Invitation of Papers for the
38th International Course on the
The Future of Religion:
Witnessing and Confessing in Modernity and
Post-Modernity
IUC, Dubrovnik, Croatia,
April 28-May 3, 2014

By

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Course Director

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Dear Friend:

We are writing this letter to you, in order to invite you wholeheartedly to our 38th international course on the Future of Religion: Witnessing and Confessing in Modernity and Post-Modernity, to take place in the Inter-University Center for Post - Graduate Studies (IUC) in Dubrovnik, Croatia, from April 28 - May 3, 2014. 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: witnessing and confessing on both sides of the modern antagonism between the sacred and the profane: religious as well as secular confessors and witnesses, and martyrs of truth and freedom, personal autonomy and universal, i.e. anamnestic, present, and proleptic solidarity, in the on-going crisis-loaded transition period between Modernity on one hand, and Post-Modernity, on the other. (Please, see website www.rudolfjsiebert.org).

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 2014, and that you can join us in our 38th international course on the Future of Religion: Witnessing and Confessing in Modernity and Post-Modernity, 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 2014. 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 2013/ 2014. Dubrovnik and the IUC are, indeed, alive and well, and have been rising again like the mythical Phoenix Bird out of the ashes, and have 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 passenger 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 to two a day, and thus to rescue the city from the masses of visitors streaming daily through its streets, and driving out the inhabitants, who had defended the City so bravely only a short time ago. We also hope very much, that Dubrovnik and the whole region of Croatia will soon become part of the European Union, and will thus be able to overcome their financial crises, and will thus survive in inclusive solidarity without repressing personal autonomy. 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 principle of the apriori of the universal communication community of the discourse ethics, 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. In
this year's discourse, we shall especially remember the men and women, who during the war witnessed, and confessed, and became martyrs of freedom: not at last, and not at least the confessors and witnesses in our own Dubrovnik- discourse on the Future of Religion.

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, historical, and religious 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: e.g. the confession and witness of their faith idea. To such mutual knowledge, particularly of their witnesses and confessors among the Abrahamic religions and between them and the other world-religions, as well as between them and the secular Modernity and Post-Modernity, and also among the humanistic movements, 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. Michael has worked very hard for the new volume in 2013. We are grateful to him, and all contributors. We thank Michael for having volunteered with his great publishing experience, to bring out our third volume in 2014. 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 38 years, and reflects very much our common efforts, has come out with the publisher Brill in Leiden, Holland, in 2010, and will hopefully come out in paperback with Brill later on, and can be of help to us in our present and 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 www.rudolfjsiebert.org ). Our gratitude goes to Professor Reimon Bachika and Professor Dennis Janz for their excellent reviews of the book. We hope very much, that we can also publish the papers of our 38th 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 38th international course on The Future of Religion: Witnessing and Confessing in Modernity and Post-Modernity in the IUC Building, from April 28-May 2014. 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, Syria, Iraq, Yemen, Africa, and elsewhere, and which is continually fought on both sides with much witnessing and confessing 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!

Addresses: Home, Secretariat, and Hotels

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

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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 most 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. You may also get inexpensive rooms in the IUC.
Rome

The Loyola University in Chicago is once more organizing a Meeting on its Campus in Rome, Italy, on the “First Generation of Critical Theorists of Society” 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: Witnessing and Confessing in Modernity and Post-Modernity of 2014. One reason for such suggestions is to constitute further continuity among our discrete past 37 courses on one hand, and the coming 38th 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 Manifesto of the Critical Theory of Society and Religion: The Totally Other, Liberation, Happiness, and the Rescue of the Hopeless; as well as by his most recent publications The Evolution of the Religious Consciousness toward alternative Futures. New Delhi: Sanbun; Common Values. The Development of Moral Consciousness toward Global Ethos. New Delhi: Sanbun ; Toward a Radical Interpretation of the Abrahamic Religions: In Search for the Wholly Other. New Delhi, Sanbun; “The Realization of Harmony in Religion, Philosophy and Science”, in St. Peterburg: GWA (Global Harmony Association); The World Religions in the Global Public Sphere: Towards Concrete Freedom and Material Democracy. New Delhi: Sanbun; and by the cooperative work of Siebert, Rudolf J./ Michael Ott/ Dustin J. Byrd. ”The critical Theory of Religion:From Having to Being,” in Critical Research on Religion. 2013.April. Vol. 1; Issue 1. The other reason for the following suggestions is to indicate the possible direction, which our new international discourse on the Future of Religion: Witnessing, Confessing in Modernity and Post-Modernity may, or could, or should take, when we meet in Dubrovnik from April 28 - May 3, 2014. 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, Adorno, Fromm, Marcuse, etc., or alternative global Future II - the entirely militarized society continually engaged in conventional wars and civil wars, and in drone strikes, with their terrible collateral damages, and in the preparation of ABC wars, and their 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 adviser 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 2014.
Communicative Action

