

Mednarodna konferenca
International Conference

MOŽNOSTI IN POMEN SPRAVE
THE POSSIBILITIES AND MEANING OF
RECONCILIATION



Celje, 3.-6. november 2011

Celje, November 3rd-6th 2011

Organizacija/Organisation:
Teološka fakulteta, Univerza v Ljubljani
Faculty of Theology, University of Ljubljana

Kazalo/Contents

Uvodnik/Introduction	6
The Possibilities and Meaning of Reconciliation: the orientations and aims of the conference	6
Možnosti in pomen sprave: usmeritve in nameni konference	6
Program/Program	8
Povzetki/Abstracts	14
Stanko Gerjolj.....	14
Biblical education to reconciliation.....	14
Svetopisemska vzgoja za spravo	14
Marcel Măcelaru	14
Babel – from text to symbol.....	14
Biblija – od besedila do simbola.....	15
Tomaž Erzar in Katarina Kompan Erzar	15
War in me: will it ever stop?	15
Notranja vojna in notranja sprava	15
Irena Avsenik Nabergoj	16
Reconciliation as the supreme truth of personal and social life	16
Sprava kot najvišja resnica zasebnega in družbenega življenja	16
Wilhelm Guggenberger	17
Reconciliation and confession in the theology of Dietrich Bonhoeffer.....	17
Sprava in priznanje krivde v teologiji Dietricha Bonhoefferja	17
Corneliu Constantineanu	17
Reconciliation in the world of exclusion: the possibility of a radical novelty “in Christ”	17
Sprava v svetu izključenosti: možnost za radikalno novost ‘v Kristusu’	18
Jože Trontelj.....	18
On the duty to learn from history.....	18
O dolžnosti, da se učimo iz zgodovine	18
Wolfgang Palaver	19
Why the concern for victims requires forgiveness: Girardian reflections on monotheism, violence and reconciliation	19
Zakaj skrb za žrtve zahteva odpuščanje: girardovska razmišljanja o monoteizmu, nasilju in spravi.....	19
Jože Krašovec	19
Biblical foundations of reconciliation	19
Svetopisemske osnove sprave	20
Janez Juhant.....	20
Without victims there is no life in the World?.....	20
Brez žrtev ni življenja na svetu?	20
Branko Klun	21
History and (in)justice. Levinas' advocacy of human singularity	21
Zgodovina in (ne)pravičnost. Levinasov zagovor človeške edinstvenosti	21
Günter Prueller-Jagenteufel.....	21
"Restraining force" against evil and "scarring over" of guilt. Bonhoefferian remarks on "penultimate" steps toward reconciliation	21

‘Omejevanje sile’ proti zlu in ‘brazgotinjenje’ krivde. Boenhofferske opombe o ‘predzadnjih’ korakih k spravi	22
Igor Bahovec.....	22
Meaning of culture for reconciliation: truth, dialogue, cleansing of memory	22
O pomenu kulture v procesih sprave: resnica, dialog, očiščenje spomina.....	22
Claudia Paganini	23
Can the media afford reconciliation? Reconciliation as a principle of a minimalistic ethics	23
Si lahko mediji privoščijo spravo? Sprava kot načelo minimalistične etike.....	23
Tonči Matulič.....	24
Croatia on the path of forgiveness and reconciliation: project CroPax and its mission and achievements	24
Hrvaška na poti odpuščanja in sprave: projekt CroPax ter njegovo poslanstvo in dosežki.....	24
Gábor Kovács.....	25
Recollection, forgetting, reconciliation – the Hungarian case.....	25
Spomin, pozabljanje, sprava – primer Madžarske.....	25
Mitja Ferenc	26
Independent Slovenia and concealed graves	26
Samostojna Slovenija in prikrita grobišča	26
Jože Dežman.....	27
Slovenija and the criminal burden of Titoism.....	27
Slovenija in zločinsko breme titoizma.....	27
Miro Cerar	28
Reconciliation and law from the perspective of time.....	28
Sprava in pravo v časovni perspektivi	28
Anton Jamnik.....	28
Reconciliation is a sign of internal strength, freedom and courage.....	28
Sprava je znamenje notranje moči, svobode in poguma.....	29
Bela Mester	29
Reconciliation as a basis of establishing political communities. Athens after ‘the 30 tyrants’ / Central Europe after its pocket-tyrants	29
Sprava kot osnova za vzpostavitev političnih skupnosti – Atene po tiraniji tridesetih tiranov / Srednja Evropa po svojih žepnih tiranih	30
Mark Kleyman	30
Urban development, identity crisis and the problem of reconciliation in post-Soviet Russia ..	30
Mestni razvoj, kriza identitete in problem sprave v posovjetski Rusiji	31
Tadej Strehovec.....	31
Is it possible to establish the new national reconciliation on the base of the old “symbolic” victims?	32
Ali je možno vzpostaviti novo narodno spravo na temelju starih “simboličnih” žrtev?.....	32
Vojko Strahovnik	32
Guilt, shame and reconciliation in the context of humanity	32
Krivda, sram in sprava v odnosu do človeškosti	32
Bojan Žalec	32
Reconciliation as reaching of positive relationships by way of inner (moral) transformation .	32
Sprava kot doseganje pozitivnih odnosov po poti notranje (moralne) preobrazbe.....	33
Robert Petkovšek	33
Forgiveness: impossible or difficult?.....	33
Odpuščenje: nemogoče ali težko?	34

Drago K. Ocvirk.....	34
Jesus – neither an apple of discord nor a hand of reconciliation between Christians and Muslims.....	34
Jezus – niti jabolko spora niti roka sprave med kristjani in muslimani.....	34
Marjana Harcet	35
Ijtihad - newly discovered old concept	35
Idžtihad – novo odkritje starega koncepta	35
Mari Jože Osredkar	35
Forgiveness is the new creation.....	35
Odpušcanje je novo stvarjenje.....	36
Stanislav Slatinek.....	36
Civil suits for divorce	36
Pravde o ločitvi zakoncev	36
Barbara Simonič	37
The horizons of reconciliation after traumatic experience	37
Obzorja sprave po travmatski izkušnji.....	37
Povzetki študentov/Student’s abstracts.....	38
Daniel G. Oprean.....	38
Reconciliation in Church and society: church’s ministry as God’s reconciliation agency	38
Sprava v Cerkv in družbi: cerkvena služba kot Božja spravna dejavnost.....	38
Rap Myroslava.....	38
The contemporary discourse of the Ukrainian Greek-Catholic Church on reconciliation and the problem of division in post-communist Ukraine	38
Sodobna razprava ukrajinske grško-katoliške Cerkve o spravi in problem razkola v pokomunistični Ukrajini	39
Ana Martinjak Ratej	40
How to overcome the circle of vengeance?	40
Kako preseči krog maščevanja?	40
Mik Šetina	40
Reinstatement of ethical human relationships as a means for social reconciliation.....	40
Ponovna vzpostavitev etičnih človeških odnosov kot sredstvo za družbeno spravo	41
Aljaž Peček	41
The possibilities of forgiveness in the virtual worlds.....	41
Možnost odpuščanja v navideznem svetu	42
Luka Trebežnik	42
The forgiving logic of deconstruction	42
Odpuščajoča logika dekonstrukcije.....	42
Neja Samar Brenčič	43
Efforts for the social inclusion of elderly as a part of the answer for reconciliation between generations and intergenerational solidarity – a contribution to sustainable development ...	43
Trud za socialno vključenost starostnikov kot del odgovora za spravo med generacijami in medgeneracijsko solidarnost – prispevek k trajnostnemu razvoju	43
Anton Končnik.....	44
Anthropological and theological perspective of reconciliation – actual case	44
Antropološki in teološki vidik sprave – konkreten primer	44

Uvodnik/Introduction

The Possibilities and Meaning of Reconciliation: the orientations and aims of the conference

The distant and the recent history of humanity in large amount consist of clashes, conflicts, wars, violence etc. The same is true on more individual and personal level. Yet, on the other hand, the life of quality, development and flourishing of persons and of society is possible only in the contexts that are not poisoned with fear, hate, distrust, resentment and other negative factors that block empathy, compassion, dialogue, solidarity and cooperation. To cultivate the conditions characterized by the last mentioned positive attributes, and taking into account constant arising of afore mentioned negative phenomena in any place and time inhabited by humans (growing to extremes in particular cases) it is plain that forgiveness and reconciliation are necessary moments of every successful human development, either individual or social or even global. Hence, the importance of reconciliation is enormous. However, its cultivation is alas quite often almost at the edge of human capabilities.

The central goal of our conference is to contribute to the answer about the possible ways of realization of reconciliation, particularly in our times of globalization and of spreading of the instrumentalist reason. The knowledge gathered on it should help individuals and groups in their efforts for forgiveness and reconciliation with each other and to promote dialogue among (especially quarreled) societal groups. Taking into account the nature and central meaning of reconciliation for the human life of quality it is not surprising that it can be successfully and integrally considered only through dialogue between different approaches and scientific disciplines. This is the reason for the decision that such a variety of approaches will adorn our symposium.

The organizers

Možnosti in pomen sprave: usmeritve in nameni konference

Daljno in bližnjo zgodovino človeštva v veliki meri prežemajo spori, spopadi, vojne, nasilje ... Isto velja na bolj osebni oziroma individualni ravni. Po drugi strani pa so kakovostno življenje, razvoj in razcvet oseb in družbe možni samo v razmerah, ki jih ne zastrupljajo strah, sovraštvo, nezaupanje, zamera in ostali negativni dejavniki, ki ovirajo vživljanje v drugega, sočutje, dialog, solidarnost in sodelovanje. Zato sta odpuščanje in sprava potrebni prvini vsakega uspešnega človeškega razvoja, tako posameznikovega kot tudi družbenega in globalnega in zato je sprava izredno pomembna. Žal pa je njeno uresničevanje pogosto skorajda na meji človeških zmožnosti. Prispevati k odgovoru na vprašanje o možnih načinih njenega uresničevanja, še posebno v sedanjem času globalizacije in

širitve instrumentalističnega uma, je osrednji namen naše konference. Spoznanja, do katerih bomo na njej prišli, bi morala pomagati posameznikom in skupinam v njihovih naporih za odpuščanje in spravo in seveda promociji dialoga, še posebno med sprtimi družbenimi skupinami. Glede na naravo in osrednji pomen sprave za kakovostno človeško življenje nas ne preseneča, da jo lahko uspešno in celostno zajamemo samo v dialogu med različnimi znanstvenimi pristopi in panogami. To je razlog za odločitev, da takšno bogastvo le-teh krasi naš simpozij.

Organizatorji

Program/Program

Četrtek, 3. november/Thursday, November 3rd

Prihod in namestitve 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

16.25-16.30 Pozdravni nagovor predsednika organizacijskega odbora, višjega
znanstvenega sodelavca dr. Bojana Žalca
Welcome speech of the president of the organizing committee senior
research associate dr. Bojan Žalec

Predavanja/Lectures

(Moderator/Chairperson: Vojko Strahovnik)

16.30-16.45 Stanko Gerjolj (Ljubljana, Slovenia): Biblical education to reconciliation
(Svetopisemska vzgoja za spravo)

16.45-17.00 Marcel Măcelaru (Osijek, Croatia): Babel – from text to symbol (Babilon –
od besedila do simbola)

17.00-17.15 Tomaž Erzar (Ljubljana, Slovenia): War in me: will it ever stop? (Notranja
vojna in notranja sprava)

17.15-17.30 Irena Avsenik Nabergoj (Ljubljana, Slovenia): Reconciliation as the supreme
truth of personal and social life (Sprava kot najvišja resnica zasebnega in družbenega
življenja)

17.30-17.45 Wilhelm Guggenberger (Innsbruck, Austria): Reconciliation and confession
in the theology of Dietrich Bonhoeffer (Sprava in spoved v teologiji Dietricha Bonhoefferja)

17.45-18.00 Corneliu Constantineanu (Bucuresti, Romania): Reconciliation in a world of
exclusion: the possibility of a radical novelty "in Christ" (Sprava v svetu izključenosti:
možnost za radikalno novost "v Kristusu")

18.00-18.30 Razprava/Discussion

19.00 Večerja/Dinner

Petek, 4. november / Friday, November 4th

6.45-7.45 Zajtrk/Breakfast

8.00 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 (large lecture room)

(Moderator/Chairperson: Vojko Strahovnik)

9.30-9.45 Zbor bogoslovcev ljubljanskega semenišča / Choir of Seminarists of Seminary of Ljubljana

9.45-9.50 Pozdravni nagovor dekana Teološke fakultete Univerze v Ljubljani, prof. dr. Stanka Gerjolja/Welcome speech of the dean of the Faculty of Theology, University of Ljubljana, prof. Stanko Gerjolj

9.50-9.55 Pozdravni nagovor slovenskega evropskega poslanca dr. Milana Zvera/Welcome speech of the Slovenian member of the European Parliament dr. Milan Zver

10.00-10.05 Predvajanje govora evropske poslanke Ms. Sandra Kalniete/Playing of the speech of Member of European Parliament Ms Sandra Kalniete

10.05-10.10 Govor Andreje Valič, direktorice Študijskega centra za narodno spravo/Speech of the director of the Study center for national reconciliation Ms Andreja Valič

10.10-10.25 Janez Juhant in Bojan Žalec (Ljubljana, Slovenia): Presentation of the book The Source of Forgiveness and Reconciliation: Human or God? Process of Reconciliation and Slovenians./Predstavitev knjige Izvor odpuščanja in sprave: človek ali Bog? Spravni procesi in Slovenci

10.25-10.50 Felix Unger, President of the European Academy of Sciences and Arts Salzburg/Predsednik evropske akademije znanosti in umetnosti Salzburg (Salzburg, Austria): Reconciliation as a prerequisite for the future (Sprava kot predpogoj za prihodnost)

10.50-11.15 Jože Trontelj, Predsednik Slovenske akademije znanosti in umetnosti/President of the Slovenian Academy of Sciences and Arts (Ljubljana, Slovenia): On the duty to learn from history (O dolžnosti, da se učimo iz zgodovine)

11.15-11.30 Odmor/Break

Predavanja

(Moderator/Chairperson: Branko Klun)

11.30-11.55 Wolfgang Palaver (Innsbruck, Austria): Why the concern for the victims requires forgiveness: Girardian reflections on monotheism, violence and reconciliation (Zakaj skrb za žrtve zahteva odpuščanje: girardovska razmišljanja o monoteizmu, nasilju in spravi)

11.55-12.20 Jože Krašovec (Ljubljana, Slovenia): Biblical foundations of reconciliation (Svetopisemske osnove sprave)

12.20-12.45 Janez Juhant (Ljubljana, Slovenia): Without victims there is no life in the World? (Brez žrtev ni življenja na svetu?)

