einar Mencl, Jon Andoni Duñabeitia, Jun-Ren Lee, Myriam Oliver, Jason D. Zevin, FumikoHoeft, Manuel Carreiras, Ovid J. L. Tzeng, Kenneth R. Pugh, Ram Frost

Publisher: Proceedings of the National Academy of Sciences Dec 2015, 112 (50) 15510-15515; DOI:10.1073/pnas.1509321112

3.Tzeng, O. J. L., Lee, C. Y., Lee, J. R., Wu, D. H., Lee, R. R.-W., & Hung, D. L. (2017). Neurolinguistic studies of reading in Chinese. In Kenneth R. Pugh, Peggy McCardle, & Annie Stutzman (Eds.), Global Approaches to Early Learning Research and Practice. New Directions for Child and Adolescent Development. 158, 55–68.

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Yan Bao received her Bachelor's degree in Psychology and Master's degree in Educational Psychology from Beijing Normal University, and worked afterwards as a faculty member in Peking University since 1991. In 2000 she received her doctoral degree in Cognitive Psychology from Peking University, and then went to Ludwig-Maximilian-University (LMU) in Munich (Germany) to work on man-machine interface with a focus on working memory and attention. Since 2005 Yan Bao has worked frequently as visiting scientist at several European institutions such as LMU Munich, Physikalisch-Technische Bundesanstalt (PTB, Berlin) and Nencki Institute of Experimental Biology (Warsaw, Poland). She is a member of the Human Science Center of LMU, guest professor of

Institute of Medical Psychology of LMU, and also faculty member of the Parmenides Foundation contributing in particular to the Parmenides Center for Art and Science (Pullach, Germany). She has published ca. 70 papers in journals such as Neuroscience & Biobehavioral Reviews, Cognition, Experimental Psychology, Brain and Cognition, Brain Research, Cognitive Processing, NeuroImage, Frontiers in Psychology, and Psych Journal; for the latter two she has been invited as guest editor and edited several special issues on “time perception”, “single case studies”, or chronobiology”. She has been external reviewer for ERC (European Research Council) besides domestic reviewer for the National Natural Science Foundation of China. Yan Bao’s current research focuses on three domains: visual attention; time perception; neuroaesthetics.

Yan Bao holds a permanent faculty position at Peking University and she is a member of the European Academy of Sciences and Arts. During the past decade, Yan Bao and her international team discovered several important new phenomena such as the “Eccentricity Effect” of attentional control in the visual field, the impact of language experience on temporal processing, a neural basis of the “3 second time window” which defines our “Subjective Present”, or the “Rubberband Effect” in cognitive processing which indicates anticipative control for neural homeostasis. Yan Bao and collaborators have also tried to bridge the gap between art and science using behavioral and neuroimaging techniques (like fMRI), exploring anthropological universals and cultural specifics in the appreciation of music, poetry and visual art. Besides such basic research in the field of cognitive neuroscience, Yan Bao has also published a Chinese textbook of Educational Psychology, and she developed a new program for teaching mathematics to elementary school students. This work on education has led to a successful reform in mathematics instruction in local elementary schools.

Prof. Dr. Yan Bao

Lecture Date & Time: 11 January 2019, 09:10-10:00

Raising Environmental Awareness and Motivating Environment-Beneficial Behavior

Dealing with environmental challenges requires multidisciplinary perspectives and integration. From psychological perspective, lacking environmental awareness and motivation of sustainable behavior are two critical aspects. On the one hand, an environmental problem only becomes an issue when people aware of the problem, i.e., being selected rather than filtered out for further information processing. This applies to both personal and organizational level, and serves as a prerequisite for solutions and actions to protect the environment. On the other hand, human behavior is initiated, directed, and maintained by motivation. Without such an engine, no voluntary action is possible. Therefore, understanding motivational process underlying environment-beneficial behavior is fundamental. According to behavioral theory of motivation, our current behavior is determined by our previous experience, i.e., whether our behavior has been rewarded or punished in the past. Cognitive theorists hold a different position. They believe that our behavior is initiated and regulated by our thinking such as plans, goals, expectations and attributions. Understanding “why” plays an important role in attribution theory of motivation. Humanistic interpretations of motivation emphasize intrinsic sources such as personal needs that are organized in a hierarchy. Lower-level needs must be met before higher-level needs

are satisfied. Social learning theories of motivation are integrations of behavioral and cognitive approaches. Taking into account both the behaviorists' concern with the effects or outcomes of behavior and the cognitivists' interests, motivation in this perspective is typically characterized as expectancy *x* value theories. This means that motivation is seen as the product of two main forces, the individual's expectation of reaching a goal and the value of that goal to the individual. These different perspectives on motivation bring one insights on how to motivate people and develop correspondingly effective methods or practical solutions for actively protecting our environment. An integrated modal based on the above discussed aspects from psychological perspective will be developed for promoting environmental awareness and sustainable behavior.

Suggested Readings

1.Bao Y, Pöppel E. (2007). Two spatially separated attention systems in the visual field: evidence from inhibition of return. Cognitive Processing, 8, 37-44.

2.Bao Y, Pöppel E. (2012). Anthropological universals and cultural specifics: Conceptual and methodological challenges in cultural neuroscience. Neuroscience and Biobehavioral Reviews, 36, 2143-2146.

