

Mednarodna konferenca  
International Conference

# **KULTURA STRAHU**

# **CULTURE OF FEAR**



Celje, 8.-11. november 2012

Celje, November 8<sup>th</sup>-11<sup>th</sup> 2012

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



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## **Uvodnik/Introduction**

### **Culture of Fear: the orientations and aims of the conference**

Fear is a topic that is of a big relevance regarding the whole history of humanity and especially our present situation. Its oppositions are courage and fortitude. Fear is an emotion that is strongly connected with violence and with the darkest periods of our history including terrorism, genocides and totalitarianism. Fear is especially important for theology where it can be considered also from very positive aspects. After all, fear is a normal animal and human affection necessary to survive. However it seems to us that our culture and our way of life is too much burdened with unnecessary fear originating from our organization of economic life, political relationships, education, influence of media, lack of faith and hope not to mention our pollution of the environment with possibly catastrophic consequences. At our scientific meeting fear and its cognates or opposites will be considered from several scientific points of view.

Proper understanding, defining and evaluation of fear, its factors and conditions, scientific deepening and cultural-comparative researches are crucial for dealing with the severest difficulties of the contemporary world that are originating from fear, or that fear influences them: violence, conflicts, vengeance, (non)solidarity, (non)cultivation of dialogue.

That societies in which adequate culture of fear dominates, are more successful, more free and less divided or antagonistic, is an undeniable fact. This is also truth for the Slovenian society, in which we have been less successful in the process of dealing with fear, as we could have been. There are different factors involved, but one of them is certainly also that for adequate culture of fear it is necessary that we know how to cultivate it. Healthy and open society can be only a society that contains that. For this it needs knowledge about fear. The purpose of the conference Culture of Fear is to increase and widen this knowledge.

The organizers

## **Kultura strahu: usmeritve in nameni konference**

Strah je glede na celotno zgodovino človeštva, še posebno pa glede na naš sedanji položaj, izredno pomembna tema. Nasprotje strahu je pogum, v določenem pogledu pa tudi (za)upanje in trdnost. Strah je čustvo, ki je močno povezano z nasiljem ter z najtemnejšimi obdobji zgodovine, vključno s terorizmom, genocidi in totalitarizmom. Strah je posebno pomemben za teologijo, kjer je lahko razumljen tudi z zelo pozitivnih vidikov. Konec koncev je strah normalen živalski in človeški odziv, nujen za preživetje. Naša kultura in naš način življenja sta preobremenjena z nepotrebnim strahom, ki izvira iz organizacije našega gospodarskega življenja, političnih odnosov, izobraževanja, vplivov medijev, iz pomanjkanja vere in upanja, da ne omenjamo onesnaževanja okolja, ki ima lahko katastrofalne posledice. Strah, njemu sorodne pojave in njegova nasprotja bomo na znanstvenem simpoziju obravnavali z več znanstvenih vidikov in skozi različne znanstvene pristope.

Pravilno razumevanje, opredeljevanje in ovrednotenje strahu, njegovih dejavnikov in pogojev, znanstveno poglobljanje ter kulturno primerjalne raziskave so bistvenega pomena za soočanje z najbolj žgočimi problemi sodobnega sveta, ki izvirajo iz strahu oz. le-ta nanje vpliva: nasilje, vojne, konflikti, maščevanje, (ne)solidarnost, (ne) gojenje dialoga.

Nedvomno dejstvo je, da so družbe, v katerih vlada ustrezna kultura strahu, uspešnejše, bolj svobodne in manj razdeljene oz. antagonistične. To velja tudi za slovensko družbo, v kateri smo bili v procesu spopadanja s strahom manj uspešni, kot bi lahko bili. Za to obstajajo razni dejavniki, eden od njih pa je gotovo tudi ta, da je med drugim za ustrezno kulturo strahu potrebno tudi, v določenem smislu, da jo znamo gojiti. Zdrava in odprta družba je lahko samo tista, ki tako kulturo premore. Za to potrebuje vednost o strahu. Namen konference Kultura strahu je povečati in razširiti to vednost.

Organizatorji



## Program/Program

### **Četrtek, 8. november/Thursday, November 8<sup>th</sup>**

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

**16.30-16.40** Pozdravni nagovor predsednika organizacijskega odbora, izrednega profesorja dr. Bojana Žalca

Welcome speech of the president of the organizing committee,  
Associate Professor Bojan Žalec

#### **Predavanja/Lectures**

(Moderator/Chairperson: Vojko Strahovnik)

**16.40-16.55** Robert Petkovšek (Ljubljana, Slovenia): Fear and Courage (Strah in pogum)

**16.55-17.10** Vera Szántó (Hungarian Bioethics Association, Hungary): Precaution or Fear Mongering – A Dilemma of Bioethics (Previdnost ali podpihovanje strahu – dilema bioetike)

**17.10-17.25** Igor Bahovec/Vinko Potočnik (Ljubljana, Slovenia): What do People Fear: a Sociological analysis of Fear in Slovenia (Česa je ljudi strah: sociološka analiza strahu v Sloveniji)

**17.25-17.40** Zvezdan Pirtošek (Ljubljana, Slovenia): The Enemy within: Brain Circuits of Fear (Notranji sovražnik: možganski krogi strahu)

**17.40-17.55** Branko Klun (Ljubljana, Slovenia): The Age of Technology and the Question of Fear (Doba tehnike in vprašanje strahu)

**17.55-18.10** Daniel G. Oprean (Osijek, Croatia): The Fear of the Lord: Spirituality as Medication for our Contemporary Fears (Gospodov strah: duhovnost kot zdravilo za strahove sodobnosti)

**18.10-18.40** Razprava/Discussion

**19.00** Večerja/Dinner

**Petek, 9. november / Friday, November 9<sup>th</sup>**

**6.45-7.45** Zajtrk/Breakfast

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

**Predavanja na Teološki fakulteti v Ljubljani (velika predavalnica)/Lectures at the Faculty of Theology in Ljubljana, Poljanska cesta 4 (large lecture room)**

(Moderator/Chairperson: Branko Klun)

**9.15-9.30** Nastop zbora bogoslovcev ljubljanskega semenišča/Choir of Seminarists of Seminary of Ljubljana

**9.30-9.40** Pozdravni nagovor dekana Teološke fakultete Univerze v Ljubljani prof. dr. Christiana Gostečnika/Welcome speech of the dean of the Faculty of Theology, University of Ljubljana, Professor Christian Gostečnik

**9.40-9.45** Pozdravni nagovor ljubljanskega nadškofa, metropolita msgr. dr. Antona Stresa/Welcome speech of the archbishop of Ljubljana, metropolitan Msgr. Dr. Anton Stres

**9.45-10.00** Janez Juhant in Bojan Žalec (Ljubljana, Slovenia): Predstavitev knjige – *Kako iz kulture strahu? Tesnoba in upanje današnjega človeka*; ter knjige – *Sprava, pot zdravljenja in rasti* (ur. Janez Juhant in Bojan Žalec)/Presentation of the book – *How to overcome the culture of fear? Anxiety and hope of the modern man*, and of the book – *Reconciliation, the Way of Healing and Growth* (eds. Janez Juhant and Bojan Žalec)

**10.00-10.25** Jože Trontelj, Predsednik Slovenske akademije znanosti in umetnosti/President of the Slovenian Academy of Sciences and Arts (Ljubljana, Slovenia): Fear as a human companion through ages (Strah kot človekov večni spremljevalec)

**10.25-10.50** Bojan Žalec (Ljubljana, Slovenia): Love, Fear and Ethical Life (Ljubezen, strah in etično življenje)

**10.50-11.15** Odmor/Break

**Predavanja/Lectures**

(Moderator/Chairperson: Branko Klun)

**11.15-11.40** Janez Juhant (Ljubljana, Slovenia): The Post totalitarian Fear (Post-totalitarni strah)

**11.40-12.05** Tomáš Halik (Prague, Czech): Faith and Fear (Vera in strah)

**12.05-12.25** Predstavitev knjige Tomáša Halika *Blizu oddaljenim: gorečnost in potrpežljivost v srečevanju vere z nevero* / Presentation of the Slovene translation of Tomáš Halik's book *Vzdáleným nablízku. Vášněň a trpělivost v setkání víry s nevírou* (Eng. trans. *Patience with God: The Story of Zacchaeus Continuing In Us*)

**12.25-13.00** 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, 10. november/Saturday, November 10<sup>th</sup>**

**7.30** Maša v kapeli/Mass in the Chapel

**8.00-9.00** Zajtrk/Breakfast

#### **Predavanja/Lectures**

(Moderator/Chairperson: Mari Osredkar)

**9.00-9.15** Vojko Strahovnik (Ljubljana, Slovenia): Beyond the Culture of Fear (Onkraj kulture strahu)

**9.15-9.30** Stanko Gerjolj (Ljubljana, Slovenia): Fear and Education in Ideological Post Totalitarian Society (Strah in vzgoja v ideološki post-totalitarni družbi)

**9.30-9.45** Anton Jamnik (Ljubljana, Slovenia): Unless One Dares to Face One's Fragility and Mortality, then One will not be the Man of Courage (Soočenje s svojo ranljivostjo in smrtnostjo kot pot do poguma)

**9.45-10.00** Bela Mester (Budapest, Hungary): Fear and Pride as Fundamental Elements of the Anthropology of Early Modern Political Philosophers (Strah in ponos kot temeljni prvini antropologije zgodnjih modernih političnih filozofov)

**10.00-10.30** Razprava/Discussion

**10.30-10.45** Odmor/Break

### **Predavanja/Lectures**

(Moderator/Chairperson: Mateja Pevec Rozman)

**10.45-11.00** Krešimir Šimić (Osijek, Croatia): Fear in the 16<sup>th</sup> Century Croatian Religious Literature (Strah v hrvaški religiozni literaturi 16. stoletja)

**11.00-11.15** Gábor Kovács (Budapest, Hungary): Fear, Politics, Power – Civilization as the Education of Courage (Strah, politika, moč – civilizacija kot vzgoja poguma)

**11.15-11.30** Tamara Griesser Pečar (Wien/Ljubljana, Austria/Slovenia): Fear as an Instrument of Repression in Communist Regimes. "UDBA" and "STASI". A Comparison (Strah kot orodje represije v komunističnih režimih. "UDBA" in "STASI". Primerjava)

**11.30-11.45** Stanislav Slatinek (Ljubljana, Slovenia): Fear of Damage Actions (Strah pred odškodninskimi tožbami)

**11.45-12.15** Razprava/Discussion

**13.00** Kosilo/Lunch

**14.00-15.30** Obisk spominskega parka Teharje ali ogled Hude jame/Visit of the commemorative park Teharje or visit of Huda jama

### **Predavanja/Lectures**

(Moderator/Chairperson: Robert Petkovšek)

**15.30-15.45** Nenad Malović (Zagreb, Croatia): Courage to Hope (Pogum za upanje)

**15.45-16.00** Marcel Macelaru (Osijek, Croatia): Fear of God as Beginning of Wisdom: Reading the Bible Rightly in a Culture of Fear (Strah božji kot začetek modrosti: pravilno branje Svetega pisma v kulturi strahu)

**16.00-16.15** Corneliu Constantineanu (Bucharest, Romania): Fear, Courage and Hope: A Hermeneutic of Love in a World of Suspicion (Strah, pogum in upanje: hermenevtika ljubezni v svetu sumničenja)

**16.15-16.30** Tadej Strehovec (Ljubljana, Slovenia): Bioethics: Neutralizing the Power of Fear (Bioetika kot prostor za nevtralizacijo strahu)

**16.30-16.45** Mohsen Ghanbari (Qum, Iran): Balance of Fear and Hope; an Islamic Perspective toward Peace of Mind (Ravnovesje strahu in upanja, islamska perspektiva miru uma)

**16.45-17.15** Razprava/Discussion

**17.15-17.45** Odmor/Break

**Študentska sekcija/Student section**

(Moderator/Chairperson: Stanko Gerjolj)

**17.45-17.55** Mik Šetina (Ljubljana, Slovenia): Ethical Education as a Way to Overcome Fear of Human Relationships (Etična vzgoja kot način preseganja strahu pred človeškimi odnosi)

**17.55-18.05** Ana Martinjak Ratej (Ljubljana Slovenia): Apocalyptic Elements in Totalitarian Regimes (Apokaliptične prvine v totalitarnih režimih)

