

# Carl Friedrich von Weizsäcker Society

**WISSEN UND  
VERANTWORTUNG**

Carl Friedrich von Weizsäcker-Gesellschaft e.V.



**Knowledge and  
Responsibility**

Carl Friedrich von Weizsäcker  
Society

Modern science, especially the natural sciences, has given us the power of Greek gods. However, we would need the wisdom of Solomon to use this power sensibly. This is not something we have achieved, but rather it is a task facing us—possibly the single most important task of our time. In 1994, the Carl Friedrich von Weizsäcker Society had 18 founding members. Today, the Society’s activities include the organization of international symposia and the development of projects on the decisive challenges of our time.

## ***Knowledge means Responsibility—Responsibility needs Knowledge***

“**Knowledge and Responsibility**” is our programme in a nutshell. Inspired by the concerns and by the work of Carl Friedrich von Weizsäcker, the Society tries

- to achieve an unbiased and rigorous analysis of our time in five working areas, and
- to develop projects that particularly address the challenges and responsibilities of our time.

“**What must we do?**” is **first and foremost a question of insight**; but it carries with it the task of furthering insights by gaining them a hearing and weight. Key programme tasks of the *Carl Friedrich von Weizsäcker Society* are therefore, for example, public conferences, expansion of membership, sponsors, partners and friends; but also to strive to develop in the longer term a “network of reason”.

## ***Areas of Activities***

***Physics, philosophy, theology, economics and altered awareness are the areas of activity that will be addressed in our projects. Throughout his life as a scholar,*** Carl Friedrich von Weizsäcker has continued to address these areas. This is one motive for your choice. The second is the way they create our history and our future: nowadays all societies and cultures more or less depend on scientific and technical civilization, up to and including the solution of their economic and social problems. Still, *physics* may be considered as a “key science”, *philosophy* as a warning voice, “Do you know what you are saying, and do you know what you are doing?” *Theology* is the effort to understand what religious tradition can teach us for today and tomorrow, *economics* tries to understand social, environmental and political problems. *Altered awareness*, finally, the fifth area of activity, and which pervades all the others, explicitly or implicitly, systematically addresses questions of action and ethical stance in our time.

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# Carl Friedrich von Weizsäcker Foundation

**CARL FRIEDRICH VON  
WEIZSÄCKER-STIFTUNG**



**Carl Friedrich von  
Weizsäcker Foundation**

Modern science, especially the natural sciences, has given us the power of Greek gods. However, we would need the wisdom of Solomon to use the power sensibly. This is not something we have achieved, but rather it is a task facing us—possibly the single most important task of our time. The activities of the *Carl Friedrich von Weizsäcker Foundation*, established in 2002, focus on the organization of international symposia, on the preservation and publication of the scientific legacy of Carl Friedrich von Weizsäcker, and on the development of projects on the key challenges of our times.

## *The Central Guiding Questions*

### **What should we know? What must we do? What may we hope for?**

Immediately bring to mind Kant's "What can I know? What should I do? What may I hope for?" At the same time they imply a change of perspective towards reason jointly applied to the challenges of our time, the practical problems that humankind faces today:

- Science and technology model a world without borders,
- Innovations, technology and the market drive change in our time,
- The global population is growing and increasingly divided into 'young' and 'old' societies,
- The gap between poverty and wealth widens ever further: locally, regionally and globally,
- The potential for war and terrorism continues to grow, encompassing ethnically and culturally driven conflicts,
- Our use of resources is increasing, placing stress on the biosphere,
- Human power challenges the inherited constitution of nature,
- Overall political order is dominated more and more by the laws of the market,

- Democratic influence on political processes and decisions is waning,
- Ethical stances become relative in the bazaar of opinions.