3.Bao Y, Pöppel E, Wang L, Lin X, Yang T, Avram M, Blautzik J, Paolini M, Selveira S, Vedder A, Zaytseva Y, Zhou B. (2015). Synchronization as a biological, psychological and social mechanism to create common time: A theoretical frame and a single case study. PsyCh Journal, 4: 243–254. DOI: 10.1002/pchj.119

4.Bao Y, Yang T, Lin X, Fang Y, Wang Y, Pöppel E, & Lei Q. (2016). Aesthetic Preferences for Eastern and Western Traditional Visual Art: Identify Matters. Front. Psychol. 7:1596. doi: 10.3389/fpsyg.2016.01596

5.Bao Y, Yang T, Zhang J, Zhang J, Lin X, Paolini M, Pöppel E, Silveira, S. (2017). The "third abstraction" of the Chinese artist LaoZhu: neural and behavioral indicators of aesthetic appreciation. PsyCh Journal, 6(2), 110–119. DOI: 10.1002/pchj.167

Dr. Caroline Szymanski

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Caroline Szymanski studied neuroscience, medical neuroscience and design thinking in Germany, France and Italy. She worked on the neural correlates of deception at the Max Planck Institut for Neurologial Research, Cologne and on consciousness with Marcello Massimini at the Ospedale Sacco in Milan, before turning to social neuroscience. She received her Ph.D. in psychology from the Humboldt University in Berlin for her work on the neural correlates of teamwork, working with Ulman Lindenberger at the Max Planck Institute for Human Development and within the Berlin School of Mind and Brain. Within the neurosciences, she has mainly worked and published in social neuroscience with a focus on EEG-hyperscanning.

While pursuing her PhD work on neural team dynamics Caroline Szymanski has also worked on applied team dynamics within the field of strategic innovation and Design Thinking.

She has been teaching at the School of Design Thinking Hasso-Plattner-Institut in Potsdam, Germany since 2012 both in the student and the executive program. She taught classes in Design Thinking at the Free University Berlin, Humboldt Universität, Technical University Berlin, Berlin Brandenburg School for Regenerative Therapies and the Charité. In WS 2016 she was a guest professor (Design Thinking for Entrepreneurs) at the HarbourSpace University in Barcelona.

Since 2013 Caroline Szymanski has been working as an innovation consultant for clients such as Airbus, Bosch, C&A, Commerzbank, Daimler, Deutsche Bahn, Eon, Helios Clinics, Hewlett Packard or Roche.

Dr. Caroline Szymanski

Lecture Date & Time: 11 January 2019, 10:00-10:50

Design Thinking –

Using Subjective Analysis to Create Local Solutions to Global Problems

Design Thinking is one of today's management's favorite buzzwords and has catalyzed an entrepreneurial mindset shift in the corporate and the academic world alike.

Design Thinking is best described as both a methodology and a mindset to tackle complex problems, which is mostly used to facilitate product, service or process innovation. Design Thinking was made popular by David Kelley, professor at Stanford university and founder of the design agency IDEO. It revolutionized corporate innovation management by separating analysis and re-design. This strict separation of analyzing the problem space (context, socioemotional relations etc.) before exploring the solution space (creating new design ideas the and re-designing is what made Design Thinking popular in corporate innovation management. Innovation used to be mainly driven by technological invention and oftentimes solutions were offered before the problem was understood.

What is however especially interesting for the academic context are two other core aspects of Design Thinking: subjective analysis and re-design through prototypes. The academic context is traditionally characterized by a high degree of objective analysis of a given situation and a low degree of re-design of this situation.

Design Thinking places human behavior and not the behavior of a theoretical 'homo economicus' at the center of the innovation process. Instead of analyzing a situation from an objective point of view that acknowledges facts only, in Design Thinking a situation is analyzed from a subjective point of view – the user's point of view. What exactly is her problem with the given situation? What are her emotions, values, desires? Borrowing tools from ethnographic research, users are interviewed and observed to create a prototypical 'persona', a crystallized subjective analysis of the situation/problem to tackle.

This subjective analysis is what makes Design Thinking a useful method not only for service and product innovation, but also to tackle major global problems such as migration/education etc. Design Thinking acknowledges that emotions and micro contexts

are a major driver of human behavior and pushes hyperlocality to an extreme: a situation is analyzed from an individual's perspective and this perspective is used as a starting point to the larger problem. Design Thinking aims to find a good solution for a problem that a very small number of people in a very specific context are facing. Only once a solution is found to this specific problem, it is scaled or adopted to a large number of people in less specific contexts. Here, re-design

through prototypes comes into play. The Design Thinker re-designs the original situation by introducing artifacts such as new products, services or processes. However, not the final solution is introduced immediately, but ever improving prototypes are introduced in multiple testing rounds and the reactions of the users shape the modifications of the prototypes. Hence, the Design Thinker does not end his analysis after observing the situation, but updates her analysis upon interacting with the situation by introducing artifacts. This way the Design Thinker tests and generates new hypotheses, constantly updates her solution and slowly changes the original situation for the better.

Suggested Readings

1.Buchanan, R. (1992). Wicked problems in design thinking. Design issues, 8(2), 5-21.

