
By Course Directors:

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MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE
TAURIDA NATIONAL UNIVERSITY named after V.I. Vernadsky
CRIMEAN BRANCH OF SOCIETY OF CONFLICTOLOGISTS OF UKRAINE
NETWORK OF CULTURAL EXCHANGE AND INTERETHNIC TRUST
INTERNET ACCESS TRAINING PROGRAM (IATP) in Sevastopol
GRAND VALLEY STATE UNIVERSITY, USA.
September 23, 2007

Dear Friend:

We are writing this letter to you, in order to invite you wholeheartedly to our seventh international course on “Religion and Civil Society: Crisis of Identity and New Challenges of Post-Secular Society” to take place in Yalta, Crimea, Ukraine, from November 8-10, 2007. It is a sister course to our international Dubrovnik - course on the “Future of Religion.” Our new theme in Yalta is certainly of highest actuality in the present world-historical transition from? What are precisely the main challenges, which religion-based civilizations have to face at this moment in history? How do they or how can they best respond to these challenges. We are thinking e.g., the Jewish civilization, or the Christian civilization, or the Islamic civilization. Even if such civilizations have been secularized, they are nevertheless rooted in religious interpretations of reality and religious orientation of action. Even their secularization process cannot be understood without reference to their religious background: the secular categorical imperative or the a priori of the unlimited communication community can be understood without the religious Golden Rule in all world religions; the secular solidarity not without neighborly love in the liberating gospels. What precisely is the post-secular society? The following few thoughts and ideas may help us to stimulate and give guidance to our discourse, and may inspire our papers.

Desecularization

According to the critical theory of religion, religious communities and traditions have gained a new political importance in the public sphere of nations since the neo-conservative and neo- liberal counter-revolution of 1989, which had not been expected by thinkers of the bourgeois, Marxian, or Freudian enlightenment movements. A de-secularization seems to take place. Sociologists speak of a post-secular society. Suddenly we are facing different variations of religious fundamentalism not only in America and the Middle East, but also in Africa, South East Asia, and in the Indian Subcontinent. These fundamentalisms are often interconnected with national and ethnic conflicts. Patriotism is associated with religion. Today they also constitute the seedbed for a decentralized form of religious terrorism that operates globally and provokes a secular counter-terrorism of virtue, freedom and democracy. The root course of the religious terrorism is not terrorism but the deepening antagonism of the poor and rich nations and classes on an international level. Globalization, world market, empire-building, and competition ignore human rights and human dignity, and disappoint the equality - expectations of human beings, and separate the winners from the losers, the successful from the failures, the actors from the victims in the recognition-drama of globalized antagonistic civil society. The religious terrorism coming from the Third and Fourth World is directed against the perceived insults and injuries caused by the Western Civilization, which is to a large extend secularized and demythologized, and which is superior in terms of instrumental rationality, particularly economically and politically and militarily. In Iran the protest movement against a corrupt regime set in place and supported by America has given rise to a veritable rule of Mullahs, who promote a traditional Islamic
theocracy and Caliphate with modern means – a French constitution and advanced weaponry. This regime of Mullahs serves other fundamentalist movements in the Near East and elsewhere as a model to follow. In several Muslim countries the Sharia, particularly religious family law, functions either as an alternative or a substitute for secular civil law. In Israel, the Torah, specifically the religious family law, also serves as an alternative or a substitute for the modern civil law. In Afghanistan and in Iraq the application of a more or less liberal version of the American constitutions is limited by its compatibility with the Sharia, while at the same time civil war is raging among Shiites, Sunis, Batists and Kurds. Religious conflicts are squeezing their way into the international arena: as e.g. the provocation of the Hesbolah movement against Israel and the war of Israel against Lebanon.

