

International Scientific Conference  
Mednarodna znanstvena konferenca

# **ETHICS AND RELIGION IN THE TECHNOLOGICAL AGE**



Celje, October 26<sup>th</sup>–28<sup>th</sup> 2023  
Celje, 26.–28. oktober 2023

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

Mednarodna znanstvena konferenca

**ETIKA IN RELIGIJA V TEHNOLOŠKI DOBI**

Celje, 26.–28. oktober 2023

Program in povzetki

International scientific conference

**ETHICS AND RELIGION  
IN THE TECHNOLOGICAL AGE**

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Program and abstracts

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

**Editors/Uredila**  
Bojan Žalec, Stjepan Štivić

Mednarodna znanstvena konferenca  
**ETIKA IN RELIGIJA V TEHNOLOŠKI DOBI**

Celje, 26.–28. oktober 2023

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

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**ETHICS AND RELIGION IN THE TECHNOLOGICAL AGE**

Celje, October 26th–28th 2023

St. Joseph Home, Spiritual Educational Center, Plečnikova 29, 3000 Celje,  
Slovenia

**Organization/Organizacija**

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

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**Financial Support/Finančna podpora**

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

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**Translation of abstracts of foreign authors to Slovene/Prevod povzetkov tujih avtorjev v slovenščino:** Liza Primc & Stjepan Štivić

**Proofreading/Jezikovni pregled:** Valerija Japelj

**Cover image:** by Joseph Wright of Derby (1734–1797), *The Alchemist, In Search of the Philosopher's Stone, Discovers Phosphorus, and prays for the successful Conclusion of his operation, as was the custom of the Ancient Chymical Astrologers*; Source: Wikipedia.org – Public domain.

Ljubljana: Teološka fakulteta, 2023

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An International conference *Ethics And Religion In The Technological Age* 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 *Etika in religija v tehnološki dobi* 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, October 26<sup>th</sup>/Četrtek, 26. oktober

Arrival and accommodation of the participants at Dom sv. Jožefa (Home St. Joseph, Spiritual Educational Center), Plečnikova 29, SI-3000 Celje, Slovenia / Prihod in namestitvev 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: Vojko Strahovnik)

*Lectures/Predavanja*

**16.00-16.20** Bojan Žalec (Slovenia): *Artificial Intelligence - Just a Metaphor or Something More?*

**16.20-16.40** Nenad Malović (Croatia): *Some Remarks on Artificial So-called Intelligence in the Light of Human Intelligence*

**16.40-17.00** Anton Jamnik (Slovenia): *Is There Still a Place for Man and God in Technical Rationality?*

**17.00-17.30** Discussion/Razprava

**17.30-17.45** Break/Odmor

### 2

(Chairperson/Moderator: Bojan Žalec)

*Lectures/Predavanja*

**17.45-18.05** Mari Jože Osredkar (Slovenia): *The Study of Religion in Slovenia*

**18.05-18.25** Urška Jeglič (Slovenia): *The Expansion of Salafism to the Balkans through Digitisation*

**18.25-18.45** Simon Malmenvall (Slovenia): *Russian Revolution and Slovenian National Question: Towards a Catholic View*

**18.45-19.15** Discussion/Razprava

Parallel section /Vzporedna sekcija

(Chairperson/Moderator: Stjepan Štivić)

*Lectures/Predavanja*

**17.45-18.05** Rok Gregorčič (Slovenia): *The Role of Technology in Habermas' Discourse Ethics*

**18.05-18.25** Marcin Godawa (Poland): *"Persistence in the Cell" – Contemplation towards Human Development*

**18.25-18.45** Tadej Strehovec (Slovenia): *Ethical Aspects of Automated Border Controls*

**18.45-19.15** Discussion/Razprava

**19.15-19.30** Meeting of participants/Druženje udeležencev

**19.30** Dinner/Večerja

## **Friday, October 27<sup>th</sup>/Petek, 27. oktober**

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

**8.00-9.00** Breakfast/Zajtrk

### 1

(Chairperson/Moderator: Robert Petkovšek)

*Lectures/Predavanja*

**9.00-9.35** Keynote Lecture **Tanguy Marie Pouliquen (France):** *Christian and Anthropological Antidote to Digital Fascination*

**9.35-9.55** Discussion/Razprava

**9.55-10.10** Break/Odmor

**10.10-10.30** Ivica Kelam, Ivan Včev (Croatia): *Ethical and Theological Challenges of Synthetic Biology*

**10.30-10.50** Robert Petkovšek (Slovenia): *The Role of Theology According to the Apostolic Constitution Veritatis Gaudium*

**10.50-11.10** Discussion/Razprava

**11.10-11.25** Break/Odmor

### 2

(Chairperson/Moderator: Nik Trontelj)

*Lectures/Predavanja*

**11.25-11.45** Ivan Platovnjak, Tone Svetelj (Slovenia): *Technology as the Elixir of Immortality – The Philosophical and Spiritual Enigma of Human Captivity Revived*

**11.45-12.05** Gregorz Szamocki (Poland): *Will AI Replace the “living being” (Gen 2:7)? The Man's Sense of Responsibility in Genesis 2–3*  
**12.05-12.25** Sebastijan Valentan (Slovenia): *Ecclesiastical Legislation and Digital Publications*  
**12.25-12.55** Discussion/Razprava

Parallel section /Vzporedna sekcija  
(Chairperson/Moderator: Nenad Malović)  
*Lectures/Predavanja*

**11.25-11.45** Luka Janeš (Croatia): *The Soul between Religion, Technology and Mental Health – a Contemporary Perspective*  
**11.45-12.05** Dejan Donev (North Macedonia): *For Homo Superior and One Ethics of Human Enhancement*  
**12.05-12.25** Mateja Pevec Rozman (Slovenia): *The Technological Age, Experience of Pandemics and the Question of Good Life*  
**12.25-12.55** Discussion/Razprava

**13.00-14.00** Lunch/Kosilo

3  
(Chairperson/Moderator: Roman Globokar)  
*Lectures/Predavanja*

**14.30-14.50** Mateja Centa Strahovnik (Slovenia): *Identity and Conversational Artificial Intelligence Systems*  
**14.50-15.10** Paweł Orzeł (Poland): *The Ethical and Moral Possibilities of Influencing Human Decisions through Solutions Proposed by Transhumanists*  
**15.10-15.30** Ante Belić (Croatia): *Beyond Mortality: Exploring Artificial Intelligence's Quest for Immortality and Its Religious Implications*  
**15.30-16.00** Discussion/Razprava

**16.00-16.15** Break/Odmor

Parallel section /Vzporedna sekcija  
(Chairperson/Moderator: Bojan Žalec)  
*Lectures/Predavanja*

**14.30-14.50** Jonas Miklavčič (Slovenia): *Programming Virtuous Machines*

**14.50-15.10** Arto Mutanen (Finland): *Turing, Artificial Intelligence, and Artificial Culture*

**15.10-15.30** Stjepan Štivić (Slovenia): *Ethical Implication of Neuralink's Technology*

**15.30-16.00** Discussion/Razprava

**15.30-16.15** Break/Odmor

#### 4

(Chairperson/Moderator: Michal Valčo)

*Lectures/Predavanja*

**16.15-16.35** Béla Mester (Hungary): *The Role of Technology in the Utopias of Early Modernity and in the Dystopias of our Age*

**16.35-16.55** Gábor Kovács (Hungary): *Technological Civilization as a Pathological Historical Phase in Modern Cultural Criticism*

