

International Scientific Conference
Mednarodna znanstvena konferenca

HOPE AND TRUST IN TIMES OF GLOBAL DESPAIR AND MISTRUST



Celje, November 4th–6th 2021
Celje, 4.–6. november 2021

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

Mednarodna znanstvena konferenca

**UPANJE IN ZAUPANJE V ČASU
GLOBALNEGA OBUPA IN NEZAUPANJA**

Celje, 4.–6. november 2021

Program in povzetki

International scientific conference

**HOPE AND TRUST IN TIMES OF
GLOBAL DESPAIR AND MISTRUST**

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Program and abstracts

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

Editors/Uredila
Bojan Žalec, Stjepan Štivić

Mednarodna znanstvena konferenca
UPANJE IN ZAUPANJE V ČASU GLOBALNEGA OBUPA IN NEZAUPANJA
Celje, 4.–6. november 2021
Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje, Slovenija

International scientific conference
HOPE AND TRUST IN TIMES OF GLOBAL DESPAIR AND MISTRUST
Celje, November 4th–9th 2021
St. Joseph Home, Spiritual Educational Center, Plečnikova 29, 3000 Celje, Slovenia

Organization/Organizacija

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

Program committee/Programski odbor

Prof. Robert Petkovšek, University of Ljubljana, Faculty of Theology (president/predsednik)
Prof. Stanko Gerjolj, University of Ljubljana, Faculty of Theology
Prof. Bojan Žalec, University of Ljubljana, Faculty of Theology
Assoc. Prof. Rafal Smoczyński, Institute of Philosophy and Sociology, Polish Academy of Sciences
Prof. Michal Valčo, Comenius University in Bratislava, Department of Church History

Organizing committee/Organizacijski odbor

Prof. Bojan Žalec; University of Ljubljana, Faculty of Theology (president/predsednik)
Assoc. Prof. Vojko Strahovnik; University of Ljubljana, Faculty of Theology
Assist. Stjepan Štivić; University of Ljubljana, Faculty of Theology

Financial Support/Finančna podpora

Faculty of Theology, University of Ljubljana/Teološka fakulteta, Univerza v Ljubljani; Slovenian Research Agency/Javna agencija za raziskovalno dejavnost RS

Editors/Uredila

Bojan Žalec, Stjepan Štivić

Translation of abstracts of foreign authors to Slovene/Prevod povzetkov tujih avtorjev v slovenščino: Rok Gregorčič, Stjepan Štivić

Proofreading/Jezikovni pregled:

Valerija Japelj

Cover image: Joseph Wright (1734–1797), “A lighthouse on fire at night” Source: WikiArt.org
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Ljubljana, Teološka fakulteta, 2021

CONTENTS/KAZALO	
CONTENTS/KAZALO	4
INTRODUCTION	13
UVOD	14
ABSTRACTS/POVZETKI	15
<i>ALBERT BRESSAND, PROFESSOR EMERITUS IN INTERNATIONAL GOVERNANCE, INSTITUTE FOR GLOBAL PROSPERITY, UNIVERSITY COLLEGE LONDON</i>	15
<i>Trust as a Public Good: How Sociopolitical & Cultural Contexts Influence the Interpersonal and Inter-organization Dynamics of Trust and Hope</i>	15
<i>Zaupanje kot javno dobro: kako družbenopolitični in kulturni konteksti vplivajo na medosebno in medorganizacijsko dinamiko zaupanja in upanja</i>	16
<i>CHRISTOPH HÜBENTHAL, PROFESSOR OF SYSTEMATIC THEOLOGY, FACULTY OF PHILOSOPHY, THEOLOGY AND RELIGIOUS STUDIES, RADBOUD UNIVERSITY</i>	16
<i>Must We Hope for Something? – A Plea for Public Theology</i>	17
<i>Ali moramo nekaj upati? Poziv za javno teologijo</i>	17
<i>KASRA AKHAVAN AZARI, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	18
<i>Migration and Hope in Shia</i>	18
<i>Migracije in upanje v šiitizmu</i>	18
<i>RAID AL-DAGHISTANI, CENTER FOR ISLAMIC THEOLOGY, UNIVERSITY OF MÜNSTER</i> ...	19
<i>The Concept of Hope and Trust from an Islamic-Mystical Perspective</i>	19
<i>Koncept upanja in zaupanja z islamsko-mistične perspektive</i>	19
<i>MATEJA CENTA, ROMAN GLOBOKAR, VOJKO STRAHOVNIK, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	20
<i>Ethics, Knowledge and Understanding of Research Integrity Among Students</i> ..	20
<i>Etika, znanje o in razumevanje raziskovalne etike in integritete med dijaki in študenti</i>	20
<i>ANTHONY EKPUNOBI, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	21
<i>The Buffered Self and the Self of Desire in Crating a Positive Post-pandemic Attitude of the Mind</i>	21
<i>Nepropusten jaz in jaz hotenja pri ustvarjanju pozitivnega post-pandemijskega umnega stališča</i>	21
<i>TOMAŽ ERZAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	21
<i>Shattered Assumptions, Meaning Making, and Healing Moral Injuries in a Secularized World and through Religious Coping</i>	22
<i>Uničeno zaupanje, ustvarjanje pomena ter zdravljenje moralnih ran v sekulariziranem svetu in religioznem soočanju</i>	22
<i>ROMAN GLOBOKAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA</i>	22
<i>Hope as a Political Virtue in Uncertain Times</i>	23
<i>Upanje kot politična krepost v negotovih časih</i>	23
<i>MARCIN GODAWA, PONTIFICAL UNIVERSITY OF JOHN PAUL II IN KRAKOW</i>	24
<i>Spiritual Desert as the Experience of Hope</i>	24

<i>Duhovna puščava kot izkušnja upanja</i>	24
ANTON JAMNIK, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	25
<i>Between Hope as a Gift and Illusions of a Self-sufficient Subject</i>	25
<i>Med upanjem kot darom in iluzijami samozadostnega subjekta</i>	26
URŠKA JEGLIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	26
<i>Trust in Halal Products and Halal Production among Muslims in Slovenia</i>	26
<i>Zaupanje do halal izdelkov in halal proizvodnje pri muslimanih v Republiki Sloveniji</i>	27
BRANKO KLUN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	27
<i>Faith, Hope, and Love in the Light of Phenomenological Existential Analysis</i> ..	27
<i>Vera, upanje in ljubezen v luči fenomenološko eksistencialne analize</i>	28
GÁBOR KOVÁCS, INSTITUTE OF PHILOSOPHY, RESEARCH CENTRE FOR THE HUMANITIES, HUNGARIAN ACADEMY OF SCIENCES.....	28
<i>How to Become Gods by Our Own Strength? Technology, Human Condition and the Idea of God in Technological Transhumanism</i>	28
<i>Kako postati bogovi z lastno močjo? Tehnologija, človeško stanje in ideja Boga v tehnološkem transhumanizmu</i>	29
MARCEL V. MĂCELARU, FACULTY OF HUMANITIES AND SOCIAL SCIENCES, "AUREL VLAICU" UNIVERSITY OF ARAD.....	29
<i>Biblical Imaginaries of Hope: A Case of Prophetic Hermeneutic</i>	29
<i>Biblični imaginariji upanja: primer preroške hermenevtike</i>	30
SIMON MALMENVALL, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	30
<i>(Mis)Trust and Inter-Ecclesiastical Relations: The Case of East Slavic Perception of the Council of Florence</i>	30
<i>(Ne)zaupanje in odnosi med Cerkvami: primer vzhodnoslovanskega sprejemanja florentinskega koncila</i>	31
NENAD MALOVIĆ, CATHOLIC FACULTY OF THEOLOGY, UNIVERSITY OF ZAGREB.....	31
<i>When Face to Face Becomes Mask to Mask</i>	31
<i>Ko iz oči v oči postane iz maske v masko</i>	32
BÉLA MESTER, INSTITUTE OF PHILOSOPHY, RESEARCH CENTRE FOR THE HUMANITIES, HUNGARIAN ACADEMY OF SCIENCES.....	32
<i>A Russian Kitchen: Public Realm, Privacy and Scholars' Life-World Reloaded</i>	32
<i>Ruska kuhinja. Javno področje, privatnost in znova naložen življenjski svet znanstvenikov</i>	33
JONAS MIKLAVČIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	33
<i>Trust and Success of Artificial Intelligence in Medicine</i>	33
<i>Zaupanje in uspešnost umetne inteligence v medicini</i>	33
ARTO MUTANEN, FINNISH NAVAL ACADEMY & FINNISH DEFENCE UNIVERSITY.....	34
<i>On Logic of Hope</i>	34
<i>O logiki upanja</i>	35
IVA NEŽIČ GLAVICA, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	35
<i>I Trust, therefore I Dare. Trust as a Fundamental Gestalt Pedagogical Category</i>	35

<i>Zaupam, zato si upam. Zaupanje kot temeljna geštalt pedagoška kategorija</i>	36
MARI JOŽE OSREDKAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	36
<i>Hope as a Component of the Gospel Relationship to God</i>	36
<i>Upanje kot komponenta evangelijskega odnosa do Boga</i>	36
ROBERT PETKOVŠEK, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	37
<i>Exodus - the Monotheism of Faithfulness and the Attitude of Hope according to Jan Assmann</i>	37
<i>Eksodus – monoteizem zvestobe in drža upanja po Janu Assmannu</i>	37
MATEJA PEVEC ROZMAN, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	38
<i>Is There a Hope for Nature and Humanity; Some Ecological Consideration</i>	38
<i>Upanje za naravo in človeštvo; nekateri ekološki premisleki</i>	38
IVAN PLATOVNJAK, TONE SVETELJ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	39
<i>Aesthetical Dimensions of Hope</i>	39
<i>Estetična razsežnost upanja</i>	39
BORUT POHAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	40
<i>God's Plan and God's Providence as the Reason for Man's Hope and Trust</i>	40
<i>Božji načrt in Božja Previdnost kot razlog človekovega upanja in zaupanja</i>	40
JANEZ POTISEK, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	41
<i>Hope and Trust in Overcoming Religious Fundamentalism</i>	41
<i>Upanje in zaupanje pri preseganju verskega fundamentalizma</i>	41
ERIKA PRIJATELJ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	41
<i>Hunger for Hope</i>	42
<i>Lakota po upanju</i>	42
IVICA RAGUŽ, CHATOLIC FACULTY OF THEOLOGY IN ĐAKOVO, JOSIP JURAJ STROSSMAYER UNIVERSITY IN OSIJEK	42
<i>Theology of Fear in the Thought of Hans Urs von Balthasar</i>	43
<i>Teologija strahu v misli Hansa Ursa von Balthasarja</i>	43
TADEJ STEGU, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	43
<i>Good News in Times of Global Despair and Mistrust</i>	43
<i>Vesela novica v času globalnega obupa in nezaupanja</i>	44
VOJKO STRAHOVNIK, JOSÉ IGNACIO SCASSERRA, FACULTY OF THEOLOGY UNIVERSITY OF LJUBLJANA, UNIVERSITY OF BUENOS AIRES	44
<i>Autonomy, Authority, and Trust: Virus and the Limits of 2020</i>	44
<i>Avtonomija, avtoriteta in zaupanje: virus in meje leta 2020</i>	45
TADEJ STREHOVEC, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	45
<i>Ethical Aspects of (False) Hope in Bioethics</i>	45
<i>Etični vidiki (lažnega) upanja v bioetiki</i>	46
GRZEGORZ SZAMOCKI, DEPARTMENT OF HISTORY, UNIVERSITY OF GDAŃSK	46
<i>Hope for Foreigners in Israel in the Light of Is 56:6-8</i>	46
<i>Upanje za tujce v Izraelu v luči Iz 56,6-8</i>	47
ANDREJ ŠEGULA, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA	47

<i>Hope and Trust in the Context of Pastoral Theology in a Time of Global Mistrust</i>	47
<i>Upanje in zaupanje v kontekstu pastoralne teologije v času globalnega nezaupanja</i>	48
STJEPAN ŠTIVIČ, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	48
<i>Hope in Christianity and Hope in Transhumanism</i>	48
<i>Upanje v krščanstvu in upanje v transhumanizmu</i>	49
MICHAL VALČO, DEPARTMENT OF CHURCH HISTORY, COMENIUS UNIVERSITY IN BRATISLAVA.....	49
DIETRICH BONHOEFFER ON FAITH AND COMMUNITY AS A RESOURCE OF HOPE.....	49
<i>Dietrich Bonhoeffer o religiji in skupnosti kot viru upanja</i>	50
KATARINA VALČOVÁ, EVANGELICAL LUTHERAN THEOLOGICAL FACULTY, COMENIUS UNIVERSITY BRATISLAVA.....	50
<i>Ján Ámos Komenský (17th Century) and Juraj Tranovský (17th Century) as Possible Models of Hope and Trust in Times of Despair (Analysis of Chosen Works with Practical Application)</i>	50
<i>Ján Ámos Komenský (17. stoletje) in Juraj Tranovský (17. stoletje) kot možna modela upanja in zaupanja v času obupa (analiza izbranih del s praktično uporabo)</i>	51
JANEZ VODIČAR, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	51
<i>Openness to Meaning as a Foundation for Hope in Education</i>	51
<i>Odprtost pomenu kot temelj upanja v vzgoji in izobraževanju</i>	52
KRISTINA VUJICA, CATHOLIC FACULTY OF THEOLOGY, UNIVERSITY OF ZAGREB.....	52
<i>The Wisdom of Despair and the Wisdom of Hope</i>	52
<i>Modrost obupa in modrost upanja</i>	53
MARTINA VUK, INTERDISCIPLINARY INSTITUTE OF ETHICS AND HUMAN RIGHTS, UNIVERSITY OF FRIBOURG.....	53
<i>Friendship as Hope and as a Challenge: The Perspective of People with Disability</i>	53
<i>Prijateljstvo kot upanje in izziv: perspektiva ljudi z motnjo gibanja</i>	54
BOJAN ŽALEC, FACULTY OF THEOLOGY, UNIVERSITY OF LJUBLJANA.....	54
<i>Trust, Resonance, and (Politics) of Fear: Contexts and Factors</i>	54
<i>Zaupanje, resonanca in politika strahu: konteksti in dejavniki</i>	55

An International conference Hope and Trust in Times of Global Despair and Mistrust is a part of the research program P6—0269 Ethical-Religious Grounds and Perspectives of the Society, and Religious Studies in the Context of Education, and Violence, financed by the Slovenian Research Agency.

Mednarodna konferenca Upanje in zaupanje v času globalnega obupa in nezaupanja je del aktivnosti v okviru raziskovalnega programa P6—0269 Etično-religiozni temelji in perspektive družbe ter religiologija v kontekstu sodobne edukacije in nasilje, ki ga financira Javna agencija za raziskovalno dejavnost RS.

