

Mednarodna konferenca
International Conference

SOOČANJE Z GENOCIDOM IN S SAMOMOROM

FACING GENOCIDE AND SUICIDE



Celje, 7.-9. november 2013
Celje, November 7th-9th 2013

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

FACULTY OF
THEOLOGY



Facultas Theologica Labacensis

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Uvodnik/Introduction

Facing Genocide and Suicide: The Orientations and Aims of the Conference

With genocide we touch an enormous evil. And to study genocide means to study our cultural heritage. Dealing with that part of human history which we enter by studying genocide brings also personal enlightenment and recognition, understanding which makes better basis not only in the field of history, but also in the field of philosophy, sociology, psychology, anthropology, science of religion, theology and other social sciences and humanities.

When studying genocide we are in contact with the most interesting and exciting discussions in humanities and social sciences. In what extent should be genocide understood as reflecting epochal social transformations like the start of modernity, rise of the state power and globalization? How has the warfare changed and how are today wars connected with genocide? How does gender influence the perception of genocide and genocide strategies? How is history “made” or “produced”, and how do memories of genocide or its denial influence this process? These are only some themes connected with genocide.

When we deal with genocide we are confronted with human fragility, (moral) deficiency and vulnerability. We are confronted with human capability to hate others, to exclude or marginalize them, to support their suppression and extermination. This recognition is not nice but it is unavoidable. It can lead us to humility, a virtue which is too rare not only among politicians, but even among academics and of course all others.

Searching genocide may also lead to some changes. To search genocide means to research processes in which thousands, millions of people have suffered or have been killed. But in the history there are also thousands, millions of people who have resisted to blind hate and who have helped to the prosecuted. There are many religious people of different religions who have resisted the tide of evil. There are non-governmental organizations which have warned against genocides and as much as they could in detail documented those which they have been unable to prevent. There are leaders (civil and military) and other people (soldiers and civilians) who have defeated genocidal regimes. And there are scientists, scholars and intellectuals who have deepened our understanding of genocide and have at the same time acted out of the rigid ivory tower of academy to lessen it. Those inspire us to hope that future with less genocide and other crime against humanity is possible.

Suicide is a burning problem in many European countries. We must alas add the sad fact that the rate of suicide in Slovenia is one of the highest in Europe. Suicide doesn't affect only its direct victims but also other people who are related to them. Many scientists and experts also point out that genocide and suicide are connected. They explain the increase of rate of suicide in some countries as an effect of their genocidal history.

Our conferences traditionally cultivate an inter-disciplinary scientific approach and try to provide a synthetic and integral view on the chosen subject. Hence genocide, suicide and their cognates or opposites could be considered from several scientific points of view (history, science of law, psychology, cognitive science, medicine, anthropology, sociology, science of politics, science of religion, science of education, philosophy, theology ...).

The organizers

Program/Program

Četrtek, 7. november/Thursday, November 7th

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

15.00-15.10 Pozdravni nagovor predsednika organizacijskega odbora, izrednega profesorja dr. Bojana Žalca/Welcome speech of the president of the organizing committee, Associate Professor Bojan Žalec

1

(Moderator/Chairperson: Robert Petkovšek)

Plenary Session

15.15-15.45 Jože Trontelj (Slovenia): O spreminjajoči se vrednosti človeškega življenja/On the changing value of human life

Predavanja/Lectures

15.45-16.00 Mark Kleyman (Russia): Personalizem ali instrumentalizem? Oblikovanje osebnosti in nasilje v socialističnih in postsocialističnih mestih/Personalism or Instrumentalism? Personality Formation and Violence in Socialist and Post-Socialist Cities

16.00-16.15 Anton Jamnik (Slovenia): Rasizem kot razlog genocida/Racism as one of the reasons for genocide

16.15-16.30 Boštjan Kolarič (Slovenia): Poli(ti)cid kot nadgradnja genocida/Politicide as upgrade of genocide

16.30-17.00 Razprava/Discussion

17.00-17.15 Odmor/Break

2

(Moderator/Chairperson: Branko Klun)

17.15-17.30 Rafal Smoczyński (Poland): Vloga integrativnega vidika sodobnih verskih organizacij pri omejevanju samomorov/The role of integrative aspect of contemporary religious organizations in constraining suicide

17.30-17.45 Mari Jože Osredkar (Slovenia): Samomor evropske civilizacije/Suicide of European civilization

17.45-18.00 Gábor Kovács (Hungary): »Kdor bo molčal, bo eden izmed sosterilcev« - pot medvojnega madžarskega judovstva do holokavsta od antijudovske zakonodaje do izгона/“He who remains silent will be one of the accomplices” – the road of the

inter-war Hungarian Jewry to the Shoa from the anti-Jewish legislation to the deportation

18.00-18.30 Razprava/Discussion

18.30 Spoznavanje udeležencev/Meeting of participants in/and **19.00** Večerja/Dinner

Petek, 8. november/Friday, November 8th

7.30 Maša v kapeli/Mass in the Chapel in/and **8.00-9.00** Zajtrk/Breakfast

1

(Moderator/Chairperson: Mari Jože Osredkar)

Plenary Session

9.00-9.30 Vojko Strahovnik (Slovenia): O pojmu genocida z vidika skupin, škode in odgovornosti/Groups, Genocide and Harm

Predavanja/Lectures

9.30-9.45 Béla Mester (Hungary): Samomor kot tema etičnih teorij v madžarski intelektualni zgodovini v pogojih povojne moralne krize po 1. sv. vojni/Suicide as a Topic of the Ethical Theories in Hungarian Intellectual History under Conditions of the Post-War Moral Crisis after the WWI

