

Syllabus

RELIGION and REVOLUTION

COMPARATIVE RELIGION 3230

By

Rudolf J. Siebert

Professor of Religion and Society

**Western Michigan University
Department of Comparative Religion
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Religion 3230: Religion and Revolution

A. Course Description

Our course will explore, investigate and compare different religions in different cultures and civilizations as driving forces of not only quantitative but also qualitative economic, social, political and cultural change. Our discourse will examine the conservative and progressive roles the religions of the world play in familial, economic, and social stability and change. Different approaches to analyzing these forces and roles will be examined and used, but particular emphasis will be placed upon the contribution of the critical theory of society and religion of the Frankfurt School and its dialectical method of thinking and acting (See Road Map A, B, C, D on the website: <http://www.rudolfjsiebert.org/>). The course will stress communicative ethics and discourse theory of human and civil rights and of the democratic constitutional state. In our critical, comparative, religious discourse, we shall look at revolutions taking place in the history of religions: one religious system of interpretation of reality and orientation of action concretely superseding the previous one. Besides those religious revolutions, we shall explore religion as a driving force in political revolutions in world-history: one economical-political-paradigm determinately negating the previous one.. We shall also be concerned with counter-revolutions in the history of religions, as well as in economic and political history, and their possible interconnection. The dialectical religiology is as much concerned with the content of religion as with its economic, social, political and cultural functions, eufunctions, and dysfunctions and non-functionality from one civilization or culture to the other.

Discourse

We understand our critical discourse as a privileged form of communicative action: i.e. the interaction of two or more people, in a particular situation, mediated through a specific text, with a definite double, prepositional and performative structure, toward a certain purpose. More specifically, we identify our discourse as future-oriented remembrance of human happiness and suffering, with the practical intent to increase the former, and to diminish the latter. We call our discourse "critical," because it intends to promote not only differentiation and clarification, but also emancipation in relation to religious and political structures and revolutions. We call our discourse "comparative", because it compares different religious and political systems, and the qualitative changes taking place in them. Our discourse is moved and guided by the dialectical method: subjective, objective, positive, determinate, concrete negation, or supersession.

Language and Recognition

Our comparative discourse is based on the universal human potential of language and memory, characterized by mimetic rationality, and aiming at mutual understanding, and the unlimited communication community. Furthermore, our discourse is grounded in the evolutionary universal of the struggle for recognition, characterized by communicative rationality, and aiming at symmetrical respect, at the end of all master-servant relationships, and of all exploitative domination of man over man, and of man over nature, and at the reconciliation of personal autonomy and universal solidarity: sovereignty in loyalty, and vice versa.

The Wholly Other

In our religiological discourse, we define religion as the longing for the wholly Other than the slaughterbench of nature and history: as the source of unconditional meaning and validity claims beyond the structure of facts, related to the cognitive apparatus of our Ego, and beyond the often cruel laws of natural and social evolution. We see religion as the hope for perfect justice: that the murderer shall at least ultimately not triumph over the innocent victim. Furthermore, we understand religion as longing for non-possessive love. Religion is structured in terms of its ontic, normative, and expressive elements: a concept of the Divine, the religious relationship, the cult, and the transition to the personal, social and cultural world. While religion and its qualitative transformations belong to the cultural world, economic and political systems and their revolutions are situated in the social world. We define religious revolution as determinate negation of the earlier religious worldview by the later one. We see the history of religions as a sequence of religious systems of interpretation of reality and orientation of action, each of which negates determinately, i.e. not only criticizes, but also preserves, and elevates, and fulfills, the previous one, with a qualitative difference. New things do indeed happen in the religious as well as in the political and economic dimension. Not only does one religion follow the other but also in each religion one paradigm follows the previous one.

Political Revolution

In our critical, discourse, we define political revolution as determinate supersession of an earlier political life form by the later one. We see political history as a sequence of political paradigms, each of which negates concretely, i.e. also preserves, and elevates, and fulfills the previous one, with a qualitative difference. We see political history not only as history of suffering, but also as history of liberation, reconciliation, and truth. It is structured in terms of the freedom of the One - despotism; the freedom of the Few - oligarchies of slaveholders, feudal lords, and owners of capital; and the freedom of All - substantial democracy. We identify revolution precisely as such determinate supersession of one political life form by the following one possibly toward alternative Future III - a liberated and reconciled humanity. We determine revolution as the not only quantitative, but also - and particularly so - qualitative, and even radical and "Messianic" supersession of a previous social and historical life form: the critical negation of its negative elements, as well as the preservation, elevation, and fulfillment of its positive traits in a new political configuration. While it is our main task, to discover the connection between religious and political revolutions, we do not see them as cyclical movements - like the movements of the planets around the sun - but rather as linear movements, which lead to something new, which has never existed before: qualitatively new religious and political paradigms. As we study the connection between religious and political revolutions, we ask important questions like: Does religion without politics become empty? Does politics without religion become blind? Does politics without religion become indeed sheer "business"? Most important for us is not only that new things do not only happen in the religious dimension, but also in the political sphere. The hope for the religious and political novum against all compulsive repetitions in nature and against all their reflections in mythology and positivism is the real motivating force behind our critical studies.

New World Order

In our comparative discourse, we shall pay attention to the supposedly new political concept of the "New World Order." The concept of the new world order comes originally from the Torah. During this century there have been three new world orders so far: the Wilsonian new world order after World War I. It was negated by the fascist new world order. It and the following cold war have finally been concretely superseded by the most recent Helsinki new world order. At this moment in history also this new world order is crumbling over the

Israeli-Palestinian conflict, in which two world religions, Judaism as well as Islam, are involved. We shall discuss the Right-Hegelian Francis Fukuyama's problematic thesis, that the liberal-democratic society and its Helsinki new world order are indeed the "end of history", and that the bourgeois is indeed the "last man". We shall try to find out, if the dialectic of the history of religions and of political history can really be arrested, as Fukuyama presupposes, following less Georg W. F. Hegel than bourgeois evolutionists of the later 19th century. We shall also discuss the thesis of Samuel Huntington, the student of Arnold Toynbee and Carl Schmitt, Adolf Hitler's political theologian, that there will be conflicts among the civilizations, which have the world religions as their very core, possibly climaxing in a third world war among the religiously grounded civilizations.

Sacred and Profane

In our, religiological discourse, we shall take most seriously the modern dichotomy between the sacred and the profane, between religion and enlightenment, and try to reconcile it. We shall differentiate between good and bad religion. Good religion demands like dialectical enlightenment, that things must become different: that the historical continuum of force and injustice, the objective and subjective guilt connection, must be interrupted; that perfect justice must be achieved. Bad religion gives people a good conscience in the face of bad social conditions. It legitimates the oppressive, objective and subjective continuum of social and historical power and force. We shall ask the important question: Do monotheism and radical enlightenment have something in common? We think so: Transcendence! Certainly the radical enlightener shall take sides with genuine Messianic religion against modern forms of regression into mythology, polytheism, neopaganism, as well as positivism, which reflect and affirm the compulsive repetitions of nature, and thus deny the individual's autonomy in solidarity.