**Discourse and Cooperation**

In the perspective of the dialectical theory of religion, without doubt the post-secular civil society finds itself in an awkward and thorny key situation for the new formation of the international relations and order: of the relationship between the secular Western civilization and the Islamic civilizations; and also of the relationship among the three Abrahamic religions: Judaism, Christianity and Islam. Nevertheless, the options have become quite clear: either alternative Future II - rivalry of the religions, collision of the cultures, wars among the nations and civilizations, or alternative Future III - discourse and cooperation among the cultures and peace among the civilizations. Hans Küng has stated rightly many times: There will be no peace among the nations without peace among the religions. There will be no peace among the religions without discourse among them. There will be no discourse among the religions, without foundation research in the religions. In this research, religious and secular public education should and can cooperate. Religious thinkers like Hans Küng, or secular thinkers like Jürgen Habermas, are fully aware, that such discourse is the most fragile form of mediation among the religious communities as well as between them and the secular world. Every encounter in the secular and disenchanted life world of antagonistic civil society among members of different faith communities as well as between them and secular people, demonstrates concerning each topic discussed – wars, death penalty, stem cell research, abortion, gay marriage, euthanasia etc., the vulnerability of such discourse through different forms of irrationality and collective insanity: be it nationalism, or racism, or religious or secular fanaticism. But such discourse is, nevertheless, the only healthy alternative to alternative Future II – the more and more militarized society, more and more conventional wars and civil wars, and finally the clash of whole civilizations, and a third world war with real weapons of mass destruction on all sides. American public opinion polls since July 24, 2005, discovered, that 6 out of 10 Americans firmly believe, that a third world war is unavoidable, and that it will break out in the not too distant future. The Rightwing Fox News announces since years, that the World War III has started already. That would indeed be the end of discourse and cooperation among the civilizations: maybe their own end.
**Mutual Openness**

In the view of the critical theory of religion, it is obvious, that the explosion of the antagonism between the religious and the secular, which happened on September 11, 2001, and which has continued ever since in the form of retaliation and counter-retaliation, terror and counter-terror, concerns more than just the separation of church and state, religious and secular education, or the privatization of religion, or creationism versus evolutionism, or vice versa, or stem cell research, abortion and euthanasia. We must admit, that in the present world-historical situation no real reconciliation between the religious and the secular, revelation and autonomous reason is possible. Precisely, therefore, we suggest, that the discourse between the sacred and the profane should at least not be closed up fundamentalistically, or scientistically and positivistically. To the contrary, we suggest an open dialectic between faith and knowledge, revelation and enlightenment, in order from there to derive guidance also for the relationship between church and state, religious and secular education. Such openness does not hope for the return from modern secular enlightenment through mysticism to religious orthodoxy, The secular may concretely supersede the religious: the secular may not only critique the religious, but it may also preserve, elevate and fulfill it in alternative Future III – the reconciled society.

**Longing for the Wholly Other**

The dialectical theorist of religion remembers, that the first Jewish-Christian-Apocalyptic Paradigm was characterized by devotion, by the longing for the wholly Other than the horror and terror of nature and history, by readiness for sacrifice and even martyrdom. Remembering the policies of the Roman Empire – *non licet esse vos* - gives a deeper meaning to the preaching and the resistance of Jesus of Nazareth, who announced the coming of God’s reign in a Palestine colonized by the Romans, and called for the creation of an alternative, entirely other society based on love, justice and peace, and died for it. To die for a great cause and to exchange one’s worldly against a spiritual life, was considered among saints and martyrs not only of Christianity, but also of Judaism and Islam, and of other world religions as the greatest challenge, which life offered them. Still Georg W.F. Hegel, who belonged to the much later Protestant-Evangelical Paradigm of Christianity made a precise analysis of the courage to dare the extreme, when he stated in his *Phenomenology of Mind*, that not the life, which shies away from death, and which preserves itself pure from the devastation, but which endures it, and maintains itself in it, is the life of the spirit. To look the negative into the eye, and to stay with it, and to dwell on it, is the energy, which the subject must muster and procure, in order to gain him or herself. Since Hegel, this energy, which promises a life on the boiling point, has been forgotten in modern civil society. Into the place of this energy has moved the privatized and sublimated New Testament care for one’s own personal, existence, or salvation of the soul. The affluent - society- bourgeois has decided for the political zero-position and against the freedom of All. According to the young Hegel, in the fruits of peace and of acquisition, and in the complete security of consumption and pleasure the bourgeois finds the corresponding substitute- replacement- and compensation – actions. The need for protection and a secure existence, which the bourgeois seeks, and which the bourgeois constitutional state tries to grant him or her, explains the trend in late civil society toward post-heroism. Such bourgeois post-heroism may no longer be sufficient, in order to meet the challenge, which the different civilizations have to meet in the present
transition period from Modernity to Post-Modernity: i.e. to move to global alternative Future III – a free, just and reconciled culture of love and peace, rather than to global alternative Futures I – a totally mechanized, computerized, robotized, signal society, or to global alternative Future II – a culture of death, the collision of civilizations, and world war III.