In the eighth chapter of his book *Der Mensch in seiner Geschichte* [Humankind in its History] von Weizsäcker reflects on his adaptation of Kant's questions under the heading "Where are we going?": poverty and wealth, war and peace, human beings and nature, the problems are not resolved. But "with jointly applied reason they would be solvable". This is what Carl Friedrich von Weizsäcker has argued for throughout his life as a scholar: not from the perspective of a developed theoretical system but with rationality following the example of everyday speech, "Be reasonable!" And "Our task for today is the global search for truth". And "Reason means recognizing the necessary, and applied in common, to bringing into being what has been recognized as necessary." If we fail to broaden and deepen our understanding of what lies at the core of the challenges of our time as far as we can, there is a constant danger that we might cause more harm than good. "Hope is the perception of the possible" wrote von Weizsäcker in answer to his third question, and at the end of his book he speaks of his hope in these words: "I have tried to speak about what I have experienced. Others may experience other things, more things. They will act."

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# Federation of German Scientists



The Federation of German Scientists (FGS; German acronym VDW) was founded in 1959 in West-Berlin by renowned nuclear scientists, including Carl Friedrich von Weizsäcker and the Nobel Prize laureates Max Born, Otto Hahn, Werner Heisenberg, and Max von Laue.



Founding members: G. Burkhardt, C.F. von Weizsäcker, W. Gerlach

Two years earlier this group of experts had become well-known to the public as “Göttinger 18”: Nuclear scientists who had publicly argued against a nuclear armament of the German Bundeswehr. Since then the FGS feels bound to the tradition of responsible science. It has nearly 400 members from different fields of the natural sciences, the humanities, and social sciences, so that a large range of topics is approached at a high level of competence. With the results of its interdisciplinary work the Federation of German Scientists not only addresses the general public, but also the decision-makers at all levels of politics and society.

The members of FGS stand in this tradition. They feel committed to taking into consideration the possible military, political, economic and social implications and possibilities of atomic misuse when carrying out their scientific research and teaching.

In Annual Conferences and in interdisciplinary Expert Groups as well as public comments it addresses issues of science and technology on the one hand, and peace and security policy on the other. At the same time, the role of science itself in genesis and in solution of socio-technological problems is subject of examination and expertise. FGS’ membership lists also include representatives of the humanities and social sciences, so that a large range of topics is approached at a high level of competence. With the results of its interdisciplinary work the Federation of German

Scientists not only addresses the general public, but also the decision-makers at all levels of politics and society. According to its statutes of 1959, the FGS aims to

- keep up and deepen the awareness of those working in science for their responsibility for the effects which their work has on society;
- study the problems which result from the continuous development of science and technology;
- assist science and its representatives in making public the questions related to the application of scientific and technical developments;
- provide advice and thus exercise influence on decisions as long as they are assessable and can be dealt with by means of scientific knowledge and methods, and to point out all forms of misuse of scientific and technical results;
- to defend the freedom of scientific research and the free exchange of its results and to expand and strengthen the traditional international cooperation of scientists.

The spirit of Carl Friedrich von Weizsäcker, his way of perceiving the world and his understanding of the role and responsibility of science for society and the development of humankind profoundly shaped the self-perception and sphere of influence of the FGS in its early years and later on. He also repeatedly served in public functions of the FGS, most notably as its chairman from 1969 to 1973.

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# Udo Keller Foundation



## *Mission Statement*

The name reflects the programme of action. The Foundation, set up by the Hamburg businessman Udo Keller, sees itself as a Forum Humanum—a forum for all those who would like to investigate the question of the truly human. At a time when technology and economic processes are increasingly influencing human choices, the Foundation addresses the importance of the moral and religious heritage of human cultures worldwide. The Foundation assumes that the future development of human beings will decisively depend on whether we succeed in harnessing the rich potential of these traditions for the future. In this way the Udo Keller Foundation argues for a revival of the question of the purpose of human life in twenty-first century terms.

## *Funding Priorities*

The Udo Keller Foundation Forum Humanum contributes to an interdisciplinary dialogue between natural sciences and the humanities as well as to the multi-faith dialogue between world religions. These goals are being realized at its headquarters in Neversdorf near Hamburg and at its study centre in Tübingen, the *FORUM SCIENTIARUM at the Eberhard Karls University of Tübingen*.