Collective and Individual

In our critical discourse, we shall take seriously the modern dichotomy between the collective and the individual, between universal solidarity and personal sovereignty, and try to reconcile it. We understand enlightenment as the attempt, to free people from their fears, and to make them into the masters of their fate. We differentiate two types of enlightenment. There is the original, genuine, dialectical enlightenment, which intends to transform the negative facts of the present social and historical life form in direction of alternative Future III - a society, in which not only the sacred and the profane, but also personal autonomy and universal, i.e. anamnestic, present, and proleptic solidarity are reconciled. It motivates religious and political qualitative change.

Positivistic Enlightenment

In our comparative perspective, the other type of enlightenment is the positivistic one. It provides people with the sober insight into the facts of the present civil society: without any "prejudice." It is satisfied with small steps of reform and of improvement of the negative facts, which usually have become obsolete by the time they are instituted in civil society. It denounces all utopian political as well as eschatological-apocalyptic religious goals of history as mere "dreaming". Today, the positivistic enlightenment presents itself as post-religious, post-theological, post-metaphysical, and post-modern. In reality, it is counter-revolutionary. As such it does not differentiate between abstract utopias, which at this time cannot possibly be realized, and concrete utopias, for the realization of which all psychological, social, and cultural conditions are available. The positivistic enlightenment is nothing else than the decay of the genuine enlightenment, the method of which is determinate

negation. Positivistic enlightenment is continually in temptation to regress into mythology, which it pretends to fight, and thereby into the absolute captivity of the compulsive rhythms of nature. There is as little hope of rescue and redemption of the hopeless innocent victims of society and history, who went under without ever having had their day in court, in positivism as there has been and as there is in mythology. If the mythologists and the positivists are right, then the world is hell, over the entrance of which is written: Those who enter here let all hope go! Nobody has proven that better so far than the mythologists and positivists in the Hitler Government: see Albert Speer's positivism and Alfred Rosenberg's Myth of the 20th Century.

Facticity and Validity Claims

In our, religiological discourse, we shall learn, nevertheless, from the positivist enlightenment to identify most adequately the facts in the history of religions and in political history. However, we shall learn from the non-mythological Messianic religion and from dialectical enlightenment not to acquiesce with the unjust reality, but rather to transcend it in sorrow, faith, hope, and communicative action. We shall continually in terms of inner criticism confront the validity claims of different world religions and political systems with their facticity and we shall urge their reconciliation. The critical theory of religion has a practical intent.

Neo-Conservatism/Neo-Liberalism

In our critical view, since the neo-conservative trend-turn of the late 1970s, the positivistic enlightenment has been successfully superseded into atomistic neo-conservatism and neo-liberalism. In its neo-conservative form, the positivistic enlightenment cancels the cultural modernization, but continues the capitalist modernization. Neo-conservatism pronounces the end of history: it is "post-histoire." From now on, post-historical civil society is supposed to use all its energies, in order to satisfy consumer needs, and to limit ecological damages. Neo-conservatism cancels art and philosophy, because of their possible utopian contents. Neo-conservatism rejects wisdom religion, e.g. Taoism, because it may challenge the wisdom of the institutions of liberal democratic society. Neo-conservatism opposes the mystical religions, e.g. Hinduism and Buddhism, because they may motivate people to withdraw from advanced capitalist society into their own inner world, and thus to become useless and unproductive. Neo-conservatism negates the prophetic religions, e.g. Judaism, Christianity and Islam, because they may intervene into the injustices of modern class societies. Neo-conservatism is willing to support religion as contingency experience management subsystem of liberal democratic society. Neo-conservatism instrumentalizes religion, in order to legitimate the economic oligarchy, and to motivate the workers to produce the surplus value for the owners, without rancor, rebellion, and revolution. Neo-conservatism initiates or encourages, consciously or unconsciously, counter-revolutionary, neo-nationalist and sometimes even neo-fascist developments not only in Eastern Europe, but everywhere else. Neo-conservatism is responsible for the contemporary nationalistic regression in Ex-Yugoslavia, Russia, and other parts of Eastern Europe, and even in Western Europe and both Americas. Neo-conservatism pretends, to do all this in the name of "market-economy", "parliamentarism", "democracy", "religion", or "freedom", but in reality it promotes the expansion of the oligarchic power of the multi-national corporations. The positivistic, neo-conservative enlightenment moves consciously or unconsciously, willingly or unwillingly, towards Future I - the totally monetarized, computerized, and administered society, without meaning and love, if alternative Future II - conventional national or civil wars, or N.B.C. wars, or / and ecological disasters - can indeed be avoided.

Dialectic

In our comparative discourse, we shall deal with both forms of enlightenment, as well as with revolution and counter-revolution. In doing so, we shall engage in an open idealistic as well as materialistic, positive as well as negative dialectic: radical but still determinate negation. We shall supersede positivistic methods into the more embracing dialectical method. "Socratic" dialectical discourse is the most adequate form for our content: the relationship between religious and political revolutions.

Theodicy

In our religiological discourse, we shall concentrate on the core problem of all world-religions: the theodicy (theos - God; dikae - justice) problem. In religious terms, theodicy means the justification of the gods or of God in the face of the horror and terror of their nature and history. The religious theodicy has found its classical expressions in the Buddha Story, the Job Story, and the Jesus Story. A religion arises, when it is able to solve the theodicy problem on a certain level of human evolution, as learning process. A religion moves into a crisis or even into a niche of history, or simply "dies, " when it can no longer solve the theodicy problem on a higher level of human experience and learning. After Auschwitz I, II and III, and Triblinka, Coventry and Dresden, Hiroshima and Nagasaki, and all the horror and terror of the 20th century, which these names indicate, all living world religions have a hard time, to solve plausibly the theodicy problem, and are thus in a crisis. In the syndrome of the religious cult, the normative theodicy appears between the ontic concept of the Divine on one hand, and the expressive salvation process, on the other, and precisely in that center position is often covered up. It is our task, to explode this cover-up, and thus to bring into motion again the petrified cultic syndrome: creator and redeemer God, theodicy, and salvation process. This, of course, cannot happen without the risk of some uncertainty. It is the simple people's trust in Divine Reason and Providence, which is continually challenged by the often-horrible fate of the innocent victims of nature, society, and history. Their fate is to be broken, if the faith in Providence is to prevail. Only if the unmythological faith in Providence will prevail, the mythical fate of the innocent victims of nature, society and history can be broken.

