Invitation of Papers for the
37th International Course on the
The Future of Religion:
Remembrance, Liberation, Solidarity.

IUC, Dubrovnik, Croatia,
April 22-27, 2013

By

Rudolf J. Siebert
Professor of Religion and Society
Course Director

Western Michigan University
Kalamazoo, Michigan, USA
January 2013
Call for Papers for the 37th International Course on the 
Future of Religion:
Remembrance, Liberation, and Solidarity.

Dear Friend:

We are writing this letter to you, in order to invite you wholeheartedly to our 37th international course on the Future of Religion: Remembrance, Liberation, and Solidarity, to take place in the Inter-University Center for Post-Graduate Studies (IUC) in Dubrovnik, Croatia, from April 22-27, 2013. We invite you to our discourse, because we are convinced that you as a scholar are most competent to contribute to the clarification, understanding, explanation and comprehension of our new topic: the world religions, and the modern antagonism between personal autonomy, or subjective freedom on one hand, and universal, i.e. anamnestic or remembering, present, and proleptic or anticipatory solidarity, and their possible mediation or reconciliation in the on-going crisis-loaded transition period between Modernity and Post-Modernity, on the other.

Anniversary
Two years ago, we celebrated the 35th anniversary of our international course on the Future of Religion. We are the second oldest course in the IUC. The oldest course had been established by Academician Ivan Supek, former President of the University of Zagreb. Ivan invited me and my wife Margaret to found the course on the Future of Religion in 1975, when he visited Western Michigan University. Since 1977 we have met every year without interruption in beautiful Dubrovnik, coming from all parts of the world in order to study different aspects of the present discrepancy between the main living world-religions, their cognitive, normative, and expressive sides, and their paradigm changes, on one hand, and secular Modernity, particularly the bourgeois, Marxian and Freudian enlightenment movements and revolutions, on the other, and its possible future reconciliation. We discussed particularly the situation of religion in the present transition period from Modernity to Post-Modernity, which started after World War I and has intensified ever since. We met even during the Yugoslav war in Hotel Argentina and discussed in its basement Kant’s eternal peace and other issues, while the Serbian troops, stationed right above us on the mountain, were often shooting down on us. We were glad, that we could help the suffering people in and around Dubrovnik with medicine and money. We shall take out some time during our discourse to remember our accomplishments in the past 37 years, and express our gratitude to the IUC, and all those who made them possible, and plan for the future.

Presentation of Papers
We hope very much, that you can follow our invitation, and that you can come to the IUC in beautiful Dubrovnik in the last week of April 2013, and that you can join us in our 37th international course on the Future of Religion: Remembrance, Liberation and Solidarity, and that you can present a paper to us out of the center of your own presently on-going research-activities, interests, competence, and teaching, and in the framework of the general thematic of 2013. Of course, you are also very welcome, if you do not want to be a resource person and to read a paper, but rather prefer to appear as a participant, and thus contribute as such to our, to be sure, very lively discourse. Our course will be part of a very rich IUC Program of courses and conferences in the Academic Year of 2012/2013. Dubrovnik and the IUC are, indeed, alive and well, and has been rising again like the mythical Phoenix Bird out of
the ashes, and has been growing again in spite of all the tragic events of the past decades! We are fully aware of the dangers which have accumulated again against the City, e.g. the environmental problems caused through the enormous influx of large passanger ships and visitors. They bring prosperity and problems at the same time. We hope, that the City Council of Dubrovnik will be able, to limit the visiting ships from 12 to 2 a day, and thus to rescue the city from the masses of visitors streaming daily through its streets, and driving out the inhabitants. We also hope very much, that Dubrovnik and the whole region of Croatia will soon become part of the European Union, which will be able to overcome its financial crises, and will thus survive in inclusive solidarity and prosperity. We hope, that the trials in Den Haag, guided not by the Jus or Lex Talionis and by the motive of retaliation, but performed in the perspective of the Golden Rule, which is present not only in the three Abrahamic Religions - Judaism, Christianity and Islam - but also in all the other living world religions in one form or the other, and of its secular inversion, and translation, and rationalization into the categorical imperative, and into the apriori of the universal communication community, and of a global ethos, built on these religious and secular principles, and of an international law, which is rooted in them and will, therefore, never be without mercy and the power of at-onement, and of reconciliation, - will soon be completed. All ethics and legality must - in order to have motivating power - ultimately be rooted in the insatiable longing for the utterly Other than the horror and terror of nature and history (See website http: //www.rudolfjsiebert.org/).