**18.05-18.15** Dani Golavšek (Ljubljana, Slovenia): Alvin Plantinga's Epistemology (Spoznavna teorija Alvina Plantinge)

**18.15-18.25** Sebastjan Kristovič (Ljubljana, Slovenia): Logotherapy and Existential Fear (Logoterapija in eksistencialni strah)

**18.25-18.35** Mateja Centa (Ljubljana, Slovenia): The Negative Impact of the Media and Environment on the Values and Youth Self-image (Negativni vpliv medijev in okolice na vrednote in samopodobo mladostnic)

**18.35-18.45** Jernej Šilak (Ljubljana, Slovenia): Fear of Recognition of Religious Affiliation and Necessity of Faith (Strah pred priznanjem religijske pripadnosti in nuja po veri)

**18.45-18.55** Neja Samar Brenčič (Ljubljana, Slovenia): Demographic Change, Aging Population and an Increase of Fear and Anxiety in the Population of Elderly due to Inequalities in Health (Demografske spremembe, staranje prebivalstva in naraščanje strahu in tesnobe v populaciji starejših zaradi neenakosti v zdravju)

**18.55-19.25** Razprava/Discussion

**19.30** Večerja/Dinner

**Nedelja, 11. november/Sunday, November 11<sup>th</sup>**

**7.00** Maša v kapeli/Mass in the Chapel

**8.00-9.00** Zajtrk/Breakfast

**Predavanja/Lectures**

(Moderator/Chairperson: Tadej Strehovec)

**9.00-9.15** Tomaž Erzar (Ljubljana, Slovenia): Fear and Safe Haven (Strah in varno zavetje)

**9.15-9.30** Mark Kleyman (Ivanovo, Russia): City of Fear or City of Trust? Moral Climate and Security within Urban Communities (Mesto strahu ali mesto zaupanja? Moralno vzdušje in varnost v urbanih skupnostih)

**9.30-9.45** Rafal Smoczinsky (Warszawa, Poland): Anti Migrants Moral Panic. Mapping Societal Reactions towards Economic Migrants from Central and Eastern Europe in UK (Proti-migrantska moralna panika. Kartiranje družbenih reakcij proti ekonomskim migrantom iz Osrednje in Vzhodne Evrope v Veliki Britaniji)

**9.45-10.00** Drago Karl Ocvirk (Ljubljana, Slovenia): Politics as a Regulator and a Generator of Fear (Politika kot regulator in generator strahu)

**10.00-10.15** Mari Jože Osredkar (Ljubljana, Slovenia): Faith Triumphs over Fear (Vera premaga strah)

**10.15-10.45** Razprava/Discussion

**10.45-11.00** Odmor/Break

**Predavanja/Lectures**

(Moderator/Chairperson: Tomaž Erzar)

**11.00-11.15** Erika Prijatelj (Ljubljana, Slovenia): The Role of Religion, Especially Christianity, by Overcoming Fear in Contemporary Globalised Society (Vloga religije, posebej krščanstva, pri premagovanju strahu v sedanjem globaliziranem svetu)

**11.15-11.30** Jernej Letnar Čerňič (Kranj, Slovenia): Culture of Fear in the Slovenian Society (Kultura strahu v slovenski družbi)

**11.30-11.45** Mateja Pevec Rozman (Ljubljana, Slovenia): Culture of Fear and the Meaning of Authority; What are We Afraid of? (Kultura strahu in pomen avtoritete; česa se pravzaprav bojimo)

**11.45-12.00** Hamed Fayazi (Qum, Iran): "Fear from a Qur'anic Lens: Vice and Virtue in Parallel" («Strah skozi leče Korana: pregreha in vrlina obenem»)

**12.00-12.30** Razprava/Discussion

**12.30-12.35** Sklepna beseda predsednika organizacijskega odbora izrednega profesorja dr. Bojana Žalca

A concluding word of the president of the organizing committee  
Associate Professor Bojan Žalec

**13.00** Kosilo/Lunch

Odhod udeležencev/Departure of participants

## Povzetki/Abstracts

### Robert Petkovšek

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#### Fear and Courage

Chaos in mythology and non-being in philosophy represent the “object” that man is afraid of and flees from. Existential analysis confirms that the possibility of non-being, of sin and of error constitutes the fundamental human experience. On the other side, the fact itself of being is experienced as an imperative to be, as “to be”, as a pure positivity, which is founding itself and is being expressed in different forms of courage. The relationship of non-being with being and of fear with courage is expressed outwards in different forms of courage, established on the fundamental positivity of being.

**Key words:** to be, chaos, fear, courage, Tillich, Plato.

#### Strah in pogum

*Kaos* v mitologiji in *nič* v filozofiji predstavljata tisti pol, ki se ga človek boji in pred njim beži. Strah premaguje s pogumom. Eksistencialna analiza ugotavlja, da je temeljna izkušnja človeka možnost ne-bitosti, možnost greha in zmote. Samo dejstvo biti pa človek izkuša tudi kot najstvo biti, kot pozitiviteto, ki utemeljuje samo sebe in se navzven kaže v različnih oblikah poguma. Razmerje »ne-bitosti – bitosti« in »strah – pogum« predpostavlja temeljno pozitiviteto biti.

**Ključne besede:** bitost, kaos, strah, pogum, Tillich, Platon.

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### Veronika Szántó

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#### Precaution or Fear Mongering – A Dilemma of Bioethics

Bioethics is concerned with problems that induce considerable anxiety and fear in society. Fear usually arises from the novelty of new technologies and from the real or apparent lack of relevant information. However, bioethics is sometimes criticized for not scrutinizing in what extent this fear is supported by facts. Moreover, it is also often claimed that bioethicists themselves exacerbate the situation by unfounded extrapolations and delineation of so-called science-fiction scenarios, thereby contributing to the escalation of fear and uncertainty in the society. It has been proposed that bioethics should show more restraint in evaluating possible future outcomes and it should confine itself to the scientific and critical analysis of the facts involved.



In my proposed paper I argue that the case for more criticism on the part of bioethics is well grounded and it should include the analysis not only of the particular problematic issues themselves, but their social perception as well. In this regard substantial advances have been made recently concerning subjective risk assessment and the logic of precautionary principle. However, I also argue that if it intends to prevent possible harm and do not wish to lag behind reality, bioethics should not give up the practice of setting up future, often worrisome, scenarios even at the risk of erring. The thoughtfully applied, cautious mitigation and inducement of fear should both be a part of bioethics' toolkit if it seeks to exert a real impact on public opinion and human conduct.

**Key words:** bioethics, precaution, risk assessment, science-fiction, technology.

### **Previdnost ali podpihovanje strahu – dilema bioetike**

Bioetika se ukvarja s problemi, ki v družbi povzročajo precejšnjo tesnobo in strah. Strah se običajno pojavlja zaradi novosti v tehnologiji in resničnega ali očitnega pomanjkanja tehničnih informacij. Kakorkoli, pojavljajo se kritike bioetike, ki trdijo, da le-ta ne proučuje, v kolikšni meri je ta strah utemeljen z dejstvi. Večkrat se celo trdi, da bioetiki sami zastrujejo položaj z neutemeljenimi ekstrapolacijami in razmejitvami tako imenovanih znanstveno-fantastičnih scenarijev in tako prispevajo k porastu strahu in negotovosti v družbi. Predlagano je bilo, naj bodo bioetiki bolj zadržani v ocenjevanju možnih prihodnjih izidov in naj se omejijo na znanstveno-kritično analizo pomembnih dejstev.

V svojem prispevku trdim, da je teženje po večji kritičnosti v bioetiki utemeljeno in da bi bilo potrebno vključiti ne zgolj analize problematičnih tematik, temveč tudi analizo družbenega dožemanja takšnih tematik. V tem pogledu je bil v zadnjem času narejen zaznaven napredek glede subjektivnega ocenjevanja tveganja in logike varnostnega načela. Trdim tudi, da bi morala bioetika, če želi preprečiti možno škodo in ne želi zaostajati za realnostjo, ohraniti prakso predvidevanja (pogosto zaskrbljujoče) prihodnosti kljub tveganju zmote. Premišljeno in previdno uporabljeno tako blaženje kot spodbujanje strahu bi moralo biti del orodja bioetike, če le-ta želi uveljaviti resnični vpliv na javno mnenje in človeško vedenje.

**Ključne besede:** bioetika, varnostni ukrep, ocena tveganja, znanstvena-fantastika, tehnologija.

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### **Vinko Potočnik and Igor Bahovec**

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### **What do People Fear: a Sociological Analysis of Fear in Slovenia**

The *aim of the paper is to* investigate the question of what social empirical data tell us about what the people fear and what they worry about in various areas of life. Due to the diversity and complexity of experiencing and the role of fear in individual's life some dimensions of fear are easier to be measured than others. Our purpose is to try and include enough

aspects in order to obtain a more comprehensive image of the situation and trends as regards fear in Slovenia.

Part of this contribution brings empirical data analyses from international and Slovenian social surveys. We will consider several sets of issues, among them also »direct« expressions of fear (of poverty, illness, failure to succeed in school or at work, unemployment, loneliness, ecological and other problems, and the like) as well as »indirect« expressions (lack of trust, social exclusion, etc.). In the second part of our contribution we will try to establish the presence of factors based on the theoretical consideration, which generate different forms of fear, maintain them and which allow overcoming of fear or neutralize it. As regards these topics, special attention will be paid to differences between social groups with regard to gender, education, age, economic status, view of the world.

**Key words:** fear, loneliness, social exclusion, social analysis, overcoming fear.

### **Česa je ljudi strah: sociološka analiza strahu v Sloveniji**

V prispevku bomo skušali celoviteje odgovoriti na vprašanje, kaj družboslovni empirični podatki povedo glede tega, česa je ljudi strah in kaj jih skrbi na različnih področjih življenja. Zaradi različnosti in kompleksnosti doživljanja in vloge strahu v človekovem življenju je nekatere razsežnosti strahu lažje izmeriti kot druge. Naš namen je, da skušamo zajeti dovolj vidikov, da bi skupaj povezano dobili neko celovitejšo podobo stanja in trendov glede strahu v Sloveniji.

Del prispevka prinaša analize empiričnih podatkov iz mednarodnih in slovenskih družboslovnih raziskav. Upoštevali bomo več sklopov problematike, med njimi »neposredne« izraze strahu (pred revščino, boleznijo, neuspehom v šoli in službi, nezaposlenostjo, osamljenostjo, ekološkimi in drugimi problemi in podobno) in »posredne« izraze (nezaupanje, socialna izključenost itd.). V drugem delu prispevka bomo na osnovi teoretskega premisleka ugotavljali prisotnost dejavnikov, ki različne oblike strahu generirajo, vzdržujejo, ki omogočajo premagovanje strahu oziroma ga nevtralizirajo. Pri navedenih vsebinah bomo posebej pozorni na razlike med različnimi družbenimi skupinami, glede na spol, izobrazbo, starost, ekonomski status, pogled na svet.

**Ključne besede:** strah, osamljenost, socialna izključenost, sociološka analiza, premagovanje strahu.

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### **Zvezdan Pirtošek**

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### **The Enemy within: Brain Circuits of Fear**

*“The enemy is fear. We think it is hate; but, it is fear.”(Gandhi)*

Fear is a full-body experience. While the brain initiates, controls and coordinates the process, the entire body gets activated to create the fear response. In the brain, all stimuli enter the central brain sensory structure, the thalamus, which cannot categorize a stimulus

as dangerous or not dangerous and will therefore activate two circuits for further stimulus processing: (1) a short lower 'quick and dirty' circuit to the 'fear centre' amygdale, taking no chance and initiating the fear response 'just in case'. and (2) a long higher circuit to sensory cortices, slower but more precise and cautious in interpretation of events. Both circuits eventually reach the hypothalamus, the ancient survival centre which triggers the fight-or-flight response. Circuitries of fear in the brain are established by two mechanisms: one is innate, created by evolution, the other by conditioning. With the emergence of the prefrontal lobe, the modern man tends constantly to anticipate disasters that are never – or unlikely – going to happen, or events that will or may happen in a distant future. Such anxieties shape our culture and our everyday life, with some ancient fears being reshaped (e.g. the fear of death) and new ones being born (e.g. fears of losing one's uniquely human essence).