**16.55-17.15** Valentino Findrik (Croatia): *Eternal Sixth Day. New Technologies as Inversions of Creatio Continua*

**17.15-17.45** Discussion/Razprava

**17.45-18.00** Break/Odmor

Parallel section /Vzporedna sekcija

(Chairperson/Moderator: Stjepan Štivić)

**16.15-16.35** Borut Pohar (Slovenia): *The Meaning of Technology and Religion in the Context of de Chardin's Theistic Evolution*

**16.35-16.55** Risto Solunchev (North Macedonia): *Philosophical Roots of Trans-humanism and the Ontology of Maximus the Confessor*

**16.55-17.15** Andrej Šegula (Slovenia): *Opportunities and Pitfalls of Artificial Intelligence in Pastorate*

**17.15-17.45** Discussion/Razprava

**17.45-18.00** Break/Odmor

#### 5

(Chairperson/Moderator: Jonas Miklavčič)

*Lectures/Predavanja*

**18.00-18.20** Raid Al-Daghistani (Germany): *Rethinking Islamic Ethics and Spirituality in the Light of the Technological Age: Some Preliminary Thoughts*

**18.20-18.40** Tomaž Erzar (Slovenia): *The Lure of Pornography and Bias and Traps of Pornography Studies*

**18.40-19.00** Discussion/Razprava

Parallel section /Vzporedna sekcija  
(Chairperson/Moderator: Andrej Šegula)

**18.00-18.20** Nik Trontelj (Slovenia): *Faith – the Answer to Loneliness of Contemporary Man in the Light of Fundamental Theology*

**18.20-18.40** Tadej Stegu (Slovenia): *Beauty and Kerygma in the Technological Age*

**18.40-19.00** Discussion/Razprava

**19.15** Dinner/Večerja

## **Saturday, October 28<sup>th</sup>/Sobota, 28. oktober**

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

**8.00-9.00** Breakfast/Zajtrk

1  
Lectures/Predavanja  
(Chairperson/Moderator: Jonas Miklavčič)

**9.00-9.20** Vojko Strahovnik (Slovenia): *Ethical and Theological Challenges of Large Language Models*

**9.20-9.40** Octavian-Mihai Machidon (Slovenia): *Artificial Intelligence and the Technocratic Cultural Perspective: Reflections on How AI is Shaping Human Development*

**9.40-10.00** Branko Klun (Slovenia): *Transformations of the World by Digital Technology, and the Challenges for the Religious Experience*

**10.00-10.30** Discussion/Razprava

**10.30-10.45** Break/Odmor

2  
Lectures/Predavanja

(Chairperson/Moderator: Bojan Žalec)

**10.45-11.05** Roman Globokar (Slovenia): *Homo Faber in Front of the Riddle of the End of Human Life*

**11.05-11.25** Michal Valčo (Slovakia): *Ethical Frontiers in AI Development: Safeguarding Humanity from Technological Pitfalls*

**11.25-11.45** Klaus Mainzer (Germany): A New Renaissance for Europe: Challenges of Science and Philosophy in the Spirit of European Humanism

**11.45-11.55** Discussion/Razprava

**11.55-12.05** Concluding words of the president of the organizing committee, Professor Bojan Žalec/Sklepna beseda predsednika organizacijskega odbora, prof. dr. Bojana Žalca.

**12.30-13.30** Lunch/Kosilo

Departure of the participants/Odhod udeležencev

## INTRODUCTION

Our conference is open to consideration of various aspects, kinds and forms of technologies, but we pay special attention to artificial intelligence. AI has proven to be the core technology of the present and the future. The great progress in the development of AI represents a deep social change that will radically change the human life world; much more than it already is, and to an extent and in a way that we cannot yet truly imagine and appreciate. In the future, AI systems will be more and more integrated into our daily life and work. Many see this as a fundamental revolution in human existence. Technical innovations not only have a huge potential to support human activities, for example, research, communication, economics, and health, and change the human environment and reality, but at the same time they also influence a human themselves: both their exterior and physicality as well as their "interior". They shape and change their body, way of thinking and experiencing, and represent a challenge for a human's understanding of themselves and reality. These challenges of technology concern practically all aspects and areas of human life, including ethical and religious ones, which we especially focus on. Our conference aims to increase and deepen their understanding and contribute to solving the problems that the development of technology gives rise to.

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 relationships 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 resonance, alienation and relationships are very complex and multileveled and require multifaceted research and clarification. Therefore, our interdisciplinary conference 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

Naša konferenca je odprta za obravnavo različnih vidikov, vrst in oblik tehnologije, posebno pozornost pa namenjamo umetni inteligenci. Umetna inteligenca se je izkazala za osrednjo tehnologijo sedanjosti in prihodnosti. Velik napredek v razvoju umetne inteligence predstavlja globoko družbeno spremembo, ki bo korenito spremenila človekov življenjski svet; veliko bolj, kot že je, in to v obsegu in na način, ki si ga še ne moremo zares predstavljati in oceniti. V prihodnosti bodo sistemi umetne inteligence vedno bolj vključeni v naše vsakdanje življenje in delo. Mnogi vidijo to kot temeljno revolucijo v človekovem bivanju. Kajti tehnične inovacije nimajo le velikega potenciala, da podpirajo človekove dejavnosti, na primer raziskovalne, komunikacijske, ekonomske, zdravstvene, ter spreminjajo človekovo okolje in resničnost, ampak hkrati vplivajo tudi na človeka samega: tako na njegovo zunanost in telesnost kot tudi na njegovo "notranjost". Oblikujejo in spreminjajo njegovo telo, način razmišljanja in doživljanja ter predstavljajo izziv za človekovo razumevanje samega sebe in resničnosti. Ti izzivi tehnologije zadevajo tako rekoč vse vidike in področja človekovega življenja, vključno z etičnimi in verskimi, ki se jim še posebej posvečamo. Namen naše konference je povečati in poglobiti njihovo razumevanje ter prispevati k reševanju problemov, ki jih prinaša razvoj tehnologije.

Značilnost celjskih konferenc je njihov multidisciplinarni značaj, ki ga gojimo vsa leta. O problemih razpravljamo z različnih vidikov: filozofskega, teološkega, (bio)etičnega, religiološkega, kulturološkega, z vidika kognitivne znanosti, psihologije, pedagogike, (intelektualne) zgodovine, družboslovja in drugih. Verjamemo, da lahko tudi izzive in probleme, s katerimi se ukvarjamo na tokratni konferenci, bolje razumemo, če se jih lotimo iz različnih, komplementarnih vidikov, predvsem humanističnih in družboslovnih. Seveda pa so dobrodošli tudi pristopi drugih ved, saj so etična in religijska vprašanja in problemi, ki so povezani s tehnologijo, digitalizacijo, umetno inteligenco itd. zelo kompleksni in večplastni ter zahtevajo raziskovanje in razjasnitev z različnih plati. Zato je naša konferenca, ki je interdisciplinarne narave, zelo primerna za njihovo obravnavo. Kot po navadi bo v ospredju konference humanistika, toda, kot že omenjeno, so dobrodošli tudi drugi pristopi.

Robert Petkovšek in Bojan Žalec



## ABSTRACTS/POVZETKI

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**Tanguy Marie Pouliquen**, Toulouse Catholic University

### ***Christian and Anthropological Antidote to Digital Fascination***

We will reflect on antidotes to addiction to screens and the world of technocracy (technocratic paradigm), with the underlying idea that the solution to the fascination of the digital is anthropological. We will present three synthesis schemes designed to inscribe the human subject in a dynamic of human growth that the notion of authentically human progress would like to satisfy. The first presents the problem of the logic of digital dependency; the second synthesizes the antidote according to John Paul II's anthropology of the gift; the third Pope Francis' "law" of personal transformation, as a response to the "thirst" for infinity in the finite that digital apes.