Text and Context

Please, prepare your paper out of the material of your present research, in the horizon of our specific theme of this year, and in the context of the present economic, political and historical situation, and in direction of our common goal: shalom, salaam, peace among the Abrahamic and all other living world- religions. We remain convinced, that there cannot be any peace among the nations without peace among the world-religions; and that there cannot be any peace among the world-religions without discourse among them; and that there cannot be any discourse among them without their mutual knowledge about each other and their interpretations of reality and their orientations of action. To such mutual knowledge among the Abrahamic religions and between them and the other world-religions, as well as between them and the secular Modernity and Post-Modernity, our texts intend to contribute. Your texts must not be perfect. Nobody is perfect! You can still complete your paper to the level of publication-maturation after you have presented it, and after we have discussed it together, and after you have returned home. Our discourse may help you, to complete your paper, and to make it ready for publication after you return home.

Collection

Professor Michael Ott has completed the collection of our research papers once more for a third volume, following the late Professor Reimer’s excellent first volume - The Influence of the Frankfurt School on Contemporary Theology. Critical Theory and the Future of Religion. Dubrovnik Papers in Honor of Rudolf J. Siebert. Lewiston, New York, Queenston, Ontario, Canada, Lampeter, Dyfed, Wales, United Kingdom, and his own most outstanding second volume The Future of Religion: Toward a Reconciled Society, which has appeared with the publisher Brill in Holland and with the publisher Haymarket in 2007/2009 in England. We are most grateful to Michael for having volunteered with his great publishing experience, to bring out our third volume in the not too distant future. My own three volume Manifesto of the Critical Theory of Society and Religion: The Wholly Other, Liberation, Happiness and the Rescue of the Hopeless, which is very much based in our discourses in Dubrovnik through the past 37 years and reflects very much our common efforts, has come out with the publisher Brill in Leiden, Holland, in 2010, and will come out in paperback with Brill in 2013, and can be of help
to us in our future discourses. We celebrated the arrival of the Manifesto during our discourse in April 2012 with an excellent presentation by Professor Dennis Janz, in the framework of our work done in the past almost 4 decades, which it reflects (See website http://www.rudolfjsiebert.org/). We hope very much, that we can also publish the papers of our 37th discourse in a later publication. We always wanted to share our findings about the possible futures of religion with a broader interested public.

**Resource Persons and Participants**

Thus, we - the Director, Professor Rudolf J. Siebert, Western Michigan University, and the Co-Directors, Professor Mislav Kukoc, University of Zagreb, Professor Gottfried Künzelen, Emeritus from the University of the Federal German Army, Munich, Professor Denis Janz, Loyola University, New Orleans, Professor Michael Ott, Grand Valley State University, Allendale, Michigan, Dr. Dinka Marinovic-Jerolimov, Institute for Social Research Zagreb, and the Coordinators Professor Tatiana Senyushkina, Taurida National University, Simferopol, Ukraine, and Dr. Goran Goldberger, Institute for Social Research, Zagreb, invite you very personally in the name of the IUC, to join us as resource persons or participants in our 37th international course on The Future of Religion: Remembrance, Liberation, and Solidarity in the IUC Building, from April 22-27, 2013. We chose this year's course title once more in a democratic procedure. It grew almost logically out of the texts, and the contexts, and motivations of our previous discourses on the Future of Religion. This year’s theme is certainly once more of highest actuality considering the present world situation: characterized by the continuing crisis of global finance capitalism as well as by the so-called war against terror, which unfortunately also continues under the Obama Administration in Afghanistan, Pakistan, Palestine, Yemen, and elsewhere, and which is continually fought on both sides by Jews, Christians and Muslims according to the cruel Jus or Lex Talionis, without any real peace, or liberation, or redemption in sight, as the possible result of the praxis of the Golden Rule, in personal, national, and international affairs: a praxis driven by the yearning for the totally Other, for perfect justice, for unconditional love, and by the longing, that the murderer shall not triumph over the innocent victim, at least not ultimately, and by the hope for liberation and happiness, and the rescue of all the hopeless victims of society and history, who have never had their day in court: from Exodus to the Kingdom! (See website http://www.rudolfjsiebert.org/).