12.45-13.15 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, 5. november/Saturday, November 5th

7.00 Maša v kapeli/Mass in the Chapel

8.00-9.00 Zajtrk/Breakfast

Predavanja/Lectures

(Moderator/Chairperson: Tomaž Erzar)

9.00-9.15 Branko Klun (Ljubljana, Slovenia): History and (in)justice. Levinas' advocacy of human singularity. (Zgodovina in (ne)pravičnost. Levinasov zagovor človeške edinstvenosti)

9.15-9.30 Günter Prueller-Jagenteufel (Vienna, Austria): »Restraining force« against evil and scarring over of guilt. Bonhoefferian remarks on »penultimate« steps toward reconciliation. (Omejevanje sile proti zlu in brazgotinjenje krivde. Boenhofferske opombe o predzadnjih korakih k spravi)

9.30-9.45 Igor Bahovec (Ljubljana, Slovenia): Meaning of culture for reconciliation: truth, dialogue, cleansing of memory (O pomenu kulture v procesih sprave: resnica, dialog, očiščenje spomina)

9.45-10.00 Claudia Paganini (Innsbruck, Austria): Can the media afford reconciliation? Reconciliation as the principle of a minimalist ethics (Si lahko mediji privoščijo spravo? Sprava kot načelo minimalistične etike)

10.00-10.30 Razprava/Discussion

10.30-10.45 Odmor/Break
(Moderator/Chairperson: Janez Juhant)

10.45-11.00 Tonči Matulič (Zagreb, Croatia): Croatia on the path of forgiveness and reconciliation: project CroPax and its mission and achievements (Hrvaška na poti odpuščanja in sprave: projekt CroPax ter njegovo poslanstvo in dosežki)

11.00-11.15 Gabor Kovacs (Budapest, Hungary): Recollection, forgetting, reconciliation – the Hungarian case (Spomin, pozabljanje, sprava – primer Madžarske)

11.15-11.30 Mitja Ferenc (Ljubljana, Slovenia): Independent Slovenia and concealed graves (Samostojna Slovenija in prikrita grobišča)

11.30-11.45 Jože Dežman (Ljubljana, Slovenia): Slovenia and the criminal burden of Titoism (Slovenija in zločinsko breme titoizma)

11.45-12.15 Razprava/Discussion

13.15 Kosilo/Lunch

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

Predavanja/Lectures

(Moderator/Chairperson: Bojan Žalec)

15.30-15.45 Miro Cerar (Ljubljana, Slovenia): Reconciliation and law from the perspective of time (Sprava in pravo v časovni perspektivi)

15.45-16.00 Anton Jamnik (Ljubljana, Slovenia): Reconciliation is a sign of internal strength, freedom and courage (Sprava je znamenje notranje moči, svobode in poguma)

16.00-16.15 Bela Mester (Budapest, Hungary): Reconciliation as a basis of establishing political communities – Athens after 'the 30 tyrans'/Central Europe after its pocket-tyrants (Sprava kot osnova za vzpostavitev političnih skupnosti – Atene po tiraniji tridesetih tiranov / Srednja Evropa po svojih žepnih tiranih)

16.15-16.30 Mark Kleyman (Ivanovo, Russia): Urban development, identity crisis and the problem of reconciliation in the post-Soviet Russia (Mestni razvoj, kriza identitete in problem sprave v posovjetski Rusiji)

16.30-16.45 Tadej Strehovec (Ljubljana, Slovenia): Is it possible to establish the new national reconciliation on the base of the old "symbolic" victims? (Ali je možno vzpostaviti novo narodno spravo na temelju starih "simbolnih" žrtev?)

16.45-17.15 Razprava/Discussion

17.15-17.30 Odmor/Break

Študentska sekcija/Student section

(Moderator/Chairperson: Robert Petkovšek)

17.30-17.40 Oprean Daniel G. (Osijek, Croatia): Reconciliation in Church and society: Church's ministry as God's reconciliation agency (Sprava v Cerkvi in družbi: cerkvena služba kot Božja spravna dejavnost)

17.40-17.50 Myroslava Notter (Leuven, Belgium): The contemporary discourse of the Ukrainian Greek-Catholic Church on reconciliation and the problem of division in post-communist Ukraine (Sodobna razprava ukrajinske grško-katoliške cerkve o spravi in problemu razkola v pokomunistični Ukrajini)

17.50-18.00 Ana Martinjak Ratej (Ljubljana, Slovenija): How to overcome the circle of vengeance? (Kako preseči krog maščevanja?)

18.00-18.10 Mik Šetina (Ljubljana, Slovenia): Reinstatement of ethical human relationships as a means for social reconciliation (Ponovna vzpostavitev etičnih človeških odnosov kot sredstvo za družbeno spravo)

18.10-18.20 Aljaž Peček (Ljubljana, Slovenia): The possibilities of forgiveness in the virtual world (Možnost odpuščanja v navideznem svetu)

18.20-18.30 Luka Trebežnik (Ljubljana, Slovenia): The forgiving logic of reconstruction (Odpuščajoča logika rekonstrukcije)

18.30-18.40 Neja Samar Brenčič (Ljubljana, Slovenia): Efforts for the social inclusion of elderly as a part of the answer on reconciliation between generations and intergenerational solidarity – a contribution to sustainable development (Trud za socialno vključenost starostnikov kot del odgovora na spravo med generacijami in medgeneracijsko solidarnost – prispevek k trajnostnemu razvoju)

18.40-18.50 Anton Končnik (Ljubljana, Slovenia): Anthropological and theological perspective of reconciliation – actual case (Antropološki in teološki vidik sprave – konkreten primer)

18.50-19.20 Razprava/Discussion

19.25 Večerja/Dinner

Nedelja, 6. november/Sunday, November 6th

7.00 Maša v kapeli/Mass in the Chapel

8.00-9.00 Zajtrk/Breakfast

Predavanja/Lectures

(Moderator/Chairperson: Branko Klun)

9.00-9.15 Vojko Strahovnik (Kranj, Slovenia): Guilt, shame and reconciliation in the context of the humanity (Krivda, sram in sprava v odnosu do človeškosti)

9.15-9.30 Bojan Žalec (Ljubljana, Slovenia): Reconciliation as reaching of positive relationships by way of inner (moral) transformation (Sprava kot doseganje pozitivnih odnosov po poti notranje (moralne) preobrazbe)

9.30-9.45 Robert Petkovšek (Ljubljana, Slovenia): Forgiveness: impossible or difficult? (Odpuščanje: nemogoče ali težko?)

9.45-10.00 Drago Karl Ocvirk (Ljubljana, Slovenia): Jesus – neither an apple of discord nor a hand of reconciliation between Christians and Muslims (Jezus – niti jabolko spora niti roka sprave med kristjani in muslimani)

10.00-10.15 Marjana Harcet (Ljubljana, Slovenia): Ijtihad – newly discovered old concept (Idžtihad – novo odkritje starega koncepta)

10.15-10.45 Razprava/Discussion

10.45-11.00 Odmor/Break

(Moderator/Chairperson: Bojan Žalec)

11.00-11.15 Mari Jože Osredkar (Ljubljana, Slovenia): Forgiveness is the new creation (Odpuščanje je novo stvarjenje)

11.15-11.30 Stanislav Slatinek (Ljubljana, Slovenia): Civil suits for divorce (Pravde o ločitvi zakoncev)

11.30-11.45 Barbara Simonič (Ljubljana, Slovenia): The horizons of reconciliation after traumatic experience (Obzorja sprave po travmatični izkušnji)

11.45-12.15 Razprava/Discussion

12.15-12.20 Sklepna beseda predsednika organizacijskega odbora dr. Bojana Žalca/
A concluding word of the president of the organizing committee dr. Bojan
Žalec

13.00 Kosilo/Lunch

Odhod udeležencev/Departure of participants

Povzetki/Abstracts

Stanko Gerjolj

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Biblical education to reconciliation

Most of the biblical characters, families and communities are marked by conflicts. Particularly, for individual characters and families it is interesting that before death they find a way to reconciliation. Thus, for example, Abraham and Sarah are involved in conflicts all their life, but at the end, they both wish to be buried together. Even their son Isaac and Rebecca walk the same path. A well-known conflict is the one between their two sons, Esau and Jacob, and they manage to succeed with the process of reconciliation already during the time of founding their own families. It is in this generation that we probably discover the key step to reconciliation, which is in the fact that a man finds the way of reconciliation with himself. Thus in biblical families we find a vision of reconciliation processes that are specific to each, also national community. If each generation puts as much effort in the cathartic cleansing of relationships and thus in the overcoming of conflicts as it can, it is rewarded with a result of reconciliation that allows coexistence of the future generations.

Key words: conflict, reconciliation, the Bible, generation/human race, education, coexistence.

Svetopisemska vzgoja za spravo

Večina svetopisemskih likov, družin in skupnosti je zaznamovanih s konflikti. Zlasti za posamezne like in družine je zanimivo, da pred smrtjo najdejo pot do sprave. Tako se npr. Abraham in Sara vse življenje zapletata v konflikte, na koncu pa si vendarle želita biti skupaj pokopana. Tudi njun sin Izak in njegova žena Rebeka hodita po podobni poti. Zelo znan je konflikt med njunima sinovoma Ezavom in Jakobom, ki jima uspe proces sprave že v času ustvarjanja lastnih družin. Prav v tej generaciji odkrijemo najbrž ključni korak k spravi, ki je v tem, da človek najde pot sprave s samim seboj. Tako v bibličnih družinah najdemo vizijo spravni procesov, ki so značilni za vsako, tudi narodno skupnost. Če vsaka generacija v katarzično čiščenje odnosov ter s tem v premagovanje konfliktov vложи toliko truda, kot ga lahko, je poplačana z rezultatom sprave, ki omogoča sožitje prihodnih rodov.

Ključne besede: konflikt, sprava, Sveto pismo, generacija/rod, vzgoja, sožitje.

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Babel – from text to symbol

The story of the tower of Babel (Genesis 11) has been commonly interpreted as a clash between human pride and divine will, resulting in God's punishment upon humans in the form of confusing their speech and scattering them all over the earth. This essay argues that the divine action in the story should be viewed as positive and that the story itself is an aetiology explaining the diversity

of cultures in the world, probably aiming at promoting peaceful cohabitation in spite of cultural differences. Such a message would have counteracted the post-exilic ethno-religious exclusivism reflected by writings such as Ezra-Nehemiah, dating from the same period. The conclusions are used by the author as a hermeneutical down-payment on promoting ethnic reconciliation, therefore refuting opinions that 'reconciliation' is foreign to the Old Testament thought.

Key words: Tower of Babel, cultural diversity, aetiology, ethno-religious identity, reconciliation in the Old Testament.

Biblija – od besedila do simbola

Zgodba o babilonskem stolpu (Geneza 11) je bila običajno interpretirana kot spopad med človeškim ponosom in Božjo voljo, ki se izteče v Božjo kazen nad človekom, tako da Bog zmede človeško govorico in razprši ljudi po vsej zemlji. To predavanje pa zagovarja tezo, da bi moralo biti Božje delovanje v tej zgodbi razumljeno kot pozitivno in da je zgodba pravzaprav etologija, ki razlaga različnost kultur po svetu, verjetno s ciljem spodbujanja mirnega sobivanja kulturnim različnostim navkljub. Takšno sporočilo bi preprečilo etno-religijski ekskluzivizem po izgonu, ki se izraža v spisih iz istega obdobja, kot je Ezra-Nehemija. Avtor sklep uporabi kot hermenevitičen polog za spodbujanje etnične sprave in tako zavrača mnenja, da je sprava tuja misli Stare zaveze.

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War in me: will it ever stop?

Through attachment bonds, parental traumatic experiences affect lives of their children. Consequently, and even as they leave home and enter adulthood, these children experience the world through the eyes of their parents. Despite distance in time, the world remains for them a dangerous and unpredictable place, filled with unhelpful and self-absorbed people. In this respect, each post-war generation has its own challenges to overcome: the old one to accept, verbalize and mourn its losses, the young one to regain initiative and start building secure relationships.

Key words: attachment, trauma, intergenerational transmission, emotional survival, initiative.

Notranja vojna in notranja sprava

Travmatične izkušnje staršev se prek čustvene povezanosti s svojimi otroki vpišejo v življenja teh otrok. Tudi ko odidejo od doma, ti otroci doživljajo svet skozi izkušnje svojih staršev: ne glede na časovno oddaljenost travme je svet zanje še vedno nevaren, nepredvidljiv in nezanesljiv, ljudje v tem svetu pa zaprti vase in neodzivni za stiske drugih. Vsaka generacija ima zato v zvezi s povojnimi travmami svojo nalogo: starejša, da sprejme, ubesedi in izžaluje svoje žrtve, svoj strah in svoje izgubljene možnosti, mlajša, da obudi svojo iniciativnost in začne graditi svet varnih medosebnih odnosov.

Ključne besede: navezanost, travma, medgeneracijski prenos, čustveno preživetje, iniciativnost.