PROGRAM

Thursday, November 4th/Četrtek, 4. november

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

15.45-16.00 Welcome speech/Pozdravni nagovor (Dean of the Faculty of Theology/Dekan Teološke fakultete **Professor Janez Vodičar**
President of the Program Committee/Predsednik programskega odbora **Professor Robert Petkovšek**

1

(Chairperson/Moderator: Bojan Žalec)

Lectures/Predavanja

16.00-16.20 Mari Jože Osredkar (Slovenia): *Hope as a Component of the Gospel Relationship to God Today*

16.20-16.40 Marcel V. Macelaru (Romania): *Biblical Imaginaries of Hope: A Case of Prophetic Hermeneutic*

16.40-17.00 Marcin Godawa (Poland): *Spiritual Desert as the Experience of Hope*

17.00-17.30 Discussion/Razprava

17.30-17.45 Break/Odmor

2

(Chairperson/Moderator: Marcel V. Macelaru)

Lectures/Predavanja

17.45-18.05 Janez Vodičar (Slovenia): *Openness to Meaning as a Foundation for Hope in Education*

18.05-18.25 Ivan Platovnjak/Tone Svetelj (Slovenia/USA): *Aesthetical Dimensions of Hope*

18.25-18.45 Simon Malmenvall (Slovenia): *(Mis)Trust and Inter-Ecclesiastical Relations: The Case of East Slavic Perception of the Council of Florence*

18.45-19.15 Discussion/Razprava

19.15-19.30 Meeting of participants/Druženje udeležencev

19.30 Dinner/Večerja

Friday, November 5th/Petek, 5. november

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

(Chairperson/Moderator: Tomaž Erzar)

Lectures/Predavanja

9.00-9.35 Keynote Lecture **Albert Bressand (United Kingdom):** *Trust as a Public Good: How Sociopolitical & Cultural Contexts Influence the Interpersonal and Inter-organization Dynamics of Trust and Hope*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

10.10-10.30 **Bojan Žalec (Slovenia):** *Trust, Resonance, and (Politics of) Fear: Contexts and Factors*

10.30-10.50 **Roman Globokar (Slovenia):** *Hope as a Political Virtue in Uncertain Times*

10.50-11.10 Discussion/Razprava

11.10-11.25 Break/Odmor

2

(Chairperson/Moderator: Roman Globokar)

Lectures/Predavanja

11.25-11.45 **Anton Jamnik (Slovenia):** *Between Hope as a Gift and Illusions of a Self-sufficient Subject*

11.45-12.05 **Vojko Strahovnik/José Ignacio Scasserra (Slovenia/Argentina):** *Autonomy, Authority, and Trust: Virus and the Limits of 2020*

12.05-12.25 **Anthony Ekpunobi (United Kingdom):** *The Buffered Self and the Self of Desire in Crating a Positive Post-pandemic Attitude of the Mind*

12:25-12:35 **Mateja Centa, Roman Globokar, Vojko Strahovnik (Slovenia):** *Ethics, Knowledge, and Understanding of Academic Integrity Among Students*

12.35-12.55 Discussion/Razprava

Parallel section /Vzporedna sekcija

(Chairperson/Moderator: Andrej Šegula)

Lectures/Predavanja

11.25-11.45 **Béla Mester (Hungary):** *A Russian Kitchen: Public Realm, Privacy and Scholars' Life-World Reloaded*

11.45-12.05 Urška Jeglič (Slovenia): *Trust in Halal Products and Halal Production among Muslims in Slovenia*

12.05-12.25 Kasra Akhavan Azari (Slovenia/Iran): *Migration and Hope in Shia*

12.25-12.55 Discussion/Razprava

13.00-14.00 Lunch/Kosilo

3

(Chairperson/Moderator: Michal Valčo)

Lectures/Predavanja

14.30-14.50 Katarína Valčová (Slovakia): *Ján Amos Komenský (17th century) and Juraj Tranovský (17th century) as Possible Models of Hope and Trust in Times of Despair (Analysis of Chosen Works with Practical Application)*

14.50-15.10 Ivica Raguž (Croatia): *Theology of Fear in the Thought of Hans Urs von Balthasar*

15.10-15.30 Kristina Vujica (Croatia): *The Wisdom of Despair and the Wisdom of Hope*

15.30-16.00 Discussion/Razprava

16.00-16.15 Break/Odmor

Parallel section /Vzporedna sekcija

(Chairperson/Moderator: Simon Malmenvall)

Lectures/Predavanja

14.30-14.50 Andrej Šegula (Slovenia): *Hope and Trust in The Context of Pastoral Theology in a Time of Global Mistrust*

14.50-15.10 Martina Vuk (Switzerland): *Friendship as Hope and a Challenge: The Perspective of People with Disability*

15.10-15.30 Arto Mutanen (Finland): *On Logic of Hope*

15.30-16.00 Discussion/Razprava

16.00-16.15 Break/Odmor

4

(Chairperson/Moderator: Janez Potisek)

Lectures/Predavanja

16.15-16.35 Iva Nežič Glavica (Slovenia): *I Trust, Therefore I Dare. Trust as a Fundamental Gestalt Pedagogical Category*

16.35-16.55 Tomaž Erzar (Slovenia): *Shattered Assumptions, Meaning Making, and Healing Moral Injuries in a Secularized World and Through Religious Coping*

16.55-17.15 Tadej Stegu (Slovenia): *Good News in Times of Global Despair and Mistrust*

17.15-17.45 Discussion/Razprava

17.45-18.00 Break/Odmor

Parallel section/Vzporedna sekcija
(Chairperson/Moderator: Branko Klun)

16.15-16.35 Jonas Miklavčič (Slovenia): *Trust and Success of Artificial Intelligence in Medicine*

16.35-16.55 Gabor Kovacs (Hungary): *How to Become Gods by Our Own Strength? – Technology, Human Condition and the Idea of God in Technological Transhumanism*

16.55-17.15 Stjepan Štivić (Slovenia): *Hope in Christianity and Hope in Transhumanism*

17.15-17.45 Discussion/Razprava

17.45-18.00 Break/Odmor

5
(Chairperson/Moderator: Vojko Strahovnik)
Lectures/Predavanja

18.00-18.20 Raid Al-Daghistani (Germany): *The Concept of Hope and Trust from an Islamic-Mystical Perspective*

18.20-18.40 Erika Prijatelj (USA): *Hunger for Hope*

18.40-19.00 Nenad Malović (Croatia): *When Face to Face Becomes Mask to Mask*

19.00-19.20 Discussion/Razprava

Parallel section/Vzporedna sekcija
(Chairperson/Moderator: Stjepan Štivić)

18.00-18.20 Borut Pohar (Slovenia): *God's Plan and God's Providence as the Reason for Man's Hope and Trust*

18.20-18.40 Mateja Pevec Rozman (Slovenia): *Is There a Hope for Nature and Humanity; Some Ecological Consideration*

18.40-19.00 Janez Potisek (Slovenia): *Hope and Trust in Overcoming Religious Fundamentalism*

19.00 – 19.20 Discussion/Razprava

19.30 Dinner/Večerja

Saturday, November 6th/Sobota, 6. november

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

Lectures/Predavanja

(Chairperson/Moderator: Roman Globokar)

9.00-9.35 Keynote Lecture **Christoph Hübenenthal (Germany): *Must We Hope for Something? – A Plea for Public Theology***

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

10.10-10.30 **Branko Klun (Slovenia): *Faith, Hope, and Love in the Light of Phenomenological Existential Analysis***

10.30-10.50 **Michal Valčo (Slovakia): *Dietrich Bonhoeffer on Faith and Community as a Resource of Hope***

10.50-11.10 Discussion/Razprava

11.10-11.25 Break/Odmor

2

Lectures/Predavanja

(Chairperson/Moderator: Tadej Stegu)

11.25-11.45 **Tadej Strehovec (Slovenia): *Ethical Aspects of (False) Hope in Bioethics***

11.45-12.05 **Szamocki Gregorz (Poland): *Hope for Foreigners in Israel in the Light of Is 56:6-8***

12.05-12.25 **Robert Petkovšek (Slovenia): *Exodus - the Monotheism of Faithfulness and the Attitude of Hope according to Jan Assmann***

12.25-12.55 Discussion/Razprava

12.55-13.15 Concluding words of the president of the organizing committee, Professor Bojan Žalac/Sklepna beseda predsednika organizacijskega odbora, prof. dr. Bojana Žalca

13.30-14.30 Lunch/Kosilo

Departure of the participants/Odhod udeležencev

INTRODUCTION

Fear, spreading of depression, instability, social isolation, separation and confusion regarding the values and life and action norms, increasing social polarization and friction are characteristics of the times in which we live. They are largely an expression of more fundamental phenomena such as hopelessness, mistrust, doubt, suspicion, and related. Hopelessness and mistrust are a problem not only in Slovenia and Europe, but all over the world. The problem has been exacerbated, and given new forms and dimensions during the global COVID-19 pandemic. That is why we find the topic of the conference very important.

At the conference, we wish to present investigation of ideas, concepts, models and theories of theological, philosophical, anthropological, cultural traditions, and of course contemporary thought and science, in order to present the current understanding (of the significance) of hope and trust. We want to offer fresh perspectives on hope and trust, wider the scientific understanding of them, and establish a basis for resolving tensions and conflicts to which the understanding of hope and trust is relevant.

The specificity of Celje conferences is their multidisciplinary character as cultivated throughout the years. The issues are discussed and evaluated from various aspects: philosophical, theological, from the point of view of (bio)ethics, religious and cultural studies, cognitive science, psychology, psychotherapy, education, (intellectual) history, social science and others. We believe that hope and trust may be understood better if approached through different, complementary viewpoints, foremost through humanities and social sciences; approaches from other viewpoints are also welcome as the issues and problems associated with hope and trust are very complex and multilevelled and require multifaceted research and clarification. Therefore, our conference, which is of interdisciplinary nature, is very suitable for their consideration. As usual, the humanities will be at the forefront of the conference, but, as already mentioned, other scientific approaches are also welcome.

Robert Petkovšek and Bojan Žalec

UVOD

Strah, širjenje depresije, nestabilnost, socialna izolacija, ločenost in zmedenost glede vrednot ter norm ravnanja in življenja, vse večja družbena polarizacija in trenja so značilnosti časa, v katerem živimo. V veliki meri so izraz bolj temeljnih pojavov, kot so brezup, nezaupanje, dvom, sumničavost in podobno. Brezup in nezaupanje nista problem le v Sloveniji in Evropi, ampak po vsem svetu. Težava se je med svetovno pandemijo covid-19 še poslabšala in dobila nove oblike in razsežnosti. Zato se nam zdi tema konference zelo pomembna.

Na konferenci bomo predstavili raziskovanje idej, konceptov, modelov in teorij teoloških, filozofskih, antropoloških in kulturnih tradicij ter seveda sodobne misli in znanosti, da bi predstavili sodobno razumevanje (pomena) upanja in zaupanja. Ponudili bomo sveže poglede na upanje in zaupanje, razširili in poglobili njuno znanstveno razumevanje in vzpostavili podlago za reševanje napetosti in konfliktov, za katere je razumevanje upanja in zaupanja pomembno.

Posebnost celjskih konferenc je njihov multidisciplinarni značaj, ki ga gojimo vsa leta. Teme se obravnavajo in ocenjujejo z različnih vidikov: filozofskega, teološkega, bioetičnega, verskega, kulturološkega, z aspekta kognitivne znanosti, psihologije, psihoterapije, vzgoje in izobraževanja, (intelektualne) zgodovine, družboslovja in drugih. Verjamemo, da je upanje in zaupanje mogoče bolje razumeti, če ju obravnavamo z različnih, komplementarnih vidikov, predvsem z aspektov humanistike in družboslovja; dobrodošli so tudi drugi pristopi, saj so vprašanja in problemi, povezani z upanjem in zaupanjem, zelo kompleksni in večplastni. Kot taki zahtevajo večstransko raziskovanje in razjasnitev. Zato je naša konferenca, ki je interdisciplinarne narave, zelo primerna za njihovo obravnavo. Kot po navadi bodo v ospredju humanistične vede, vendar so, kot že omenjeno, vključeni in dobrodošli tudi drugi znanstveni pristopi.

Robert Petkovšek in Bojan Žalec

ABSTRACTS/POVZETKI

Albert Bressand, Professor Emeritus in International Governance,
Institute for Global Prosperity, University College London

Trust as a Public Good: How Sociopolitical & Cultural Contexts Influence the Interpersonal and Inter-organization Dynamics of Trust and Hope

This essay explores how geopolitical, sociopolitical and cultural contexts ('contexts') influence the provision (or lack thereof) and to some extent the nature of trust as a public good. Inspiration is sought from Rodrik's 'trilemma' of public goods that can be achieved only in pairs but never the three together (globalization, democracy and sovereignty). Contexts are mapped in terms of three generic forces that generalize Rodrik's insights into a continuous metric based on relative strengths of, and trade-offs between the three forces of aspiration to liberty, aspiration to belonging, and subjection to or exercise of power. The simplest representation of such metric is the Trilemma Triangle, a framework used under the author's steer for a new methodology of global scenarios at Shell in the 2000s. In response to the present rise in distrust, the contextual mapping is expanded to identify thresholds beyond which distrust becomes a game-changer. Hence the Trilemma and Threshold Triangle (T3). At the center, the Rodrik dilemma is solved through compromises compatible with Habermas deliberative democracy. By contrast, 'beyond threshold contexts' are the locus of imbalances between the three forces of which this essay explores the more paradoxical one, namely that associated with contemporary aspirations to liberty. Seen in light of the T3 three-force metric, Michael Sandel's premonitory 1996 essay on the contrast between "civic" (or "republican" with a small 'r') and "liberal" notions of liberty sheds light on why fundamentalism can blossom as liberty progresses. Involving freedom through self-government, civic liberty required a formative action that nourished trust, sense of public affairs and sense of belonging. Liberal liberty emphasis is on the freedom to choose one's values, to the detriment of all three public goods just listed. How distrust may then become a gamechanger is briefly discussed. Further research is called for to similarly investigate the 'democracy' (forces of community and belonging) apex in Rodrik's trilemma and test the relevance and robustness of T3 as an analytical tool.

A concluding question is under which conditions a combination of sociopolitical, economic and cultural forces can protect or recreate a Habermas-like process of deliberation and the level of trust that it requires.

Keywords: Rodrik trilemma, social capital, context mapping, absolutes and trade-offs, Trilemma and Threshold Triangle, civic and liberal liberty.

Zaupanje kot javno dobro: kako družbenopolitični in kulturni konteksti vplivajo na medosebno in medorganizacijsko dinamiko zaupanja in upanja

Ta prispevek raziskuje, kako geopolitični, družbenopolitični in kulturni konteksti (»konteksti«) vplivajo na določbo (ali njeno pomanjkanje) in do neke mere na naravo zaupanja kot javnega dobrega. Navdih išče pri Rodrikovi »trilemi« javnih dobrin, ki jih je mogoče doseči le v paru, nikoli pa vseh treh skupaj (globalizacija, demokracija in suverenost). Konteksti so kartirani v smislu treh splošnih sil, ki Rodrikove vpogledе posplošujejo v neprekinjeno metriko, ki temelji na relativni moči in kompromisih med tremi silami težnje po svobodi, težnje po pripadnosti in podrejanja ali izvajanja moči. Najpreprostejša predstavitev takšne metrike je trilema trikotnika, okvir, ki je bil pod avtorjevimi vodstvom uporabljen za novo metodologijo globalnih scenarijev v Shellu v prvem desetletju 21. stoletja. Kot odgovor na sedanjo porast nezaupanja je kontekstualno kartiranje razširjeno na prepoznavanje meja, onstran katerih nezaupanje postane odločilno. Od tod trilema in prag (T3). Rodrikova dilema je ključno razrešena s kompromisi, združljivimi s Habermasovo deliberativno demokracijo. Nasprotno, »onkraj meja kontekstov« je središče neravnovesja med tremi silami, od katerih ta prispevek raziskuje najbolj paradoksalno, in sicer tisto, ki je povezana s sodobnimi težnjami po svobodi. Gledano v luči metrike treh sil T3, esej Michaela Sandela iz leta 1996 o kontrastu med »državljskim« (ali »republikanskim«) in »liberalnim« pojmovanjem svobode osvetljuje, zakaj lahko fundamentalizem zacveti, ko svoboda napreduje. Za vključevanje svobode skozi samoupravo je državljanska svoboda zahtevala formalno dejanje, ki je ohranjalo zaupanje, občutek javnih zadev in občutek pripadnosti. Liberalna svoboda poudarja svobodo izbire lastnih vrednot, v škodo vseh treh pravkar navedenih javnih dobrin. Na kratko se v prispevku razpravlja o tem, kako lahko potem nezaupanje postane odločilno. Potrebne so nadaljnje raziskave za podobno raziskovanje vrha 'demokracije' (sil skupnosti in pripadnosti) v Rodrikovi trilemi ter preizkus ustreznosti in robustnosti T3 kot analitičnega orodja. Sklepno vprašanje je, pod katerimi pogoji lahko kombinacija družbenopolitičnih, gospodarskih in kulturnih sil zaščiti ali poustvari – Habermasu podoben – proces razpravljanja in stopnjo zaupanja, ki jo zahteva.