## *Funding Activity*

The Udo Keller Foundation Forum Humanum is a co-founder of the interdisciplinary project *FORUM SCIENTIARUM at the Eberhard Karls University of Tübingen* and is one of several inaugurators of the *Academy of World Religions* at the University of Hamburg. The Foundation has sponsored the *Verlag der Weltreligionen* (World Religions Press) since its establishment in 2007, and has initiated various lecture series in Hamburg and Tübingen—including *Thinking the future* (ZUKUNFT denken) in Hamburg in cooperation with the Hamburg Planetarium (2010–2014) and the *Unsel'd Lectures* at Tübingen (from 2008). Together with the German Literary Archives in Marbach, the Foundation has funded since 2008 the *Udo Keller Scholarship for Contemporary Research into Religion and the Modern Age*.

Additional information on the work of the *Udo Keller Foundation Forum Humanum* may be accessed in German on its website at: [www.forum-humanum.org](http://www.forum-humanum.org).

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Room with historic masonry heater in the home of Carl Friedrich and Gundalena von Weizsäcker at 15 Alpenstraße in Starnberg, near Munich, in 2007; he lived here until he passed away in 2007. The Udo Keller Stiftung Forum Humanum in Neversdorf near Hamburg has inherited Carl Friedrich von Weizsäcker's private library. *Source* U. Bartosch

# The Catholic University of Eichstätt-Ingolstadt



The Catholic University (CU) of Eichstätt-Ingolstadt was established as a scientific college in 1980. The university is committed to an academic as well as a Catholic tradition.

In practice, this means on the one hand that the university is open to students of all confessions, that no study fees are charged, that the exams passed at the CU grant the same rights as those at state colleges and that the freedom of science is guaranteed. On the other hand, the Catholic fundament means for example that the results of research as well as the everyday way of acting, which the college prepares for, should be critically questioned. For example, company ethics or journalistic ethics are cornerstones of the respective academic programmes. Moreover, a special emphasis is placed on the cooperation among disciplines and the open-mindedness, which is also the basis for dialogue with other religions. The university attempts to be an academic community, which mediates expert knowledge and social competence at the same time.

## *International und Interdisciplinary*

Hardly any other university offers its students as many possibilities to study abroad as the CU. More than 200 partner universities in Europe, North America, Latin America, as well as Asia and Oceania are the basis for the internationality of the CU. Moreover, the best prerequisites for interdisciplinary collaboration exist at a small university, and students profit from this with a special range of course offerings. Thus, for instance, political scientists, historians, and literary scholars research together at the Centre for Latin American Studies, and the Institute for Central and Eastern European Studies has a similar research group.

Apart from research, vocational training, and continuing education, the CU provides interested companies with opportunities for cooperation. Such collaboration includes, for example, classic consultation projects, research projects, practical seminars, workshops, and lectures for company representatives, and consultation is often the result of student initiatives.

**Website:** <http://www.ku.de/en/home/>.



## About the Author



**Carl Friedrich Freiherr von Weizsäcker** (June 28, 1912–April 28, 2007) was a German physicist and philosopher. A member of the prominent Weizsäcker family, he was son of the diplomat Ernst von Weizsäcker, elder brother of the former German President Richard von Weizsäcker, father of the physicist and environmental researcher Ernst Ulrich von Weizsäcker, and father-in-law of the former General Secretary of the World Council of Churches Konrad Raiser.

Born in Kiel, Schleswig-Holstein, he was raised in Stuttgart, Basel, and Copenhagen. From 1929 to 1933, Weizsäcker studied physics, mathematics and astronomy in Berlin, Göttingen and Leipzig supervised by and in cooperation with Werner Heisenberg and Niels Bohr, among others. The supervisor of his doctoral thesis was Friedrich Hund.

Weizsäcker made important discoveries in theoretical physics regarding the masses of atomic nuclei, energy production in stars from nuclear fusion processes, and on planetary formation in the early Solar System. During World War II he participated in the German program for developing nuclear energy and atomic bombs. In his later career, he focused on philosophical and ethical issues, and was awarded several international honours for his work in these areas.