Human Finitude

In our critical discourse, we shall be very much aware of the fact, that genuine dialectical enlightenment has concretely superseded the originally religious theodicy problem into its own secularity. For the secular, dialectical enlightener, theodicy means: human finitude, abandonment, loneliness, guilt, meaninglessness, fear of illness, aging, dying, and death. He prepares revolutions, in order to conquer people's unhappiness and misery in direction of alternative Future III - the right, autonomous, solidary, and victimless society, at least in so far as that human misery and unhappiness is produced by the present traditional or modern societies.

Optimism

In our comparative perspective, originally the genuine enlighteners were still driven by theological and anthropological optimism. In revolutionary theory and praxis, the dialectical enlighteners wanted to justify the goodness of creation, and of the Greater God. Voltaire's *Candide* was not yet able to stop Leibniz's Theodicee. The latter's theological optimism prevailed into Ludwig van Beethoven's IX. Symphony, Johann Wolfgang von Goethe's *Faust*, as well as into Georg W.F. Hegel's historical, absolute idealism as musical, poetical, and philosophical-theological theodicies, and their anthropological optimism lasted into Karl Marx's historical materialism as theodicy. However, to the extent to which the genuine enlightenment based on dialectical reason

and determinate negation, lost its theological element, it turned into positivistic enlightenment, based on analytical understanding, and finally into skepticism, relativism, and nihilism. This nihilism has been most adequately formulated by Arthur Schopenhauer, Friedrich Nietzsche, and Sigmund Freud: that God is not only dead, but that he has been man's oldest lie, and that the so called "religious truths" are nothing else than fictions in support of the blind will to life and death. One terrible result of the modern death of God, because of which - as the deconstructionists say - "everything goes", was Adolf Hitler's most cruel fascist counter-revolution: a first rehearsal of alternative Future I - the totally technocratic and administered society, and of alternative Future II - conventional national and civil wars, and N.B.C wars, and / or ecological destruction.

Deconstructionist Nihilism

In our religiological discourse, we shall show, that such deconstructionist nihilism is the result of the fact, that the enlighteners negated the past religious and theological traditions merely abstractly, rather than concretely, and that thereby they dissolved not only religion, but also their own enlightenment, and that thus they opened up the way for the dialectic of enlightenment, and the present counter-revolutionary regression into mythology, inner worldly polytheism, neo-paganism, and barbarism, and the consequential weakening and disintegration of the Ego - structure. We shall try to resist this regressive trend by engaging in the concrete supersession of religion and of enlightenment, and by thus possibly re-uniting both in direction of Future III - a society, characterized by love and meaning. We can do that on the basis of what genuine religion and radical enlightenment have in common: Transcendence.

Liberation

In our critical discourse, we shall remember, that the historical and contemporary record shows, that religion is very well capable of exhibiting profound revolutionary tendencies inside and outside of itself: e.g. Mose's liberation of the Hebrew slaves in Egypt, Jesus' highly polemical and revolutionary "Sermon on the Mount," Mohammed's "Five Pillar's," Thomas Münzer's revolutionary sermon's for the German farmers of the 1520s, or more recently the often also religiously motivated liberation-movements - and wars in the Africa, Asia, Near East, Latin and Central America of the 20th century. We shall be concerned with religion's ability, to promote fundamental, i.e. qualitative change in itself, as well as in the social personality, in the economic base structure, and in the cultural superstructure of traditional, capitalist, and socialist societies.

Utopian and Eschatological Elements

In our comparative discourse, we shall explore the following main issues micrologically: the utopian and eschatological elements in Far Eastern wisdom - and mystical religions, as well as in the Mid-Eastern and Western prophetic religions; comparisons between contemporary religious and secular political hopes and aspirations; the correlation of political utopias and religious apocalyptic eschatologies; the mutual reproduction of religious theory and socio-political practice, as the key to alternative Future III - an equal, just, free and brotherly-sisterly society; the polemical and the conformist attitudes in positive religions; good and bad religion; the possible concrete supersession of religious contents into secularity - against the horizon of the totally Other; etc.. We shall analyze particular political-revolutionary and - counter-revolutionary movements, and the role religion played, or is still playing in them, directly or indirectly. We shall analyze particular religious-revolutionary and - counter-revolutionary movements, and the role politics played, or is still playing in them directly or indirectly.

Alternative Futures

In our religious discourse, we shall pay attention to the core problems of modern civil society, which - if not resolved - will lead to its more or less abstract negation into alternative Future II, or to its more or less concrete negation into alternative Futures I or III: the dichotomies between man and nature, individual and collective, autonomy and solidarity, consumer and producer, owner and worker, rich and poor classes, luxury and misery, men and women, the old and the young, among the African, Asian, Near Eastern, European and Malaysian races, and between the sacred and the profane. Modern civil society is indeed extremely contradictory. Bourgeois society reproduces itself antagonistically through separations and alienations. Civil society's antagonism can be overcome positively and rationally only through qualitative social change, toward alternative Future III: a solidary society. In relation to alternative Future III, we shall ask the fundamental questions: Can religion contribute, together with dialectical enlightenment, to the realization of a liberated and reconciled society? Can religious agents of change help, together with genuine enlighteners, to constitute a new balance between individual and community, autonomy and solidarity, without jeopardizing the one or the other? Can they help, to produce a truly free and reconciled society? Of course, only a reconciled society is free, and only a free society is reconciled. Can the religious agents of change - in cooperation with genuine enlighteners - initiate thorough mutations in the structure of present civil societies - particularly in relation to the business cycle and the war cycle - which transformations may finally lead to a free and just society? Can religion - in cooperation with dialectic enlightenment - help to prevent the false, i.e. the nationalist or fascist identity of individual and collective - without any non-identity? Can freedom, equality, and brotherhood really be reconciled: or does freedom not mean the end of equality, and equality the end of freedom? Can brotherhood and sisterhood possibly mediate between freedom and equality? Can the world-religions help to prevent, that in counter-revolutionary nationalism and fascism the collective swallows up once more the individual person? How can genuine religion and dialectical enlightenment possibly help, to unite truth and fulfillment? We shall study the religious and political revolutions and counter-revolutions in Africa, Asia, the Near East, Eastern Europe, Central America, Latin America, Haiti, Cuba, Nicaragua, El Salvador, Somali, Rwanda, etc., in order to find answers to those questions. We shall spend the first ten minutes of each of our discourses, reflecting on and analyzing the role of religion in contemporary political revolutionary and counter-revolutionary movements, and the role of politics in the religious revolutionary or counter-revolutionary movements, as reported to us in the daily news on television, through the radio, or in newspapers and journals, in order thus to be able to answer those questions.

