

Mednarodna konferenca  
International Conference

**MIROLJUBNI IN TRAJNOSTNI DIALOG  
PO SEBIČNEM PROMETEJU**

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**PEACEFUL AND SUSTAINABLE DIALOGUE  
AFTER SELFISH PROMETHEUS**



Celje, 4.-7. november 2010

Celje, November 4<sup>th</sup>-7<sup>th</sup> 2010

**Organizacija/Organization:**

**Teološka fakulteta, Univerza v Ljubljani**

**Faculty of Theology, University of Ljubljana**

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## Uvodnik/Introduction

### **Peaceful and Sustainable Dialogue after Selfish Prometheus: the orientations and aims of the conference**

A reflection of the current condition of our technicistic civilization, place of the human kind and of the humanity in it, analysis and balance of the development made so far, search for the solution of the given problems and their implementation those are the central aims of the conference. Burning problems are various, mutually pervaded and interdependent: from ecology (environment), increase of the world population, poverty, diseases, violence and wars, through conservation of (local) identities, inter-cultural clashes, wide range of mental problems and diseases, social atomization, cultivation of freedom, increasing social differences, "redundancy" of certain groups of people, education, women`s condition, to the place and meaning of faith, religion(s) and spirituality. The destiny of the human kind and of humanity - in the technologically developed yet too instrumentalist and depersonalized world which is characterized by disproportion between technical progress at one hand and moral and spiritual development at the other - is very uncertain and brings many worries. Philosophers, theologians, scientists of religion, ecologists, historians, psychologists, education scientists, jurists and other scientists will explain the relevant aspects and moments of our condition, its causes, sources, its genesis and its perspectives. Such activity cannot avoid bringing some ethical evaluations and estimations. They might be expressed more or less explicitly or implicitly, more or less integrally or partially, yet they will emerge. Since we are convinced that the only way that makes a decent life possible is the way of dialogue, dialogue is one of the central topics that mark the conference. Dialogue and selfishness are certainly not good partners. Neither any technological development nor any institutional mechanisms (economical, legal, political etc.) can compensate the lack of ethics. The complex relation between morality and technology is a moment of wider dialectics of man, nature and the world in which peacefulness and violence, modernity and postmodernity, enslaving and sacrifice, freedom, responsibility and indifference, spirituality and depersonalization or losing of the self and meaning of life, sacredness and profanity, take place. Reaching sustainable development and life of quality is possible only on the basis of view which is not trapped, flat and reducing, on the basis of an effort, which can - founded on modesty, humility (in relation to the nature, self, others and (O)ther) - (co)create cooperation, higher order synthesis and synergy of the crafts that are the *conditio sine qua non* of survival, harmonious world and (decent) existence of a human (as a human) in it.

The organizers

## **Miroljubni in trajnostni dialog po sebičnem Prometeju: usmeritve in nameni konference**

Osrednji nameni konference so refleksija sedanjega stanja naše tehnicistične civilizacije, položaj človeštva in človečnosti v njej, analiza in bilanca dosedanjega razvoja ter iskanje in uresničevanje rešitev problemov. Ti so zelo pereči, raznoliki, vzajemno prepleteni in sovisni: od okolja, naraščanja svetovne populacije, revščine, bolezni, nasilja in vojn, preko ohranjanja (lokalnih) identitet, medkulturnih trkov, razširjenosti duševnih težav, družbene atomiziranosti, gojenja svobode, naraščajočih družbenih razlik, položaja žensk(e), izobraževanja, do položaja vere, religij(e) in duhovnosti. Usoda človeštva in človečnosti je v tehnološko zelo razvitem, vendar preveč instrumentaliziranem in razosebljenem svetu, v katerem zeva nesorazmerje med tehničnim napredkom in moralno ter duhovno razvitostjo, zaskrbnjujoče negotova. Ekologi, filozofi, teologi, religiologi, zgodovinarji, psihologi, pedagogi, pravniki in drugi znanstveniki bodo pojasnjevali relevantne vidike in momente našega položaja, njegove izvore, razvoj in nastanek pa tudi perspektive. Tako ali drugače izražene, bolj ali manj celostno, bolj ali manj izrecno, s tega ali onega vidika, se bodo oblikovale tudi vrednotne, etične ocene. Ker smo organizatorji prepričani, da je edina pot, ki omogoča preživetje in boljše življenje, pot dialoga, je dialog ena od osrednjih tem, ki zaznamujejo pričujočo konferenco. Dialog in sebičnost vsekakor nista dobra partnerja in nobena tehnološka razvitost ali institucionalni mehanizmi (ekonomski, pravni, politični ipd.) ne morejo nadomestiti etičnega primanjkljaja. Zapleten odnos med moralnim in tehnološkim je moment širše dialektike človeka, narave in sveta, v kateri se srečujejo in prepletajo miroljubnost in nasilje, moderna in postmoderna, zaslužjevanje in žrtvovanje, svoboda, odgovornost in ravnodušnost, poduhovljenost in razosebljenost ter izgubljenost, svetost in profanost. Doseganje trajnostnega razvoja in kakovostnega življenja je mogoče samo na osnovi neujetega, nesploščenega, nereducirajočega pogleda, prizadevanja, ki lahko v moči potrebne skromnosti, ponižnosti (v odnosu do narave, do sebe, do drugih in do D(d)rugega) (so)ustvari sodelovanje, sintezo in sinergijo sil višjega reda, kar je *conditio sine qua non* preživetja, harmonije sveta in (dostojnega) bivanja človeka (kot človeka) znotraj nje.

Organizatorji

## Program/Program

### Četrtek, 4. november/Thursday, November 4<sup>th</sup>

Prihod in namestitev udeležencev v Domu sv. Jožefa, Plečnikova 29, Celje/  
Arrival and accommodation of participants at Dom sv. Jožefa (Home St. Joseph,  
Spiritual Educational Center), Plečnikova 29, SI-3000 Celje, Slovenia

**16.30-16.35** Pozdravni nagovor predsednika programskega odbora prof. dr. Janeza Juhanta  
Welcome speech of the president of the program committee  
Professor Janez Juhant

**16.35-16.40** Pozdravni nagovor prodekana Teološke fakultete doc. dr. Janeza Vodičarja  
Welcome speech of the vice dean of the Faculty of theology Janez Vodičar

### **Predavanja/Lectures**

**16.40-17.00** Stanko Gerjolj (Ljubljana, Slovenia): The challenges and limits of inclusive pedagogy in a plural society (Izzivi in meje vključevalne pedagogike v pluralnem okolju)

**17.00-17.20** Corneliu Constantineanu (Bucharest, Romania): Encountering the Other: Otherness, Identity, and Reconciliation from a Biblical Perspective (Srečevanje drugega: drugačnost, istovetnost in sprava z bibličnega vidika)

**17.20-17.40** Tadej Strehovec (Ljubljana, Slovenia): The peaceful relation between the unborn human life and technosociety (Miroljuben odnos med nerojenim človeškim življenjem in tehnodružbo)

**17.40-18.00** Urszula Idziak (Warszawa, Poland): Here I am – the question of the subject in postmodern era (Tukaj sem – vprašanje subjekta v postmoderni dobi)

**18.00-18.20** Erika Prijatelj (Ljubljana, Slovenia): Non-dialogical methods (practices) in pedagogy: Is Pedagogy Really More Dialogical Than Before (Ne-dialoške metode (prakse) pedagogike: je sodobna pedagogika res bolj dialoška kot nekoč)

**18.20-18.40** Razprava/Discussion

**19.00** Večerja/Dinner



**Petek, 5. november / Friday, November 5<sup>th</sup>**

**7.15-7.45** Zajtrk/Breakfast

**7.45** Odhod iz Celja z avtomobili na Teološko fakulteto v Ljubljani  
Departure from Celje with cars to the Faculty of Theology in Ljubljana

**Predavanja na Teološki fakulteti v Ljubljani (velika predavalnica)  
Lectures at the Faculty of Theology in Ljubljana, Poljanska cesta 4  
(Big Hall)**

**9.15-9.20** Zbor ljubljanskih bogoslovcev/Seminarists's Choir of Ljubljana

**9.20-9.25** Pozdravni nagovor dekana Teološke fakultete Univerze v Ljubljani prof. dr. Stanka Gerjolja / Welcome speech of Prof. Stanko Gerjolj, the dean of the Faculty of Theology, University of Ljubljana

**9.25-9.30** Pozdravni nagovor predsednika programskega odbora profesorja Janeza Juhanta / Welcome speech of Prof. Janez Juhant, the president of the program committee

**9.30-9.35** Zbor ljubljanskih bogoslovcev/Seminarists's Choir of Ljubljana

**9.35-9.55** Roman Siebenrock (Innsbruck, Austria): Christian Martyrdom in the 20th Century: saving a society of violence (Krščansko mučeništvo v 20. stoletju: reševanje družbe od nasilja)

**9.55-10.15** Seppo Sajama (Joensuu, Finland): Tolerance and Temperance (Strpnost in zmernost)

**10.15-10.35** Janez Juhant (Ljubljana, Slovenia): The corporeity: how to limit oneself (Telesnost: kako omejiti samega sebe)

**10.35-11.05** Razprava/Discussion

**11.05-11.20** Odmor/Break

**11.20-11.40** Lučka Kajfež – Bogataj (Ljubljana, Slovenia): Planet which doesn't grow: obstacle for expansion, challenge for the development (Planet, ki ne raste: ovira za rast, izziv za razvoj)

**11.40-12.00** Marcel Măcelaru (Osijek, Croatia): The Role of the Bible in Shaping Cultural Identities (Vloga Svetega pisma pri oblikovanju kulturnih identitet)

**12.00-12.20** Drago Karl Ocvirk (Ljubljana, Slovenia): Muhammad: a Model of What Kind of Behaviour? (Mohamed: vzor kakšnega obnašanja?)

**12.20-12.50** Sklepna razprava/Concluding discussion

**14.00-17.00** Kosilo v ljubljanskem semenišču in ogled znamenitosti Ljubljane/  
Lunch at Theological Seminary of Ljubljana and sightseeing of Ljubljana

**17.00** Odhod iz Ljubljane z avtomobili in vrnitev v Celje/Departure from Ljubljana  
with cars and return to Celje

**19.00** Večerja/Dinner

### **Sobota, 6. november/Saturday, November 6<sup>th</sup>**

**8.00-9.00** Zajtrk/Breakfast

#### **Predavanja/Lectures**

**9.00-9.20** Christian Feichtinger (Graz, Austria): Embodiments of Evil. Ideal Bodies as Medium of Othering (Utelešenja zla. Idealna telesa kot posrednik drugačenja)

**9.20-9.40** Arto Mutanen (Helsinki, Finland): Human security - acting in a real world to achieve human security (Človeška varnost – delovanje v resničnem svetu za doseganje človeške varnosti)

**9.40-10.00** Mari Jože Osredkar (Ljubljana, Slovenia): He came to set fire on the Earth (Prišel je, da vrže ogenj na zemljo)

**10.00-10.20** Stanislav Slatinek (Ljubljana, Slovenia): Freedom of religion assures dialogue in human society (Verska svoboda zagotavlja dialog v človeški družbi)

**10.20-10.35** Razprava/Discussion

**10.35-10.50** Odmor/Break

**10.50-12.10** Anton Jamnik (Ljubljana, Slovenia): Liberalism and the question of immanentism and ethical relativism (Liberalizem in vprašanje imanentizma ter etičnega relativizma)

**12.10-12.30** Maria Dimitrova (Sofia, Bulgaria): Personal Identity: From Belonging Toward Responsibility (Osebna identiteta: od pripadanja do odgovornosti)