The theme *witnessing and confessing* is of great relevance in all world religions and humanistic enlightenment movements, particularly in the present transition period between Modernity and Post-Modernity, which started after Word War I. Communicative acts of confessing and witnessing are performed in the sphere of the administration of justice in all modern civil societies. People give witness in court, and they confess to the police. Mimetic acts of confession and witnessing take place in the arts and in the world-religions. Wherever people reflect on witnessing and confessing, they are concerned with the relationship between a sacred text and action. Both confessing and witnessing are identical and different at the same time. In our discourse, the categories of the theory of communicative, as it has been developed by Jürgen Habermas and his disciples, can be most helpful. Early on, Professor Habermas as well as his most gifted student, Professor Edmund Arens, have been participants in our discourse on the *Future of Religion* in Dubrovnik. Professor Arens has explicated the theme *Confessing and Witnessing* in fundamental-theological form. The communicative action theory is rooted in the dialectics of the human potential of language and memory, and in the dialectical evolutionary universal of the struggle for recognition as worked out by Georg W.F.Hegel.

Five Elements

Witnessing and confessing are not instrumental or functional, but rather mimetic or communicative actions. As such communicative actions, confessing and witnessing are constituted by five elements, the dialectical interdependence of which is fundamental for their understanding and comprehension. Mimetic actions are actions, which take place

1. in determinate situations or contexts;
2. mediated by definite texts;
3. between subjects.
4. a content and a structure; in which
5. their intention and goal is expressed.

It is the purpose of our discourse to understand and explain the 5 elements of the confessing and witnessing: i.e. subjects, texts, contexts, content and structure, intention and goals. It is our intention, to differentiate the two actions of confessing and witnessing from each other, and to relate them to each other. It is our purpose, to unfold the mimetic actions of confessing and witnessing as elementary actions of religious faith. At the same time, we shall be aware, that the communicative actions of witnessing and confessing may not only occur in the religious dimension of faith and revelation, but also in the secular sphere of reason, and enlightenment, and humanism. Our approach is inter-disciplinary. Going through some of the world religions, we identify the subjects, contents, texts, situations, intentions, and goals of the communicative actions of witnessing and confessing. In this way the great relevance of both mimetic actions, confessing and witnessing in the world religions as well as in the enlightenment movements, opposed to them, as well as the necessity of the reflection upon them, will appear. At the same time witnessing and confessing prove themselves as mimetic actions, which are related and complementary to each other. Finally witnessing and confessing can be explicated as elementary actions of religious faith and humanistic reason, in which what constitutes them expresses itself most adequately fundamentally and practically.
Threefold Dialectic

The communicative actions of witnessing and confessing appear in a three-fold dialectic:

1. We shall first of all be concerned with the communicative structure of witnessing in different world religions and humanistic enlightenment movements. We can look at typical action situations in different religions and humanisms, in which witnessing happens. We can identify the subjects in these religions and enlightenment movements, who have witnessed: sometimes to the extreme of martyrdom.

2. Secondly, we shall look at the mimetic structure of confessing in different world religions and humanisms. Typical context situations, in which confessing happens, will be identified, and different text locations will be explicated. The acts of confessing may have the form of praise or gratitude, connested with personal or collective contingency situations, funerals, or temple cults. There can be guilt confession in cultic atonement or expiation rituals. Confessing can take the form of a *Credo* - the confession of faith, e.g. the *Shema Israel*.

3. Thirdly the communicative actions of confessing and witnessing are differentiated from each other, and connected with each other. They are shown as complementary mimetic actions. Their elements are analyzed in detail. The faith action of witnessing may be carried by different subjects in the same positive religion, or humanistic movement. There may be kerygmatic-missionary, diaconic, prophetic, and pathetic witnesses. The primary subject of confessing will mostly be the faith community, or the Church, or the Umma, or a humanistic community. Both communicative actions, witnessing and confessing, are mediated through texts in particular contexts. But while confessing happens through language, witnessing can also happen in a non-verbal way.

While witnessing takes place in paradigmatic, kerygmatic-missionary, diaconic, porphetic, and pathetic, as well as in other action situations, confessing has its place on one hand in worship services, and on the other hand in precarious situations, in which the religious or humanistic community is forced into a binding unification. Witnessing is directed toward convincing or coverting the other. In confessing an achieved common conviction articulates itself. Finally, witnessing and confessing can be demonstrated as elementary acts of a religious or a humanistic faith. Witnessing constitutes an innovating communicative action of religious believers, or secular humanists, individuals or communities. It can be verbal or non-verbal. It has the intent to convince others. In contrast the confessing is that communicative action of a religious or humanistic community, in which the subjects perform, make present, and imitate a unification. In the necessarily explicit, linguistic confessing, the achieved consensus is expressed as binding. Confessing is the anamnestically orientated fundamental religious action: thus the elementary faith action of the religious or humanistic community. A few great examples of confessors, witnesses and martyrs, may show, what it means to confess or to witness in the present historical process of transition between Modernity and Post-Modernity.

