



Goodness and Science

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WHY GOODNESS?

The task at hand is an urgent one. Erudition and quarrels of experts can wait, freedom of thought cannot.

We don't need Roman, Viking and Mongol, Soviet Union, Nazi Germany or any new Evil Empire.

We don't need new wars, discrimination, racism, colonialism, genocide, totalitarianism...

Regardless of our differences, races, nations, religions, political positions, professions, sex, and age, all of us need goodness.

In 1991 neither aggression against Croatia nor fighting it could be done by anybody alone. Both needed will, knowledge, participation and action by many, as leaders and followers. In 1991 neither had name.

Since 1999 (1) the International Criminal Tribunal for the former Yugoslavia (ICTY) developed Joint criminal enterprise (JCE) as a legal doctrine to prosecute political and military leaders for mass war crimes, including genocide, committed during the Yugoslav wars 1991-1999. Joint criminal enterprise (JCE) has been accepted by new International Criminal Court (2, 3).

Nevertheless international law experts publicly, pointed and warned, that Criminal tribunals prosecute and punish only individuals for their actions.

Though, collective aspect is essential for the analysis of war crimes, genocide and crimes against humanity, as collective endeavors, Criminal tribunals cannot attribute criminal intentions to an entire ethnicity nor can they exact punishment for them.

So, the question of true collective guilt must be judged by the world stage, by the conscience of the people and ultimately by their maker, if there is one (4,5).

Google for "Joint Criminal Enterprise" gives 1,120,000 results (22 February 2013)

SCIENTISTS FOR GOODNESS

Croatian scientists, with people in Croatia and Nobel Laureates, important people and media throughout the world also fought aggression against Croatia in 1991.

Letters by scientists (1)

Even though war in of the 1990^{ies} was crawling in for years scientists from Ruđer Bošković the largest Croatian scientific institution, didn't get involved, following the tradition of staying out of politics. Open aggression by JNA, Serbia and rebellion of Serbs in Croatia horrified

scientists "beyond anything they could imagine." Scientists now felt responsibility to do what they could against war. They felt as their specific role of scientists, to awaken the conscience of the world, creating a world network of scientists, important people and public informed about the truth of the war. They sent 11845 letters to science, politics and mass-media, in Europe (21 country), U.S.A, Canada, U.S.S.R., Japan, Australia, China and others. HAZU, Medical School, Ministry of Health, Jewish Community...joined.

Senator Edward Kennedy wrote back that the "Senate expressed its strong opposition to the use of force in Yugoslavia...(and) adopted a provision supporting the right of the people of Slovenia and Croatia to self-determination." Personally he concluded "I am hopeful... that the democratic aspirations of the people of Yugoslavia can be achieved through peaceful means. You may be assured that I will continue to work for this important issue" (2).

Scientists also exposed lies that Ruđer Bošković was making nuclear weapons. Similarly in August 1991, the Jewish cemetery and Jewish community center in Zagreb, were bombed. The individuals responsible for the bombing were later found to be members of the intelligence service (3).

Gathering of scientists (4)

Aroused by Dr Andro Vlahušić telephone message "Dubrovnik will not defend itself alone" respected Croatian intellectuals held a protest meeting in the Croatian National Theatre in Zagreb on 5th October 1991. The rally was held immediately after the end of an air raid warning.

These people met to consider what to do about aggression on Dubrovnik. Most respectable had more than 70 years. They could no longer participate in defense, but they expressed key messages about Croatian freedom.

These people lived through killing of Radić, fascism, Nazism, WWII, Holocaust, Bleiburg, Hiroshima, Stalinism, Cold War, Decolonization, Hungary 1956, II Vatican Council, Prague 1968, Declaration on Croatian language, Croatian spring, trials, prisons...

They lived, experienced and witnessed personal, family and national – persecution, suffering and fragility. They understood responsibility and dangers for intellectuals of working for public good.

Now they pointed that we live in time when Croatia must show its respect for faith and wisdom built through centuries of suffering. The demanded from us to love and defend Dubrovnik and Croatia.