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Reconciliation as the supreme truth of personal and social life

Reconciliation is the supreme truth and value of personal and social life when God and humans are perceived as persons. Most biblical texts testify the belief that forgiveness and reconciliation are the most sublime and the most saving fruits of divine and human love. This biblical presupposition is at the core also in moral philosophy. Forgiveness and reconciliation are assessed as the decision to see a wrongdoer in the light of God's creation and salvation purpose. The reason for God's forgiveness and reconciliation is to be found in his transcendent greatness and the universal purpose with his creation. God always finds a core of dignity in sinners and declares his faithfulness to them in order to save them. On this ontological and existential foundation are based numerous literary works from ancient until modern times. One of such literary presentations is the Shakespeare's play *The Tempest* of 1610–1611. The play presents the story of Prospero, the rightful Duke of Milan, who was removed by his brother Antonio with the help of King Alonso of Naples. Saved on the sea he came, together with his little daughter Miranda, to a remote isle. Punished by a shipwreck, his traitors came twelve years later in his hands on the same isle. Meanwhile, great suffering brought Prospero to recognition of "providence divine" (1.2.159) that rules the world from the realms lying beyond the good and the evil. He became aware of the limits of power and of the strength of mercy, so he was able to offer to his traitors forgiveness and reconciliation. The act of reconciliation was completed with the marriage between Prospero's daughter Miranda and Alonso's son Ferdinand who met on the isle by surprise. The story of Prospero and of his role within the family bond is in many respects reminiscent of the role of Joseph in the biblical story of Joseph of Egypt (Gen 37–50).

Key word: person, dignity, Shakespeare, Joseph of Egypt, reconciliation.

Sprava kot najvišja resnica zasebnega in družbenega življenja

Sprava je najvišja resnica in vrednota zasebnega in družbenega življenja, ko so Bog in ljudje razumljeni kot osebe. Večina svetopisemskih tekstov verjame, da sta sprava in odpuščanje najbolj vzvišena in odrešujoča sadova Božje in človeške ljubezni. Ta svetopisemska predpostavka je tudi v jedru moralne filozofije. Odpuščanje in sprava sta ocenjena kot odločitvi, da se tistega, ki je grešil, gleda v luči Božjega stvariteljskega in odrešujočega namena. Razlog Božjega odpuščanja in sprave je moč najti v njegovi transcendentni veličini in v univerzalnem namenu z njegovimi stvaritvami. Bog vedno najde jedro dostojanstva v grešnikih in razglaša svojo zvestobo, da grešnike rešuje. Na teh ontoloških in eksistencialnih temeljih so zgrajena številna literarna dela od antičnih časov do sodobnosti. Ena od takšnih literarnih predstavitev je Shakespearova igra *Vihar* (1610-1611). Igra predstavlja zgodbo Prospera, pravičnega milanskega vojvode, ki ga je odstranil njegov brat Antonio s pomočjo neapeljskega kralja Alonsa. Na morju se je Prospero skupaj s svojo hčerko Mirando rešil na oddaljen otok. Njegovi izdajalci so 12 let kasneje imeli nesrečo na morju in zašli na isti otok, medtem pa je veliko trpljenje Prospera pripeljalo do spoznanja o Božji previdnosti (1.2.159), ki vlada svetu s področij, ki so onkraj dobrega in slabega. Prospero se je začel zavedati mej svoje oblasti in moči usmiljenja, tako da je bil sposoben svojim izdajalcem ponuditi odpuščanje in spravo. Dejanje sprave je bilo dovršeno s poroko med Prosperovo hčerko Mirando in Alonsovim sinom Ferdinandom, ki sta se spoznala na otoku. Zgodba Prospera in njegova vloga v družini je v več pogledih povezana z vlogo Jožefa v svetopisemski zgodbi o Jožefu iz Egipta.

Ključne besede: oseba, dostojanstvo, Shakespeare, Jožef iz Egipta, sprava.

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Reconciliation and confession in the theology of Dietrich Bonhoeffer

To the Lutheran theologian Dietrich Bonhoeffer (1906-1945) the main task of the Church is “preaching reconciliation”. But reconciliation presupposes confession of guilt. Without confession it will not be possible in its real meaning which includes the re-establishment of a sane man-god-relation. That is why Bonhoeffer argues that no real church can exist without being a community of confessors. To be a servant of reconciliation requires the recognition of one’s own guilt and the readiness to estimate it as grievous, no matter whether it is worse or less bad than what someone else has done. It could be interesting to consider what such an approach could mean to the Church and its involvement in current conflicts. Another point of Bonhoeffer is that real reconciliation is grace. That means that sometimes it is not possible to be reached, even if we try hard. Then we have to start with a more modest project; the endeavour to close wounds even if that means to remain scarred.

Key words: confession, guilt, community of the Church, responsibility, self-knowledge.

Sprava in priznanje krivde v teologiji Dietricha Bonhoefferja

Po luteranskem teologu Dietrichu Bonhoefferju (1906-1945) je glavna naloga Cerkev oznanjanje sprave. Toda sprava predpostavlja priznanje krivde. Brez priznanja krivde sprava v pravem pomenu besede, kar vključuje ponovno vzpostavitev zdravega odnosa med človekom in Bogom, ni mogoča. Zato Bonhoeffer trdi, da nobena prava Cerkev ne more obstajati, ne da bi bila občestvo ljudi, ki priznavajo svojo krivdo. Biti služabnik sprave zahteva spoznanje svoje krivde in pripravljenost oceniti krivdo kot hudo, ne glede na to, ali je bolj ali manj slaba kot tisto, kar je storil nekdo drug. Zanimivo bi bilo razmisliti, kaj bi takšen pristop pomenil Cerkvi in njeni vpletenosti v trenutne konflikte. Druga točka Bonhoefferja je, da je prava sprava milost. To pomeni, da jo včasih ljudje ne moremo doseči, četudi se zanjo zelo trudimo. V tem primeru bi morali začeti z bolj ponižnimi projekti; s prizadevanjem zaceliti rane, pa čeprav bi to pomenilo, da ostanemo v brazgotinah.

Ključne besede: priznanje, krivda, občestvo Cerkev, odgovornost, samozavedanje.

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Reconciliation in the world of exclusion: the possibility of a radical novelty “in Christ”

The increasing tendencies towards intolerance, exclusion and various forms of conflicts in our contemporary world, point to an urgent need to investigate and explicate the real possibilities for, and the meaning and significance of reconciliation. In the present paper I would like to explore the reality of the reconciliation of the world accomplished by God, in Christ, and, subsequently, the possibilities for reconciliation. I will examine in particular the paradigm shift which Apostle Paul

makes vis-a-vis the classical understanding of reconciliation and the radical novelty he brings to the concept. This redefinition and new meaning Paul gives to the notion of reconciliation highlight the new possibilities for reconciliation "in Christ".

Key words: reconciliation, exclusion, victim, forgiveness, new creation, "in Christ".

Sprava v svetu izključenosti: možnost za radikalno novost 'v Kristusu'

Naraščajoče težnje po netoleranci, izključevanju in po različnih oblikah konfliktov v sodobnem svetu kažejo na nujno potrebo po raziskovanju in razlagi resničnih možnosti za spravo ter njenega pomena. V tem sestavku bi rad raziskal resničnost sprave v svetu, ki ga je dovršil Bog v Kristusu, in posledične možnosti za spravo. Posebej bom preučil paradigmo spreobrnjenja, ki jo apostol Pavel postavi nasproti klasičnemu razumevanju sprave, ter tako prinese skrajno novost v ta pojem. Ta redefinicija in nov pomen, ki ga Pavel da pojmu sprave, osvetli nove možnosti za spravo 'v Kristusu'.

Ključne besede: sprava, izključenost, žrtev, odpuščanje, nova stvaritev, 'v Kristusu'.

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On the duty to learn from history

Past of the humankind abounds with injustice and violence, often committed against large numbers of innocent people. Most of the victims were caught against their will in various conflicts, which did not solve any of the problems that served as proclaimed reasons for war. During the intervals of peace, many became victims of paranoid measures put in place for state security. On the European soil, the World War II and the three totalitarian systems are the darkest examples. The European Union was created in order to avoid similar senseless destruction, atrocities and suffering in the future. However, our fading memories of the horrible abuses may no longer guarantee the culture of peace, collaboration and democracy needed to avert the risk of repeated cycles of war and violence. Honest and passionate learning from history may be one of the few ways to avoid future disasters.

Key words: World War II, totalitarian regimes, human rights violations in post-World War II Europe, learning from history, need for empathy.

O dolžnosti, da se učimo iz zgodovine

Preteklost človeštva je polna nasilja in krivic, pogosto zagrešenih proti množicam nedolžnih ljudi. Večina je bila zoper svojo voljo ujeta med strani v spopadih, ki niso rešili nobenega od problemov, razglašeni za povode za vojno. Drugi so v obdobju miru postali nemočne žrtve paranoičnih ukrepov za državno varnost. Na evropskih tleh so druga svetovna vojna in trije totalitarizmi najmračnejši primeri te vrste. Evropska unija je bila ustanovljena prav zato, da bi se izognili podobnemu divjaštvu, nesmiselnemu uničevanju in trpljenju v prihodnje. Ugašajoči spomin na strahotne zlorabe pa ne bo več dolgo zagotavljal kulture miru, sodelovanja in demokracije, potrebne za odvrčanje nevarnosti ponovnih vojn in nasilja. Pošteno in zavzeto učenje iz zgodovine je morda eden od maloštevilnih načinov, kako se izogniti prihodnjim katastrofam.

Ključne besede: druga svetovna vojna, totalitarni režimi, kršitve človekovih pravic v povojni Evropi, učenje zgodovine, potreba po empatiji.

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Why the concern for victims requires forgiveness: Girardian reflections on monotheism, violence and reconciliation

Girard's mimetic anthropology helps us to understand the important difference between archaic religions and the Abrahamic revelation. Whereas archaic religions are siding with the persecutors scapegoating their victims, the monotheistic traditions share the view of the victims who are rehabilitated. In this overcoming of the scapegoat mechanism roots our modern concern for victims. But this concern that is part of the best achievements of our modern world becomes – if it gets perverted – a dangerous weapon. Siding with victims can easily turn us into scapegoats of the persecutors leading to a dangerous escalation of violence. The concern for victims must therefore be complemented by forgiveness enabling us to seek reconciliation. We can discover this connection between the rehabilitation of the victim and forgiveness at the heart of the Abrahamic revelation, especially in the New Testament.

Key words: victim, reconciliation, forgiveness, violence, monotheism.

Zakaj skrb za žrtve zahteva odpuščanje: girardovska razmišljanja o monoteizmu, nasilju in spravi

Girardova mimetična antropologija nam pomaga razumeti pomembno razliko med arhaičnimi religijami in abrahamskim razodetjem. Medtem ko so arhaične religije na strani preganjalcev, ki delajo iz svojih žrtev grešne kozle, so monoteistične tradicije na strani žrtev, ki jih rehabilitirajo. V tem preseganju mehanizmov grešnega kozla korenini sodobna skrb za žrtve. Toda ta skrb, ki je eden izmed najboljših dosežkov sodobnega sveta, postane – če se sprevrže – nevarno orožje. Postavljanje na stran žrtev nas zlahka prelevi v grešne kozle preganjalcev, kar vodi v nevarno stopnjevanje nasilja. Skrb za žrtve mora biti zato dopolnjena z odpuščanjem, ki nam omogoča iskanje sprave. Povezavo med rehabilitacijo žrtev in odpuščanjem je mogoče najti v središču abrahamskega razodetja, še posebno v Novi zavezi.

Ključne besede: žrtve, sprava, odpuščanje, nasilje, monoteizem.

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Biblical foundations of reconciliation

Hebrew monotheism has several interdependent characteristics: God is the beginning and the end of everything so far created; consequently, mankind and Israel can prosper only if they preserve a vital link with God the Creator who acts as person. Because humans too are personal beings, their relationship to God and to their fellow men is based on sublime divine actions in the sacred history. Evil is not independent in origin; it could be generated only by created beings. God's offer to Israel has the binding force of a covenant, animated by the parent/child relationship or the one between spouses. The event of Creation and the basic link between God, humankind and the covenant people

exclude the possibility of total separation. The interrelation of these presuppositions implies the distinctive biblical way to reconciliation. God is unconditionally bound to the chosen people and promises a final completion of salvation in reconciliation.

Key words: God the Creator, God as person, covenant, forgiveness, reconciliation.

Svetopisemske osnove sprave

Hebrejski monoteizem ima številne soodvisne značilnosti: Bog je začetek in konec vsega do sedaj ustvarjenega, tako posledično človeštvo in Izrael lahko uspevajo le, če ohranijo živo povezavo z Bogom Stvarnikom, ki ravna kot oseba. Ker so tudi ljudje osebna bitja, njihov odnos z Bogom in drugimi ljudmi temelji na vzvišenih Božjih dejanjih v sveti zgodovini. Zlo v izvoru ni neodvisno, proizvedejo ga lahko le ustvarjena bitja. Božja ponudba Izraelu ima povezujočo silo zaveze, oživiljeno z odnosom med staršem in otrokom ali med zakoncema. Dogodek stvarjenja je osnovna povezava med Bogom, človeštvom in ljudstvom zaveze, ki izključuje možnost popolne ločitve. Medsebojne povezave teh predpostavk pomenijo značilno svetopisemsko pot k spravi. Bog je brezpogojno povezan z izbranim ljudstvom in obljublja dopolnitev odrešenja v spravi.

Ključne besede: Bog Stvarnik, Bog kot oseba, zaveza, odpuščanje, sprava.

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Without victims there is no life in the World?

According to *Charta of human rights* all people should be integrated in a universal moral community. Every moral which excludes some persons or groups is not moralistic in accordance with the *Charta*. All racist and ideological images of man have been a forgery of people in order to sacrifice them. The consequences have been suffering and sacrifice of nations like Armenians, Ukrainians, Jews, Bosnians, Slovene and other class-enemies, Christians, and other mass victims. Because "the essential is against life", we can say that the modern life is against the essence of man, because it deals mostly with his immediateness and austerities. Still today we are witnesses of mass-victims and unfinished processes of reconciliation. Those campaigns are covered by media and other mechanisms. We can paraphrase Girard: the old myths have been replaced by new (modern) ones. Because man is a limited being ("original sin"), we are all involved in victimisation and burdened with guilty. The Slovene revolutionary case is a horrible example of the implementation of modern machineries of victimisation. The processes of reconciliation here and over the world are going slowly and the "birth of humanism" and of empathy remains still an important task of moral consciousness of Slovenes and of whole humane race.