9.45-10.00 Tamara Griesser-Pečar (Austria/Slovenia): Ali je uničenje političnih skupin genocid? Masovni pomori v Sloveniji leta 1945/46/“Is destruction of a political group genocide? Mass killings in Slovenia 1945/46”

10.00-10.15 Dejan Pacek (Slovenia): Komunistični genocid in Slovenci med in po drugi svetovni vojni. Primer usode članov Slovenske Katoliške akcije/Communist genocide and Slovenians during and after the World War II. The case of the Slovenian Catholic action

10.15-10.45 Razprava/Discussion in/and **10.45-11.00** Odmor/Break

2

(Moderator/Chairperson: Vojko Strahovnik)

Plenary Session

11.00-11.30 Bojan Žalec (Slovenia): Globinski izvor genocida in totalitarizma v Kierkegaardovih pojmih tesnobe in stadijev eksistence: primer nacizma in stalinizma / Interpretation of Nazism and Stalinism given in Kierkegaard's terms of anxiety and stadia of existence

Predavanja/Lectures

11.30-11.45 Jernej Letnar Čerňič (Slovenia): Opredelitev genocida v mednarodnem kazenskem pravu/The definition of genocide in international criminal law

11.45-12.00 Robert Petkovšek (Slovenia): Samomor in genocid v luči mimetične teorije/Suicide and genocide in the light of mimetic theory

12.00-12.15 Branko Klun (Slovenia): Obup in samomor. Kierkegaardovski premislek/Despair and Suicide. A Kierkegaardian Reflection

12.15-12.45 *Razprava/Discussion*

13.00-14.30 Kosilo/Lunch

3

(Moderator/ Chairperson: Janez Juhant)

Plenary Session

14.30-15.00 Marcel V. Macelaru (Romania): »Sem mar jaz varuh svojega brata?« Genocid, brezvoljnost, socialna odgovornost/”Am I My Brother’s Keeper?” Genocide, Apathy and Social Responsibility

Predavanja/Lectures

15.00-15.15 Alyssa Walker (Croatia): Jonov samomorilni in genocidni odnos - in Božja graja/Jonah's Suicidal and Genocidal Attitude - and God's Rebuke

15.15-15.30 Stanko Gerjolj (Slovenia): Biblično pedagoški pogled na vprašanja suicidnosti /Facing suicide and genocide: Educational challenges

15.30-15.45 Marcin Godawa (Poland): »Fortis Ut Mors Dilectio« – Soočanje s smrtjo v krščanskem mučeništvu/'Fortis Ut Mors Dilectio' - Facing Death in Christian Martyrdom

15.45-16.00 *Razprava/Discussion*

16.00-18.00 Ogled Hude jame/Visit of Huda jama

19.00 Večerja/Dinner

Sobota, 9. november/Saturday, November 9th

7.30 Maša v kapeli/Mass in the Chapel in/and **8.00-9.00** Zajtrk/Breakfast

1

(Moderator/Chairperson: Stanko Gerjolj)

9.15-9.30 Predstavitev mednarodnega projekta Ethos/Introduction of international project ETHOS - Ethical education in primary and pre-primary schools for sustainable and dialogic future

Predavanja/Lectures

9.30-9.40 Mateja Centa (Slovenia): Umanjkanje smisla kot vzrok samomora mladih oseb/The lack of meaning of life as cause of suicide of young persons

9.40-9.50 Urška Mali Kovačič (Slovenia): Rimskokatoliška Cerkev v Sloveniji in vprašanje samomorilnosti/ The Roman Catholic Church in Slovenia and the issue of suicide

9.50-10.00 Neja Samar Brenčič (Slovenia): Socialna izključenost in samomor starejših /Social exclusion and suicide in the elderly population

10.00-10.45 Razprava/Discussion

10.45-11.00 Odmor/Break

2

(Moderator/Chairperson: Mateja Pevec Rozman)

Predavanja/Lectures

11.00-11.15 Stanislav Slatinek (Slovenia): Samomorilne misli zaročencev pred poroko v primerih sodišča Rimske Rote od leta 1990 do 2000/Suicidal ideation of those who are engaged to be married (fiances) in Rotae Romanae tribunal cases from 1990 to 2000

11.15-11.30 Tomaž Erzar (Slovenia): Krog nasilja: žrtve storilci in storilci žrtve/The roots nad consequences of destructiveness

11.30-11.45 Borut Škodlar (Slovenia): Soočanje s samomorom in duševnimi motnjami /Facing suicide and mental disorder

11.45-12.00 Razprava/Discussion

13.00-14.30 Kosilo/Lunch

3

(Moderator/Chairperson: Bojan Žalec)

Predavanja/Lectures

14.30-14.45 Mateja Pevec Rozman (Slovenia): Some aspects of suicide: importance of demolishing taboos /Samomor in nekateri aspekti; pomen detabuizacije

14.45-15.00 Erika Prijatelj (USA/Slovenia): Samomorilnost in genocidnost z vidika identitet in narcizizma/ Suicide and genocide from the perspective of identities and narcissism

15.00-15.00 Tadej Strehovec (Slovenia): Značilnosti in perspektive slovenskega simbolnega apartheidja /Characteristics and perspectives of Slovenian symbolic apartheid

Plenary Session

15.00-15.30 Janez Juhant (Slovenia): Moderna, suicid in genocid/Suicide and Genocide in the Context of Modernity

15.30-15.45 Razprava/Discussion

15.45-16.00 Sklepna beseda predsednika organizacijskega odbora izrednega profesorja dr. Bojana Žalca/A concluding word of the president of the organizing committee Associate Professor Bojan Žalec

16.00 Odhod udeležencev/Departure of participants

Povzetki/Abstracts

Jože Trontelj

University Medical Centre of Ljubljana and National Medical Ethics Committee of Slovenia

On the changing value of human life

Abstract: In moral philosophy, human life is a prime value, not only as a general phenomenon but also as a property of every living human being. It is based on the concept of human dignity, a universal category dating back to the dawn of civilization. Human dignity is the foundation of human rights, which have gained world-wide formal acceptance and endorsement. National constitutions protect human life as a priceless value. Yet there have been attempts to attach price tags to human beings and make them a marketable commodity.