2.Dym, C. L., Agogino, A. M., Eris, O., Frey, D. D., & Leifer, L. J. (2005). Engineering design thinking, teaching, and learning. Journal of engineering education, 94(1), 103-120.

3.Kimbell, L. (2011). Rethinking design thinking: Part I. Design and Culture, 3(3), 285-306.

4.Dorst, K. (2011). The core of 'design thinking' and its application. Design studies, 32(6), 521-532.

5.Brown, T., & Wyatt, J. (2010). Design thinking for social innovation. Development Outreach, 12(1), 29-43.

6.Brown, T. (2009). Change by design.

7.Kelley, T., & Kelley, D. (2012). Reclaim your creative confidence. Harvard business review, 90(12), 115-8.

Prof Graeme Maxton

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Graeme Maxton is a best-selling author, speaker and academic focused on the major challenges facing humanity. He has been a Full Member of the Club of Rome since 2013 where he was elected Secretary General from 2014 to 2018. He has been a member of The Balaton Group since 2016. Born in Scotland, he currently lives in Asia and Switzerland.

•Expertise on international economic development, energy politics, climate change, global sustainable development, alternative economic systems, Asian .

•30 years' research, project management and business experience in Europe and Asia.

•Teaching and research expertise in

Political and Social Development, Corporate Strategy, Economic Development, Climate Change, Population, International Banking, European Business, Asian Development, Globalisation and Sustainability, Climate Change Politics.

He has also written regularly for The Economist, Business Asia, The South China Morning Post, The Guardian, The Irish Times, The San Francisco Chronicle, The Journal of Population Matters and Perspectives Daily among many others. He is a regular speaker at UN intergovernmental ministerial meetings and appears regularly on radio and television.

Forthcoming Publications:

•Wirtschaft und Steuerwesen überdenken: Der Wechsel zu einem nachhaltigen Wirtschaftssystem bedarf eines radikalen Wandels im Steuerwesen, (Amosinternational Aschendorff Verlag 2018)

•Rethinking everything: A sustainable economic system requires radical change in almost everything people consider normal (Journal of Population Matters, 2018)

Professional Experience:

Secretary General, the Club of Rome; Regional Director Asia, The Economist Group; Senior Partner with automotive consultants autopolis; Assignment manager with strategy and defense consultants Booz.Allen & Hamilton; Resident Vice President Citibank; Senior Financial Analyst American Express. Mr Maxton was a professor at Cass Business School in London from 1988 until 2004 where he taught courses on European business, economics, retail banking and corporate strategy. He holds a first class degree in economics and operations research as well as an MBA.

Graeme Maxton, The Club of Rome

Lecture Date & Time: 11 January 2019, 10:50-11:30

Climate Change, its Causes and Solutions,

and the Foundations for a New Economic System

In 1972, The Limits to Growth was published. An initiative of the Club of Rome, a think-tank focused on the long term challenges facing humanity, the book was the work of a group of scientists at MIT in Boston. The scientists had used a computer model to simulate the development of human society over 200 years, from 1900 to 2100. They then developed a number of scenarios to explore and better understand the interaction of key variables. To their surprise, and the world's, the model showed that – unless there was a change in the path of human development – the entire system of human civilisation would collapse in the first half of the 21st century, probably between 2030 and 2040. This collapse would not happen quickly, however. It would take many decades. For those affected, this slow pace of collapse would make it hard to perceive and understand.

With a series of images, this introductory talk shows that the collapse anticipated by these scientists nearly 50 years ago is already underway and is even at a relatively advanced stage. The most obvious sign of the collapse is climate change, though it is also visible in species loss, pollution of the oceans, air and waterways,

rising numbers of conflicts over resources and increasing migration. Growing mental health problems around the world are a symptom too.

There are two main causes of the collapse. The first is the rapid rise in the human population over the last 50 years, which has increased the level of pollution and led to an accelerating rate of environmental destruction. There is not much that can be done to address this problem, though education, especially of women, can help. However, the growing human population problem should also be more openly discussed, and it should be recognised as a global issue, not something for the poor world to solve. It is the rich world's children who have the most damaging environmental impact.

The second main cause of the collapse is the current economic system. Modern economics regards the environment as an externality, and so it is mostly ignored. The push for ever more economic growth is the central cause of climate change because it requires ever more resources to be extracted and turned into goods. This takes ever more energy and, as this is mostly derived from fossil fuels, it creates the pollution which is causing a warming of the planet.

So what would a better economic system look like? This talk will examine the necessary conditions for a sustainable economy, to create a system capable of lasting many centuries. The talk will argue, however, that such a change in approach is not what is needed at this stage. As climate change will now get worse, no matter what societies do, and as the development and adoption of a better economic system will take many decades, the more urgent task is to slow the rate of environmental destruction by whatever means necessary. The short term goal should be to dismantle the destructive elements of the current economic system before

great thought is given to the implementation of a more enduring alternative.

Suggested Readings

1. Change! Warum wir eine radikale Wende brauchen (Komplett-Media 2018)

2. Reinventing Prosperity, Managing economic growth to reduce unemployment, inequality and climate change, (Greystone, 2016) – written with Professor Jorgen Randers. Translated into Chinese, Italian and Ukrainian.