Ključne besede: Rodrikova trilema, socialni kapital, kartiranje konteksta, absoluti in kompromisne rešitve, trilema in prag trikotnika, državljanska in liberalna svoboda.

Christoph Hübenal, Professor of Systematic Theology, Faculty of Philosophy, Theology and Religious Studies, Radboud University

Must We Hope for Something? – A Plea for Public Theology

Next to the question “What can I know?”, Immanuel Kant also posed the two other questions “What should I do?” and “What may I hope?” Though Kant himself was of the opinion that the latter two questions have to be answered by the use of practical reason, he still treated them separately. In his view, the second question pertains to morality, while the third pertains to religion. Unlike Kant, however, we can seriously ask whether there is a moral obligation to some kind of religious hope. In times of global despair and mistrust we are – perhaps more than ever – confronted with the negative consequences of our individual and collective actions. Faced with the ecological crisis, the growing gap between rich and poor, the increase in world-wide migration or the rise of populism, we not only have to search for moral responses, but also imagine scenarios of where our moral efforts should eventually lead us. The problem becomes even more pressing if we also take into consideration that many of our past mistakes cannot be put right by whichever moral endeavors. Does this oblige us to hope for a perfectly moral state of affairs which can never be achieved by human efforts alone? An answer to this question is difficult to give, but nonetheless it has to be considered – and it has to be considered publicly. On this account, the suggestion will be made that we are in need of a public theology that, on the one hand, addresses the question of whether we must hope for something and that, on the other hand, perhaps even makes some reasonable proposals as to what this something might be.

Keywords: Immanuel Kant, hope, moral obligation, global despair and mistrust, public theology.

Ali moramo nekaj upati? Poziv za javno teologijo

Poleg vprašanja »Kaj lahko vem?« je Immanuel Kant postavil še dve vprašanji: »Kaj naj storim?« in »Kaj smem upati?«. Čeprav je bil sam Kant mnenja, da je treba na zadnji dve vprašanji odgovoriti s praktičnim razumom, ju je vseeno obravnaval ločeno. Po njegovem mnenju se drugo vprašanje nanaša na moralno, tretje pa na religijo. Za razliko od Kanta pa se lahko resno vprašamo, ali obstaja moralna obveza do neke vrste religijskega upanja. V času globalnega obupa in nezaupanja smo - morda bolj kot kdaj koli prej - soočeni z negativnimi posledicami naših individualnih in kolektivnih dejanj. Soočeni z ekološko krizo, naraščajočim razkolom med bogatimi in revnimi, povečanjem svetovnih migracij ali porastom populizma, moramo ne le iskati moralne odzive, ampak si tudi zamisliti scenarije, do katerih bi nas moralna prizadevanja sčasoma lahko pripeljala. Problem postane še bolj pereč, če upoštevamo tudi, da številnih naših preteklih napak ne moremo odpraviti ne glede na moralna prizadevanja. Ali nas to zavezuje, da upamo na popolnoma moralno stanje, ki ga nikoli ne bo mogoče doseči samo s človeškimi napori? Odgovor na to vprašanje je težko dati, vendar ga je treba upoštevati - in ga je treba obravnavati javno. V zvezi s tem bomo predlagali, da potrebujemo javno teologijo, ki na eni strani obravnava vprašanje, ali se moramo nečesa

nadejati, po drugi strani pa morda celo poda nekaj razumnih predlogov, kaj bi to lahko bilo.

Ključne besede: Immanuel Kant, upanje, moralna obveza, globalni obup in nezaupanje, javna teologija.

Kasra Akhavan Azari, Faculty of Theology, University of Ljubljana

Migration and Hope in Shia

In the Qur'an, Hadiths and Shia mysticism and ethics we can find two words, "Khowf" (Fear) and "Raja" (Hope) which are often used together and consecutively. Why is the word "Fear" before "Hope" as the phrase "Fear and hope" in most Islamic writings? We will focus on this question in this presentation. Envisioning a better future and the desire for things to change for the better is an inherent part of a human being. Having "Hope" is emphasized and recommended to Muslims and Muslims should not become hopeless (Verse 53, Surah Zumar). Today we are confronting Muslims and non-Muslims' migration from their countries which some are ruled by Sharia (Islamic Laws) and some are war-torn Islamic countries in the Middle East. Millions of people who get of their countries with the hope for peaceful and better life will be dealt with in the "Migration and Hope" context. Hope seems to be the only thing which motivates them to continue their survival and we will follow those emigrants in their new destinations.

Keywords: fear, hope, migration, the Middle East, emigrants, Muslims, Shia.

Migracije in upanje v šiitizmu

V Koranu, Hadithih ter šiitski mistiki in etiki najdemo dve besedi, »Khowf« (strah) in »Raja« (upanje), ki se pogosto uporabljata skupaj in zaporedno. Zakaj je beseda »strah« pred »upanjem« kot fraza »strah in upanje« v večini islamskih spisov? V tej predstavitvi se bomo osredotočili na to vprašanje. Predstavljati si boljše prihodnost in želja, da bi se stvari spremenile na bolje, sta inherentni lastnosti človeka. »Upanje« je poudarjeno in priporočeno muslimanom in muslimani ne bi smeli postati brezupni (Vrstica 53, Sura Zumar). Danes se soočamo z migracijami muslimanov in ne-muslimanov iz svojih držav, v katerih nekaterim vlada šariat (islamski zakoni), druge pa so vojno raztrgane islamske države na Bližnjem vzhodu. Milijoni ljudi, ki pridejo iz svojih držav z upanjem na mirno in boljše življenje, bodo obravnavani v kontekstu »Migracije in upanje«. Upanje se zdi edino, kar jih motivira za nadaljevanje preživetja, in tem emigrantom bomo sledili na njihovih novih destinacijah.

Ključne besede: strah, upanje, migracije, Bližnji vzhod, izseljenci, muslimani, šiitizem.

Raid Al-Daghistani, Center for Islamic Theology, University of Münster

The Concept of Hope and Trust from an Islamic-Mystical Perspective

In my paper, I attempt to illustrate the concept of Hope and Trust from an Islamic-mystical perspective. To do so, I firstly critically reflect on the very term “Islamic mysticism”, methodologically and systematically question its legitimacy, and offer some genuine internal definitions of the phenomenon which is usually referred to as “Islamic mysticism”. From this background, I approach the term *tasawwuf* – which is an Arabic original of the English word “Sufism” – and try to briefly highlight its main character as a “spiritual science” and “mystical way”, consisting of different “states” and “stations”, among which “hope” and “trust” occupy important positions. I then attempt to illuminate hope and trust in the context of the Islamic mysticism (Sufism), referring thereby to some of the most important classical Sufi authors and their understandings of both terms. The paper finishes with some concluding remarks on trust and hope and their meaning for the spiritual-religious life.

Keywords: Sufism, Islamic mysticism, spiritual path, spiritual science, hope, trust in God.

Koncept upanja in zaupanja z islamsko-mistične perspektive

V svojem članku poskušam orisati koncept upanja in zaupanja z islamsko-mistične perspektive. V ta namen najprej kritično premislim sam pojem »islamske mistike«, tako da metodološko in sistematično preverim njegovo legitimnost ter hkrati ponudim nekaj izvernih definicij pojava, ki ga običajno interpretiramo s pojmom »islamska mistika«. S tega ozadja preidem potem k pojmu *tasawwuf* – ki je arabski izvornik besede »sufizem« – in ga poskušam pojasniti glede na njegovo glavno značilnost kot »duhovno znanost« in »mistično pot«, sestavljeno iz različnih »stopenj« in »stanj«, med katerimi pa ravno »upanje« in »zaupanje« zavzemata pomembni mesti. V nadaljevanju tako poskusim osvetliti kategoriji upanja in zaupanja v kontekstu islamske mistike (sufizma), pri čemer se sklicujem na nekatere najpomembnejše klasične sufijske avtorje in njihovo razumevanje obeh obravnavanih pojmov. V sklepnem delu pričujočega prispevka nato še enkrat povzamem glavne aspekte »upanja« in »zaupanja« in podam nekaj zaključnih misli o njunem pomenu za duhovno-religiozno življenje.

Ključne besede: sufizem, islamska mistika, duhovna pot, duhovna znanost, upanje, zaupanje v Boga.

Mateja Centa, Roman Globokar, Vojko Strahovnik, Faculty of Theology, University of Ljubljana

Ethics, Knowledge and Understanding of Research Integrity Among Students

The paper discusses the levels of knowledge, understanding and importance of research integrity among students. Research integrity concerns standards and practices pertaining to citation and citation practices, including good citation practice, and avoiding plagiarism, collaborative work, and collaborative practice, including integrity in group work and when seeking help on individual assignments, and practices related to collecting, analyzing, and presenting data, including avoiding falsification and fabrication. One of the aspects presented is going to be the relationship between knowledge and training received in these areas and actually reported practices. Next, the relationship between the existence of clear rules and the recognition of grey areas will be discussed. Lastly, we will present the result of a large research study (as part of the 2020 project INTEGRITY) conducted in Denmark, Hungary, Ireland, Lithuania, Netherlands, Portugal, Slovenia, and Switzerland and highlight the relevant differences among countries.

Keywords: ethics, researchintegrity, plagiarism, students, standards, rules, practices.

Etika, znanje o in razumevanje raziskovalne etike in integritete med dijaki in študenti

V prispevku obravnavamo stopnje znanja, razumevanja in pomembnosti raziskovalne etike in integritete med dijaki in študenti. Raziskovalna integriteta zadeva standarde in prakse, ki se nanašajo na pripoznavanje avtorstva, vključno z dobro prakso citiranja in izogibanjem plagiatorstvu, skupnemu delu in sodelovalnim praksam, vključno z integriteto pri skupinskem delu in pri iskanju pomoči pri posameznih nalogah, ter praksami, povezanimi z zbiranjem, analizo in predstavitvijo podatkov vključno z izogibanjem ponarejanju in izmišljevanju podatkov. Eden od predstavljenih vidikov bo odnos med znanjem in usposabljanji na teh področjih, ter dejansko prijavljenimi praksami. Nato bomo obravnavali razmerje med obstojem jasnih pravil in priznavanjem sivih območij. Ob koncu bomo predstavili rezultate večje raziskovalne študije (v okviru projekta INTEGRITY 2020), izvedene na Danskem, Madžarskem, Irskem, Litvi, Nizozemskem, Portugalskem, v Sloveniji in Švici ter izpostavili razlike med državami.

Ključne besede: etika, raziskovalna integriteta, plagiatorstvo, dijaki in študenti, standardi, pravila, prakse.

Anthony Ekpunobi, Faculty of Theology, University of Ljubljana

The Buffered Self and the Self of Desire in Crating a Positive Post-pandemic Attitude of the Mind

COVID-19 pandemic unmasked the social virus and culture of indifference in the life of the world. According to Pope Francis indifference, the detachment of the mind from the heart, is the stumbling block for building the fraternity that will enable freedom and equality in the modern world. Charles Taylor captured this culture of indifference as the “buffered self”. It is the attitude of disengaging from everything outside of the mind. On the contrary, the “self of desire” which is informed by the invincible and undeniable mimetic relationship, is created in fraternity. It is the recognition and acceptance of human fraternity and the otherness responsible for our desires. This paper argues that the self of desire is a positive post-pandemic attitude of the mind.

Keywords: indifference, self of desire, buffered self, mimetic desire, recognition, otherness.

Nepropusten jaz in jaz hotenja pri ustvarjanju pozitivnega post-pandemijskega umnega stališča

Pandemija covid-19 je razkrila družbeni virus in kulturo indiferentnosti v življenju sveta. Po besedah papeža Frančiška je indiferentnost, odmik uma od srca, kamen spotike pri izgradnji bratstva, ki lahko omogoči svobodo in enakost v modernem svetu. Charles Taylor je to kulturo indiferentnosti zajel s pojmom »nepropustnega jaza«. To je odnos ločevanja od vsega zunaj uma. Nasprotno pa »jaz hotenja«, ki je podkrepjen z nepremagljivim in nespornim mimetičnim odnosom, nastane v bratstvu. To je priznanje in sprejemanje človeškega bratstva in drugačnosti, odgovorne za naše želje. Ta članek zagovarja trditev, da je jaz hotenja pozitivno post-pandemično umno stališče.

Ključne besede: indiferentnost, jaz hotenja, nepropusten jaz, mimetična želja, priznanje, drugost.

Tomaz Erzar, Faculty of Theology, University of Ljubljana

Shattered Assumptions, Meaning Making, and Healing Moral Injuries in a Secularized World and through Religious Coping

In this paper, we analyze four concepts used by psychological research of human woundedness to try to explain why the personal path to recovery and a full life in a secularized world is long, and why questions of interpersonal and collective connection, faith and spirituality also arise on this path. Extreme traumatic experiences destroy person's trust in the world, themselves and others, trigger the process of making sense or meaning, and cause deep personal and collective moral injuries. We argue that research and treatment of these injuries in social psychology and psychotherapy has shown that the secularized world today, after many decades of denial and living in despair and meaninglessness, has come to understand that healing human woundedness is a life-changing personal, interpersonal, collective and spiritual process which involves creating authentic life narratives of redemption.

Keywords: distress, shattered assumptions, meaning making, moral injury, secularized world, redemptive life narrative, religious coping.

Uničeno zaupanje, ustvarjanje pomena ter zdravljenje moralnih ran v sekulariziranem svetu in religioznem soočanju

V prispevku analiziramo štiri pojme, s katerimi je psihološko raziskovanje človekove ranjenosti poskušalo pojasniti, zakaj je osebna pot do okrevanja in polnega življenja v sekulariziranem svetu dolga – in zakaj se na tej poti odpirajo tudi vprašanja medosebne in kolektivne povezanosti, vere in duhovnosti. Izjemne travmatične situacije porušijo človekovo zaupanje v svet, v druge in vase, sprožijo proces osmišljanja ali ustvarjanja pomena ter povzročijo globoke osebne in kolektivne moralne rane. Tu zagovarjamo mnenje, da je raziskovanje in zdravljenje teh ran v socialni psihologiji in psihoterapiji pokazalo, da se sekularizirani svet po številnih desetletjih zanikanja ter življenja v obupu in nesmislu danes zaveda, da zdravljenje človekove ranjenosti vključuje oblikovanje pristnih življenjskih pripovedi o odrešitvi – in da je zdravljenje osebni, medosebni, kolektivni in duhovni proces.

Ključne besede: stiska, uničeno zaupanje, ustvarjanje pomena, moralna rana, sekularizirani svet, pripoved o odrešitvi, religiozno soočanje.

Roman Globokar, Faculty of Theology, University of Ljubljana

Hope as a Political Virtue in Uncertain Times

This paper asks whether it is appropriate to promote hope as a political virtue in the current uncertain times. Is it responsible to promote hope for a better future in a time of global pandemics, climate change, mass migration and growing divisions between rich and poor? The Italian philosopher Umberto Galimberti is convinced that the future is a threat today and that, within the nihilistic state of the present society, it is essential that the individual be strengthened as much as possible internally to live in the present. Hope, he believes, is harmful because it directs one's gaze towards the future instead of focusing on the present. By analysing the Christian understanding of hope (Moltmann, Metz), we show that Christianity does not promote a passive attitude in the present because of the promise of the future, but that a correct understanding of the eschatological dimension promotes an active life in the present moment. We show the importance of the concept of hope in the social teaching of the Church since the Second Vatican Council, with particular reference to the statements of Pope Francis at the time of the pandemic. We will extract some basic elements of the Christian theology of hope. We must not postpone responsibility until tomorrow, but, with an open future in mind, we must make responsible choices today, at a personal and societal level.