**Key words:** brain, fear, anxiety, amygdale, prefrontal lobe.

### **Notranji sovražnik: možganski krogi strahu**

*“Sovražnik je strah. Mislimo, da je sovraštvo; ne, strah je.” (Gandhi)*

Strah je celostna izkušnja. Čeprav se strah spočne v možganih in možgani nadzorujejo in usklajujejo procese, povezane s strahom, pa se ob odzivu na strah aktivira celotno telo. Vsi dražljaji se najprej prenesejo v osrednjo senzorično možgansko strukturo, v talamus, ki pa še ne more razvrstiti dražljajev kot nevarne ali kot neškodljive. Talamus zato v nadaljnjem procesu aktivira dvoje poti: (1) kratko 'spodnjo' pot proti 'centru strahu' amigdali, ki skuša hitro oceniti situacijo in v primeru dvoma raje – za vsak slučaj – izzove strah, in (2) daljšo 'zgornjo' pot proti senzorični možganski skorji, ki je sicer počasnejša, a bolj natančna in previdna v interpretaciji dogodkov. Obe poti vodita v hipotalamus, evolucijsko prastar 'center za preživetje', ki sproža borbene ali umaknitvene odzive. Krogi strahu se v možganih vzpostavijo preko dveh mehanizmov: prvi je vrojen, izoblikovan skozi evolucijo, drugi pa je pridobljen s procesi pogojevanja. Aktivnost prefrontalnega režnja pa pri človeku sodobnega časa povzroči, da se prične bati tragedij, ki se morda nikoli ne bodo zgodile, ki so le malo verjetne, dogodkov, ki se še dolgo bodo ne bodo zgodili. Te tesnobe oblikujejo našo kulturo in naš vsakdan s starimi strahovi, včasih v novih preoblikah (npr. strah pred smrtjo) in s takimi, ki jih prej nismo poznali (npr. strah pred izgubo človeškega v sebi).

**Ključne besede:** možgani, strah, tesnoba, amigdala, prefrontalni reženj.

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### **The Age of Technology and the Question of Fear**

The modern age has been characterised by overwhelming progress in technology, which is not only an instrument at our disposal, but a way in which humans relate to the world. Since man is not only externally surrounded by technology, but also internally determined by the

way of thinking that it creates, the fear of technology does not primarily refer to the external threats of the technological progress (Jonas), but rather to the challenge that it represents for understanding ourselves and our humanity (Heidegger).

**Key words:** technology, fear, Jonas, Heidegger, responsibility.

### **Doba tehnike in vprašanje strahu**

Novoveško obdobje je zaznamoval izjemen tehnični napredek, pri čemer tehnika ni zgolj sredstvo, ki ga imamo na razpolago, temveč določa način človekovega odnosa do sveta. Ker človek ni samo na zunanji način obkrožen s tehniko, temveč ga tehnika s svojim načinom razmišljanja notranje določa, se tudi strah pred tehniko v prvi vrsti ne nanaša na zunanje grožnje, ki jih s seboj prinaša tehnični napredek (Jonas), temveč zadeva izziv, ki ga tehnika postavlja za razumevanje človeka in njegove človeškosti (Heidegger).

**Ključne besede:** tehnika, strah, Jonas, Heidegger, odgovornost.

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### **Daniel G. Oprean**

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### **The Fear of the Lord: Spirituality as Medication for our Contemporary Fears**

Our contemporary world is characterized by an increased state of anxiety. The first type of fear that the people of the contemporary society share is *the fear of death*, a fear that have expression in many facets of human behavior. The second type of fear is the *fear of other people* that have important expressions also in today's society, and the third type of fear is the *fear of tomorrow*. All three types of fear that will be under scrutiny in this paper have a direct address in the Scripture. By exploring the message of the Bible in regard with the three types of fear we will try to argue that authentic spirituality, that produces an appropriate understanding of God, of human nature and of the world, could constitute the elements of what could be called spiritual medication for the contemporary fears.

**Key words:** fear, society, world, spirituality, medication.

### **Gospodov strah: duhovnost kot zdravilo za strahove sodobnosti**

Sodobni svet zaznamuje naraščajoče stanje tesnobe. Prva vrsta strahu, ki je skupna ljudem sodobne družbe, je *strah pred smrtjo*, strah, ki se izraža v številnih vidikih človeškega vedenja. Druga vrsta strahu je *strah pred drugimi ljudmi*, ki ima prav tako pomembne izraze v današnji družbi; tretja vrsta strahu pa je *strah pred jutrišnjim dnem*. V tem prispevku bodo raziskane vse tri vrste strahu, ki so vse tudi neposredno naslovljene v Svetem pismu. Z raziskavo sporočila Svetega pisma glede teh treh vrst strahu bomo trdili, da avtentična duhovnost, ki omogoča primerno razumevanje Boga, človeške narave in sveta, lahko tvori prvine tega, čemur lahko rečemo duhovno zdravilo za sodobne strahove.

**Ključne besede:** strah, družba, svet, duhovnost, zdravilo.

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### **Fear as a Human Companion through Ages**

Today we can only guess what the life of our ancestors several tens of thousands of years ago looked like. It seems likely that they suffered from plenty of both justified as well as baseless fear and anxiety. Their life was presumably full of stress and serious dangers, and survival even up to the next day was uncertain.

Today, many millennia later, survival of the human race seems guaranteed, at least in the short term, and many threats have completely disappeared. Fear and anxiety have increasingly become a subjective, private experience. Parents are concerned for the wellbeing and future of their children. Many of us are concerned about our health. When at the time of terminal illness we approach the last day of our life, we experience a new sort of fear and anxiety. It appears new because our presently prevailing western culture has not taught us how to face imminent death, how to accept our final farewell and departure. The modern man and woman are used to feel fear and anxiety, but avoid thoughts about death and postpone preparations for their own end.

Yet another kind of fear is produced by misuse of political, economical, social, even emotional power. This has been an instrument of control over the weaker human beings since time immemorial and continues to be so. It permeates all levels of human relations, ranging from that between two close persons to nations and even global society. How widespread it is, for example, behind the walls of family homes, one can only guess.

A society we wish to build for a better future should be free of unnecessary fears, both those caused by foreseeable events of nature with manageable risks and those caused by our fellow human beings while wilfully misusing their influence and power. It is not clear how successful we may be in such endeavours. However, any step in this direction will be valuable, since it can relieve part of significant human suffering.

**Key words:** fear, anxiety, human suffering, misuse of power, controlling weaker human beings.

### **Strah kot človekov večni spremljevalec**

Danes lahko samo ugibamo, kakšno je bilo življenje naših prednikov pred več deset tisoč leti. Verjetno jih je mučilo obilje upravičenih in neutemeljenih strahov in tesnobe. Njihovo življenje je bilo najbrž polno stresa in resnih nevarnosti, preživetje celo vsakega naslednjega dne pa negotovo.

Danes, mnogo tisočletij pozneje, se zdi strah za preživetje človeštva vsaj kratkoročno nepotreben, številne grožnje so popolnoma izginile. Strah in tesnoba vse bolj postajata subjektivna, zasebna izkušnja. Starše skrbita blaginja in prihodnost njihovih otrok. Mnoge ljudi skrbi njihovo zdravje. Ko se nam proti koncu terminalne bolezni bliža zadnji dan življenja, občutimo novo vrsto strahu in tesnobe. Nove, ker nas dandanašnja prevladujoča

zahodna kultura ni naučila, kako se soočiti z bližnjo smrtjo, kako sprejeti naše končno slovo in odhod. Sodobni človek je vaje občutiti strah in tesnobo, a odganja misli na smrt in odlaga priprave na lastni konec.

Posebno vrsto strahu pa poraja zloraba politične, ekonomske, družbene, celo čustvene premoči. Ta strah je bil od nekdanjega orodja za obvladovanje šibkejših človeških bitij in je to še danes. Prepaja medčloveške odnose na vseh ravneh, od tistih med dvema tesno povezanima osebam do odnosov znotraj širših skupnosti, med narodi in v globalni družbi. Kako razširjeno je ustrahovanje znotraj sten družinskega doma, lahko samo ugibamo.

Družbo boljše prihodnosti bi morali osvoboditi nepotrebnih strahov – tako tistih, ki jih zbuja predvidljivi naravni dogodki z obvladljivimi nevarnostmi, kot onih, ki jih povzročajo naši soljudje z namerno zlorabo svojega vpliva in moči. Ni gotovo, kako uspešni smo lahko pri teh prizadevanjih. Vsak korak v to smer pa bo dragocen, ker lahko olajša del pomembnega človeškega trpljenja.

**Ključne besede:** strah, tesnoba, človeško trpljenje, zloraba moči, obvladovanje šibkejših ljudi.

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### **Bojan Žalec**

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### **Love, Fear and Ethical Life**

The author argues for the thesis that the basis of ethical life is not only love, but also fear, because love is impossible without fear. Love is a necessary condition of ethical life because love is necessary for overcoming of fear. Such overcoming is needed for being able to sacrifice ourselves which is in turn necessary for real ethical life. Yet not any kind of love and any kind of fear provides such a basis, only special kinds of them. For this reason the paper presents various kinds of fear and explains the important distinctions and relations between them. It deals also with a (comparative) analysis of some other relevant concepts as anxiety, love, respect and reverence for life. It interprets some important principles and commands (Biblical command »Honor everyone!«). The most important constituents of the frame of the reference of discussion are the Bible and the work of St. Thomas Aquinas and Albert Schweitzer.

**Key words:** fear, respect, reverence for life, love, fear of God, filial fear, fear of suffering, sacrifice, ethical life.

### **Ljubezen, strah in etično življenje**

Avtor zagovarja tezo, da osnova etičnosti ni samo ljubezen, ampak tudi strah, saj ljubezen brez strahu ni mogoča. Ljubezen je potreben pogoj etičnosti, ker nam omogoča, da premagamo strah pred trpljenjem, brez katerega ni lastnega žrtvovanja, brez takega žrtvovanja pa ni dejansko etičnega življenja. Vendar pa taka osnova ni vsaka ljubezen in vsak strah, ampak samo določene vrste le-teh. Zato prispevek predstavi različne vrste strahu ter pojasnjuje pomembne razlike in odnose med njimi. Loteva se tudi (primerjalne) analize drugih relevantnih pojmov, kot so tesnoba, ljubezen, spoštovanje, strahospoštovanje

življenja in pojasnitve pomembnih načel oz. zapovedi (svetopisemska zapoved univerzalnega spoštovanja »Spoštuj vse!«). Najpomembnejše prvine referenčnega okvira razprave so *Sveto pismo* ter delo sv. Tomaža Akvinskega in Alberta Schweitzerja.

**Ključne besede:** strah, spoštovanje, strahospoštovanje do življenja, ljubezen, strah božji, sinovski strah, strah pred trpljenjem, žrtvovanje, etičnost.

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### **Janez Juhant**

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### **The Post totalitarian Fear**

Very indicative sign of holding (sustaining) of totalitarian regimes is fear. It is very much related to the mechanisms of the obedience. In the history the Slovenes were trained by the Church and by authoritative Austro-Hungarian state and the communists made use of this mechanisms and deepened the dependence of Slovenes of them. Is there a relation between the fear of God and the fear of worldly authorities, in particular fear of totalitarian regimes? The fear has an existential dimension, which saves the life of man and has to be regulated by establishing healthy interpersonal relations. The authoritative and especially totalitarian regimes did not stimulate these personal relations, but they deepened dependence and fear as a mechanism to enslave the citizens. The consequences still continue in the era of post communism.

**Key words:** fear, person, Slovenes, interpersonal relations, authoritarianism, totalitarianism, communism.

### **Post-totalitarni strah**

Zelo poveden znak vzdržnosti totalitarnih režimov je strah. Ta se tesno povezuje z mehanizmi poslušnosti. V zgodovini sta Slovence vadila v poslušnosti katoliška cerkev in avstro-ogrsko monarhija; komunisti so uporabljali te mehanizme in poglobljali odvisnost Slovencev od njih. Ali obstaja povezava med strahom pred Bogom in strahom pred svetnimi avtoritetami, posebno strahom totalitarnih režimov? Strah ima eksistencialno razsežnost, ki ohranja življenje in jo je mogoče urejati ob ustreznih medosebnih odnosih. Avtoritativni in posebej totalitarni režimi ne spodbujajo medosebnih odnosov, pač pa poglobljajo odvisnost in strah kot mehanizem za zaslužjevanje državljanov. Posledice trajajo še v obdobju postkomunizma.