**12.30-12.50** Alexander Gungov (Sofia, Bulgaria): Media Manipulation as an Non-Authentic Dialogue (Manipulacija medijev kot nepristen dialog)

**12.50-13.05** Razprava/Discussion

**13.15** Kosilo/Lunch

**14.00-15.30** Obisk spominskega parka Teharje/Visit of the commemorative park Teharje

### **Predavanja/Lectures**

**15.30-15.50** Gábor Kovács (Budapest, Hungary): A Short History of Modernity from the Fable of the Tales to the Brave New World – Lewis Mumford and his Critique of Modernity (Kratka zgodovina moderne od izmisleka zgodb do Pogumnega novega sveta – Lewis Mumford in njegova kritika moderne)

**15.50-16.10** Béla Mester (Budapest, Hungary): Prometheus – Our Hero and Our Shame. A History of the Self-reflection of Modernity (Prometej – naš junak in sramota. Zgodovina samorefleksije moderne)

**16.10-16.30** Mark Kleyman (Ivanovo, Russia): Searching for Alternative Lifestyles: Urban Communities at the Time of Economic Downturn (Iskanje alternativnih načinov življenja: mestne skupnosti v času ekonomskega upadanja)

**16.30-16.50** Šimo Šokčević (Osijek, Croatia): Justice Beyond Borders: Amartya Sen's Capability Approach (Pravičnost onkraj meja: zmožnostni pristop Amartya Sena)

**16.50-17.10** Rafal Smoczyński (Warszawa, Poland): Strategies of the Polish Christian Right. Identification, Imitation and Conflict (Strategija poljske krščanske desnice. Identifikacija, posnemanje, konflikt)

**17.10-17.25** Razprava/Discussion

**17.25-17.40** Odmor/Break

### **Študentska sekcija/Student section**

**17.40-17.55** Ana Martinjak (Ljubljana, Slovenia): Prometheus and Politics (Prometej in politika)

**17.55-18.10** Mateja Repanšek Tkalec (Ljubljana, Slovenia): Religious function of psyche as a guidance for better education (Religijska funkcija psihe kot pomoč pri vzgoji in izobraževanju)

**18.10-18.25** Mik Šetina (Ljubljana, Slovenia): *Lex naturalis* as law of practical reason. Understanding of natural law by Thomas Aquinas (*Lex naturalis* kot zakon praktičnega uma. Tomaževo pojmovanje naravnega zakona)

**18.25-18.40** Sebastjan Kristovič (Ljubljana, Slovenia): The paradox of happiness. Absolute as a solution of relative (Paradoks srečnosti. Absolutno kot rešitev relativnega)

**18.40-18.55** Jožef Leskovec (Ljubljana, Slovenia): Overcoming of Metaphysical Conflicts in Pragmatism (Premagovanje metafizičnih sporov v pragmatizmu)

**18.55-19.10** Razprava/Discussion

**19.10** Večerja/Dinner

## **Nedelja, 7. november/Sunday, November 7<sup>th</sup>**

**8.00-9.00** Zajtrk/Breakfast

### **Predavanja/Lectures**

**9.00-9.20** Branko Klun (Ljubljana, Slovenia): Dialogue and Responsibility. Some Remarks on Levinas (Dialog in odgovornost. Nekaj opazk k Levinasu)

**9.20-9.40** Bojan Žalec (Ljubljana, Slovenia): The need of spiritualization (for cultivation of humanity): for solidary personalism, against instrumentalist devastation (Potrebnost poduhovljenosti (za gojenje človeškosti): za solidarni personalizem, proti instrumentalističnemu opustošenju)

**9.40-10.00** Vojko Strahovnik (Kranj, Slovenia): Disagreement, Dialogue and Ethics in a World of Strangers (Nestrinjanje, dialog in etika v svetu tujcev)

**10.00-10.20** Robert Petkovšek (Ljubljana, Slovenia): Sacrificial and non-sacrificial understanding of the existence (Žrtvovanjsko in nežrtvovanjsko razumevanje bivanja)

**10.20-10.40** Mateja Pevec Rozman (Ljubljana, Slovenia): Postmodern Subject in Aspiration for Its Identity (Postmoderni subjekt v iskanju svoje identitete)

**10.40-10.55** Razprava/Discussion

**10.55-11.10** Odmor/Break

**11.10-11.30** Jernej Pisk (Ljubljana, Slovenia): Sport: the Undiscovered Treasure of Temperance (Šport: neodkrit zaklad zmernosti)

**11.30-11.50** Barbara Simonič (Ljubljana, Slovenia): »The science of the empathy«: The importance of empathy in today's world (»Znanost empatije«: Pomen empatije v sodobnem svetu)

**11.50-12.10** Tina Rahne (Ljubljana, Slovenia): The Ethics of Participation and the Perspective of Power and Vulnerability in the Therapeutic Relationship (Etika participacije in perspektiva moči ter ranljivost v terapevtskem odnosu)

**12.10-12.30** Marjana Harcet (Ljubljana, Slovenia): Expulsion of the Other (Izključitev drugega)

**12.30-12.50** Tomaž Erzar (Ljubljana, Slovenia): Hurdles turned into challenges (Ovire, ki postanejo izzivi)

**12.50- 13.05** Razprava/Discussion

**13.05-13.10** Sklepna beseda predsednika organizacijskega odbora, višjega znanstvenega sodelavca doc. dr. Bojana Žalca./Concluding words of Bojan Žalec, the president of the organizing committee.

**13.15** Kosilo/Lunch

Odhod udeležencev/Departure of participants

## Povzetki/Abstracts

Corneliu Constantineanu

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### **Encountering the Other: Otherness, Identity, and Reconciliation from a Biblical Perspective**

In our increasingly complex and pluralist world, the issues of identity, otherness and reconciliation are becoming vitally important. Croatian theologian Miroslav Volf is right to call our attention to the urgency of the matter: "It may not be too much to claim that the future of our world will depend on how we deal with identity and difference." We cannot avoid any longer the difficult questions of how we relate to "the other," of how we live together with our deepest differences. This essay addresses some aspects of identity, otherness and reconciliation with a particular reference to the writings of Apostle Paul. I propose that a study of Paul's writings, particularly those with a specific emphasis on reconciling practices, offers a strong starting point and a solid basis for reflecting on, and engaging with, "the other." It is my conviction that building on the Pauline understanding of reconciliation, churches can make a contribution to the social reality in their context.

Key words: otherness, enemy, identity, reconciliation, 'the other'.

### **Srečevanje drugega: drugačnost, istovetnost in sprava z bibličnega vidika**

V našem vedno bolj kompleksnem in pluralnem svetu postajajo vprašanja istovetnosti, drugačnosti in sprave življenjsko pomembna. Hrvaški teolog Miroslav Volf ima prav, ko opozarja na resnost predmeta: »Nikakor ne pretiravamo, če rečemo, da bo prihodnost našega sveta odvisna od naše obravnave istovetnosti in razlike.« Težkim vprašanjem o tem, kako se povezujemo z »drugim,« kako živimo skupaj z našimi najglobljimi razlikami, se ne moremo več izogibati. Ta razprava obravnava nekaj vidikov istovetnosti, drugačnosti in sprave s posebnim ozirom na pisma apostola Pavla. Avtor meni, da preučevanje Pavlovih pisem, predvsem tistih s posebnim poudarkom na spravniških praksah, ponuja močno izhodišče in trdno osnovo za refleksijo o »drugem« in ukvarjanje z njim. Prepričan sem, da cerkve lahko, v svojem kontekstu, prispevajo k družbeni stvarnosti, če izhajajo iz pavlinskega razumevanja sprave.

Ključne besede: drugačnost, sovražnik, istovetnost, sprava, »drugi«.

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### **Personal Identity: From Belonging Toward Responsibility**

Traditionally, we identify ourselves by our belonging to the Whole – of the Cosmos, Nature, Society, State, Community, Family, etc. But following Levinas' philosophy, the paper discusses responsibility as another kind of personal identification.

Key words: identification, otherness, rights, community, ethics, politics.

### **Osebna identiteta: od pripadanja do odgovornosti**

Običajno se identificiramo po naši pripadnosti Celoti – vesolja, narave, družbe, države, skupnosti, družine, itd. Vendar, sledeč Levinasovi filozofiji, članek obravnava odgovornost kot drugačen način osebne identifikacije.

Ključne besede: identifikacija, drugačnost, pravice, skupnost, etika, politika.

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### **»Old attachments, old selves«: The idea of sustainable dialogue and a new conception of human individuality**

Attachment to people, habits and possessions is a common human experience. It reflects not only who we are, what we value, and how we plan our future, but also the degree of differentiation and integration of our affective experiences and our selves. The relationship between our attachments and our inner sense of self has been shown to be rooted in early childhood attachments to parents or caregivers. The question arises whether by changing adult attachments we can transform our experience of ourselves and others, and how these two processes are related. In this paper, we discuss potentials and challenges that arise when the idea of sustainable dialogue is considered in the light of our recent knowledge of persistent negative consequences of insecure childhood attachments for the quality of our adult life.

Key words: childhood attachments, value, experience of ourselves and others, psychoanalysis.

### **»Ni samo navada železna srajca, tudi železne izkušnje otrdijo srce«**

Ljudje se po naravi navežemo na soljudi, navade in materialne stvari. Naše navezanosti odražajo, kdo smo, kaj cenimo oziroma kakšne so naše vrednote in kako si zamišljamo svojo prihodnost. Na globlji ravni odražajo strukturo naših preteklih izkušenj in doživljanja sebe. Povezava med obema izhaja iz naših zgodnjih izkušenj navezanosti na starše ali skrbnike. Postavlja se vprašanje, ali lahko s spreminjanjem odraslih oblik navezanosti spremenimo naše doživljanje sebe in drugih in kako sta oba procesa povezana. V prispevku avtorja razmišljata o dilemah in možnostih, ki jih zastavlja ideja trajnostnega dialoga v luči spoznanj o vztrajnih negativnih vplivih ne-varnih odnosov navezanosti v zgodnem otroštvu na odraslo življenje.

Ključne besede: navezanosti v otroštvu, vrednote, doživljanje sebe in drugih, psihoanaliza.

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### **Embodiments of Evil. Ideal Bodies as Medium of Othering**

An important medium in the process of othering a certain social or religious group is the creation and depiction of a "typical" body of members of this group. This contains the idea, that otherness is incorporated and thus visible and in a case "natural": The fiction of a typical, e.g. "Jewish body" with certain marks and qualities allows to create a standardized "other", reducing individuality in favour of a homogenous concept of the enemy. Characteristics like smell, certain anatomic qualities or deformations are used to form a fictional body of the other by which it can be identified, having clear markers of its attached "otherness". The use of body pictures plays a great role in stigmatizing certain groups: A focus will be laid on a long tradition of fictions of a "Jewish body", but also other usage of this technique of othering will be shown.

Key words: body and religion, othering, antisemitism.

### **Utelesenja zla. Idealna telesa kot posrednik drugačenja**

Pomembno sredstvo v postopku drugačenja določene družbene ali religijske skupine je tvorba in opis »tipičnega« telesa članov te skupine. To vsebuje idejo, da je drugačnost utelešena in tako vidna in nekako »naravna«. Fikcija tipičnega, npr. »judovskega telesa« z določenimi znamenji in lastnostmi omogoča ustvarjanje standardiziranega »drugega«, redukcijo posameznosti v korist enotnega pojma sovražnika.

Značilnosti kot vonj, določene anatomske lastnosti ali deformacije se uporablja za oblikovanje namišljenega telesa drugega, s katerim ga lahko identificiramo, ker ima jasna znamenja pripisane »drugačnosti«. Uporaba slik telesa igra veliko vlogo pri stigmatizaciji



določenih skupin. Pozornost bomo posvetili dolgi tradiciji fikcij »judovskega telesa«, prikazali pa bomo tudi druge prakse te tehnike drugačenja.