Keywords: hope, promise, eschatology, social teaching of the Church, responsibility for future generations, nihilism.

Upanje kot politična krepost v negotovih časih

V prispevku se sprašujemo, ali je ustrezno v sedanjih negotovih časih spodbujati upanje kot politično krepost. Je v času globalne pandemije, klimatskih sprememb, množičnih migracij in vedno večjega razdora med bogatimi in revnimi odgovorno promovirati upanje na boljšo prihodnost? Italijanski filozof Umberto Galimberti je prepričan, da prihodnost danes predstavlja grožnjo in da je znotraj nihilističnega stanja sedanje družbe ključno, da se posameznik čim bolj notranje okrepi za življenje v sedanjem času. Upanje je po njegovem prepričanju škodljivo, saj usmerja človekov pogled v prihodnost, namesto da bi se osredotočil na sedanost. Z analizo krščanskega razumevanja upanja (Moltmann, Metz) pokažemo, da krščanstvo ne spodbuja pasivne drže v sedanosti zaradi obljube prihodnosti, ampak da pravilno razumevanje eshatološke razsežnosti spodbuja dejavno življenje v sedanjem trenutku. Prikažemo pomen koncepta upanja v družbenem nauku Cerkve od D drugega vaticanskega koncila dalje, s posebnim poudarkom na izjavah papeža Frančiška v času pandemije. Izluščimo nekaj osnovnih elementov krščanske teologije upanja. Odgovornosti ne smemo prelagati na jutri, ampak moramo v zavesti odprte prihodnosti sprejemati odgovorne odločitve na osebni in družbeni ravni že danes.

Ključne besede: upanje, obljuba, eshatologija, družbeni nauk Cerkve, odgovornost za prihodnje rodove, nihilizem.

Marcin Godawa, Pontifical University of John Paul II in Krakow

Spiritual Desert as the Experience of Hope

In the examination of Hope, the key value for a human person, special attention ought to be paid to the attitude described as Spiritual Desert. This desert life means a deep spiritual transformation in man and their exposition to God's grace. Here, hope turns out to be determined by the personal relationship between the Triune God and man. The power of loving Providence can be clearly perceived against the background of desert emptiness. What especially arises at this special point - between the need and the response of grace - is the role of watching, silence, and meditation. These spiritual exercises make one capable of realizing how grace is given and how to cooperate with it. An individual focus preludes external activity. In this way, the spiritual desert constitutes a model of experiencing hope, which can be adapted to situations in the contemporary world. The present examination is effectuated by using the methodology of spiritual theology and by deriving from other sources - mainly the Bible (Habakkuk, the Gospel), apophthegms, Carthusian spirituality, T. Merton, and C. de Hueck Doherty. It results in the presentation of the relationship between a disposition of a desert man and the personal grace of hope. Particularly, it contributes to the whole field of hope and trust.

Keywords: spiritual desert, grace, hope, Providence, watching, silence, meditation, person.

Duhovna puščava kot izkušnja upanja

V raziskovanju upanja, ki je ključna vrednota človeške osebe, je vredno posebno pozornost nameniti pojavi, imenovanem duhovna puščava. To puščavniško življenje pomeni globoko preobrazbo človeka in njegovega dostopa k Božji milosti. Tu se upanje izkaže v svoji odvisnosti od osebnega odnosa med Troedinim Bogom in človekom. Moč ljubezni do Previdnosti lahko jasno dojamemo v nasprotju z ozadjem puščavske praznine. Na tej točki - med potrebo na eni ter odzivom milosti na drugi strani - posebej vznikne poudarek o vlogi opazovanja, tihote in meditacije. Takšne duhovne vaje nam omogočijo spoznanje o tem, kako nam je milost dana in kako z njo sodelovati. Individualna osredotočenost predhaja zunanji dejavnosti. V tem smislu duhovna puščava predstavlja model izkušnje upanja, ki se prilagodi tudi razmeram sodobnega sveta. Dotično raziskavo udejanimo z uporabo metodologije teologije duhovnosti, poleg tega pa tudi s črpanjem iz drugih virov - predvsem iz Biblije (Habakuk, evangelij), apoftegem, kartuzijanske duhovnosti, T. Mertona in C. de Hueck Dohertyja. Rezultat tega je predstavitev odnosa med stanjem človeka v puščavi ter osebno milostjo upanja.

Delo je posebej naravnano na to, da ponudi pozitiven prispevek za celotno področje upanja in zaupanja.

Ključne besede: duhovna puščava, milost, upanje, Previdnost, opazovanje, tihota, meditacija, oseba.

Anton Jamnik, Faculty of Theology, University of Ljubljana

Between Hope as a Gift and Illusions of a Self-sufficient Subject

After describing the illusion of an indefinite progress in history, based on the rejection of eschatological Christian hope, the author presents two contemporary propositions or rather illusions on how to avoid total despair. The first one preserves hope into creation of a new man with the help of science and technology – Christian eschatology corrupted by reason; the second one suggests that we should completely focus on the present and abandon all hope – the philosophy of hope which surrenders itself to absurd and nihilism. These two illusions are based on the anthropology of an active subject who has everything under control – which more or less dominates the contemporary discussion on the definition of a person and their bioethical implications – and rejects the anthropology of susceptibility, vulnerability and dependence. They walk hand in hand with the anthropological shift from the primacy of reason to the primacy of liberty, understood subjectively. It is paradoxical that the privileged access to hope is an experience of hopeless circumstances: circumstances in which man is rightly tempted to lose hope. Such are, for instance, the circumstances of the post-modern subject, caught in their own little “bubble” of control over the present and over themselves, who attributes the primacy to liberty, limited by nothing else but their own choice. The experience of facing hopeless circumstances which incite despair is ironically also an experience which allows man to burst this “bubble” and thus open themselves to extreme difference and hope. Such hope is not hope which the subject could acquire with their own strength; it is the sort of hope which is a gift, and its archetype is the eschatological Christian hope. Hope is a virtue, hope is strength, hope is the heroic determination of a soul. The highest form of hope is to overcome the despair. The author concludes that hope is the realisation of the authentic human life determined by both the autonomy and extreme susceptibility or rather the acceptance of the gift.

Keywords: hope, despair, Christianity, science, technology, nihilism, absurd, secularization, postmodern.

Med upanjem kot darom in iluzijami samozadostnega subjekta

Po opisu utvare neskončnega napredka v zgodovini, ki temelji na zavračanju eshatološkega krščanskega upanja, avtor predstavi dva sodobna predloga oziroma iluziji, kako se izogniti popolnemu brezupu. Prvi ohranja upanje v stvarjenje novega človeka s pomočjo znanosti in tehnologije – razumska korupcija krščanske eshatologije; drugi predlaga, da se v celoti osredinimo na sedanost in opustimo vse upanje – filozofija obupa, ki se prepušča absurdu in nihilizmu. Ti dve utvari temeljita na antropologiji dejavnega subjekta, ki ima stvari po nadzorom – kar bolj ali manj razmeroma prevladuje v sodobni razpravi o definiciji osebe in njenih bioetičnih implikacijah – in zavrača antropologijo dovezetnosti, ranljivosti in odvisnosti. Hodita tudi z roko v roki z antropološkim premikom od primata razuma k primatu svobode, razumljene v subjektivnem smislu. Paradoksalno je, da je privilegiran dostop do upanja izkušnja brezizhodnih okoliščin: okoliščin, v katerih je človek upravičeno v skušnjavi, da izgubi upanje. Takšne so recimo okoliščine postmoderne subjekta, ujetega v svoj »mehurček« nadzora nad sedanostjo in nad samim seboj, ki primat pripisuje svobodi, omejeni z ničemer drugim kot z njegovo lastno izbiro. Izkušnja soočanja z brezizhodnimi okoliščinami, ki netijo obup, je ironično tudi izkušnja, ki človeku dopušča, da predre ta »mehurček« ter se tako odpre za skrajno drugačnost in upanje. Takšno upanje ni upanje, ki ga subjekt doseže z lastnimi močmi, temveč vrsta upanja, ki je kakor dar, njegov arhetip pa je eshatološko krščansko upanje. Upanje je krepost, je moč, je junaška odločnost duše. Najvišja oblika upanja je premagan obup. Avtor zaključi, da je upanje konkretizacija pristnega človeškega življenja, ki ga določata tako avtonomija kot skrajna dovezetnost oziroma sprejemanje daru.

Ključne besede: upanje, obup, krščanstvo, znanost, tehnologija, nihilizem, absurd, sekularizacija, postmoderna.

Urška Jeglič, Faculty of Theology, University of Ljubljana

Trust in Halal Products and Halal Production among Muslims in Slovenia

The halal industry began to flourish three decades ago by introducing halal controls and the subsequent halal certification and labelling of products. At the beginning of the 21st century, the Islamic Community in the Republic of Slovenia awarded the first certificates to Slovenian companies, operating mainly in the meat industry. However, not all Muslims in Slovenia adhere to the halal diet. Also, not all Muslims buy halal-certified products. This article presents how Muslims in Slovenia trust halal products and the halal industry. Based on the research conducted, we observe that three distinct groups of Muslims exist in terms of their trust in halal products and halal production.

Keywords: halal, halal certificate, halal products in Slovenia, halal diet, the trust of Muslims.

Zaupanje do halal izdelkov in halal proizvodnje pri muslimanih v Republiki Sloveniji

Halal industrija je začela počasi cveteti pred tridesetimi leti, ko se je na svetovnem trgu začelo množično uveljavljanje halal inšpekcij in posledično izdajanje halal certifikatov ter označevanje izdelkov z le-tem. V začetku 21. stoletja je Islamska skupnost v Republiki Sloveniji podelila prve certifikate slovenskim podjetjem, med katerimi prevladujejo podjetja z mesno industrijo. Vsi muslimani v Sloveniji se ne držijo prehranjevanja po halal predpisih. Prav tako vsi muslimani ne kupujejo izdelkov s halal certifikatom. Pričujoči članek predstavi, kakšno je zaupanje muslimanov v Sloveniji v halal izdelke in halal industrijo. Na podlagi opravljene raziskave opazamo, da obstajajo tri različne skupine muslimanov glede na zaupanje v halal izdelke in halal proizvodnjo.

Ključne besede: halal, halal certifikati, halal izdelki v Sloveniji, halal prehrana, zaupanje muslimanov.

Branko Klun, Faculty of Theology, University of Ljubljana

Faith, Hope, and Love in the Light of Phenomenological Existential Analysis

From St Augustine onwards, St Paul's triad of faith, hope and charity, which characterises the Christian way of being, is explained by means of the concept of virtue, which comes from Greek philosophy and is based on its ontological presuppositions. Heidegger criticized the Greek ontology of substance and developed a phenomenological analysis of human existence that foregrounds its dynamic and temporal dimension. This presentation takes a similar methodological approach, seeking to explain faith, hope and love not as properties (virtues) of human being, but as modes of human existence. In similarity and at the same time distance to Heidegger's existential analysis, faith, hope, and love correspond to three modes of temporality: in faith, man lives his relation to the past that is absolutely before him; in hope, man reaches into the future beyond any conceivable future; and in love, man exercises his presence in which a transcendent and timeless meaning is revealed. While Heidegger insists on the finitude of time and human existence, an existential analysis of the Christian life shows its relation to infinity and its metaphysical vocation.

Keywords: theological virtues, faith, hope, love, Heidegger, existential analysis.

Vera, upanje in ljubezen v luči fenomenološko eksistencialne analize

Od sv. Avguština dalje se Pavlova triada vere, upanja in ljubezni, ki zaznamuje krščanski način bivanja, razlaga s pomočjo pojma kreposti, ki prihaja iz grške filozofije in temelji na njenih ontoloških predpostavkah. Heidegger je kritiziral grško ontologijo substance in je razvil fenomenološko analizo človekove eksistence, ki v ospredje postavi njeno dinamično in časovno razsežnost. V tem predavanju gre za podoben metodološki pristop, ki želi vero, upanje in ljubezen razložiti ne kot lastnosti (kreposti) bivajočega človeka, temveč kot moduse njegovega eksistiranja. V podobnosti in obenem distanci do Heideggerjeve eksistencialne analize veri, upanju in ljubezni ustrezajo trije modusi časovnosti: v veri človek živi svoj odnos do bivšosti, ki je absolutno pred njim, v upanju človek sega v bodočnost onkraj vsake predstavljive prihodnosti, v ljubezni pa človek izvršuje svojo prisotnost/sedanost, v kateri se razkriva presežni in neminljivi smisel. Medtem ko Heidegger vztraja na končnosti časa in človekovega bivanja, pa eksistencialna analiza krščanskega življenja pokaže njegov odnos do neskončnosti in metafizično poklicanost.

Ključne besede: teologalne kreposti, vera, upanje, ljubezen, Heidegger, eksistencialna analiza.

Gábor Kovács, Institute of Philosophy, Research Centre for the Humanities, Hungarian Academy of Sciences

How to Become Gods by Our Own Strength? Technology, Human Condition and the Idea of God in Technological Transhumanism

Human condition has been challenged by sophisticated modern technologies. Hannah Arendt, in her classical book entitled *The Human Condition*, exposed this problem already in 1958. In last decades with the emerging of biotechnologies this challenge has become manifest. The aim of the old technologies was the control and the modification of outer nature; in the case of new technologies, the target has become the inner, human nature. Gene-technology, nanotechnology in alliance with computer-technology and virtual world created by the internet have made this challenge manifest. The ideology of technological transhumanism opens new horizons: it promises the radical transformation of human nature and the transcending of finite and fragile human condition, including death. It is the program of deification of human being and some kind of self-salvation by the help of technology. How can we interpret this conception from philosophical-theological perspective? That is the basic question of the paper.

Keywords: human condition, technology, deification, self-salvation, transhumanism.

Kako postati bogovi z lastno močjo? Tehnologija, človeško stanje in ideja Boga v tehnološkem transhumanizmu

Človekov položaj so izzvale prefinjene sodobne tehnologije. Hannah Arendt je v svoji klasični knjigi z naslovom Človekov položaj (Human Condition, slov. prev. Vita activa) ta problem razkrila že leta 1958. V zadnjih desetletjih, z nastankom biotehnologij, se je ta izziv manifestiral. Cilj starih tehnologij je bil nadzor in spreminjanje zunanje narave; v primeru novih tehnologij pa je tarča postala notranja, človeška narava. Genska tehnologija, nanotehnologija v povezavi z računalniško tehnologijo in virtualni svet, ki ga je ustvaril internet, so pokazali ta izziv. Ideologija tehnološkega transhumanizma odpira nova obzorja: obljublja radikalno preobrazbo človeške narave ter preseganje omejenega in krhkega človeškega stanja, vključno s smrtjo. To je program pobožanstvenja človeka in neke vrste samoodrešnja s pomočjo tehnologije. Kako lahko razložimo ta koncept s filozofsko-teološkega vidika? To je osnovno vprašanje tega prispevka.

Ključne besede: človeško stanje, tehnologija, pobožanstvenje, samoodrešnje, transhumanizem.