**Perfect Justice**

In spite of the fact, that the critical theory of society and religion is not a theology, it does, nevertheless, contain in itself as an autonomous philosophy, a *theological idea*, even a *theodicy*: the longing for perfect justice; the hope for unconditional love; the longing, that the murderer shall at least ultimately not triumph over the innocent victim; the urge for liberation. It can compare a world religion with its own theological principles and ideals in terms of *inner criticism*. In sadness, it can observe, that the initiators of Christianity promised the *Kingdom of God*, and that all what came was the *Church*, up to the present, September 2007: up to the former Cardinal Joseph Ratzinger, now Pope Benedict XVI, and a new version of the *Holy Inquisition* directed against new forms of theology, e.g. the liberation theology of Central and Latin America, or the psychoanalytical theology in Europe. That together with the alliances of the Church with European fascism in the first half of the 20th century, and with Latin and Central American fascist dictatorships, particularly in Argentine, Chile, Brazil, and El Salvador, and with North-American neo-conservativism or neo-liberalism, in opposition to its own *solidarism*, toward the end of the 20th century, and at the beginning of the 21st century, circumscribe the moral catastrophie of a whole great world religion: fascist and neo-conservative patriotism and its crimes – not constitutional patriotism – have been associated with different paradigms of Christianity. In the face of Auschwitz and Buchenwald, Hamburg and Dresden, Hiroshima and Nagasaki, Vietnam, Afghanistan and Iraq and maybe soon Iran, the critical theorist of society and religion can understand very well Sigmund Freud’s statement, that the Christian people were *badly christened*, and that under the veneer of Christianity they have remained, what their ancestors had been, namely *barbarically polytheistic*. Unfortunately in other world religions the believers are badly circumcised or otherwise initiated.