**Keywords:** digital fascination, technocracy, authentically human progress, anthropology of gift, low of personal transformation.

### ***Krščanski in antropološki protistrup digitalni fascinaciji***

Razmišljali bomo o protistrukih za zasvojenost z zasloni in svetom tehnokracije (tehnokratska paradigma) na podlagi temeljne misli, da je rešitev problema fascinacije z digitalnim po svoji naravi antropološka. Predstavili bomo tri zbirne sheme, katerih namen je umestitev posameznega subjekta v dinamiko človeške rasti, kateri želi zadostiti pojem avtentično človeškega napredka. Prva shema predstavlja problem logike odvisnosti od digitalnega; druga jemlje protistrup iz antropologije daru sv. Janeza Pavla II; tretja shema pa izhaja iz »zakona« osebne preobrazbe papeža Frančiška, in sicer kot odgovor na »žejo« po neskončnem v končnem.

**Ključne besede:** digitalna fascinacija, tehnokracija, avtentični človeški napredek, antropologija daru, zakon osebne preobrazbe.

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

### ***Rethinking Islamic Ethics and Spirituality in the Light of the Technological Age: Some Preliminary Thoughts***

In my presentation I attempt to critically rethink the meaning and role of classical Islamic ethics, spirituality, and religious anthropology in the face of an increasingly technological and digital age, in which artificial intelligence (AI) has one of the most important functions. Therefore, I will first briefly share some light on the term “artificial intelligence”, which I will confront with the understanding of “human intelligence” from a classical Islamic philosophical perspective. Then I will challenge – the generally overrating in my opinion – status of AI regarding the possibility of its prevalence over humans, by illuminating the two fundamental concepts of Islamic intellectual-spiritual tradition: the concept of ijtihād (an “intellectual-moral effort”), and the concept of fiṭra (“the original spiritual disposition” or “the innate human nature”) of a human being (insān). The presentation will finish with some concluding remarks on the challenges and chances of a relationship between religion and AI

**Keywords:** Islamic ethics, Islamic spirituality, technology, artificial intelligence, ijtihād, fiṭra, insān.

### ***Premislek o islamski etiki in duhovnosti v luči tehnološke dobe: nekaj uvodnih misli***

V svojem predavanju nameravam kritično premisliti pomen in vlogo klasične islamske etike, duhovnosti in religijske antropologije v vedno bolj tehnološki in digitalni dobi, v kateri ima umetna inteligenca eno najpomembnejših funkcij. V ta namen bom najprej osvetlil pojem »umetne inteligence«, ki ga bom soočil z razumevanjem »človeške inteligence« iz perspektive klasične islamske filozofije. Nato bom ugovarjal – po mojem mnenju na splošno precenjeni – predstavi o umetni inteligenci glede možnosti njene nadvlade nad ljudmi, tako da bom osvetlil dva temeljna koncepta islamske intelektualno-duhovne tradicije: koncept ijtihāda (»intelektualno-moralnega prizadevanja«) in koncept fiṭre (»izvirne duhovne narave«) človeka (insān). Predavanje bom zaključil z nekaj sklepnimi opazkami glede izzivov in možnosti odnosa med religijo in umetno inteligenco.

**Ključne besede:** islamska etika, islamska duhovnost, tehnologija, umetna inteligenca, ijtihād, fiṭra, insān.

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**Ante Belić**, Faculty of Philosophy and Religious Studies,  
University of Zagreb

### ***Beyond Mortality: Exploring Artificial Intelligence's Quest for Immortality and Its Religious Implications***

While the issue of artificial intelligence has been a frequent and heated topic of discussion in recent years, the subject of death seems to have become somewhat of a “taboo”. This paper aims to explore the connection between artificial intelligence and death, considering whether AI could lead to a new evolutionary step and the birth of superior beings, ultimately addressing the question of immortality. In the first part, we will attempt to answer these questions by setting the philosophical assumptions of the artificial intelligence and death debate. Our goal is to define the concepts of (artificial) intelligence, death, human nature, and the (im)mortal soul. Philosophy can serve as a valuable tool in this exploration. The second part of this presentation delves into the religious dimension of the issue of death. With the creation of artificial intelligence, humans may be attempting to usurp the position traditionally reserved for the Absolute Being in various religious systems. We observe the rise of new religious movements that revere technology and artificial intelligence as entities capable of offering eternal, immortal life. This prompts us to question the relevance of traditional religions if humans can conquer death and attain immortality independently. We can draw upon writings from major world religions, which contain examples of past attempts by individuals to assume the role of God, often leading to significant human and civilizational tragedies. While some may view these attempts as mere myths or ways to explain casual natural phenomena, the question remains: Will artificial intelligence grant us immortality, or will the quest to defeat death result in a cold, raw death for many? In conclusion, this presentation seeks to explore the complex interplay between artificial intelligence and death from philosophical and religious perspectives. By addressing these profound questions, we hope to gain insights into the potential impact of AI on the human condition and the perennial quest for immortality.

**Keywords:** artificial intelligence, death, immortality, philosophy, religious implications.

### ***Onkraj smrtnosti: raziskovanje težnje umetne inteligence po nesmrtnosti in njene religiozne implikacije***

Medtem ko je vprašanje umetne inteligence v zadnjih letih pogosta in burna tema razprav, se zdi, da je tema smrti postala nekakšen »tabu«. Namen tega prispevka je raziskati povezavo med umetno inteligenco in smrtjo ter proučiti, ali bi umetna inteligenca lahko privedla do nove evolucijske stopnje in rojstva višjih bitij, na koncu

pa se lotiti vprašanja nesmrtnosti. V prvem delu bomo poskušali na vprašanja odgovoriti s filozofskimi predpostavkami razprave o umetni inteligenci in smrti. Naš cilj je opredeliti pojme (umetne) inteligence, smrti, človeške narave in (ne)smrtno duše. Filozofija je lahko pri tem raziskovanju dragoceno orodje. Drugi del te predstavitve se ukvarja z religiozno razsežnostjo vprašanja smrti. Z ustvarjanjem umetne inteligence si ljudje morda poskušajo prisvojiti položaj, ki je v različnih verskih sistemih tradicionalno rezerviran za absolutno bitje. Opažamo vzpon novih verskih gibanj, ki častijo tehnologijo in umetno inteligenco kot entiteti, ki lahko ponudita večno, nesmrtno življenje. To nas spodbudi, da se vprašamo o pomembnosti tradicionalnih religij, če lahko ljudje premagajo smrt in samostojno dosežejo nesmrtnost. Opiramo se lahko na spise glavnih svetovnih religij, ki vsebujejo primere preteklih poskusov posameznikov, da bi prevzeli vlogo boga, kar je pogosto vodilo v velike človeške in civilizacijske tragedije. Čeprav lahko nekateri te poskuse obravnavajo kot navadne mite ali načine za razlago naključnih naravnih pojavov, vprašanje ostaja odprto: Ali nam bo umetna inteligenca omogočila nesmrtnost ali pa bo prizadevanje, da bi premagali smrt, za mnoge pomenilo hladno, surovo smrt? Na koncu je namen te predstavitve raziskati zapleteno vzajemno delovanje med umetno inteligenco in smrtjo s filozofskega in religioznega vidika. Upamo, da bomo z obravnavo teh temeljnih vprašanj pridobili vpogled v potencialni vpliv umetne inteligence na človeško stanje in večno prizadevanje za nesmrtnost.