**Work on nuclear physics:** Weizsäcker's special interest as a young researcher was the physics of the atomic nucleus. Simultaneously with Hans Bethe he found a mechanism or pathway for the cyclic process of fusion in stars (Bethe-Weizsäcker process, published 1937–1939). This discovery should not be confused with his 1935 development of the Bethe-Weizsäcker formula, or Semi-Empirical Mass Formula (SEMF) for nuclear masses, again simultaneously with Hans Bethe.

**Work on planetary formation:** In 1938, Weizsäcker developed a theory of the formation of the Solar System, based mainly on considerations of turbulent motion of gases and dust. The theory also helped to explain the empirically observed regular pattern of increase in the diameters of the orbits of the planets of the Solar System, from inward to outward.

**Work on atomic weapons:** As a theoretical physicist, Weizsäcker (and by his own estimate, 200 other physicists) had recognized immediately after nuclear fission had become known (by Otto Hahn) in 1938 that nuclear weapons could potentially be built. He discussed the upsetting implications in February 1938 with philosopher friend Georg Picht.

During World War II, Weizsäcker joined the German nuclear energy project, participating in efforts to construct an atomic bomb. For some time he had been hoping for political influence growing out of participation in a successful nuclear weapons project. In July 1940 he was co-author of a report to the Army on the possibility of “energy production” from refined uranium. The report also predicted the possibility of using plutonium for the same purpose including the production of a new type of explosives. During summer 1942 Weizsäcker drafted a patent on a transportable “process to generate energy and neutrons by an explosion ... e.g., a bomb”, which was never filed. The draft was found in the 1990s in Moscow.

Historians have been divided as to whether Heisenberg and his team were sincerely trying to construct a nuclear weapon. In a 1957 interview with the German weekly *Der Spiegel*, Weizsäcker frankly admitted to the scientific ambitions of those years: “We wanted to know if chain reactions were possible. No matter what we would end up doing with our knowledge—we wanted to know.” Weizsäcker said that they were spared the decision on building the bomb as they saw rather soon that the German war economy was unable to mobilize the necessary resources.

Weizsäcker worked later during the war as a professor in Strasbourg. The American capture of his laboratory and papers there in December 1944 revealed to the Western Allies that the Germans had not come close to developing a nuclear weapon.

**Post-war career:** In 1946, Weizsäcker became director of the department for theoretical physics in the Max Planck Institute for Physics in Göttingen. Weizsäcker felt that the scientists who had developed the foundations of such powerful theories as that of the atomic nucleus, should take on the responsibility for the consequences. In 1957, it was mainly he who formulated the protest of the ‘Göttinger 18’, a group of prominent German physicists, against the idea that the West German armed forces should be equipped with tactical nuclear weapons. He suggested that West Germany should declare its definitive abdication of all kinds of nuclear weapons. From 1957 to 1969, Weizsäcker was professor of philosophy at the University of Hamburg. From 1970 to 1980, he was head of the Max Planck Institute for the Research on Living Conditions in the Modern World in Starnberg. He researched and published mainly on philosophy and foundations of physics, but also on the danger of nuclear war, which he thought underestimated by the public and the political establishment, on the conflict between the First World and the Third World, and the consequences of environmental degradation, and on the world

as an interlocking whole ('Weltinnenpolitik'). In the 1970s he founded, together with the Indian philosopher Pandit Gopi Krishna, a research foundation "for western sciences and eastern wisdom".

After his retirement in 1980 he intensified his work on the conceptual foundations of physics and on philosophical issues. In the 1980s he invested much of his creative energy in the promotion of what was originally called a "Council for Peace". The movement resulted in the "World Convocation on Justice, Peace and the Integrity of Creation" in Seoul in 1990.

Weizsäcker developed the theory of ur-alternatives (archetypal objects), publicized first in his book *Die Einheit der Natur* (1971; English translation "The Unity of Nature" 1980) and further developed through the 1990s. The theory axiomatically constructs quantum physics and uses it to discuss the foundation of a universal physics on the quantum mechanics of binary alternatives. Weizsäcker used his theory, a form of digital physics, to derive the 3-dimensionality of space. The program has not, so far, come to an end. In 2007, Weizsäcker died at the age of 94 in Starnberg, Germany.

