In various respects this research paper may be deemed as a continuation of a previous thesis in international law ("Constructing a Gateway Between a Distant God and a Cruel World, A Study on Theory and Practice of Jewish Classic Theoreticians of International Law." LL.M thesis, University of Helsinki). Again my focus is the extent and degree to which the identity and cultural (civilisational) affiliation of distinguished scholars affected their careers, work, achievement - and potentially also the intellectual fabric of the field. How and why they succeeded is also one of my research problems.

This paper however takes the interface between secular religious images and scholarly work a step further. Due to my further acquaintance with Hans J. Morgenthau's "private thinking", I have carried him over from the previous study and added two more scholars; Karl R. Popper and Carl Schmitt as well as another node to the chain of thought. This node is the scholars' basic conception of what it is to be a human being, an actor in the world and in the international arena.

If my earlier study focussed on the "joint" Judaic-Christian search for civilisational stability, the present study delves deeper and searches for roots of diversity and even of anarchy from the very same source: the differential and not even complementary but competing and even conflicting ideas, stemming practically from the same sources. In order to understand this diversity I have gone in the present study much deeper into the subjective world of the scholars than in my first thesis, trying to find out and interpret the conceptions of Human Predicament that one could expect to have been generated by the cultural heritage and family socialisation.

In practice the study oscillates in the triangle of personal backgrounds, historical context and their scholarly achievements. It focuses first on the socialisation, education and career of the scholars; examines next their IR theories, and proceeds then to investigate whether there could be a clear connection between their theory conception, their view of human predicament and their own destiny. The Epilogue has a more comprehensive look at the different liberalist, realist and anarchist approaches that may be adjusted under an umbrella of (assumed) democracy to individual conceptions of human predicament.

The thesis is based mainly on secondary material but the author could also avail of some archived documents in particular by Morgenthau illuminating their premises and intellectual orientations.