Key words: man, human rights, moral universalism, reconciliation, victim, genocide.

Brez žrtev ni življenje na svetu?

Po *Karti človekovih pravic* naj bi bili vsi ljudje vključeni v splošno moralno skupnost na temelju človekovih pravic. Morala, ki izključuje osebe ali skupine, ni morala v smislu namenov *Karte*. Vse rasistične in ideološke podobe človeka so se posluževale potvorb človeške podobe, da bi mogle žrtvovati ljudi. Posledica sta bila trpljenje in žrtvovanje narodov kot npr. Armencev, Ukrajincev, Judov, Bošnjakov, slovenskih in drugih »razrednih sovražnikov«, kristjanov in drugih množičnih žrtev. Ker je »bistveno zoper življenje«, lahko rečemo, da je moderno življenje zoper bistvo človeka, ker se posveča predvsem človekovim neposrednostim in zunanostim. Zato smo tudi

danes priča masovnih žrtev in nedokončanih procesov sprave. To prizadevanje pokrivajo medijski in drugi mehanizmi. Lahko parafraziramo Girarda: stari miti se nadomeščajo z novimi (modernimi). Ker je človek omejeno bitje ('izvirni greh'), smo stalno vpleteni v žrtvovalne procese in obremenjeni s krivdo. Slovenska revolucionarna zadeva je grozljiv primer uresničitve teh modernih »mašinerij« žrtvovanja. Procesi sprave gredo tukaj kot drugod po svetu počasi in »rojstvo humanizma« in empatije ostaja pomembna naloga moralne zavesti Slovencev in celotnega človeštva.

Ključne besede: človek, človekove pravice, moralni univerzalizem, sprava, žrtev, genocid.

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History and (in)justice. Levinas' advocacy of human singularity

According to Hegel, the history of the world is also the Last Judgement (die Weltgeschichte ist das Weltgericht). The totality of history represents the realisation of reason, justifying even human suffering and the death of the innocent from the perspective of its universal intelligibility. Levinas strongly opposes this view and advocates human singularity, which refuses every attempt to be subordinated to the impersonal judgement of history. It is here that he looks for the ethical meaning of every individual which transcends history and can only be experienced in an encounter with another person.

Key-words: Levinas, history, injustice, singularity, totality.

Zgodovina in (ne)pravičnost. Levinasov zagovor človeške edinstvenosti

Po Heglu je zgodovina sveta hkrati poslednja sodba nad svetom (die Weltgeschichte ist das Weltgericht). Celota zgodovine predstavlja udejanjenje uma, ki prav z vidika obče umljivosti opravičuje tudi človeško trpljenje in nedolžno smrt. Levinas močno nasprotuje temu stališču in zagovarja človeško edinstvenost, ki se upira vsakemu poskusu, da bi jo podredili neosebni sodbi zgodovine. Ob tem išče etični smisel, ki zaznamuje vsakega posameznika in presega zgodovino. Ta smisel pa je moč izkusiti samo v srečanju z drugo osebo.

Ključne besede: Levinas, zgodovina, nepravičnost, edinstvenost, totaliteta.

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"Restraining force" against evil and "scarring over" of guilt. Bonhoefferian remarks on "penultimate" steps toward reconciliation

Bonhoeffer treats in his ethics the difference between full reconciliation, which is a theological reality in the strict sense of the word "theological", that means an "ultimate" reality, and the political and ethical conditions for "penultimate" steps toward full reconciliation. "The restraining" and the "scarring over" are two central concepts that help to understand political processes of

"penultimate" reconciliation to the extent that former enemies are able to go on in a peaceful way.

Bonhoeffer developed those concepts prospectively for the time after the fall of nazism when Germany would be asked to take up again a constructive role in Europe – and of course when Germans would have to live together once more – prosecutors and prosecuted alike. It might prove worthwhile to discuss his ideas in a region that has only recently seen war and is still in the process of reconciling each other.

Key words: political ethics, reconciliation, christology, ecclesiology.

‘Omejevanje sile’ proti zlu in ‘brazgotinjenje’ krivde. Boenhofferske opombe o ‘predzadnjih’ korakih k spravi

Bonhoeffer v svoji etiki obravnava razliko med popolno spravo, ki je teološka realnost v strogem smislu besede 'teološko', kar pomeni 'poslednja' realnost, in med političnimi in etičnimi pogoji za 'predzadnje' korake k popolni spravi. 'Omejevanje' in 'brazgotinjenje' sta dva poglobitna pojma, ki pomagata razumeti politične procese 'predzadnje' sprave v takšnem obsegu, da so lahko nekdanji sovražniki sposobni iti naprej po mirni poti.

Bonhoeffer je razvil te pojme za namene prihodnosti, za čase po padcu nacističnega sistema, ko bo Nemčija naprošena, da še enkrat prevzame konstruktivno vlogo v Evropi – in seveda ko bodo morali Nemci še enkrat zaživeti skupaj – tako preganjalci kot preganjani. Morda se izkaže vredno, da se o Bonhoefferjevih idejah razpravlja na območju, kjer je bila še nedavno vojna in je še vedno v procesu sprave.

Ključne besede: politična etika, sprava, kristologija, ekleziologija.

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Meaning of culture for reconciliation: truth, dialogue, cleansing of memory

Divisions, disagreements and conflicts exist in most of human societies, looking either at a particular society - for example the neighbourhood, the nation -, or at relations between societies. Cultures are often strongly impressed by historical and existing divisions and conflicts. Divisions became part of the meanings, values, norms, ways of life, memory, etc.

In the paper we focus on some cultural aspects of reconciliation processes. In the beginning we show some typical patterns how conflicts are reflected in culture. Then we analyze the characteristics of some examples of successful and failed rescue of conflicts. Our aim is to clarify the conditions of successful reconciliation process. We will focus on three components of the process of reconciliation: truth, dialogue, cleansing of memory.

Key words: culture, normative conflict, memory, dialogue, truth, reconciliation.

O pomenu kulture v procesih sprave: resnica, dialog, očiščenje spomina

Razdeljenosti, spori in konflikti so del večine človeških družb, ne glede na to, ali gledamo posamezno družbo, npr. sososko, narod, ali odnose med družbami. Zgodovinske ter sedanje razdeljenosti in konflikti so pogosto močno vtisnjeni v kulturo. Delitve postanejo del pomenov, vrednot, norm, načina življenja; del zavesti in življenjske prakse oseb in skupnosti.

V prispevku se osredotočam na nekatere kulturne vidike procesov sprave. V prvem delu bom pokazal nekaj tipičnih načinov, kako se spori kažejo v kulturi. V nadaljevanju bom na kratko

analiziral značilnosti nekaterih primerov uspešnega in neuspešnega reševanja kulturnih (normativnih) sporov in tako pokazal na pogoje uspešnega spravnega procesa. Pri tem pa bom posebej pozoren na tri sestavne dele procesa sprave: resnico, dialoškost, očiščenje ali zdravljenje spomina.

Ključne besede: kultura, normativni spor, spomin, dialog, resnica, sprava.

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Can the media afford reconciliation? Reconciliation as a principle of a minimalistic ethics

Today's debate about media ethics is no longer a discussion of scandals but it is characterised by the endeavour to place the ethics of its sub-areas on the solid ground of scientific reflection. Nonetheless there are hardly any proposals for a comprehensive media ethics. This is the reason why it may seem rewarding to apply the findings of "Principlism" which is well established in medical ethics, to the media. The attempt will be made to 'reconstruct' ethical core elements on the basis of both existing laws and codices and ethical claims made in everyday media work, which come to represent a so-called "common morality". These core elements find their expression in a limited number of mid-range principles which generate *prima facie* duties but have to be put into perspective and weighed against one another in each individual case. Consequently I will ask whether reconciliation could be a principle in such a minimalistic ethics.

Key words: media ethics, principlism, common morality, mid-range principles, reconciliation.

Si lahko mediji privoščijo spravo? Sprava kot načelo minimalistične etike

Današnji pogovor o etiki medijev ni več razpravljanje o škandalih, temveč je zaznamovan s prizadevanjem, da bi postavili podzvrsti medijske etike na trdna tla znanstvenih spoznanj. Ne nazadnje obstaja komaj kakšen predlog za celovito etiko medijev. To je razlog, zakaj se zdi da bi se splačalo uporabiti ugotovitve 'Načelnosti', ki je dobro zasidrana v zdravstveni etiki, tudi pri vprašanju medijev. Narejen bo poskus 'rekonstrukcije' ključnih etičnih elementov na osnovi obstajajočih zakonov in kodeksov ter etičnih trditev v vsakdanjem delu medijev, ki predstavljajo tako imenovano 'skupno moralo'. Ti ključni elementi se lahko izrazijo v omejenem številu srednje-razrednih načel, ki ustvarjajo *prima face* dolžnosti, toda morajo biti postavljena v perspektivo in pretehtana eno nasproti drugemu v vsakem posameznem primeru. Posledično se vprašujem, ali bi bila lahko sprava načelo v takšni minimalistični etiki.

Ključne besede: etika medijev, načelnost, skupna morala, srednje-razredna načela, sprava.

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Croatia on the path of forgiveness and reconciliation: project CroPax and its mission and achievements

CroPax – or Croatian Peace – was a joint project of the Croatian Caritas from Zagreb and of the Franciscan Institute for the Culture of Peace from Split. CroPax discussed the most extensively and most courageously about the necessity and challenges of forgiveness and reconciliation in Croatia. The forerunner of CroPax was a symposium on forgiveness held in Split, in April 27th-29th, 1995, that is before the end of Homeland war in Croatia, but also of the war in Bosnia and Herzegovina and latter in Kosovo. All these wars brought to light the depth and breadth of scale of hatred, intolerance and evil-memory between nations in the region of former Yugoslavia. Thus, the forgiveness and reconciliation imposed, as themes and challenges, with all the urgency and seriousness in the Croatian society and in the Catholic Church in Croatia as well. It is particularly important to emphasize that CroPax tried faithfully to implement in practice the call of the Pope John Paul II for cleaning the memory.

The presentation will focus on several goals: first, a brief overview of the history of CroPax with its activities, publications, important actors, and echoes of forgiveness and reconciliation in Croatian public; second, a brief overview of the main approaches and essential messages of CroPax on forgiveness and reconciliation; third, a brief review of the achieved goals of CroPax, and analyses of concrete barriers which have impeded, and still impede, the realization of forgiveness and reconciliation in Croatian society; fourth, since the project CroPax emerged from the bosom of the Catholic Church in Croatia, as an important question arises as to the role of the Church in Croatian process of forgiveness and reconciliation. Namely, whether the project CroPax has become all the defining and official orientation of pastoral practice of the Church in Croatia or was merely an expression of Christian enthusiasm of a few? Can we talk about the legacy of forgiveness and reconciliation of CroPax, and if so which are its main emphases and messages?

Key words: project CroPax, forgiveness, reconciliation, cleaning the memory, Croatia, Homeland war, Catholic Church.

Hrvaška na poti odpuščanja in sprave: projekt CroPax ter njegovo poslanstvo in dosežki

CroPax – ali Hrvaški mir – je bil skupni projekt hrvaške Karitas iz Zagreba in Frančiškanskega inštituta za kulturo miru iz Splita. CroPax je najbolj obsežno in pogumno obravnaval nujnost in izzive odpuščanja in sprave na Hrvaškem. Predhodnik CroPaxa je bil simpozij o odpuščanju v Splitu, ki je potekal od 27. do 29. aprila 1995, to je pred koncem domovinske vojne na Hrvaškem ter vojne v Bosni in Hercegovini ter na Kosovem. Vse te vojne so osvetlile globino in širino sovraštva, netolerance in zlega spomina med narodi na področju nekdanje Jugoslavije. Toda sprava in odpuščanje sta kot sprava in izziv z vso resnostjo in nujnostjo naložena tako hrvaški družbi kot katoliški Cerkvi na Hrvaškem. Posebno pomembno je poudariti, da je CroPax poskušal v praksi vestno izvajati poziv Janeza Pavla II k očiščenju spomina. Prispevek se bo osredotočil na številne cilje: prvič, na kratek pregled zgodovine CroPaxa ter njegovih aktivnosti, publikacij, pomembnih akterjev in odmevov v hrvaški publiki; drugič, na kratek pregled glavnih pristopov in bistvenih sporočil CroPaxa glede odpuščanja in sprave; tretjič, na kratek pregled doseženih ciljev CroPaxa in analiz konkretnih preprek, ki so ovirale in še vedno ovirajo realizacijo odpuščanja in sprave v hrvaški družbi; četrtič, odkar se je projekt CroPax pojavil v naročju katoliške Cerkve na Hrvaškem, se pojavlja pomembno vprašanje glede vloge Cerkve v hrvaških procesih odpuščanja in sprave.

Namreč, je projekt CroPax postal opredeljujoča in uradna orientacija pastoralne prakse Cerkve na Hrvaškem ali je zgolj izraz krščanskega navdušenja nekaterih? Lahko govorimo o zapuščini odpuščanja in sprave CroPaxa in, če lahko, kateri so njegovi glavni poudarki in sporočila?

Ključne besede: projekt CroPax, odpuščanje, sprava, čiščenje spomina, Hrvaška, domovinska vojna, katoliška Cerkev.