3. Ein Prozent ist genug (oekom Verlag, 2016) - a No1 best-seller in Germany.

4. The End of Progress: How modern economics has failed us (Wiley, 2011), nominated for the FT's Best Book about Business Award. English, Chinese, Romanian and Czech.

5. Die Wachstumslüge, (Finanz Buch Verlag 2012), a top-20 Spiegel best-seller.

6 Time for a Model Change, (Cambridge University Press, 2004) nominated for the Financial Times' Best book about Business Award, CUP's Feature Book of the Year. Written with Dr John Wormald

7 Asia: after the Crisis (EIU 1998)

8. The Emerging Markets of Asia Pacific (EIU 1996)

9. Driving Over a Cliff? (Longman 1995) nominated for the Financial Times Best Book About Business Award. Written with Dr John Wormald.

10. The Automotive Sector of the Pacific Rim and China (EIU 1994)

Prof. Dr. Peter Edwards

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Peter Edwards studied botany at Cambridge University, graduating in 1970. In 1973 he obtained his Ph.D. degree, also from Cambridge, for a thesis entitled Nutrient cycling in a New Guinea montane forest. He was a lecturer/senior lecturer in ecology at the University of Southampton, England, from 1973-1993. He is professor emeritus of plant ecology at the Swiss Federal Institute of Technology (ETH), where he worked since 1993, and. From 2013 until 2017 he was director of the Singapore-ETH Centre.

He is author of around 350 refereed scientific papers and author/editor of several books covering a wide range of environmental fields including ecosystem processes, insect–plant interactions,

environmental management and biodiversity (h-factor 50). His recent research has focused particularly on large-scale processes in terrestrial ecosystems, including interactions between large herbivores and vegetation, the dynamics of vegetation on the flood plains of large rivers, biological invasions and the role of biodiversity in agricultural landscapes.

Peter Edwards has always had a strong interest in the application of science and technology for better management. While at Southampton he was a director of the GeoData Institute, a contract agency undertaking environmental research and consultancy work. He was also a founder and first executive secretary of the Institute for Ecology and Environmental Management, a professional organization for environmental scientists in the UK. At ETH he was faculty coordinator and member of the executive board of the Alliance for Global Sustainability, a research partnership between several leading universities.

Besides his research and teaching, Peter Edwards has held a number of administrative responsibilities at ETH and elsewhere. These include membership of the ETH Research Commission and chairmanship of the Departments of Environmental Sciences (2000-2002) and Environmental Systems Science (2010-2013). He has been programme secretary of the British Ecological Society, a council member of the International Association for Ecology INTECOL, and president of the Swiss Botanical Society. Since 1997 he has been an editor of the journal Perspectives in Plant Ecology, Evolution and Systematics. He serves on several advisory committees including the International Advisory Board of the Singapore Urban Redevelopment Authority and the WEF Advisory Board on the Future of Urban Solutions and Sustainability. He is also a trustee of the Seychelles Island Foundation.

Prof. Dr. Peter Edwards

Lecture Date & Time: 11 January 2019, 13:30-14:20

An Ecologist's View of Social-Ecological Systems

An ecologist by training, I have worked with colleagues from many other disciplines to apply ecological ideas in agriculture, urban areas and industry. In my introductory lecture, I discuss the value of taking an ecosystem approach to understanding societal problems.

The ecosystem concept. For over 80 years, the ecosystem has been the main organizational concept in ecology, and it continues to evolve. One definition of the ecosystem is the complex of living organisms, their physical environment, and all their inter-relationships in a particular unit of space. The ecosystem concept is very flexible and can be applied at any spatial scale including the entire planet, which is increasingly the focus of study as we attempt to understand climate change.

Early studies characterized natural ecosystems such as grassland and forest in terms of the stocks and flows of energy and chemical elements. It was discovered that stable ecosystems - for example, mature tropical rainforest - usually have a high biodiversity and well-defined structure, and are in balance with their surroundings. However, even mature ecosystems can be disrupted, either by disturbance or by introducing a new species.

Complex social-ecological systems. Human-dominated systems such as cities can also be treated as ecosystems. Unlike most

natural systems, however, they are often severely out of balance, being net importers of huge amounts of sand, concrete, metals, plastics, fossil fuels and a vast array of other chemical compounds. The energy balance of these systems is also greatly altered, with huge inputs of energy from fossil fuels and large storage of heat in the materials of which they are constructed. Not surprisingly, cities tend to be warmer than their surroundings, which in hot climates can be a cause for concern.

While the ecosystem approach is useful for tackling environmental problems such as pollution and the urban heat island effect, it is insufficient for solving complex societal challenges such as sustainability. This is because human environments are social-ecological systems in which other processes - flows of information, capital and people - are also important. Human-dominated systems are also much influenced by technology; indeed, just as new species can transform an ecosystem, so also can new technology transform a social-ecological system.

Disruptive technologies. We live in a time of extraordinary technological change. For economic reasons, new technologies are vigorously promoted by governments, usually without considering the wider societal consequences they may have. Yet some of these technologies are highly disruptive (the new crop varieties of the green revolution, the oral contraceptive pill, and the internet, are examples), changing everyone's life, directly or indirectly, and not always for the better. I conclude by considering the capacity of technology to disrupt social-ecological systems, and how the less desirable consequences of innovation can be avoided.