**Addresses: Home, Secretariat, and Hotels.**

In case you have any further questions, please address them to me or my co-directors at the following addresses and through the following media.

Prof. RJ. Siebert — RSieb3@aol.com —– http://www.rudolfjsiebert.org

630 Piccadilly Road,
Kalamazoo, Michigan 49006, USA.
Tel.: 269-381-0864 / Fax: 269-381-1935

If you plan to come, please also contact

Secretariat of the Inter-University Center
Don Frana Bulica 4,
HR 20000 Dubrovnik, Croatia,
Tel.+385 20 413626/7 /Fax +385 20 413628

Please, also contact either Hotel Argentina (Tel + 385 20 440 555 / Fax + 385 20 432 524), Hotel Lero (Tel. + 385 20 411 455 / Fax + 385 20 432 501), or any other hotel or private pension of your choice in Dubrovnik for room and board. Hotel Lero is the less expensive one. Hotel Argentina is the more expensive one. Most of us will probably stay at Hotel Lero. You can get a lower hotel price, if you make your reservation through the IUC Secretariat as early as possible.
Rome

The Loyola University in Chicago is once more organizing a Meeting on its Campus in Rome, Italy, on the “Critical Theory of Society” of the first, mainly Jewish generation of the Frankfurt School shortly after our Dubrovnik event. You are aware, that we have developed out of the critical theory of society of the Frankfurt School our own Critical Theory of Religion or Comparative Dialectical Religiology. We have invited the members of the Rome event to join us in Dubrovnik. Some of us may participate in the Rome event, depending on financing. You are very much invited, to do so as well.

Suggestions

Please, allow me to make a few more concrete suggestions concerning the form and content of our discourse on The Future of Religion: Remembrance, Liberation, and Solidarity of 2013. One reason for such suggestions is to constitute further continuity among our discrete past 36 courses on one hand, and the coming 37th discourse, on the other. In fulfilling this task of continuity, we are greatly supported by Professor Reimer's book The Influence of the Frankfurt School on Contemporary Theology. Critical Theory and the Future of Religion. Dubrovnik Papers in Honor of Rudolf J. Siebert, and by Professor Ott’s new book The Future of Religion: Toward a Reconciled Society, and by Professor Siebert’s new Manifesto of the Critical Theory of Society and Religion: The Totally Other, Liberation, Happiness, and the Rescue of the Hopeless. The other reason for the following suggestions is to indicate the possible direction, which our new international discourse on the Future of Religion: Remembrance, Liberation, and Solidarity may, or could, or should take, when we meet in Dubrovnik from April 22-27, 2013. The few suggestions may indicate the possible theoretical framework, methodology, level, and goal for the texts, that we shall produce in writing or orally in and for the new Dubrovnik - and world-situation, and toward the goal of further human emancipation as reconciliation on the long road of humankind from animality to Post-Modern, global alternative Future III: the reconciled, free, just and therefore peaceful society, instead of alternative Future I - the totally administered society as predicted by Huxley, Orwell, Kafka, Flechtheim, Horkheimer, Fromm, Marcuse, etc., or alternative global Future II - the entirely militarized society continually engaged in conventional wars and civil wars, and in the preparation of ABC wars, and the consequent environmental disasters, maybe in the framework of a collision of religion-guided civilizations as predicted by the late Samuel Huntington - a disciple of Carl Schmitt, Adolf Hitler’s main jurist and general council, and political theologian, and a former Pentagon advisor during the Vietnam war and the Iraq wars. The following suggestions are, of course, only that - suggestions - and you may feel entirely free, to follow your own dialectical imagination and creativity, and to move in other directions as well, inside, of course, of the wider framework of the general thematic of 2013 (See website http://www.rudolfjsiebert.org/).