**Ključne besede:** umetna inteligenca, smrt, nesmrtnost, filozofija, religiozni vplivi.

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**Dejan Donev**, Institute of Philosophy, Faculty of Philosophy in Skopje, UKIM

### ***For Homo Superior and One Ethics of Human Enhancement***

If we look deep down in human history, we will find the fact that man has always aimed to become something more than it was, trying to overcome its biological limitations and become Homo superior. To do so, the human enhances its intellectual capacities through education, discipline and meditation, and its body through physical exercises and diets. But, is human enhancement through the exploitation of new unnatural technologies which goes to raising human capabilities above statistic normal level for the functioning of one individual, ethically controversial? It is so because the enormous development of science and technology enables human challenges for self-improvement to stand on the very verge of realization, and therefore, on the verge of the human enhancement's revolution in the face of the trans-human ideology. In this sense, the author examines the reality and feasibility of such possibilities, and confronts them against the known arguments of the bio-conservatives.

**Keywords:** homo superior, human enhancement, ideology, bio-conservatives.

## ***Za homo superior in za etiko človeškega napredka***

Če se ozremo globoko v zgodovino človeštva, ugotovimo, da si je človek vedno prizadeval postati nekaj več, kot je bil, poskušal je premagati svoje biološke omejitve in postati *homo superior*. V ta namen je človek z izobraževanjem, disciplino in meditacijo izboljševal svoje intelektualne sposobnosti, s telovadbo in prehrano pa svoje telo. Toda ali je izboljšanje človeka z izkoriščanjem novih nenaravnih tehnologij, s katerimi se človekove sposobnosti dvignejo nad statistično običajno raven za delovanje posameznika, etično vprašljivo? Vzrok za to je, da je ogromen razvoj znanosti in tehnologije omogočil, da so človekovi izzivi za samouresničitev na pragu realizacije, torej na pragu revolucije krepitve človeka ob soočenju s trans-človeško ideologijo. V tem smislu avtor preučuje resničnost in izvedljivost takšnih možnosti ter jih sooča z zelo znanimi argumenti bio-konzervativcev.

**Ključne besede:** homo superior, izboljševanje človeka, ideologija, biokonzervativci.

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**Tomaž Erzar**, Faculty of Theology, University of Ljubljana

### ***The Lure of Pornography and Bias and Traps of Pornography Studies***

In our presentation, we analyse the phenomenon of pornography proliferation in the age of broadband interconnection and present the main results of research on pornography use. We note that research on the phenomenon and its use relies on different, mostly too narrow definitions of pornography and is thus prone to distorted and biased approaches. We present a more comprehensive definition of pornography that relies on the emotion of shame, and argue that omitting and disregarding this emotion, as well as transgressing the boundaries dictated by shame to defend personal dignity, is a fundamental trait of pornography. This definition helps to explain the range of negative consequences that the use of pornography has on its users, as well as the depth of the moral injury it leaves behind. We argue that not only the use but also the understanding and study of pornography depend on the sensitivity to shame and the way this emotion is regulated.

**Keywords:** pornography, internet, definition, bias, distortion, shame, moral wound, regulation, dignity.

## ***Slepilo pornografije ter izkrivljenja in pasti preučevanja pornografije***

V prispevku analiziramo pojav razraščanja pornografije v dobi širokopasovnih medmrežnih povezav in predstavljamo poglobljene rezultate raziskav o rabi pornografije. Ugotovljamo, da se raziskave tega pojava in rabe opirajo na različne, preozke definicije pornografije in so zato podvržene izkrivljenim in pristranskim pristopom. V prispevku predstavljamo celovitejšo definicijo pornografije, ki se opira na čustvo sramu, in trdimo, da je nespoštovanje in neupoštevanje tega čustva ter prekoračitev razmejitev, ki jih narekuje sram za obrambo osebnega dostojanstva, temeljna poteza pornografije. S pomočjo te definicije lahko pojasnimo vrsto negativnih posledic, ki jih raba pornografije povzroča uporabnikom, kakor tudi globino moralne rane, ki jo pušča za seboj. V prispevku zagovarjamo pojmovanje, da je ne le raba, ampak tudi razumevanje in preučevanje pornografije odvisno od občutljivosti za sram in načina regulacije tega čustva.

**Ključne besede:** pornografija, medmrežje, definicija, pristranskost, izkrivljanje, sram, moralna rana, regulacija, dostojanstvo.

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**Valentino Findrik**, Faculty of Humanities and Social Sciences,  
University of Zagreb

## ***Eternal Sixth Day. New Technologies as Inversions of Creatio Continua***

The paper analyses particular instances of new technologies, such as large language models and neural microchips, in light of a symbolic interpretation of selected motives in the Book of Genesis and the Book of Revelation. The dominant way of self-conceptualization and self-realization of the modern man as *homo faber* is considered in light of man's primordial tendency presented in the creation narrative as a will to be "as gods" (Gen. 3.5), resulting in his expulsion from Eden, him taking on the "garments of skin" (Gen. 3.21-24), and consequently establishing the first civilization (Gen. 4.17). The fundamental symbol presented in this context is the number six, which in the Book of Genesis symbolises the creation of man as the pinnacle of all creation, while in the Book of Revelation, likewise as the number of man (*arithmós anthrópou*; Rev. 13.18), the same number symbolises, conversely, the pinnacle of man as the end of all creation. Although the number six in the Christian theological tradition often appears in the context of the interpretation and representation of the demonic, certain interpretations of the Church Fathers, such as those of Irenaeus of Lyons and Hippolytus of Rome, shed a somewhat different light on the symbolic meaning of that number, which can prove to be relevant within the framework of theological problematisation of new technologies. Establishing this type of symbolic arch between the first and the last book

of the Scripture can help outline certain guidelines for understanding new technologies within a broader framework of reflecting on man's position in the entirety of creation and his role in *creatio continua*.

**Keywords:** Genesis, Revelation, *creatio continua*, AI, new technologies, *homo faber*.

### ***Večni šesti dan. Nove tehnologije kot inverzije creatio continua***

Prispevek analizira posamezne primere novih tehnologij, kot so veliki jezikovni modeli in nevronske mikročipi, v luči simbolične interpretacije izbranih motivov iz prve Mojzesove knjige in Razodetja. Prevladujoči način samoumevnosti in samouresničevanja sodobnega človeka kot *homo faber* je obravnavan v luči človekove prvinske težnje, ki je v pripovedi o stvarjenju predstavljena kot želja biti »kot bogovi« (1 Mz 3,5), zaradi česar je bil človek izgnan iz raja, prevzel je »oblačila iz kože« (1 Mz 3,21-24) in posledično ustanovil prvo civilizacijo (1 Mz 4,17). Temeljni simbol, predstavljen v tem kontekstu, je številka šest, ki v prvi Mojzesovi knjigi simbolizira stvarjenje človeka kot vrhunec vsega stvarstva, v knjigi Razodetja pa prav tako kot število človeka (*arithmós anthrôpou*; Raz. 13,18). ); isto število simbolizira, nasprotno, vrhunec človeka kot konec vsega stvarstva. Čeprav se število šest v krščanski teološki tradiciji pogosto pojavlja v kontekstu razlage in reprezentacije demonskega, nekatere razlage cerkvenih očetov, na primer Ireneja Lyonskega in Hipolita Rimskega, poudarjajo nekoliko drugačno simboliko pomena tega števila, ki se lahko izkaže za relevantno v okviru teološkega problematiziranja novih tehnologij. Vzpostavitev tovrstnega simbolnega loka med prvo in zadnjo knjigo Svetega pisma lahko pomaga začrtati nekatere smernice za razumevanje novih tehnologij v širšem okviru razmisleka o položaju človeka v celoti stvarstva in njegovi vlogi v *creatio continua*.