Marcel V. Măcelaru, Faculty of Humanities and Social Sciences,
“Aurel Vlaicu” University of Arad

Biblical Imaginaries of Hope: A Case of Prophetic Hermeneutic

The notion of “imaginary”, introduced by social theorist Benedict Anderson and developed by Charles Taylor, refers to how people intuitively understand the world in the light of cultural, social, political and religious information that belongs to their context. This paper proposes that the millennia-long reception of biblical texts within Europe has provided European culture with such frameworks of meaning, true imaginaries that can socialise their receivers into a particular mindset. One of relevant such imaginary is the Biblical eschatological expectation of a “messianic” age within which the universal lordship of Christ is manifested. Using the prophetic texts of Isaiah 11 and Psalms 72 as test cases, this study proposes that such an imaginary may provide for hopeful living in the midst of dire circumstances.

Keywords: hope, imaginary, European culture, eschatological expectation.

Biblični imaginariji upanja: primer preroške hermenevtike

Pojem »imaginarija«, ki ga je uvedel družbeni teoretik Benedict Anderson, razvil pa ga je Charles Taylor, se nanaša na to, kako ljudje intuitivno razumejo svet v luči kulturnih, družbenih, političnih in verskih informacij, ki pripadajo njihovemu kontekstu. Ta članek predlaga, da je tisočletno sprejemanje svetopisemskih besedil v Evropi evropski kulturi zagotovilo takšne okvire pomena, resnične imaginarije, ki lahko njihove prejemnike socializirajo v določeno miselnost. Eden od pomembnih takšnih imaginarijev je svetopisemsko eshatološko pričakovanje »mesijanske« dobe, v kateri se kaže gospostvo Kristusa. Z uporabo preroških besedil iz Izaija 11 in 72. psalma kot preizkusnih primerov, ta študija predlaga, da lahko takšen imaginarij zagotovi upanja polno življenje sredi težkih razmer.

Ključne besede: upanje, imaginarij, evropska kultura, eshatološko pričakovanje.

Simon Malmenvall, Faculty of Theology, University of Ljubljana

(Mis)Trust and Inter-Ecclesiastical Relations: The Case of East Slavic Perception of the Council of Florence

The present article discusses the religious and cultural background of the ambivalent reception of the Council of Florence (1437–1439) among the East Slavic (Rus') ecclesiastical and political elite of the time. This reception was characterized by (mis)trust towards the late Byzantine pro-Western stance and unified Christianity under the authority of the pope. The author of this article accentuates the establishment of two separate (Orthodox) ecclesiastical and cultural centers, Kyiv and Moscow, as the main long-term consequence of the council in Eastern Europe. Here, special attention is given to the two narrative texts from the mid-fifteenth century concerning the events during and after the council. The first is the polemical treatise Isidore's Council written by the presbyter Simeon of Suzdal, while the second is the anonymous travel diary Journey to Florence. The former is defined by its "anti-Latin" polemical tone, which decisively influenced the later East Slavic, particularly Muscovite, perception of unionism. On the other hand, Journey, with its lack of any theological problematization of the council decrees, represents the first East Slavic travel diary describing social and cultural features of Central and Southern Europe.

Keywords: Council of Florence, medieval ecclesiastical history, literature of Rus', Orthodoxy, unionism.

(Ne)zaupanje in odnosi med Cerkvami: primer vzhodnoslovanskega sprejemanja florentinskega koncila

Članek se posveča verskemu in kulturnemu ozadju dvoumnega sprejemanja florentinskega koncila (1437–1439) med takratno vzhodnoslovansko (starorusko) cerkveno in politično elito. Za to sprejemanje je bilo značilno (ne)zaupanje do Zahodu naklonjenega stališča poznega Bizanca in do zedinjenja krščanskega sveta pod papeževim vodstvom. Avtor članka kot glavno dolgoročno posledico koncila na ozemlju vzhodne Evrope poudarja vzpostavitev dveh ločenih (pravoslavnih) cerkvenih in kulturnih središč, to je Kijeva in Moskve. Tu sta posebej obravnavani dve pripovedni besedili iz sredine 15. stoletja, ki zadevata dogodke med in po koncilu. Prvo besedilo je polemični spis Izidorjev zbor, katerega avtor je duhovnik Simeon iz Suzdalja, drugo pa je anonimni potopis Potovanje v Firence. Prvo opredeljuje »protilatinska« polemična ost, ki je odločilno vplivala na kasnejše vzhodnoslovansko, zlasti moskovsko, (ne)sprejemanje uniatskega pojava. Po drugi strani Potovanje z odsotnostjo teološkega problematiziranja koncilskih odlokov predstavlja prvi vzhodnoslovanski potopis, ki prinaša oris družbenih in kulturnih značilnosti srednje in južne Evrope.

Ključne besede: florentinski koncil, srednjeveška cerkvena zgodovina, staroruska književnost, pravoslavje, uniatsko vprašanje.

Nenad Malović, Catholic Faculty of Theology, University of Zagreb

When Face to Face Becomes Mask to Mask

Soon, it will be two years since face masks have become a part of everyday life all over the world. That phenomenon is an immediate occasion for the topic of this paper: the reflection on the human face and its meaning for human life. For us, the face is not only an instrument of physical recognising of other human individuals due to the different shape or size of our nose, lips, ears, or colour of our eyes. For us, the face is an instrument of communication and meaning, and this is not only on the level of reading the facial expressions. Behind the face, we always recognise a person. Facing each other, we enter the interpersonal relation between “I” and “You” and confirm our humanity in building trust. It is not entirely wrong to say that, during the pandemic measures, the communication between humans has become highly faceless or hidden behind the mask. At the moment, we cannot foresee all the consequences for people’s self-understanding and relations with others. Will the masks prove themselves as a sign of hope for the “salvation of the human race” or as a sign of mistrust and fear of “You” as a danger and risk for “I”?

Keywords: human face, person, interpersonal communication, face mask.

Ko iz oči v oči postane iz maske v masko

Kmalu bosta minili dve leti, odkar so obrazne maske postale del vsakdana po vsem svetu. Ta pojav je neposredna priložnost za temo tega prispevka: razmislek o človeškem obrazu in njegovem pomenu za človeško življenje. Za nas obraz ni le instrument fizičnega prepoznavanja drugih človeških posameznikov, ki imajo drugačno obliko ali velikost nosu, ustnic, ušes ali barvo oči. Za nas je obraz instrument komunikacije in pomena, in to ne le na ravni branja obraznih izrazov. Za obrazom vedno prepoznamo osebo. Soočeni drug z drugim vstopamo v medosebni odnos med »jaz« in »ti« in potrjujemo našo humanost pri krepitvi vzpostavljanju zaupanja. Ni povsem napačno reči, da je med ukrepi pandemije komunikacija med ljudmi postala zelo brezobrazna ali skrita za masko. Trenutno ne moremo predvideti vseh posledic za samorazumevanje ljudi in odnose z drugimi. Ali se bodo maske izkazale kot znak upanja za »odrešenje človeške vrste« ali kot znak nezaupanja in strahu pred »ti« kot nevarnostjo in tveganjem za »jaz«?

Ključne besede: človeški obraz, oseba, medosebna komunikacija, obrazna maska.

Béla Mester, Institute of Philosophy, Research Centre for the Humanities, Hungarian Academy of Sciences

A Russian Kitchen: Public Realm, Privacy and Scholars' Life-World Reloaded

In the second year of the pandemic, many experiences have accumulated in the field of the online academic life. They are not restricted to the technological skills and to a new wave of the sensibility toward the questions of safety, digital privacy, and politics of the usage of big data, and personal data. They seriously touch new-type problems of the scholars' life-world. However, discourses about the new digital environment of the academic life usually focus on technical problems and safety questions linked with them, the aspects of our right for privacy appear in another meaning, as well. In the online conferences and meetings, a whale of private visual information was published what had never been available uncontrolled before the pandemics. The title of the paper refers to the kitchens of the Russian colleagues in Moscow and Murmansk that had not been seen by me before the pandemic circumstances.

Keywords: academic life, life-world, pandemic, privacy, public realm.

Ruska kuhinja. Javno področje, privatnost in znova naložen življenjski svet znanstvenikov

V drugem letu pandemije se je na področju spletnega akademskega življenja nabralo veliko izkušenj. Te niso omejene na tehnološke spretnosti in na nov val občutljivosti za vprašanja varnosti, digitalne zasebnosti in politike uporabe masovnih podatkov in osebnih podatkov. Resno se dotikajo novega tipa problemov v življenjskem svetu znanstvenikov. Vendar se diskurzi o novem digitalnem okolju akademskega življenja običajno osredotočajo na tehnične težave in z njimi povezana varnostna vprašanja, vidiki naše pravice do privatnosti pa se pojavljajo tudi v drugem pomenu. Na spletnih konferencah in srečanjih je bil objavljen cel kup privatnih vizualnih informacij, ki prej niso bile nenadzorovano na voljo. Naslov tega prispevka se nanaša na kuhinje ruskih kolegov v Moskvi in Murmansku, ki jih pred pandemijo nisem videl.

Ključne besede: akademsko življenje, svet življenja, pandemija, privatnost, javno področje.

Jonas Miklavčič, Faculty of Theology, University of Ljubljana

Trust and Success of Artificial Intelligence in Medicine

The European Commission has proposed legislation to enable regulation of artificial intelligence (AI). But many complex algorithmic systems that offer the greatest hope for dramatic advances in medicine often fail to meet the strict criteria of European Commission – e.g. they often do not operate transparently. As one of the criteria for assessing the ethical use of AI, I propose the criterion of successful performance, since perhaps systems that work consistently well could be trusted even if they do not meet the criterion of transparency. Here we encounter the problem of the relationship between trust and performance. Not only does our trust in AI depend on the successful operation of the systems, but the success of their operation depends on our trust, since their performance also relies on the use of data we provide for algorithm's learning. Perhaps we need to trust the systems before they can be trustworthy.

Keywords: artificial intelligence, medicine, transparency, trust, successful performance.

Zaupanje in uspešnost umetne inteligence v medicini

Evropska komisija je aprila 2021 izdala predlog pravilnika, ki bo omogočil regulacijo umetne inteligence (UI). Mnogi kompleksni algoritemski sistemi, ki v medicini ponujajo največ upanja za drastičen napredek, pa strogih kriterijev, ki jih v svojem predlogu navaja Evropska komisija, pogosto žal ne dosežajo – pogosto npr. ne delujejo

transparentno. Kot enega izmed kriterijev za presojanje etičnosti uporabe UI tako predlagam kriterij uspešnega delovanja, saj bi morda lahko sistemom, ki konsistentno delujejo uspešno, zaupali tudi, če ti ne bi dosegali kriterija transparentnosti. Tu naletimo na problem odnosa med zaupanjem in uspešnostjo. Ne le da je naše zaupanje UI odvisno od uspešnega delovanja sistemov, pač pa je tudi uspešnost njihovega delovanja odvisna od našega zaupanja, saj njihova odličnost temelji tudi na uporabi podatkov, ki jim jih zaupamo v učne namene. Morda je edini način, da se rešimo iz tega krožnega problema, ta, da sistemom zaupamo, ko ti še niso povsem zaupanja vredni.

Ključne besede: umetna inteligenca, medicina, transparentnost, zaupanje, uspešno delovanje.

Arto Mutanen, Finnish Naval Academy & Finnish Defence University

On Logic of Hope

In human life, hope plays a central role. Hope brings forth light and positive expectations. These positive expectations are a part of any analysis of hope. Hope is not generated by positive expectations alone, but there is need for some belief of the possibility that hope could be actualized which are included in the classical analysis of hope (Bloeser & Stahl 2017). The possibility refers to systematic classification of the possibilities. The classification might be formulated linguistically or even mathematically. This gives us a linguistic analysis of hope. Bohn (2018) says that hope, unlike wish, is counterfactual. The counterfactuality of hope makes logic of hope extremely interesting. So, we cannot hope something existing, but because of the probability we cannot hope something which certainly remain unactualized. In hope, there is a strong epistemic element which, for example, is connected to the probability. Moreover, there is a strong element of trust in hope. Without trust, hope remains thin: either mere probability evaluation or mere unjustified desire. An interconnection of these two can be done in epistemic trust (Hardwig 1991). The horizon of hope is dependent on the imagination which interconnects the elements of hope. The imagination might be conceptual or pictorial. The analysis connects hope to the attitude logic (Aho 1994) which gives a rich theoretical framework for a general logic of hope.

Keywords: logic of hope, expectation, probability, counterfactuality, imagination.

O logiki upanja

Upanje v človeškem življenju igra pomembno vlogo. Prinaša luč in pozitivna pričakovanja. Slednja je mogoče najti pri sleherni analizi upanja. Upanje pa ne vznikne zgolj kot rezultat pozitivnih pričakovanj, saj se poleg njih pojavlja tudi potreba po tem, da je mogoče verjeti v možnost njihove aktualizacije. Vse to je vključeno v klasično analizo upanja (Bloeser & Stahl 2017). Možnost se nanaša na sistematično klasifikacijo različnih možnosti. To klasifikacijo je mogoče definirati lingvistično ali celo matematično. S tem dobimo lingvistično analizo upanja. Bohn (2018) trdi, da je upanje v nasprotju z željo protidejstveno. Ker je upanje protidejstveno, je logika upanja izjemno zanimiva. Ne moremo namreč upati nečesa, kar obstaja, toda zaradi verjetnosti prav tako ne moremo upati nečesa, kar bo z gotovostjo ostalo neuresničeno. V upanju najdemo močan epistemični element, ki je denimo povezan z verjetnostjo. Celó več: v upanju najdemo močan element zaupanja. Brez zaupanja se upanje posuši: bodisi gre zgolj za oceno verjetnosti bodisi za neupravičeno hrepenenje. Medsebojno povezavo med tema dvema omogoča epistemično zaupanje (Hardwig 1991). Horizont upanja je odvisen od domišljije, ki medsebojno povezuje različne elemente upanja. Domišljija je lahko konceptualna ali slikovna. Analiza povezuje upanje z logiko vedenja (Aho 1994), ki zagotavlja bogato teoretično strukturo za splošno logiko upanja.

Ključne besede: logika upanja, pričakovanje, verjetnost, protidejstvenost, domišljija.

Iva Nežič Glavica, Faculty of Theology, University of Ljubljana

I Trust, therefore I Dare. Trust as a Fundamental Gestalt Pedagogical Category

Gestalt pedagogy does not deal with the very term trust and its role in the pedagogical process, but implicitly presupposes it in its principles of teaching and learning. In doing so, it relies on representatives of reform pedagogy, who see trust as a prerequisite for creating and maintaining both pedagogical interaction and a positive learning atmosphere that stimulates students' readiness for learning and potential for personal growth. For this reason, it uses student-centered learning and teaching approaches in the educational process. At the forefront of such approaches is the relational component, which was particularly missed by young people during the epidemic, as confirmed by research findings. During distance learning, only a few teachers and catechists responded to this need, able to establish interpersonal relationships and offer to young people content to address their current challenges and instill confidence in them in these unpredictable times.

Keywords: trust, gestalt pedagogy, person-centered learning, relational component.

Zaupam, zato si upam. Zaupanje kot temeljna geštalt pedagoška kategorija

Geštalt pedagogika se s samim terminom zaupanja in njegovo vlogo v pedagoškem procesu sicer ne ukvarja, ga pa implicitno predpostavlja v svojih principih poučevanja in učenja. Pri tem se naslanja na predstavnike reformrske pedagogike, ki v zaupanju vidijo predpogoj za ustvarjanje in ohranjanje tako pedagoške interakcije kot tudi pozitivne učne klime, ki stimulira učenčevo pripravljenost za učenje in potenciale za osebno rast. Iz tega razloga uporablja v edukativnem procesu pristope učenja in poučevanja, ki so osredinjeni na učenca. V ospredju takšnih pristopov je predvsem odnosna komponenta, ki so jo mladi v času epidemije zlasti pogrešali, kar potrjujejo izsledki raziskav. V času poučevanja na daljavo so se na to potrebo ustrezno odzvali le redki učitelji in kateheti, ki so bili sposobni vzpostaviti interpersonalne odnose in ponuditi vsebine, s katerimi so nagovarjali aktualne izzive in mladim v nepredvidljivih časih vlivali zaupanje.