**Ključne besede:** strah, oseba, Slovenci, medosebni odnosi, avtoritarnost, totalitarizem, komunizem.

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**Tomáš Halik**

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**Faith and Fear**

It is necessary to distinguish three phenomena clearly: fear, anxiety and awe ("Timor Domini"). The concept of awe is a religious phenomenon – to feel dizzy in front of a great and encompassing being, the Sacred. Since the beginning of the Enlightenment and through the process of secularization, this awe has been disappearing from our culture together with the emphasis on the individual's sovereignty (and emancipation from religion). This disappearing, however, opens space for fear and anxiety. The biblical image of God has been increasingly replaced by "trivial god," a machine to satisfy human needs. This trivial good-nature and easy going god was often complemented with fear of hell in the popular religious culture. The tragedies of 20<sup>th</sup> century, nevertheless, challenged both – the goodness of this trivial god and the fear of hell. Today, the radical evil is present in horrors of political conflicts; fear has become part of a virtual reality in media. Christianity knows only one therapy – perfect love that overcomes fear.

**Key words:** fear, anxiety, awe of God, faith, love

**Vera in strah**

Nujno je, da jasno razlikujemo med tremi pojavi: strahom, tesnobo in strahom božjim. Pojem strahu božjega je religiozni pojav – občutek omotice nasproti velikemu in vseobsegajočemu bitju, Svetemu. Od začetka razsvetljenstva in skozi proces sekularizacije je božji strah izginjal iz naše kulture skupaj s poudarkom na individualni suverenosti (in emancipacijo od religije). To izginjanje je odprlo prostor strahu in tesnobi. Svetopisemska podoba Boga je bila vse bolj nadomeščena s "trivialnim bogom," napravo za zadovoljevanje človeških potreb. Ta trivialni dobrodušni in lahkotni bog je bil pogosto dopolnjen s strahom pred peklom v popularni religijski kulturi. Tragedije 20. stoletja so izzvale oboje – dobroto tega trivialnega boga in strah pred peklom. Danes je strah pred radikalnim zlom prisoten v strahotah političnih konfliktov; strah je postal del virtualne realnosti v medijih. Kristjani poznajo le eno terapijo – popolno ljubezen, ki premaga strah.

**Ključne besede:** strah, tesnoba, strah božji, vera, ljubezen.

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**Beyond the Culture of Fear**

Abstract: The culture of fear can be defined as a state of society in which it appears that fear pervades and encompasses all aspects of our lives and where the "fear perspective" is the



dominant perspective through which we perceive the world around us. Proper understanding of the concept and/or the phenomenon of the "culture of fear" is thus the starting point of investigations in the paper as well as questioning what is the nature of fear that we are talking about in this regard. In what follows I briefly discuss some of the most widespread external manifestations or symptoms of such a culture and in the concluding part I try to pinpoint the causes for such a culture of fear and suggest a possible way out of it.

**Key words:** culture of fear, risk, anxiety, values, hope.

### **Onkraj kulture strahu**

Kulturo strahu lahko opredelimo kot stanje družbe, v katerem se zdi, da strah prežema in zaobjema vse vidike življenja v njej in kjer je perspektiva strahu tista, preko katere dojemamo svet okoli sebe. Kot izhodišče razmišljanja v prispevku je tako na prvo mesto postavljeno samo razumevanje pojma in/ali pojava »kulture strahu« ter vprašanje, o kakšnem strahu v tem horizontu sploh govorimo. V nadaljevanju kratko obravnavam nekaj najbolj pogostih zunanjih pojavnih oblik oziroma simptomov takšne kulture, v sklepnem delu pa razmišljam o vzrokih zanjo ter morebitnih poteh iz te kulture strahu.

**Ključne besede:** kultura strahu, tveganje, tesnoba, vrednote, upanje.

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### **Fear and Education in Ideological Post Totalitarian Society**

Educational work after the fall of ideological totalitarianism is a complex and dramatic process as it relates to the processing of multigenerational history and also lasts for generations. One typical characteristic of ideological totalitarianism is that it creates an environment that prevents direct communication. The ideological totalitarian society is full of taboos and unwritten "rules" that cannot be interpreted, and the whole system deliberately encourages fear both from free and independent thinking and even more from expressing own thoughts. Idols become some kind of a "golden calf" which is fanatically worshiped like gods, even though many people know that we are misguided in the way. Two-pronged strategy of education, which was formed under communism so strongly that it became the habit and turned into something "normal", even after the fall of totalitarianism creates problems, because it created a communication "a vacuum" between people, which are difficult to fill with the naturalness and spontaneity and with confidence and sincerity. In this context, the younger generations are invited to sensible understanding and to strengthening the ability to forgiveness, which will encourage the elderly to opening and discovering of honest communication.

**Key words:** education, totalitarianism, fear, communicational vacuum, honesty.

## **Strah in vzgoja v ideološki post-totalitarni družbi**

Vzgojno delo po padcu ideološkega totalitarizma je zahteven in dramatičen proces, saj je povezano s predelavo večgeneracijske preteklosti in tudi traja več generacij. Ena tipičnih karakteristik ideološkega totalitarizma je v tem, da ustvarja ozračje, ki onemogoča neposredno komunikacijo. V ideološko totalitarni družbi velja polno tabujev in nepisanih »pravil«, ki jih ni dovoljeno interpretirati, celotni sistem pa načrtno spodbuja strah tako pred svobodnim in samostojnim razmišljanjem kot še bolj pred izražanjem svojih misli. Idoli postanejo nekakšno »zlato tele«, ki ga fanatično malikujemo, čeprav marsikdo ve, da se nahajamo na zgrešeni poti. Dvotirnost vzgoje, ki se je v komunizmu izoblikovala tako močno, da je prešla v navado in postala nekaj »normalnega«, tudi po padcu totalitarizma povzroča težave, saj je med ljudmi ustvarila komunikacijske »vakuume«, ki jih je težko napolniti z naravnostjo in spontanostjo ter z zaupanjem in iskrenostjo. V tem kontekstu so mlajše generacije povabljene k senzibilnemu razumevanju in h krepitvi sposobnosti odpuščanja, ki bo opogumila starejše k odpiranju in odkrivanju dragocenosti iskrene komunikacije.

**Ključne besede:** vzgoja, totalitarizem, strah, komunikacijski vakuum, iskrenost.

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### **Unless One Dares to Face One's Fragility and Mortality, then One will not be the Man of Courage**

Hope impels us to what is beyond our sight. It is in a sense blind, our reaching out for more we can image. Courage is clear-sighted. Bravely we dare to open our eyes and see how vulnerable we are and how much we are likely to get hurt on the way to happiness. Unless one dares to face one's fragility and mortality, then one will not be brave. But Christ shares with this poor, bare man his victory over death and all his glory, so that the Hopkins wrote: »This jack, joke poor potsherd, patch matchwood immortal diamond, is immortal diamond.« If we do not have that conviction, then we may fail to be courageous, for the opposite reason, because we lose heart. If we live with this courage then we shall not be silent and afraid, like the women at the tomb, and freedom and joy of the Kingdom will break through in our lives from time to time.

**Key words:** hope, fragility, mortality, immortal diamond, courage, fear, freedom, joy.

### **Soočenje s svojo ranljivostjo in smrtnostjo kot pot do poguma**

Upanje nas spodbuja k dejanjem, ki so izven našega vidnega polja. Na nek način je slepo, ko segamo po večjem in boljšem, kot si sploh lahko predstavljamo. Pogum pa je jasnoviden. Pogumno si drznemo odpreti oči in spoznati, kako ranljivi smo in kako verjetno je, da bomo na svoji poti do sreče še hudo ranjeni. Če si človek ne upa soočiti se s svojo ranljivostjo in smrtnostjo, ne bo nikoli postal pogumen. Kristus pa s tem ubogim človekom slavi svojo

zmago nad smrtjo in ves svoj sijaj, tako da je 'ta Šimen, šala, uboga črepinja, krpica, trska, nesmrtni diamant, resnično nesmrtni diamant,' kot je zapisal Gerard Manley Hopkins. Če v to nismo prepričani, potem morda ne bomo pogumni iz nasprotnega razloga, ker bomo namreč izgubili srce. Če pa bomo živeli s tem pogumom, ne bomo tihceni in prestrašeni kot žene ob grobu, in svoboda in radost Kraljestva bosta od časa do časa privrela na dan tudi v našem življenju.

**Ključne besede:** upanje, ranljivost, umrljivost, nesmrtni diamant, pogum, strah, svoboda, radost.

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### **Bela Mester**

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### **Fear and Pride as Fundamental Elements of the Anthropology of Early Modern Political Philosophy**

The motto of *Leviathan* on its frontispiece describes Hobbes' metaphor of earthly power with a Scriptural quotation: "Non est potestas Super Terram quae comparetur ei." Regarding the whole text of Job 41: 33–34; we should realise that the power of *Leviathan* is based on its *fearlessness*, and on the *pridefulness* of all the other beings, as the cause of their *fearfulness*. "Non est **potestas** super terram, quae comparetur ei, qui factus est ut **nullum timeret**. Omne sublime videt: ipse est **rex super universos filios superbiae**". [KJB: "Upon earth there is not his like, who is made **without fear**. He beholdeth all high *things*; he *is a king over all the children of pride*"]. In my lecture I will analyse some features of theological background of early modern opinions, especially Hobbes' ones, about the *fearfulness* and *pridefulness* of *human nature*, and their consequences to our faculties for making *political communities*.

**Key words:** fear, Hobbes' Leviathan, human nature, political community, pride.

### **Strah in ponos kot temeljni prvini antropologije zgodnjih modernih političnih filozofov**

Moto *Leviatana* na prvi strani opisuje metaforo svetne moči s svetopisemskim citatom: "Non est potestas Super Terram quae comparetur ei." Glede na celotno besedilo v Jobu 41, 33-34, bi se morali zavedati, da moč Leviatana temelji na njegovi *neustrašnosti* in na *prevzetnosti* vseh ostalih bitij, ki pa je vzrok njihove *bojazljivosti*. "Non est **potestas** super terram, quae comparetur ei, qui factus est ut **nullum timeret**. Omne sublime videt: ipse est **rex super universos filios superbiae**". [Ni mu enakega na zemlji, narejen je brez strahu. Na vse gleda prezirljivo, to je kralj vseh zverin.] V predavanju bom analiziral nekatere značilnosti teološkega ozadja zgodnjih modernih mnenj, posebno Hobbesovega, glede *bojazljivosti* in *prevzetnosti človeške narave* in njihove posledice za našo sposobnost ustvarjanja *političnih skupnosti*.

**Ključne besede:** strah, Hobbesov Leviatan, človeška narava, politična skupnost, ponos.

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**Fear in 16th century Croatian Religious Literature**

The Russian literary theoretician Mikhail Bakhtin thinks that a carnivalisation of literary culture took place in the Renaissance. Moreover, Bakhtin thinks that the carnival element swept away many obstacles and adopted a particular world view. However, he notes, carnival laughter is deeply ambivalent. Generically, it is linked to the oldest forms of ritual laughter, but all forms of ritual laughter are linked to death and rebirth. Using the methodological principles of New Historicism compiled in the journal *Annales d'histoire économique et sociale*, Jean Delumeau has established that it was precisely during the Renaissance, usually characterised by freedom of conscience, that the emotions of fear and guilt were dominant. In his work *La Peur en Occident (XIV–XVIII siècles)*, a reconstruction of emotional life in the West between the 14th and 18th centuries, Delumeau established that, at a particular moment in history, a pessimistic view of the world, the outbreak of the plague, the Turkish incursions, religious schism and the Hundred Years War collided, leading to new, exacerbated fears regarding the end of the world, the coming of the Antichrist, and the activities of witches, wizards and heretics. He analyses figures of fear, mostly eschatological, in 16th century Croatian religious poetry. However, other reasons for the significant appearance of eschatological figures of fear, along with those identified by Delumeau, may be attributed to theology, particularly the theology of fear of Thomas Aquinas (*Summa theologica* I-II, 41-45).