**The Liberating Gospels**

According to the critical theorist of religion, the Christians were badly christened in so far, as they accepted and obeyed the liberating Gospels only in a *highly sublimated* form, which left the social, economic, political, and historical reality as unfree as it had been before. Repression - understood in the technical Freudian sense - played only a minor role in the *institutionalization* of Christianity. The transformation of the original theological idea or content of the Gospels, the deflection from the original theological objective or purpose or goal, the kingdom of God without stealing, murdering, lying, and death, took place in broad daylight, consciously, with public argumentation and justification. Equally open was the armed struggle of institutionalized Christianity against the *heretics*, or schismatics, who tried, or allegedly tried, to rescue the *unsublimated* theological idea or content, and the *unsublimated* theological objective of the Gospels. There were, admittedly, some good rational motives behind the bloody wars against the Christian *revolutions*, which filled the Christian era, However, the cruel and
organized slaughter of the Cathari, Albigensians, Anabaptists, Enthusiasts, particularly Thomas Müntzer, of slaves, peasants and paupers, who revolted under the sign of the cross, the burning of witches and of their defenders – not to speak of one persecution of the Jews after the other, and one crusade after the other against the Muslims, this sadistic extermination of the weak people suggested, that unconscious *instinctual forces* broke through all the rationality and rationalizations of the so called Christian civilization. The executioners and their bands and lynch mobs fought the specter of a liberation, which they desired and longed for, but which they were compelled to reject. The crime against the Son had to be forgotten in the killing of those, whose practice recalled the original crime: the murder of Christ. It took centuries of progress and domestication, before the return of the repressed was mastered by the power and progress of the secular modern industrial civilization. But at its late stage of modern civilization, its rationality seemed to explode in another return of the repressed: in the form of international fascism and neo-fascism and neo-conservativism and the Christian Right. The image of liberation, which had become increasingly realistic in the socialist revolutions, was persecuted the world over by brown and red fascism. Concentration- and labor- and - death camps, the trial and tribulations of non-conformists, released a hatred and fury, which indicated the total mobilization against the return of the repressed, In any case, the development of religion contains the basic ambivalence: the *image of domination* on one hand, and the *image of liberation*, the theological idea, on the other.

**New Vision**

According to the critical theory of religion, the only hope for late capitalist society lies in the *energizing attraction of a new vision*. The proposal of this or that partial liberal reform, that can not possibly change the monopoly and oligopoly-capitalist system in its totality, is useless in the long run, because it does not carry with it the impelling force of a strong motivation, as it had been provided once, e.g., by the liberating Gospels, by the Sermon on the Mount, by Revelation: *Now I am making the whole of creation new!* The *Messianic Jerusalem!* (Matthew 5-7;Luke 6; Revelation 21-22). The utopian goal of post-modern alternative Future III – the free and reconciled society – is still more realistic than the so called realism of the power politics of liberal, or neo-conservative, or neo-liberal political leaders in present antagonistic civil society and constitutional state. The realization of post-modern alternative Future III – the new multi-dimensional man and society – is possible only, if the old motivations of capitalist society, like profit, power, having, and analytical understanding, are replaced by new ones: being sharing, comprehension, and dialectical reason. Alternative Future III can be realized only, if the productive, loving, solidary character replaces the marketing or commodity personal and social character, and if a new radical humanistic spirit replaces cybernetic religion. For those people, who are no longer authentically rooted in the theistic religions – Judaism, Christianity, or Islam – or in any other pre-theistic world religion, the crucial question is that of a conversion to a post-theistic humanistic religiosity without frozen religious dogmas and institutions. Such new religiosity has long been prepared by the movement of non-theistic religiosity, from the Gautama, the Buddha, through Master Eckhart and his reading of the Torah and of the New Testament, to the young Marx and his humanistic writings and to the modern advocates of humanity: Thomas Mann, Bertolt Brecht, Marcel Proust, Franz Kafka, Charles Baudelaire, Aldous Huxley, Gottfried Keller, Andre Gide, Paul Valery, Arnold Schönberg, Karl Kraus,
Samuel Beckett, Heinrich Böll, etc, and of course the critical theorists of society and religion. Those people, who are no longer firmly, and authentically, and honestly rooted in the Abrahamic religions or in other pre-theistic world religions are not simply confronted with the choice between the selfish materialism – sex, car, and career - of bourgeois society on one hand, and the acceptance of the Jewish, Christian, or Islamic, or any other theistic or pretheistic concept of God, on the other. For these people, social life itself in all its aspects - in language and memory, work and tool, sexual and erotic love, reciprocal recognition, community - can be the expression of the religious spirit, so that no separate religion will any longer be necessary.