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Recollection, forgetting, reconciliation – the Hungarian case

It is beyond doubt that reconciliation is one of the most frequently used terms in Eastern and South-Eastern Europe. It can't be admired; after the era of communism burdened with genocides, massacres, deportations, and ideology-enforced forgetting of the past have built into the histories of these countries. Hungary is not an exception to the rule, but the problem, in the case of this country has been rooted deeper. The disintegration of the Greater Hungary, after the First World War, was a trauma for the national consciousness, which, using the term coined by István Bibó, the Hungarian political thinker, has evoked some kind of political hysteria lingering to our time. Hungary, after 1920, became a deeply divided national community with two parties opposing sharply to each other. On the one side were the *westernizers* (*urbánusok*) who wanted to complete a western-style modernization emulating western political and cultural models, on the other side were the *Hungarian populists* (*népiek*) who feared for the loss of 'Hungarian national character' and preferred a self-contained development. Communism, which, in a respect, brought with itself a low-standard modernization, made the situation more complicated. After the collapse of the communist regime, which ironically was mentioned as goulash-communism, it came soon to light that the bringing of the suppressed past from the social sub-consciousness to the social consciousness, is a necessary but not satisfactory precondition. After the political transformation of 1989 everyone can talk about the historical injuries which afflicted his/her family and everyone can construct his/her narrative concerning the past, but reconciliation seems to be much far away than it was ever. It came to light that reconciliation needs a delicate balance of recollection and forgetting, moreover a common set of basic values accepted by the whole national community.

Key words: recollection, forgetting, Hungary, communism, history.

Spomin, pozabljanje, sprava – primer Madžarske

Ni dvoma, da je sprava ena izmed najpogosteje uporabljanih besed v Vzhodni in Jugovzhodni Evropi. To dejstvo ne more biti občudovano; po komunističnem obdobju, obremenjenim z genocidi, poboji, deportacijami in ideološko izsiljenim pozabljanjem preteklosti, se je ta beseda vgradila v zgodovino teh držav. Madžarska ni izjema, toda problemi v primeru te države koreninijo globlje. Razpad Velike Madžarske po prvi svetovni vojni je bila travma za narodno zavest, ki je, če uporabim izraz, ki ga je skoval István Bibó, madžarski politični mislec, izzvala nekakšno vrsto politične histerije, ki se ohranja do današnjega časa. Madžarska je po letu 1920 postala globoko ločena narodna skupnost, v kateri sta si dve stranki zelo ostro nasprotovali. Na eni strani so bili zahodnjaki (*urbánusok*), ki so želeli popolno modernizacijo v zahodnem stilu ter posnemanje zahodnih političnih in kulturnih modelov, na drugi strani pa so bili madžarski populisti (*népiek*), ki so se bali izgube 'madžarskega narodnega značaja' in so zagovarjali samozadosten razvoj. Komunizem, ki je glede na to prinesel nizko-standardno modernizacijo, je položaj še bolj zapletel.

Po padcu komunističnega režima, ki je bil ironično poimenovan golaž-komunizem, je kmalu prišlo na dan, da je prenašanje potlačene preteklosti iz družbene podzavesti v družbeno zavest nujno, toda ne zadostno. Po politični preobrazbi leta 1989 lahko vsi govorijo o zgodovinskih poškodbah, ki so prizadele njegovo/njeno družino in vsak lahko gradi njegovo/njeno zgodbo o preteklosti, vendar zdi se, da je sprava tako daleč, kot ni še nikoli bila. Izkazalo se je, da sprava potrebuje občutljivo ravnotežje spominjanja in pozabljanja ter skupno določitev osnovnih vrednot, ki jih sprejema celotna narodna skupnost.

Ključne besede: spomin, pozabljanje, Madžarska, komunizem, zgodovina.

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Independent Slovenia and concealed graves

After the reconciliation ceremony in Kočevski rog in July 1990 and after the establishment of an independent country and democratic changes we expected that our new county will start to deal with question of mass murders that happened after Second World War and concealed graves that are related to those murders. Events that happened immediately after World War II are one of the most traumatic in Slovenian history. But twenty years after the mentioned reconciliation ceremony we observe that the graves of war losers and some civilians even 66 years after the end of the war are still not properly arranged. For immense majority it is not known where their bodies lie and they were not buried in a decent and human manner. In Slovenia there is an agreement only on principal level that everyone who lost his life in the war or because of the war has the right to his name and his grave. On the other hand on practical level we deal with questions of reasonableness of graves' arrangement, questions what will be written on the gravestone plaque and even with the reproaches that the past should be left alone because it supposedly does not concern young generations. All that causes pain, anger and sadness to people who, after decades of silence about fate of their relatives, gained some hope that they will get support at finding answers when the establishment of the new country happened. All thoughts about reconciliation and unity of Slovenian people will be in vain if lack of concrete action of executive power will continue. As a nation we are for decades confronted with challenge to overpass this burden of the past that is pushing us to the ground. Since 1990 there have been many opportunities to do that, but they have not been taken.

Key words: independent Slovenia, concealed graves, burden of past, Second World War, reconciliation.

Samostojna Slovenija in prikrita grobišča

Po spravi slovesnosti v Kočevskem rogu julija 1990 in po vzpostavitvi samostojne države in demokratičnih spremembah smo pričakovali, da bo država hitreje stopila na pot reševanja vprašanj povojnih množičnih pomorov in z njimi povezanih prikritih grobišč kot ene najbolj travmatičnih dejanj slovenske zgodovine. A 20 let zatem lahko ugotavljamo, da vojni poraženci in tudi civilisti še 66 let po koncu vojne nimajo označenih grobov, za ogromno večino se ne ve, kje ležijo, niti niso bili pokopani na dostojen in človeka vreden način. Zgolj na načelni ravni se sicer strinjamo, da imajo vsi, ki so izgubili življenje v vojni ali zaradi nje, pravico do imena in groba. Na praktični ravni pa se srečujemo z vprašanji o smiselnosti urejanja grobišč, kaj bo na nagrobnem znamenju pisalo, pa vse do očitkov, da gre zgolj za preteklost, ki bi jo bilo treba pustiti na miru, saj

ne zadeva današnjih generacij, ki da s tem nimajo nič. To pa sproža bolečino, jezo in žalost pri vseh tistih, ki jim je desetletja dolg mrk o usodi njihovih svojcev in prijateljev dal upanje, da jim bo nova slovenska država pomagala pri iskanju odgovorov. A ob odsotnosti konkretnih dejanj izvršne oblasti bodo vsa razmišljanja o spravi Slovencev in njihovi tako želeni enotnosti zaman. Kot narod smo že desetletja soočeni z izzivom, ali bomo znali to breme preteklosti, ki nas tišči k tlom, kdaj odvreči s svojih ramen. Priložnosti je bilo od leta 1990 že več kot dovolj, pa se to še vedno ni zgodilo.

Ključne besede: samostojna Slovenija, prikrita grobišča, breme preteklosti, druga svetovna vojna, sprava.

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Slovenia and the criminal burden of Titoism

The reconciliation process in Slovenia is very dynamic and includes detabooization of numerous half-truths and lies of the titoistic system of development and maintenance of revolutionary heritage. It is an intense public and political confrontation with the criminal legacy of the totalitarian regimes. Uncovering more than 600 concealed killing and burial sites in Slovenia, where around 100,000 prisoners of war and civilians were murdered by Titoism in the spring of 1945 after the end of the 2nd World War, is especially painful. More than one percent of the population of Slovenia was killed in those two months. Equally painful is facing the consequences of the discriminatory division of the population – a consequence of the segregation of the victims of war and the revolution and class war. The population of Slovenia was classified according to ideological criteria. The process of sympathy with the victims and the condemnation of the crimes and the criminals it is still ongoing. The Republic of Slovenia established a system of measures with the acts on denationalization, war burial sites and repatriations. Their effectiveness will be part of future research.

Key words: reconciliation, transitional justice, truth, forgiveness, detabooization.

Slovenija in zločinsko breme titoizma

Proces sprave v Sloveniji je dinamičen proces, ki zajema detabuizacijo številnih polresnic in laži titoističnega sistema razvijanja in ohranjanja revolucionarnih izročil, pomeni intenzivno javno in politično soočanje z zločinsko dediščino totalitarnih režimov. Posebej boleče je odkrivanje več kot 600 prikritih morišč in grobišč, v katerih so umorili okoli 100.000 vojnih ujetnikov in civilistov, ki jih je titoizem pobil v Sloveniji pomladi 1945 po koncu 2. svetovne vojne. Takrat je bil v dveh mesecih pobit tudi več kot en odstotek prebivalstva Slovenije. Prav tako boleče je soočanje s posledicami rasistične delitve prebivalstva, ki je bila posledica rasistične diskriminacije žrtev vojne in revolucije ter razredne vojne. Prebivalstvo Slovenije je bilo razdeljeno po ideloških kriterijih. Proces sočutja z žrtvami in obsodbe zločinov ter zločincev še traja. Država Slovenija je vzpostavila sistem ukrepov z zakoni o denacionalizaciji, vojnih grobiščih in popravi krivic. Njihovi učinki bodo še predmet raziskav.

Ključne besede: sprava, tranzicijska pravičnost, resnica, odpuščanje, detabuizacija.

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Reconciliation and law from the perspective of time

Basically, the law and collective reconciliation between different national, ethnic, or other social groups, or between their parts, do not have much in common. True reconciliation can only be achieved in human hearts and minds, especially by reducing egocentric attitudes. However, part of a rational conception of reconciliation can only be achieved through the aspect of human thinking which belongs to the field of law. Therefore, certain legal acts (laws) are integral parts of the process of reconciliation. This process can only take place through different dimensions of time. Beyond time and space, i.e. in the pure spiritual dimension, there is no human law, and all reconciliations have been achieved. Yet, on the worldly path toward individual and collective spiritual liberation, a man must reach his self realization through time and space. From this perspective, regarding reconciliation, the law has three main functions. By looking into the past, the law must define and cure injustices, but only insofar as it does not commit new ones. As for the present, the law must protect human rights and justice, and enable tolerant dialogue on reconciliation. Finally, on such basis, the law must establish mechanisms that help to prevent the same or other extreme injustices from arising in the future.

Key words: reconciliation, law, justice, injustice, human rights, dialogue.

Sprava in pravo v časovni perspektivi

Pravo in kolektivna sprava med različnimi nacionalnimi, etničnimi ali drugimi družbenimi skupinami, ali med njihovimi deli, pravzaprav nimata mnogo skupnega. Resnično spravo je mogoče doseči le v človeških srcih in umu, še posebej z zmanjševanjem egocentrizma. Toda del razumske zasnove sprave je lahko dosežen le skozi tisti vidik človeškega mišljenja, ki pripada področju prava. Določena pravna dejanja (pravni akti, zakoni) so zato integralni del procesa sprave. Ta proces lahko poteka le skozi različne razsežnosti časa. Onkraj časa in prostora, tj. v čisti duhovni razsežnosti, ni človeškega prava in vse sprave so tam že dosežene. Toda na zemeljski poti v smeri individualne in kolektivne duhovne osvoboditve mora človek doseči svojo samorealizacijo skozi čas in prostor. S tega zornega kota ima pravo v razmerju do sprave tri glavne funkcije. Ko se pravo ozira v preteklost, mora opredeliti in popraviti krivice, vendar le tako, da ne povzroči novih. V sedajnosti mora pravo zavarovati človekove pravice in pravičnost ter omogočiti tolerantni dialog o spravi. Končno mora nato pravo na tej osnovi vzpostaviti sredstva, ki pomagajo v prihodnosti preprečiti nastanek istih ali drugih skrajnih nepravilnosti oziroma krivic.

Ključne besede: sprava, pravo, pravičnost, krivica, človekove pravice, dialog.

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Reconciliation is a sign of internal strength, freedom and courage

Reconciliation does not imply forgetting about past events, it has to do with internal liberation which manifests itself in forgiveness, mutual respect and sincere wish to create new relations. In

the words of Bl. John Paul II, reconciliation is a sign of internal strength, freedom and courage, but most of all it is the work of God. And so the human perspective of reconciliation, which is of equal importance, complements the theological perspective, which leads to a new level of life quality. Reconciliation is a process with its philosophical and theological foundations. They both complement each other, as it is of crucial importance to trust in the work of the Holy Spirit, along with human endeavours. It is the Holy Spirit who can truly liberate a human heart of all negative thoughts and hatred. Every human being in this world, in all its fragility, is in desperate need of forgiveness. This need presents itself in his humility to sincerely accept the forgiveness of both his fellow humans and God. At the same time, every human being is expected to exercise forgiveness, as this is the only way to stop the enchanted circle of vengeance and hatred. Reconciliation happens on both personal and structural levels. If the latter are unfair, it is impossible to achieve new quality of relations within a society.

Key words: reconciliation, conversion, forgiveness, guilt, freedom, ethics, society, fairness, love, strength, courage.

Sprava je znamenje notranje moči, svobode in poguma

Sprava ni pozabljanje preteklih dogodkov, ampak pomeni predvsem notranjo osvoboditev, ki se kaže v odpuščanju, spoštovanju drugega in iskreni želji po ustvarjanju novih odnosov. Po besedah Janeza Pavla II. je sprava znamenje notranje moči, svobode in poguma, predvsem pa Božje delo. Tako se človeški vidik sprave, ki je prav tako pomemben, dopolnjuje s teološkim, ki pomeni novo raven kvalitete bivanja. Sprava je proces, ki ima svoje filozofske in teološke temelje. Oboje se med seboj dopolnjuje, kajti odločilnega pomena je, da ob človeških prizadevanjih zaupamo v delo Svetega Duha, ki more zares osvoboditi človekovo srce vseh slabih misli in sovraštva. Vsak človek na tem svetu je v svoji krhkosti potreben odpuščanja. To se kaže predvsem v njegovi ponižnosti, da odpuščanje sočloveka in Boga iskreno sprejema. Prav tako pa je vsakdo poklican, da odpušča, kajti le tako je mogoče presekati začarani krog maščevanja in sovraštva. Sprava se tako dogaja na osebni ravni pa tudi na strukturni, saj če na tej ni pravičnosti, potem tudi ne more priti do nove kvalitete odnosov v družbi.

Ključne besede: sprava, spreobrnjenje, odpuščanje, krivda, svoboda, etika, družba, pravičnost, ljubezen, moč, pogum.

