

**Call for applications for full stipends for the participation in
bachelor / master / doctoral winter schools
(one bachelor winter school, one master winter school and one doctoral winter school)**

The Université Sidi Mohammed ben Abdellah of Fès (Morocco) and the University of Vechta (Germany) organize three winter schools (a bachelor winter school, a master winter school and a doctoral winter school) in philosophy in Fès (Morocco) from November 1st to November 11th, 2023 within the program "Ta'ziz partnership 2023" of the DAAD (German Academic Exchange Service) on

**Dealing with the problem of moral and physical evil in the Islamic and western civilization.
A philosophical approach.**

(see short presentation of the topic below)

The teaching staff will consist in teaching staff members from the Université de Fès, from the University of Vechta, from Germany and from the MENA region, as well as of representatives of civil society, e.g. NGO's.

The call is open for applications from students from the MENA region (Middle East & North Africa), i.e. from Tunisia, Sudan, Lebanon and Iraq, as well as from Egypt, Algeria, Yemen, Jordan, Libya and Morocco. Through their professor or supervisor.

The participants will be:

(1) In the bachelor winter school: 26 bachelor ("licence") students from the Université de Fès and **4 bachelor students** from other universities from the **MENA region**. Travel expenses and stay of the 4 students from other universities from the MENA region will be paid by the DAAD.

(2) In the master winter school: 16 master students from the Université de Fès and **4 master students** from other universities from the **MENA region**. Travel expenses and stay of the 4 students from other universities from the MENA region will be paid by the DAAD.

(3) In the doctoral winter school: 6 doctoral students from the Université de Fès, **4 doctoral students** from other universities from the **MENA region** and 4 German doctoral students. Travel expenses and stay of the 4 students from other universities from the MENA region and of the German students will be paid by the DAAD.

In order to facilitate the participation of bachelor and master students from the MENA region, in the bachelor winter school and in the master winter school, teaching staff members from the MENA region will deliver presentations mainly in **Arabic**, yet providing shorter oral summaries in **English**, and answering questions in English. However, participation of the MENA students in English is encouraged. German teaching staff members will teach exclusively in English. The doctoral seminar will be taught exclusively in English.

We will be glad to receive student's digital applications **until October 1st, 2023**. The digital application (PDF files) should contain (1) a short letter of motivation in English, (2) a curriculum vitae in English, (3) the scanned copy of your bachelor diploma (for applicants to the master winter school) as well as (for the doctoral students) of your master diploma (Arabic diplomas do not need to be accompanied by a translation), (4) a recommendation letter from the supervisor or from a teaching staff member of the university at which the student is registered. The applications are to be addressed by the student to the two following persons:

Prof. Dr. Jean-Christophe Merle (University of Vechta, Germany): jean-christophe.merle@uni-vechta.de
Prof. Dr. Azelarabe Lahkim Bennani " (Université Sidi Mohammed ben Abdellah of Fès, Morocco): azelarabe.lahkimbennani@usmba.ac.ma

The *topic of the project*, that is, the problem of evil, is not only a traditional philosophical and also theological problem. It also is at the core of the self-understanding of the traditional Christian and Islamic world. First of all, Western modernity relies in its numerous dimensions (in its social, political, legal dimensions as well as in its social sciences, and in its human sciences) on an approach of the problem of evil that is radically new compared to the traditional Christian world. Whereas for centuries there were broad commonalities regarding the problem of evil between the Western worlds and the Islamic world, despite all their differences, modernity separated the Western and the Islamic paths in this regard. The Christian world and the Islamic world, and their

common inspiration represent a radical shift away from previous civilizations: Human action cannot solely be bad, but also evil. In other words, even when she or he knows what are the right ends and actions, and even when she or he is able to act accordingly, the human being can *intentionally* and freely behave badly. Yet, there are significant differences between the Christian world and the Islamic world that are relevant for dealing with the problem of evil. Among other things, these differences pertain (i) to handling one own's moral evilness and one's own weaknesses, (ii) to the meaning of physical evils in the world, and (iii) to the retribution of moral evil in the afterworld. All three following differences decisively made possible this Western modern turn. The foundation of modernity represents a counterpoint to the centuries-old commonalities of both the Christian and the Islamic world. (i) At the core of each dimension of modernity there is the fight against physical evil instead of the inquiry into the origin of moral evil. (ii) Not only individuals, but also collective entities are in charge of fighting against physical evil. (iii) Paradoxically, the fight against physical evil, is based on sins, weaknesses and vices of the human being herself or himself, instead of locating salvation in the afterworld, and the good world in an ideal. This red tape or guideline is intended to make it possible to acquire a reflective comparative look at fundamental factors and features of the Islamic word and of the Western world. This red tape is a philosophical one, but it involves further disciplines that are not detailed extensively in this project, yet that are handled as examples. This guideline will inspire our winter school.