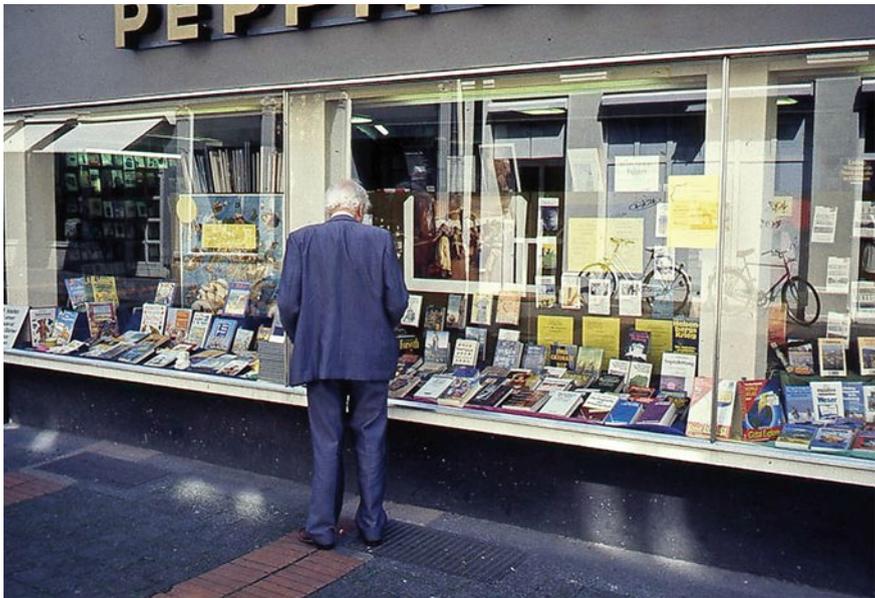
**Awards and honours:** Max Planck Medal (1957), Goethe Prize of the city of Frankfurt am Main (1958), Pour le Mérite for Science and Art (1961), Peace Prize of the German Book Trade (1963), Erasmus Prize of the city of Herdam (1969), Austrian Medal for Science and Art (1969), Grand Merit Cross with Star and Sash of the Federal Republic of Germany (1973) Ernst Hellmut Vits Prize of the University of Münster (1982), Heinrich Heine Prize of the city of Düsseldorf (1983), Sigmund Freud Prize for Scientific Prose (1988), Templeton Prize for "Progress in Religion" (1989), Theodor Heuss Prize "for his world-renowned, diverse and dedicated contributions to humanity themes: peace—justice—Integrity of Creation" (1989), Prix Arnold Reymond (University of Lausanne), Hanseatic Goethe Prize, Karl IV Prize of the City and University of Prague.

**Honorary degrees:** *Law* Free University of Amsterdam, University of Alberta, University of Aberdeen; *Theology* University of Tübingen, University of Basel; *Science* Karl Marx University, Leipzig; *Philosophy* Berlin Institute of Technology, University of Aachen.

**Memberships:** Max Planck Society for the Advancement of Sciences, German Academy of Sciences Leopoldina, Göttingen Academy of Sciences, Saxon Academy of Sciences, Austrian Academy of Sciences, Bavarian Academy of Sciences, Bavarian Academy of Fine Arts, German Physical Society, Académie des Sciences Morales et Politiques, American Physical Society, Croatian Academy of Sciences and Arts, German Academy for Language and Literature, Joachim-Jungius Society of Science/Hamburg Academy of Sciences, Hamburg Institute for Human Sciences.