Conversion

In the perspective of the dialectical theory of religion as conscious-making and rescuing critique, this possibility of and demand for a new, post-theistic, non – institutionalized, non-dogmatic religiosity is in no way an attack on the still existing theistic or pretheistic religions. While the critical theory of religion is certainly not an attack on the existing theistic or pre-theistic religions, it may, nevertheless, ask, that e.g., the Roman Catholic Church, beginning with the Curia in Rome and the Roman bureaucracy, should convert itself to the spirit of the liberating Gospels: to the Sermon on the Mount, to the Golden Rule, which all world religions have in common, and which for Jews and Christians and Muslims sums up the teachings of the Law and the Prophets, and to the promise of the New Earth and the New heaven (Matthew 5-7; Luke 6; Revelation 21 – 22). It may make the same demand not only on the Roman Catholic Paradigm of Christianity, but also on the earlier Old-Church Hellenistic Constellation, and on the later Reformation Protestant Paradigm. Likewise, while the dialectical theorist of society and religion will not ask the still existing, so called socialistic countries to desocialize themselves, he shall, nevertheless, demand, that their fake socialism shall be replaced by a genuine humanistic socialism. According to the critical theory of society and religion, the culture of the Medieval Roman Catholic Paradigm flourished, because people followed the vision of Saint Augustine’s City of God. Modern society flourished because people were energized by the vision of the growth of the Earthly City of Progress. In the 20th and 21st century, however, this modern vision has deteriorated to that of the Tower of Bable, which is now – September 2007 - beginning to collapse and will ultimately bury everybody in its ruins, be they caused by the collision of civilizations, or by global warming: climate, energy, or politics (Genesis 11:1-9; 6:11). If in terms of the Hegelian logic, the City of God and the Earthly City of Progress were thesis and anti-thesis, then a new synthesis would be the only alternative to post-modern alternative Future I – the totally administered society, or to postmodern alternative Future III – the entirely militarized society: the synthesis between the spiritual core of the Late Medieval World on one hand, and the development of rational thought and science of the Modern World since the Renaissance on the other. This synthesis would be the post-modern alternative Future III –the City of Being, instead of Having.
**Difficult Task**

While the critical theory of society and religion transforms religious dogmas and norms into ciphers of the longing and yearning for the totally Other than the horror and terror of nature and history, it is the task of theology to describe God’s gracious providential interventions into the biographies of individuals and into the histories of nations: God as *Causa prima* in and through all natural and social *causae secundae*. However, this has become a very difficult task after the moral catastrophes of the 20th century, which have continued into the 21st century. Thus, theologians can often only speak about the missing and still missed God, During Antiquity and Middle Ages; the theologians were concerned more with God than with religion. In modernity the theologians have become more concerned with religion than with God, and apply to their religiology traditional and critical methodologies. That is, why it can happen, that philosophers like Schelling and Hegel, or poets like Hölderlin. and even Kafka, or Brecht, or Beckett, as well as critical theorists like Benjamin, Horkheimer, or Adorno, can sometimes appear to be more theological than the theologians. No less a person than the arch-theologian of God’s Otherness, Karl Barth, has noticed that in the transition from Modernity to Post-Modernity. That is, why in Benjamin’s word, theology has become in this present world-historical paradigm change small and ugly, and can no longer let itself be seen in public. The critical theorists found in their friend Paul Tillich’s work the last traces of theology Some of Tillich’s students became God is dead-theologians, the only specifically American theology ever. Others became teachers of Religionswissenschaft or of the comparative study of religion. Others became critical theorists, like Adorno, who wrote his dissertation on Kierkegaard under Tillich’s guidance. Certainly, the theological idea needs and deserves newly to be made conscious, and to be saved through radical critique, and the critical theory of religion may very well participate in and contribute to this critical rescue process.