Ključne besede: telo in religija, drugačenje, antisemitizem.

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### **Challenges and Limitations of Inclusive Pedagogic in a Plural Society**

The inclusive pedagogy comes in several contexts. The inclusive approach can be found where children with special needs are involved in the educational process as equivalent members of the group, and in groups with students who have different cultural and religious, ethnic and linguistic background that take into account these differences and perceive them as an opportunity for mutual enrichment.

In the mentioned areas, pedagogical tradition is full of exclusion principles and only in the recent years intensively pays attention to inclusive educational approaches and methods. Globalization processes in Europe and in the world raise new challenges for pedagogical activities especially in inter-religious and ecumenical teaching. Although most European countries have confessional religious education the latter focuses more on ecumenical and inter-religious teaching dimensions. More linkage and inclusive forms of teaching and education are required by modern pedagogical and didactic trends as well as the increasing pluralism of the environment. Furthermore, it should be stressed that these experiments on the basis of ecumenical and inter-religious dialogue seek ways of creating "one community" while trying to maintain and respect their own identity and origin.

Key words: inclusive pedagogy, inter-religious and ecumenical education, group, origin, identity.

### **Izzivi in meje vključevalne pedagogike v pluralnem okolju**

O vključevalni pedagogiki govorimo v več kontekstih. Vključevalni pristop najdemo tam, kjer so v pedagoški proces vključeni kot enakopravni in enakovredni člani skupine učenci s posebnimi potrebami, pa tudi tam, kjer z vidika okolja učenci drugih kultur in religij ter narodnih in jezikovnih pripadnosti sooblikujejo skupino, ki omenjene razlike upošteva in jih dojema kot priložnost za medsebojno bogatitev.

Pedagoško izročilo je na omenjenih področjih dokaj obremenjeno z izključevalnimi načeli in se šele zadnja leta intenzivneje posveča vključevalnim pristopom in vzgojnim metodam. Globalizacijski procesi v Evropi in svetu zlasti na področju medreligijskega in ekumenskega učenja postavljajo pedagoške dejavnosti pred nove izzive. Čeprav v večini evropskih držav ostajajo pri konfesionalnem verskem pouku, slednji goji vse več ekumenskih in medreligijskih razsežnosti poučevanja. Vse več je povezovalnih in vključevalnih oblik poučevanja in vzgoje, ki jih narekujejo tako sodobni pedagoški in didaktični trendi kot vse

večja pluralnost okolja. Ob tem velja poudariti, da omenjeni poskusi po eni strani na podlagi ekumenskega in medreligijskega dialoga iščejo možnosti oblikovanja »ene skupnosti«, hkrati pa skušajo ohranjati in spoštovati lastno identiteto in pripadnost.

Ključne besede: vključevalna pedagogika, medreligijska in ekumenska vzgoja, skupina, pripadnost, identiteta.

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### **Media Manipulation as a Non-Authentic Dialogue**

My paper aims at examining two of the values common to the current public language: 'liberal constitutional democracy' and 'civil society'. It tries to elucidate the inconsistencies linked with the usage of the both terms. Several contradictions inherent to the meaning of 'democracy' make it an oxymoron term; in the case of 'civil society', it turns out that what fits best the criteria of this concept is usually not associated with civil society. The analysis is based on a comparative study of the Neo-Hegelian political views of Giovanni Gentile's follower Benito Mussolini. In the light of logical rules, Mussolini's ideas prove to be consistent and coherent although they sound strange at first glance.

Key words: logical flaws, paradoxes of reasoning, liberal constitutional democracy, civil society, Giovanni Gentile's Neo-Hegelianism.

### **Manipulacija medijev kot nepristen dialog**

Članek preiskuje dve vrednoti, ki sta skupni sedanjemu javnemu jeziku: 'liberalna ustavna demokracija' in 'civilna družba'. Razjasniti hoče nedoslednosti, ki so povezane z uporabo obeh izrazov. Zaradi protislovij, ki so neločljiva od pomena 'demokracije', je ta izraz oksimoron; v primeru 'civilne družbe' se izkaže, da tisto, kar najbolj ustreza merilom tega pojma, običajno ni povezano s civilno družbo. Analiza je utemeljena na primerjalnem študiju neo-heglovskih političnih nazorov Giovannija Gentilleja, privrženca Benita Mussolinija. V luči logičnih pravil se Mussolinijeve zamisli izkazujejo za dosledne in skladne, čeprav sprva zvenijo čudno.

Ključne besede: logične napake, paradoksi mišljenja, liberalna ustavna demokracija, civilna družba, neohegeljanstvo Giovannija Gentilleja.

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### **"Expulsion of the other"**

This paper presents how the "Expulsion of the o/Other" influenced Christianity and Islam and how this expulsion influences today's attitudes toward otherness.

The first part presents three machismos' that have forgotten or denied their elementary o/Other. How they expelled the o/Other is presented in the second part which shows what this expulsion meant for each of them: for the Enlightenment, for Christianity and for Islam. But since today we can notice the resurgence of the question of the position and role of the o/Other and different in society, the third, last part of the paper, presents the implications of this revival and questions how this change influences three machismos'.

Key words: o/Other, otherness, expulsion, machismo, Enlightenment, Christianity, Islam

### **"Izključitev d/Drugega"**

V prispevku je predstavljeno, kako je "Izključitev d/Drugega" vplivala na krščanstvo in islam ter kako ta izključitev še danes vpliva na odnos do drugosti.

V prvem delu so predstavljeni trije mačizmi, ki so pozabili ali zanikali svojega elementarnega d/Drugega. Kako so izključili d/Drugega, je predstavljeno v drugem delu, ki predstavi tudi to, kaj je ta izključitev pomenila za vsakega posebej: za razsvetljenstvo, krščanstvo in islam. Ker pa lahko danes opazimo oživitev vprašanja o tem, kakšno vlogo ima d/Drugi/a in drugačen/na v družbi, je zadnji, tretji del prispevka, posvečen vplivu, ki ga ima ta oživitev za tri mačizme, ter se sprašuje, kako ta sprememba vpliva nanje.

Ključne besede: d/Drugi, drugost, izključenost, mačizem, razsvetljenstvo, krščanstvo, islam.

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### **"Here I am" – the question of the subject in postmodern era**

The proposed paper intends to describe the new concept of identity that emerges while XXth century philosophers refer to God's interpellation. It will be argued that the power of metonymy, that is to say the change of name, is important for contemporary philosophy insofar as interpellation does not relate to a recognized but to an identity to come. God calls with an unknown name and in the response „Here I am" (hi meni) a new identity is accepted even before the call is heard. This is what Gerard Granel called the prophetic modality of the Dasein. While analyzing responses of numerous biblical figures and their

respective philosophical exegesis (e.g. the calling of Moses and Louis Althusser's theory of interpellation; the call of Samuel and Jean-Luc Marion subject as "adonné"; the Abrahamic "hi meni" in the context of the theory of dissemination of Jacques Derrida etc.), the paper will revolve around the contribution of the biblical narrative to the discussion about the possible resurrection of the subject in the era of its death.

Key words: naming, interpellation, metonymy, the subject in postmodernity, dialogue with God, meaning.

### **Tukaj sem – vprašanje subjekta v postmoderni dobi**

Prispevek skuša opisati nov pojem istovetnosti, ki se pojavlja, medtem ko se filozofi 20. st. nanašajo na interpelacijo Boga. Dokazovali bomo, da je moč metonomazije, se pravi sprememba imena, pomembna za sodobno filozofijo, v kolikor se interpelacija ne usmerja k prepoznanemu, ampak k prihodnji istovetnosti. Bog kliče z neznanim imenom in v odgovoru »Tukaj sem« (hi meni) se sprejme nova istovetnost, še preden je klic slišan. To Gerard Granel imenuje preroška modalnost Dasein-a. Ob analizi odgovorov številnih svetopisemskih likov in njihove lastne filozofske eksegeze (npr. poklic Mojzesa in Althusserjeva teorija interpelacije; poklic Samuela in tema Jean-Luc Mariona »adonné«; abrahamski »hi meni« v kontekstu teorije diseminacije Jacquesa Derridaja itd.) se bo članek razvijal okrog prispevka svetopisemske pripovedi k razpravi o možnosti vstajenja subjekta v dobi njegove smrti.

Ključne besede: poimenovanje, interpelacija, metonomazija, subjekt v postmodernosti, dialog z Bogom, smisel.

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### **Liberalism and the question of immanentism and ethical relativism**

Liberalism is based on a strongly radical anthropocentrism which is typical of contemporary thought. Scientific reason, which deals with external objective phenomena and which is founded on a narrow-minded rationalistic, empirically-analytical concept of science, incorporates man's inherent desire for emancipation. Unlike external objective phenomena the world of subjective morality cannot be observed by physical means, so, consequently, the world of moral principles and values can be interpreted in various, subjective ways. Thus, one cannot actually discuss moral values since they are left to the free choice of each individual.

Since empirically - analytical science, which liberalism is based on, rejects the necessity for moral values, these are practically neglected or they are, rather, regarded as a private matter. As a consequence, one's own existence is reduced to sheer immanence where man

alone becomes master of his own destiny (which is the main emphasis of anthropocentrism). Liberalism disclaims the transcendental and the suprahistorical principles and values.

Key words: liberalism, immanentism, antropocentrism, ethical relativism, ethics.

### **Liberalizem in vprašanje imanentizma ter etične skepse**

Liberalizem ima svoje korenine v vedno večji radikalnosti antropocentrizma, ki je značilen za novoveško miselnost. Znanstveni razum, ki se posveča zunanjim objektivnim pojavom in ima za osnovo ozko razsvetljensko in empiristično - analitično pojmovanje znanosti, skriva v sebi človekovo željo po emancipaciji. V nasprotju z zunanjimi objektivnimi pojavi je svet subjektivne moralnosti nedostopen za kakršnokoli opazovanje. Posledica tega je, da je svet moralnih načel in vrednot potisnjen v območje poljubne subjektivnosti. Moralne vrednote tako ne morejo biti predmet razprave, ampak so popolnoma prepuščene posameznikovi svobodni izbiri. Empiristična - analitična znanost, na katero se naslanja liberalizem, ukinja normativno mesto moralnih vrednot, te so zato praktično popolnoma odsotne oziroma so zasebna zadeva posameznikov. Človekovo obzorje bivanja se skrči na imanenco, kjer človek sam (antropocentrizem) postane absolutni gospodar svoje zgodovine. Transcendentne in nadzgodovinske norme in vrednote v liberalizmu ne najdejo svojega mesta.

Ključne besede: liberalizem, imanentizem, antropocentrizem, etični relativizem, etika.

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### **The corporeity: how to limit oneself?**

The corporeity of a man is the source of one's vulnerability and of constant problems among people. Therefore, the question arises How to handle with (material) things (goods)? Sexuality as the origin of corporeity leads to violent transgressions and intervention into the sacred (Girard). The sacrificed blood is at the same time the blood of salvation, and a woman becomes the victim and the touchstone of humanity. Man as a corporeal being needs steady regulations usually provided by religions to limit one's own desires. The Christianity teaches us how to limit our own insatiable corporeal desires for things and not to allow others to become victims of our own insatiability. Individuals and institutions have been constantly in temptation to violate the human core; the consequences are violations of humans and other living beings as well as of the globe as a whole. The way is open only through the metanoia of an individual in mind and truth.

Key words: humans, desire, corporeity, sexuality, women, violence, victims, religions, Christianity, metanoia (conversion).