From antiquity to modern times, slavery is one of the worst departures from the concept of human dignity. Other sad examples include enforced prostitution, child labour, recruitment of children to militias, illicit trafficking in human organs for transplantation. During the last century, armed conflicts without sparing civilians' lives, including targeted attacks on hospitals and medical personnel, summary executions of prisoners of war as well as innocent civilians represent mass crimes against humanity. Modern utilitarian philosophers and practical ethicists suggest that protection of life should only be granted to conscious human beings capable of judgement. Pressure to legalize euthanasia and physician-assisted suicide may open door to serious misuses and further devaluation of human life. Recent examples of changing attitudes in respect for life include the new practice of euthanasia in association with organ donation, suggestion to enforce human enhancement when it becomes safely available, and proposal to legalize infanticide. Dismissing the concept of human dignity as a basis of ethics and law would be a step towards dangerous revision of human rights, which has actually already been requested.

Key Words: human dignity, respect for life, utilitarian philosophy, human rights, legalizing euthanasia

Mark Kleyman

Department of Philosophy, Ivanovo State University of Chemistry and Technology, Russia

Personalism or Instrumentalism? Personality Formation and Violence in Socialist and Post-Socialist Cities

Abstract: In the second half of the 20th century countries throughout Central and Eastern/Southeastern Europe were hurled headlong into a social experiment aimed at abolishing social inequality. The Communists emphasized violence as the one possible way to reach this goal. As a result, instrumentalism produced by the

market economy was not replaced by solidary personalism. In fact, the 'dictatorship of proletariat' gave way to new, more awful, forms of instrumentalism. The paper aims to focus on examining some processes that provided mass support for the regime. The fact that the Marxist-Leninist movement was distinctly urban-oriented is relevant to understanding the nature of the subsequent urbanization that occurred in the most of Central and Eastern/Southeastern European countries under Communism. The aggressive pursuance of economic development via industrialization was largely responsible for an explosion of urban growth. The extensive development of the centrally planned economy, in the way of the dawn of the industrial era, required many low-skilled workers from the countryside who were forced to move in the cities because of the collectivization of their lands. As a result, defined by the shared perceptions of how moral issues should be addressed and what morally correct behavior is, moral climate within many urban neighbourhood produced conformity with the hegemonic underclass norms. These norms inevitably impacted on personality formation, while providing nurture for the emergence of the authoritarian personality. After the demise of Communism this legacy often persists, if we take into consideration, for instance, the attitudes towards violence. The paper presents an attempt to provide some groundwork for studying these issues, while developing a multidisciplinary approach, based on the perspectives of cultural and community psychology, as well as that of urban anthropology.

Keywords: city, moral climate, state socialism, instrumentalism, personalism, violence

Anton Jamnik

Faculty of Theology, University of Ljubljana, Slovenia

Racism as one of the reason for genocide

Abstract: In several topics of importance to applied ethics it is frequently difficult to find uncontroversial propositions from which to begin a substantive discussion of the relevant ethical problems. But consider three propositions that many, including the author, believe to be fundamental to any discussion of the ethical implications of racism as one of the reason for genocide.

1. Racism is morally wrong, and should not be embodied in the beliefs and actions of individuals, or in the practices and institutions of social groups, cultures, or nations.
2. Racism exists (even in many circumstances where it is the subject of official condemnation), and in its most virulent manifestations continues to have socially and economically important consequences for those unjustly affected by it.
3. The effects of even virulent forms of racism can be powerfully mitigated, and sometimes even eliminated, by collective, and sometimes individual, efforts of determined moral agents.

All three of these propositions have long been the source of intense discussion and debate. Yet given what seems to be their centrality to discussions of the ethical implications of racism, it is important to enquire about the nature and source of the disagreement that concerns these propositions, and then to consider whether there are any means for responding to the underlying disagreement in a constructive way. We explain the arguments why racism is one of the reasons for genocide in the modern world.

Keywords: racism, genocide, ethical problems, modern world.

Boštjan Kolarič

Study Centre for National Reconciliation, Slovenia

Politicide as an upgrade of the concept of genocide

Abstract: On the basis of historical, sociological, political and legal analysis the author demonstrates that the civil war in Slovenia after World War II continued with actions that had all the characteristics of genocide. The author defines it as a specific form of genocide and calls it politicide. Victims of politicide were not only military opponents of communist forces, but also all of those who the communists marked as “class enemies”, who were potential opponents of communist rule in Slovenia or its threat. The author particularly underlines the importance of international initiative to amend the Convention on the Prevention and Punishment of the Crime of Genocide, which was presented to the UN in 2012. She stresses the importance of developing a more effective mechanism for the prevention of genocide, including politicide, by the UN.