**Key words:** fear, carnival laughter, end of the world, figures of fear, theology, literature.

**Strah v hrvaški religiozni literaturi 16. stoletja**

Ruski literarni teoretik Mikhail Bakhtin meni, da se je karnivalizacija literarne kulture zgodila v renesansi. Bakhtin poleg tega trdi, da je karnivalska prvina odpravila mnogo ovir in privzela poseben svetovni nazor. Kakorkoli, omenjen avtor poudarja, da je karnivalski smeh globoko ambivalenten. Splošno je povezan z najstarejšimi oblikami obrednega smeha, toda vse oblike le-tega so povezane s smrtjo in ponovnim rojstvom. Z uporabo metodoloških načel novega zgodovinarstva, zbranega v znanstveni reviji *Annales d'histoire économique et sociale*, je Jean Delumeau ugotovil, da so natančno v času renesanse, običajno pojmovane kot svobode vesti, prevladovala čustva strahu in krivde. V svojem delu *La Peur en Occident (XIV–XVIII siècles)*, rekonstrukciji čustvenega življenja na Zahodu med 14. in 18. stoletjem, je Delmeau dokazal, da so v določenem trenutku v zgodovini trčili pesimistični svetovni nazor, izbruh kuge, turški vpadi, religiozna shizma in stoletna vojna in tako vodili v novo zaostritev strahu glede konca sveta, prihoda Antikrista in dejavnosti čarovnic, čarodejev in heretikov. Analiziral je podobe strahu, večinoma eshatološke, v hrvaški religiozni poeziji 16. stoletja. Kakorkoli, druge razloge za pomemben pojav eshatoloških podob strahu, skupaj s tistimi, ki jih je identificiral Delumeau, je mogoče pripisati teologiji, posebno teologiji strahu Tomaža Akvinskega (*Summa theologica* I-II, 41-45).

**Ključne besede:** strah, karnivalski smeh, konec sveta, podobe strahu, teologija, literatura.

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**Fear, Politics, Power – Civilization as the Education of Courage**

The role of fear has traditionally been a classical subject of political thought. It was Saint Augustine who put forward this problem in his political theology. At the rise of modernity it was Thomas Hobbes who based his political theory on the notion of fear. Fear, in his theory, instigates human beings to conclude a social contract to put to end the fearsome situation of bellum omnium contra omnes. Existentialism, in the 20<sup>th</sup> century, described the fear of death as the main characteristic of human personality. Guglielmo Ferrero, the Italian philosopher and István Bibó (1911–1979), the Hungarian political thinker, who was his disciple, described fear as the main motive of human beings in their conduct of life. Political institutions, in their views, are channels canalizing and humanizing fear. My paper intends to give an analysis concentrating upon the relation of fear, politics and civilization.

**Key words:** fear, courage, power, politics, civilization.

**Strah, politika, moč – civilizacija kot vzgoja poguma**

Vloga strahu je bila tradicionalno klasičen predmet politične misli. Prvi se je s tem problemom soočil sveti Avguštin v svoji politični teologiji. Z vzponom moderne je Thomas Hobbes na pojmu strahu osnoval svojo politično teorijo. Strah ima v njegovi teoriji vlogo sprožilca, ki človeška bitja spodbudi, da sklenejo družbeno pogodbo, da bi se izognili grozljivemu položaju bellum omnium contra omnes. Eksistencializem je v 20. stoletju opisoval strah pred smrtjo kot glavno značilnost človeške osebnosti. Guglielmo Ferrero, italijanski filozof, ter István Bibó (1911-1979), madžarski politični mislec, Ferrerov učenec, sta strah opisala kot glavni motiv človeških bitij za njihovo vedenje. Politične ustanove in njihovi nazori kanalizirajo in humanizirajo strah. Moj prispevek bo analiziral odnose med strahom, politiko in civilizacijo.

**Ključne besede:** strah, pogum, moč, politika, civilizacija.

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**Fear as an Instrument of Repression in Communist Regimes. "Udba" and "Stasi". A Comparison**

Slovene secret police Udba (founded in 1944 under the name of Ozna - till 1946) and Stasi, the official state security of East Germany (established in 1950 and based on Soviet

predecessors) used scare tactics to submit people to communist regime. Both agencies were tools of the regime to keep it in power and spread terror all around the country. Beside the official employees there was a net of unofficial collaborators. From the very beginning on these agencies injected fear, uncertainty and suspicion. Free was only a person who agreed with everything the party prescribed, but even that had to be controlled to get sure that nothing was done or uttered which might be against the regime. Stasi is widely regarded as the most efficient secret police agency in the communist world. Ozna/Udba was involved in mass slaughter, show trials, inhuman investigations. It also controlled concentration and labor camps. Similarities and differences are subject of the paper.

**Key words:** totalitarian regime, secret police, scare tactics, unofficial collaborators, violation of human rights.

### **Strah kot orodje represije v komunističnih režimih. „Udba“ in „Stasi“. Primerjava.**

Slovenska tajna policija Udba (1944 ustanovljena kot Ozna – do 1946) in vzhodnonemška tajna policija Stasi (ustanovljena 1950 na podlagi sovjetskih prednikov) sta uporabljali taktiko zastraševanja, da so ljudi podredili komunističnemu režimu. Obe agenturi sta bili orodje režima, da se ta obdrži na oblasti in da se širi teror po celotni državi. Od vsega začetka sta agenturi sejali strah, negotovost in nezaupljivost. Svoboden je bil samo tisti, ki se je strinjal z vsem, kar je partija zapovedala, ampak tudi to je moralo biti pod kontrolo, da je bilo zagotovljeno, da ni bilo storjenega oz. izrečenega ničesar, kar je nasprotovalo režimu. Stasi je splošno ocenjena kot najbolj učinkovita tajna policija v komunističnem svetu. Ozna (Udba) je bila vprežena v masovno pobijanje, montirane procese, nečloveške preiskave, kontrolirala pa je tudi koncentracijska in delovna taborišča. Prispevek bo analiziral podobnosti in razlike.

**Ključne besede:** totalitarni režim, tajna policija, taktika zastraševanja, neformalni sodelavci, kršitve človekovih pravic.

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### **Fear of Damage Actions**

The Slovenian media have been recently reporting every suspicion of sexual abuse supposedly perpetuated by priests or church employees. On the basis of final judgments of district courts, the alleged victims of sexual abuse have hired law firms and lodged claims for damages, yet these claims are not filed only against priests or other church employees as alleged perpetrators of criminal offences, but also against legal entities, such as parishes, dioceses or archdioceses where the accused persons work. Every law firm wants to be the first in the Republic of Slovenia to win a damage claim against the Church. Such damage claims are usually based on three reasons, namely: that legal entities in the Catholic Church (parishes, dioceses, archdioceses) are in regard to damaging acts of priests, monks or other church employees bound by joint and several liability; that priests or other church

employees (as perpetrators of damaging acts) are according to the civil law of the Republic of Slovenia defined as »workers«; and that legal entities (parishes, dioceses, archdioceses) according to the civil law of the Republic of Slovenia resemble »organisations of associated labour« and thus have material responsibility for damaging acts. The Catholic Church in the Republic of Slovenia has thus good reasons to fear damage actions.

**Key words:** priest, parish, damages, sexual abuse, damage action.

### **Strah pred odškodninskimi tožbami**

Slovenski mediji v zadnjem času beležijo vsak sum spolne zlorabe, ki bi ga storili duhovniki ali cerkveni uslužbenci. Na podlagi pravnomočnih sodb okrožnih sodišč so domnevne žrtve spolnih zlorab s pomočjo odvetniških pisarn že začele vlagati zahtevke za izplačilo odškodnine, ki pa niso naperjene samo proti duhovnikom ali drugim cerkvenim uslužbencem kot domnevnim storilcem kaznivega dejanja, ampak tudi proti pravnim osebam, kot je župnija, škofija ali nadškofija, kjer obtoženi opravljajo svojo delo. Odvetniške družbe so začele tekrovati, katera bo tista, ki bo v R Sloveniji prva uspela z odškodninsko tožbo proti Cerkvi. Svoje zahtevke za izplačilo odškodnin najpogosteje utemeljujejo s tremi razlogi: da so pravne osebe v katoliški Cerkvi (župnija, škofija, nadškofija) solidarno odgovorne za škodna dejanja duhovnikov, redovnikov ali drugih cerkvenih uslužbencev; da se duhovniki ali drugi cerkveni uslužbenci (kot storilci škodnega dejanja) v skladu s civilnim pravom R Slovenije opredeljujejo kot »delavci«; da so pravne osebe (župnija, škofija, nadškofija) po civilnem pravu R Slovenije podobne »organizaciji združenega dela« in so zato materialno odgovorne za nastalo škodno dejanje. Zato je v katoliški Cerkvi R Slovenije upravičen strah pred odškodninskimi tožbami.

**Ključne besede:** duhovnik, župnija, odškodnina, spolna zloraba, odškodninska tožba.

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### **Courage to Hope**

Kant copes his question „What may I hope?“ with religion. Hope has characteristics of transcendence. We may also say that hope is irrational like a fear. Hope exceeds all rational forethoughts. Hope has no “scientific” security nor measurable guarantees of fulfillment of what the one is hoping to, it contains certain insecurity and therefore requires courage.

Hope is more “in despite” than “because of” and connected with vertical dimension of man, it expands horizon of man’s existence. During human history, one can see many attempts to create “perfect” political systems and societies that on one side tried to create enemies and cause fear, and on the other side promise salvation, hope for a better life. It was actually a deviation, an immanent eschatology that was always causing suffering of men. This paper

shall present a thesis about transcendental origins of hope with an emphasis on Christian Hope as completely opposite to existential fear.

**Key words:** hope, fear, transcendence, immanent eschatology, totalitarianism.

### **Pogum za upanje**

Kant se sooča z vprašanjem "Kaj lahko upam?" s pomočjo religije. Upanje ima značilnosti transcendence. Lahko bi tudi rekli, da je upanje iracionalno, tako kakor strah. Upanje presega vsakršni racionalni razmislek. Upanje nima nobenega »znanstvenega« zagotovila niti izmerljivega zagotovila, da se bo tisto, kar upamo, izpolnilo; vključuje določeno negotovost in zato zahteva pogum. Upanje je bolj »čeprav« kakor »zaradi«, povezano je z vertikalno razsežnostjo človeka, saj širi obzorja človeške eksistence. Skozi človeško zgodovino je mogoče opaziti veliko poskusov, da bi ustvarili »popoln« politični sistem in družbo, ki so po eni strani poskušali ustvarjati sovražnike in povzročati strah, po drugi strani pa so obljubljali odrešenje, upanje za boljše življenje. Pravzaprav je bil prav ta odklon, imanentna eshatologija, tisto, kar je vedno povzročalo trpljenje človeka. V svojem prispevku bom predstavil tezo o transcendentnem izvoru upanja s poudarkom na krščanskem upanju kot popolnem nasprotju eksistencialnega strahu.

**Ključne besede:** upanje, strah, transcendenca, imanentna eshatologija, totalitarizem.

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### **Fear of God as Beginning of Wisdom: Reading the Bible Rightly in a Culture of Fear**

"Fear of God" is an Old Testament idea often misunderstood. In a culture where narratives of fear abound, this has become a repugnant expression, incompatible with genuine religious sentiment. However, careful consideration of relevant Biblical passages, read in light of Thomas Aquinas' reflections on fear in *Summa Theologica*, shows that "fear" is a constitutive element of divine-human encounters. This is used in the last part of the paper to contrast the current "culture of fear" with a biblically based "culture of hospitality."

**Key words:** fear of God, Thomas Aquinas, culture of fear.

### **Strah božji kot začetek modrosti: pravilno branje Svetega pisma v kulturi strahu**

»Strah božji« je kot ideja Stare zaveze večkrat narobe razumljen. V kulturi, kjer je pripovedi o strahu na pretek, je ta izraz postal odvraten, nezdržljiv s pristnim religioznim čustvom. Kakorkoli, previdna obravnava pomembnih svetopisemskih odlomkov, brana v luči razmišljanj Tomaža Akvinskega v delu *Summa Theologica*, pokaže, da je »strah« sestavni del srečevanj med Bogom in človekom. V zadnjem delu prispevka je nasproti trenutni »kulturi strahu« postavljena svetopisemsko osnovana »kultura gostoljubnosti«.

**Ključne besede:** strah božji, Tomaž Akvinski, kultura strahu.



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**Fear, Courage and Hope: A Hermeneutic of Love in a World of Suspicion**

It is a truism to say that we live today in a prevalent culture of anxiety and fear which takes multiple faces. There is fear of environment, fear of crime, fear of losing the job, fear of the other, fear of terror, and the list could continue endlessly. The recent financial and economic crises, the horrible terrorist attacks in various parts of the world in the last decade are only the most visible and perceptible causes that exacerbate this attitude of fear around us. Fear grips human activity and society as a whole. Fear paralyzes our ability to act and to find solutions. Religion has been regarded by many as a factor that contributed rather than dispersed the fear. The argument of this paper is that, contrary to common perception, there are recourses within the biblical texts which point to appropriate ways to deal with fear and suspicion. We argue that in a predominant culture of fear the answer is not suspicion but love! Not a naive love but one which takes courage to seek to understand, value and love the other and which lead to respect, understanding and human flourishing. We argue for a hermeneutic of love and hope in a culture of fear and despair.