**Ključne besede:** Geneza, Razodetje, *creatio continua*, UI, nove tehnologije, *homo faber*.

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**Roman Globokar**, Faculty of Theology, University of Ljubljana

### ***Homo faber in Front of the Riddle of the End of Human Life***

The mutual effects of the processes of the secularization of society and techno-scientific progress lead to an ever stronger and more independent man producer (*homo faber*) of his own life. The perception of a “disillusioned world” (Max Weber) and the power brought by new knowledge and new technologies enable man to completely submit the life processes and by his ideas remake the world as his product. Hans Jonas wrote about the fact that by renouncing the metaphysical foundation, man becomes the actual object of his technology. “Homo faber applies his achievements to himself and tries inventively to reinvent the inventor and maker of everything else (himself)” (Hans Jonas. 1984. *Das Prinzip Verantwortung*. Frankfurt: Suhrkamp, 47). In his project,

however, he runs into one unavoidable obstacle: death. *Homo faber* tries to control it in every way, but cannot finally eliminate it, so he sees the solution in advocating euthanasia, as an autonomous choice at the moment of death. Deep reflection shows that the fact of mortality is a blessing for humanity, as it enables new births that bring freshness and new creativity to this world. Therefore, death is not to be mastered, but to be accepted as the pinnacle of life.

**Keywords:** *homo faber*, critique of techno-scientific civilization, euthanasia, therapeutic obsession, autonomy, respect for life.

## **Homo faber pred zagonetko konca človekovega življenja**

Medsebojni učinki procesov sekularizacije družbe in znanstveno-tehničnega napredka vodijo k vedno močnejšemu in bolj neodvisnemu človeku izdelovalcu (*homo faber*) svojega lastnega življenja. Dojemanje »razčaranega sveta« (Max Weber) in moč, ki jo človeku prinašajo nova spoznanja in nove tehnologije, človeku omogočajo, da si povsem podredi življenjske procese in si v skladu s svojimi idejami naredi svet kot svoj izdelek. Hans Jonas govori o tem, da z odpovedjo metafizičnemu temelju človek postane dejanski predmet lastne tehnike. »Homo faber uporabi lastne dosežke na sebi in poskuša izumitelja in izdelovalca vsega preostalega (torej sebe) izumiteljsko na novo izdelati« (Hans Jonas. 1984. *Das Prinzip Verantwortung*. Frankfurt: Suhrkamp, 47). Pri tem svojem projektu pa trči na eno neobhodno oviro: smrt. *Homo faber* jo skuša na vse načine obvladati, vendar je dokončno ne more izločiti, zato vidi rešitev v zagovarjanju evtanazije kot avtonomne izbire trenutka smrti. Poglobljena refleksija pokaže, da je dejstvo umrljivosti pravzaprav blagoslov za človeštvo, saj omogoča nova rojstva, ki prinašajo v ta svet svežino in novo ustvarjalnost. Zato smrti ni treba obvladovati, ampak jo sprejeti kot vrhunec življenja.

**Ključne besede:** *homo faber*, kritika znanstveno-tehnične civilizacije, evtanazija, terapevtska zagrizenost, avtonomija, spoštovanje življenja.

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**Marcin Godawa, Pontifical University of John Paul II in Krakow**

## **Persistence in the Cell – *Contemplation towards Human Development***

This paper aims to examine and explain how spiritual concentration in the sense of contemplation correlates with human work and development. From the theological spiritual perspective, contemplation underlies labour, accompanies it and is its fulfilment so that the fruit of work can be properly consumed and enjoyed in union with the Creator. Contemplation appears as an indispensable dimension of human progress and complete understanding of mankind. Since a man is God's co-worker, gifted with abilities to "subdue the earth" (Gen 1:28), he is called to share God's contemplative



cultivation of the world, their common work, and to make progress related to the Creator. In the framework of this analysis, some concepts like active/contemplative life, *otium/negotium*, eco-spirituality, and tradition/progress may be presented. The idea of “persistence in the cell”, deriving from the desert and monastic life, will serve as a symbol of contemplative concentration on God’s active and loving presence in history. This leads to formulating propositions on how to connect contemplation with developmental labour nowadays. The Bible along with spiritual literature (Merton, St. Bernard, The Desert Fathers, St. Benedict et al.) will supply proper arguments (*loci theologici*) for the present consideration. As a result, the notion of contemplation is supposed to be better explained.

**Keywords:** The Creator, man, spiritual concentration, contemplation, development, creation.

### **»Vztrajnost v celici« – kontemplacija v smeri človeškega razvoja**

Namen prispevka je preučiti in pojasniti, kako je duhovna zbranost v smislu kontemplacije povezana s človekovim delom in razvojem. S teološke duhovne perspektive kontemplacija delo utemeljuje, ga spremlja in je njena izpolnitev, tako da je sad dela mogoče pravilno zaužiti in uživati v zedinjenosti s Stvarnikom. Kontemplacija se kaže kot nepogrešljiva razsežnost človeškega napredka in celovitega razumevanja človeštva. Ker je človek Božji sodelavec, obdarjen s sposobnostmi za "podjarmljenje zemlje" (1 Mz 1,28), je poklican, da sodeluje pri Božjem kontemplativnem obdelovanju sveta, njunem skupnem delu, in napreduje v odnosu do Stvarnika. V okviru te analize je mogoče predstaviti nekatere pojme, kot so aktivno/kontemplativno življenje, *otium/negotium*, eko-duhovnost, tradicija/napredek. Ideja »vztrajanja v celici«, ki izhaja iz puščavskega in meniškega življenja, bo služila kot simbol kontemplativne zbranosti na dejavno in ljubečo prisotnost Boga v zgodovini. To vodi k oblikovanju predlogov, kako povezati kontemplacijo z razvojnim delom v današnjem času. Sveto pismo in duhovna literatura (Merton, sveti Bernard, puščavski očetje, sveti Benedikt idr.) bodo za pričujočo obravnavo ponudili ustrezne argumente (*loci theologici*). Kot rezultat naj bi bil pojem kontemplacije še bolje pojasnjen.

**Ključne besede:** Stvarnik, človek, duhovna zbranost, kontemplacija, razvoj, stvarjenje.

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**Rok Gregorčič**, Faculty of Theology, University of Ljubljana

### ***The Role of Technology in Habermas' Discourse Ethics***

The purpose of this presentation is to maintain a deeper understanding of Habermas' view on technology with regard to his theory of society. The first part of the analysis clarifies Habermas' theoretical starting points, which come into play regarding the

question of the role of technology. Habermas has grounded his discourse ethics on the idea of practical rationality in a universal discourse. At a global level, discourse makes itself real as the phenomenon of the public sphere. In the second part, findings are presented, which can be traced mainly in an indirect way from Habermas' discussions on media theory and his thesis on the colonization of the lifeworld. From the perspective of discourse ethics, technology is assigned a neutral starting point in relation to social dynamics. The third part examines Habermas' view of the phenomenon of mass media. The mass media are understood as a concrete expression of modern progress, which stands in deep connection to technology. Thus, a concrete field of modern progress is shown, where technology has already left its neutral position and now threatens the discursive functioning of society. In the fourth part of the analysis, Habermas' relation to the internet is presented. The Internet is broadly seen as an adequate alternative to the mass media in modern society. However, Habermas presents a significant amount of cautiousness in this regard. He is not ready to hastily accept the internet as something positive for society. The analysis presents a holistic overview of Habermas' relation to technology as is seen in his various discussions. It also brings forth some interesting findings regarding Habermas' position towards mass media and the internet.