Key words: genocide, politicide, mass killings of 1945, mechanism of the UN for the prevention of genocide

Vojko Strahovnik

University of Ljubljana, Faculty of Theology; Faculty of Government and European Studies, Kranj, Slovenia

On The Concept of Genocide from the Point of View of Groups, Harm and Responsibility

Abstract: The article deals with the definition of genocide, especially with aspects of groups and damage that this crime affects to members of the group, to the group and to humanity as a whole. It highlights two distinct conceptions of harm associated with the crime of genocide, out of which the first bases harm on the instrumental value of the group and sees it as a loss of status that affects the individual as a member of the group. The second conception is based on the presupposition of the intrinsic value of the group and consequently harm in the event of genocide is understood as a loss of that value to humankind. The article also deals with the genocide in terms of groups or group agents in conjunction

with responsibility for such a crime. It concludes with some suggestions for amendment of the definition of genocide and its proper understanding.

Keywords: genocide, crime against humanity, group, harm, responsibility

Mari Jože Osredkar

Faculty of Theology, University of Ljubljana, Slovenia

Suicide of European civilization

Abstract: The point of departure of our reflection is the claim that Europe finds itself in a crisis which is above all a crisis of the individual and his place in society. Our continent has been invaded by individualism which expresses itself, on the religious plane, as secularization and secularism. In comparing the Christian and Islamic religions, we discover that the degree of secularization is in relationship with the interpretation of Divine revelation. Islam, which does not allow any interpretation of the Koran, does not manifest the secularization as Christianity where anyone can interpret the Bible. Europe today accepts Christian values but refuses God and faith. Can Christian values survive without contact with their transcendental foundation? It would seem that “the refusal of God” not only equates to the dissolution of religion but also to the suicide of western civilization.

Keywords: Europe, secularization, secularism, faith, religion

Gábor Kovács

The Institute of Philosophy, Research Centre for Humanities, Hungarian Academy of Sciences, Budapest, Hungary

“He who remains silent will be one of the accomplices” – the road of the inter-war Hungarian Jewry to the Shoah from the anti-Jewish legislation to the deportation

Abstract: The tragedy of the Hungarian Jewry has been stirring hot debate in Hungary up to now. This debate is connected with quarrel concerning the changing evaluation of the history of Hungary in the inter-war period. It, of course, is far from to be a historical question. The reconstruction of historical events involves grave moral questions about responsibility; the gamut is reaching from taking responsibility to refusing it. However, the debate faithfully reflects the troubled state of Hungarian national consciousness.

The aim of my paper is to reconstruct the historical-cultural-psychological constellations of the inter-war Hungary in the context of the problem of responsibility. For the completion of this task I am going to use the seminal writing of István Bibó entitled ‘*Jewish Question in Hungary after 1944*’ (1948) which has hitherto been the most comprehensive analysis including historical, cultural-religious, sociological and psychological aspects. The train of thought of this writing, in some respects runs parallel with Hannah Arendt’s approach explained in the first part of ‘*The origins of totalitarianism.*’ Both authors focus upon the

problem of the relations of Jewish communities with their wider environment and their share the same hypothesis: distorted inter-communal relations involve distorted communicative situations and false experiences concerning the other party.

Keywords: Shoah, Hungarian Jewry, accomplice, responsibility, false experience

Rafal Smoczynski

Institute of Philosophy and Sociology, Polish Academy of Sciences, Poland

The role of integrative aspect of contemporary religious organizations in constraining suicide

Abstract: The proposed paper discusses the relevance of classic Durkheimian argument that religion provides a crucial shield against the threat of suicide. Suicide rate is commonly understood in sociological literature as an indicator of the disintegration of social ties (egoism) and deregulation of the normative structure (anomie). It will be analyzed if contemporary religious organizations, particularly Catholic community based organizations provide the inter-subjective spaces governed by shared symbols, repeated rituals and strong interactions among the members which may constrain suicidal tendencies. In order to consider the question of integrative aspect of religion the state of the art of contemporary sociological scholarship as well as the results of empirical research conducted in Poland will be offered.

Key words: suicide, religious organizations, Catholicism, integration, Poland

Bela Mester

Institute for Philosophical Studies of the Hungarian Academy of Sciences, Hungary

Suicide as a Topic of the Ethical Theories in Hungarian Intellectual History under Conditions of the Post-War Moral Crisis after the WWI

Abstract: My paper's aim is to offer an analysis of an intellectual debate on the ethical and anthropological questions concerning the suicide on the pages of an influential Hungarian periodical entitled *Nyugat* (West), in the early twenties of the 20th century. This epoch is crucial concerning the topic of suicide as a theoretical problem. Based on the cumulated data of statistics, the high number of suicides in Hungary in comparison with other countries has been conscious in the common opinion in this time; and the post-war trauma, combined with the intellectual and moral shock of the collapse of the ancient Hungarian Kingdom had made sensitive the intellectual life about these questions. Initiator of this debate, Jenő Posch (in his rare publications in German: Eugen Posch) was a radical thinker of the late positivism. His realism was actually an extreme form of materialism, and later, in the historiography it has become a recognised predecessor of the philosophical behaviourism. Posch's philosophical concept of human being has emerged in artistic form in the Hungarian fictions of the war- and post-war crises. My paper intends to explain the plausibility of Posch's anthropology as a frame-

theory of the analysis of the ethical problems of the suicide.