**Key words:** fear, suspicion, the other, courage, understanding, hermeneutic of love, hope.

**Strah, pogum in upanje: hermenevtika ljubezni v svetu sumničenja**

Splošno znano dejstvo je, da dandanes živimo v prevladujoči kulturi tesnobe in strahu, ki si nadeva različne obraze. Pojavlja se strah pred okoljem, strah pred kriminalom, strah pred brezposelnostjo, strah pred drugim, pred nasiljem, lahko bi nadaljevali v neskončnost. Nedavna finančna in gospodarska kriza, teroristični napadi v številnih delih sveta v zadnjem desetletju so samo nekateri izmed najvidnejših razlogov za zaostrovanje tega odnosa do strahu okoli nas. Strah stiska človeško dejavnost in družbo kot celoto. Strah paralizira našo sposobnost za delovanje in za iskanje rešitev. Religijo so številni obravnavali kot dejavnik, ki naj bi prej prispeval k širjenju strahu, kot pa ta strah razpršil. Trditev prispevka pa je, nasprotno, da so v svetopisemskih tekstih rešitve, ki kažejo na ustrezne poti za soočanje s strahom in sumom. Trdimo, da v prevladujoči kulturi strahu odgovor ni sum, ampak ljubezen. In to ne naivna ljubezen, ampak takšna, ki zahteva pogum za iskanje razumevanja, vrednot in ljubezni do drugega in ki vodi v spoštovanje, razumevanje in človeški razcvet. Trdimo, da je v kulturi strahu in obupa potrebna hermenevtika ljubezni in upanja.

**Ključne besede:** strah, sum, drugi, pogum, razumevanje, hermenevtika ljubezni, upanje.

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**Bioethics: Neutralizing the Power of Fear**

Man in the postmodern society is many times the victim of various forms of fear, which are related to terrorism, atomic energy, cloning, euthanasia, genetically modified organisms, climate change, epidemics, etc. One of the main goals of bioethics is to establish cross-disciplinary dialogue, which anticipates different kinds of ethical dilemmas and related fears and offers a space where different kinds of ideologies confront themselves. The researches on embryonic stem cells and human cloning for reproductive purposes could be an example of such bio-ethical practices.

**Key words:** bioethics, ethics of fear, research on stem cells, cloning, dialogue.

**Bioetika kot prostor za nevtralizacijo strahu**

Človek v postmoderni družbi je lahko žrtev različnih oblik strahu, ki so povezane npr. s terorizmom, atomsko energijo, kloniranjem, evtanazijo, gensko spremenjenimi organizmi, klimatskimi spremembami, epidemijami gripe itd. Eden od glavnih ciljev bioetike je vzpostavitev meddisciplinarnega dialoga, ki predvideva področja etičnih dilem in posledično strahu ter ponuja prostor, kjer se soočajo različne ideologije. Primer raziskav na embrionalnih matičnih celicah ter kloniranja človeka v reproduktivne namene je primer takšne bioetične prakse.

**Ključne besede:** bioetika, etika strahu, raziskave na izvornih celicah, kloniranje, dialog.

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**Balance of Fear and Hope; an Islamic Perspective toward Peace of Mind**

While people are suffering from various forms of conflict in different corner of the globe; peace practitioners are trying to resolve ongoing conflicts with ebbs and flow in the human communities. Conflict arises in the hegemony of fear over the minds, appears in phenomena such as terrorism, bombing, religious and racial tensions, domestic and international wars. Focus on faith-based peace building as a spiritual approach toward conflict transformation is the main objective of this speech.

I will argue that every conflict in the societies rooted in personal world (inner world of human being) or in another word, external world is the mirror of inner world. The balance between fear and hope in Islam's point of view is a way to ensure peace of mind and calls the balancer as a Muslim which means the person that people are secured from his tongue and hands, being able to bring peace all over the world.

First, I will briefly go through the common terminology from Islamic standpoint then the process of balancing between fear and hope will be discussed and finally the results of that balance in peaceful coexistence with others will be elucidated.

**Key words:** fear, hope, peace-building, Islam, faith-based peace building, conflict transformation, balance of fear.

### **Ravnovesje strahu in upanja, islamska perspektiva miru uma**

Medtem ko ljudje trpijo zaradi številnih oblik konfliktov v različnih delih sveta, delavci za mir poskušajo reševati trenutne konflikte, vendar ima njihovo delo vzpone in padce. Konflikt se pojavi v prevladi strahu nad umom in se kaže v pojavih, kot so terorizem, bombni napadi, religiozne in rasne napetosti, domače in mednarodne vojne. Glavna tema tega prispevka je grajenje miru na osnovi vere kot duhovni pristop k preoblikovanju konfliktov.

Trdil bom, da ima vsak družbeni konflikt izvor v osebnem svetu (notranjem svetu človeka) oziroma da je zunanji svet ogledalo notranjega sveta. Ravnovesje med strahom in upanjem je z islamskega zornega kota pot za zagotavljanje miru uma, poklican za ohranjanje tega ravnovesja pa je musliman, to je oseba, ki ljudi varuje s svojim jezikom in rokami in ki je sposobna prinašati mir vsemu svetu.

Najprej bom kratko obravnaval vsakdanjo terminologijo z islamskega stališča, nato proces ohranjanja ravnovesja med strahom in upanjem, na koncu pa bom osvetlil rezultate tega ravnovesja v mirnem sobivanju z drugimi.

**Ključne besede:** strah, upanje, grajenje miru, islam, grajenje miru na osnovi vere, preoblikovanje konfliktov, ravnovesje strahu.

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#### **Fear and Safe Haven**

In the article we describe the two-fold nature of the experience of fear in humans. On the one side the feeling of fear intensifies the inner feelings of helplessness and being a victim, on the other side it may result in a feeling of deep connectedness and security in sincere relationships. Modern approaches in psychotherapy show that fear can be overcome when a person can risk a total exposure to the feelings of helplessness and shame, which accompany fear, when the source of fear is recognized and stopped, and when a person experiences a feeling of total security of the inner self. This core feeling, we argue, is shaped and reinforced in the relationships of secure attachment.

**Key words:** experience of fear, process of fear, helplessness, secure attachment.

### **Strah in varno zavetje**

V prispevku razmišljamo o izkušnjah strahu in ustrahovanosti, ki lahko za človeka pomenijo na eni strani poglobitev občutka, da je nemočen in šibek, na drugi poglobitev občutka, da se lahko v stiski vedno zateče v varno zavetje iskrenih odnosov. Človek premaga strah, kadar se v celoti prepusti strahu in spremljajočim občutjem, kadar poišče njegov vir in ga zaustavi, ter kadar izkusi, da se ga strah v jedru ne more dotakniti. To jedro se oblikuje in krepi v odnosih varne navezanosti.

**Ključne besede:** izkušnja strahu, proces strahu, nemoč, varna navezanost.

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### **City of Fear or City of Trust? Moral Climate and Security within Urban Communities**

The experience of living in cities is increasingly interlinked with fear. In fact, urban dwellers often face many dangerous situations, ranged from violent crimes and terrorist attacks to road accidents. While discussing the security issues within urban communities, we often blame the police and other authorities for dealing inadequately with these matters. But, in so doing, we are tending to fail in considering the impact of the moral climate on interpersonal and social relations and, then, on security issues within urban communities. Perhaps the question is if this climate really produces a sense of trust and security. The paper presents an attempt to provide a theoretical groundwork for studying these issues with the reference to the case study of these processes in Russia.

**Key words:** city, moral climate, security.

### **Mesto strahu ali mesto zaupanja? Moralno vzdušje in varnost v urbanih skupnostih**

Izkušnja življenja v mestih je vse bolj povezana s strahom. Prebivalci mest se pogosto soočajo s številnimi nevarnimi situacijami, ki se gibajo v razponu od nasilnih zločinov, terorističnih napadov pa do prometnih nesreč. Ko razpravljamo o problemih varnosti znotraj urbanih skupnosti, pogosto iščemo krivdo pri policiji in drugih avtoritetah, ki naj bi se s temi problemi soočale na neprimeren način. Toda s takšnim odnosom se nagibamo k spregledu vpliva moralnega vzdušja na medosebne in družbene odnose in s tem tudi na varnostne probleme znotraj mestnih skupnosti. Morda je pravo vprašanje, ali obstoječe moralno vzdušje v resnici daje občutek zaupanja in varnosti. Prispevek predstavlja poskus izdelave teoretičnega okvira za raziskavo teh problemov s sklicevanjem na študije primerov takšnih procesov v Rusiji.

**Ključne besede:** mesto, moralno vzdušje, varnost.

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**Anti Migrants Moral Panic. Mapping Societal Reactions towards Economic Migrants from Central and Eastern Europe in UK**

From May 2004 on the United Kingdom witnessed an unprecedented inflow of economic migrants from Eastern European countries (A8 countries). Due to this many British public institutions including those involved with housing, labor policy and social cohesion have experienced significant pressure. The UK, though, did introduce a limited registration scheme for these workers and approaching one million A8 migrants, the majority Poles (66 percent) registered as being employed in mostly low paid jobs. Because of the growing number of A8 migrants, in some parts of indigenous British society there has developed a complex set of anxious societal reactions triggered by this challenge. The proposed paper will focus on these societal reactions examining the interactions between anti A8 migrant moral panic proponents and the A8 migrants targeted as folk devils who attempted to fight back against stigmatization. This analysis, on the one hand, aims to contribute to the development of the moral panic concept, on the other, it examines the evolution of the subject positions of A8 migrants in the context of a post-foundational society.

**Key words:** moral panic, economic migrants, Great Britain, EU enlargement, post-foundational society.

**Proti-migrantska moralna panika. Kartiranje družbenih reakcij proti ekonomskim migrantom iz Osrednje in Vzhodne Evrope v Veliki Britaniji**

Od maja 2004 naprej je Velika Britanija priča ogromnega priliva ekonomskih migrantov iz vzhodnoevropskih držav (držav A8). Zaradi tega so mnoge britanske javne ustanove, vključno z ustanovami, ki se ukvarjajo s stanovanjskimi razmerami, politiko dela in družbeno povezanostjo, izkusile močan pritisk. Velika Britanija je tako predstavila shemo omejene registracije za delavce iz držav A8, katerih število se približuje enemu milijonu, večina jih prihaja iz Poljske (66 %), registrirani pa so večinoma kot zaposleni na nizko plačanih delovnih mestih. Zaradi naraščajočega števila migrantov A8 se je v nekaterih delih avtohtone britanske družbe razvil zapleten vzorec tesnobnih družbenih reakcij. Prispevek se bo osredotočil na te družbene reakcije in preučil odnose med zagovorniki proti-migrantske moralne panike ter migranti iz držav A8, ki so označeni kot družbeno zlo in ki se poskušajo boriti proti tovrstni stigmatizaciji. Analiza po eni strani teži k oblikovanju pojma moralne panike, po drugi strani pa raziskuje razvoj osebnih položajev migrantov iz držav A8 v kontekstu po-ustanovne družbe.

**Ključne besede:** moralna panika, ekonomski migranti, Velika Britanija, širitev EU, po-ustanovna družba.

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**Politics as a Regulator and a Generator of Fear**

Fear is an instinctive biological condition in the service of protection of life. Fear is lifted up in the area of human management by culture, where it gets different faces. Besides religion, the politics (in the broad sense) is one of the major managers of fear. However, the politics also misuses its function by generating fear instead of regulating it. It happens because it pursues some particular interests but not public. Disclosure of such abuse is the first step to preventing bullying people - citizens.

**Key words:** political causing of fear, civil society, the fear, religion, hope.

**Politika kot regulator in generator strahu**

Strah je biološka nagonška danost v službi zaščite življenja. S kulturo je strah povzdignjen v območje človekovega upravljanja, kjer dobi različne obraze. Poleg religije je politika (v širokem pomenu besede) eden pomembnejših upravljavcev strahu. Vendar pa to svojo pomembno funkcijo tudi zlorablja za zastraševanje, tj. porajanje strahu, s čimer si prizadeva uresničiti posamezne interese, ne pa javnih. Razkrivanje te zlorabe politike je prvi korak k preprečevanju ustrahovanja ljudi – državljanov.