**Keywords:** Jürgen Habermas, discourse ethics, technology, mass media, the internet.

### ***Vloga tehnologije v Habermasovi etiki diskurza***

Namen prispevka je predstaviti globlje razumevanje Habermasovega pogleda na tehnologijo z ozirom na njegovo družbeno teorijo. Prvi del analize razjasni Habermasova teoretična izhodišča, ki postanejo pomembna tudi pri vprašanju vloge tehnologije. Habermas je svojo etiko diskurza utemeljil na ideji praktične racionalnosti v univerzalnem diskurzu. V globalnem smislu se diskurz uresničuje kot pojav javnosti. V drugem delu so predstavljene predvsem tiste ugotovitve, ki jih lahko na posreden način izluščimo iz Habermasovih razprav o teoriji medijev ter iz njegove teze o kolonizaciji življenjskega sveta. Iz perspektive etike diskurza tehnologija zavzema nevtralno izhodišče v odnosu do socialne dinamike. Tretji del naslovi Habermasov pogled na pojav množičnih medijev. Le-ti predstavljajo konkreten izraz sodobnega napredka, ki je v globoki povezavi s tehnologijo. Tako je prikazano konkretno področje sodobnega napredka, pri katerem je tehnologija zapustila svojo nevtralno pozicijo in začela ogrozati diskurzivni ustroj družbe. V četrtem delu analize je opisan Habermasov odnos do interneta, ki se v aktualnih razmerah na poseben način kaže kot alternativa množičnim medijem. Habermas pri tem vprašanju pokaže veliko mero previdnosti, saj interneta ni pripravljen nekritično sprejeti kot pozitivnega za javnost. Analiza iz različnih Habermasovih razprav predstavi enoten pregled Habermasovega odnosa do tehnologije. Ob tem pa predstavi tudi presenetljive ugotovitve, ki zadevajo Habermasovo pozicioniranje do pojava množičnih medijev in interneta.

**Ključne besede:** Jürgen Habermas, etika diskurza, tehnologija, množični mediji, internet.

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**Anton Jamnik**, Faculty of Theology, University of Ljubljana

### ***Is There Still a Place for Man and God in Technical Rationality?***

We have reached a point in civilisation where technology dominates morality and leads to the elimination (abolition) of man and God. Umberto Galimberti talks about the fact that today we live in a strict and dangerous context and people are unaware of this, thinking that technology is inherently good, that it makes our lives easier and ensures that we live better than in the past. They forget that technology is the highest form of rationality that humanity has ever achieved. It is a very simple rationality, which goes like this: to achieve the highest possible goal with the lowest possible expenditure of resources. This is how technical rationality works, and how the global economy works, which, at least superficially preserves the human face in the sense that it is driven by human desire - the passion for money - but, in this technical world, it is about the radical eliminate (exclusion) of the human person. When this kind of technical rationality becomes the normal way of thinking, man is no longer able to distinguish what is beautiful, what is good, what is just and what is true, but only what is useful and advantageous. Thus, the rationality of the man of technical rationality undergoes a radical reduction. The crucial question is: once technical rationality has been fully internalised, will man still be perceptive, will he still be able to encounter all the irrational dimensions inherent in the human being? When Galimberti speaks of man's irrationality, he is thinking of pain for which there is neither explanation nor reason. When a man is afflicted by an incurable disease, he wonders why him. This is the eternal question of sufferers who meet suddenly with mortal illness. By irrationality, we mean love, thoughts, imagination, reasoning, and a thousand and one reasons for which man acts. How will it be possible to experience all these dimensions of being in a world increasingly defined by internalised technical rationality? If man does not attend to the mental and spiritual dimensions of existence, the abolition of man will take place, or we will lose man. What will happen, or is already happening, is that humanity will exit history, humanity will be thrown out of history, it is becoming ahistorical, because technology has no history, it has only development, it has growth.

Alongside the technical interpretation of society, technical in the broad sense of the word - man as a phenomenon from the point of view of psychology, sociology, economics, and econometrics - philosophy is the only one which, together with art and, to a certain extent, literature, can think that man is not trapped in purely technical rationality and that he is not, and must never become an object. The technical or empirical sciences increasingly believe that man, as a maker of objects and a consumer of them, is himself an object. The consequence of this is that it leads to self-determination because we are objects, so we must be useful, economical, maintainable,

and replaceable. But man is precisely what an object cannot be. It sounds simple, and yet few people claim and notice that. In the present time, at this moment, people spontaneously believe deeply that they are objects and behave as such, which is a sophisticated form of nihilism. In such a situation, it is the special task of philosophy and theology to draw attention to man's abolition (oblivion), to raise questions that are eternally relevant to man, that restore to him dignity, meaning and hope.

The reduction of human existence to a purely technical level, to the level of immanence, is also pointed out by the Canadian philosopher Charles Taylor, who also notes this around the concept of time and space. In the secular age, it is characteristic that there is, among other things, the change that happens from the kairós to the Chronos and from the cosmos to the universe. This technical conception of time and space also has strong consequences in the sphere of religious life, as man becomes increasingly enclosed in the world of immanence. But it is precisely at this "lowest point", in the void of immanent self-sufficiency, that the light of hope opens, for the inner impulses to seek the Transcendent are inscribed in the human being, they are the core of existence. Today, in a secular (technical) age, when the framework of "Christian societies" no longer exists, spirituality, or rather the longing for the Transcendent, which is directed towards eternity, has not disappeared, for these questions never leave man. The great challenge for the Church is to listen to the new seeking, which has very diverse expressions, in a time of technical rationality and secularism, and to discover in a new way the sources of the Gospel and to listen to the human longing for the Transcendent in the courage of self-reflection.

**Keywords:** man, God, technical rationality, Transcendent.

### ***Ali je v tehnični racionalnosti še prostor za človeka in Boga?***

Prišli smo do civilizacijske točke, v kateri tehnika prevladuje nad moralo in vodi v pozabo človeka in Boga. Umberto Galimberti govori o tem, da danes živimo v strogem in nevarnem kontekstu, ljudje pa se tega ne zavedajo, misleč, da je tehnika po naravi dobra, da lajša naše življenje in zagotavlja, da živimo bolje kot nekoč. Pozablajo, da je tehnika najvišja oblika racionalnosti, ki jo je človeštvo kdaj koli doseglo. In to nadvse preproste racionalnosti, ki pravi takole: dosegati najvišji možni cilj z najnižjo porabo sredstev. Tako deluje tehnična racionalnost in tudi globalna ekonomija, ki vsaj navidezno ohranja človeški obraz v smislu, da jo poganja človeška želja – strast do denarja – v resnici pa gre v tem tehničnem svetu za radikalno pozabo (izključitev) človeka. Ko tovrstna tehnična racionalnost postane običajen način razmišljanja, človek ni več sposoben razločevati, kaj je lepo, kaj dobro, kaj pravično in kaj resnično, temveč samo, kaj je koristno in ugodno. Tako razumnost človeka tehnične racionalnosti doživi radikalno redukcijo. Postavlja se ključno vprašanje, namreč, ali bo potem, ko bo tehnična racionalnost povsem ponotranjena, človek še dojemljiv, ali se bo sposoben srečevati z vsemi iracionalnimi razsežnostmi, ki so človeškemu bitju lastne? Ko Galimberti govori o človekovi iracionalnosti, misli na bolečino, za katero ni razlage ne