**Conquest of Unhappiness and Misery**

According to the critical theory of religion, a theory of society like historical idealism, or historical materialism, or structural-functionalism, or behaviorism, or existentialism, can perhaps provide a perspective can provide a perspective and can offer hopes and can stimulate longings and can provide starting points for the conquest of unhappiness and misery, which are generated by the antagonistic structure of civil society. But it can of course do nothing to overcome the fundamental perils of human existence: such as alienation, abandonment, loneliness, meaninglessness, injustice, old age, sickness and death. In this sense secular social theories offer no consolation, and have no bearing on the individuals’ or the nations’ need for redemption or salvation. Marxist hopes had of course been directed towards a collective project, and held out to the individual and to society the vague prospect, that forms of life with greater solidarity would be able to eradicate, or at least to diminish, that element of injustice, guilt, meaninglessness, abandonment, loneliness, alienation, and fear of old age, illness and dying, for which social repression, domination and exploitation in late capitalist society bear the responsibility. But that was a poor substitute for the consolation, which the great world religions had once been able to offer. We could even say, that a consciousness of the radical absence of consolation was fostered in the first place by secular theories, which inform us about the stages of social evolution and revolution, more mature forms of social organization, and the praxis, through which new,
humanistic social formations could be brought into existence, and in so doing repudiate religious notions of redemption and salvation, and that the more so the more they stress the greatest happiness of the greatest number of people. There can hardly be any universal solidarity with the victims of the merciless historical progress – creative destruction –, when past crimes and the suffering and humiliation, and the misery of past generations of slaves, serfs and wage laborers appear irreversible to the secular gaze, and beyond all redress. Critical theorists of society like Walter Benjamin, who committed suicide in Port Bou on September 26, 1940 under fascist pressure and persecution, have groped for a response to the horror of all this. Benjamin developed the idea of an *anamnestic solidarity*, which could bring about atonement through the power of Messianic remembrance: the Messiah would connect the innocent victims of the past, who never had their day in court, and whose prayers went nowhere, with the Kingdom of God. The murderers would not triumph over their innocent victims, at least not ultimately. We can discern in Benjamin’s theological reflections the outlines of a way of thinking, which would attempt a serious and better answer to the central religious question of all world religions and world humanisms, the theodicy problem, than existentialism, or historical materialism were able to give. The theodicy problem is one, which face all modern civil and socialist societies once the religious traditions that point beyond the identity of the purely human realm toward the wholly Other than the finite life, largely lost their former authority. Today – September 2007 – the critical theorist of religion can observe palpable regressions in civil societies into new forms of pre-theistic, polytheistic paganism, which undercut the Ego-identity that once had been achieved by means of the world religions, particularly the Abrahamic religions, and lead to an identity crisis and Ego weakness. Therefore, the critical theorist of religion must ask, how, if not the substance, then at least the humanizing power of religious traditions that protect humanity against such regressions and the resulting barbarism, can be rescued, and how the legacy of religion can be salvaged for a secular world in crisis: as a religious legacy, or only as an inverted secular legacy?

**New Mythologies**

In the face of the new mythologies, which today in the beginning of the 21st century are spreading through civil society under the auspices of neo-conservativism, as they flourished in the first half of the 20th century under European fascism, the critical theorist of society and religion emphasizes, what connects the radical modern enlightenment with the monotheism of the Abrahamic religions: it is the element of Transcendence, which grants the Ego, which is held captive in its environments, e.g. what Max Weber called the *iron cage of capitalism*, first of all that distance to its world as a whole and to itself, and which thereby opens up a perspective, without which personal autonomy and universal, i.e. anamnestic, present and proleptic solidarity on the basis of the human potential of language and memory and of the evolutionary universal of reciprocal recognition can not be acquire. This connection between radical enlightenment and Jewish, Christian and Islamic monotheism does in no way change the conviction of the critical theorist of religion that nothing of theological semantic and semiotic materials and potentials can continue unchanged. Each of these theological contents will have to expose itself to the test to be inverted, and to be translated, and to migrate out of the depth of the mythos into the secular discourse among the expert cultures, and through it into the communicative actions of the life world of civil and socialist societies, and even into their economic and political subsystems.
However, this secularizing integration of theological semantic and semiotic contents into post-modern alternative Future III - the universe of argumentative speech and autonomous, and solidary, and friendly living together, is the very opposite of a neo-pagan regression behind the self-understanding of personal autonomy and universal solidarity, which had entered world history only with the prophetic teachings of the three Abrahamic religions.