**Among his major publications are:** *Zum Weltbild der Physik* (Leipzig 1946, 2002, 14th edition, renewed and with introduction by Holger Lyre) [The World View of Physics (London 1952)]; *Le Monde vu par la Physique* (Paris 1956); *Der begriffliche Aufbau der theoretischen Physik* (Lecture Notes 1946) (Stuttgart 2004); *Die Geschichte der Natur* (Göttingen 1948) [History of Nature (London 1951)]; *The Relevance of Science* (London New York, 1964); [*Die Tragweite der Wissenschaft*

(Stuttgart 1990); *Die Einheit der Natur* (Munich 1971) [The Unity of Nature (New York 1980)]; *The Biological Basis of Religion and Genius*, Gopi Krishna (New York 1971), intro. by Carl Friedrich von Weizsäcker, which is half the book; *Wege in der Gefahr* (Munich 1976); *The Politics of Peril* (New York 1978); *Der Garten des Menschlichen* (Munich 1977) [*The Ambivalence of progress*, essays on historical anthropology (New York 1988)]; *Deutlichkeit: Beiträge zu politischen und religiösen Gegenwartsfragen*, (Munich 1978); *Der bedrohte Friede* (Munich 1981); *Wahrnehmung der Neuzeit* (Munich 1983); *Aufbau der Physik* (Munich 1985) [The Structure of Physics (Heidelberg 2006)]; *Die Zeit drängt* (Munich 1986); *Bewusstseinswandel* (Munich 1988); *Der Mensch in seiner Geschichte* (Munich 1991); *Zeit und Wissen* (Munich 1992); *Große Physiker* (Munich 1999).



Carl Friedrich von Weizsäcker viewing the display of a bookstore with some of his own publications during a walk through the centre of the famous university city of Göttingen during the conference of the German Federation of Scientists in 1995. *Source* Michael Schaaf, German School in Johannesburg, South Africa

## About the Editor



Ulrich Bartosch has been Professor of Pedagogy at the Faculty of Social Work, Catholic University of Eichstätt-Ingolstadt since 2000 and since 2009 he has chaired the Federation of German Scientists [Vereinigung Deutscher Wissenschaftler, VDW]. After a degree in Education (Regensburg 1986) and an MA in political science (Regensburg 1988), he obtained a Ph.D. in political science from the Johann-Wolfgang-Goethe University, Frankfurt am Main, under the supervision of Prof. Dr. Iring Fetscher (Goethe University) and Prof. Dr. Herfried Münkler (Humboldt University, Berlin) with a dissertation on Carl Friedrich von Weizsäcker. He was a research associate at the Universities of Regensburg

and Passau and was manager of the Department of Professional Preparation at the Vocational Training Centre of St. Franziskus, Abensberg (a social company working with handicapped young people).

In 1999 he became deputy manager of the Volkshochschule (Vocational Centre) in Hagen, where he headed the Department of Political Education. He was a visiting professor, University of Applied Studies in Kiel (2013), a visiting lecturer at Leuphana University, Lüneburg (2010–2013) and at Passau University (since 2014), a member of the management board of the Fachbereichstag Soziale Arbeit in Germany (2004–2010) and its chair from 2006 to 2010, and a member of the National Team of Bologna Experts of the German Academic Exchange Service [Deutscher Akademischer Austauschdienst; DAAD] in Germany (2007–2013). He is an expert of AVEPRO (*Agenzia della Santa Sede per la Valutazione e la Promozione della Qualità delle Università e Facoltà Ecclesiastiche*) in Rome (2012–2017).

Among his major publications are: *Weltinnenpolitik. Zur Theorie des Friedens von Carl Friedrich von Weizsäcker* [World Domestic Policy. On Carl Friedrich von Weizsäcker's theory of peace] (Berlin: Duncker & Humblot, 1995). Besides working on pedagogy, e.g. on education for democracy with children and social