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Reconciliation as a basis of establishing political communities. Athens after 'the 30 tyrants' / Central Europe after its pocket-tyrants

My lecture offers an analysis of the role of memory and oblivion in the process of the renewed narrative identities through the phase of reconciliation of a political community. European culture has two opposite ways to create a new narrative identity, based on a reconciliation process. The first one is rooted in the *taboo* of the public speech about the sins of the past. Its paradigmatic instance is Athens after the general amnesty in the period after the regime of 'the 30 tyrants'; and it is characterised by the crying of Themistocles: "Give me the art of oblivion [not that of the memory]!" The other way is the heritage of the Jewish-Christian-Muslim tradition, based on the general *imperativus* of the Judaism: *Zachor* (Remember)! In my lecture I will outline the main forms of the modern political narrative identities based on the art of oblivion and art of memory. I

will refer mainly to Nietzsche's well-known essay on the history, and Jan Assmann's and Harald Weinrich's counter-theories about the cultural memory and oblivion. I will analyse the narratives of the Central European political communities in the last part of my lecture. (I have applied this theoretical frame for the Hungarian case in my recent paper in Polish: *Pamięć bez obrazów* [Memory without Pictures], 20.9.2010, see: <<http://publica.pl/teksty/pamiec-bez-obrazow/>>).

Key-words: narrative identity, reconciliation, art of memory, art of oblivion, Central European political communities.

Sprava kot osnova za vzpostavitev političnih skupnosti – Atene po tiraniji tridesetih tiranov / Srednja Evropa po svojih žepnih tiranah

Prispevek ponuja analizo vloge spomina in pozabe v procesu obnavljanja pripovednih identitet preko faze sprave političnih skupnosti. Evropska kultura pozna dve nasprotujoči si poti ustvarjanja novih pripovednih identitet, osnovanih na spravni procesih. Prva korenini v tabuju javnega govora o grehah preteklosti. Paradigma te poti so Atene po splošni amnestiji v obdobju po režimu 'tridesetih tiranov' in je prikazana v kriku Temistokla: »Dajte mi umetnost pozabljenja (ne spominjanja)!« Druga pot je dediščina judovsko-krščansko-muslimanske tradicije, ki temelji v splošnem imperativu judaizma: *Zachor* (Pomni)! V prispevku bom poudaril glavne oblike modernih političnih pripovednih identitet, osnovanih na umetnosti pozabe in umetnosti spomina. Večinoma se bom nanašal na Nietzschejev dobro znan esej o zgodovini ter proti-teoriji Jana Assmana in Haralda Weinricha o kulturnem spominu in pozabi. V zadnjem delu prispevka bom analiziral pripovedi srednjeevropskih političnih skupnosti (ta teoretični okvir sem navezal na madžarski primer v mojem nedavnem prispevku v poljščini [Spomin brez slik], 20. 9. 2010, glej: <<http://publica.pl/teksty/pamiec-bez-obrazow/>>).

Ključne besede: pripovedna identiteta, sprava, umetnost spominjanja, umetnost pozabe, srednjeevropske politične skupnosti.

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Urban development, identity crisis and the problem of reconciliation in post-Soviet Russia

The current development of Russia provides the situation marked with a paradox. The spread of capitalism *tout court* is increasingly interlinked with the attempts to restore the main elements of Soviet ideology and policies. These tendencies might be considered as an outcome of "grassroots authoritarianism". The emphasis on violence in solving everyday problems, be it, for example, running a business, treating homeless animals, or driving a car, is still desirable within many communities. Consequently, Stalin's practices in governance are often regarded as an "effective management strategy". Therefore, the idea of reconciliation is often considered as "antipatriotic" one. The paper provides an attempt to understand this situation, while we take into consideration the main traits of urbanization and emerging identity crisis within the urban communities in Russia.

Key words: Russia, urbanization, grassroots authoritarianism, reconciliation.

Mestni razvoj, kriza identitete in problem sprave v posovjetski Rusiji

Trenuten razvoj Rusije je v položaju, zaznamovanem s paradoksom. Širjenje kapitalizma *tout court* je vedno bolj povezano s poskusi restavracije glavnih elementov sovjetske ideologije in politike. Te težnje bi bile morda lahko obravnavane kot rezultat 'ljudskega avtoritarizma'. Poudarek na nasilju v reševanju vsakodnevnih problemov, naj bo, na primer, vodenje posla, ravnanje s potepuškiimi živalmi ali vožnja avtomobila, je še vedno zaželen v mnogih državah. Posledično je Stalinova praksa vodenja pogosto obravnavana kot 'učinkovita strategija upravljanja'. Zato ideja sprave pogosto obvelja za nasprotno narodni zavednosti. Prispevek ponuja poskus razumevanja te situacije, medtem ko obravnava glavne značilnosti urbanizacije in nastajajoče krize identitet znotraj mestnih skupnosti v Rusiji.

Ključne besede: Rusija, urbanizacija, ljudski avtoritarizem, sprava.

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Is it possible to establish the new national reconciliation on the base of the old "symbolic" victims?

More than 20 years ago the Slovenian democratic society is trying to (un) successfully resolve the consequences of wartime and postwar violence. Instead of the identification and rehabilitation of the innocent victims of postwar violence, the Slovenia society is dealing with the process of the transformation of the old "real victims" into the new "symbolic victims". Rene Girard's system of the identification of the "scapegoat mechanisms" could become new paradigm revealing the hidden logic of the contemporary Slovenian conflicts, where old victims could resolve the new kinds of mimetic violence and in some cases establishing new social reality.

Keywords: reconciliation, demythologization, scapegoat mechanism, mimetic violence.

Ali je možno vzpostaviti novo narodno spravo na temelju starih "simbolne" žrtev?

Že več kot dvajset let si slovenska demokratična družba (ne)uspešno prizadeva razrešiti posledice vojnega in povojnega nasilja. Namesto identifikacije in rehabilitacije nedolžnih žrtev povojnega nasilja, se slovenska družba ukvarja s procesom transformacije starih »dejanskih žrtev« v nove »simbolne« žrtve. Sistem identifikacije v okviru »mehanizma grešnega kozla« Renea Girarda bi lahko postal nova paradigma za razkritje skrite logike sodobnih slovenskih konfliktov, kjer bi lahko stare žrtve razrešile nove oblike mimetičnega nasilja ter v nekaterih primerih vzpostavile novo družbeno stvarnost.

Ključne besede: sprava, demitologizacija, mehanizem grešnega kozla, mimetično nasilje.

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Guilt, shame and reconciliation in the context of humanity

Both, guilt and shame uncover very important aspects of morality, even though modern moral thought centres more on guilt than on shame. When considering the concept of reconciliation shame also plays a very central role. In the paper I defend the understanding of moral shame as an emotional response or attitude that bases its relevance on the criterion of humanity, which lies within us as a standard in a way that the criterion of humanity cannot merely be understood on the level of damage that others (i.e. victims) had suffered, but in a deeper sense, as the breach of humanity and overlooking the humanity in those others. Only such recognition of humanity enables genuine resolution and reconciliation.

Key words: ethics, reconciliation, guilt, shame, humanity.

Krivda, sram in sprava v odnosu do človeškosti

Tako krivda kot sram nam razkrivata izjemno pomembne vidike moralnosti, čeprav naj bi bil sodobnosti in sodobni moralni misli bližji pojem krivde. Vendar ima v kontekstu sprave pomembno mesto tudi sram. V prispevku zagovarjam razumevanje moralnega sramu kot čustvenega odziva, katerega ustreznost temelji na standardu človeškosti, ki je v nas samih postavljen kot merilo, na način, da merila človeškosti ne smemo razumeti zgolj na ravni škode, ki so jo drugi oziroma žrtve utrpeli, ampak globlje, kot kršitev te človeškosti oziroma spregled človeškosti v drugem. Šele takšno pripoznanje človeškosti v drugem omogoča spravo in pomiritev.

Ključne besede: etika, sprava, krivda, sram, človeškost.

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Reconciliation as reaching of positive relationships by way of inner (moral) transformation

Author deals with the nature, elements, conditions and factors of reconciliation. He stresses the importance of inner motivation and conversion for reconciliation. He thinks that true reconciliation is – as genuine morality – internally and not externally motivated. True reconciliation is a matter of moral transformation. If the need for change is not inner then the change will probably be only temporal and the conflict will not be permanently solved. It will appear again if the circumstances change. The author claims that justice is a necessary, but not a sufficient condition of reconciliation. In any case there is no exclusion or opposition between reconciliation and justice. Justice ought to be carried out – in the process of reconciliation – in the way to achieve as much of possible of future positive relationships among parties which have no other choice but to live together. We must try to realize restorative, not retributive justice. Reconciliation doesn't mean just to pardon the perpetrators but to create a process and an environment where the perpetrators recognize and confess their guilt, accept responsibility and become motivated for the change of situation and of relationships between conflicted

parties. We must strive for inner changes by them (and in general by all the persons involved in the conflict and injured by it) in order to reach the change from a destructive to a constructive relationship. The needed elements of reconciliation that are considered in the paper have not been taken into account and realized enough in many attempts to handle and improve the situation in post-conflict societies.

Key words: reconciliation, elements of reconciliation, inner motivation, justice, moral transformation, reaching of constructive relationships, post-conflict societies.

Sprava kot doseganje pozitivnih odnosov po poti notranje (moralne) preobrazbe

Avtor se ukvarja z naravo, prvinami, pogoji in dejavniki sprave. Poudarja pomen notranje motivacije in spreobrnitve za spravo. Meni, da je prava sprava, tako kot prava morala, notranje, in ne zunanje motivirana. Prava sprava je stvar moralne preobrazbe. Če potreba po spremembi ni ponotranjena, potem bo sprememba verjetno samo začasna in konflikt ne bo trajno rešen. Ponovil se bo tedaj, ko se bodo okoliščine spremenile. Avtor trdi, da je pravičnost potreben, vendar ne zadosten pogoj za spravo. Vsekakor pa med spravo in pravičnostjo ni nasprotja. Pravičnost moramo v procesu sprave uresničevati tako, da bo v prihodnosti čim več pozitivnih odnosov med stranmi, ki morajo živeti skupaj. Uveljavljati moramo restorativno, ne pa retributivno pravičnost. Sprava ne pomeni, da storilcem zgolj odpustimo, ampak da ustvarimo proces in okolje, kjer storilci slabih dejanj priznajo svojo krivdo, sprejmejo odgovornost in postanejo motivirani za spremembo položaja in odnosov med sprtima stranema. Potrebno si je prizadevati ne samo za pravično obsodbo in kaznovanje storilcev, ampak za doseganje notranjih sprememb pri njih (in sploh pri vseh udeleženi in prizadetih v konfliktu), da bi dosegli spremembo od uničevalnega odnosa h graditeljskemu in ustvarjalnemu. Potrebne prvine sprave, ki jih avtor obravnava, niso bile dovolj upoštevane ali uresničene v mnogih dosedanjih poskusih urejanja in izboljšanja položaja v pokonfliktnih družbah.

Ključne besede: sprava, prvine sprave, notranja motivacija, pravičnost, moralna preobrazba, doseganje ustvarjalnih odnosov, pokonfliktne družbe.

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Forgiveness: impossible or difficult?

After evil reached in the 20th century the depth and the extent as never before, the question of forgiveness has become one of the central philosophical issues. The nature, role and purpose of forgiveness were discussed – among others – by Jankélévitch, Derrida and Ricoeur. They emphasized that forgiveness cannot be placed in the category of the possible, which is predictable and calculable. On the contrary, it must be placed in the category of impossible. But if forgiveness is impossible, then fatalism prevails over man's life. So, instead of using Derrida's concept of "impossible pardon", Ricoeur speaks of "difficult pardon". It is with the "difficulty of pardon", extended between the possible and the impossible, that the paper deals.

Key words: forgiveness, unforgivable, love, Derrida, Jankélévitch, Ricoeur.

Odpuščanje: nemogoče ali težko?

Po tem, ko je v 20. stoletju zlo doseglo globino in obseg kakor nikoli poprej, je vprašanje odpuščanja postalo eno osrednjih filozofskih vprašanj. Naravo, vlogo in namen odpuščanja so med drugimi poskušali razložiti Jankélévitch, Derrida in Ricœur. Odpuščanja ni mogoče umestiti v kategorije mogočega, ki so predvidljive in izračunljive. Odpuščanje sodi na področje nemogočega. Toda, če bi bilo odpuščanje nemogoče, je človek porinjen v fatalizem. Zato v nasprotju z Derridajem, ki govori o odpuščanju kot nemogočem, Ricœur govori o »težkem odpuščanju«.

Ključne besede: odpuščanje, neodpustljivo, ljubezen, Derrida, Jankélévitch, Ricœur.

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Jesus – neither an apple of discord nor a hand of reconciliation between Christians and Muslims

Jesus is an important figure for Christians and Muslims alike. The first are even called by his name, the second hold him for a Muhammad's forerunner and messiah. In the spirit of some kind of a generous and naive peacefulness some see in the figure of Jesus a meeting place where Christians and Muslims could unite and reconcile. But a serious examination of the Christian and Muslim narratives concerning Jesus indicates that there are in fact in them two completely different actors that cannot be reconciled and will remain a bone of contention as long as the members of both religions do recognize those differences, admit them and thereby remit to others their otherness. The path to reconciliation at this level is not therefore the sameness at all cost, i.e. Jesus reduced to a common denominator, but a constant efforts to respect difference, uniqueness and specificity of the others and their constitutive narratives.

Key words: Christian Jesus, Muslim Jesus, forgiveness as admittance of otherness, respect of differences, reconciliation with contradictions.

Jezus – niti jabolko spora niti roka sprave med kristjani in muslimani

Jezus je pomembna figura tako za kristjane kot za muslimane. Prvi so celo poimenovani po Kristusu, drugi pa ga imajo za Mohamedovega prednika in mesijo. V duhu nekaterih vrst dobrotljive in naivne miroljubnosti nekateri vidijo v liku Jezusa stično točko, kjer bi se lahko kristjani in muslimani združili in spravili. Toda resna raziskava krščanskih in muslimanskih zgodb o Jezusu kaže, da sta v njih v resnici dva tako različna lika, da ne moreta voditi k spravi, kar se ne bo spremenilo, dokler bodo člani obeh religij prepoznavali in priznavali te razlike. Pot do sprave na tej stopnji ni enakost za vsako ceno, to je Jezus reduciran na skupni imenovalec, ampak nenehen trud spoštovati drugačnost, enkratnost in posebnost drugih in njihovih konstitutivnih pripovedi.