Truth

Throughout our critical discourse, we shall not only be aware of the fact, that there is besides the first split between the sacred and the profane in modern civil society, a second split between the individual and the collective, between autonomy and universal, i.e. anamnestic, present, and proleptic solidarity, but also that they are both closely interrelated. Both sides for themselves are abstractions, and as such untrue, and thus must be overcome, if truth is to be achieved. That, precisely, is the intent of all modern religious and political revolutions. Of course, religion can help to overcome the gap between the individual and the collective only, when it finds a way to reconcile itself with secular man of the bourgeois and the socialist type: in terms of a new synthesis of revelation and autonomous reason, of faith and enlightenment, of emancipation and salvation. Only when religious man is able in cooperation with secular enlighteners and humanists, to develop a united world view, in which the Infinite appears in the finite, and the finite in the Infinite, can he help to reconcile anew individual and collective toward alternative Future III - the realm of freedom beyond the realm of necessity, in which man can live a little bit longer and without misery, and in which he can even unfold his spirit.

Prophetic Religion

In comparative perspective, religion must not necessarily wither away in the alternative Futures I or II. It can be concretely superseded into alternative Future III: of course, in a qualitatively new form. Such a transformed, ecumenical, prophetic religion can serve in cooperation with an equally transformed genuine enlightenment as a corrective for alternative Future III, so that it may not regress again into the present antagonistic civil or socialist societies, or deviate into alternative Future I, or alternative Future II. In any case, the contents of the sacred must be superseded into the profane toward the horizon of the totally Other, as perfect justice and non-possessive love, if some degree of humanity is to be preserved, and complete barbarism is not to overtake us. The new concept post-secular society indicates, that the enlighteners prediction, that religion would disappear, was somewhat premature.

Appearance and Essence

In our, religiological discourse, we shall explore issues related to religion's ability, to combat pain and boredom in pre-revolutionary civil society: the dichotomy between human appearance and essence as the basis for all great religious and political revolutionary movements; the critical, polemical or subversive elements in religious traditions; the negative and affirmative role of religion in diverse formations of society; religion as second dimension, the "other" dimension, the "silent" dimension; the mutual reproduction of religious eschatology and political utopias; the power of religion, to fight injustices, melancholy, boredom, lethargy, inertia, resignation, capitulation, feeling of powerlessness, and escape from freedom; the ability of religion, to motivate progressive agents of change. The pendulum of life must not forever swing between pain and boredom. The Novum is possible!

New Political Theologies

In our critical discourse, we shall put particular emphasis on the new political theologies, as they have been developed by J. B. Metz, J. Moltmann, C.Torrez, Alves, J.L.Segundo, G.Gutierrez, and others: i.e. by theologians, inspired by genuine enlightenment from Immanuel Kant, Friedrich, W.J. Schelling and Georg, W.F. Hegel through Karl Marx and Sigmund Freud to Max Horkheimer, Walter Benjamin, Theodor, W. Adorno, Erich Fromm, Herbert Marcuse, Leo Löwenthal, Alfred Sohn - Rethel, and Jürgen Habermas. These philosophers and theologians represent a progressive political theology, which is the direct opposite of the traditional political theology of the most intelligent fascist, Carl Schmitt, Adolf Hitler's court-jurist. and -theologian. Schmitt combined in his reactionary political theology most blasphemously Jesus and Hobbes, Christianity and the bourgeoisie. The progressive political theologians have tried their best, to make good again the intellectual crimes, which Schmitt and his old and new friends - the neo-conservatives - have committed, and are still committing with the help of the Ritter - School in the political as well as in the religious dimension.

Theology of the Oppressed

In this context, the comparative religiologist must seriously ask: is a progressive political theology of the oppressed people really possible? Is a political theology of the oppressors really possible? Concerning these questions, we shall discuss the following subject matters: the religious notions of God's reason, providence, and wisdom; the religious notion of a historical teleology; the working class as agent of qualitative change or, more concretely, as representative of a religious as well as humanistic-democratic socialism after the fall of the

patriarchal "really existing, " or state socialism in Eastern Europe; individual, family, civil society, political state, and religious community as the "material" of history; the possibility of a "critical" church; the church from above and from below; the basic Christian community church; the systems of human condition and action systems as material for qualitative social change; the stages of the historical progress; political and religious progress; the imperfect perfectibility of man; etc.

Religious Agents of Change

In our, religiological discourse, we shall explore the lives, theories, methods, and activities of outstanding religious agents of change: Martin Luther King, Jr., the revolutionary priest Torrez, Helder Camarra, the Brothers Cardenal, the Brothers Berrigan, Mahatma Gandhi, Archbishop Romero and his liberation theologians, the revolutionary priest John Aristide, etc.. Why were they successful, or why did they fail? We shall compare these religious agents of change with outstanding secular political revolutionaries: Che Guevarra, Allende Gosset, Mao-Tse-Tung, Fidel Castro, Ho Chi Minh, Lenin, Michail S. Gorbatschow, etc.. We shall immerse ourselves into the motivation of these religious and secular political agents of change: their common longing and hope, that the oppressors, exploiters, and murderers shall at least ultimately not triumph over their innocent victims: Judgment Day ?!

Base-and Super-Structure

In our critical discourse, we shall study the relationship between change in the socio-economic basis, in the social character, and in the cultural superstructure. We shall see, that change in the economic base structure does indeed produce change in the social character, which again brings about new religious ideas, values, norms, symbols and techniques. However, we shall also find out, that religious ideas, values, norms, symbols and practices, once established and internalized, produce a certain social character, which again changes social and economic base conditions. So the religious agent of change is indeed able by transforming religious ideas, values, norms, symbols and techniques, to change the social character of individuals, and finally, thereby, to restructure qualitatively the structure of civil and socialist society. In relationship to this psychological, economic, and cultural transformation process, the modern and post-modern supersession of religious content into secular, genuine enlightenment toward the horizon of the entirely Other will, of course, be of greatest interest to us.

Ability to Change

In our comparative discourse, we shall consult outstanding social scientists, philosophers, religiologists, and theologians, who have thrown light on religion's ability to change man, society, and culture: e.g., Immanuel Kant, Georg W.F.Hegel, Karl Marx, Friedrich Engels, Isaiah Royce, Lenin, Rose Luxemburg, Max Weber, Talcott Parsons, Karl Barth, Reinhold Niebuhr, Paul Tillich, Karl Rahner, Walter Dirks, Johann, B. Metz, Jürgen Moltmann, Ernst Bloch, Max Horkheimer, Walter Benjamin, Theodor, W. Adorno, Erich Fromm, Herbert Marcuse, Leo Löwenthal, Alfred Sohn-Rethel, Jürgen Habermas, Christopher Türcke, Helmut Peukert, Edmund Arens, etc.. We shall look in the daily news reports for religious and secular political agents of quantitative and qualitative change in civil or socialistic society, as well as for scholars reflecting upon it, and allow ourselves to be informed by them. We aim at actuality. We are engaged in time-diagnosis and time-prognosis.