Keywords: anthropology, Jenő Posch, Nyugat (West), philosophical behaviourism, post-war trauma, realism, suicide

Tamara Griesser-Pečar

Study centre for national reconciliation, Ljubljana, Slovenia

“Is destruction of political groups genocide? Mass killings in Slovenia after the Second World War”

Abstract: According to the convention passed by United Nations in 1948, genocide is a crime committed in time of war or peace “*with intent to destroy, in whole or in part, a national, ethnical, racial or religious group*”(Art. 2). Mainly because of the resistance of the Soviet Union the definition does not include political and social groups. The Soviets wanted to prevent any discussion of the victims of red terror. This is an abnormality in international criminal law and raises the question, whether the fact that international law has not included the political and social groups into the definition of genocide, automatically means that elimination of people with similar ideas and backgrounds is less condemnable as extermination of national, ethnical, racial or religious groups. The contribution deals with the fate of the anticommunists in Slovenia after the end of World War II. From May 1945 till the end of January 1946 almost 15 000 people were killed by the communists.

Key words: Convention on the Prevention and Punishment of the Crime of Genocide, political groups, Home Guards, anticommunists, violation of human rights, mass killings, hidden graves

Dejan Pacek

Gymnasium of Brežice, Slovenia

Communist genocide and Slovenians during and after the World War II. The case of the Slovenian Catholic

Abstract: Dieter Blumenwitz, an expert on international laws, defined that extensive and systematic violations of human rights in Slovenian territory after World War II mean genocide in the case of the intentional murder of a part of the population. This aspect justifies that we should talk about the Slovenian Catholic action at the conference which is dedicated to the genocide. Our topic is about the period between 1941–1945 when the Slovenian Catholic action, a Church organization of lay apostles, was first confronted with the Italian and later on with the German occupation, at the same time the Communist revolution, the Civil War and with the decimation in massive communist murders at the end of World War II. Its members insisted on the ideological struggle against the Communist revolution, which excluded armed response to revolutionary violence until Italian

capitulation in September 1943. They started using weapons after the German mobilization when they decided to join the members of home guard, the armed part of Slovenian counterrevolution, which collaborated militarily with Germans. After the war they experienced a bloody revenge of the winners who killed approximately 15,000 Slovene victims.

Key words: Slovenia, World War II, the Slovenian Catholic action, revolutionary violence, genocide

Bojan Žalec

Faculty of Theology, University of Ljubljana, Slovenia

Interpretation of Nazism and Stalinism given in Kierkegaard's terms of anxiety and stadia of existence

Abstract: The general aim of this article is to contribute to the answer how studying of Kierkegaard could help us to understand social and political life. The author illustrates Kierkegaard's usefulness by example of an innovative and illuminative Bellinger's interpretation of Nazism and Stalinism given in Kierkegaard's terms of anxiety and stadia of existence. Bellinger interprets Hitler and Nazism as an extreme pathological example of the aesthetic stadium and anxiety before the good, and Stalinism as an extreme pathological example of the ethical stadium and anxiety before evil. On this basis we may also speak about the importance of Kierkegaard for the understanding of depth motivation for political violence and crime.

Key words: Kierkegaard, anxiety before evil, anxiety before good, Charles K. Bellinger, Nazism, Stalinism

Jernej Letnar Čerňič

Faculty of State and European Studies, Kranj, Slovenia

The definition of genocide in international criminal law

Abstract: A human being can in moments of dehumanization, conceit and arrogance cause a great deal of evil. Genocide as the most irrational and radical materialization of such an evil is characterized by many authors as "the crime above all crimes". An effective sanctioning of such a crime plays a crucial role in purification of individual and collective consciousness. Could a legal, sociological or any other definition capture all of its dimensions in real life? The legal definition is more or less clear and definite. It's crucial element is an "intent to destroy, in whole or in part" one of the protected kinds of groups, while the disputes mostly concern the number and scope of such groups. International definition includes four protected groups: a national, ethnical, racial or religious group. Some other definitions in national legal systems can include political or social groups. Even wider is the sociological definition that appeals to a "sustained purposeful action by a perpetrator to physically destroy a collectivity directly or indirectly" (H. Fein).

The definition of genocide in international law is too sparse and therefore many experts have for years been wondering whether the criminal prosecution of genocide makes any sense at all, because it is very difficult to prove, while its key elements are also included in the notion of crimes against humanity. Although there have been a few convictions of perpetrators of genocide before the International Criminal Court and national courts, the courts' performance and efficiency must be assessed in terms of the multi-faceted importance of education and a particular catharsis perspective in communities. In practice the denial of genocide is an understatement and trivialization of the crimes committed, which reflects the (in)ability of each society to internally cleanse itself and set the foundation for a healthy future. The concept of genocide is much more than a mere legal definition, arising from domestic and international sources of law. It consists mainly of support to relatives of victims and societies and enables them on individual and collective level to clean themselves internally and externally, to take the blame, creating feelings of shame and lay the groundwork for the next steps on the basis of past mistakes, when individuals and societies were dehumanized.

Keywords: genocide, international law, protected groups, prosecution, shame, catharsis.

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Suicide and genocide in the light of mimetic theory

Abstract: Mimetic theory of René Girard derives from the axiom that the man owes his origin and development to the mimetic desire, which is in him much stronger than in animals. Mimetic desire makes the human being free from the natural mechanisms and creates the culture. However, mimetic desire not only makes the human being free, but it also subordinates it to mimetic mechanism that leads to the mimetic crisis and to the sacrificial murder. Mimetic desire and freedom deriving from it are agents of the murder. In pre-Christic, archaic culture mimetic desire was ritually controlled. To the contrary, in modern society, which is based on freedom acquired by the Christ on the cross sacrificial mechanism is no longer ritually controlled. The freedom itself tends to be radical. Within this new framework created by mimetic desire mimetic violence expresses itself in its extreme forms, such as are the genocide and the suicide. These circumstances allow mimetic desire to develop up to apocalyptic dimension of violence. The alternative to such apocalyptic spirit is the obedience that Christ showed on the cross toward his Father and his will. Thanks to his obedience Jesus was able to renounce mimetic desire and to step out of mimetic circle.