Suggested Readings

1. Brown, Isaac T. (2017) "Managing Cities as Urban Ecosystems: Fundamentals and a Framework for Los Angeles,

California," Cities and the Environment (CATE): Vol. 10: Iss. 2, Article 4.

http://digitalcommons.lmu.edu/cate/vol10/iss2/4

2.William S. Currie (2010). “Units of nature or processes across scales? The ecosystem concept at age 75”. New Phytologist (2011) 190: 21–34

3.Edwards. (Jan 2016) “Learning from Rainforests”, Urban Solution. Issue 8

4.Edwards. “The Role of Ecosystem Services in Making Cities Sustainable.”

T. Schröpfer and S. Menz, Dense and Green Building Typologies, SpringerBriefs in Architectural Design and Technology,

https://doi.org/10.1007/978-981-13-0713-3_16

Prof. Dr. Marian R. Chertow

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Marian Chertow is a professor of industrial environmental management at the Yale School of Forestry and Environmental Studies and is also appointed at the Yale School of Management and the National University of Singapore, School of Design and Environment. Her research and teaching focus on industrial ecology, business/environment issues, and circular economy. Primary research interests are: (1) the study of industrial symbiosis involving geographically based exchanges of materials, energy, water and wastes within networks of businesses globally; (2) the potential of industrial ecology in China and other emerging market countries; (3) measurement of the “urban metabolism” of cities by studying the flows of material and energy into and

out of urban regions.

For the last five years Prof. Chertow has been funded by the National Science Foundation to study sustainable and low carbon cities in China, India and the U.S. with several other universities and NGOs. This team published a paper in the Journal Nature Climate Change in October 2017 titled: "Urban Cross-Sector Actions for Carbon Mitigation with Local Health Co-Benefits in China." Professor Chertow also teaches "Business and Environment" every year at the National University of Singapore. She is the Founder and Convener of The Industrial Symbiosis Research Seminar, an annual meeting initiated at Yale in 2004, and held all over the world including four times in the Asia-Pacific region.

Prior to Yale, Professor Chertow spent ten years in environmental business and state and local government including service as President of a bonding authority that built $1 billion worth of waste-to-energy power plants and other waste infrastructure. She is a frequent international lecturer, serves on the External Advisory Board of the Center for Energy Efficiency and Sustainability at Ingersoll Rand; the Board of the Alliance for Research in Corporate Sustainability (ARCS); and the Board of TerraCycle America. Professor Chertow was President of the International Society for Industrial Ecology from 2013-2015. She holds a BA in Religion and Literature from Barnard College, Columbia University, as well as a Masters of Public and Private Management (MPPM), and a PhD in environmental studies from Yale University.

Prof. Dr. Marian R. Chertow

Lecture Date & Time: 11 January 2019, 14:30-15:20

INDUSTRIAL ECOLOGY: CLOSING THE LOOPS

Industrial ecology is an interdisciplinary environmental field that emerged in the early 1990s. It is principally concerned with tracking flows of material and energy through systems at different scales – from factories, to cities, to countries and the planet as a whole. These flows have grown rapidly since the 20th century: during the same period in which population increased five times, extraction of materials, energy and water has increased 8-12 times (Haberl et al 2018). Such growth also hints at the socio-political issues that can arise when it comes to the need to share such resources. It is not sufficient, however, to talk about the mass of flows without also considering where the flows come from and where they end up, how much is generated and how much is wasted. A more "circular" economy can reduce some of the excess as we learn to "close the loops" to preserve what might otherwise be discarded.

Industrial society presents enormous opportunities for loop closing. The part of industrial ecology known as "industrial symbiosis" examines the phenomenon of business communities coming together in various planned or unplanned ways such that physical "wastes" from one enterprise become the raw material for other enterprises. Industrial symbiosis engages traditionally separate industries in a collective approach involving physical exchange of material, energy, water, and/or by-products. The

keys to industrial symbiosis are collaboration and the synergistic possibilities offered by geographic proximity (Chertow 2000).

There are numerous examples of industrial symbiosis globally and, as with nature's ecosystems, each instance has a distinct set of circumstances and possibilities. In countries that are poor in resources or poor economically, reuse is a vital practice that offers raw materials for production as well as incomes for workers at different levels. In industrializing countries, symbiosis has been institutionalized, for example, through the development of "eco-industrial parks." Various community phenomena are also understood to be important factors in increasing social capital and enhancing trust among parties through the processes involved with exchange.

The diversity of industrial operations globally, however, has made the ability to compare across individual symbiosis examples quite difficult for researchers. In response, Boons et al (2017) have taken a careful look at the dynamics of industrial symbiosis in light of the "problem of equivalence" that takes into consideration the cultural and institutional context in which a phenomenon occurs. Identifying these dynamics has led to a broader understanding of the considerable variation involved in loop closing across the globe.