It was before bombardment of Zagreb, Vukovar, Ovčara, Serbian concentration camps, refugees, occupation, siege of Sarajevo, Srebrenica, Bihać, millions of refugees, hundreds of thousands killed, genocide...

War, postwar, and difficulties of a new state ensued. Most of them died during that period. They were together a spiritual Convoy of Croatian suffering before its freedom.

They never met again. I thank them.

Voyage of scientists (5)

In late October of 1991. hundreds of people from different parts of Croatia with many foreign newsmen gathered and sailed by ship "Slavija" from Rijeka to Dubrovnik, despite the fact that Yugoslav Navy still controlled Adriatic and sieged Dubrovnik. In Split it was joined by many fishing boats. Among them were more than a 100 intellectuals. In Dubrovnik a first ever research was carried out asking for advice from "Good People" how to defend Dubrovnik and Croatia. This is the first report on this research. All proposals were exclusively how to improve organization and participation, without a single one advocating hate and persecution.

Appeal by 104 Nobel Laureates (6)

During the past several weeks the Yugoslav Army has escalated its war against Croatia.

The violence and destruction unleashed in Croatia is on a scale unknown in Europe since the Second World War. Innocent civilians are massacred. Hospitals and places of worship are destroyed. Conscience demands that we raise our voices against this senseless war.

- We appeal to the Western and Eastern governments to stop the Yugoslav Army wanton destruction.
- We appeal to all humanitarian organizations to provide aid for all the victims of the Yugoslav military brutality.

We appeal to men and women of conscience to speak up against indifference to the plight of Croatian people who are facing not only the danger of total destruction of their country, but also the threat of their own extinction.

Through my experiences during peace and war there are many foreseeable needs, which need willing association to succeed in accomplishing goodness.

What is or should be joint name for these, and others important endeavors of goodness?

On Google there are no results for "Joint Enterprise of/for goodness." There were four results for "Joint Enterprise of/for good," associated with Thomas Chalmers (1780 – 1847), Scottish minister's writings on moral obligation, dealing with man's duty to God and to his fellow-men in the light of Christian teaching (1, 2).

When asked do you believe in God professor? Einstein replied, "First tell me what you mean by God, and then I'll tell you if I believe in him" (3).

What do I mean by goodness and science?

Hannah Arendt's had lifelong concern with "the actual problem of how to live in the world." – believing that "every end in history" opens the possibility of with the promise of a new beginning, novelty, of the unprecedented. She speaks of an "empty space" in the Western tradition resulting from the "catastrophe" of Europe from 1914 to the end of World War II. Historical world provides the challenges of violence, inequality and injustice to which individuals must respond (1).

"Shock of experience" in the 20th century, the shock of the unprecedented is not only an historical fact of our times, it is politically "identical with man's freedom." St. Augustine, writes "*Initium ut esset homo creatus est.*" 'that a beginning be made man was created' (2).

To the question "Who is my neighbor," St. Augustine always replies "Every man" (*Omnis homo*), everyone is next to me; I have no right to choose; I have no right to judge; all men are brothers.

It is not enough to love one's neighbor as oneself, but also we should joint together to change the world, "people's living with and for each other" and not merely accidentally "side by side."

Goodness

Goodness is easier to recognize than to define, (1) the only investment that never fails, (2) a flame that can be hidden but never extinguished (3) Good life is inspired by love and guided by knowledge (4) A good leader needs to have a compass in his head and a bar of steel in his heart (6) to know the way, go the way, and show the way (5) and take a little more than his share of the blame and a little less than his share of the credit (7).

Science

Science (Latin *scientia*, means "knowledge") is a systematic enterprise that builds and organizes knowledge in the form of testable explanations and predictions about the universe (1). Modern science is a discovery (that nature generally acts regularly enough to be described by laws and even by mathematics) and invention (to devise the techniques, abstractions, apparatus, and organization for exhibiting the regularities and securing their law-like descriptions (2).

Scientific method use: natural science, to study the universe; social science, to study society and formal sciences, study of rules, logic, and formal systems of information.