Keywords: suicide, genocide, mimetic theory, mimetic desire, René Girard, Dostoevsky, *Gelassenheit*

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Despair and Suicide. A Kierkegaardian Reflection

Abstract: With the aid of Kierkegaard and his anthropological presuppositions, the question of suicide can be restated in a completely different way. A “killing of oneself” (sui-cidium) requires reflection about what the “self” actually is. At the beginning of his work *Sickness unto Death* Kierkegaard offers an anthropological analysis of the self, which is interpreted as a mode of life which must be attained by the individual, a task which is by no means easy. And, it is precisely because man does not attain this authentic self that he finds himself in a state of despair. In the Kierkegaardian perspective the problem of suicide is shifted from the physical aspect of existing to the loss of that life; a life in which the individual is not himself, and in which he has “lost” his true self, despite still being physically alive.

Keywords: despair, suicide, Kierkegaard, self, authenticity

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“Am I My Brother’s Keeper?” Genocide, Apathy and Social Responsibility

Abstract: The essay addresses the question of personal and community responses and obligations in face of instances of suffering, oppression, violence and (mass-)murder. After a conceptualization of “genocide”, it is argued that apathy, which in this case is manifested as ignorance of history and disinterest in social realities beyond one’s immediate context, is one of the key factors in the perpetuation of such acts of violence. The paper concludes with affirming social responsibility as a moral imperative, as reflected in the paradigmatic biblical story of Cain and Abel.

Key words: genocide, public apathy, social and moral responsibility, story of Cain and Abel

Alyssa Walker

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“Jonah’s Genocidal Suicidal Attitude—and God’s Rebuke”

Abstract: The God of the Bible is a God of love and justice. This latter attribute requires that sometimes God also act in judgment. At certain points in the Old Testament, God uses humans as executors of his judgment. These violent texts are difficult, especially when they meet the definition of the modern term, “genocide.” And unfortunately, throughout history some self-professing Christians

have used such texts to justify their own genocidal campaigns. There is no excuse to be made for this. It is reprehensible.

Nevertheless, using violent texts to justify violence is a misinterpretation and misappropriation of scripture. Fortunately, scripture read as a canon resists such misinterpretation. There are several texts that teach how God's people should respond to the "other," and it is never with violence. One such text is the book of Jonah. A literary analysis of the book reveals that Jonah hated the Assyrians so much that if they lived, he preferred to die. When Jonah's destructive hatred is not satisfied by the genocidal destruction of Nineveh, it becomes suicidal. God rebukes this attitude, revealing Jonah's anger as shallow and self-serving, and pointing Jonah towards concern for the "other." Hence, the book of Jonah directs God's people away from hatred and towards compassion.

Keywords: attitude, genocide, suicide, book of Jonah, God's rebuke

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Facing suicide and genocide: Educational challenges

Abstract: The Bible already in the Old Testament gives examples of suicides, which are sometimes indirectly and sometimes also directly intertwined with dimensions of the genocide. There are examples of martyrdom, which by biblical and Christian tradition are not seen as "suicides", although the person by him or herself chooses to die as a martyr. Important characteristics of modern time of "Western" civilization are existential emptiness and difficult family relationships as the primary environment, which pushes many people into desperate situations, where suicide is seen as the only "solution". In this context, we recognize Moses as encouraging pedagogical and biblical character, as he comes from a difficult family and social circumstances, but in his communication with God and searching for meaning in life for others he lives a fulfilling life all the way with a hope/faith of the Promised Land and as an integrated personality he dies of natural causes .

Keywords: education, Old Testament, martyrdom, Moses, pedagogic.

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Love Stronger than Death. Preparation for Martyrdom in Saint Paul and Saint Thomas More's Spiritual Experience

Abstract: This article undertakes an issue of martyr's preparation for a death which from an outer point of view reminds suicide but in fact it is one's voluntary decision to sacrifice a life for a greater reason. In St. Paul and St. Thomas More's spiritual experience written down in their prisons before executions a common structure of preparation can be perceived. The profile analyzed here consists of

three elements, namely: 1) regarding Christ, the Resurrected Lord, as a principle rule of human life 2) human's inner transcendence resulting in a new assessment of the question of life and death 3) joy as a characteristic phenomenon of Christian peace and readiness for martyrdom.

Keywords: martyr, Bible, Christ, inner transcendence, joy

Mateja Centa

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The lack of meaning of life as cause of suicide of young persons

Abstract: As children we did not have to know what the full meaning of responsibility is or to be responsible for something. The adults usually accepted our responsibilities. Adolescence is a period when we begin to understand the importance of responsibility. We are becoming more responsible as we take new responsibilities, what also determine us what we are as persons or what we want to become. Unfortunately, this is also a period when suicides adolescents often occur. In this contribution we try to understand that phenomenon through the concept of meaningfulness of life.

Keywords: young person, suicide, meaning of life, emotions

Urška Mali Kovačič

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The Roman Catholic Church in Slovenia and the issue of suicide

Abstract: The Church's relation towards suicide has changed radically in the last century. Changes are much slower when talking about people's attitudes related to issue and especially slow in development of care and assistance provided by institutions, like the Church itself, and offered to individuals who suffer from suicide. Slovenian priests express great and sincere desire to help people in need, but due to their poor education in a field it can also be a threat. Rather than looking from this perspective, we understand this situation as a great opportunity for the Church to make a step forward in the field of mental health and suicide prevention and implement its mission also through help and suicide prevention.