The Sacred and the Profane

Throughout our discourses in Dubrovnik since 1977 we were guided to a large extend by the critical theory of society and religion, or by the comparative dialectical religiology. From its very start in 1954, the comparative critical religiology, as we derived it from the critical theory of society of the Frankfurt School, responded to our experiences with fascism, and with World War II, and with the cold war between the capitalist and socialist block, and more recently with the global war on terror, and with the also most painful global crisis and collapse of finance capital of 2008, the consequences of which can still be felt in the present. As such our rational or critical theory of religion was constituted by a three fold dialectic:

1. the dialectic between the religious and the secular;
2. the dialectic in the secular; and
3. the dialectic in the religious.
In our discourses we have traced the evolution of the religious and the secular from their relative Medieval unity, through their Modern disunion, to their possible Post-Modern reunion. Our present specific theme - Remembrance, Liberation, and Solidarity - is once more located in the dialectic between and in the religious, on one hand, and the secular and in the enlightenment, on the other: between the sacred and the profane. We are concerned specifically with the access of religion to the profane public sphere in the secular constitutional state. The public dimension is separated from the private sphere of the family and civil society. The public sphere is situated between civil society and the state, and mediates between both of them, and between the bourgeois and the citoyen. The structure of the public sphere mediates between the legislative branch of the state, the parliament, the congress, on one hand, and the mass media, newspapers, radio, television, computer, internet, journalism, town hall meetings, political, particularly election campaigns, on the other. The structure of the public sphere is continually changing in the transition period between Modernity and Post-Modernity, which started with the end of World War I. The public sphere is part of the internal state law, which is the basis for the external state law, and history. The public sphere is as part and extension of the legislative branch the basis for the executive branch and for the judicial branch. The public sphere is open toward culture: art, religion, philosophy, and the sciences. In the public square the culture wars are raging between the religious and the secular, as well as between the individual and the collective. While last year we discussed culture war issues originating from the modern dichotomy between the religious and the secular, this year we are more concerned with culture war issues arising from the modern antagonism between the individual and the collective. Of course, both Modern antagonisms and the culture wars originating from them, are closely interconnected. Both discrepancies are the source of the modern pathologies of reason and will, as well as of their therapy.

**Individual and Collective**

Modernity has not only been characterized by the growing dichotomy between the sacred and the profane, but also by the deepening antagonism between the individual and the collective. In this year's discourse we plan to trace the evolution from a relative Medieval unity of the individual and the collective, through their Modern disunion, to their possible Post-Modern re-union. From the Renaissance and the Reformation on, the individual began to emancipate himself or herself from the community, not only from the Church, but also from the family, and from the society, and from the state, and from history. The development of the Protestant Paradigm, as such being a deeply religious movement concerned with the problem of justification, was, nevertheless, also Christianity's first adaption to Modernity and capitalism. The Orthodox and the Roman Catholic Constellations of Christianity remained much more critical toward Modernity than the Protestant Paradigm for a long time, as today still are other world religions, particularly Islam. Martin Luther was no longer satisfied with being justified as a member of the Church, he rather wanted to experience as an individual person his redemption from sin, no matter what his Father Confessor, Staupitz, the head of the Augustinian Eremites in Thüringia may tell him in the confessional. In the process of secularization and individualization, every individual wanted to decide issues autonomously without ecclesiastical or any other guidance. This subjective freedom was rooted in Athens and in Jerusalem, in Judaism as the Religion of Sublimity and in Christianity as the Religion of Freedom, but there this free subjectivity was always still mediated through the commandment of neighborly love or - in modern translation - solidarity. By 1800 many emancipated individuals felt lonely and abandoned, and overburdened by the demands of their private conscience. They tried to escape freedom. Some emancipated individuals returned via romanticism to the Catholic Paradigm of Christianity. The Lutheran Hegel would have returned, if his knowledge of some romantics had not made him shy away from a conversion.
nevertheless, retained and maintained a certain crypto-catholicism in his dialectical philosophy, and tried
to socially modify modern individualism and liberalism through his natural law position. From 1900
on, lonely individuals did no longer return to the Church, in order to relieve themselves from the
pressure of isolation, loneliness, and abandonment, but rather committed themselves to nationalist and
socialist mass movements, in order to liberate themselves from their individual freedom and drown their
pain of loneliness. Existentialist opponents of Hegel, who drove subjective freedom to the extreme, like
e.g. Jean Paul Sartre, joined the Chinese communist movement, in order to find some release, hold, and
direction in life.