**Ključne besede:** politično povzročanje strahu, civilna družba, strah, religija, upanje.

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**Faith Triumphs over Fear**

The Gospel wins over the fear of suffering and death with advice to accept suffering and death. Even more, Christ claims that: "whoever finds his life will lose it, and whoever loses his life for Him, will find it" (Mt 10, 38-39). However, in the context of suffering, it becomes clear what "to save or to lose one's life" or "to find life" means! The founder of Christianity clarifies that, in the case of "avoiding suffering", which, superficially speaking, means to save life, in fact, was a "life is lost"! Christ told his disciples, therefore, to renounce life (to renounce the desire to avoid suffering) and to accept the suffering. Therefore, Christianity teaches that one ought to accept inconvenience, failures, and pain. This is basically a guide to overcoming the fear of failure, itself.

**Key words:** Gospel, fear, suffering, death, win.

## Vera premaga strah

Evangeljski nauk premaguje strah pred trpljenjem in smrtjo, ko človeku svetuje, naj trpljenje in smrt radovoljno sprejme. Še več, Kristus zatrjuje, da »kdor najde svoje življenje, ga bo izgubil, in kdor izgubi svoje življenje zaradi Njega, ga bo našel« (Mt 10, 38-39). Šele v kontekstu trpljenja nam postane jasno, kaj pomeni »življenje rešiti oz. izgubiti« ali »življenje najti«! Začetnik krščanstva razjasni, da bi v primeru »izognitve trpljenju«, kar bi površno gledano pomenilo življenje rešiti, v resnici bilo »življenje izgubljeno«! Kristus svojim učencem zato veli, naj se odpovedo svojemu življenju (naj se odpovedo želji po izognitvi trpljenja) oz. naj sprejmejo trpljenje. Zato krščanstvo v svojih naukih uči sprejeti nevšečnosti, poraze, padce in bolečine. To pa so v bistvu navodila za premagovanje strahu pred neuspehom.

**Ključne besede:** Evangelij, strah, trpljenje, smrt, zmaga.

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## The Role of Religion, especially Christianity, by Overcoming Fear in Contemporary Globalised Society

In this new century, globalisation and religion are very closely and fatefully intertwined. The article discusses the concept of globalisation and its relationship with religion. Particular attention is given to the variety of faiths and the need to seek a solution to inter-religious conflict. In this context it focuses on inter-religious dialogue, work on faith and justice, and Christian ecumenical endeavors. The social teaching of the Catholic Church, with the wealth of contributions from Catholic movements on all continents, changes the face of the globalised world and demonstrates increasingly that these theories can be put into practice. The prophetic aspect of religion is seen today in its contribution of hope and a view of life which is based on a different order and values than those of current economic logic.

**Key words:** globalisation, religion in a globalised world, inter-religious dialogue, ecumenism, religious pluralism, social teaching of the Catholic Church, Catholic movements.

## Vloga religije, posebej krščanstva, pri premagovanju strahu v sedanjem globaliziranem svetu

Globalizacija in religija sta v novem tisočletju močno in usodno povezani. Članek obravnava pojem globalizacije in odnos religije do nje. Posebno pozornost namenja verski različnosti in potrebi po iskanju rešitev za medreligijski konflikt. V tem kontekstu osvetli medreligijski dialog, delo za mir in pravičnost ter krščanska ekumenska prizadevanja. Družbeni nauk Katoliške cerkve z bogatim prispevkom katoliških gibanj na vseh kontinentih spreminja podobo globaliziranega sveta in dokazuje, da vedno bolj prehaja od dokumentov k ljudem. Preroškost religij se danes kaže v prinašanju upanja in vizije življenja, ki je utemeljena na drugačnem redu in vrednotah kot sodobna ekonomska logika.

**Ključne besede:** globalizacija, religija v globaliziranem svetu, medreligijski dialog, ekumenizem, religijski pluralizem, družbeni nauk Katoliške cerkve, katoliška gibanja.

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### **Culture of fear in the Slovenian society**

In the last century Slovenia survived several crimes against humanity of totalitarian regimes. Such totalitarian crimes have in the contemporary Slovenian society domesticated culture of fear. This article examines how the Slovenian society deals with culture of fear and crimes against humanity. It analyses four key components of the transitional justice: an objective assessment of historical facts, the liability of the perpetrators and victims' rights and education for the future, and an assessment of the Slovenian transitional justice. The article thereafter highlights the necessary measures to eliminate culture of fear in the Slovenian society.

**Key words:** culture of fear, crimes against humanity, transnational justice, victims' rights, education.

### **Kultura strahu v slovenski družbi**

Slovenija je v prejšnjem stoletju izkusila številna hudodelstva represivnih totalitarnih režimov. Številna hudodelstva so v slovenski družbi udomačila kulturo strahu. Kako slovenska družba obravnava kulturo strahu in hudodelstva zoper človečnost ter kakšen odnos je razvila do preganjanja teh hudodelstev, sta vprašanji, ki jima ta prispevek posveča osrednjo pozornost. V luči tranzicijske pravičnosti osvetljuje vse tri njene ključne sestavine: objektivno ugotavljanje zgodovinskih dejstev, uveljavljanje odgovornosti storilcev in pravic žrtev, ter izobraževanje za prihodnost, in poda oceno slovenske tranzicijske izkušnje ter opozori na potrebne ukrepe za izboljšanje stanja in izključitev kulture strahu iz slovenske družbe.

**Ključne besede:** kultura strahu, hudodelstva zoper človečnost, tranzicijska pravičnost, pravice žrtev, izobraževanje.

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### **Culture of Fear and the Meaning of Authority; what are we Afraid of?**

Contemporary times are sown with the seed of fear on different fields of human life. We are facing with the fear of survival because of the economic crisis, political and social instability, environmental pollution etc. Fear permeates on all spheres of human being and paralyzes



our ability for leaving flourishing life and mists endeavor for harmonious human relationships. On the other hand fear is emotion that plays an important (also positive) role at the question (problem) of human survival.

Fear from want of knowledge, fear to meet with failure, fear from being un-beloved, fear from rejection, loneliness, disrespect for human dignity etc. are fears that in the final stage they all are a reflection of the existential fear: fear from the death.

*What we are afraid of* is topic of this research in which we'll also try to focus on role of authority and tradition. We shall argue that tradition and within it authority could offer such frame that helps an individual to get rid of existential fear or at least to mitigate it.

**Key words:** fear, existential fear, death, freedom, authority, tradition.

### **Kultura strahu in pomen avtoritete; česa se pravzaprav bojimo?**

Sodobni čas prežemajo kali strahu, ki se razraščajo na različna področja človekovega življenja. Zaradi ekonomske in politične krize, socialne negotovosti in nestabilnosti, onesnaženosti okolja in že vidnih katastrofalnih posledic se soočamo s strahom, kako preživeti. Strah pronica v vse sfere človekovega bitja in hromi človekovo sposobnost, da bi živel polno, srečno življenje, prav tako pa zamegljuje prizadevanja za razvoj harmoničnih medčloveških odnosov. Strah pa je tudi čustvo, ki ima pomembno (in tudi pozitivno) vlogo pri vprašanju človekovega preživetja.

Strah pred neznanjem in neuspehom, strah pred tem, da bi ne bili ljubljene in sprejeti, strah pred zavrnitvijo in osamljenostjo, strah pred izgubo človekovega dostojanstva itd. so strahovi, ki v svoji zadnji instanci odsevajo eksistencialni strah: strah pred smrtjo.

V razpravi se bomo ukvarjali z vprašanjem: česa se pravzaprav bojimo in se osredotočili tudi na vlogo avtoritete in tradicije. Zagovarjali bomo stališče, da lahko tradicija, in znotraj nje vloga avtoritete, ponujata takšen okvir, ki lahko posamezniku pomaga pri premagovanju eksistencialnega strahu ali ga vsaj pomaga omiliti.

**Ključne besede:** strah, eksistencialni strah, smrt, svoboda, avtoriteta, tradicija.

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### **“Fear from a Qur’anic Lens: Vice and Virtue in Parallel”**

Readers of the Qur’an frequently encounter the concept of fear, which is signified by various Qur’anic terms. The semantic nuances and diverse usages of these terms, however, demand a typological study of this concept in the Muslim sacred book. This paper explores the different types of fear in the Qur’an, focusing especially on their place in the Qur’anic morality. It will be shown that fear in the Qur’an is regarded concurrently as a vice and a virtue, both having important roles in one’s spiritual degradation or elevation.

**Key words:** fear, awe, *taqwa*, hope, cowardice.

**»Strah skozi leče Korana: pregreha in vrlina obenem«**

Bralci Korana se pogosto srečajo s pojmom strahu, ki ga v Koranu označujejo različni izrazi. Semantični odtenki in različna uporaba teh izrazov zahteva tipološko študijo tega pojma v muslimanski sveti knjigi. Prispevek raziskuje različne vrste strahu v Koranu, predvsem pa se osredotoča na njihovo mesto v morali Korana. Prispevek bo pokazal, da je strah v Koranu pojmovan kot pregreha in kot vrlina obenem, pri čemer pa imata obe vlogi strahu pomembno vlogo v duhovnem nazadovanju ali napredovanju posameznika.

**Ključne besede:** strah, strahospoštovanje, *taqwa*, upanje, strahopetnost.

## **Povzetki študentov/Abstracts of Students**

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### **Ethical Education as a Way to Overcome Fear of Human Relationships**

Presentation features possibilities and means to overcome contemporary fear of genuine interpersonal relationships, stressed by proper understanding of human fear and its consequences for normal functioning of society. Core of human fear shows ways to overcome its nature and to establish human person as outcome of basic human need for relations with others. Although humans share its primal fear with other species, they evolved possibilities to overcome fear, especially by establishing societies, grounded on social relationships.

Ethical education derives from proper understanding of human nature and consist means for corresponding human development as sublime being. It considers animal human nature and understands that contemporary social contexts, which originate from this nature. Short-term goals and selfishness must be regarded also from stipulations of human nature, nevertheless to proper understand its origin and consequences for human society. Proper human social relationships can derive only from understanding human inter-dependent nature and establishing empathy for other human being as mean for long-term surviving of human society.

Surpassing fear demands human endeavor to seek the deepest truths and courage to act accordantly. Ethical education embraces therefore boundaries which have to surpass human mortal nature, if one is truly devoted to finding truth. Overcoming fear of human relationships can be therefore achieved only by proper understanding of human nature, manifested in educational, social and political orientation of society.

**Key words:** ethical education, fear, human relationships, truth, human nature.

### **Etična vzgoja kot način preseganja strahu pred človeškimi odnosi**

Predstavljene so možnosti in načini preseganja sodobnega strahu pred pristnimi medosebnimi odnosi, s poudarkom na ustreznem razumevanju človekovega strahu in njegovih učinkov na delovanje družbe. V počelu strahu se skrivajo možnosti za njegovo preseganje ter vodijo k razumevanju človeške osebnosti, kot izraza njegove temeljne potrebe po odnosih. Čeprav si človek svoj temeljni strah deli z ostalimi bitji, se od njih razlikuje v zmožnosti njegovega preseganja, predvsem z oblikovanjem družbenih odnosov.

Etična vzgoja ima počelo v ustreznem razumevanju človeške narave in usmerja razvoj človeka kot presežnega bitja. Upošteva živalski del človeške narave ter ga vključuje v razumevanje družbenih odnosov, na katere ima pomemben vpliv. Kratkoročne cilje in sebičnost je potrebno razumeti tudi kot posledico delovanja te človeške narave, še posebej če želimo razumeti njihov izvor ter vpliv na delovanje človeške družbe. Dostojni človeški družbeni odnosi imajo svoje počelo v ustreznem razumevanju človekove temeljne odvisnosti od drugega, kar izpostavlja sočutje kot način dolgoročnega preživetja družbe.

Preseganje strahu zahteva od človeka napor, da poišče (svojo) resnico in pogum, da deluje v skladu z njo. Etična vzgoja se zato ne uokvirja na meje človeka kot minljivega bitja, temveč deluje v skladu z resnico človeka kot osebe. Preseganje strahu pred človeškimi odnosi je zato neločljivo povezano z (celostnim) razumevanjem narave človeka, izraženo v vzgoji in izobraževanju ter družbeni in politični usmeritvi družbe.