Key words: suicide, Catholic Church in Slovenia, priests, research, mental health

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Social exclusion and suicide in the elderly population

Abstract: Social exclusion is a major risk factor for suicide in the elderly population. An important part of older people who take their own life live alone

and are mostly lonely. Protective factor in this issue represents participation in a society, their own family and in social activities. A greater number of social contacts and higher quality of personal relationships have a significant impact on the reduction of the likelihood of suicide, regardless of personal characteristics and age connected illnesses of the elderly.

Modern society should provide equal opportunities for all older people to engage in social activities, it should also open the space for the development and implementation of a variety of effective models of intergenerational cooperation and the promotion of healthy lifestyles.

Keywords: suicide, elderly, social exclusion and intergenerational cooperation, healthy lifestyle

Stanislav Slatinek

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Suicidal ideation of those who are engaged to be married (fiances) in Rotae Romanae tribunal cases from 1990 to 2000

Abstract: Human life is most usually regarded as a precious possession, a divine gift, a sacred obligation, or a lucky and beautiful source of joy. Yet a small number of us humans seem to hold a very different attitude, trying to end our own lives. Many theories have been put forward to account for suicide. Emotional distress has long been recognized as an important contributing factor in suicides. A number of Rotae Romanae tribunal cases, have demonstrated a powerful link between displays of hopelessness on one side and attempts at suicide on the other. This connection has been evident both during the relationships and in the marriages. Studies have shown that hopelessness is a better indicator of suicidal ideation among those who attempted to take their own lives than depression. Moreover, I should point out that in the cases reviewed by the Rotae Romanae tribunal over a 10-year period (from 1990 to 2000) hopelessness resulted in eventual suicide of fiances (future spouses) with suicidal ideation. In Rotae Romanae tribunal cases hopelessness played a central role and it is certainly possible to hypothesize that it is a cause of suicide.

Key words: marriage, suicide, hopelessness, depression, suicidal behaviour.

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Franciscan Family Institute

The Cycle of violence: victims becoming abusers and 'normal' men becoming perpetrators

Abstract: The term cycle of violence denotes two often intertwined forms of

physical abuse and neglect: intergenerational violence that is passed from parents to children, and partner or couple violence which involves a pattern of ongoing control using physical, emotional and economic forms of coercion between two adults in an intimate relationship. In the presentation two less obvious phenomena related to the cycle of violence will be discussed: self-victimization leading to abuse of spouses and children in families and selection of future perpetrators among young men inclined to aggression and hierarchical obedience. It is argued that despite clear boundaries between victims and perpetrators, more attention must be paid to former victims who become abusers and to the male group dynamics and selection leading to genocides and mass killings. Both phenomena have also important implications for understanding and healing the consequences of war and post-war traumas in Slovenia.

Keywords: the cycle of violence, intergenerational violence, couple violence, self-victimization, selection, group dynamics, mass killings

Borut Škodlar

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Facing suicide and mental disorder

Abstract: Suicide is a search of a solution in death, when a man is running out of other solutions in his life. Feeling trapped, with no way out, mental anguish and despair are the penultimate stop before this border line option. Mental disorders can complicate above mentioned feelings and give an extra push to a man getting closer to the suicidal edge. Some authors believe that there is no suicide without mental disorder, others contrary claim that there are "clean" suicides, which are reasonably designed and can even be heroic in some cases. But there remains the fact that suicide of a fellow human being - with or without mental disorder – is one of the most shocking acts for the person nearby. A series of difficult questions with mixed emotions and existential guilt remain unanswered. Coping and processing these issues and feelings is a big challenge, a mission and a borderline in itself.

Keywords: suicide, mental illness, despair, existential anxiety, borderline situation.

Mateja Pevec Rozman

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Suicide as the Final Inability of facing with Challenges of Life

Abstract: Modern life is becoming multifaceted but not composed, increasingly fragmented and threatened continuously changing conditions of life. The global financial crisis accelerates the spiritual crisis which pushes us away from each other and away from ourselves. We live in a so-called cosmic solitude (M. Scheler)

and existential vacuum (V. Frankl), searching for the way home- to ourselves, to others and searching for the meaning of life. Sometimes this journey fails and ends in desperation and finally in suicide. Suicide is a phenomenon, which still remains one of the taboo topics in modern world. Talking about suicide is a major challenge for all those who deal with it professionally, for the relatives of victims and society, but also presents a challenge in terms of awareness of the problem. Suicide should not be presented as something normal but as a serious problem, which is necessary to speak out and seek solutions on how to prevent it.

This paper reveals some aspects of mysterious and complex phenomenon of suicide. In the first part of the paper we talk about the meaning of suicide (suicide conception), in the second part we reveal some levels of philosophical, especially ethical observing of suicide. The third part opens some motives for suicide and possible solutions of the problem.

Key words: suicide, crisis, help, demolishing taboos, meaning of life

Erika Prijatelj

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Suicide and genocide from the perspective of identities and narcissism

Abstract: People belong to different groups and each of them can potentially give the person an important identity. It is incumbent upon every individual to choose the significant identities for himself/herself and to evaluate the relative importance of other identities. A person is also shaped by every aspect of oneself. Because of the possible conflict between priorities and demands of different identities it is necessary to assure that one identity does not dominate the others. The superiority of one nurtures narcissism and provokes violence toward oneself and others. Since we live in an age of excess and the rise of narcissism in our culture this paper focuses on various forms of pathological narcissism and on its destructive expressions. It points as well to hope regarding the development of a healthy moral imagination and a new vision for humanity.