school work, he continues to write on *Weltinnenpolitik*. Among his English publications are: “The abuse of power—pedagogy as oppression”, in: Ulrich Bartosch/ Agnieskia Kulma (Eds.): *Gewalt in der Gesellschaft—Ansätze und Handlungsmöglichkeiten der Sozialen Arbeit* (Eichstätt; Fak. Soziale Arbeit 2013): 13–30; “Bringing transparency to the faculties? The Qualifications Frameworks in Action”, in: HRK (Ed.): *Educating for a Global World. Reforming German Universities toward the European Higher Education Area* (Bonn: HRK, 2008): 18f.; “Weltinnenpolitik—World Domestic Politics”, in: Global Marshall Plan Initiative (Ed.): *Towards a World in Balance, A Virtual Congress for a Better Balanced World* (Hamburg: Global Marshall Plan Initiative, 2006): 153–155; and in German: “Weltinnenpolitik als Weg zum Ewigen Frieden? Carl Friedrich von Weizsäckers idealistischer Realismus als Theorie einer nachhaltigen Politik”, in: Klaus Henschel/Dieter Hoffmann (Eds.): *Carl Friedrich von Weizsäcker: Physik—Philosophie—Friedensforschung, Acta Leopoldina No. 63* (Stuttgart: Wissenschaftliche Verlagsgesellschaft Stuttgart, 2014): 323–342; with Reiner Braun (Eds.): *Perspektiven und Begegnungen—Carl Friedrich von Weizsäcker zum 100. Geburtstag* (Berlin: Lit, 2012); “Die zweifach beweinte Zukunft—Günther Anders unter aktuellen Vorzeichen wieder gelesen”, in: Harald Bluhm, Karsten Fischer, Marcus Lianque (Eds.): *Ideenpolitik. Geschichtliche Konstellationen und gegenwärtige Konflikte*. Festschrift für Herfried Münkler (Berlin: Akademie Verlag, 2011): 529–543; with Gerd Litfin, Reiner Braun, Götz Neuneck (Eds.): *Verantwortung von Wissenschaft und Forschung in einer globalisierten Welt. Forschen—Erkennen—Handeln* (Berlin: Lit, 2011); with Klaudius Gansczyk (Eds.): *Weltinnenpolitik für das 21. Jahrhundert, Carl Friedrich von Weizsäcker verpflichtet* (Berlin: Lit, 2009); with Jochen Wagner (Ed.): *Weltinnenpolitik, Internationale Tagung anlässlich des 95. Geburtstages von Carl Friedrich von Weizsäcker* (Berlin: Lit, 2008); “Die Verkehrung des Utopischen”, in: Karl G. Kick, Stephan Weingarz, Ulrich Bartosch (Eds.): *Wandel durch Beständigkeit, Festschrift für Jens Hacker* (Berlin: Duncker & Humblot, 1998): 531–556.

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## About the Book

This book offers a collection of texts by Carl Friedrich von Weizsäcker (1912–2007), a major German universal scientist who was a Pioneer in Physics, Philosophy, Religion, Politics and Peace Research. He started as an assistant of the physicist, Werner Heisenberg, held professorships in theoretical physics (Strasbourg), physics (Goettingen) and philosophy (Hamburg) and was a co-director (with Juergen Habermas) of a Max Planck Institute for Research into Living Conditions in a World of Science and Technology in Starnberg. This unique anthology spans the wide scope of his innovative thinking including his philosophical self-reflections, on peace, nuclear strategy, security and defensive defence, on nuclear energy, on the conditions of freedom, on his experience of religion, including poetry from his early youth. Most texts appear in English for the first time and are selected for use in seminars on physics, philosophy, religion, politics and peace research.

### Contents:

Part I: Introduction by the Editor: “We Have to Eliminate the Institution of War!”—Introduction by the Editor to Selected Political Texts of Carl Friedrich von Weizsäcker.

Part II: Major texts on politics and peace research by Carl Friedrich von Weizsäcker: Overcoming the Institution of War; Rethinking War and Politics in the Atomic Era; World domestic policy; Rules of international politics; Insecure peace; The consequences of atomic warfare as reason for its prevention; Anthropology of power; The real presence of war risk; A convocation for justice, Peace and preservation of creation; No limits on active hope; The todays tasks for tomorrows life; Bridging into the human future.

A website on this book with additional information on Carl Friedrich von Weizsäcker, including links to videos and a selection of the covers of his major books is at: [http://afes-press-books.de/html/SpringerBriefs\\_PSP\\_C.F.v.\\_Weizsaecker.htm](http://afes-press-books.de/html/SpringerBriefs_PSP_C.F.v._Weizsaecker.htm).