Scientific community is the group of all interacting scientists. It includes many sub-communities working on particular scientific fields, and within particular institutions; interdisciplinary and cross-institutional activities are also significant (3).

Aristotle refers to the body of reliable knowledge itself, of the type that can be logically and rationally explained (4).

Science is also defined as knowledge as distinguished from ignorance, and systematized knowledge as an object of study (the *science* of theology) (5).

Throughout Bible we see the power of God, but also that God asks from men responsibility, independence, courage and creativity more than obedience, hope and faith.

Jesus words "Father, forgive them for they do not know what they are doing" puts the knowledge on top of human responsibility in judging and doing (6). The reason – revelation distinction is alien to the Hebrew Scriptures (7).

During my life I was led by treating science as nothing more than refinement of everyday thinking (8), and inspired by the study of the beauty of the world." (9).

Reason

In modern world reason often means consciously, making sense by establishing and verifying facts, and changing or justifying practices, institutions, and beliefs using new or existing information (1). It is usually associated with mathematics, science, philosophy, sometimes language and art, but rarely religion and faith (2).

Reason enable man to gain knowledge of true and good. (In medicine diagnosis without therapy is immoral) These are mental faculties, by which general values are derived from experience, elaborated as general laws and principles and applied to particular cases (3).

Philosophy and the cognitive sciences still await an account of what is it when we speak of reason. Scholars studying the mind have pointed to the importance of emotions (4, 5), metaphors (6) and "insight/intuition" for understanding human reason (7).

Age of reason is being eclipsed by the age of empathy (8).

Empathy

Empathy may be the second greatest achievement of which the mind is capable, consciousness itself being the first (1). Through empathy we share, love, cooperate and give. When absent, relationships break down, violence, abuse, discrimination and selfishness become common (2). Our solidarity depends on our capacity and willingness to feel for others (3) Empathy creates a sense of social responsibility (4).

Edward Titchener first used it in 1909, from *empathia* (Greek), as feeling with a person, it is not enough to explain (5).

Emotional intelligence and empathy are key to growing successful societies in which cooperation, community mindedness and general wellbeing are the natural order of things (6). The more we recognize and understand empathy in all its guises, the more likely it will be that our parenting will be sound, our communications alert, our friendships good, our behavior decent, our schools stimulating, our therapies successful, our practices effective, and our societies civilized (7).

Wisdom

Wisdom is the judicious use of knowledge. It is a deep understanding and realization of people, things, events or situations, resulting in the ability to apply perceptions, judgments and actions in keeping with this understanding (1).

People's wisdom is common sense of everyday life, as old as the folk.

School wisdom develops with political institutions whose participants require schooling Wisdom literature is the work of the sort of people whom we call intellectuals. Wise men have, but limited, good will toward the poor.

To Maimonides, God speaks only to those who have first acquired wisdom (2).

"Where are the philosophers? Where are the experts? And where are the debaters of this age? Do you not see how God has shown up human wisdom as folly?" (3).

"Wisdom is no substitute for vision, without which people perish/ get out of hand." (4).

The crisis of wisdom is the crisis of men who have nothing to think about but their own careers. But, for whatever reason, they have lost faith in the meaningfulness of their activities. Wise often lack vision, and have nothing to say about angry in the streets, so that prophets have only disdain for political wisdom (5).

Wisdom can give useful advice of how to rule, but not what ought to be done?

Science for a better world

During the 20th century scientists were used, as people and through their work, for many wrong, selfish and criminal actions, including grave breaches of human rights, war and genocide. Many looked for a cover, in so called neutrality of science, but some didn't. There are many more, and there should be a global (UN sponsored) effort to know them, learn about them and join them.

I will present some important efforts of strengthening science in the world, its social responsibility, and broader thinking. They were not neutral, they were scientists for goodness.

Alfred B. Nobel

Alfred B. Nobel in his last will in 1895 specified founding of Nobel prize, to be given for science and peace – to the person who has done the most or the best work for fraternity between nations, for the abolition or reduction of standing armies and for the holding and promotion of peace congresses. Peace congresses of representatives from peace societies from throughout the world held in various places in Europe from 1843 to 1853 (1).