## **Telesnost: kako omejiti samega sebe?**

Telesnost človeka je izvor njegove ranljivosti in tudi stalnih problemov med ljudmi: Gre za to, kako ravnati s stvarnim(i) (stvarmi). Spolnost kot vir telesnosti je vzrok nasilnih prestopov in posega v sveto (Girard ). Žrtvovana kri je obenem rešilna kri, ženska pa žrtev in preizkusni kamen človečnosti. Človek kot telesno bitje pa potrebuje stalno urejevanja, ki ga praviloma priskrbijo religije, da bi omejile človekovo poželenje. Krščanstvo pa nas uči, naj omejujemo svoje nenasitno poželenje (po stvareh) in naj ne dovolimo, da bi drugi postali žrtve naše nenasitnosti. Posamezniki ali ustanove so neprestano v skušnjavi, da bi posilili človeško jedro; posledica so posilstva ljudi in drugih živih bitij in ne nazadnje celotne zemeljske krogle. Ta pot je odprta le prek metanoie posameznika v duhu in resnici.

Ključne besede: človeštvo, poželenje, telesnost, spolnost, ženska, žrtve, nasilje, religije, krščanstvo, metanoia (spreobrnjenje).

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## **Planet which doesn't grow: obstacle for expansion, challenge for the development**

Planet Earth is finite, but anthropogenic pressures on the Earth System have reached a scale where major environmental change can no longer be excluded. It is time to set planetary environmental boundaries within which humanity can operate safely. Transgressing these will likely trigger abrupt environmental change within planetary scale. Today mainstream economics seems to believe that economics exists independent of the laws of biology, chemistry and physics. But perpetual economical growth is not possible on a finite planet, so the situation requires new thinking on global economy and search for alternative economic models. Growth so far has failed to increase our happiness and has failed to end poverty.

Cognitive, economic, political and normative transformation, renewal of civilization, or cultural change, they are needed to find ways of living for human beings that are fulfilling and consistent with the laws of the planet. It is still time to have a chance of accomplishing the things that we have failed at: eliminating poverty, improving equality and tackling climate change.

Key words: planetary boundaries, climate change, economical growth, transformation.

## **Planet, ki ne raste: ovira za rast, izziv za razvoj**

EkspONENTNA RAST človeških aktivnosti ustvarja izjemne pritiske na biofizikalne sisteme Zemlje, ki je omejen planet. Dosegli smo stopnjo rasti, ob kateri je smiselno zaradi varnosti te in še zlasti prihodnjih generacij opredeliti skrajne biofizikalne točke zmogljivosti našega planeta, znotraj katerih lahko naša civilizacija deluje brez nevarnih pritiskov na okolje. Pozornost v prispevku je namenjena devetim pomembnim procesom ali sistemom, znotraj katerih bo treba upoštevati omejitve. Družba se mora glede rasti in razvoja učiti iz delovanja ekosistemov in preseči stanje, da v ekonomiji in politiki prevladuje doktrina nenehne gospodarske rasti. Zapoved neomejene rasti na planetu z omejenimi viri in nosilno sposobnostjo ni niti fizikalno smiselna, z družbenega vidika pa očitno tudi ne odpravlja revščine niti nas ne naredi srečnejše.

Da bomo lahko sprejeli alternativne modele znotraj družbeno-ekonomske znanosti, ki bodo spoštovali omejenost planeta, bo potrebna preobrazba naše spoznavnosti, gospodarstva, politike in norm, prenova civilizacije in naše kulture. Še je čas, da izpolnimo cilje, ki smo si jih kot družba zadali, zlasti odpraviti revščino, zmanjšati neenakopravnost Zemljanov in ublažiti podnebne spremembe.

Ključne besede: nosilnost planeta, gospodarska rast, preobrazba, podnebne spremembe.

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### **Searching for Alternative Lifestyles: Urban Communities at the Time of Economic Downturn**

Experienced globally in the late 2000s, the economic downturn perhaps shook the foundations of value system produced by the postmodern urban culture with its emphasis on hedonistic overconsumption. As it seems, the new situation might give room for rethinking the old modes of consumption while searching for the ways out of the crisis. There are many talks about emerging alternative lifestyles that may give way to "Green Economy" within the city. But the question is that the moral climate within the particular urban community could influence that development. This paper is an attempt to provide some theoretical groundwork for studying these processes, based on the case study of the cities of Ivanovo and Yaroslavl in Central Russia.

Key words: crisis, overconsumption, city, moral climate, alternative lifestyle.

### **Iskanje alternativnih načinov življenja: mestne skupnosti v času ekonomskega upadanja**

Ekonomski upad, ki ga izkušamo v minulih letih, je nemara pretresel vrednosti sistem, ki ga je proizvedla postmoderna urbana kultura s poudarkom na hedonistični pretirani potrošnji. Zdi se, da bi nov položaj, v katerem iščemo poti iz krize, morda lahko omogočil ponoven premislek o starih načinih potrošnje. Veliko se govori o nastajajočih alternativnih načinih



življenja, ki bi v mestih lahko omogočili »zeleno ekonomijo«. Toda problem je v tem, da utegne moralna klima znotraj posamezne mestne skupnosti vplivati na ta razvoj. Ta članek je poskus zagotovitve teoretične osnove za preučevanje teh procesov, utemeljene na preučevanju mest Ivanovo ter Yaroslavl v osrednji Rusiji.

Ključne besede: kriza, pretirana potrošnja, mesto, moralna klima, alternativni način življenja.

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### **Dialogue and Responsibility. Some Remarks on Levinas**

Levinas does not want to be regarded as a »dialogue thinker«. Dialogue presupposes a symmetrical relation, whereas he pleads for an asymmetrical relationship and the absolute priority of another person. But, does Levinas reject dialogue and reciprocity altogether? This paper intends to critically examine his position and shows how it is not only possible, but also necessary, to develop the notion of dialogue according to Levinasian presuppositions. A decisive role is played by the entry of the third party (le tiers), who challenges the relationship with the other. The third person requires judgement and justice, and makes reason (logos) and dialogue (dia-logos) necessary. In the final part of the paper some social elements of Levinas' thought and their implications for the future are considered.

Keywords: dialogue, responsibility, Levinas, the other, justice, reciprocity.

### **Dialog in odgovornost. Nekaj opazk k Levinasu**

Levinas ne želi veljati za misleca dialoga. Dialog predpostavlja simetrični odnos, medtem ko se on zavzema za asimetrični odnos, kjer ima drugi človek absolutno prioriteto. Toda ali se Levinas lahko odreče dialogu in vzajemnosti? Prispevek želi kritično ovrednotiti njegovo stališče in pokazati, da je ne le možno, temveč celo potrebno razviti pojem dialoga, izhajajoč iz Levinasovih predpostavk. Odločilno vlogo pri tem igra vstop tretjega (le tiers), ki predstavlja izziv za odnos z drugim. Tretja oseba zahteva presojo in pravičnost, kar vodi k nujnosti razuma (logos) in dialoga (dia-logos). V zadnjem delu prispevka so obravnavani družbeni elementi Levinasove misli in njihove implikacije za prihodnost.

Ključne besede: dialog, odgovornost, Levinas, drugi, pravičnost, vzajemnost.



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### **A Short History of Modernity from the Fable of the Tales to the Brave New World – Lewis Mumford and his Critique of Modernity**

The arising of modernity in the 17th century is determined by the dominance of mechanistic worldview represented by such philosophers like Francis Bacon and René Descartes. In this mechanistic worldview man and nature are opposing to each other. Man lives outside the nature and not in the nature as a part of it. Nature is not nature anymore; it is an outer entity for human being: an object which stands opposite to him/her. The inventions and technological devices produced by science-supported modern technology are sets of sophisticated and useful means but are not ends in themselves as they are presented in the distorted perspective of modern civilization. Science is unable to serve the ends which are indispensable for good life. The main failure of modernity, Mumford argues, is the substitution of the idea of good life for the idea of goods' life. We need a value-system based on a new-type connection between nature and humanity; moreover we need a new approach concerning the relationships of the individual of late modernity and his/her social and natural environment.

Key words: mechanistic world view, modern technology, modernity, value-system, nature.

### **Kratka zgodovina moderne od izmisleka zgodb do Pogumnega novega sveta – Lewis Mumford in njegova kritika moderne**

Nastanek moderne v poznem 17. stoletju določa prevlada mehanicističnega svetovnega nazora, ki ga predstavljajo filozofi kot Francis Bacon in René Descartes. V tem mehanicističnem svetovnem nazoru si človek in narava nasprotujeta. Človek živi zunaj narave, in ne v naravi kot njen del. Narava ni več narava; za človeka je zunanja bitnost: predmet, ki mu stoji nasproti. Odkritja in tehnološke naprave, ki jih proizvaja znanstveno podprta moderna tehnologija, so niz zapletenih in uporabnih sredstev, toda niso smotri sami na sebi, kot se jih predstavlja v popačeni perspektivi moderne civilizacije. Znanost je nezmožna služiti smotrom, ki so potrebni za dobro življenje. Glavni neuspeh moderne, trdi Mumford, je zamenjava ideje dobrega življenja z idejo koristi življenja. Potrebujemo vrednostni sistem, ki temelji na novi vrsti povezave med naravo in človeštvom; nadalje potrebujemo nov pristop glede odnosov posameznika pozne moderne in njegovega družbenega ter naravnega okolja.

Ključne besede: mehanicistični svetovni nazor, moderna tehnologija, moderna, vrednostni sistem, narava.

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### **The Role of the Bible in Shaping Cultural Identities**

The story of the people called 'Israel' presented in the Hebrew Bible has long been studied because of the theological significance assigned to it. This study, however, seeks to move beyond such theological use to look at the political dimensions this story has. The thesis proposed is that biblical narratives belong to a genre of literature one may call 'collective autobiography' and as such they function both as identity revealing and identity forming discourses. This is so due to the peculiar fact that authors of this literature are also characters in the story being written. Following from this, two purpose related dimensions of biblical narratives are discussed: the deontological (its concern with meaning and values) and the communal (it being constructed, maintained and diffused in shared social processes). The second part of the paper seeks to apply this theoretical discussion to the contemporary European context. It consists of some reflections on the rise of ethno-religious nationalism in Eastern Europe and the way certain interpretations of the Bible nourish it.

Key words: Bible, collective autobiography, cultural identities, ethno-religious nationalism, interpretation.

### **Vloga Svetega pisma pri oblikovanju kulturnih identitet**

Pripoved ljudstva, imenovanega 'Izrael', ki je predstavljena v hebrejskem Svetem pismu, so dolgo preučevali zaradi teološkega pomena, ki so ji ga pripisovali. Ta razprava se poskuša premakniti preko takšne teološke rabe, da bi si ogledala politične razsežnosti, ki jih ta pripoved ima. Predlagana teza je, da svetopisemske pripovedi spadajo v zvrst literature, ki bi jo lahko imenovali 'kolektivna avtobiografija', in kot take delujejo kot diskurzi, ki razkrivajo in oblikujejo identiteto. To pa zaradi svojskega dejstva, da so avtorji te literature tudi liki v napisanih pripovedih. Iz tega izhaja, da sta obravnavani dve ciljni razsežnosti svetopisemskih pripovedi: deontološka (njihovo ukvarjanje s smislom in vrednotami) in skupnostna (da so sestavljene, ohranjane in razširjane v skupnih družbenih procesih). Drugi del članka skuša aplicirati to teoretično razpravo na sodoben evropski kontekst. Sestavlja ga nekaj refleksij o pojavitvi etnoreligijskih nacionalizmov v vzhodni Evropi in načinu, kako jih hranijo določene razlage Svetega pisma.

Ključne besede: Sveto pismo, kolektivna avtobiografija, kulturne identitete, etnoreligijski nacionalizem, interpretacija.