Ključne besede: zaupanje, geštalt pedagogika, na osebo osredinjeno učenje, odnosna komponenta.

Mari Jože Osredkar, Faculty of Theology, University of Ljubljana

Hope as a Component of the Gospel Relationship to God

We present the Gospel hope in connection with faith and love. The three theological virtues that reflect believer's relationship to God are defined by the Relational theory introduced into theology by Guy Lafon. Faith is defined as the ability to recognize the presence in the absence of God. Hope is, in stark contrast to faith, the ability to see that God, in spite of faith, cannot be fully known and possessed. Because hope enables and encourages the constant search for God, hope is at the same time the ability to maintain capacity in disability, that is to maintain a longing for God despite the already recognized presence of God. The relationship towards God is constantly changing. Perseverance in relation to the always "different God" is called love, which is reflected in the relation to every human being.

Keywords: faith, hope, love, Gospel, Guy Lafon.

Upanje kot komponenta evangeljskega odnosa do Boga

Evangeljsko upanje obravnavamo skupaj z vero in ljubeznijo. Tri teološke kreposti, ki odražajo vernikov odnos do Boga, opredeljujemo s pomočjo relacijske teorije, ki jo je

v teologijo uvedel Guy Lafon. Vero opredelimo kot sposobnost prepoznavanja prisotnosti v odsotnosti Boga. Upanje je, ravno nasprotno od vere, sposobnost uvida, da Boga, kljub veri, ne moremo popolnoma spoznati in ne posedovati. Ker upanje omogoča in spodbuja stalno iskanje Boga, je hkrati sposobnost ohranjanja zmožnosti v nezmožnosti, to pomeni ohranjanje hrepenenja po Bogu kljub že prepoznani Božji prisotnosti. Odnos do Boga se namreč stalno spreminja. Vztrajanje v odnosu do vedno »drugačnega Boga« imenujemo ljubezen, ki se odraža v odnosu do slehernega človeka.

Ključne besede: vera, upanje, ljubezen, evangelij, Guy Lafon.

Robert Petkovšek, Faculty of Theology, University of Ljubljana

Exodus - the Monotheism of Faithfulness and the Attitude of Hope according to Jan Assmann

According to Assmann, the biblical narrative of the Exodus is the most powerful and the most efficient narrative that people have ever told. It has been recalled as the narrative model and the foundational symbol of spiritual, religious, and political turns throughout Western history. In his work that is titled Exodus and is the main subject of our presentation, Assmann presents this narrative as the original locus of the monotheism of faithfulness and as the kernel of Biblical monotheism on which our era is based. According to Assmann, our era still stands on its "Mosaic foundations". The narrative of the Exodus has integrally formed it on a religious, political, and spiritual level. In the discussion, we will present Assmann's view on how the Exodus has influenced the formation of the attitude of hope inherent to our "Mosaic culture".

Keywords: Jan Assmann, the Exodus, monotheism of faithfulness, theology of covenant.

Eksodus – monoteizem zvestobe in drža upanja po Janu Assmannu

Po Assmannu velja svetopisemska pripoved o izgonu za najmogočnejšo in učinkovno najbogatejšo pripoved, ki so si jo ljudje kadarkoli pripovedovali. Ljudje so si jo priklicevali v vseh obdobjih naše zahodne zgodovine, iz nje so ustvarili narativni vzor in simbol utemeljitvenih duhovnih, religijskih in političnih obratov. V svojem delu Exodus, ki mu je ta prispevek posvečen, Assmann pripoved predstavi kot izvorno mesto monoteizma zvestobe in kot jedro svetopisemskega monoteizma, na katerem temelji naša era, za katero Assmann trdi, da stoji na »mojsesovskih temeljih«. Eksodus jo je oblikoval celostno na religijski, politični in duhovni ravni. V razpravi bomo prikazali

Assmannovo idejo o vplivu eksodusa na vzpostavitev države upanja in zaupanja v naši »mojzesovski eri«.

Ključne besede: Jan Assmann, Eksodus, monoteizem zvestobe, teologija zaveze.

Mateja Pevec Rozman, Faculty of Theology, University of Ljubljana

Is There a Hope for Nature and Humanity; Some Ecological Consideration

Humanity faces major technological and technical challenges that give man a sense of control over life; life outside us (mastery of nature and natural phenomena, colonization of the universe, space mining, etc.) and one's own life (transformation of the body, search for the elixir of eternal life and youth, etc.). Although from the very beginning humanity has dealt with similar questions (how to understand and master life), today only these, and above all the answers to them, are becoming frightening and worrying. The development of technique and technology intervenes in the field of man and the human environment and opens many ethical issues, which development societies and corporations are mostly not dealing with, but require thorough ethical consideration. In this article, we present some of the global challenges of modern times, among which we highlight climate change and the ecological issue. We ask whether we are prepared for climate change and what we are willing to do to survive and preserve planet Earth for future generations. The article highlights the issue of the relationship between man and nature and points to possible solutions that could mean hope for the survival of man and nature. In this context, the ethical thought of the philosopher Hans Jonas is presented, which complements the importance of responsibility for others as a source of moral sense with responsibility to the nature, to which we as humanity must acknowledge its dignity and its own essence.

Keywords: human, nature, ecology, ethics, responsibility.

Upanje za naravo in človeštvo; nekateri ekološki premisleki

Človeštvo se sooča z velikimi tehnološkimi in tehničnimi izzivi, ki dajejo človeku občutek nadzora nad življenjem; življenja zunaj nas (obvladovanje narave in naravnih pojavov, kolonizacija vesolja, vesoljsko rudarjenje ipd.) in svojega lastnega življenja (preoblikovanje telesa, iskanje eliksirja večne mladosti ipd.). Čeprav se je človeštvo od samega začetka ukvarjalo s podobnimi vprašanji (kako razumeti in obvladati življenje), postajajo danes le-ta, predvsem pa odgovori nanje, zastrašujoči in skrb vzbujajoči. Razvoj tehnike in tehnologije posega na področje človeka in človekovega okolja ter

odpira mnoga etična vprašanja, s katerimi se razvojne družbe in korporacije po večini ne ukvarjajo, zahtevajo pa temeljit etični premislek. V pričujočem članku predstavimo nekatere globalne izzive sodobnega časa, med katerimi izpostavimo klimatske spremembe in ekološko vprašanje. Človek je postal gospodar narave, ki pa je vse bolj ranljiva in ogrožena. Postavlja se nam tudi vprašanje, ali smo na klimatske spremembe pripravljeni in kaj smo pripravljeni narediti, da bomo preživeli in ohranili planet Zemljo za bodoče rodove. Prispevek izpostavi problematiko odnosa med človekom in naravo in pokaže na možne rešitve, ki bi lahko pomenile upanje za preživetje človeka in narave. V tem kontekstu je predstavljena etična misel filozofa Hansa Jonasa, ki pomen odgovornosti za druge kot izvor moralnega čuta dopolnjuje z odgovornostjo do narave, ki ji moramo kot človeštvo ponovno priznati njeno dostojanstvo in njeno lastno bistvo.

Ključne besede: človek, narava, ekologija, etika, odgovornost

Ivan Platovnjak, Tone Svetelj, Faculty of Theology, University of Ljubljana

Aesthetical Dimensions of Hope

Hope finds its place in the moments of negativity as a glimpse beyond the things-themselves towards the things to come. Hope is based on a structure of vision that suddenly allows us to see the invisible and the unapparent as beautiful in a way that goes beyond chronological time. Even though it refers to an eschatology, this vision or hope exists only in the present time rooted in waiting; as such, this vision is also the transforming force of daily life. This article presents hope in its aesthetical dimension by referring to Plato, Heidegger and to some passages from the Old and New Testament.

Keywords: hope, aesthetics, time, spirituality, everyday life, Bible.

Estetična razsežnost upanja

Upanje v negativnih trenutkih je kot bežen pogled, ki gre onkraj stvari samih v smeri stvari, ki prihajajo. Upanje temelji na strukturi vizije, ki nam nenadoma dopusti videti nevidno in nepojavno kot čudovito na način, ki presega kronološki čas. Čeprav se navezuje na eshatologijo, ta vizija ali upanje obstaja samo v sedanjem času in je ukoreninjena v čakanju. Kot taka je tudi preobražajoča moč vsakdanjega življenja. Opirajoč se na Platona, Heideggerja, Staro in Novo zavezo in nekatere cerkvene dokumente predstavlja ta članek chronos in kairos upanja.

Ključne besede: upanje, chronos, kairos, Sveto pismo, Božje kraljestvo, evharistija, izpolnitev.

Borut Pohar, Faculty of Theology, University of Ljubljana

God's Plan and God's Providence as the Reason for Man's Hope and Trust

The materialistic way of thinking has penetrated into all pores of our lives, and this is the reason why people in general imagine the world as a random course of events in which nothing is known in advance. In this random world, nihilism, mistrust and despair reign in the absence of any purpose, as, according to Darwin, development is dictated by the law of the stronger, which leads to ever new wars. However, such a view of the world is markedly at odds with the Christian view that the world was created according to God's plan, and that the history of salvation is not left to chance but unfolds according to God's Providence. According to Christian doctrine, each of us, and our society as a whole have a place in God's plan, which means that our life and the life of human society have a purpose. No one's life is in vain for everyone has their own mission, which they must discover and realize, i.e., the problem of life, which they must solve, which is a source of joy and fullness of meaning. In addition, everyone also has a personal vocation, in the power of which they realize their life mission and thus find their personal happiness. The discovery and fulfillment of a meaningful life mission by true identity thus leads to joy and happiness, which means that God's plan can be and should be the reason of our hope and trust in a time of global despair and distrust. And, finally, we have good reasons for trusting the Church, especially on the basis of the reasons, offered to us by science.

Keywords: God, plan, Providence, mission, vocation, joy, happiness.

Božji načrt in Božja Previdnost kot razlog človekovega upanja in zaupanja

Materialističen način razmišljanja je prodril v vse pore našega življenja, kar je tudi razlog za to, da si ljudje na splošno svet predstavljajo kot splet naključij, kjer ni ničesar možno napovedati vnaprej. V tem svetu naključij in v odsotnosti smotra vladajo nihilizem, nezaupanje in obup, saj napredek po Darwinu narekuje zakon močnejšega, ki človeštvo peha v vedno nove vojne. Takšen pogled na svet pa je popolnoma v nasprotju s krščanskim naukom, ki pravi, da je bil svet ustvarjen po Božjem načrtu ter da zgodovina odrešenja ni prepuščena naključju, ampak se odvija v skladu z Božjo Previdnostjo. Po Cerkvem nauku ima vsak posameznik in družba kot celota svoje mesto v Božjem načrtu, kar pomeni, da ima življenje posameznika in družbe smoter. Življenje nikogar

ni zaman, saj ima vsak svoje poslanstvo, ki ga mora odkriti in uresničiti, namreč življenjski problem, ki ga mora rešiti, kar je vir veselja in izpolnjenega smisla. Poleg tega ima vsak tudi osebni poklic, v moči katerega lahko uresniči svoje poslanstvo in s tem najde srečo. Odkrijte in uresničenje smiselnega življenjskega poslanstva s strani resnične identitete vodi v veselje in srečo, kar pomeni, da je Božji načrt lahko oziroma mora biti razlog našega upanja in zaupanja v času globalnega obupa in nezaupanja. In imamo dobre razloge za to, da zaupamo Cerkvi in njenemu oznanilu, še posebno na podlagi razlogov, ki nam jih ponuja znanost.

Ključne besede: Bog, načrt, previdnost, misijon, poklic, veselje, sreča.

Janez Potisek, Faculty of Theology, University of Ljubljana

Hope and Trust in Overcoming Religious Fundamentalism

In most cases, religious violence is the result of a fundamentalist abuse of religion or a fundamentalist reading of the Holy Scriptures. In the context of reading and understanding the Scriptures, it is the most ancient Christian exegesis (the Church Fathers) that gives us hope in overcoming fundamentalism by going beyond literal interpretation through allegory and symbolic interpretation. Trust also leads to peaceful coexistence, which makes genuine dialogue possible and thus disarms fundamentalisms.

Keywords: religious violence, fundamentalism, exegesis, hope, trust.

Upanje in zaupanje pri preseganju verskega fundamentalizma

Religiozno nasilje je v večini primerov posledica fundamentalistične zlorabe religije oziroma fundamentalističnega branja svetih spisov. V kontekstu branja in razumevanja svetih spisov nam zbuja upanje v premagovanju fundamentalizma ravno najstarejša krščanska eksegeza (cerkveni očetje), ki s poseganjem po alegoriji in simbolni razlagi presega dobesedno razlaganje. K mirnemu sožitju pa vodi tudi zaupanje, ki omogoča pristen dialog in s tem razorožuje fundamentalizem.

Ključne besede: religiozno nasilje, fundamentalizem, eksegeza, upanje, zaupanje.

Erika Prijatelj, Faculty of Theology, University of Ljubljana

Hunger for Hope

Hope is a gift and a choice; it is something we receive, and at the same time something we respond to freely. According to D. Kelsey, hope is the way in which the triune God goes about drawing us to eschatological blessing. Christian hope involves a kind of positive thinking and psychological hope; yet, it is much more than optimism or secular hope. From a Christian perspective, the last source of hope is the death and resurrection of Jesus and his promise of eternal life for all. That is why Christian hope can hope against hope even in situations where life seems to be full of hardships and turmoil. In the promise of eternal life, one can imagine the realization of the fullness of their hope. At the same time, a person is called to live out their end of the covenant – a response to grace – and to nurture hope by growing in living faith and active love. Through this ongoing "response" or engagement, psychology is not the adversary of a person, but can help the person to shape and develop as a person of hope in all periods of life.

Keywords: hope, hopelessness, imagination, Christian hope, psychological hope, life periods.

Lakota po upanju

Upanje je dar in izbira, je torej nekaj, kar prejmemo, in hkrati nekaj, na kar odgovorimo svobodno. Po besedah D. Kelseya je upanje pot, na kateri nas troedini Bog pritegne v eshatološki blagoslov. Krščansko upanje vključuje neke vrste pozitivno mišljenje in psihološko upanje; hkrati je mnogo več od optimizma ali sekularnega upanja. S krščanske perspektive sta poslednji vir upanja umrli in vstali Jezus in njegova obljava večnega življenja za vse. Prav zato krščansko upanje lahko upa proti upanju tudi v situacijah, ko se zdi, da je življenje polno stisk in pretresov. V obljudi večnega življenja si človek lahko predstavlja uresničenje polnosti svojega upanja. Hkrati je poklican, da živi svoj konec zaveze – odgovor na milost – in svoje upanje hrani tako, da raste v živi veri in dejavni ljubezni. V tem nenehnem »odgovarjanju« oz. prizadevanju psihologija zanj ni nasprotnica, ampak mu dejansko lahko pomaga, da se oblikuje in razvija kot človek upanja v vseh obdobjih svojega življenja.

Ključne besede: upanje, brezup, domišljija, krščansko upanje, psihološko upanje, življenjska obdobja.

Ivica Raguž, Catholic Faculty of Theology in Đakovo, Josip Juraj Strossmayer University in Osijek

Theology of Fear in the Thought of Hans Urs von Balthasar

In the article, the author analyzes the concept of fear in the thought of Hans Urs von Balthasar. Fear plays a major role in his Christology. The author also presents how Balthasar understands fear and hope, which is important for understanding the main questions of today's man and society. There is also talk of the usefulness and danger of fear from the point of view of Balthasar's theology.