Good and Bad Religion

In our religiological discourse, in all that we shall differentiate between good religion, which denounces the antagonistic self-reproduction of the social totality, and announces, that the oppressors, exploiters, and murderers must no longer be allowed to torture their innocent victims, on one hand, and bad religion, which legitimates the antagonistic self-reproduction of the social totality as well as the oppressors, exploiters and murderers, and once more degrades the victims, on the other. Good religion always identifies with the victims. Bad religion always identifies with, and whitewashes the oppressors, exploiters, and murderers. Unfortunately, in spite of 200 years of critique of religion, it still remains very ambiguous.

Historical Forms of Discourse

Our critical discourse shall be a combination of all three historical forms of discourse: religious, philosophical, and scientific discourse. It shall correlate psychological, sociological, and cultural-anthropological elements. It is connected to the traditional theory, as well as to the critical theory of subjectivity and inter-subjectivity, society, history, and religion. It shall be successful to the extent, to which it fulfills certain necessary conditions: e.g. ideal speech situation, power-free zone, universal communication community, ideology critique, mythology critique, objections, law of universalization, mutual understanding, mutual respect, innovative speech acts, etc..

Five World Model

Our comparative discourse rests not only on the presupposition of the five human potentials - language and memory, work and tool, sexual and erotic love, struggle for recognition, and nationhood - but also on the presupposition of the five world model - natural, inner, social, cultural, and linguistic worlds. To these five worlds are related five validity claims: truthfulness, honesty, rightfulness, tastefulness, and understandability. These five validity claims constitute a discourse ethics. This communicative ethics gives guidance to our discourse on religious and political revolutions and counter-revolutions, and their interconnections and consequences.

Faith and Knowledge

In October 2001, Jürgen Habermas gave a speech at the occasion of his acceptance of the peace price of the Stock Exchange Association of the German Book Trade in Frankfurt, a.M.: Germany, in which he traced the dialectic of the religious and the secular, faith and knowledge, from Kant and Hegel through Weber to Horkheimer and Adorno and to himself and the social and historical situation in which he found himself. This situation was characterized by two forms of the antagonism between the religious and the secular: the struggle between the churches and organized science about stem cell research and the attack of the Islamic fundamentalists from the Near East against the World Trade Center in New York and the Pentagon in Washington DC.

Obscurantism and Naturalism

Concerning the first form of the contemporary struggle between the religious and the secular the scientists were afraid of obscurantism and a science-skeptical conservation of archaic residuals of feeling. The believers, on the other hand, turned against the scientific believe in progress in terms of a crude naturalism, which undermined morality. The struggle concerning the gene technology demonstrates clearly, that also in Europe and America, to which history gave centuries in order to find a sensible attitude toward the Janus - head of modernity, secularization is still connected with strong ambivalent feelings. For modern man the lost hope of resurrection leaves behind a palpable emptiness. The unbelieving sons and daughters of modernity seem to believe that they owe each other more and that they themselves need more than what is open to them from the religious tradition in translation. It seems to be so as if the semantic potentials of the religious traditions had not yet been completely exhausted.

Fundamentalism and Modernity

Concerning the second form of the contemporary struggle between the sacred and the profane, on September 11, 2001 the tension between secular society and religion exploded in a completely different way. The suicidal murderers, who transfunctionalized civil airplanes into military rockets and steered them against the capitalist citadels of the Western civilization, were - as Atta's testament and Osam Bin Laden's pronouncements make quite clear - motivated through strong religious convictions. For them the symbols of the globalized modernity embodied and personified the Great Satan, whom they attacked through an apocalyptic event. However, in spite of its religious language the fundamentalism is an exclusively modern phenomenon. Concerning the Islamic actors right away a non contemporaneity became visible between the religious-fundamentalist motives and the modern technological means. In this is mirrored a non contemporaneity of culture and society in the home countries of the actors, which only came about in consequence of an accelerated and radically uprooting modernization. Decisive is the through feelings of humiliation blocked spiritual transformation, which expresses itself in the separation of religion and state. For secular man there is no devil. But the fallen archangel is up to mischief nevertheless and does its dirty work in the perverted good of the monstrous deed as well as in the unrestrained urge for retaliation, which follows it immediately.

The Open Dialectic of Secularization

There exist hardened, fundamentalist religious orthodoxies in the West as well as in the Near and Far East, among Jews, Christians and Muslims, as well as among Hindus, Buddhists and Daoists. Who ever wants to avoid a war among cultures must remember the still open dialectic of the secularization process. In the face of the globalization, which asserts itself through opened up markets, Habermas and other critical theorists of the second and the third generation and their disciples and friends had hoped for a return of the political in another form: not in the Hobbesian original form of alternative Future I - the globalized security state, i.e. in the dimensions of police, secret service, military, special forces, Green Barrettes, Delta forces, but as world wide civilizing power of qualitative transformation. However, in this historical moment there remains nothing else than the pale hope in what Hegel called the cunning of reason and a little bit of self-reflection. The search for good reasons which aims at universal acceptance would only then not lead to an unfair exclusion of religion from the secular public and it would only then not cut off the profane society from important resources of meaning - foundation, if and when also the secular side would preserve for itself a sense for the power of articulation of the religious language. In any case, the boundary between secular and religious reasons is always flowing. Therefore, the determination of the controversial boundary between the sacred and the profane should

always be understood as a cooperative task, which demands from the religious and the secular side to take up also the perspective of the other side in every new situation. In the face of the origin of its moral foundations the liberal constitutional state should take into consideration the possibility that what Hegel called the culture of the common understanding of man may in the face of completely new challenges not be able to catch up with the level of articulation of its own history of origin. The all-penetrating language of the market is not good enough. What is needed is the secularizing and at the same time rescuing deconstruction of the truths of faith. The post-secular society continues the work, which the religion has done concerning the mythos in the past, now concerning the religion itself. Admittedly, this should not happen out of the arrogant intent of a hostile takeover, but rather out of the interest, to work in its own house against the creeping entropy of the scarce resource of meaning. A secularization, which does not negate abstractly, takes place in the mode of translation or inversion of religious semantic material into the secular discourse of the expert cultures and through it into communicative and political praxis in order to stem and resist the rebarbarization of modernity. That is what the West as the worldwide secularizing power can learn from its own history.