Suggested Readings

1. Chertow, M., R. Lifset, T. Yang. "Industrial Ecology." In Oxford Bibliographies in Ecology. Ed. David Gibson. New York: Oxford University Press, Online – March 2018. http://www.oxfordbibliographies.com/view/document/obo-9780199830060/obo-9780199830060-0200.xml

2. Chertow. Industrial Symbiosis: Literature and Taxonomy. Annual Review Energy Environ. 2000. 25:313–37

3. Boons, F., M. Chertow; J. Park; W. Spekkink; H. Shi. Industrial Symbiosis Dynamics and the Problem of Equivalence: Proposal for a Comparative Framework. Journal of Industrial Ecology, 21(4), 938-952, 2017.

Prof. Dr. Cielito Habito

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Dr. Habito is a Professor of Economics at the Ateneo de Manila University, where he is also currently a Senior Fellow and former Director of the Ateneo Center for Economic Research and Development (2001-2012). He headed the recently-concluded USAID Trade-Related Assistance for Development (TRADE) Project, and is also Chairman of Brain Trust Inc. His op-ed column "No Free Lunch" appears twice weekly in the Philippine Daily Inquirer. His professional career has spanned work in government, academe, business sector and civil society. He served in the Cabinet of former President Fidel V. Ramos throughout his presidency in 1992-1998, as Secretary of Socioeconomic Planning, heading the National Economic and Development Authority (NEDA). In 1998, he was elected

Chair of the Sixth Session of the United Nations Commission on Sustainable Development in New York. Before joining government, he was Professor and Chair at the Department of Economics of the University of the Philippines-Los Baños (UPLB). He had also worked as Research Consultant at the World Bank, Teaching Fellow at Harvard University, Visiting Research Fellow at the Center for Southeast Asian Studies in Kyoto University, Visiting Fellow of the Asian Development Bank Institute in Tokyo, and Visiting Professor at the Asian Institute of Management and De La Salle Graduate School of Business. He has served as Independent Director in First Gen, Manila Water Company, Metrobank and Philsteel Holdings, among others. The World Bank, Asian Development Bank, USAID, AusAID, JICA, UNICEF and other development partners have tapped his expertise to advise the government of the Philippines and of other countries in Asia-Pacific and Latin America. His civil society involvements include Operation Compassion Philippines, Knights of Columbus, Manila Water Foundation, Galing Pook Foundation, and World Wide Fund for Nature (WWF)-Philippines, among others. He holds a Ph.D. and Master of Arts in Economics from Harvard University, Master of Economics from the University of New England (Australia), and Bachelor of Science in Agriculture (Major in Agricultural Economics), Summa cum Laude from the University of the Philippines.

Prof. Dr. Cielito Habito

Lecture Date & Time: 11 January 2019, 16:00-16:50

The Solidarity Economy

The modern economy is characterized by diametrically conflicting motives among its key players, and conflict lies at the core of the market system. Mainstream economics, it would seem, is built on tension and conflict. Consumers seek the lowest prices for the goods and services they buy, while producers/sellers want to obtain the highest prices they could. Workers seek the highest wages, while employers want to pay the lowest wages possible. Debtors want the lowest interest rates, but lenders want to charge the highest interest rates that they could. To Adam Smith, the father of modern economics, such conflict is natural, even desirable or necessary for the economic system to work. With large numbers of players operating in an environment of free competition, market forces will automatically yield the "right" allocation of resources, goods and services. But does "right" allocation here mean a fair or equitable allocation? This, unfortunately, is where Smith's "invisible hand" fails. In the direct conflict of motives between buyers and sellers, workers and employers, and debtors and creditors, there is rarely a balance of power between the contending sides, and one side or the other is bound to get the proverbial shorter end of the stick. In everyday transactions within a competitive economy, there are bound to be winners and losers; win-win outcomes are not the rule, but the exception.

Solidarity economy advocates believe that such outcomes need not be inevitable. Along with the basic instinct for pursuing self-interest, human beings also possess an instinct for altruism, that is, for caring and sharing. This same instinct leads us to value the common good and moves us to certain behaviors that may not necessarily promote our own best self-interest all the time. This instinct comes into play, for example, when a banker or financier chooses to extend credit to smaller, struggling enterprises when

dealing with fewer but larger borrowers would appear to be more profitable. Or when an investor deliberately chooses to put funds into a socially responsible enterprise over another that is clearly more lucrative but with possibly adverse social or environmental impacts. Or when an entrepreneur opts to forego maximizing profits in favor of providing wider benefits for the firm's workers or customers.

This session will explore alternative models of economic organization and behavior that promote the concept of solidarity economy. Solidarity economy goes beyond social enterprise, but examines the system of relationships across the different players in the economy: socially responsible financiers, socially responsible investors, and socially responsible enterprises.