Autonomy and Solidarity

Kant developed the notion of personal autonomy through a formal morality, which Hegel tried to
concretely negate through a material natural law ethics. The Kantians Karl -Otto Apel, Jürgen Habermas
and Axel Honneth tried to continue the attempts since Kant, to establish a non-theological formal,
personal, and social, i.e. communicative ethics, by going back to the human potentials discovered by
Hegel in Jena: the evolutionary universals of language and memory, work and tool, sexuality and
eroticism, the struggle for recognition, and community. The human potentials were supposed to provide
the individual with the unity, after the divine unifying Transcendence had been lost through secularization. The consequence of the loss of Transcendence - the imageless and nameless utterly Other
than the horror in nature and history, was an Ego weakness, which prevented the individual to control
the stimuli coming from outside, - nature, family, society, state and history-, on one hand, and the
impulses arising from inside, the Id, the will to life, with its bibliophiles libidinous, and its necrophiliacs
aggressive impulses. This way, the Kantians try to go beyond Kant and Hegel. This way Habermas and
Honneth also try to analyze and heal the pathologies of reason and will in the present transition period
between Modernity and Post-Modernity. Sympathetic Christian theologians learn much from them
concerning the possible reconciliation of subjective freedom, or free subjectivity, and personal autonomy
on one hand, and universal, i.e. anamnestic, present, and proleptic solidarity, on the other.

Liberating Anamnestic Solidarity

Johannes, Baptist. Baptist Metz, the father of the new Prometheus political theology on the Left,
and indirectly also of the liberation theology, directed against the traditional Epimetheus political
theology on the Right of Carl Schmitt, Adolf Hitler's jurist and political theologian, reminded Habermas,
that the communicative rationality, rooted in the human potential of language, is also remembering
rationality. Remembrance, being as such a weak category, is, nevertheless, most important not only for
the future of Judaism, and really of all three Abrahamic Religions, but of other world world religions as
well. Walter Benjamin spoke about anamnestic or remembering solidarity with the victims of the past -
the slaves, the serfs, the wage laborers - who had fought and suffered for liberation, but never reached
Post-Modern, alternative Future III - the realm of freedom on the basis of the realm of natural and
economic necessity. Metz, informed by Benjamin, and trying to move beyond bourgeois religion, which
according to Kant became a bad opiate religion, when it consoled in such a way, that it dulled the
conscience. When Karl Marx, the critic of commodity fetishism and the idolatry of greed, spoke,
informed by Kant and Hegel, about bad opiate religion, he also remembered in his critique of Hegel's
Philosophy of Law the good religion as the outcry of the oppressed creature and the heart of a heartless
world, a religion which did not dull, but rather sharpened the conscience to the last day of life.

Negative Side of Liberalism

Hegel and Marx criticized liberalism as an atomistic social philosophy, which had its roots in the
Protestant Paradigm of Christianity, but had already in their time become secular. Hegel considered
liberalism to be obsolete already after the first economic depression of 1827. Liberalism had not motivated the capitalists of the time, to plan their production collectively in such a way, that the overproduction of commodities, and thus the depression, could be prevented. Liberalism did also not motivate the owners of capital to feed their workers, when they and their families were starving to death during the depression and unemployment, being without social security, unemployment compensation, and health insurance, until the accumulated inventory had been consumed, and production, and work, and a new business cycle could start again. The bourgeoisie developed social legislation only, when they noticed, that the deaths of too many workers during a decade if depression, made scarce labor too expensive, and thus ate into the profits, and that it also weakened their colonial armies, which had to secure cheap labor and resources from abroad rubber, coffee, oil, etc.