razloga. Ko človeka prizadene neozdravljiva bolezen, se sprašuje, zakaj ravno njega. To je večno vprašanje trpečih, ki se spogledujejo s smrtno boleznijo. Z iracionalnostjo je mišljena ljubezen, domišljija, umišljanje ter tisoči in en razlog, zaradi katerih človek deluje. Kako bo mogoče doživljati vse te razsežnosti bivanja v svetu, ki ga vse bolj določa ponotranjena tehnična racionalnost? Če človek ne bo skrbel za duševne in duhovne razsežnosti bivanja, se bo zgodila odprava človeka oziroma bomo izgubili človeka. Zgodilo se bo, oziroma se že dogaja, da bo človeštvo izstopilo iz zgodovine, človeštvo je vrženo iz zgodovine, postaja ahistorično, saj tehnika nima zgodovine, ima le razvoj, ima rast. Ob tehnični interpretaciji družbe, tehnični v širokem pomenu besede – človeka kot fenomen z vidika psihologije, sociologije, ekonomije, ekonometrije – je filozofija edina, ki, skupaj z umetnostjo in v določeni meri še s književnostjo, zmore misliti, da človek ni ujet v zgolj tehnično racionalnost in da nikoli ni in ne sme postati samo predmet. Tehnične oziroma empirične znanosti namreč vedno bolj verjamejo, da je človek kot izdelovalec predmetov in njihov potrošnik tudi sam predmet. Posledica tega je, da to vodi v samo-določanje, češ predmeti smo, torej moramo biti koristni, varčni, vzdrževani in nadomestljivi. Toda človek je v resnici prav tisto, kar predmet ne more biti. Sliši se enostavno in vendar to trdi in opazi malo ljudi. V sedanjem času, v tem trenutku so ljudje spontano globoko prepričani, da so predmeti, in se tako tudi vedejo, kar je dovršena oblika nihilizma. V takšnih razmerah je še prav posebna naloga filozofije in teologije, da opozarjata na pozabo človeka, da odpirata vprašanja, ki večno zadevajo človeka, ki mu vračajo dostojanstvo, smisel in upanje. Na redukcijo človeškega bivanja na zgolj tehnično raven, na raven imanence, opozarja tudi kanadski filozof Charles Taylor, ki to opazuje tudi na področju pojmovanja časa in prostora. V sekularni dobi je namreč značilno, da se med drugim zgodi tudi premik od »kairosa« h »kronosu in od »kozmosa« k »universumu«. To tehnično pojmovanje časa in prostora ima močne posledice tudi na področju religioznega življenja, ko se človek vedno bolj zapira v svet imanence. Toda prav na tej »najnižji točki«, v praznini imanentne samozadostnosti, se odpira tudi žarek upanja, kajti notranji vzgibi po iskanju Presežnega so zapisani v človeško bit, so jedro bivanja. Danes, v sekularni (tehnični) dobi, ko ni več okvira »krščanskih družb«, duhovnost oziroma hrepenenje po Presežnem, ki je usmerjeno v večnost, ni izginilo, kajti ta vprašanja človeka nikoli ne zapustijo. Velik izziv za Cerkev je, da v času tehnične racionalnosti in sekularizma prisluhne novim iskanjem, ki imajo zelo raznolike izraze, ter da v pogumu samorefleksije na nov način odkriva izvire evangelija in prisluhne človeškemu hrepenenju po Presežnem.

**Ključne besede:** človek, Bog, tehnična racionalnost, Presežno.

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University of Zagreb

## ***The Soul between Religion, Technology and Mental Health – a Contemporary Perspective***

A discussion about the soul and spirituality, as well as the belief in its existence, has been going on since the beginnings of structured, institutionalized civilization. The concept and subject of the human soul is an inspiration and an inevitable subject of discussion, but also the cause of many controversial turbulences and debates throughout history. From the ancient Greek concept of the soul perceived as a universal characteristic of all living entities, to the immaterial, dualistic metaphysical characteristic that we still know today within the theological understanding of various religions – the soul is an unavoidable, universal cultural research element. In the nineteenth and twentieth centuries, on the waves of positivism, neo-positivism, Marxism, communism and various other -isms, the soul was scientifically and critically nihilized, placing materiality and human experience as the foundation, representing a kind of dogma of human characteristics and behaviour. Within contemporary psychological cognitive-behavioural perspectives, the soul almost completely disappears from the scientific perspective, and the etymology of the term psyche within the names of the disciplines of psychology and psychiatry represents a kind of archaic homage. In modern times, the given dogmatism of the matter is transmuted into digital domains and patterns. Digitalization and technicalisation of the human soul and human beings per se gain tremendous momentum, and this presentation will evaluate the challenges that religious, ultimately spiritual attitudes towards the human person go through in the grindstone of the concerned scientific technicalised paradigms. Also, this presentation will introduce the thesis that the evaluative importance of the soul, as well as faith in its existence and vital significance, was not diminished by the challenges in question, whose creators and representatives, the existence of the soul, but the entire metaphysical philosophical and theological tradition, observe as a passing error, or anomaly in the general “software of social evolution”. The concerned thesis will be argued with examples from the field of personal mental health, which after the digitalized isolation of protection measures against the coronavirus is being violated on a global level. In which we witness an increased interest in spirituality, and finally an increased interest in the salvation of the soul beyond the materialistic sphere of understanding.

**Keywords:** soul, religion, technology, digitalization of the person, mental health.

## ***Duša med religijo, tehnologijo in duševnim zdravjem - sodobna perspektiva***

Razprava o duši in duhovnosti ter veri v njen obstoj poteka že od začetkov strukturirane, institucionalizirane civilizacije. Koncept in tema človeške duše sta navdih in neizogibni predmet razprav, hkrati pa tudi vzrok številnih kontroverznih pretresov in razprav skozi zgodovino. Od starogrškega pojmovanja duše, dojete kot univerzalne lastnosti vseh

živih bitij, do nematerialne, dualistične metafizične značilnosti, ki jo še danes poznamo v okviru teološkega razumevanja različnih religij – duša je neizogiben, univerzalen element kulturnega raziskovanja. V devetnajstem in dvajsetem stoletju, na valovih pozitivizma, neopozitivizma, marksizma, komunizma in različnih drugih -izmov, se duša znanstveno in kritično nihilizira, pri čemer sta v ospredju materialnost in človeška izkušnja, ki predstavljata nekakšno dogmo o človekovih lastnostih in vedenju. Znotraj sodobnih psiholoških kognitivno-vedenjskih perspektiv duša skoraj povsem izgine iz znanstvene perspektive, etimologija izraza psyche znotraj imen disciplin psihologije in psihiatrije pa predstavlja nekakšen arhaični hommage. V sodobnem času se dana dogmatičnost materije spreminja v digitalne domene in vzorce. Digitalizacija in tehnizacija človekove duše in človeka kot takega dobivata velikanski zagon, zato bo ta predstavitev ocenila izzive, ki jih religiozni in navsezadnje duhovni odnos do človeka doživlja v primežu zadevnih znanstvenih tehnizacijskih paradigem. Prav tako bo v tej predstavitvi predstavljena teza, da vrednotenjskega pomena duše, pa tudi vere v njen obstoj in vitalni pomen, niso zmanjšali obravnavani izzivi, katerih ustvarjalci in predstavniki obstoj duše, pa tudi celotno metafizično filozofsko in teološko izročilo, opazujejo kot bežno napako oziroma anomalijo v splošni »programski opremi družbene evolucije«. To tezo bomo utemeljili s primeri s področja duševnega zdravja ljudi, ki se po digitalizirani izolaciji zaradi izvajanja zaščitnih ukrepov pred koronavirusom krha na globalni ravni. Pri tem smo priča povečanemu zanimanju za duhovnost, končno povečanemu zanimanju za odrešitev duše onkraj materialističnega področja razumevanja.