Suggested Readings

1.Emily Kawano. 2018. Solidarity Economy: Building an Economy for People & Planet

https://www.solidarityeconomy.coop/wp-content/uploads/2017/06/Kawano-E.-2018_Solidarity-Economy.pdf [or see attached PDF File]

2.Jean-Louis Laville (translated by Karen Bennett). The Solidarity Economy: An International Movement

https://journals.openedition.org/rccsar/202 [or see attached PDF file]

3.Esteban Kelly. 2018. Why transforming the economy begins and ends with cooperation

https://www.opendemocracy.net/transformation/esteban-kelly/why-transforming-economy-begins-and-ends-with-cooperation

4.Adam Parsons. 2014. The sharing economy: a short introduction to its political evolution

https://www.opendemocracy.net/transformation/adam-parsons/sharing-economy-short-introduction-to-its-political-evolution

5.Peter Utting. 2013. What is Social Solidarity Economy and Why Does It Matter? From Poverty to Power

https://oxfamblogs.org/fp2p/beyond-the-fringe-realizing-the-potential-of-social-and-solidarity-economy/

6.Eli Feghali. 2018. Where next for the New Economy movement?

https://www.opendemocracy.net/transformation/eli-feghali/where-next-for-new-economy-movement

Dr Larry C.Y. Wong

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Dr Larry Wong has over 38 years' operational experience in development and business planning and implementation, and policy analysis. His engagement continues to straddle both the public and private sectors. His key areas of expertise include developing and managing agro-food supply/value chains and trading networks; agribusiness and agro-enterprises; Public-Private Partnerships in agriculture; regional integration; food security; Water-Energy-Food nexus; and sustainable development. He is Co-Founder of Myanmar Praxis Co Ltd.; Senior Advisor, Myanmar Rice Federation (MRF); Visiting Research Fellow, Center of Economic and Social Development (CESD) Myanmar; and Visiting Fellow (Ex-Program Director), Institute of Strategic and International Studies (ISIS) Malaysia. He

has been involved with Myanmar's private and public sectors since 1997, when he was heading BERNAS' (a Malaysian public listed, privatized former state trading enterprise) international agro-food business, involving the development and management of supply chains and trading networks, spanning Asia and Africa.

He has consulted for The World Bank, IFC, Asian Development Bank, ADBI, UNDP, FAO, UNESCAP, IFPRI, USAID and IRRI as well as governments and business conglomerates focusing on value/supply chains and trading networks, agribusiness and agro-enterprises, regional integration, food security, and sustainable development in Malaysia and Myanmar as well as in Vietnam, Lao PDR, Cambodia, Indonesia, Thailand, Guinea, Mozambique, Cuba, Mongolia and Uzbekistan. He has published extensively and has served on editorial boards of various journals as well as board member of Asia Pacific Agriculture Policy (APAP) Forum.

He has a PhD in Economics from University of Kent-at-Canterbury, United Kingdom; M. Ec. in Agricultural Economics from University of New England, Australia; and B. Agric. Sc. (Hons), majoring in Agricultural Economics, from University of Malaya, Kuala Lumpur, Malaysia.

He has been practicing Vipasanna meditation under various masters, including Sayadaw U Pandita since 1997 and attends annual retreats at Panditarama Forest Meditation Center near Bago, Myanmar.

Dr Larry C.Y. Wong

Lecture Date & Time: 12 January 2019, 09:10-10:00

Rethinking Food Security and Sustainable Development:

New Dimensions, Dynamics and New Normals (Realities?)

Abstract: Within the ambit of 'economy and ecology' (selected out of the six interdisciplinary areas for this Winter School) as well as 'sustainable production and consumption' (selected out of the four 'virtual' project groups for this Winter School) this paper/presentation examines some new dimensions, dynamics, realities and possible responses to the overarching concerns of food security and sustainable development, with an ASEAN and Myanmar slant (in order to provide participants in this Winter School a better understanding and perspective of the Myanmar situation, issues and challenges as well as opportunities and responses).

The purpose of the presentation is to provide an appreciation of the interrelatedness of the new dimensions and dynamics of food security and sustainable development, especially those stemming from the Food-Water-Energy Nexus, Green Growth and the increasing role of the private sector (especially within a Public-Private-Partnership framework) and subsequent potential responses (including what one could and should do as an individual).

The underlying theme of the presentation is that it is crucial to have public and policy dialogue (as well as self-reflection) so as to better understand and appreciate the new dimensions, dynamics and realities in food security and sustainable development that have become and will continue to be increasingly more complex, multiscale and interrelated or interdependent. This will invariably require trans-disciplinary, networked solutions that need to be re-calibrated and adjusted regularly in order to get the 'basics' and 'balance' right, at the regional, national, community and individual levels.

The new dimensions and dynamics considered here include food nutrition; changing diets and consumer preferences; regional integration/solutions (ASEAN, China's 'Belt & Road Initiative'), traceability and food safety (Safe food); demand/food waste management (Save food); role of private sector (Public-Private-Partnership); Food-Water-Energy nexus, Green growth; Climate change; International trade (trade in virtual water and land); Food-Feed-Fuel-Finance Conundrum; Changing role of rice (from rice to R.I.C.E – resilient, inclusive, competitive, and environmentally sensitive – system); and urban (vertical/factory) and peri-urban farming (Rubanization).

Subsequently, this presentation considers the potential impact and responses from the supply side (production) as well as the potential impact and responses from the demand side (consumption) perspective, within the framework of sustainable production and consumption, that is consistent with Sustainable Development Goal (SDG) 12 (at the national, provincial/state, community and household/individual levels). Finally, it distils out the key messages before the conclusion in the final section.