Albert Einstein et al.

Leó Szilárd together with physicists Edward Teller and Eugene Wigner, worried that Nazi Germany is developing atomic bomb. For fast and effective action there was a need for top scientist to speak and top politician to listen. Szilard wrote a letter, which his teacher Albert Einstein sent on 2 august 1939 to President Franklin D. Roosevelt, advising him to fund research into the possibility of using nuclear fission as a weapon in the event that Nazi Germany may also be conducting such research. Letter was delivered by economist Alexander Sachs on 11 October. Roosevelt answered within a week: "My dear Professor, I want to thank you for your recent letter and the most interesting and important enclosure." Manhattan Project was started, atomic bomb developed and science-politics-weapons cooperation never stopped. Einstein was not included because General Leslie Groves considered him to be a security risk (2).

Russell-Einstein Manifesto

In 1955 a group of 11 scientists issued the Russell-Einstein Manifesto calling world leaders to seek peaceful resolutions to international conflict. It called for a conference where scientists would assess the dangers posed to the survival of humanity by weapons of mass destruction (then only considered to be nuclear weapons). The first Pugwash Conferences on Science and World Affairs, was held in July 1957.

International Physicians for the Prevention of Nuclear War (IPPNW) were founded in 1980 and awarded the Nobel Peace Prize for its efforts to educate the medical profession, the general public, and political leaders about the medical consequences of nuclear warfare (3).

Illative sense

Cardinal John H. Newman wrote that the University's mission is intellectual culture and it has done its work when it has done as much as this. It educates the intellect to reason well in all matters, to reach out towards truth, and to grasp it (4).

Very few people have heard about "illative sense." Cardinal John H. Newman said "It is a grand word for a common thing," It is more important to have it then know about it, but best is to be able to both define it and have it (5).

Illative sense is not the sort of reason used in the empirical sciences, mathematics, or logic. It is found in that broader, "implicit reason," called intellectus, that we use every day, all the time, without even thinking about it.

The word "illative" comes the Latin "illatus," meaning "brought in" or "carried into," and brings us into or carries us into faith. It is reason that "gathering the fragments of experience produces certitude in life (Aidan Nichols).

Newman applied illative sense to the human experience of conscience and moral duty to argue to the conclusion, based upon reason alone, that there must be God.

Without openness to God as a result of reason's illative sense, we would not be able to put faith in God who has revealed himself to us.

Illative sense, enabled me to comprehend my experience of Wounded Christ, and then know transcendent reality that there is God.

My burdened conscience pronounced in 1991 that God exists, and what to do during war, help Wounded Christ, by helping all people in need (Croatsians, Bosniaks, Jews, Serbs and Albanians) wherever it was needed.

This broader reason, allows us, prompts us, but doesn't force us, to go beyond our experiences and transcend them. Religious people believe in unknown known, but it is possible, and I experienced it, to know unknown – God.

Faith in Wounded Christ, is not the result of my reason nor within my power, it is a gift, a grace, of the revealing God, within natural reason.

AN APPEAL BY 109 NOBEL LAUREATES FOR

PEACE IN CROATIA

During the past several weeks the Yugoslav Army has escalated its war against Croatia. Dozens of villages have been razed. Many historical monuments have been destroyed. Several cities, including Croatia's capital of Zagreb, have been bombed. Over two thousand people have been killed. This undeclared war has already produced more than a hundred thousand refugees. The violence and destruction unleashed in Croatia is on a scale unknown in Europe since the Second World War. Innocent civilians are massacred. Hospitals and places of worship are destroyed.

Conscience demands that we raise our voices against this senseless war.

We appeal to the Western and Eastern governments to stop the Yugoslav Army's wanton destruction. We appeal to all humanitarian organizations to provide aid for all the victims of Yugoslav military brutality.

We appeal to men and women of conscience to speak up against indifference to the plight of Croatian people who are facing not only the danger of total destruction of their country, but also the threat of their own extinction.

TEXT WRITTEN SEPT. 91.



Figure 1.