Lectures and Discussions

Finally, our comparative discourse shall consist of lectures, discussions, readings, excursions, analyses of relevant audio-visual material, and time diagnoses of news reports as presented daily by radio, television, and newspapers. The more discussions there will be in class, the better our course on the religious and political revolutions and counterrevolutions, and their interconnections and consequences shall develop. More precisely, our discourse will be structured in terms of 1.background reading and depth study, 2.time diagnosis, 3.content analysis of relevant movies, 4. excursions, and 4.discussions of substantial issues.

Quality Level

It is obvious from the above course description and from the material and tasks contained in it and to be performed in our three -hundred -level course, that it must necessarily be a four - credit hour course. As such our course moves on a qualitatively higher level than any one - hundred or two - hundred - level course. No longer are we only concerned with information about historical data concerning the world religions as on the 100 level. Nor are we merely concerned with different theoretical approaches to religion as on the 200 level. On the three hundred level we apply several theories to specific data from the history of religions. Most importantly we apply the critical theory of religion. Here a new logic and vocabulary have to be learned which go beyond the language of the market. Here critical comparisons take place between particular structures and functions in different world religions. Here the question of truth will come up and can no longer be put under epoche: truth understood as the negation of illusions, delusions, prejudices, ideologies and mythologies. Here the modern dichotomy between the world religions and the project of modernity is discussed in its whole depth dimension: the contradiction between faith and knowledge, faith and society, faith and history, faith and secular enlightenment, faith and revolutions and counterrevolutions. Here the empirical aspect of the comparative science of religion is emphasized in the form of three visits in different faith communities and discourses with rabbis, priests, monks, ministers and imams. Here education is more important than training. All these activities and processes are enormously time consuming. All these goals, tasks and requirements, not to speak of the amount of background- and depth - study readings lift this three - hundred - level - course qualitatively far above the 100 and 200 course level. All these activities and processes are enormously time- consuming. Therefore, it is absolutely necessary that this 300- level- course should and must be a four - credit - hour course.

B. Major Discourse Themes

In each discourse session, we shall deal with one or more of the following substantial topics:

1. Structure of communicative action and critical, comparative, religiological discourse
2. Historical forms of discourse
3. Necessary conditions of successful discourse
4. Form and content
5. Dialectic and positivism
6. Fundamental categories: nature, subject, family, civil society, political state, history and religion
7. Family and civil society integrated in the state and in religion
8. Family, state and religion integrated in civil society
9. Working definition of religion
10. Working definition of revolution
11. The five human potentials
12. Damaged and undamaged life, in terms of the five human potentials
13. Supersession of evolutionary universals into action systems and institutions
14. The roots of religion in the human potentials
15. The roots of revolution in the evolutionary universals
16. The traditional and modern views of the five human potentials
17. The five worlds
18. Communicative ethics: the five validity claims
19. The location of religion and revolution in the five worlds
20. The traditional and modern views of the five worlds
21. The structure of the natural world: the mechanical, chemical-physical, and biological sphere
22. The structure of the human organism: form, assimilation, and genus process
23. The structure of the inner world of man: anthropological, phenomenological, and psychological level
24. The structure of the social world: the dimensions of private right, personal morality, and social morality
25. The structure of the cultural world: art, religion, philosophy, and science
26. The structure of the linguistic world: logic, phonetics, grammar, semantics, etc
27. The Hegelian Left, the Hegelian Center, and the Hegelian Right
28. Georg W F Hegel's definition of religion
29. Definitions of religion on the Hegelian Right: positivism, evolutionism, structural functionalism, neo-conservativism, and deconstructionism
30. Definitions of religion in the Hegelian Center: Arnold Toynbee and Hans Küng
31. Definitions of religion on the Hegelian Left: Young Hegelians, Western Marxists, American pragmatists, Eastern Marxists, Freudians, and critical theorists
32. The deep structure of religion
33. A paradigm of the history of the world religions: religious revolutions
34. Traditional and modern definitions of revolution
35. The deep structure of revolution
36. The paradigm of political history: political revolutions
37. Perestroika and Glasnost: revolution or counter-revolution?
38. Comparative religiology: revolutionary or counter-revolutionary?
39. Man's inner world: source of freedom and right
40. Pantheism, theism, panentheism, deism, atheism
41. Rationality and reality
42. The rose in the cross

43. God and state
44. Utopianism, approximation to truth, despair
45. Philosophy, theology, and revolution and counter-revolution
46. The revolution of private right
47. The revolution of personal morality
48. The revolution of marriage and family
49. The revolution of civil society
50. The revolution of socialist society
51. The revolution of the political state
52. The revolutionary God: Theon agnoton
53. Theodicy and revolution
54. Revolutionary teleology, and the facts
55. Man's revolutionary freedom-nature
56. The "revolutionaries"
57. Action systems to be revolutionized
58. Stages of the revolutionary process: progress and perfectibility of man
59. Religion: utopia or ideology
60. The second and the third commandment
61. Wisdom - mystical - and prophetic-messianic religion
62. Regressive and progressive religion
63. Authoritarian and humanistic religion
64. City of God, City of Progress, City of Being
65. Personal, social and religious identity
66. Theodicy: Buddha, Job, and Jesus
67. Priest and jester
68. The "exodus" motive
69. Revolutionary elements in the Babylonian Genesis
70. The critical element in the Gilgamesh Epic
71. Stories of the "fall": reactionary or revolutionary?
72. Patriarchal and matricentric revolutions
73. Conservative and reactionary political theology
74. Apocalyptic political theology
75. Hegelian political theology
76. Theology of revolution
77. logy of liberation
78. Communicative, political theology
79. Toward a critical political theology
80. Three alternative futures of the human species, and of religion
81. The Eschatological reservation

C. Background Reading

The following books constitute the background reading for our critical, comparative, religiological discourse. They are to introduce us into the critical theory of subject and intersubjectivity, society, history, and religion. We shall choose 4 books to be read during the semester out of the following 9 books listed below at the beginning of class. The 4 books shall be useful for your participation in the class discussions and in the 3 essay-tests, and for a final, voluntary, extra-credit paper.

Required:

1. Siebert, From Critical Theory to Critical Political Theology: Personal Autonomy & Universal Solidarity.
2. Siebert, Hegel's Concept of Marriage and Family: The Origin of Subjective Freedom.
3. Siebert, Hegel's Philosophy of History: Theological, Humanistic, and Scientific Elements.
4. Siebert, Horkheimer's Critical Sociology of Religion: The Relative and the Transcendent.
5. Siebert, The Critical Theory of Religion: The Frankfurt School.