Keywords: Suicide, genocide, pathological narcissism, destructive behavior, human identities, executive identity, moral imagination

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Characteristics and perspectives of Slovenian symbolic apartheid

Abstract: Slovenian history of the 20th century was marked by the three totalitarian ideologies: fascism, Nazism and communism. The result of all these ideologies is the social differentiation, which is characterized by cultural stigmatization, political and economic discrimination and symbolic persecution of opponents. Slovenian public space, with the democratization, opened new

opportunities for studying the consequences of the Slovenian version of “apartheid” which still divides Slovenians. From the point of view of the long term survival of Slovenian society it is important to identify new and old transmitters of the social differentiation, which is particularly reflected in today’s media, culture and politics.

Keywords: apartheid, social differentiation, Fascism, Nazism, Communism, the Catholic Church, the media

Janez Juhant

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Suicide and Genocide in the Context of Modernity

Abstract: There is exposed connectedness of genocide and suicide with the sideways mostly the depersonalisation of the man in the society of modernity. The interpersonal relations are the source of human stability, which assure a person the security against total extradition in obedience to other or to hopelessness over himself. This guides man to depression and suicide or to be as a number total overhanded by authoritarian and totalitarian regimes. The modern age guides to the situation when the humans destroyed in nu the endeavours of generations and made the people to helpless cattle (Grossman 1995). How to come to a dialogical-empathic society, which overcomes this catchiness of the modernity? The permanent dialogue among persons opens them for transcending and for new world. The Christianity and other religions support the paths toward empathic humanity.

Keywords: modernity, genocide, suicide, totalitarianism, isolation, dialogue, faith

Introduction of international project ETHOS - Ethical education in primary and pre-primary schools for sustainable and dialogic future

Worldwide mankind has to come to terms with constant and rapid transformations that heavily impact on society. Economical and technical factors are driving forces that can generate progress but also profound and treacherous clashes of values: access to resources (both material and immaterial like instruction) is less and less equally distributed and uncertainty generates fears, worry, distress and even alarm that easily converts into violence and aggression. The main motivation for the project arises out of the recognition that the challenges we are facing are not merely economic or political but also ethical.

Ethos advocates for moral education in pre-primary, primary and secondary schools in order to give children a “headstart” based on critical thinking, respect the others, tolerance, interculturality, mediation, compassion and dialogue.

Current school practices reveal several challenges that need to be addresses.

First of all, the all encompassing nature of ethical reflection and awareness calls for an integrative approach, where these topics can be addressed in most if not all school subjects (e.g. the notion of fair play and prevention of violence or substance abuse in physical education, etc.) and in school life in general. Secondly, teachers and educators often lack more specific knowledge and competence to tackle moral education in the classroom in a coherent and integrative way.

Ethos provides answers by analysing the current state of the art of ethical education in the participating countries. The goal is to clearly define the needs of the teachers/educators (as well as pupils and their parents) and provide them with suitable educational methods and tools designed for children with different age as well as for teachers.

Ethos offers primary school and kindergarten teachers innovative learning opportunities and values their insight and experience. The vision of Ethos is to shape a reference network on ethical education providing professional input and teaching resources coming from meaningful pedagogical practices.

The partnership of the project includes various types of organizations, from universities, primary schools, research organizations to nongovernment organizations and teacher associations coming from diverse EU countries and cultural environments (Italy, Slovenia, Germany, Spain, Croatia, Austria, Bosnia and Herzegovina). Partners: University of Ljubljana, Faculty of Theology (Slovenia); Kirchliche Pädagogische Hochschule Graz (Austria); Friedrich-Alexander-Universität Erlangen-Nürnberg (Germany); Amitié srl (Italy); Scinter (Spain); Primary school Šmartno v Tuhinju (Slovenia); Association Petit Philosophy (Croatia) and Inova4T (Bosnia and Herzegovina). WWW: <http://www.ethos-education.eu/>

Na kratko o konferenci/**General information**

Mednarodna konferenca
SOOČANJE Z GENOCIDOM IN SAMOMOROM
Celje, 7.–9. november 2013
Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje
Slovenija

International conference
FACING GENOCIDE AND SUICIDE
Celje, November 7th–9th 2013
St. Joseph Home, Spiritual Educational Center, Plečnikova 29, SI-3000 Celje
Slovenia

Organizacija/Organization
Teološka fakulteta, Univerza v Ljubljani/Faculty of Theology, University of Ljubljana
v sodelovanju z:
Inštitut za kulturno diplomacijo/Institute for Cultural Diplomacy (ICD)

Program. odbor/Program committee	Organiz. odbor/Organizing committee
akad. prof. dr. Janez Juhant, (predsednik/president) Univerza v Ljubljani/University of Ljubljana	izr. prof. dr. Bojan Žalec (predsednik/president), Univerza v Ljubljani/University of Ljubljana
akad. prof. dr. Jože Trontelj, predsednik SAZU/President of Slovenian Academy of Sciences and Arts	Mateja Centa, MR, Univerza v Ljubljani/University of Ljubljana
izr. prof. dr. Bojan Žalec, Univerza v Ljubljani/University of Ljubljana	doc. dr. Vojko Strahovnik, Univerza v Ljubljani/University of Ljubljana

<http://celje-conference.blogspot.com/>

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