Keywords: fear, Hans Urs von Balthasar, Christology, hope, usefulness, danger.

Teologija strahu v misli Hansa Ursa von Balthasarja

V prispevku avtor analizira koncept strahu v misli Hansa Ursa von Balthasarja. Strah ima v njegovi kristologiji osrednjo vlogo. Avtor pokaže tudi, kako Balthasar razume strah in upanje, kar je pomembno za razumevanje glavnih vprašanj današnjega človeka in družbe. Članek govori tudi o koristnosti in nevarnosti strahu z vidika Balthasarjeve teologije.

Ključne besede: strah, Hans Urs von Balthasar, kristologija, upanje, koristnost, nevarnost.

Tadej Stegu, Faculty of Theology, University of Ljubljana

Good News in Times of Global Despair and Mistrust

The paper explores the kerygmatic renewal of catechesis, emphasized by Pope Francis and directed by current catechetical guidelines and the new Directory for Catechesis. The COVID-19 pandemic has revealed a great vulnerability of society and individuals who had been caught by it. Many individuals have expressed fear and discouragement since the beginning of the pandemic. After the start of vaccination, there is also a great deal of mistrust not only in politics, but even in science and medicine. Even the fact that the earth is warming much faster than the most pessimistic predictions evokes fear of the future and a sense of helplessness. The announcement of God's love and mercy helps individuals overcome fear and meaninglessness while entering a new relationship dimension which does not end with death. Amid seemingly endless flow of negative events, global despair and mistrust, the proclamation of Kerygma shines as a rare good news. The kerygmatic dimension of catechesis is also emphasized in the new Directory for Catechesis which sets out the main directions of catechesis in the coming years. The paper explores also the main guidelines given for the kerygmatic renewal of catechesis by the Directory for Catechesis and related ecclesiastical documents.

Keywords: pandemic, faith, salvation, kerygmatic catechesis, Directory for Catechesis.

Vesela novica v času globalnega obupa in nezaupanja

Prispevek raziskuje kerigmatično prenovno kateheze, ki jo poudarja papež Frančišek in jo narekujejo trenutne katehetske usmeritve in novi Pravilnik za katehezo. Pandemija covid-19 je razkrila veliko ranljivost družbe in posameznikov, ki jih je doletela. Mnogi posamezniki so od začetka pandemije izražali strah in malodušje. Po začetku cepljenja smo pri mnogih pričali velikemu nezaupanju ne le v politiko, ampak celo v medicino in celotno znanost. Tudi dejstvo, da se zemlja segreva veliko hitreje od najbolj pesimističnih napovedi, vzbuja strah pred prihodnostjo in občutek nemoči. Oznanilo Božje ljubezni in usmiljenja pomaga posameznikom premagati strah in nesmisel, ko vstopajo v novo razsežnost odnosa, ki se ne konča s smrtjo. Med navidezno neskončnim tokom negativnih dogodkov, globalnim obupom in nezaupanjem oznanjevanje kerigme odmeva kot redka dobra novica. Kerigmatična razsežnost kateheze je poudarjena tudi v novem Pravilniku za katehezo, ki določa glavne smeri kateheze v prihodnjih letih. Prispevek raziskuje tudi glavne smernice za kerigmatično prenovno kateheze, ki jih podaja Pravilnik za katehezo in povezani cerkveni dokumenti.

Ključne besede: pandemija, vera, odrešenje, kerigmatična kateheza, Pravilnik za katehezo.

**Vojko Strahovnik, José Ignacio Scasserra, Faculty of Theology
University of Ljubljana, University of Buenos Aires**

Autonomy, Authority, and Trust: Virus and the Limits of 2020

Modern liberalism places the autonomy of the individual as a starting point. Therefore, it is not surprising that the year 2020 and the pandemic that marked it revealed significant limits of this view, especially as it concerns the restriction of freedoms that many had taken for granted before. The discussion deals with two related themes. The first is a proper understanding of the notion of autonomy, where we propose Kant's understanding of autonomy as opposed to the notion of autonomy as defended by liberalism. The former is much more helpful if we want to understand the times in which we live and find ways out of the frequent impasses that have arisen in connection with the pandemic. The second is the topic of trust, which has also proven to be highly fragile. We offer an understanding of trust as a moral and epistemic virtue while at the same time emphasizing that autonomy, authority, and trust are all relational phenomena. They refute the understanding of the individual as an independent, isolated, and rational agent. They presuppose the other. Moreover, they assume that we as individuals must be in a shared, common space (political, moral, cognitive ...) with others. Virtues, both moral and epistemic, help us to orient and function in such a space. The problem of modern liberalism is that it has led to a lack of such shared spaces and to a lack of

emphasis on appropriate virtues that would go beyond the virtues of an “autonomous, rational, and independent” individual.

Keywords: liberalism, autonomy, authority, reason, virtues, trust, pandemics.

Avtonomija, avtoriteta in zaupanje: virus in meje leta 2020

Sodobni liberalizem v izhodišče postavlja posameznikovo avtonomijo. Zato ni presenetljivo, da sta leto 2020 in pandemija, ki ga je zaznamovala, razkrila pomembne meje tega pogleda, posebej ko je šlo za omejevanje svoboščin, ki so se mnogim pred tem zdele samoumevne. V razpravi sta obravnavani dve povezani temi. Prva je ustrezno razumevanje pojma avtonomije, kjer je nasproti liberalističnemu pojmovanju postavljeno kantovsko razumevanje avtonomije. Slednje je mnogo bolj prikladno, če želimo razumeti čas, v katerem živimo, ter najti poti iz pogostih slepih ulic, ki so nastale v povezavi z pandemijo. Druga je tema zaupanja, ki se je tudi pokazalo kot izjemno krhko. Razprava ponudi razumevanje zaupanja kot moralne in spoznavne kreposti, hkrati pa izpostavi, da so avtonomija, avtoriteta in zaupanje vsi relacijski pojavi. Poresegajo razumevanje posameznika kot neodvisnega in razumelega delovalca in predpostavljajo drugega. Še več, predpostavljajo, da moramo biti kot posamezniki v deljenem, skupnem prostoru (političnem, moralnem, spoznavnem ...) z drugimi. Vrline, tako moralne kot spoznavne, nam pomagajo pri orientaciji in delovanju v takšnem prostoru. Problem sodobnega liberalizma je tudi v tem, da je privedel do pomanjkanja takšnih skupnih prostorov in pomanjkanja poudarka na ustreznih vrlinah, ki bi presegle vrline »avtonomnih, racionalnih in neodvisnih« posameznikov.

Ključne besede: liberalizem, avtonomija, avtoriteta, razum, vrline, zaupanje, pandemija.

Tadej Strehovec, Faculty of Theology, University of Ljubljana

Ethical Aspects of (False) Hope in Bioethics

In medical ethics and bioethics, hope is a concept that constantly monitors the use of all forms of treatment and therapeutic interventions. Hope not only enables a more successful treatment of the patient, but also enables successful prevention of diseases. The patient's beliefs and expectations enable a more successful course of the disease and facilitate the experience of pain and suffering. A special ethical dilemma is posed in cases when it is a matter of intentionally arousing excessive or even false hope in a patient who is in a hopeless state or to replace hope with the desire for healing. There is also a legitimate expectation that in certain (terminal) cases the patient may be

guaranteed the right to “uninformed consent” when the patient does not want to be informed in order to maintain hope of improving her or his state of health.

Keywords: hope, bioethics, medical ethics, informed consent, truthfulness, autonomy.

Etični vidiki (lažnega) upanja v bioetiki

V medicinski etiki in bioetiki je upanje pojem, ki stalno spremlja uporabo vseh oblik zdravljenja in terapevtskih intervencij. Upanje omogoča ne samo uspešnejše zdravljenje bolnika, temveč omogoča tudi uspešno preventivo. Bolnikova verovanja in pričakovanja omogočajo uspešnejši potek bolezni ter lajšajo doživljanje bolečine in trpljenja. Posebna etična dilema se postavi v primerih, ko gre za namerno vzbujanje prevelikega ali celo neresničnega upanja v bolniku, ki se nahaja v brezupnem stanju oz. za zamenjavo upanja z željo po ozdravitvi. Ob tem se postavlja tudi upravičeno pričakovanje, da se bolniku lahko v določenih (terminalnih) primerih zagotovi pravica do »ne-informiranega pristanka«, ko bolnik izrecno ne želi biti informiran z namenom, da ohrani upanje na izboljšanje svojega zdravstvenega stanja.

Ključne besede: upanje, bioetika, medicinska etika, informirani pristanek, resnicoljubnost, avtonomija.

Grzegorz Szamocki, Department of History, University of Gdańsk

Hope for Foreigners in Israel in the Light of Is 56:6-8

It is known today that the Jewish community of the post-exilic period faced various challenges in its sincere desire for national-religious renewal. At the root of the greatest difficulties was the mixed community that lived in the Promised Land at that time. The situation was influenced especially by the returnees from the exile, who considered themselves true sons of Israel, but also by the descendants of those who did not go into exile, as well as the inhabitants of Samaria and the real foreigners, the so-called resident and non-resident aliens. The status of the latter and the nature of their relations with the Judeans constituted an identity problem for the post-exilic Israel community. In the debate on this subject, two basic concepts have confronted each other: exclusivity with intranational identity, and inclusiveness with international identity. The text of Is 56:6-8 is post-exilic. As such, it also reflects the debate at that time over Israelite identity and, therefore also over attitudes towards foreigners. Isaiah's prophecy seems to express the inclusivist position, with its universalism concerning the addressees of God's action and the recipients of God's graces. According to Is 56:6-8, foreigners may hope to participate in the religious and cultic community of YHWH, but under certain

conditions. The subject of the analyses presented in the lecture will be both the object of hope for foreigners in Israel and the conditions for its fulfilment.

Keywords: hope, identity, foreigners, Yehud, Trito-Isaiah, Old Testament.

Upanje za tujce v Izraelu v luči Iz 56,6-8

Danes je znano, da je bila judovska skupnost v času po izgnanstvu soočena z različnimi izzivi, medtem ko si je iskreno prizadevala za narodno-religiozno prenavo. Jedro največjih problemov je predstavljala narodnostno mešana skupnost, ki je v tistem času živela v Obljubljeni deželi. Situaciji so na eni strani botrovali vrnjeni izgnanci, ki so sami zase smatrali, da so pravi Izraelovi sinovi, na drugi strani pa potomci tistih, ki niso odšli v izgnanstvo skupaj s prebivalci Samarije in pravimi tujci, tako imenovanimi stalno in nestalno naseljenimi migranti. Status slednjih in njihov odnos do Judov je pripeljal do problema glede identitete za izraelsko skupnost po izgnanstvu. V razpravi o tej tematiki si medsebojno nasprotujeta dva temeljna koncepta: ekskluzivnost z intranacionalno identiteto ter inkluzivnost s internacionalno identiteto. Tekst Iz 56,6-8 je nastal po izgnanstvu. Kot tak odseva razpravo, ki je v tistem času obravnavala izraelsko identiteto in potemtakem tudi odnos do tujcev. Zdi se, da Izaijeva prerokba s svojim univerzalizmom glede tistih, ki bodo deležni Božjih del in prejeli Božjo milost, zagovarja inkluzivno pozicijo. Sodeč po Iz 56,6-8 se smejo tudi tujci nadejati udeležnosti v religiozni in kulturni skupnosti IHVH-ja, toda zgolj pod določenimi pogoji. Predmet analize, predstavljene v prispevku, sta tako predmet upanja za tujce kot tudi pogoji za njegovo izpolnitve.

Ključne besede: upanje, identiteta, tujci, Yehud, Tretji Izaija, Stara zaveza.

Andrej Šegula, Faculty of Theology, University of Ljubljana

Hope and Trust in the Context of Pastoral Theology in a Time of Global Mistrust

The coronavirus has brought many changes in the life of the Church, which are reflected in various areas of pastoral activity. We are talking about the things that the “corona” has taken away, and on the other hand, about the changes that are proving to be good. With all these changes, fear, insecurity, maybe even despair and mistrust merge in a person. When we talk about trust or distrust, we are surprised by the facts that indicate that Slovenes trust the Church very little, and also trust priests very little (Valicon 2019 survey). Man in today’s world gets the feeling that we don’t need God. Despite the situation, pastoral care is looking for a way out. Some Slovenian pastoralists are inspired by the examples of good practice of the Canadian priest James Mallon, who with his

original approach went beyond the basic paradigms of the existing pastoral care. He considers that his parishes changed when he put the Alpha course at the center of the evangelization effort. His “reforms” do not only concern structures, but also reach spiritual areas. We see an example of good practice in Slovenia in Slovenj Gradec, where new foundations for pastoral work have been laid. And these shifts are the hope that the Church, too, is abandoning the position of “maintainer” of structures and moving in the direction of mission.

Keywords: pandemic, despair, trust, distrust, James Mallon, pastoral, Alpha.

Upanje in zaupanje v kontekstu pastoralne teologije v času globalnega nezaupanja

Koronavirus je prinesel v življenje Cerkve mnogo sprememb, ki se kažejo na različnih področjih pastoralnega delovanja. Govorimo o stvareh, ki jih je »korona« odnesla, na drugi stran pa o spremembah, ki se kažejo kot dobre. Ob vsem tem se v človeku naselijo tudi strah, negotovost, morda celo obup in nezaupanje. Ko govorimo o zaupanju oziroma nezaupanju, nas presenetijo dejstva, ki pravijo, da Slovenci zelo malo zaupajo Cerkvi, prav tako pa zelo malo zaupajo duhovnikom (raziskava Valicono 2019). Človek v današnjem svetu dobi občutek, kot da Boga ne potrebujemo. Kljub situaciji pastoralna išče izhod. Nekateri slovenski pastoralisti se navdihujejo ob primerih dobre prakse kanadskega duhovnika Jamesa Mallona, ki je s svojim izvirnim pristopom presegel temeljne paradigme obstoječe pastorale. Sam pravi, da so se njegove župnije spremenile, ko je postavil tečaj Alfa v središče prizadevanja za evangelizacijo. Njegove »reforme« ne zadevajo samo struktur, ampak segajo tudi na duhovna področja. Primer dobre prakse v slovenskem prostoru vidimo v Slovenj Gradcu, kjer so postavili nove temelje pastoralnega delovanja. In ti premiki so upanje, da tudi Cerkev zapušča držo »vzdrževalca« struktur in gre v smeri misijona.

Ključne besede: pandemija, obup, zaupanje, nezaupanje, James Mallon, pastoralna, Alfa.

Stjepan Štivić, Faculty of Theology, University of Ljubljana

Hope in Christianity and Hope in Transhumanism

Hope is a multifaceted concept. It usually refers to the condition of a person who - given the circumstances - wants a good outcome. Hope in Christianity does not refute the stated meaning of hope, but incorporates it and transcends it. On this trail, the author discusses what new characteristics the Christian understanding of hope brings. Christian thought has drawn attention to the crisis of hope and its symptoms over the past decades.

Based on the Christian view of the crisis of hope, the author approaches transhumanism, a popular ideological movement of today, and draws attention to the incompatibility of the Christian content of hope and that offered by transhumanism. Christian hope rests on the expectation of the fulfillment of the promise revealed in Jesus Christ. The transhumanist hope is based on the belief that man himself, with modern technology, will abolish suffering and death in the world and thus establish complete control over the process of life. The author compares both approaches and shows their similarities and differences.

Keywords: hope, Christianity, transhumanism, Jesus Christ, modern technology.