Wounded Christ was for me a venture of reason, in 1991, surrounded and bombarded Dubrovnik's Mokošica. I relied on the real world, but illative sense led me to the morally certain conclusion that Christ exists.

Moving from the "venture" of Wounded Christ, from illative sense to faith, I discovered mass, praying, reading, learning and writing about God.

In the Abrahamic religions, God reveals his will, and his divine providence, to the world of men (6).

When a revelation is communicated, it is called a vision (7).

A 2012 paper suggested that psychiatric conditions may be possible explanations for revelatory of experiences such as those of Abraham, Moses and Jesus (8).

Paul Johannes Tillich (1886–1965) believed that Christ reveals the essence of existence, the highest goal of man, what God wants men to become. Thus to be a Christian is to make oneself progressively "Christ-like." (9).

Karl Jaspers

Karl Jaspers after 13 years as a doctor became a professor of philosophy studying relationship of philosophy to science. He developed the concept of Axial age, spiritual foundations of humanity laid by individual thinkers in China, India, Persia, Judea, and Greece, between 800 – 200 B.C (10). Thus, the task of philosophy was to appeal to the freedom of the individual as the subject who thinks and exists and to focus on man's existence as the center of all reality, helping to bring about a moral and political rebirth of the people, developing common ground to be shared by all of the various systems of thought, thus leading to a far greater tolerance than. He presented the possibility of a political unity of the world in a 1958 (11) as world confederation, of open communication, freedom and peace. Karen Armstrong argues today (12) that the Enlightenment was a "Second Axial Age", including thinkers such as Isaac Newton, Sigmund Freud, and Albert Einstein, and that religion today needs to return to the transformative Axial insights. It has also been suggested that the modern era is a new axial age, wherein traditional relationships between religion, secularity, and traditional thought are changing (13).

Searching for goodness

We live in a country and region filled throughout history with wars, killing, destruction, occupation, emigration and suffering. Research today would show almost all families with personal history of injustice and suffering. We were brought up with different public and private truth, people divided as "good and bad", and always obliged to fight and hate each other. We were not taught about right or responsibility of forgiveness, tolerance and goodness.

During the late 80^{ies} of the last century Yugoslavia was receding into hate, persecution, conflicts and war. I was involved as a physician, scientist and a person. At that time I believed that WWII was a clash of Good and Bad. I

knew why Hitler was bad and what he did. Now it became urgent to learn how to do good. To my surprise I could learn very little how to prevent war, organize humanitarian work and protect human rights during war. It was painful to read about individuals like Raphael Lemkin (1), or Margaret Frick Cramer (mentioned only by me on internet) who tried to prevent Holocaust.

Nazism was totalitarian dictatorship integrated by ideology of racism, colonialism, antisemitism, Holocaust and militarism. But different Allies, practiced all of it except Holocaust. WWII was a war between bad and worse. There was no good to learn.

Destruction, killing and loss of values during WWII, led postwar leaders and people to give relevance to search for a better world.

This led to United Nations, human rights, responsibility for civilians during war and righteous among nations. Robert Jackson tried to include crimes against peace (aggression) at Nuremberg trials.

Cold war stopped, fear of nuclear war, colonialism (including Stalinism) and racism, significantly slowed furthering of human rights.

After Cold war, there were no people with vision, except Mikhail Gorbachov and John Paul II.

The end of racism, colonialism and finally stalinism, enabled the end of cold war – but this time without so much needed development of values.

Within former Yugoslavia millions of people became victims of disabling and paralyzing, gap in world vision during the twilight of the 20th century.

During those days, I was desolate more than ever before or after. As a scientist and physician I didn't what to use from earlier knowledge or experience, which could be used to prevent war and help people now.

I had will, but needed knowledge, and with network of people to take action.

Existing humanitarian knowledge I broadened by thoughts, experience, and vision, of:

Hannah Arendt's concept on the banality of evil (2), Gandhi's faith, strength of people and Satyagraha – truth and non-violence (3), Post Holocaust, for prevention historic experience to transform it into prevention of (hate, concentration camps, ethnic cleansing and genocide) introducing (good people, right to a home and conference on goodness) and Wounded Christ, as moral and action responsibility by everyone for all during war (4).