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### **Prometheus – Our Hero and Our Shame. A History of the Self-Reflection of Modernity**

My paper offers an analysis of our discourse about the world crises, from the economical sphere to the world of values. From the point of view of the historian of early modern philosophy, these elements seem to be similar ones to the well-known negative and positive utopias of early modernity. The close link between the world of scientific facts and world of values in this discourse is well mirrored in the title of the conference: "selfish Prometheus" links the symbol of the invention with the so-called moral word. My paper's core will be an analysis of the images of the institutions of science in "Salomon's House" in the work of Thomas Moore, and the scientists of Laputa in the book of Jonathan Swift. I think this ambiguous reflection to the Promethean principle of the European culture is an intrinsic part of our identity from the 17<sup>th</sup>-18<sup>th</sup> centuries to the present.

Key words: world crises, economy, values, utopias, Promethean principle, European culture.

### **Prometej – naš junak in sramota. Zgodovina samorefleksije moderne**

Članek ponuja analizo naše obravnave svetovnih kriz, od ekonomske sfere do sveta vrednot. Z gledišča zgodovinarja zgodnje moderne filozofije se ti elementi zdijo podobni znanim negativnim in pozitivnim utopijam zgodnje moderne. Ozka vez med svetom znanstvenih dejstev in svetom vrednot se zrcali v naslovu konference: »sebični Prometej« povezuje simbol izumljanja s t. i. svetom morale. Bistvo članka bo analiza podob znanstvenih institucij v 'Salomonovi hiši' v delu Thomasa Moora in znanstvenikov Lapute v knjigi Jonathana Swifta. Menim, da je ta dvoumna refleksija o prometejskem principu evropske kulture notranji del naše identitete od 17.- 18. stoletja do danes.

Ključne besede: svetovne krize, ekonomija, vrednote, utopije, prometejski princip, evropska kultura.

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### **Human security - acting in a real world to achieve human security**

Human life should be good life in the real world. Good life is not merely a function of factual things but also a function of subjective things like hopes, fears, interests, etc. The characterization of the goodness of human life is philosophic-conceptual task. Goodness, or

excellence - as it is sometimes called in virtue ethics - is an ethical notion. The identification of the factors of good life cannot be done by using merely so called factual (descriptive) methods of identification. This means that the identification cannot be fully "objective" or fully "public". There is also need for some other methods of identifications that takes into account also some "subjective" aspects of the object of identification. Let us call these methods contextual (perspectival) methods of identification. (For more detailed discussion about the methods, see Hintikka 2007.) Here ethics is not a set of ethical rules but a practical study of human life; how we should live our unique life. This makes the philosophic-conceptual study practical. This is what Aristotle called practical wisdom (phronesis). The focus of education should be in practical wisdom. This would help us to enrich good life of human beings. For example, this would increase the human security which is a part and parcel of good life.

Key words: ethics, methods of identification, practical wisdom, education, security.

### **Človeška varnost – delovanje v resničnem svetu za doseganje človeške varnosti**

Človeško življenje bi moralo biti dobro življenje v stvarnem svetu. Dobro življenje ni zgolj funkcija dejanskih stvari, ampak tudi funkcija subjektivnih stvari, kot so upanja, strahovi, interesi, itd. Karakterizacija dobroti človeškega življenja je filozofsko-pojmovna naloga. Dobrost ali odličnost, kot se včasih pravi v vrlinski etiki, je etični pojem. Identifikacije dejavnikov dobrega življenja ne moremo izvesti samo z uporabo tako imenovanih dejanskih (opisnih) metod identifikacije. To pomeni, da identifikacija ne more biti povsem »objektivna« ali povsem »javna«. Obstaja potreba po drugih metodah identifikacije, ki upoštevajo tudi nekatere »subjektivne« vidike predmeta identifikacije. Imenujmo te metode kontekstualne metode identifikacije (za natančnejša razpravo o metodah prim. Hintikka 2007). Tu etika ni množica etičnih pravil, temveč praktično preučevanje človeškega življenja; kako naj živimo svoje edinstveno življenje. To dela filozofsko-pojmovno proučevanje praktično. Aristotel je to imenoval praktična modrost (phronesis). Cilj izobraževanja bi morala biti praktična modrost. To bi pomagalo obogatiti dobro življenje ljudi. Npr. to bi povečalo človeško varnost, ki je del dobrega življenja.

Ključne besede: etika, metode identifikacije, praktična modrost, izobraževanje, varnost.

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### **Muhammad: a model of what kind of behaviour?**

If Europeans ignored importance of Muhammad for Muslims, they learnt it from a wave of protests all around the Islamic world caused by Muhammad's caricature published by a Danish newspaper. Muhammad is a model for each Muslim because he is the best

interpreter of Allah's will, both in words and deeds. There is prevailing impression that Muhammad is for Muslims in first place a proponent of violence in relation to non-Muslims. It raises a question whether it is the only possible interpretation of the supposed founder of the Islam or it is there historically attested any other, even though minority, that makes him more in tune with today's ideals such as: limitation of violence, respectful coexistence between people of different cultures and religions, and creative dialogical transcending of exclusivist identities.

Key words: imitation, example, Muhammad, sunism, shiism, sufism, islamism, djihadism, coexistence, dialogue, cooperation.

### **Mohamed: vzor kakšnega obnašanja?**

Če se v Evropi nismo zavedali pomena Mohameda za muslimane, so to dale vedeti demonstracije povsod po islamskem svetu ob njegovih karikaturah v danskem časopisu. Mohamed je vzornik za slehernega muslimana, ker je najboljši razlagalec Alahove volje tako v svojih besedah kot dejanjih oz. opustitvah. Prevladujoč vtis je, da je Mohamed za muslimane v prvi vrsti zagovornik sile, ko gre za odnose z nemuslimani. Zato se zastavlja vprašanje, ali je to edina mogoča interpretacija domnevnega začetnika islama ali pa je zgodovinsko izpričana tudi kakšna druga, čeprav manjšinska, po kateri je bolj usklajen z današnjimi ideali omejevanja nasilja, spoštljivega sožitja med ljudmi različnih kultur in religij in ustvarjalnega dialoškega preseganja izključujočih identitet.

Ključne besede: posnemanje, vzornik, Mohamed, sunizem, šiizem, sufizem, islamizem, džihadizem, sobivanje, dialog, sodelovanje.

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### **He came to set fire to the earth**

Prometheus stole fire from Zeus and gave it to man. In punishment, Zeus commanded that Prometheus be chained for eternity in the Caucasus. Prometheus, known to be one of the most interesting characters in Greek Mythology, is a prefiguration of Christ who also brought fire to man. He said: »I came to set fire to the earth, and I wish it were already on fire!« (Luke 12:49) His fire is called faith.

Humanity is still using Prometheus' fire. What about faith in Christ? »But when the Son of Man comes, will He find on this earth anyone with faith?« (Luke 18:8b) The answer to this question is offered by Charles Taylor, well known philosopher from Montreal, in his book *A Secular Age*. First, I will present a global summary of the book, than I will concentrate on the 14<sup>th</sup> chapter titled "Religion Today".

Key words: faith, religion, Charles Taylor, secular age, secularism.

## **Prišel je, da vrže ogenj na zemljo**

Prometej je bil človekov prijatelj, zato je Zevsu ukradel ogenj in ga podaril ljudem. Zevsa je to ujezilo in je Prometeja prikoval na Kavkaz ter nadenj poslal orla, da mu je vsak dan izkljuval jetra. Prometej, ena najzanimivejših oseb grške mitologije, je predpodoba Kristusa, ki je tudi prinesel ogenj ljudem. Dejal je: »Prišel sem, da vržem ogenj na zemljo, in kako želim, da bi se že razplamtel!« (Lk 12,49)

Človeštvo še vedno uporablja Prometejev ogenj. Kaj pa vera v Kristusa? »Ali bo Sin človekov, ko pride, našel vero na zemlji?« (Lk 18,8b) Odgovor na to vprašanje nam ponuja Charles Taylor, znan filozof iz Montreala, v svoji knjigi *A Secular Age*. Najprej si bomo ogledali vsebino knjige na splošno, nato pa se bomo osredotočili na 14. poglavje, ki ima naslov "Religion Today".

Ključne besede: vera, religija, Charles Taylor, doba sekularizma, sekularizem.

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## **Sacrificial and non-sacrificial understanding of the existence**

René Girard understands religion as a defence against violence which has its origin in mimetic desire. The basic mechanism of religion is the sacrifice of a scapegoat. The sacrifice interrupts mimetic crisis resulting from the loss of diversity. The modern mind does not understand the role of sacrificial mechanisms and the differences created by myths and rituals any more. This opens the door to a mimetic crisis and violence. By calling attention to innocent victims, Christianity criticises the religion as well. On the other hand, the requirement of absolute love that God has shown in Jesus Christ, declines the danger of mimetic crisis.

Key words: Girard, religion, victim, mimesis, Christianity, contemporary mind.

## **Žrtvovanjsko in nežrtvovanjsko razumevanje bivanja**

René Girard razume religijo kot obrambo pred nasiljem, ki izhaja iz mimetične želje. Temeljni mehanizem religije pa je žrtvovanje grešnega kozla. Žrtev zaustavi mimetično krizo, ki je posledica izgubljanja različnosti. Sodobna misel ne razume več vloge žrtvenih mehanizmov in drugačnosti, ki jo ustvarjajo miti in obredi. S tem odpira vrata mimetični krizi in nasilju. S tem, da opozori na nedolžnost žrtve, je tudi krščanstvo kritika religije. Po drugi strani pa z zahtevo po absolutni ljubezni, ki jo je Bog izkazal v Jezusu Kristusu, odvrča tudi nevarnost mimetične krize.

Ključne besede: Girard, religija, žrtev, mimesis, krščanstvo, sodobna misel.

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### **Sport: the Undiscovered Treasure of Temperance**

The modern life style with its emphasis on enjoyment and immoderation leads human being to the point where he is not a master of himself anymore. This clearly shows the inner slavery of modern man. Temperance, moderation or asceticism seem today old fashioned and unnecessary virtues, nevertheless they are very important for a good life. However, these days it is possible to recognize the revival of those virtues. This paper points out the case of sport where those virtues are still cultivated. At first this may seem somehow strange, because many times sport is perceived as connected with pleasures and fun, but in reality sport demands much of participants. It could be even said that professional athletes are modern ascetics. And a big part of recreational sport is all but not enjoyment. In conclusion we expose that virtues acquired in the field of sport can help human being to live a better life.

Key words: modern life style, inner slavery, temperance, virtues, good life.

### **Šport: neodkrit zaklad zmernosti**

Sodobni način življenja s svojo zahtevo po uživanju, povezano z nezmernostjo, vodi človeka do stanja, ko ni več gospodar samega sebe. To kaže na notranjo zaslužjenost človeka. Kljub temu da je zmernost pomembna za dobro življenje, pa se danes zdi stara in nepotrebna krepost. Vendar pa je danes mogoče prepoznati ponovno oživitev teh kreposti. Ta prispevek se osredotoči na primer športa in v njem prepozna mesto, kjer se te kreposti še vedno razvijajo. Čeprav se morda to sprva zdi nekoliko nenavadno, saj šport povezujemo z zabavo in užitkom, pa šport od vsakega udeleženca mnogo zahteva. Profesionalne športnike bi celo lahko označili za moderne askete. Prav tako pa je tudi v velikem delu rekreativnega športa mogoče prepoznati vse drugo, le užitka ne. Zato v sklepu izpostavimo vrednost kreposti, pridobljenih v športu, za človekovo dobro življenje.

Ključne besede: sodobni način življenja, notranja zaslužjenost, zmernost, kreposti, dobro življenje.