Upanje v krščanstvu in upanje v transhumanizmu

Upanje je večplasten pojem. Običajno se nanaša na stanje osebe, ki si – glede na dane okoliščine – želi dober izid. Upanje v krščanstvu ne ovirže navedenega pomena upanja, ampak ga vključi in ga prestopi. Avtor tematizira, katere nove značilnosti prinaša krščansko razumevanje upanja. Krščanska misel je v preteklih desetletjih opozorila na krizo upanja in njene simptome. Na podlagi krščanskega pogleda na krizo upanja avtor pristopi k transhumanizmu, priljubljenem ideološkem gibanju današnjega časa, in opozori na nezdržljivost krščanske vsebine upanja s tisto, ki jo ponuja transhumanizem. Krščansko upanje temelji na pričakovanju izpolnitve obljube, razodete v Jezusu Kristusu. Transhumanistično upanje temelji na prepričanju, da bo človek sam s sodobno tehnologijo odpravil trpljenje in smrt v svetu ter tako vzpostavil popoln nadzor nad procesom življenja. Avtor primerja oba pristopa in predstavi njune podobnosti in razlike.

Ključne besede: upanje, krščanstvo, transhumanizem, Jezus Kristus, moderna tehnologija.

Michal Valčo, Department of Church History, Comenius University in Bratislava

Dietrich Bonhoeffer on Faith and Community as a Resource of Hope

Dietrich Bonhoeffer, the famous pastor, theologian, and martyr of the Lutheran Church in Germany, showed incredible dedication and resilience during what can be arguably called one of the darkest periods of human history. The paper explores the source of this dedication and resilience which the author has come to identify as community-based, personal-existential faith that engenders hope. Bonhoeffer's faith is Christocentric and

yet it is anchored in a historically embodied tradition of the *ecclesia militans* on earth. Furthermore, the author argues that the concepts of “costly grace” and “theology of the cross” played a key role in defining Bonhoeffer’s notion and experience of faith.

Key words: Dietrich Bonhoeffer, hope, faith, costly grace, theology of the cross.

Dietrich Bonhoeffer o religiji in skupnosti kot viru upanja

Dietrich Bonhoeffer, slavni pastor, teolog in mučenec Luteranske cerkve v Nemčiji, se je v času, ki ga upravičeno smatramo za enega najtemnejših obdobij zgodovine, izkazal kot neizmerno predan in vzdržljiv. V tem prispevku raziskujemo vztrajnost in vzdržljivost, ki smo jo postopoma prepoznali kot vero, ki je osebno-eksistencialna in utemeljena v skupnosti ter rojeva upanje. Bonhoefferjeva vera je kristocentrična, a hkrati zasidrana v historično vmeščeni tradiciji *ecclesia militans* na zemlji. Poleg tega trdimo, da sta pojma »dragocena milost« in »teologija križa« igrala ključno vlogo mesto pri Bonhoefferjevem pojmu in izkutvu vere.

Ključne besede: Dietrich Bonhoeffer, upanje, vera, dragocena milosti, teologija križa.

Katarína Valčová, Evangelical Lutheran Theological Faculty,
Comenius University Bratislava

Ján Ámos Komenský (17th Century) and Juraj Tranovský (17th Century) as Possible Models of Hope and Trust in Times of Despair (Analysis of Chosen Works with Practical Application)

Within the period of a year, we may have seen and experienced personally the sudden and rapid change from relatively safe, predictable and somewhat stable way of life to dangerous, unstable, ever-changing and most of all – very uncertain life situation of just about every person on planet Earth. COVID-19 pandemic has brought about huge change in understanding of human life and its value, in understanding certain cultural values and rules, in perception of safety, trust and hope for the future. Centuries-long-structures of societies have been suddenly tested through the fires of media and variations of news, leading many deep into despair and mistrust. Considering the past, there were certain times when people experienced hardships based on legal persecution (because of the religious differences), driving them into the safety of exile in foreign countries. Many of them may serve as an example of faith, hope, and trust despite the dangers of their time, which is clearly visible in their works that still bear clear message of hope also for people in the 21st century.

Keywords: Ján Ámos Komenský, Juraj Tranovský, religious persecution, religious wars, hope, trust.

Ján Ámos Komenský (17. stoletje) in Juraj Tranovský (17. stoletje) kot možna modela upanja in zaupanja v času obupa (analiza izbranih del s praktično uporabo)

V roku enega leta smo lahko videli in osebno doživeli nenadno in hitro spremembo iz razmeroma varnega, predvidljivega in dokaj stabilnega načina življenja v nevarno, nestabilno, vedno spreminjajočo se in predvsem – zelo negotovo življenjsko situacijo skoraj vsake osebe na planetu Zemlja. Pandemija covid-19 je prinesla velike spremembe v razumevanju človeškega življenja in njegove vrednosti, v razumevanju določenih kulturnih vrednot in pravil, v dojemanju varnosti, zaupanja in upanja v prihodnost. Večstoletne strukture družb so bile nenadoma preizkušene z ognjem medijev in različicami novic, kar je mnoge pripeljalo globoko v obup in nezaupanje. V preteklosti so bili določeni časi, ko so ljudje doživljali stiske zaradi pravnega preganjanja (zaradi verskih razlik), ki so jih pripeljale v varnost izgnanstva v tujih državah. Mnogi med njimi so lahko zgled vere, upanja in zaupanja kljub nevarnostim svojega časa, kar je jasno vidno v njihovih delih, ki še vedno nosijo jasno sporočilo upanja tudi za ljudi v 21. stoletju.

Ključne besede: Ján Ámos Komenský, Juraj Tranovský, versko preganjanje, verske vojne, upanje, zaupanje.

Janez Vodičar, Faculty of Theology, University of Ljubljana

Openness to Meaning as a Foundation for Hope in Education

Education is always associated with hope. However, it is rarely integrated into concrete educational goals. This article uses Paul Ricoeur's understanding of the body and the process of cognition to show the possibility of educating for hope. This is only possible in the possibility of opening up one's own perspectives, which are derived from fundamental meanings. In particular catechesis must open up the need for hope in concrete corporeality and entanglement in space and time. From Pope Francis' call for a Global Compact on Education derives the need to go beyond an education that focuses only on schooling. A renewed role for the teacher, built on trust through a deepened personal relationship, is an excellent start to an education for hope. Just as Jesus did when he encountered the Samaritan woman, the catechist can act to bring about a shift in limited perspective and build on hope that connects.

Keywords: hope, education for hope, catechesis, Global Compact on Education, P. Ricoeur, meaning, opened perspective.

Odprtost pomenu kot temelj upanja v vzgoji in izobraževanju

Vzgoja in izobraževanje sta vedno povezana z upanjem. Vendar je to v konkretnih vzgojno-izobraževalnih ciljih vključeno redko. Članek s pomočjo razumevanja telesa in procesa spoznavanja pri Paulu Ricoeurju izpostavlja možnost vzgoje za upanje. Ta je mogoča le v možnosti odpiranja lastnih perspektiv, ki izhajajo iz osnovnih pomenov. Še posebej kateheza mora v konkretni telesnosti ter ujetosti v prostor in čas odpirati potrebo po upanju. Iz poziva papeža Frančiška po globalnem vzgojnem dogovoru je izpeljana potreba po preseganju vzgoje, ki se osredotoča zgolj na izobraževanje. Prenovljena vloga učitelja, ki bo gradil na zaupanju s pomočjo poglobljenega osebnega odnosa, je dober začetek vzgoje za upanje. Kakor ravna Jezus ob srečanju s Samarijanko, tako lahko deluje tudi katehet – da bo vodil k spremembi omejene perspektive in gradil na upanju, ki zavezuje.

Ključne besede: upanje, vzgoja za upanje, kateheza, globalni vzgojni dogovor, P. Ricoeur, pomen, odprta perspektiva.

Kristina Vujica, Catholic Faculty of Theology, University of Zagreb

The Wisdom of Despair and the Wisdom of Hope

The article deals with the question of hope in the interpretation of the French philosopher and atheist André Comte-Sponville. After a short presentation of the author, his ideas of understanding hope are presented. By speaking of hope in the natural sense, but also as a theological virtue, he wishes to show that the wisdom of living is not hidden in it. That wisdom is actually in despair that is closer to truth and human reality. He talks about hope within three topics, which he considers its negation. These topics are time, despair and death. In the light of understanding time, he presents hope as the one that alienates us from ourselves and our present time as the only time that belongs to us. The past is over, the future is the one that never comes, so the only thing we have is the present. On this basis, despair is shown as that what brings us back to us and our now. Therefore, one should abandon the illusion of hope and accept despair that does not hope for life and happiness but lives that life and happiness in the present. It is in this elaboration that death also plays a significant role, as it marks our existence, while hope also plays a great role in terms of comfort and the way we accept death. But, according to Comte-Sponville, only the despair that brings us back to us, our now and our lives, is the way of accepting our mortality and transience while rejecting the consolation and illusion of hope. Such objections of hope require a theological-critical reading of

Comte-Sponville's interpretation of hope and a theological-critical response. It is through those three themes, time, despair, and death, that the article highlights the shortages of Comte-Sponville's interpretation of hope as well as the strength of his objection.

Keywords: André Comte-Sponville, hope, time, despair, death, faith.

Modrost obupa in modrost upanja

Opravka imamo z vprašanjem upanja, kot ga interpretira francoski filozof in ateist André Comte-Sponville. Po kratki predstavitvi avtorja so v članku predstavljene njegove zamisli za razumevanje upanja. Ko predstavi upanje v smislu naravnega in poleg tega še v smislu religioznega, skuša pokazati, da znotraj njega modrosti življenja ne gre iskati. Modrost je pravzaprav v obupu, ki je bliže resnici in človeški realnosti. Upanje obravnava znotraj treh tematik, ki jih prepozna kot njegove negacije. Te tematike so čas, obup in smrt. V luči razumevanja časa predstavi upanje kot tisto, ki nas odtuji od samih sebe in od sedanjega časa, edinega časa, ki nam pripada. Preteklosti ni več, prihodnost pa nikoli ne pride na vrsto, tako da sedanjost res ostane edina, ki nam v resnici pripada. Na temelju tega je obup prikazan kot tisti, ki nas povrne k samim sebi in k našemu zdaj. Potemtakem je potrebno opustiti iluzijo upanja ter sprejeti obup, ki ne upa na boljše življenje in srečo, ampak to življenje in srečo živi v sedanjosti. V tem pogledu tudi smrt igra pomembno vlogo, saj označuje našo eksistenco, upanje pa je na tem mestu pomembno, ker išče udobje in način, kako smrt sprejeti. V nasprotju s tem Comte-Sponville pravi, da je edini način sprejemanja umrljivosti in minljivosti nasprotovanje udobju in iluziji upanja ter sprejetje tistega obupa, ki nas pripelje nazaj k nam samim. Takšno nasprotovanje upanju terja teološko-kritično branje Comte-Sponville-ove interpretacije upanja ter teološko-kritičen odziv. Ravno prek teh treh tem, časa, obupa in smrti, članek pokaže na pomanjkljivosti Comte-Sponville-ove interpretacije upanja, prav tako pa izlušči tudi močne točke njegovega nasprotovanja.

Ključne besede: André Comte-Sponville, upanje, čas, obup, smrt, vera.

Martina Vuk, Interdisciplinary Institute of Ethics and Human Rights, University of Fribourg

Friendship as Hope and as a Challenge: The Perspective of People with Disability

The investigation of friendship with people with disability has been relatively new in comparison to other types of friendships. The partial limits of such an approach arise from the very concept of friendship in its classic form which implies some degree of

equality between individuals and the lack of freedom for everyone to engage voluntarily in relationship of friendship. Related to this is the epistemological and conceptual problem of communication and engagement with disabled besides merely being reduced to the concept of solidarity and charity. The intention of this paper is to present the empirical illustration of relationship of friendship between people with and without disabilities not only as a possibility, but also as a source of hope and trust. What speaks most profoundly to that friendship is that these relationships are characterized by a narrative of vulnerability and respect for each person's uniqueness. Such friendship challenges not merely the classic and modern understanding of friendship rationale, but also the inadequacy of the contemporary theological anthropology to give an easy answer to the phenomena of friendship and otherness, when such a framework includes the disabled other.

Keywords: friendship, disability, vulnerability, hope transformation.

Prijateljstvo kot upanje in izziv: perspektiva ljudi z motnjo gibanja

Raziskovanje prijateljstva z gibalno oviranimi ljudmi je v primerjavi z ostalimi tipi prijateljstva precej novo. Delne pomanjkljivosti, ki jih takšen pristop prinaša, so rezultat razumevanja samega pojma prijateljstva v njegovi klasični obliki. Le-ta predpostavlja določeno mero enakosti med posamezniki, poleg tega pa udeleževanja ljudi v prijateljskih odnosih ne smatra kot izrazito svobodnega dejanja volje. S tem je povezan tudi epistemološki in konceptualni problem komunikacije in druženja z invalidi, ob tem pa še nevarnost zoženja v okvir solidarnosti in karitativnosti. Namen tega prispevka je predstaviti empirični prikaz prijateljskega odnosa med ljudmi z in brez motenj, in to ne zgolj kot možnost, temveč še bolj kot vir upanja in zaupanja. To, kar najbolj govori v prid takšnemu prijateljstvu, je dejstvo, da za tovrstne odnose velja poudarek na ranljivosti in spoštovanju edinstvenosti sočloveka. Dotična prijateljstva ne izzivajo samo klasičnega in sodobnega razumevanja prijateljstva, ampak kažejo tudi na nezmožnost sodobne teološke antropologije, ki na fenomen prijateljstva in drugosti v primeru gibalno oviranih ni sposobna podati preprostega odgovora.

Ključne besede: prijateljstvo, invalidnost, ranljivost, transformacija upanja.

Bojan Žalec, Faculty of Theology, University of Ljubljana

Trust, Resonance, and (Politics) of Fear: Contexts and Factors

In the first part, the speaker briefly presents some conceptual explanations and distinctions (trust and reliance, trust and expectation, prediction, betrayal, autonomy, trust and hope etc.). In the second part, he outlines the geometric space of trust, presents its different kinds: strategic, moral (solidary ethical universalism), trust in institutions,

generalized and particularized trust, trust as a relationship and trust which is not a relationship (non-relationship trust), eschatological trust, etc. He briefly deals with the relation between trust and accountability (of institutions (in the (modern) audit society)). In the third part, he outlines the origins of trust. In the fourth part, he explains the importance of trust. In the fifth part, he presents an account of the politics of fear from the point of view of theory of resonance and action by Hartmut Rosa. On this basis, he draws some relevant conclusions.

Key words: kinds and forms of trust, origins of trust, importance of trust, (intelligent) accountability, Rosa's theory of resonance and action, politics of fear.

Zaupanje, resonanca in politika strahu: konteksti in dejavniki

V prvem delu prispevka govorec kratko predstavi nekatere pojmovne pojasnitve in distinkcije (razlika med zaupanjem in zanesenjem, tem, da se na nekoga/nekaj zanesemo, zaupanjem in pričakovanjem, napovedjo, izdaja, avtonomija, zaupanje in upanje itd.). V drugem delu oriše geometrijski prostor zaupanja. Pojasni različne vrste zaupanja: strateško, moralno (solidarni etični univerzalizem), zaupanje v institucije, generalizirano in partikularizirano zaupanje, odnosno in neodnosno zaupanje, eshatološko zaupanje itd. Dotakne se odnosa med zaupanjem in odgovornostjo (institucij (v (sodobni) družbi revizije)). V tretjem delu oriše izvore zaupanja. V četrtem delu pojasni pomen zaupanja. V petem delu pojasni politiko strahu z vidika teorije resonance in ravnanja Hartmuta Rose. Na tej podlagi izvede nekatere relevantne ugotovitve.

Ključne besede: vrste in oblike zaupanja, izvor zaupanja, pomen zaupanja, (razumna) odgovornost, Rosova teorija resonance in ravnanja, politika strahu.

NOTES

Univerza v Ljubljani
Teološka fakulteta