Recommended:

1. Siebert, The Development of Moral Consciousness Toward a Global Ethos.
2. Siebert, From Critical Theory of Society to Theology of Communicative Praxis
3. Siebert, Manifesto: The Critical Theory of Religion - The Wholly Other, Liberation, Happiness and the Rescue of the Hopeless. Volumes 1, 2, & 3.
4. Siebert, Recht, Macht und Liebe.
5. Siebert, The Evolution of the Religious Consciousness Toward Alternative Futures.
6. Siebert, The World Religion in the Global Public Sphere.
7. Reimer, James. The Influence of the Frankfurt School on the Contemporary Theology. Critical Theory and Future of Religion. Dubrovnik Papers in Honor of Rudolf J. Siebert.
8. Ott, Michael. Max Horkheimer's Critical Theory of Religion: The Meaning of Religion in the Struggle for Human Emancipation.
9. Ott, Michael. The Future of Religion: Toward a Reconciled Society.
10. Ott, Michael. The Dialectics of the Religious and the Secular.
11. Jensen, Walter. 2015. Sociology of Religion: A critical primer. (See chapter 3 for an overview of my work)

D. Depthstudy

Please, choose 4 books from the following list for your own depth study. You shall become a specialist in the 4 books, which you have chosen. Choose three books from the same author, if possible. Then you shall become more thoroughly familiar with his or her mode of thinking and content. On the basis of the 4 books you have chosen, you may make critical contributions to our discourse in class. They shall also be useful for our three essay - tests. You may choose three books from outside this list, as long as they fall into the field of comparative religiology, and deal specifically with religious and political revolutions or counter-revolutions, and their interconnection. The following books are recommended for your depth study choice:

- A. Edgar. The Philosophy of Habermas
- A. Honneth, Pathologies of Reason. On the Legacy of Critical Theory
- Adolf Hitler, Mein Kampf
- Albert Speer, Spandau. The Secret Diaries
- Albert, Speer, Inside The Third Reich. Memoirs
- Arato / Gebhardt, The Essential Frankfurt School Reader

Arnold Toynbee, An Historian's Approach to Religion
 Bertholt Brecht, St. Joan on the Stockyards
 Bertholt Brecht, The City of Mahagonny
 Bertholt Brecht, The Three Penny Opera
 Bloch, Man On His Own
 Brown, Christianity and Social Progress
 C. Eller, The Myth of Matriarchal Prehistory
 Casey, The Berrigans
 D. Claussen. Theodor W. Adorno: One Last Gebnius
 D. Jeffreys. Hell's Cartel. IG Fraben and the Making of Hitler's War Machine
 D. Jenemann. Adorno in America
 D. Sherman. Sartre and Adorno. The Dialectics of Subjectivity
 E. Bahr, Weimar on the Pacific. German Exile Culture in Los Angeles and the Crisis of Modernism
 E. Hammer, Adorno and the Political
 E. Mendieta, The Frankfurt School on Religion. Key Writings by the Major Thinkers
 Erich Fromm, Sexuality and Matriarchy
 Erich Fromm, The Dogma of Christ
 Erich Fromm, To Be Or To Have?
 Erich Fromm, You Shall Be As Gods: A Radical Interpretation of the Old Testament and Its Tradition
 Ernst Bloch, A Philosophy of the Future
 Ernst Bloch, Experimentum Mundi
 Ernst Bloch, On Karl Marx
 F. Jameson, Aesthetics and Politics
 F. Jameson. Late Marxism. Adorno or the Persistence of the Dialectic
 F. Neumann, Behemoth. The Structure and Practice of National Socialism 1933 - 1944
 Findlay, Hegel, . A Re-Examination
 Francis Fukuyama, The End of History and the Last Man
 G. Baum, Essays in Critical Theology
 Georges Bataille, Blue Moon
 Gustavo Gutierrez, A Theology of Liberation
 Hamper, Rivethead. Tales from the Assembly Line
 Hans Küng, Global Ethos
 Herbert Marcuse, Critical Interruptions
 Herbert Marcuse, One Dimensional Man
 Herbert Marcuse, Psychology and Politics
 Herbert Marcuse, Soviet Marxism
 Herbert Marcuse, The Aesthetic Dimension
 J. Habermas, Communication, Evolution, Societ
 J. Habermas, Religion and Rationality. Eassays on Reason, God and Modernity
 J. Holloway, etc. Negativity and Revolution. Adorno and Political Activism
 Johann, B. Metz, Beyond Bourgeois Religion
 Johann, B. Metz, Theology of the World
 Josaiah Royce, The Basic Writings
 Josef Goebbels, Diaries
 Jürgen Habermas, Autonomy and Solidarity
 Jürgen Habermas, The Legitimation Crisis
 Jürgen Habermas, Theory and Praxis
 Jürgen Habermas, Theory of Communicative Action
 Karl Popper, The Open Society and Its Enemies

Karl, Marx, Capital
 L. Jäger. Adorno. A Political Biography
 L. Löwenthal, Critical Theory and Frankfurt Thorists. Lectures-Correspondence-Conversations
 Lenin, Selected Works
 Leo Loewenthal, Prophets of Deceit
 M. A. Hewitt, From Theology to Social Theory. J. L. Segundo and the Theology of Liberation
 M. Horkheimer and Th. W. Adorno, Dialectic of Enlightenment (2002)
 M. Pinsky. The Actuality of Adorno. Critical Essays on Adorno and the Postmodern
 Machovec, Jesus for Atheists
 Max Horkheimer, Critical Theory
 Max Horkheimer, Dawn & Decline
 Max Horkheimer, Eclipse of Reason
 Max Horkheimer, The Critique of Instrumental Reason
 Max Horkheimer/ Theodor, W. Adorno, The Dialectics of Enlightenment
 Max Weber, Sociology of Religion
 Michael Bakunin, God and the State
 Michail Gorbachev, The August Coup The Truth and the Lessons
 N. Baldwin. Henry Ford and the Jews
 Oestreicher, The Christian Marxist Dialogue
 P. Apostolidis, Stations of the Cross. Adorno and Christian Right Radio
 Pierre, Teilhard de Chardin, Building the Earth
 Pierre, Teilhard de Chardin, The Phenomenon of Man
 R. Funk (ed), The Essential Fromm
 R. Funk, etc. Erich Fromm Heute. On the Actuality of his Thinking
 R. H. Stone/ M. L. Weaver. Against the Third Reich, Paul Tillich's Wartime Radio Broadcasts into Nazi Germany
 R. Wolin. The Frankfurt School Revisited
 Raines / Dean, Marxism and Radical Religion
 Ranke-Heinemann, Eunuchs for the Kingdom
 Reinhold Niebuhr, Marx and Engels on Religion
 Roger Garaudy, From Anathema to Dialogue
 Rosemarie Ruether, Liberation Theology
 S. Buck-Morss. Dreamworld and Catastrophe
 S. Lundgren, Fight Against Idols. Erich Fromm on Religion, Judaism, and the Bible
 Sophocles, The Theban Plays
 St. Best / D. Kellner, Postmodern Theory. Critical Interrogations
 St. G. Mestrovic, Durkheim and Postmodern Culture
 St. Müller-Doohm. Adorno. A Biography
 Steinkraus / Schmitz, Art and Logic in Hegel's Philosophy
 Th. Wheatland. The Frankfurt School in Exile
 The Babylonian Genesis
 The Holy Bible, Revised Standard Version
 Theodor, W. Adorno, Introduction to Sociology of Music
 Theodor, W. Adorno, Negative Dialectics
 Theodor, W. Adorno, Philosophy of Music
 Theodor, W. Adorno, The Authoritarian Personality
 Torres, Revolutionary Writings
 Verene. Hegel's Social and Political Thought
 Walter Benjamin, Archive. Images. Texts, Signs