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### **Non-dialogical methods (practices) in pedagogy: is Pedagogy Really More Dialogical Than Before?**

Modern pedagogy aims to be highly dialogical. In comparison to some other historical periods it appears at a first glance to be quite successful at that. But a closer look reveals that even a simple method, a very popular one today, such as a projection in the classroom in the form of a film or power point where the students spend the entire lesson or more without communication with the teacher is even less dialogical than traditional lecture in the old sense when a teacher mediated or 'instilled' his knowledge. This opens a question of implementation of radical constructivism in the field of pedagogy, of metacognitive approach as well as the issue of visible and invisible pedagogy.

Key words: modern pedagogy, didactics, constructivism, projections, mediators.

### **Ne-dialoške metode (prakse) pedagogike: je sodobna pedagogika res bolj dialoška kot nekoč?**

Sodobna pedagogika si prizadeva biti kar najbolj dialoška, pri čemer se v primerjavi z nekaterimi drugimi zgodovinskimi obdobji na prvi pogled zdi, da je tudi uspešna. Pozornejši pogled pa odkriva, da je lahko že preprosta oblika - danes precej popularne - projekcije v razredu, npr. v obliki filma ali power pointa, s pomočjo katerega učenci preživijo celo šolsko uro ali več brez komunikacije z učiteljem, celo manj dialoška kot predavanje v starem klasičnem pomenu besede, ko je učitelj posredoval oz. »izlil« svoje znanje. S tem odpiramo vprašanje implementacije radikalnega konstruktivizma na področju pedagogike, metakognitivnega pristopa kot tudi vprašanje vidne in nevidne pedagogike.

Ključne besede: moderna pedagogika, didaktika, konstruktivizem, projekcije, posredniki.

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### **The Ethics of Participation and the Perspective of Power and Vulnerability in the Therapeutic Relationship. The basis for respecting others and a different approach to working with individuals, couples and families**

The domain of fields dealing with helping people can quickly lead us to presume that these professionals and organizations hold the path to salvation for those that turn to them for



help. However, solutions do not lie either on the side of the more developed and progressive or on the side of the »weak«, rather in the mutual respect and endeavor towards a jointly achieved agreement. Through the ethics of participation, all users concerning the defined problem are rendered key contributors to the solution; after all, in a joint project everyone contributes their own clearly formulated share. This perspective allows an altogether different comprehension and approach to vulnerability in the therapeutic relationship. This contribution will present the turnabout in this field and contemporary trends in marital and family therapy.

Key words: therapeutic relationship, vulnerability, social work, comprehension of power, marital and family therapy.

### **Etika participacije in perspektiva moči ter ranljivost v terapevtskem odnosu. Osnova spoštovanja drugega in drugačnosti pri delu s posameznikom, parom in družino**

Na področju ved, ki se ukvarjajo s pomočjo drugim, se lahko hitro ujamemo v razumevanje, da imajo ti strokovnjaki in organizacije pot do rešitve za ljudi, ki se obračajo na njih. Vendar pa rešitev ni ne na strani razvitejših in naprednejših ne na strani »šibkejših«, pač pa v vzajemnem spoštovanju in delovanju v smeri skupaj doseženega dogovora. Prek etike participacije postanejo vsi udeleženci v problemu tudi ključni udeleženci v rešitvi, kjer v skupen projekt vsak prispeva jasno formuliran delež. Na ta način se drugače razume tudi ranljivost v terapevtskem odnosu. V prispevku bo predstavljen obrat na tem področju in sodobni trendi v zakonski in družinski terapiji.

Ključne besede: terapevtski odnos, ranljivost, socialno delo, leksikon moči, zakonska in družinska terapija.

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### **Postmodern Subject in Aspiration for Its Identity**

In the past subject was defined by clear social general principles. The new postmodern cultural situation broke chains of those old frames and puts subject in the field of free choices. This new cultural situation creates conditions that effect on forming new identity of the postmodern subject.

The following article examines the main characteristics that create identity of the postmodern subject. The postmodern subject is not any more autonomous, it is indefinite, plural, broken. The article also speaks about the »openness« of personal identity, reflexion of the body, about searching personal identity through different addictedness (work, drugs, alcohol, sexuality, food etc.). The last part opens the question about influence of the others and searching of lost »self« identity »in« other. I shall argue that individual determinates

its identity through a dialog with others and sometimes also through conflicts against other identities. It is important to gain a kind of control over those influences to avoid different dependences or even frustrations.

Key words: identity, postmodern subject, dependence, dialog.

### **Postmodernni subjekt v iskanju svoje identitete**

Če so človeka v preteklosti določali jasni družbeni okvirji s splošno sprejetimi pravili in normami, se danes zdi, da je človek postmoderne prebil okove teh okvirov in se znašel na polju poljubnih izbir in vrednotenj. Nova kulturna situacija ustvarja nove pogoje, ki vplivajo na oblikovanje posameznikove identitete.

V pričujoči razpravi bomo govorili o potezah, ki zaznamujejo identiteto postmoderne subjekta (ki ni več avtonomen, postaja vse bolj nedoločen in razbit, raztrešččen). Dotaknili se bomo vprašanj, kot so »odprtost« osebne identitete, refleksivnost telesa, govorili bomo tudi o napačnem iskanju osebne identitete, ki se kaže skozi različne oblike zasvojenosti (delo, droga, alkohol, spolnost, hrana itd.). V zadnjem delu razprave bomo raziskali, kakšen je vpliv drugih na oblikovanje posameznikove identitete (vpletenost drugih v identiteto), pokažemo pa tudi na nevarnost prevelikega vpliva drugih, kar lahko vodi posameznika do tega, da išče svojo izgubljeno identiteto »v« drugem.

Zagovarjala bom tezo, da se posameznikova identiteta oblikuje skozi dialog z drugimi, pogosto pa tudi skozi konfliktne situacije z drugimi. Zelo pomembno je, da zna posameznik ohraniti nadzor nad temi vplivi, sicer lahko zapade v odvisnost ali celo frustracije.

Ključne besede: identiteta, postmoderni subjekt, odvisnost, dialog.

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### **Tolerance and Temperance**

For Plato, temperance "consist[s] in the control and regulation of the passions", whereas for Hume, there is little place for temperance, because "reason is, and ought only to be the slave of the passions".

Liberal political thinking is based on Hume. The state takes all preferences (values, passions etc.) as equal: they are the raw-material out of which collective preferences are made. The state remains neutral regarding them; it only identifies and realizes the maximal coherent set of them. An individual's preference can only be suppressed if its realization would cause harm to others. However, a liberal state cannot tolerate everything, but forbids e.g. cannibalism. Analogously, an individual need not "tolerate" everything that happens in and through him, but keep his desires in check.

It is argued that the liberal idea is nothing but the Aristotelian idea of a rational plan of life transposed to the social level.

Key words: temperance, tolerance, preferences, liberalism/Hume, platonism/Plato.

### **Strpnost in zmernost**

Za Platona zmernost "predstavlja nadzor in uravnavanje strasti", medtem ko je pri Humeu malo prostora za zmernost, ker »razum je in mora biti le suženj strasti«.

Liberalno politična misel temelji na Humeu. Država ima vse preference (vrednote, strasti itd.) za enakovredne: so surovine, iz katerih se oblikujejo kolektivne preference. Država je do njih nevtralna; jih samo identificira in iz njih ustvarja največji skladno celoto. Posameznikove preference je mogoče zatreti samo, če bi njihova realizacija škodovala drugim. Liberalna država ne more dopuščati vsega, ampak prepoveduje npr. kanibalizem. Analogno, posamezniku ni treba »tolerirati« vsega, kar se dogaja v in po njem, če nadzoruje svoje želje.

V prispevku avtor dokazuje, da je liberalna ideja damo aristotelska ideja racionalnega načrta življenja, prenesena na družbeno raven.

Ključne besede: zmernost, strpnost, preference, liberalizem/Hume, platonizem/Platon.

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### **Christian Martyrdom in the 20th Century: saving a society of violence**

Martyrs are mostly known as Islamic heroes and suicide-bombers today. These warriors are renewing the tradition of military heroism which has a very long tradition as the virtue of special forces in nearly each culture and nation. Also in various Christian churches and denominations we can recognize a new sensibility for the commitment of life. The reasons why this people has come to death in the last century were often not because they have confessed dogmatic faith, but because they where engaged in social and political conflicts or simply because they were members of a Christian community or order. In this new context Christian systematic Theology has to develop criteria to distinguish between true and false martyrdom. This task is not only necessary because of the own tradition of venerable memory but also for our societies to find ways out of increasing violence and conflicts in a changing world. When Pope John Paul II. mentioned that in the 20<sup>th</sup> century Christian martyrdom was renewed, he had a deep biographical background. But we cannot only mention an ongoing tradition, but also a deep renewing of the old ideal of the true martyrdom in the last century.

In my paper I will give at first a view on the Christian tradition (Old Church and Reformation) with it strength and weakness. From this background I present the thesis that true Christian martyrs in the 20<sup>th</sup> century give us a new imagine of the old ideal, which was

first shown by Jesus Christ: strictly non-violent, a witness of love and forgiveness and therefore a sign of the kingdom of God, which is necessary in a society which is full of conflicts.

Key words: Christian martyrdom, society of violence, tradition, love, forgiveness.

### **Krščansko mučeništvo v 20. stoletju: reševanje družbe od nasilja**

Mučeniki so danes večinoma poznani kot islamski junaki in samomorilski napadalci. Ti bojevniki obnavljajo izročilo vojaškega junaštva, ki ima zelo dolgo tradicijo kot odlike posebnih sil v skoraj vsaki kulturi in naciji. Tudi v različnih krščanskih cerkvah in denominacijah lahko prepoznamo novo občutljivost za izročitev življenja. Razlogi, zakaj so ti ljudje umrli v zadnjem stoletju, pogosto niso bili povezani z izpovedovanjem vere, temveč z njihovim sodelovanjem v družbenih in političnih konfliktih ali enostavno, ker so bili člani krščanske skupnosti oz. reda. V tem novem kontekstu mora krščanska sistematična teologija razviti kriterije razlikovanja med pravim in nepravim mučeništvom. Ta naloga ni potrebna samo zaradi lastnega izročila častitljivega spomina, ampak tudi zaradi potrebe, da bi naše družbe našle izhod iz vedno večjega nasilja in konfliktov v spreminjajočem se svetu. Ko je papež Janez Pavel II. omenil, da se je v 20. stoletju krščansko mučeništvo obnovilo, je to dejal iz globokega biografskega ozadja. Ne moremo omeniti samo nadaljevanja izročila, ampak tudi temeljite preнове stare ideje pravega mučeništva v zadnjem stoletju. V članku bom najprej podal mnenje o krščanskem izročilu (stara Cerkev in reformacija), njegovi moči in šibkosti. Iz tega ozadja predstavljam tezo, da nam pravi krščanski mučeniki v 20. stoletju dajejo novo podobo starega ideala, ki ga je najprej izpričal Jezus Kristus: strogo nenasilen, priča ljubezni in odpuščanja in zato znamenje božjega kraljestva, ki je nujno v družbi, polni konfliktov.

Ključne besede: krščansko mučeništvo, družba nasilja, izročilo, ljubezen, odpuščanje.

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### **»The science of the empathy«: The importance of empathy in today's world**

Empathy is very important ability in today's changing and often depersonalized world. It often represents a "cure" for social vulnerability, which is a consequence of egoism and egocentric view of the world. Particularly in Western multicultural society empathy is often promoted as a bridge that enables a democratic dialogue with others. Empathy helps to move from egocentric view on the world to sociocentric view in which our perception of the world includes the other. Empathy is universal and natural ability of every human being and as such the foundation for dialogue at a deeper level. With empathy, we get knowledge that we all look alike, but at the same time we are different. According to Edith Stein, an

important aspect of empathy is that enables us to see ourselves in the eyes of the others. Through this we can get a reflection of our actions, which can be good or bad. This knowledge leads us to the corrective stance of our actions. In this manner empathy leads to the common good and as such it is the foundation of ethics.