Shahid

According to the comparative dialectical religiology, the Arabic word for martyr and witness - *shahid* - is nearly identical in Greek and Arabic. *Shahid* usually has been taken to mean, that the martyr is one, who witnesses to the sincerity of his religious faith or political conviction through the ultimate proof - the giving of his own life. War has been a spectacular demonstration, whereby death assumed absolute value. The ideas, for which people have died, have supposedly a right to truth, because death had become a demonstrative process. People, who waged war, believed, that faith in a just idea legitimated every sacrifice. War as a sacrificial duty signified destruction put into the service of
preservation of what is loved. To understand religious or political collective violence, therefore, it is necessary to identify, that which is loved in a particular society, the nature of the sacred object, in the name of which sacrificial actions are performed. The beloved object for Northerners, who fought in the American Civil war, the Union Army, was the idea of the American Republic, the perfect union, and the ideal of freedom. However, the beloved object, for which people die, has been given many names: Great Brittain, or France, or Germany, or the Emperor, or Jahweh, or Alah, or the communist party, etc. The names differ, but the dream remains the same. Human beings seem to wage war, die, and kill, in order to demonstrate their devotion to, or worship of ideas, or entities, conceived as greater or higher than the concrete, immediate existence. By engaging in suicidal battle strategies and tactics, that generate enormous casualties, human beings demonstrate supposedly their sincerity: show that they truly believe. Death in war is performed to prove, that the idea or ideal, or entity, that people worship, is really real. People seek to prove, that there is a transcendent domain of reality beyond what is the case in actual existence. Surely, there must be some thing that gives rise to all the sound and fury. It is difficult to imagine, that all of that death and destruction could have been undertaken in the name of no - thing, or nothing. In the perspective of the comparative critical religiology, much of human history has been devoted to idolatry, and the idols demanded bloody sacrifices, and people suffered, died, and killed for these idols: nation, race, class, leader, capital, maximalization of profit, commodity fetishism, drugs, porno, the fascist party, nationalism, colonialism, empirialism, etc. Idols are finite things, made appear infinite. Idols are insufficient and deficient images, names, and notions of the Absolute. The critical theory of religion is idology in the spirit of Moses and Kant: destruction of idols, driven by a methodologic atheism. But it does not negate the idols abstractly. It rather negates them concretely, and specifically. It is not material atheism. As it critically negates the idols, it also preserves, and elevates, and fulfills the moment of truth, which may be present in them as deficient images, names, and notions of the Unconditional. Also nothing is an insufficient notion of the Absolute. There exists a religious nihilism. In the perspective of the comparative theory of religion, the sacred object of many wars may very well have been a defective image, or name, or notion of the Unconditional. Most wars may very well have been idolatrous, and idolatry may have been their main cause. Idolatry is the worst of all sins! Therefore, our theme confessing and witnessing is ambiguous. Not only the Abrahamic religions and their prophets, but other religions as well, and humanistic enlightenment movements tell us, that there are true and false prophets, who confess and witness truly or falsely. Thus the great Hebrew Prophet Jeremiah had stated during the Babylonian Exile:

You may say: Yahweh has raised up prophets for us in Babylon, but thus says Yahweh Sabaoth, the God of Israel: Do not be deceived by the prophets among you or by your diviners; do not listen to the dreams they dream, since they prophesy lies to you in my name. I have not sent them—it is Jahweh who speaks (Jeremiah29: 15).

We must be most critical and dialectical, when we speak about confessing and witnessing in the world religions or world humanism, in war or in peace.