We hope very much to see you in Yalta in November 2007.  
Best wishes,  
Yours truly,  
Rudolf J. Siebert  
from the House of Shalom

**List of Topics**

The following issues will be discussed during the seminar:
- The role of religion in post-secular society;
- Traditional values and globalization of cultural space;
- Religious fundamentalism as a challenge to secular society;
- Religious identity as an object of manipulative technologies;
- Clash of civilizations: a myth or reality?
- Tolerance as a mechanism of religious conflict prevention;
- Religion and social capital: parameters of interaction;
- Social networks as a structuring factor of civil society;
- Church and social service in civil society;
- Interrelation of the state, civil society, and religious denominations;
- Mass media in multi-denominational society;
- Religion and ecology;
- Linguistic aspects of intercultural communications;
- Religion and education: in search of harmony and discourse;
- Religion and science discourse in the 21st century.
- The origin of Christianity and its different paradigms, and their future
- The future of religion
- The revolutionary or counter-revolutionary character of religion
- Good and bad religion
- Authoritarian and humanistic religion
- Religion of domination and religion of liberation

The list of topics is open for further contributions.
General Information

Our seventh international course in Yalta is sponsored by the V.I. Vernadskiy Tavrida National University in Simferopol, Ukraine; by Western Michigan University, in Kalamazoo, Michigan USA; by the Grand Valley State University, Grand Rapids Michigan; by the Crimean Department of the Conflict Resolution Association of the Ukraine; by the Network of Cultural Exchange and Inter-Ethnic Trust; by the Technical University of Sevastopol, Ukraine; by the Internet Access Teaching Program (JATP) in Sevastopol; The registration fee is 50 Euros to be paid at arrival. Resource persons and participants from America and Europe need no longer a visa in order to enter the Ukraine. Most of us will stay in Hotel Bristol in Yalta. Please, make your own travel and hotel reservations. For further information concerning times, meeting place, schedule, hotel reservations, air and bus connections, etc., please contact the

Chairs of the seminar:

Dr. Rudolf Siebert, Professor of religion and society, Department of Comparative Religion, Western Michigan University (USA), Head of “Center for Humanistic Future Studies,” Chair of the annual seminar “The Future of Religion” in the Inter-University Center (IUC), Dubrovnik, Croatia.
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Participants’ presentations will be published after the seminar.

To participate in the seminar, it is necessary to send your application no later than October 1, 2007. Materials for publication are accepted until November 10, 2007. Applications and materials for publication are accepted both as electronic and hard copies. For the participation in the seminar it is necessary to send by E-mail or normal mail the application form (follows bellow) to the next address:
Dr. Tatiana Senyushkina, PO Box 65, Sevastopol, 99043, Ukraine
E-mail: tsenyushkina@yandex.ru

Accommodation: Hotel “Bristol,” Yalta, Crimea, Ukraine.
From 72 USD to 276 USD per room per night. Price includes: ACCOMMODATION WITH BREAKFAST, PORTERAGE OF LUGGAGE, and VAT.
10 Roosevelt St., Yalta, Crimea 98600, Ukraine
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The Application Form
for the participation in the 7th international seminar
“Religion and Civil Society: Crisis of Identity
and New Challenges of Post-Secular Society”

8-10 November 2007
Yalta, Crimea, Ukraine

Name
Title of the paper
Education
Place of Work or Study
Position
Regular Address
Work Telephone
Home telephone
Fax number
Cell Phone
E-mail
Arrival Date
Departure Date
In case of Emergency

Date __________ Signature ______________

The applications are accepted no later than 1st of October 2007.

Please send your application to
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