Key words: empathy, intersubjectivity, Edith Stein, altruism.

### **»Znanost empatije«: Pomen empatije v sodobnem svetu**

Empatija je sposobnost, ki ima v današnjem spreminjajočem se in velikokrat razosebljenem svetu velik pomen. Sposobnost empatije velikokrat predstavlja »zdravilo« za družbeno ranjenost, ki je posledica egoizma in egocentričnega pogleda na svet. Zlasti v zahodni multikulturni družbi se empatijo velikokrat promovira kot most, ki omogoča vodenje demokratičnega dialoga z drugimi. Empatija omogoča preseči egocentrični pogled na svet in zavzeti t. i. sociocentrični pogled na svet, pri katerem v naše dožemanje sveta vključujemo tudi druge. Sposobnost empatije je univerzalna in naravna sposobnost vsakega človeškega bitja ter kot taka temelj za dialoški odnos na globlji ravni. Z empatijo ugotavljamo, da smo si med seboj podobni, hkrati pa različni. Po Edith Stein je pomemben vidik empatije ta, da nam omogoča videti sebe v očeh drugih, preko tega pa dobimo refleksijo svojih dejanj in tako lahko ocenimo, kakšna so naša dejanja. To spoznanje nam omogoča, da stanje, ki smo ga s svojimi dejanji drugim prizadejali, lahko tudi popravimo. S tem je empatija tudi temelj etičnosti in doseganja skupnega dobrega.

Ključne besede: empatija, intersubjektivnost, Edith Stein, altruizem.

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### **Freedom of religion assures dialogue in human society**

Freedom of religion is the synthesis of all important human rights. It is based on the dignity of a person and should be confirmed by civil law in social legal order. Its value and its acknowledgement are frequently emphasized in the modern world. Limiting of freedom of religion (the right to worship God, the right to sacral rooms, the right to use religious symbols, the right to religious education etc.) jeopardizes the stability of nations and dialogue in human society. Freedom of religion should thus be granted by individuals, social communities and any human authority – in a way so that no one is forced, in religious matters, to act contrary to one's conscience, and no one is hindered from acting according to one's conscience in private or in public. Respecting all freedoms, especially freedom of conscience and freedom of religion under any government, in any society, system or environment, is the best proof of the real dialogue in human society and a mark of human progress.

Key words: freedom of religion, human rights, dignity, civil law, stability of nations.

### **Verska svoboda zagotavlja dialog v človeški družbi**

Verska svoboda je sinteza vseh pomembnih človekovih pravic. Temelji na dostojanstvu človekove osebe in mora biti potrjena po civilnem pravu v družbenem pravnem redu. V svetu je danes zelo izpostavljena njena vrednost in njeno priznavanje. Omejevanje verske svobode (pravica do bogočastja, do sakralnih prostorov, do uporabe verskih simbolov, do verske vzgoje itd.) ogroža stabilnost narodov in dialog v človeški družbi. Zato se mora vsem ljudem zagotoviti verska svoboda tako s strani posameznikov kakor tudi s strani družbenih skupnosti in katerekoli človeške oblasti: in to tako, da se v verskih rečeh nikogar ne sili, da bi ravnal zoper svojo vest, niti ga nihče ne ovira, da ne bi ravnal po svoji vesti zasebno ali javno. Spoštovanje vsake, posebno svobode vesti in veroizpovedi pod kakršnim koli režimom, v kakršnikoli družbi, sistemu ali okolju je najboljši dokaz resničnega dialoga v človeški družbi in znamenje človekovega napredka.

Ključne besede: verska svoboda, človekove pravice, dostojanstvo, civilno pravo, stabilnost narodov.

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### **Strategies of the Polish Christian Right. Identification, Imitation and Conflict**

The proposed paper will focus on opportunities to employ discourse theory and theoretical psychoanalysis to explain conflict moral panic discourses formulated by Christian Right in the context of post-communist transformation in Poland. The reconstruction of the symbolic universe of Christian Right formation was gaining hold through moral panic strategy of identifying menace towards "Church, public morality, nation etc". To reveal the sense of these practices, which were dedicated to attain imaginary social fullness, the proposed paper places specific emphasis on the developments of the category of identification as articulated in Laclau and Mouffe' writings. One of the major premises of this scholarship focuses on the process of social identity-formation, which can never be completed. It will be analysed how the very lack in the core of the subject introduced the moral panic struggle aiming at constitution of the impossible social totality.

Key words: discourse theory, theoretical psychoanalysis, Christian Right, Laclau, Mouffe.

### **Strategija poljske krščanske desnice. Identifikacija, posnemanje, konflikt**

Članek se bo osredotočil na možnosti uporabe teorije diskurza in teoretične psihoanalize za razlago diskurzov konfliktne moralne panike krščanske desnice v kontekstu postkomunistične preobrazbe na Poljskem. Rekonstrukcija simbolnega sveta sestava krščanske desnice je pridobivala vpliv zaradi strategije moralne panike, identifikacije grožnje »Cerkvi, javni morali, naciji itd«. Da bi razkril smisel teh praks, ki so bile namenjene doseganju imaginarne družbene polnosti, članek daje poseben poudarek razvoju kategorije identifikacije, kot je predstavljena v spisih Laclauja in Mouffeja. Ena glavnih premis tega vedenja se osredotoča na postopek družbenega oblikovanja identitete, ki se nikoli ne zaključijo. Analizirali bomo, kako je prav manko v jedru subjekta uvedel moralno panični boj, ki meri na ustanovitev nemogoče družbene totalnosti.

Ključne besede: teorija diskurza, teoretična psihoanaliza, krščanska desnica, Laclau, Mouffe.

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### **Disagreement, Dialogue and Ethics in a World of Strangers**

The paper deals with ethical dimensions of living on a planet of strangers and at the same time possessing the means to affect the lives of others, to get to know those lives and confront different ways of living. One of the central problems that emerge in such a world is moral disagreement and question of the necessary preconditions of moral dialogue. In the paper I deal with a recent defense of cosmopolitanism by Kwame Anthony Appiah during which he attempts to reconcile liberal universalism and cultural relativism, also paying attention to the ethics of identity. Though an appealing approach at first sight, I will try to demonstrate how his theory harbors some strong commitments and internal tendencies.

Key words: ethics, moral disagreement, dialogue, cosmopolitanism, identity, tolerance.

### **Nestrinjanje, dialog in etika v svetu tujcev**

Prispevek se ukvarja s temo etičnih razsežnosti življenja v svetu tujcev in hkrati razpoložljivosti načinov, da vplivamo na življenje drugih, jih spoznamo ter se soočimo z drugačnimi načini življenja. Dva izmed osrednjih problemov, ki se v takšnem svetu odpirata, sta vprašanji moralnega nestrinjanja in predpogojev moralnega dialoga. V prispevku se navezujem na nedavni zagovor kozmopolitizma, ki ga je podal Kwame Anthony Appiah in ki poskuša najti vmesno področje med liberalnim univerzalizmom ter kulturnim relativizmom, hkrati pa slediti etiki identitete. Čeprav se zdi na prvi pogled to stališče zelo zanimivo in privlačno, bom skušal pokazati, da vključuje nekatere močne predpostavke in notranje, nasprotujoče si težnje.

Ključne besede: etika, moralno nestrinjanje, dialog, kozmopolitizem, identiteta, strpnost.



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### **The peaceful relation between the unborn human life and technosociety**

The main purpose of this article is to show the state of the art in the field of the relation regarding born and non-born human generation. At the same time the problem of abortion and the human embryo research will be exposed and through the demographical changes the main intra and extra generational conflicts at the level of the social and health system will be focused. The intergenerational notion of respect, responsibility and solidarity will be underlined as a key to create more peaceful and sustainable society.

Key words: born/non-born human generation, abortion, embryo research, intergenerational respect.

### **Miroljuben odnos med nerojenim človeškim življenjem in tehnodružbo**

Glavni namen tega prispevka je pokazati na realno stanje na področju odnosa že-rojene do prihodnje ne-rojene generacije. Ob tem želim izpostaviti problem umetne prekinitve nosečnosti in raziskav na človeških zarodkih ter v luči demografskih sprememb opozoriti na prihodnje medgeneracijske konflikte na ravni socialnega in zdravstvenega varstva. Med zaključki bom izpostavil medgeneracijsko spoštovanje, odgovornost in solidarnost kot temelj miroljubne in trajnostne družbe.

Ključne besede: rojena/ne-rojena generacija, splav, raziskave zarodkov, medgeneracijsko spoštovanje.

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### **Justice Beyond Borders: Amartya Sen's Capability Approach**

The role of the political authorities is to control current globalization processes with the aim of securing justice and social development. In that context the theory of social choice and capability approach of Amartya Sen, the Indian economist, philosopher and winner of the Nobel prize for his personal contribution in the field of economy, represents an important factor in the realization of social goods and also plays a key role in the formation of a



sound sociopolitical order. In this essay we wish to argue that the principle of individual freedom as a social commitment excels other principles of justice because Sen's principle demands to secure the equality of basic capabilities. We conclude that such Sen's principle of justice is based on his view of humanity where human beings universally recognize the importance of the behavior to improve the various situations of miserable people.

Key words: Amartya Sen, social choice theory, „homo oeconomicus“, commitment, freedom, capability approach, justice.

### **Pravičnost onkraj meja: zmožnostni pristop Amartya Sena**

Vloga političnih avtoritet je nadzor globalizacijskih procesov s ciljem zagotavljanja pravičnosti in družbenega razvoja. V tem kontekstu predstavlja teorija družbene izbire in zmožnostnega pristopa indijskega ekonomista in Nobelovega nagrajenca Amartye Sena pomemben dejavnik pri realizaciji družbenega dobrega in prav tako igra ključno vlogo pri oblikovanju zdravega družbeno-političnega reda. V tem članku želimo prikazati, da načelo individualne svobode kot družbene obveze prekaša ostala načela svobode, ker Senovo načelo zahteva zagotovitev enakosti temeljnih zmožnosti. Sklepamo, da je Senovo načelo pravičnosti utemeljeno na njegovem dojetanju človečnosti, po katerem človeška bitja splošno prepoznavajo pomen vedenja, ki je potrebno za izboljšavo različnih položajev nesrečnih ljudi.

Ključne besede: Amartya Sen, teorija družbene izbire, »homo oeconomicus«, obveza, svoboda, zmožnostni pristop, pravičnost.

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### **The need of spiritualization (for cultivation of humanity): for solidary personalism, against instrumentalist devastation**

The fundamental problem of our age is the conditions of nihilism and instrumentalism. Their opposite represents personalism. For instrumentalists two features are characteristic: 1. the actual elimination of the transcendence (of the person); 2. the leveling and identifying of otherwise importantly different entities or beings. So they actually do not respect individuality, difference and the (O)ther as the (O)ther. Instrumentalism seriously hinders or even stops the obtaining of dialogue, solidarity, love and similar goods. The paper deals with the nature of instrumentalism, with its causes, origins, effects and functions, with its forms or manifestations, and also with the factors effecting against it and the ways of combating it.

Key words: instrumentalism, personalism, spiritualization, transcendence, humanity.