Ključne besede: krščanski Jezus, muslimanski Jezus, odpuščanje kot priznanje drugosti, spoštovanje razlik, sprava z nasprotji.

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Ijtihad - newly discovered old concept

Today some Muslims reformists like Irshad Manji call attention to the importance of the revival of ijtihad. This practice of independent reasoning is often supposed to be the forgotten practice in Islam, and its revival is presumed to have a revolutionary potential. In the reformist view the contemporary world would benefit from this revival since ijtihad is seen as a tool that potentially can contribute to interreligious and intercultural dialogue. As this issue seems to be important for contemporary dialogue with Islam, this presentation aim is to present the meaning of the concept of the ijtihad, and to show that gates of ijtihad were probably never closed, as Wael B. Hallaq findings show – contrary to the widely adopted Joseph Schacht idea about the topic.

Key words: reformism, Islam, ijtihad, independent reasoning, religion.

Idžtihad – novo odkritje starega koncepta

Danes islamski reformisti, kot je denimo Irshad Manji, opozarjajo na pomen oživljanja idžtihada. Pogosto se domneva, da je ta praksa neodvisnega mišljenja pozabljena islamska praksa, ki bi, če bi oživela, imela izjemen revolucionarni potencial. Reformisti menijo, da bi sodobni svet s to oživitvijo veliko pridobil, saj se na idžithad gleda tudi kot na možnost medverskega in medkulturnega dialoga. Ker se zdi, da je ta teza pomembna za sodobni dialog z islamom, je namen pričujočega prispevka predstaviti pomen pojma idžithad in pokazati, da se vrata idžithada najbrž niso nikoli zaprla, kot ugotavlja Wael B. Hallaq – v nasprotju z zelo razširjeno tezo Josepha Schachta.

Gljučne besede: reformizem, islam, idžtihad, neodvisno mišljenje, religija.

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Forgiveness is the new creation

The word “forgiveness” in Christian terms denotes a position or act by which a person pardons an offence and renounces any revenge for an injustice caused by another. Forgiveness has biblical roots and achieves its most prominence in the texts of the New Testament. Herein Christ is an exemplary in promoting God’s mercy. He invites all people to be compassionate and merciful as Our Heavenly Father. (See “The Lord’s Prayer” and “The Sermon on the Mount.”) The Christian concept of forgiveness can be rephrased in the assertion: “forgiveness is a new creation.” Thus a man who does wrong—sins. This action deserves death. But life can well be maintained through an act of forgiveness. Forgiveness permits the continuation of life, an essential element of one’s being human. Life has been given to man as a gift from his inception, and that gift endures through man’s lifetime. In the same way, forgiveness too is a gift for a man in need of its restorative power. This concept of forgiveness is understandable in the context of “relational theology,” which fundamental premise is: “To live means to be in a relationship with others.”

Key words: forgiveness, sin, life, new creation, relational theology.

Odpušcanje je novo stvarjenje

Pod besedo »odpuščanje« v krščanstvu razumemo stališče ali dejanje, s katerim se človek odpove zameri in maščevanju za krivico, ki se mu je zgodila. Odpušcanje je bibličnega izvora in doseže svoj vrhunec v novozaveznih besedilih, kjer Kristus kot zgled zanj postavi Božje usmiljenje in povabi vse, da bi bili usmiljeni, kakor je usmiljen nebeški Oče (Očenaš, Govor na gori). Krščansko pojmovanje odpuščanja bi lahko strnili v trditvi: odpuščanje je novo stvarjenje. Človek, ki nekaj naredi narobe (greši), si s tem dejanjem zasluži smrt. V življenju ga lahko ohranja samo dejanje odpuščanja. Odpušcanje namreč omogoča nadaljevanje skupnega bivanja, kar je bistvena prvina človeškega življenja. Življenje je človeku podarjeno, ne le začetek življenja, temveč tudi njegovo nadaljevanje. Tako je tudi odpuščanje nezaslužen dar. Tako pojmovanje odpuščanja je razumljivo v kontekstu tako imenovane »relacijske teologije«, ki temelji na trditvi, da živeti pomeni biti v odnosu z drugim. Ključne besede: odpuščanje, greh, življenje, novo stvarjenje, relacijska teologija.

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Civil suits for divorce

Divorces of spouses have become in our post-modern society very frequent phenomena. The canon law enables believers »to divorce without dissolving matrimonial bond«. By such divorce, spouses cease to live together, while their marriage remains uninterrupted. This right goes to a believer in the Catholic Church when such divorce is justifiable. The most frequent reason for a separation with a matrimonial bond still existing is adultery or infidelity. Other legitimate reason is endangering mental and physical well-being of one's spouse and children. The spouses are nevertheless bound to strive for reconciliation. Reconciliation manifests in marital sexual intercourse. This is the extremely prolonged and difficult process which calls for confessing (one's wrongdoings) and forgiving one another. At this point only the gospel can help a believer.

Key words: marriage, divorce, adultery, infidelity, violence, reconciliation, forgiveness.

Pravde o ločitvi zakoncev

V sodobni postmoderni družbi je ločitev zakoncev postala pogost pojav. Kanonsko pravo pozna za verujoče »ločitev ob obstoječi zakonski zvezi«. S to ločitvijo zakonca prenehata s skupnim življenjem, medtem ko ostaja njuna zakonska zveza neprekinjena. To pravico imajo verujoči v katoliški Cerkvi, ko so za tako ločitev nastopili upravičeni razlogi. Najpogostejši razlog za ločitev (ob obstoječi zakonski zvezi) je varanje ali nezvestoba. Drugi zakoniti razlog pa je ogrožanje duševnih in telesnih dobrin zakonca in otrok. Kljub temu sta zakonca dolžna, da si prizadevata za spravo. Sprava pomeni, da se zakonca zopet telesno združita v zakonskem spolnem odnosu. To je najbolj dolg in najtežji proces, ki kliče zakonca k priznanju (napačnih dejanj) in medsebojnemu odpuščanju. Na tej točki pa vernemu človeku lahko pomaga samo še evangeljsko oznanilo.

Ključne besede: zakon, ločitev, prešuštvo, nezvestoba, nasilje, sprava, odpuščanje.

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The horizons of reconciliation after traumatic experience

We live in the age of trauma, because our everyday world seems to be severely threatened from many sides, namely collective trauma (global warming, global terrorism, global economic collapse), or personal and interpersonal traumatic experiences. When trauma happens it threatens us in many ways and leads to the feeling of dehumanization. But this isn't the end: traumatized people try to find ways out from this impairment and often to restore the former state at least partly. In doing so they often try to avoid painful feelings or get stuck in the repeating of some aspects of vicious cycle of trauma over and over again. But on the other side there is the process that enables to face existential vulnerability, anxiety, hatred and which is possible only through reconciliation. Interpersonal competencies, such as empathy, compassion, sympathy, could be very helpful by the healing of emotional traumatic wounds and in the process of re-humanizing the victim again.

Key words: trauma, interpersonal trauma, emotions, empathy.

Obzorja sprave po travmatični izkušnji

Živimo v dobi travm, ker se zdi, da je naš vsakdanjik resno ogrožen z mnogih strani, s strani kolektivne travme (globalno segrevanje, globalni terorizem, globalna ekonomska kriza) ali osebnih in medosebnih travmatskih izkušenj. Kadar se travma zgodi, nas ogrozi na različne načine in vodi v občutek razčlovečenja. Toda to ni konec: travmatizirani ljudje poskušajo najti poti iz tega stanja in pogosto poskušajo vsaj delno ponovno vzpostaviti prejšnje stanje. V početju tega se pogosto poskušajo izogniti bolečim občutkom ali pa vedno znova obtičijo v ponavljanju nekaterih vidikov začaranega kroga travme. Toda po drugi strani obstaja proces, ki omogoča soočanje z bivanjsko ranljivostjo, tesnobo, sovraštvom in ki je mogoč le preko sprave. Medosebne sposobnosti, kot so empatija, sočutje, simpatija, lahko močno pomagajo pri zdravljenju čustvenih travmatičnih ran in v procesu ponovnega počlovečenja žrtve.

Ključne besede: travma, medosebna travma, čustva, empatija.

Povzetki študentov/Student's abstracts

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Reconciliation in Church and society: church's ministry as God's reconciliation agency

The paper aims to demonstrate that reconciliation is a concept that should not be captive to its vertical dimension or in its close horizontal dimension, as an internal business of the churches. In the light of Christ kenotic model of life and ministry the Church needs a transformation of its life in such a way that it becomes God's reconciliation agency, an agency not of sterile talk about reconciliation, but rather of incarnated practice of reconciliation promoted in actions in and for the society as a whole. Letting itself challenged and modeled by Christ's perennial example the Church could escape the trap of individualistic verticalisation or egocentric horizontalisation in regard with reconciliation and could become able to engage kenotically in actions of reconciliation, on the coordinates of education, social care and prophetic ministry in the world.

Key words: reconciliation, Church, society, kenosis, education, social care, prophetic ministry.

Sprava v Cerkvi in družbi: cerkvena služba kot Božja spravna dejavnost

Cilj prispevka je pokazati, da je sprava pojem, ki ne more biti lasten niti zgolj vertikalni in ne zgolj horizontalni razsežnosti, kot notranja stvar Cerkva. V luči Kristusovega kenotičnega modela življenja in službe mora Cerkev preoblikovati svoje življenje tako, da bo postala Božja spravna dejavnost, dejavnost, ki ne pomeni sterilnega govorjenja o spravi, ampak inkarnirano prakso sprave, spodbujane v dejanjih in za družbo kot celoto. S tem ko bi si Cerkev dovolila, da je izzvana in oblikovana s Kristusovim trajnim zgledom, bi lahko pobegnila pasti individualistične vertikalizacije ali egocentrične horizontalizacije v zvezi s spravo in bi lahko postala sposobna opravljanja kenotične dejavnosti sprave, na področjih vzgoje, socialne oskrbe in preroške službe v svetu.

Ključne besede: sprava, Cerkev, kenoza, socialna oskrba, preroška služba.

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The contemporary discourse of the Ukrainian Greek-Catholic Church on reconciliation and the problem of division in post-communist Ukraine

The contemporary Ukrainian society is divided into subgroups on political, economic, ethical, cultural, and religious levels. The consolidation and the unity of the nation is one of the central problems of the country. How can Church contribute to solving it?

Ukraine is a country where according to public opinion surveys conducted regularly after 1991, the Church demonstrates the highest degree of trust among all the social institutions. In our paper we concentrate on one of the five traditional Churches in Ukraine, namely, the Ukrainian Greek-Catholic Church. This Church was dissolved in 1946 by the Stalin regime, survived the underground

and got the permission for the official registration of its parishes only in 1989. From that time on that Church has been actively involved in the evaluation of the developments in the Ukrainian society.

From our study of the socially-oriented pronouncements of the Ukrainian Greek-Catholic Church in the last 20 years, we draw the conclusion that this Church pays a great attention to the issue of reconciliation between peoples, churches and cultures. For instance, there is a discourse on the Ukrainian-Polish reconciliation, reconciliation and legacy of the past, in particular those of World War II, reconciliation between the Churches in Ukraine etc. The leadership of the Church believes that it is important to deal with the past that divides the society and hinders the coherent future development of the country. Therefore, our aim is to clarify in which regards the Ukrainian Greek-Catholic Church intervenes into and speaks about the reconciliation in contemporary Ukraine and to assess this contribution. The ultimate goal is to demonstrate whether the reconciliation discourse of the Ukrainian Greek-Catholic Church contributes to the unity of the post-communist divided society in Ukraine.

Key words: Ukrainian Greek-Catholic Church, divided society, communist legacy, reconciliation.

Sodobna razprava ukrajinske grško-katoliške Cerkve o spravi in problem razkola v pokomunistični Ukrajini

Sodobna ukrajinska družba je razdeljena na podskupine na politični, gospodarski, etični, kulturni in religiozni ravni. Okrepitev in enotnost naroda je ena izmed glavnih problemov države. Kako lahko lahko Cerkev prispeva k reševanju teh težav?

Ukrajina je država, kjer je v skladu z raziskavami javnega mnenja, redno izvajanimi po letu 1991, Cerkev deležna najvišje stopnje zaupanja med vsemi družbenimi institucijami. V prispevku se osredotočam na eno izmed petih tradicionalnih Cerkva v Ukrajini, to je na ukrajinsko grško-katoliško Cerkev. Ta Cerkev je bila v letu 1946 razpuščena s strani Stalinovega režima, zato je podtalno delovala vse do leta 1989, ko je dobila dovoljenje za uradno registracijo župnij. Od tedaj naprej je Cerkev aktivno vpletena v ocenjevanje razvoja ukrajinske družbe.

Iz naše študije socialno-usmerjenih izjav ukrajinske grško-katoliške Cerkve zadnjih dvajsetih let lahko sklepamo, da je ta Cerkev zelo pozorna na tematiko sprave med ljudmi, Cerkvami in kulturami. Na primer, obstaja razprava o ukrajinsko-poljski spravi, spravi in dediščini preteklosti, predvsem glede druge svetovne vojne, spravi med ukrajinskimi cerkvami itd. Vodstvo Cerkve verjame v pomembnost soočanja s preteklostjo, ki ločuje družbo in ovira skladnen razvoj države v prihodnosti. Cilj prispevka je razjasniti, v katerih pogledih ukrajinska grško-katoliška Cerkev posreduje in govori o spravi v sodobni Ukrajini, in oceniti njen prispevek. Končni cilj je pokazati, ali razprava o spravi ukrajinske grško-katoliške cerkve prispeva k enotnosti pokomunistične razdeljene družbe v Ukrajini.

Ključne besede: ukrajinska grško-katoliška Cerkev, razdeljena družba, komunistična zapuščina, sprava.

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How to overcome the circle of vengeance?