Positive Side of Liberalism

The negative side of liberalism, its lack of solidarity, the former Jewish and Christian love of the neighbor, lead to socialism in civil society, which was opposed not only by liberalism, but also by fascism, and Catholicism. Liberalism's positive side was to emphasize the infinite value, the self-reliance, and initiative, of the individual against an abstract, untrue, de-humanizing collectivism. Ivan Supek, the founder of the IUC in Dubrovnik, of which our course is a part initiated by him, agreed with his teacher Heisenberg, against Einstein, that God gambled, and that each atom already is free in itself and in its movements. Ivan made quantum physics the very basis of his liberalism. While he was a partisan against fascism, he - unlike his brother Rudi Supek of the Praxis Group - in Zagreb, was never a member of the communist party. When Tito asked him to build an atomic bomb for Yugoslavia, Ivan refused. Also his teacher Heisenberg never build the bomb for Germany. As he became a powerful international prophet of freedom and peace, Ivan even stopped to study quantum physics, and rather wrote beautiful novels. Art became Ivan's religion. Of course, art, religion and philosophy have the same content, only their forms are different. While the negative side of liberalism is to be rejected, its positive side is to be preserved in a new social philosophy, which promotes the reconciliation of remembrance, liberation, and solidarity.

America

Liberal America, the so called center of the free world, has only two liberal, bourgeois parties, and no viable labor party, or social democratic party, not to speak of a communist party, which could adequately represent the needs and interests of 200 million blue and white color workers. At this time, America has a neo-liberal Republican Party, and a Roosevelt-liberal Democratic Party. The neo-liberal Republican Party has - pushed by the Right-wing Tea Party movement - fallen back in history behind President Theodor Roosevelt, who after a century of economic depressions, and the rebellion on Manhattan, recommended already in 1908 federal intervention into the market, and universal health insurance. Neo-liberalism was through its movement from Keynesianism to Friedmanianism and the Chicago School, and the consequent radical de-regulation and privatization, responsible for the catastrophe of finance capital in 2008. One of the Republican Presidential candidates in 2012, the Catholic Paul Ryan, sided with the novelist Ain Randt, a refugee from the socialist revolution in Russia in 1917, who preached in America in the 1960tieth the extremely libertarian message, that selfishness, and egoism, and greed, are good and virtues. Republican Congressman Ryan continues today to follow Randy's ideology of selfishness, in spite of the fact, that the Jesuits at Georgetown University in Washington D.C. told him, that it utterly contradicted the Gospels, and really all three Abrahamic religions, and other world religions as well. Because of such ideology of egoism and greed, and its disastrous economic consequences, which falsified it, not only Ryan, but the whole Republican Party lost the Presidential election of 2012. The Democratic Party stressed a Roosevelt - New Deal - socially
modified liberalism during the Presidential campaign. The Roosevelt Administration had modified liberalism socially through the introduction of the principles of solidarity and subsidiarity into the New Deal, taken from the Papal Encyclical Quadragesimo Anno of 1934. Following this tradition of the New Deal in new forms, President Obama and the Democratic Party won the Presidential election of 2012. A socially modified liberalism is a first step toward a social philosophy, which can reconcile in theory and praxis personal autonomy and universal, i.e. anamnestic, present, and proleptic solidarity toward Post-Modern alternative Future III: a just and free society. The liberal Catholic theologian, Hans Küng, wishes, that Pope Benedict XVI would be like the liberal President Obama: We can do it!