On basis of such approach as a person, physician and scientist I intensively participated through actions, writing and politics – from endangered people to global (5, 6, 7, 8, 9, 10).

Before the Defense of Croatia (1991–1995): Quality of Life, Prevention of AIDS, Healthy Cities, Medical Ethics, Human Rights, Prevention of War

During Defense: Prevention of Genocide, Refugees, Prisoners of war, Protecting endangered groups (Albanians, Jews, prisoners, Serbs), Large Humanitarian Ac-

tions (Convoy Libertas, White Way, Peace and Love, Save life, Peaceful Reintegration) Good people 2000, International actions (USA, Harvard, European Council, Inter Parliamentary Union, ICRC, World Veteran's Federation), Croatian Parliament, Scientific Papers (150, Reports on Humanitarian Actions (4), Media (300 articles), Advising President Dr. Franjo Tuđman (230 advices), Wounded Christ (15 Posts), Religious tolerance

After 2000: Health (Knowledge) Congresses, Internet Health Journal, Transfer of knowledge to practice, International Truth and Justice, Veterans, Books 5 Croatian Media 200 (Vjesnik, Harahvati, Hrvatski list), International Media 200 (New York Times), Cooperation for Peace (ECPD), Spiritual

Concept of Goodness: Right to Home, Challenge of Goodness, Conference of Goodness, Joint Enterprise of Goodness, Civilization of Goodness, Science of Goodness.

Goodness the new frontier of science

Health

Definition of health as a state of complete physical, mental, social and spiritual wellbeing, and not just the absence of disease or infirmity, showed courage of health visionaries after WW II. (11). We added spiritual wellbeing, saying that hate is incompatible with health (12).

Ethics

Derek Parfit spent quarter of a century, and presenting on 1500 pages defining universal ethics, so that after speaking that there was a lot wrong and bad in history and now, it is possible to make future good (13, 14).

Universal ethics asks from every individual to have ethical values and judgments, which as principles and laws would bring highest good for all. It demands developing principles in ethics which could rationally be accepted by all individuals.

Everyone ought to follow the principles whose being universal laws would make things go best, because these are the only principles whose being universal laws everyone could rationally will.

Everybody ought to treat everyone only in ways to which they could rationally consent.

Goodness

Goodness is universal human responsibility, from individual to global, for prolonging and improving the quality of life while sustaining environment – using knowledge, science, experience and faith – without damage to others, now or in the future.

Science for goodness

Of course we all "have knowledge" But this "knowledge" breeds conceit; it is love that builds. If anyone fancies that he knows, he knows nothing yet, in the true sense of knowing. But if a man loves, he is acknowledged by God.

The understanding of truth is closely connected to goodness, to bring mankind wellbeing from that which is reliable.

When we are deciding, and we don't know all of the relevant facts, we must base our decisions on what we believe and on the available evidence.

Everyone is responsible to know when doing. All together we use science to improve our knowledge. We need a science of goodness which demands from all sciences to develop goodness within their scope.

Science as goodness, accepts responsibility of not being neutral in its work, by:

1. considering knowledge as public good
2. informing the public through relevant authorities and public, about possible use of their discovery and knowledge for goodness
3. working on solving strategic problems of goodness, through research, teaching, conferences and policy development.
4. as a scientist of public good, refusing to work or permitting use of his work for anything in conflict with goodness.

Science of goodness can develop new knowledge, to help people and nations in living fuller lives and making a better world.

In the world there are millions of scientists (according to AAAS, there were 5.8 million science and engineering researchers in 2006). But since "Science is a refinement of everyday thinking"(Albert Einstein), everyone is a scientist.

"Science is a refinement of everyday thinking."(Albert Einstein) everyone is a scientist.

We are a long way from that kind of understanding, yet such vision can truly capture the imagination, connect and unite people of the world.

Our descendants might live lives and create worlds, which do not justify past wrongs, but make us all, including those who suffered, glad that the Universe exists.

Search for truth is search for goodness.

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