Initially author introduces situation of reconciliation in Slovenia, where exists a problematic circle of vengeance that is hard to overcome. That circle was created during and after the Second World War, when Slovenian ground was subjected to three totalitarian systems, fascism (in the part of present-day Slovenia that was under Italy in that time fascism rose already after year 1922), nazism and communism, that degraded humanity on different levels. It seems that twenty years after the fall of the last and the most powerful totalitarian regime in Slovenia – communism, reconciliation is still not possible. But reconciliation is a process that consists out of different stages, during which patience is required. Author indicates a solution through philosophy of Hannah Arendt who considers forgiveness to be a healing means for irreversibility of action and the opposite of the vengeance circle.

Key words: Slovenia, circle of vengeance, Hannah Arendt, forgiveness.

Kako preseči krog maščevanja?

Uvodoma avtorica predstavi položaj sprave v Sloveniji, kjer obstaja problematičen krog maščevanja, ki ga je težko prekiniti. Ta krog se je oblikoval med in po drugi svetovni vojni, ko je bil prostor današnje Slovenije pod oblastjo treh različnih totalitarnih režimov, fašizma (v delu današnje Slovenije, ki je v tedanjem času pripadal Italiji, je fašizem prišel na oblast že v letu 1922), nacizma in komunizma, ki so na različne načine razkrajali človečnost. Zdi se, kot da dvajset let po padcu zadnjega in najmočnejšega totalitarnega režima na Slovenskem – komunizma, sprava še vedno ni mogoča. Vendar je sprava proces, ki obsega različne stopnje, ki zahtevajo potrpljenje. Avtorica poskuša skozi filozofijo Hannah Arendt, ki pojmuje odpuščanje kot zdravilno sredstvo proti nepovratnosti delovanja in kot nasprotje kroga maščevanja, nakazati rešitev.

Ključne besede: Slovenija, krog maščevanja, Hannah Arendt, odpuščanje.

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Reinstatement of ethical human relationships as a means for social reconciliation

Presentation features attempt to reconcile contemporary social relationship by means of making them ethical. Ethical relationships are emphasized as foundation for any lasting reconciliation, especially considering our social relationships. Present financial and social crisis exposes profound absence of moral virtues, which could prevent excesses that are now threatening democracy and our basic human rights. Social balance, which constitutes democracy, traverses into the world of few rich and many poor what threatens democracy in its cores. We came to inexorable conclusion that merely formalities won't enable reestablishment of social balance, and that we have to reinstate ethical human relationships, which are grounded on moral virtues.

Moral virtues are something that can not be obtained only with formal education, but must be cultivated from the very beginning of a human life onward. It involves appropriate social structure to establish formal and substantive frame for proper upbringing and education what presupposes adequate knowledge of human anthropology and social relationship, which understands human person as physical, emotional and spiritual being.

Ethical human relationships presuppose profound understanding of human nature as basis for proper education and upbringing, which constitutes formal and personal social behavior. It enables proper understanding of human needs, which manifest human dignity and personal interdependence.

Key words: moral virtues, upbringing, social balance, human dignity, reconciliation.

Ponovna vzpostavitev etičnih človeških odnosov kot sredstvo za družbeno spravo

Prispevek prikazuje poskus sprave sodobnih družbenih odnosov tako, da vanje vnaša etiko. Etični odnosi so poudarjeni kot temelj vsake trajne sprave, še posebno glede naših družbenih odnosov. Trenutna finančna in družbena kriza razkriva globoko odsotnost moralnih vrlin, ki bi lahko preprečile ekscese, ki trenutno grozijo demokraciji in temeljnim človekovim pravicam. Socialno ravnovesje, ki je sestavni del demokracije, se spreminja v svet redkih bogatih in številnih revnih ljudi, kar ogroža demokracijo v njenem jedru. Ob tem pridemo do neizprosnega zaključka, da zgolj formalnosti ne bodo vzpostavile socialnega ravnovesja in da moramo ponovno vzpostaviti etične družbene odnose, ki temeljijo v moralnih krepostih. Moralne kreposti so nekaj, kar ne more biti pridobljeno zgolj s formalno izobrazbo, ampak jih je potrebno gojiti od samega začetka človeškega življenja naprej. To vključuje primerno družbeno strukturo, da bi vzpostavili formalen in vsebinski okvir za primerno vzgojo, kar predpostavlja primerno poznavanje antropologije in socialnih odnosov, ki razumejo človeka kot fizično, čustveno in duhovno bitje. Etični človeški odnosi predpostavljajo globoko razumevanje človeške narave kot osnovo za primerno vzgojo in izobraževanje, kar tvori formalno in osebno socialno vedenje. To omogoča primerno razumevanje človeških potreb, ki izražajo človeško dostojanstvo in medsebojno odvisnost.

Ključne besede: moralne kreposti, vzgoja, socialno ravnovesje, človeško dostojanstvo, sprava.

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The possibilities of forgiveness in the virtual worlds

The virtual world which appears in video games differs significantly from the one we are living in. Therefore forgiveness between subjects in video games also differs from the one in the real world. But the relationship is not that simple. It is true that communication tools are fundamentally different from those existing in reality, and that the players can react very differently to the relative freedom offered in games. However, there are many parallels between gamers personality in their reality lives and their character shaped in the game, yet virtual world is not immune to developing true mutual relationships and consequent conflicts which could be possible results of it. For this reason the question of forgiveness is predominantly a question of perception of the game world, whether or not the gamer takes it as another possible reality, and the question of relations that arise in the interaction. The main aim of this paper is to present different tools of communication in various virtual worlds, and to show what possibilities they can offer for the development of more complex relations, especially forgiveness.

Key words: video games, reality, relationship, communication, forgiveness.

Možnost odpuščanja v navideznem svetu

Navidezni svet v računalniških igrah se na prvi pogled bistveno razlikuje od resničnega. Zato se tudi odpuščanje med subjekti v svetu računalniških iger bistveno razlikuje od odpuščanja v realnem svetu. Vendar razmerje ni tako enostavno. Res je, da so orodja komunikacije bistveno drugačna od tistih v resničnosti in da lahko igralci zelo različno reagirajo na relativno svobodo, ki jim je ponujena v igrah. Kljub temu so vidne močne vzporednice med osebnostjo igralca in njegovim igralnim likom. Navidezni svet tako ni imun na gradnjo pravih medsebojnih odnosov in posledično konfliktov, ki nastajajo pri tem. Zato je vprašanje odpuščanja predvsem vprašanje resnosti dožemanja igralnega sveta in vrednotenja odnosov, ki pri tej interakciji nastanejo. Namen raziskave bo predstaviti različna orodja komunikacije v različnih navideznih svetovih in prikazati, kakšne možnosti ponujajo za razvoj kompleksnejših odnosov, predvsem odpuščanja.

Ključne besede: računalniške igre, resničnost, odnosi, komunikacija, odpuščanje.

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The forgiving logic of deconstruction

This paper will be a reflection on Derrida's series of lectures on forgiveness. The deconstructionist view on a daily used concept of forgiveness shows it in a completely different light than we are accustomed to in our everyday speech (including in religious speech). Forgiveness is what is heterogeneous to any universality. Forgiveness, as such, if it exists, has nothing to do with knowledge and understanding. A necessary condition for forgiveness has to be the lack of any self-interest. We can't talk about forgiveness if the object of forgiveness isn't unforgivable itself. There is no forgiveness, when we forgive someone something that is forgivable. It is necessary to talk about the unconditionality of forgiveness, which can exist only as a subject of faith. For if we give up on the impossible the concept of forgiveness itself may disappear.

Key words: Jacques Derrida, deconstruction, forgiveness, unconditionality, reconciliation.

Odpuščajoča logika dekonstrukcije

Prispevek bo refleksija na Derridajevo serijo predavanj o odpuščanju. Dekonstruktivski pogled na odpuščanje nam ta občečloveški termin pokaže v povsem drugačni luči, kot pa smo ga vajeni iz vsakdanje govornice (vključno z versko govornico). Odpuščanje je namreč tisto, kar je izven vsakršne univerzalnosti. Odpuščanje kot tako, če obstaja, ni v nikakršni povezavi z vednostjo in z razumevanjem. Za odpuščanje je nujen predpogoj, da ni motivirano s koristjo, sicer gre za račun. O odpuščanju ne moremo govoriti, kadar predmet odpuščanja ni nekaj, kar je neodpuščljivo. Če nekdo odpusti, kar je odpustljivo, pravzaprav ni prišlo do odpuščanja. Govoriti je potrebno o brezpogojnem odpuščanju, ki je lahko zgolj element vere. Kajti če bomo o takšnem odpuščanju kot o nemogočem obupali vnaprej, potem bo izginil vsakršen pojem odpuščanja.

Ključne besede: Jacques Derrida, dekonstrukcija, odpuščanje, brezpogojnost, sprava.

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Efforts for the social inclusion of elderly as a part of the answer for reconciliation between generations and intergenerational solidarity – a contribution to sustainable development

The challenge for elderly in Slovenia, as well as in other European countries is the growing social exclusion. It affects their psychological, mental and physical health. With the effective use of information communication technologies (ICT) the communication between elderly and their carers or family members would be enhanced. The sense of social inclusion of the elderly would also increase in the process. Slovenian elderly have a specific psycho-social profile. The profile varies, depending on the individual, but it differs from the profile of elderly in other European countries in terms of geographical area, cultural background and ethnic origin. The effectiveness of the use of the ICT services would increase if the services would be customized to the needs of the Slovenian elderly. To obtain data of the use and effectiveness of the ICT services an analysis will be prepared with the cooperation with the Institute Anton Trstenjak. I assume that a customized usage of ICT services in everyday life might prevent or reduce the social exclusion of the Slovene elderly.

Key words: social inclusion, elderly, intergenerational solidarity, sustainable development, reconciliation.

Trud za socialno vključenost starostnikov kot del odgovora za spravo med generacijami in medgeneracijsko solidarnost – prispevek k trajnostnemu razvoju

Problem starostnikov v Sloveniji, kot tudi v drugih evropskih državah, je vse večja socialna izključenost (Room, 1997). Le-ta vpliva na njihovo splošno psihično, umsko in posledično fizično zdravje (MF, 2001). Z učinkovito uporabo informacijsko komunikacijskih tehnologij (IKT) bi lahko povečali medsebojno povezanost in občutek vključenosti pri starejših. Učinkovitost uporabe IKT bi povečali, če bi storitve prilagodili slovenskim starostnikom. Za pridobivanje podatkov o uporabi in učinkovitosti IKT storitev bo izvedena raziskava na področju Slovenije v sodelovanju z Inštitutom Antona Trstenjaka. Slovenski starostnik ima specifično psihosocialno strukturo. Ta struktura glede na posameznika variira, vendar se razlikuje od psihosociološkega profila starostnikov v drugih evropskih državah glede na geografsko območje, kulturno ozadje in etično-narodnostno poreklo posameznika (Musek, 1997). Predpostavljam, da se od drugih narodov razlikuje tudi po svojem videnju uporabnosti in sprejemljivosti IKT storitev za medsebojno komunikacijo v vsakodnevem življenju, ki bi lahko preprečila ali zmanjšala njegovo socialno izključenost.

Ključne besede: socialna vključenost, starostniki, medgeneracijska solidarnost, trajnostni razvoj, sprava.

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Anthropological and theological perspective of reconciliation – actual case

During the First World War the so called “Christmas Truce” happened, as ceasefire and reconciliation between soldiers of the two opposing armies on the 24th of December 1914, in Flanders. After the singing of Christmas carols on both sides, first some individuals, then thousands and thousands of soldiers stepped out from their muddy trenches and met on no-man’s land. From an anthropological view the soldiers showed some empathy seeing others as persons in their entirety, who were in the same terrible situation as themselves, and in need of help. From this we can conclude that the wish for reconciliation is integrated into the human nature. The celebration of a religious event - Christmas put all people involved on the primary human level, where as God’s creations we are all equal amongst ourselves, brothers, worthy of all understanding and mutual respect. Finally, we can conclude that the presence of theological foundations is essential to the realization of empathy and reconciliation.

Key words: Christmas truce, empathy, reconciliation, anthropological, theological.

Antropološki in teološki vidik sprave – konkreten primer

Med prvo svetovno vojno se je zgodilo tako imenovano »božično premirje« - sprava med vojaki dveh vojskujočih se armad 24. decembra 1914 v Flandriji. Po petju božičnih pesmi na obeh straneh so najprej posamezniki, nato pa tisoči in tisoči vojakov stopili iz svojih blatnih strelskih jarkov in se srečali na nikogaršnji zemlji. Z antropološkega vidika so vojaki pokazali empatijo in videli druge kot celovite osebe, ki so v enako strašnem položaju kot oni sami in potrebni pomoči. Iz tega lahko sklepamo, da je želja po spravi vgrajena v človekovo naravo. Praznovanje religioznega dogodka - božiča je vse sodelujoče postavilo na temeljni človeški nivo, kjer smo vsi ljudje kot Božja stvaritev enaki med seboj, bratje, vredni vsega razumevanja in medsebojnega spoštovanja. Na koncu lahko sklepamo, da je prisotnost teoloških temeljev bistvenega pomena za uresničenje empatije in sprave.

Ključne besede: božično premirje, empatija, sprava, antropološka, teološka.

Na kratko o konferenci/General information

Mednarodna konferenca
MOŽNOSTI IN POMEN SPRAVE

Celje, 3.–6. november 2011

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Slovenija

International conference

THE POSSIBILITIES AND MEANING OF RECONCILIATION

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Finančna podpora/Financial Aid

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Ljubljana

Javna agencija za raziskovalno dejavnost RS (ARRS)/Slovenian Research
Agency

▪ **Uredili/Editors:** Ana Martinjak Ratej, Vojko Strahovnik in Bojan Žalec

Jezikovni pregled/Proofreading: Valerija Japelj

Prelom in tehn. oprema/Layout and design: Ana Martinjak Ratej, Vojko Strahovnik
(slika na naslovnici/frontcover: Michelangelo, *Adamovo stvarjenje/The Creation of
Adam*; detajl/detail)