City of Being

Metz, whose new political theology has been pushed into the shadow for a little while by neoliberalism, thinks of a liberating remembrance of the suffering of Jesus of Nazareth and all the other innocent victims of history as critique of a teleological-technological notion of Post-Modern alternative Future I - the totally administered, computerized, and robotized society, and of Post-Modern alternative Future II - the entirely militarized society moving from one conventional war to the other, from one drone strike after the other, to the collision of religion-based civilizations, and World War III, fought with reopens of mass destruction like ABC weapons, as Huntington predicted. Marx had remembered the carpenter Jesus of Nazareth as the poor man, whom the rich people had murdered, and whom they have never stopped to murder in innumerable victims - slaves, serfs, and wage laborers. Liberating anamnestic, as well as present, and proleptic solidarity aimed at what Meister Eckhart and Erich Fromm, informed by him, the great dialectician, as well as by Marx and Sigmund Freud, called being beyond having. Being means the full realization of all human energies as self-purpose. Fromm spoke of the City of Being, which was concretely superseding in itself the Medieval City of God, and the modern City of Progress, which has the tendency to destroy itself. May our discourse aim at the City of Being

General Orientation

We hope very much, that those few concretizing suggestions about religion and the reconciliation of remembrance, liberation, and solidarity may give you some general orientation for your own preparatory work for our new international course You can make your own comments and objections to those suggestions, and to this general orientation, when we come together in Dubrovnik in the last week of April 2013. We hope very much, that you shall be able and willing to come to our discourse, and that you shall, if possible, present a paper, concerning aspects of our general theme, shortly unfolded in the above suggestions and orientation, or not. The general theme is broad and gives you much freedom to adjust your paper to it. If you have a hard time to connect your paper to our general theme this year, we shall do that for and with you in our argumentative discourse. Please, let me know as soon as possible, if you shall join us in Dubrovnik, and if you like to give a paper during the last week of April available to us in the IUC building, and also if you would like to join us in Rome in May 2913. Tell us also, if you desire to give your paper at a specific day and hour, and how much time you would like to have. I shall do what I can, to give you as much time as possible.

I am with all my best wishes for you and for your dear family, and for your good work, your

Rudolf J. Siebert
Professor of Religion and Society
IUC Course - and Yalta Course Director
Director of the WMU Center for Humanistic Future Studies
APPLICATION FORM FOR HESP/OSI BUDAPEST SCHOLARSHIPS

The purpose of the HESP scholarship grants is to help the academic development and improve teaching skills for young scholars from selected former communist countries. Scholarships are available only for selected courses in the field of humanities and social sciences.

Eligibility Criteria: The Applicants must be

• graduate (primarily Ph.D.) students or young faculty members
• studying or teaching in the field of social sciences and humanities
• under 40 years of age
• nationals and permanent residents of one of the following countries: Albania, Armenia, Azerbaijan, Belarus, Bosnia & Herzegovina, Kyrgyzstan, Macedonia, Moldova, Montenegro, Republic of Georgia, Russia, Serbia and Ukraine

______________________________________________________________________________________________

Course

______________________________________________________________________________________________

Surname Mr./Ms.

______________________________________________________________________________________________

First and other names

______________________________________________________________________________________________

Date of birth

______________________________________________________________________________________________

Citizenship

______________________________________________________________________________________________

Country of residence (permanent / temporary –please indicate both)

______________________________________________________________________________________________

Field of study (in humanities/social sciences)

______________________________________________________________________________________________

Degree(s)/ institution

______________________________________________________________________________________________

Current academic position / Institution (Students enrolled in a Masters or Ph.D. program should state so. Young faculty members should also state courses taught at home institution)
The HESP/OSI Scholarships may not be used to cover the 40 EUR fees, which each participant must pay.

Please enclose:
1. a short CV
2. Statement of purpose (max. 1 page describing the reasons for participating in the course and requesting financial support).

Scholarships will cover expenses, which occur in Dubrovnik (accommodation and meals) only. There are a very limited number of partial travel grants available for participants coming from the following countries: Albania, Armenia, Azerbaijani, Belarus, Kosovo, Moldova, Republic of Georgia, Russia and Ukraine.

Date: Signature:

Applications should reach the IUC Secretariat at least one month before the start of the course. Incomplete or late applications will not be accepted.