**Ključne besede:** etična vzgoja, strah, človeški odnosi, resnica, človeška narava.

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### **Ana Martinjak Ratej**

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### **Apocalyptic Elements in Totalitarian Regimes**

Even though totalitarian systems are hostile towards traditional religions, their important parts are numerous myths, symbols and rituals, which totalitarian systems are taking from traditional religions in distorted forms. In contribution apocalyptic elements that can be observed in ideology and actions of totalitarian regimes (particularly Nazism and Communism) are demonstrated. That kind of approach is not very common, but it enables emphasis on those elements, that are specific only for totalitarian regimes and not for different types of regimes, which are close to totalitarian ones. For clearer presentation of apocalyptic elements there is a short demonstration of the book of the Revelation in the first part of the text, but that doesn't mean that author in any way equates Christian tradition with totalitarian regimes. Furthermore there are demonstrations of revelation, judgment, punishment and creation of the new world in Nazism and Communism.

**Key words:** totalitarianism, Nazism, Communism, apocalyptic elements, fear.

### **Apokaliptične prvine v totalitarnih režimih**

Čeprav so totalitarni režimi sovražni do tradicionalnih religij, so pomemben del teh režimov številni miti, simboli in obredi, ki jih totalitarni sistemi prevzemajo v popačenih oblikah. V prispevku so prikazani apokaliptični elementi, ki jih je mogoče opaziti v ideologiji in dejavnosti totalitarnih režimov, obravnavana sta predvsem nacizem in komunizem. Tak pristop sicer ni najbolj običajen, vendar omogoča poudarek na tistih elementih, ki so značilni le za totalitarne režime in ne za nekatere druge politične režime, ki so sicer totalitarnim režimom v določeni meri podobni. Za jasnejšo predstavitev apokaliptičnih prvin je v začetku prispevka kratka obravnava knjige Razodetja, vendar to ne pomeni, da avtorica v kakršnem koli pogledu enači krščansko izročilo s totalitarnimi režimi. V osrednjem delu besedila obravnava razodetje, sodbe, kazni in stvarjenje novega sveta, kot se pojavljajo v nacizmu in komunizmu.

**Ključne besede:** totalitarizem, nacizem, komunizem, apokaliptične prvine, strah.

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**Alvin Plantinga's Epistemology**

Traditionally, epistemologists have held that knowledge is »justified, true belief«, at which the justification of true belief based primarily on rational arguments, evidence, logic etc. But over time have emerged many cases where we have knowledge (and it is good to have such knowledge), although it cannot be justified nor with reason, nor with logic or with any other firm evidence (the most famous are known as "Gettier examples"). The aim of Plantinga's epistemology is not to devalue the importance of reason to justify true belief, but he wants to open a new perspective on the concept of knowledge with the replacement of the concept "justification" (as a traditional condition of knowledge) with the concept "warrant" (with own but different attributes as the justification has). Knowledge may be also "warranted true belief", though, it can't be traditionally justified.

**Key words:** epistemology, justification, warrant, truth, belief, Plantinga.

**Spoznavna teorija Alvina Plantinge**

Tradicionalno so spoznavni teoretiki vedenje pojmovali kot »upravičeno, resnično prepričanje«, pri čemer je upravičenje resničnega prepričanja temeljilo predvsem na razumskih utemeljitvah, dokazih, logiki ipd. Skozi čas pa se je pokazalo mnogo primerov, ko imamo neko vedenje (in dobro je, da imamo takšna vedenja), čeprav ga ni mogoče upravičiti niti razumsko niti z logiko ali s katerim drugim trdnim dokazom (najbolj znani so t. i. Gettierjevi primeri). Alvin Plantinga s svojo spoznavno teorijo ne želi razvrednotiti pomena razuma za utemeljevanje resničnega prepričanja, ampak želi odpreti nov pogled na pojem vedenja, s tem da upravičenost (kot tradicionalni pogoj vedenja) zamenja z verodostojnostjo (z lastnimi, a drugimi atributi, kot jih ima upravičenje). Vedenje je lahko tudi verodostojno resnično prepričanje, čeprav ga ni mogoče tradicionalno upravičiti.

**Ključne besede:** spoznavna teorija, upravičenje, verodostojnost, resnica, prepričanje, Plantinga.

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**Logotherapy and Existential Fear**

Life is constantly putting questions before us. We respond to these questions one way or the other, consciously or unconsciously, either passively or actively (with our actions and attitudes). We shape ourselves in a way according to our answers and thus in the qualitative meaning define the manner of our being. In the case of personal decisions, each human

being is free which means that he is responsible for his acts and decisions – the consequences are personal merits or guilt.

Logotherapy defines the sense as duties which are laid on us in our lives in the specific time and situation (*ad personam* and *ad situationem* – irreversibility). We respond to these duties in accordance with our personal scale of values. It is about the dichotomy of human existence between "being" and "having". Due to wrong life decisions, conflicts of values and conflicts of conscience human being begins to slide into the state of noogen fear (gr. noos – spirit).

**Key words:** logotherapy, noogen fear, responsibility, noogen neurosis, guilt.

### **Logoterapija in eksistencialni strah**

Življenje nam neprenehoma zastavlja vprašanja. Na ta vprašanja odgovarjamo tako ali drugače, zavedno ali nezavedno, bodisi pasivno bodisi aktivno (s svojimi dejanji in držami). S svojimi odgovori se na nek način oblikujemo ter s tem določamo, v kvalitativnem smislu, način našega bivanja. Pri osebnih odločitvah je vsak človek svoboden, kar pomeni, da je za svoja dejanja in odločitve odgovoren – posledice so osebne zasluge ali krivda.

Logoterapija opredeljuje smisel kot naloge, ki nam jih življenje postavlja v točno določenem trenutku in v točno določeni situaciji (*ad personam* in *ad situationem* - ireverzibilnost). Na te naloge odgovarjamo v skladu z osebno vrednostno lestvico. Gre za razpetost človeške eksistence med »biti« in »imeti«. Zaradi napačnih življenjskih odločitev, spopadov vrednot in konfliktov vesti začne človek drseti v stanje noogenega strahu (gr. noos – duh).

**Ključne besede:** logoterapija, noogeni strah, odgovornost, noogene nevroze, krivda.

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### **Mateja Centa**

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### **The Negative Impact of the Media and Environment on the Values and Youth Self-Image**

Youth, who come from ruined primary families, have usually broken and severely impaired ability for engaging in genuine dialogic relationship. Difficulties arise with lack of consciousness in regulating their own lives. Girls without firm basics of strong values or authorities, which could help giving them directions for life, many times find inappropriate environment for realization of their self-image. For those girls, the most common characteristics that appear are difficulties with decision-making, inability of dialogue, rejection of responsibility, longing, misunderstanding of values or superficiality. These characteristics are related with serious problems, like devaluation of sexuality, difficulties with controlling and maintaining relationships and irreverence of their bodies in general. The research shows that for negotiating with these problems family, secondary environment (school, social life ) and the media are the main three environments, which take the responsibility and do not exclude each others.

**Key words:** dialogue, fake self-image, the media, youth, ruined sexuality.

### **Negativni vpliv medijev in okolice na vrednote in samopodobo mladostnic**

Mladostnice, ki prihajajo iz poškodovanih primarnih družin, imajo skrhano in okrnjeno zmožnost vzpostavljanja pristnega dialoškega odnosa. Težje se zavedajo možnosti za lastno upravljanje svojega življenja. Zgodi se tudi, da se te možnosti sploh nikoli ne zavejo. Mladostnice, ki nimajo trdnih vrednot ali osebe, ki bi jih usmerjala v življenju, najdejo napačno okolico, kjer si želijo uresničevati svojo samopodobo. Značilne pogoste lastnosti, ki se pokažejo pri takšnih dekletih, so neodločnost, nezmožnost dialoga, nesprejemanje odgovornosti, hrepenenje, nerazumevanje vrednot in površinskost. S temi lastnostmi so povezani značilni problemi, s katerimi se soočajo, to so razvrednotena spolnost; neobvladljivost odnosov in nezmožnost vzpostavitve odnosov; in necenjenost telesa nasploh. Raziskava pokaže, da na te probleme vplivajo tri okolja, ki se med seboj povezujejo in nadgrajujejo. To so družina, sekundarno okolje (šola, družba) in mediji.

**Ključne besede:** dialog, lažna samopodoba, mediji, mladostnice, razvrednotena spolnost.

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### **Jernej Šilak**

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### **Fear of Recognition of Religious Affiliation and Necessity of Faith**

We are located in time and space where our religion is just a matter of private life. Even more, modern man is faced with the fear of recognition of his or hers religious affiliation. Therefore on the wings of secularization, that man has found a new path to faith that modern society not only supports, but even promotes. »*Faith in science*« (which is founded on technological progress) and its dogmas appear sufficient for modern man. On the other hand, they include fear of losing so far accepted norms and values which are replaced by technocratic set of norms and values, that do not take humans dignity (ensured by those values and norms) for granted.

**Key words:** fear, faith, religion, science, religion of science.

### **Strah pred priznanjem religijske pripadnosti in nuja po veri**

Nahajamo se v času in prostoru, kjer je naša verska pripadnost stvar zasebnega življenja. Moderni človek se vedno bolj sooča s strahom pred priznanjem svoje verske pripadnosti. Slednji si je na krilih sekularizacije poiskal novo pot do vere, ki jo sodobna družba ne samo podpira, ampak celo spodbuja. »*Vera v znanost*« kot podstat tehnološkega napredka in njene dogme naj bi zadostovala človeku, na drugi strani pa vključuje obenem strah pred izgubo do sedaj uveljavljenih norm in vrednot, ki zagotavljajo človeku dostojanstvo, zdaj pa jih poskuša nadomestiti nabor tehnokratskih norm in 'vrednot', ki to dostojanstvo ogrožajo.

**Ključne besede:** strah, vera, religija, znanost, religija znanosti, tehnologija.

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### **Demographic Change, Aging Population and an Increase of Fear and Anxiety in the Population of Elderly due to Inequalities in Health**

With an aging population and an increasing percentage of elderly the distress of a growing number of people over the age of 65 is also on its ascent. This population lives with a threatening question about what their tomorrow will look like. How will they live, who will take care of them, how will their social and health issues will be dealt with? What will transpire when they are sick and helpless, and with insufficient income for a respectful living, perhaps without a home or without the possibility of payment of health services.

At the same time the collective anxiety or fear of this period of human life is also emerging inside other age groups. One of the areas that are illuminated in this article is the possibility to develop long-term home care and equal access to medical services through ICT-based services for the elderly in Slovenia.

The above approach would significantly reduce anxiety in the population of elderly that occurs due to inequalities in health.

**Key words:** demographic changes, ageing population, fear, ICT, inequalities in health.

### **Demografske spremembe, staranje prebivalstva in naraščanje strahu in tesnobe v populaciji starejših zaradi neenakosti v zdravju**

S staranjem prebivalstva in vedno večjim odstotkom starih narašča tudi stiska vedno večjega števila ljudi v družbi, ki so stari preko 65 let. Ta populacija živi z vprašanji o tem, kakšen bo njihov jutri. Kako se bodo preživljali, kdo jih bo oskrboval, kakšno bo njihovo socialno in zdravstveno stanje? Kako bo poskrbljeno za njih, ko bodo nemočni in bolni ter, poleg nezadostnih finančnih virov za dostojno življenje, morda brez stanovanja, brez možnosti plačevanja zdravstvenih storitev in podobno?

Hkrati narašča kolektivna tesnoba ali strah pred tem obdobjem tudi pri ostalih starostnih razredih. Eno od področji, ki ga osvetljuje v tem članku, je možnost za razvoj dolgotrajne oskrbe na domu ter enakopraven dostop do medicinskih storitev preko storitev informacijsko komunikacijske tehnologije za starostnike tudi v Sloveniji.

Zgoraj opisani pristop bi pomembno zmanjšal tesnobo pri populaciji starejših, ki se pojavlja zaradi dejanskega pojava neenakosti v zdravju pri obravnavani populaciji.

**Ključne besede:** demografske spremembe, staranje prebivalstva, strah, IKT, neenakost v zdravju.









## Na kratko o konferenci/General information

Mednarodna konferenca

### KULTURA STRAHU

Celje, 8.–11. november 2012

Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje  
Slovenija

International conference

### CULTURE OF FEAR

Celje, November 8<sup>th</sup>–11<sup>th</sup> 2012

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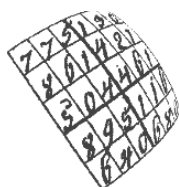
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