Walter Benjamin, Illuminations
 Walter Benjamin, Reflections
 Wilhelm Reich, The Mass Psychology of Fascism
 Wilhelm Reich, The Murder of Christ
 Winter, Being Free
 Wolff / Moore, The Critical Spirit

E. Test Questions

During our critical, comparative, religiological discourse, we shall have three essay-tests. The essay-tests shall follow the structure of our discourse in each class session: there will be questions concerning 1. Background reading and depth study; 2. Time diagnoses and prognosis; 3. Content analyses of relevant movies; 4. Excursion experiences; 5. Substantial issues. The final essay-test shall be a comprehensive one: including transformed questions from the previous two tests. No question can appear in the essay-test, which has not been thoroughly discussed in our discourse in each previous class session.

F. Grading

Grading is based on a 200-point scale divided as follows:

- a. We shall have a role call after each class session. Attendance will be worth 10 points total. Students who are chronically late or leave early will have their final grades penalized.
- b. We shall have as much lecture in each class session as necessary and as much discourse as possible according to the contemporary discourse philosophy. Oral participation in our discourse will be checked after each class and will be worth 50 points.
- c. We shall have two mayor essay tests in the first week of the second and the third month and a final and comprehensive test in the first week of the fourth month. Background reading, depth study, time diagnosis, audiovisual material, excursion experiences and substantial issues will be tested. The first two tests will be worth 40 points each. The final and comprehensive test will be worth 50 points.
- d. We shall have a voluntary extra-credit paper at the end of the course. It will consist of a critical summary of one of the background readings. The extra credit paper will be worth 10 points.
- e. Exam make-up policy: in the case of illness, exams can only be made up with a written note from a doctor, or in the case of family emergencies, with a note from the Dean of Students.

The grading scale is as follows: A (200 - 185), BA (184-173), B (172 - 159),

CB(158-145), C (144 - 131), DC (130-119), D (118-105), E (104 and below).

G. Objectives of the Course.

This listing of the objectives of our critical, comparative, religiological discourse may help you to evaluate it at the end of each of our two tests, and at the end of the semester. It is the purpose of this course:

1. To introduce the student into the critical, comparative religiology.
2. To make the student aware of the whole dimension of qualitative personal, social and cultural change: particularly religious and political revolution and counterrevolution, and their interconnections and consequences.
3. To teach the student, to go beyond social facts to social trends, and beyond religious facts to religious trends, and to avoid data-fetishism.
4. To help the student, to broaden the limitations of the positivistic toward a dialectical comparative religiology.
5. To introduce the student into the dialectical tradition to think about religious and political revolutions and counterrevolutions, and their interconnections and consequences.
6. To enable the student, to see how different disciplines can cooperate in the solution of a scientific problem: in our case sociology, economics, social psychology, anthropology, history, philosophy, and theology in the identification of religion as a causal factor of qualitative social and historical change, in the overall framework of a critical, comparative, religiological discourse.
7. To teach the students a critical political hermeneutics, by which they can discover progressive and regressive tendencies in religious myths, doctrines, cult forms, organizations, attitudes toward the world, ethics, and social ethics.
8. To introduce the students to the revolutionary and counterrevolutionary possibilities of political theologies, in different positive religions.
9. To make the student familiar with a phenomenon, which we find in all cultures: the struggle between conservative and even reactionary priestly forces, which assert absolutes, and critical jester-forces, which put those absolutes again and again into question, and unmask them as mere idols.
10. To clarify for the students the relationship between positivism and dialectics in the profane, political, as well as in the religious dimension.
11. To introduce the student to different notions of hope, utopia, eschatology, and apocalypse: of the radical messianic interruption of the oppressive, historical continuum of force.
12. To show the students the importance of "utopian" thinking in late civil society.
13. To teach the student to differentiate clearly between revolutionary and counter-revolutionary, religious and political forces in contemporary society and history.
14. To teach the student to distance himself from the clash of religiously grounded civilizations, in order thus to be able to differentiate among the different economic, political and religious forces, and thus be able to contribute to their possible reconciliation.

H. Academic Honesty

Students are responsible for making themselves aware of and understanding the University policies and procedures that pertain to Academic Honesty. These policies include cheating, fabrication, falsification and forgery, multiple submission, plagiarism, complicity and computer misuse. The academic policies addressing Student Rights and Responsibilities can be found in the Undergraduate Catalog at <http://catalog.wmich.edu/content.php?catoid=24&navoid=974> and the Graduate Catalog at <http://catalog.wmich.edu/content.php?catoid=25&navoid=1030>. If there is reason to believe you have been involved in academic dishonesty, you will be referred to the Office of Student Conduct. You will be given the opportunity to review the charge(s) and if you believe you are not responsible, you will have the opportunity for a hearing. You should consult with your instructor if you are uncertain about an issue of academic honesty prior

to the submission of an assignment or test.

Students and instructors are responsible for making themselves aware of and abiding by the “Western Michigan University Sexual and Gender-Based Harassment and Violence, Intimate Partner Violence, and Stalking Policy and Procedures” related to prohibited sexual misconduct under Title IX, the Clery Act and the Violence Against Women Act (VAWA) and Campus Safe. Under this policy, responsible employees (including instructors) are required to report claims of sexual misconduct to the Title IX Coordinator or designee (located in the Office of Institutional Equity). Responsible employees are not confidential resources. For a complete list of resources and more information about the policy see www.wmich.edu/sexualmisconduct.

In addition, students are encouraged to access the Code of Conduct, as well as resources and general academic policies on such issues as diversity, religious observance, and student disabilities:

Office of Student Conduct – www.wmich.edu/conduct

Division of Student Affairs – www.wmich.edu/students/diversity

University Relations Office – www.wmich.edu/policies/religious-observances-policy

Disability Services for Students – www.wmich.edu/disabilityservices

Don't Worry!!! Be Happy!!!

You Have my Telephone

Number: 269-381-0864 and my E-mail: rudolf.siebert@wmich.edu

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