Suggested Readings

1. Wong, L.C.Y. and E.M.A. Wai. 2013. 'Rapid Value Chain Assessment: Structure and Dynamics of the Rice Value Chain in Myanmar', Background Paper No. 6, USAID-MSU-MDRI 'A Strategic Agriculture Sector and Food Security Diagnostic for Myanmar', March 2013'

2. Raitzer, D., L. Wong, and J. Samson. 2015. Myanmar's Agriculture Sector: Unlocking the Potential for Inclusive Growth. ADB Economics Working Paper Series No. 470 . Dec. 2015.

3. Wong, Larry. 2012. Position Paper on Economic, Food and Water Security in the Asia and the Pacific: Towards Efficient and Sustainable Development within the Green Growth Paradigm (commissioned by UNESCAP) Dec 2012.

4. World Development Report 2009 - Reshaping Economic Geography. The World Bank (only overview is attached. Full Report can be downloaded from World bank Group Website)

5. World Development Report 2015 - Mind, Society, Behavior. The World Bank (only overview is attached. Full Report can be downloaded from World bank Group Website)

6. Hezri, A.A. 2018. An Overview Study of Water-Energy-Food Nexus in Malaysia. The Department of Irrigation and Drainage; Kuala Lumpur.

Prof. Dr. Ruben Habito

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Ruben L. F. Habito, a native of the Philippines, is Professor of World Religions and Spirituality, and Director of Spiritual Formation at Perkins School of Theology. He has also served as Associate Dean for Academic Affairs (2005-2008). Before coming to Perkins in 1989, he was a member of the Society of Jesus for twenty-five years, and taught at the Jesuit-administered Sophia University in Japan.

After finishing undergraduate studies at the Ateneo de Manila University in the Philippines, Habito completed his Master of Arts and Doctoral studies in Buddhism at Tokyo University and Licentiate in Sacred Theology at Sophia University in Tokyo. His academic interests include East Asian Religious Studies, Buddhist Critical-Constructive Thinking, Comparative Theology,

Issues in Religion and Society, Spirituality and Socio-Ecological Engagement, Interreligious Studies, and related areas.

He is the author of numerous articles and books in Japanese and English, including Be Still and Know: Zen and the Bible (Orbis 2017), and Zen and the Spiritual Exercises (Orbis 2013). He also serves as Guiding Teacher of the Maria Kannon Zen Center, and resides in Dallas with his wife Maria Reis Habito, and together they have two adult sons, Florian and Benjamin.

Academic and Other Interests Related to Myanmar Project: Buddhist Studies, Christian Theology of Religions, Comparative Theology, Buddhist-Christian Dialogue, Spiritual Practice Across Religious Traditions, Spirituality and Socio-Ecological Engagement.

Ruben L.F. Habito is Professor of World Religions and Spirituality at Perkins School of Theology, Southern Methodist University, and also serves as Guiding Teacher at Maria Kannon Zen Center, Dallas, Texas.

Prof. Dr. Ruben L.F. Habito

Lecture Date & Time: 12 January 2019, 10:00-10:50

A Buddhist Approach to our Global Crisis: Four Noble Truths as a Guide

As we survey our contemporary global scenario, we note stark symptoms of a dysfunctional, conflictual (and often violent), deteriorating situation. Some of these include an ever-increasing gap between the rich and powerful few, and the disenfranchised, dehumanized multitudes spread over in various parts of the world; increasing animosity and fragmentation among peoples based on many-leveled factors, erupting in organized armed violence in many

places; and a rapidly escalating deterioration of our ecological well-being. The Buddhist Teaching on the Four Ennobling Truths offers us an effective way of approaching these symptoms toward healing, leading us to inquire into their causes, project a scenario of global well-being whereby these causes have been or are in the process of being eradicated, and prescribe concrete steps toward arriving at this state of global well-being. This presentation will go through these four steps, and will focus on the different areas in which such concrete steps toward well-being may be approached and eventually realized.

*Some publications related to Myanmar Project (all in pdf).

1.Healing Breath: Zen For Christians and Buddhists in a Wounded World (Wisdom, 2006)

2.“Four Ennobling Truths of our Global Society,” Bridges, A Multidisciplinary Journal, Vol. 13, 2006, Special Edition: The Value of Buddhism for Contemporary Western Society, pp. 267-286.

3.“The Inner Pursuit of Happiness,” in S. Kaza, ed., Hooked!—Buddhist Writings on Greed, Desire, and the Urge to Consume (Wisdom, 2005)

* Reference Items by other authors for distribution to students:

1.David Loy, “Three Poisons, Institutionalized” (pdf)

2.David Loy, “Awakening in the Age of Climate Change’ (Tricycle, Spring 2015) (pdf)

3.David Loy, “Healing Ecology: What can Buddhism Contribute to our Understanding of the Ecological Crisis?” (Tricycle, Winter 2012) (pdf)

4.Film: “Crossroads: Labor Pains of a New Worldview” (64 minutes, accessible via this link:

https://www.youtube.com/watch?v=5n1p9P5ee3c&list=PLMTk07rWd6iq0b6HcbFPDdpcDjSV742rW&index=4

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	Fellows nominated by Myanmar Pali University							
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25	**Panninda**		Ashin	Oke Kan Taw Ra Monastery	BA Buddhism	MA student in Buddhism		

With our Appreciation and Special Thanks

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