Victims of Political Murder

In the perspective of the comparative, critical religiology, while some religious leaders like the Maccabees, Thomas Müntzer, the Brothers Cardinal, and Malcolm X, were willing to engage, in order to confess and witness, in violent revolt and revolution, if there was no other way to solve the contemporary unjust national, or class problems, others, like Mahatma Ghandi, the Berrigan Brothers, and Martin Luther King opted for a non-violent approach and methodology, in order to witness, and
confess, and overcome social, or national, or cultural injustices. In the 1960ties, two African American religious leaders became confessors as well as witnesses: Martin Luther King, and Malcolm Little, or Malcolm X. They became victims and symbols of political murder. They became martyrs of freedom, among many others. The Baptist minister, Dr. Martin Luther King, also the son of a Baptist minister, was respected worldwide. He stood up for the demand, that the fight, battle, contest, struggle, war for the improvement and correction of the situation of the African-Americans in antagonistic American civil society, should be fought with all the energy possible, but, nevertheless, be carried out through peaceful means. The radical Euro-Americans, or Whites, hated King's imperturbability. The radical African-Americans hated King's lack of brutality. On Martin Luther King Day, Monday, January 20, 2014, the son of the Civil Rights Leader, confessed on public television, that his father had been murdered and martyred during a garbage collector strike in Texas, because he had confessed and witnessed to the national and global redistribution of wealth. Martin Luther King confessed to and witnessed for social justice and equality not only for the African American, but also for the European American, and even the Asian, the Vietnam workers. He confessed and witnessed not only to racial, but also to class solidarity: ultimately to universal, i.e.anamnestic, present, and proleptic solidarity, without repressing in any way personal autonomy. He aimed at Post-Modern alternative Future III - a society charaterized by the reconciliation of personal sovereignty and universal solidarity, and thus by true freedom and justice.

**Holding up the Other Cheek**

Another African-American, Malcolm X, was like Martin Luther King also the son of a Christian minister, but in prison converted to Islam, because he considered the fourth commandment of Rabbi Jesus' so called Sermon on the Mount, - to hold up the other cheek -, to be entirely impractical in the face of white policemen and their dogs. Malcolm became an agitator of the Black Muslims, an association of African-Americans, who had converted to Islam. Contrary to Martin Luther King, Malcolm X first preached unyielding, inexorable power, force, and violence. As long as Malcolm served the Black Muslims as demagogue, he was welcome. However, during his travel in the Islamic Near East, Malcolm converted to peace. On the basis of personal experiences on his pilgrimage to Mekka, Malcom gained the insight of the badness of barbarism. He left the irreconcilable clan of Black Muslims in the full consciousness of the danger, to which he exposed himself. Malcolm wrote in his autobiography, that now was the time of martyrs. According to Malcolm, in case he had to become a martyr himself, then this would happen for the sake of brotherhood. Nothing else could rescue this country, the USA. Malcolm confessed, that he had learned, that lesson with great difficulty, but he had learned it. Malcolm X suffered his martyr death in February 1965. Already Malcolm's father, a Christian minister, who wanted to lead the African-Americans back to their homeland in Africa, had been assassinated as well, and his mother spent the rest of her life in the insane asylum here in Kalamazoo, Michigan. Like Martin Luther King, so did Malcolm and his parents, become religious as well as humanistic and liberal confessors and witnesses: martyrs of freedom.

**Liberal Leaders**

According to the comparative, dialectical religiology, religious, humanistic, and liberal leaders have been infinitely more threatened and less protected than the dictators: than Stalin, Hitler, Mussolini, Franco, or Pavelic. Abraham Lincoln, the American President, who led the war for the liberation of the African-American slaves in the South, was assassinated in 1865. Also President James Garfield became the victim of murder in 1881, and President William MacKinley in 1901, and President Kennedy in
1963, and his brother Robert Kennedy in 1968, while he was running for the Presidency. The liberal presidents, Theodor Roosevelt, Franklin D. Roosevelt, and Harry S. Trumen had been targets of assassination attempts. Those liberal leaders, who wanted what was good, were persecuted. As model for all of them served the founder of Christianity, Rabbi Jesus of Nazareth: even for the Hindu Mahatma Ghandi, who also became a martyr of freedom. Not an assassination, but the judgment of the rich and powerful ruling class in Jerusalem took the young life of the poor man - the Nazarene. The love, which Jesus preached, was always more dangerous for those, who practiced and witnessed it, than for those, who confessed to it, without drawing the consequences from this confession in real witness, and simply paying opportunistic, merely rhetorical lip-service. Love owed itself to those ideas, theological as well as secular-humanistic, which today in late capitalist society are in a process of declining and dissolving. The Catholic Robert Kennedy belonged, in spite of all his weaknesses, to those religious and liberal leaders, who were still connected not only with words, but seriously, with the threatened, originally Christian Western culture. As candidate for the highest office in the USA, Robert Kennedy had the right thing in mind, and confessed to it, and witnessed to it: particularly to end the War in Vietnam. He left his shoes with an enthusiastic crowd here in Kalamazoo. His death was a new proof, that the good had to bring more sacrifices in this world, than the badness everywhere. It is the task of the dialectical religiology and of our discourse this year, to follow the religious, humanistic, and liberal leaders, and their confessions and witness, and to strengthen, and to develop further the theological and secular humanistic ideas, from which love originated.

General Orientation

We hope very much, that those few concretizing suggestions about the communicative actions of confessing and witnessing in religions and humanistic movements 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 and the beginning of May 2014. 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 or the IUC 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, and beginning of May, available to us in the IUC building, and also if you would like to join us in Rome in May 2014, 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

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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

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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.