### **Potrebnost poduhovljenosti (za gojenje človečnosti): za solidarni personalizem, proti instrumentalističnemu opustošenju**

Temeljni problem naše dobe sta stanji nihilizma in instrumentalizma. Njuno nasprotje je personalizem. Za instrumentaliste sta značilni: 1. redukcionizem, izravnava in istovetenje pomembno različnih stvari oz. bitij; 2. (dejanska) izločitev presežnosti (osebe). Potemtakem oni dejansko ne spoštujejo individualnosti, različnosti in (D)drugega kot (D)drugega. Instrumentalizem resno ovira ali celo zaustavi uresničevanje dialoga, solidarnosti, ljubezni in podobnih dobrin. Prispevek se ukvarja z naravo instrumentalizma, z njegovimi vzroki, izvori, učinki in funkcijami, z njegovimi (pojavnimi) oblikami, pa tudi s faktorji, ki delujejo proti njemu, ter načini boja z njim.

Ključne besede: instrumentalizem, personalizem, poduhovljenost, presežnost, človečnost.

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### **Povzetki študentov/Student's abstracts**

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#### **The paradox of happiness. Absolute as a solution of relative**

The basic tendency of a human being is to be happy. However, a modern man mistook happiness for comfort, therefore the following paradox occurs: the more man strives for happiness or tries to enjoy it to reach the state of happiness, comfort, homeostasis, the more this goal withdraws from him. This is the »fatal« crossing where modern man misses the right way. And the endeavour, which can sometimes be very tragic, begins.

Furthermore, looking from the existential point of view, the author of this article discusses what means if human existential dimension is reduced and closed up into an individualistically immanent horizon. Absolute emancipation leads to relativisation, freedom is mistaken for self-will, which inevitably leads into disintegration and the loss of meaning. In this way, for example, it is understandable that the ontological establishment of ethics is the thorn in the side of each new age moral and valuable »system«. Modern man, who is restricted to the profane life on earth, wants to compensate the Absolute with the relative according to his immanent logic. In this way, the rigidity of the spirit brings the man to the capitulation of meaning, which could mean a radically black script for his humanity.

Key words: happiness, absolute, values, responsibility, meaning, ethics.

### **Paradoks srečnosti. Absolutno kot rešitev relativnega**

Osnovno človekovo teženje je, da bi bil srečen. Sodobni človek pa je srečo zamenjal z ugodjem, zato se zgodi naslednji paradoks: bolj ko si človek prizadeva, da bi bil srečen oz. da bi užival in tako dosegel stanje srečnosti, ugodja, homeostaze, bolj se mu le-to izmika. Prav to je tisto »usodno« križišče, kjer novodobni človek zgreši smer. In začne se gonja, ki zna biti včasih zelo tragična.

Ob tem avtor članka razmišlja, kaj – eksistencialno gledano – pomeni za človeka, če svojo bivanjsko razsežnost zreducira in zapre v individualistično imanentno obzorje. Absolutna emancipacija vodi v relativizacijo in svobodo zamenjuje s samovoljo, ki nujno vodi v dezintegracijo in izgubo smisla. Tako je npr. razumljivo, da je ontološka utemeljenost etike trn v peti vsakemu novodobnemu »sistemu« morale in vrednot. Novodobni človek, omejen na profano tostranstvo, želi z imanentno logiko Absolutno nadomestiti z relativnim. Na ta način rigidnost duha privede človeka do kapitulacije smisla, kar lahko pomeni radikalno črn scenarij za njegovo človeškost.

Ključne besede: sreča, absolutno, vrednote, odgovornost, smisel, etika.

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### **Overcoming of Metaphysical Conflicts in Pragmatism**

Pragmatism appeared as a new philosophical movement not earlier than at the end of 19<sup>th</sup> century. Bertrand Russell characterized it as a shallow philosophy, suitable only for an immature county, thinking of the USA. In spite of putative shallowness pragmatism had quickly acquired a great deal of adherents, certainly nowhere if not in English world, without which we cannot go on nowadays at a serious treatment of fundamental philosophical topics. Attractive power of pragmatism is surely in its loose attitude towards history of philosophy, its tradition and problems which it was trying to resolve, alas, for many insufficiently. First pragmatists (Peirce, James, Dewey) had in common a distrust of problems which philosophy inherited from Descartes, Hume and Kant, especially of problems raised by traditional metaphysics. In this paper I have presented pragmatism as philosophy that seeks a middle ground (via media) between idealism and realism, rationalism and empiricism; as philosophy overcoming of (metaphysical) conflicts with a simple test of tracing a concrete consequence (pragmatic method) of different theories, views and concepts.

Key words: pragmatism, middle ground, pragmatic method, metaphysics, William James.

## **Premagovanje metafizičnih sporov v pragmatizmu**

Pragmatizem se je kot nova filozofska smer pojavil šele konec 19. stoletja. Bertrand Russell ga je označil za plitvo filozofijo, ki je primerna le za nezrelo državo, misleč na ZDA. Kljub domnevni plitkosti je pragmatizem hitro pridobil precej privrženec, seveda predvsem v angleško govorečem svetu, mimo katerih dandanes ne moremo pri resni obravnavi temeljnih filozofskih tem. Privlačnost pragmatizma je gotovo v njegovi sproščeni drži do zgodovine filozofije, njenega izročila in problemov, ki jih je skušala rešiti, žal za mnoge nezadostno. Prvim pragmatistom (Peirce, James, Dewey) je bilo skupno nezaupanje do problemov, ki jih je filozofija podedovala od Descartesa, Huma in Kanta, predvsem do problemov, ki jih je postavljala tradicionalna metafizika. Pragmatizem sem v članku predstavil kot tisto filozofijo, ki išče srednjo pot med idealizmom in realizmom, racionalizmom in empirizmom; kot tisto filozofijo, ki (metafizične) spore premaguje s preprostim testom sledenja konkretnim posledicam (metoda pragmatizma), ki jih imajo različne teorije, nazori in pojmi.

Ključne besede: pragmatizem, srednja pot, metoda pragmatizma, metafizika, William James.

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## **Prometheus and Politics**

In the present paper, the author discusses the sacralization of politics, which is the phenomenon of contemporary history. In the past two centuries, some political systems have taken over the elements of traditional religions and started to own the right to define the meaning and purpose of human life. Emilio Gentile, who researched this phenomenon, divided the sacralization of politics into two very different spheres: political religion, which was developed in totalitarian systems, and civil religion that was the product of some democratic systems and with which the traditional religions could retain dialogue and coexistence. A threat to the dialogue and the survival of traditional religions was represented by political religion, which, like Prometheus, tried to create a new civilization.

Keywords: sacralization of politics, civil religion, political religion, Emilio Gentile.

## **Prometej in politika**

V prispevku avtorica obravnava sakralizacijo politike, ki je pojav sodobne zgodovine. Nekateri politični sistemi so v preteklih dveh stoletjih prevzeli elemente tradicionalnih religij ter si lastili pravico določati pomen in smisel človeškega življenja. Z omenjenim pojavom se je poglobljeno ukvarjal Emilio Gentile, ki je sakralizacijo politike ločil na dve precej različni

sferi: politično religijo, ki se je razvila v totalitarnih sistemih, in civilno religijo, ki je bila plod nekaterih demokratičnih sistemov in s katero so tradicionalne religije lahko ohranile dialog in koeksistenco. Grožnja za dialog in obstoj tradicionalnih religij je predstavljala politična religija, ki si je, podobno kot Prometej, prizadevala, da bi ustvarila novo civilizacijo.

Ključne besede: sakralizacija politike, civilna religija, politična religija, Emilio Gentile.

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### **Lex naturalis as law of practical reason. Understanding of natural law by Thomas Aquinas**

Following presentation features Thomas Aquinas understanding of natural law as a law of practical reason, tied to its interpretation by Martin Rhonheimer. In contrast to teleological understanding of natural law as order of things in nature, which leaves ethical context on the level of consequences, M. Rhonheimer emphasizes human practical reason as means and source of natural law. What gives human practical reason this ability, is participation of the eternal law, which enables human action ethical autonomy and objectivity.

Emphasized is the meaning of human practical experience, guided by reason, for the constitution of human moral object. Argumentation of the latter enables individual to determine means of achieving these experiences (faith, self-reflection, symbolic ability), what makes us feasible to properly understand natural law as a law of practical reason.

Thomas Aquinas view of natural law enables modern human being to identify profounder grounds of his own ethical identity, what further enables him to comprehend his interdependent symbolic nature, as on the level of human interaction as with his openness to God. This reflects human need for establishment of ethos as a means of human survival on all levels of society.

Key words: natural law, practical reason, object of action, deliberate wills eternal law, participation, autonomy, teleological ethic.

### **Lex naturalis kot zakon praktičnega uma. Tomažev pojmovanje naravnega zakona**

Prikazano bo Tomažev pojmovanje naravnega zakona kot zakona praktičnega uma, vezano na interpretacijo Martina Rhonheimerja. V nasprotju s teleološkim pojmovanjem, ki naravni zakon zmotno pojmuje naturalistično, posledično pa izpostavlja posledice človekovega delovanja kot edino merilo etičnega, M. Rhonheimer poudarja, da po Tomaževem pojmovanju naravni zakon vzpostavlja šele človek svojim praktično-umskim delovanjem. To vzpostavljanje ima počelo v soudeleženi naravi praktičnega uma, kar človekovemu delovanju daje avtonomno in objektivno etično vsebino.

Izpostavljena je odločilnost človekovega praktično-umskega izkustva večnega zakona pri določanju objektivnega predmeta etičnega delovanja. Prikazana utemeljitev slednjega predstavlja izhodišče za določitev pogojev, ki to izkustvo omogočajo (vera, samo-refleksija, simbolna zmožnost), s tem pa tudi izhodišče za pravilno razumevanje naravnega zakona kot zakona praktičnega uma.

Tomaževu pojmovanje naravnega zakona sodobnemu človeku omogoča, da prepozna globlja počela lastne etične identitete, kar omogoča posamezniku uvid v dialoško odvisnost tako na ravni odnosa do Drugega kot pri osebnem odnosu z Bogom, v čemer se zrcali potreba in zahteva po vzpostavljanju etosa kot načina preživetja človeka kot osebe na vseh družbenih ravneh.

Ključne besede: naravni zakon, praktični um, predmet delovanja, premišljena volja, večni zakon, soudeležnost, avtonomija, teleološka etika.

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### **Religious function of psyche as the guidance for better education**

Man's search for meaningful life, for self and own identity has been connected with one's own life source from the very beginning. With the help of analytical psychology, namely with the process of individuation, through the inflation, we can understand better why the proper education is without question. Why is it important to raise and educate properly; with the right attitude of authority and permissiveness? How is education connected with the religious function of psyche? As parents or teachers and educators we should feel responsible for the proper development of child's intelligences. But how to teach and educate our children? Where is the line between the authority and permissiveness and what does it depend on?

Key words: individuation, permissiveness, authority, religious function of psyche, inflation, Self.

### **Religijska funkcija psihe kot pomoč pri vzgoji in izobraževanju**

Človekovo iskanje smisla, samega sebe, svoje lastne identitete je povezano z izvorom njegove življenjske energije, ki ga spremlja od rojstva. S pomočjo analitične psihologije, ki raziskuje proces posameznikove individuacije, ki poteka preko inflacije, lahko bolje razumemo, zakaj je pravilna vzgoja še kako dobrodošla. Zakaj je pomembna prava mera popustljivosti/permisivnosti in strogosti/avtoritativnosti? Kako je le to povezano z religijsko funkcijo psihe? Tako starši kot učitelji v ožjem in širšem smislu smo odgovorni za svoje otroke in njihov razvoj. Kakšna vzgoja je torej tista prava? Zakaj permisivna – če sploh,

zakaj in če avtoritativna? Kako razumeti prvo in kako drugo? Kje so meje med prvo in drugo in s čim so pogojene?

Ključne besede: individuacija, permisivnost, avtoritativnost, religijska funkcija psihe, inflacija, sebstvo.

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