**Ključne besede:** duša, religija, tehnologija, digitalizacija človeka, duševno zdravje.

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Urška Jeglič, Faculty of Theology, University of Ljubljana

### ***The Expansion of Salafism to the Balkans through Digitisation***

In this paper, we attempt to show the impact of digitalization on the spread of Salafist ideas in the Balkans and to demonstrate that Haykel's division of Salafists into active and clandestine Salafists is not entirely correct. In particular, we address the reasons for the spread of Salafism in the Balkans and explain how this affects the situation in Slovenia. Finally, we show the dual role of digitization in Salafism, which is used both to disseminate a particular Islamic doctrine of faith and to search for evidence of preformed beliefs.

**Keywords:** Salafism, digitalization, Islam in the Balkans, Islam in Slovenia, quiet and active Salafist.

## ***Širjenje salafizma na Balkan s pomočjo digitalizacije***

V prispevku poskušamo prikazati vpliv digitalizacije na širjenje salafističnih idej na Balkanu, pri čemer pokažemo, da Hayklova delitev salafitov na aktivne in skrivne povsem ne drži. Posebno pozornost namenimo razlogom za širjenje salafizma na Balkanu in pojasnimo, kako slednje vpliva na razmere v Sloveniji. V zaključku prispevka pokažemo dvojno vlogo digitalizacije v salafizmu, ki služi tako za širjenje določenega islamskega verskega nauka kot tudi za iskanje dokazov že v naprej oblikovanih prepričanj.

**Ključne besede:** salafizem, digitalizacija, islam na Balkanu, islam v Sloveniji, skrivni in aktivni salafiti.

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**Ivica Kelam, Ivan Včev, Faculty of Dental Medicine and Health,  
Josip Juraj Strossmayer University of Osijek**

## ***Ethical and Theological Challenges of Synthetic Biology***

The dream of many scientists throughout human history has been the desire to create life from scratch. Just as according to the biblical account in the book of Genesis, God created the first man Adam from the dust of the ground, so today, modern creators, with the help of synthetic technology, create life from scratch. Synthetic biology begins with the fundamental assumption that life and life forms can be taken apart and reassembled or redesigned according to the whims of their creators. Therefore, synthetic biology should be at the centre of ethical and theological reflection because it captures the very concept of life and radically changes it. The paper consists of four parts. The first part will discuss the ethical and theological acceptability of creating life from scratch. In the context of theology, we will analyse the role of God in creation and the limitations that people should respect when creating new forms of life. The second part will present the question of the dignity of life in the context of genetic manipulation. We will raise questions about the moral permissibility and justice of interventions that change the genetic characteristics of organisms, and we will explore the possibility of discrimination and inequality resulting from such manipulations. The third part focuses on the safety and security of synthetic biology. We will investigate the potential danger of the uncontrolled use of synthetic organisms and misuse of technology. Special attention is paid to ensuring the safety of synthetic biology research and applications and the responsibility of scientists and regulatory bodies. In the fourth part, we will point out the potential detrimental impact of synthetic biology on the environment. Our presentation reveals synthetic biology's complexity and profound ethical implications. Understanding these challenges is crucial in establishing a responsible and ethical approach to synthetic biology, which considers moral values, the dignity of life, safety,



environmental protection and the spiritual dimensions of human existence. In conclusion, synthetic biology poses numerous ethical and theological challenges.

**Keywords:** synthetic biology, ethics, theology, manipulation, genes, life.

### ***Etični in teološki izzivi sintezne biologije***

Sanje mnogih znanstvenikov skozi človeško zgodovino so bile ustvariti življenje iz nič. Tako kot je po svetopisemskem pripovedi v prvi Mojzesovi knjigi Bog ustvaril prvega človeka Adama iz zemeljskega prahu, tako danes sodobni ustvarjalci s pomočjo sintezne tehnologije ustvarjajo življenje iz nič. Sintezna biologija se začne s temeljno predpostavko, da je življenje in življenjske oblike mogoče razstaviti in ponovno sestaviti ali preoblikovati v skladu z željami njihovih ustvarjalcev. Zato bi morala biti sintezna biologija v središču etične in teološke refleksije, saj zajame sam pojem življenja in ga radikalno spreminja. Prispevek je sestavljen iz štirih delov. V prvem delu bomo razpravljali o etični in teološki sprejemljivosti ustvarjanja življenja iz nič. V okviru teologije bomo analizirali vlogo Boga pri stvarjenju in omejitve, ki naj bi jih ljudje upoštevali pri ustvarjanju novih oblik življenja. V drugem delu bomo predstavili vprašanje dostojanstva življenja v kontekstu genetske manipulacije. Postavili bomo vprašanja o moralni dopustnosti in pravičnosti posegov, ki spreminjajo genetske značilnosti organizmov, ter raziskali možnost diskriminacije in neenakosti, ki sta posledica takšnih manipulacij. Tretji del se osredotoča na varnost in zaščito sintezne biologije. Raziskali bomo potencialno nevarnost nenadzorovane uporabe sintezne organizmov in zlorabe tehnologije. Posebna pozornost je namenjena zagotavljanju varnosti raziskav in uporabi sintezne biologije ter odgovornosti znanstvenikov in regulativnih organov. V četrtem delu bomo izpostavili potencialne škodljive vplive sintezne biologije na okolje. Naša predstavitev razkriva kompleksnost sintezne biologije in njene resne etične posledice. Razumevanje teh izzivov je ključnega pomena za vzpostavitev odgovornega in etičnega pristopa k sintezni biologiji, ki upošteva moralne vrednote, dostojanstvo življenja, varnost, varovanje okolja in duhovne razsežnosti človeškega obstoja. Če povzamemo, sintezna biologija postavlja številne etične in teološke izzive.

**Ključne besede:** sintezna biologija, etika, teologija, manipulacija, geni, življenje.

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**Branko Klun**, Faculty of Theology, University of Ljubljana

### ***Transformations of the World by Digital Technology, and the Challenges for the Religious Experience***

Digital technology, the latest stage of technological development, is changing the world we live in. In this paper, I want to analyse the impact of digital technology on the human experience of the world. The phenomenological critique of technology, as conceived by

Husserl and Heidegger, provides a methodological starting point. An existential phenomenological analysis of the digitally transformed world is also relevant to the understanding of religiosity today. Religious experience depends on the world in which it takes place. However, the religious attitude to the world and life is shown to be opposed to that of technology. Technological “intentionality” is marked by a desire for domination and control, while a religious attitude is not possible without openness to a “transcendence” which, by definition, lies beyond our power and control. Both technically controlling and religiously accepting attitudes are two ways that human life can take about the world and life itself. It is therefore necessary to ask in what attitude life comes to its fulfilment and in what attitude it tends to “lose” itself.

**Keywords:** digital technology, digital world, lifeworld, religious experience, phenomenology, controllability, contingency.

### ***Spreminjanje sveta zaradi digitalne tehnologije in izzivi za religiozno izkustvo***

Digitalna tehnologija, ki predstavlja zadnjo stopnjo tehnološkega razvoja, spreminja svet, v katerem živimo. V tem prispevku želimo analizirati vpliv digitalne tehnologije na človekovo doživljanje sveta. Metodološko izhodišče nudi fenomenološka kritika tehnike, kot sta jo zasnovala Husserl in Heidegger. Eksistencialno fenomenološka analiza digitalno transformiranega sveta je pomembna tudi za današnje razumevanje religioznosti. Religiozno izkustvo je namreč odvisno od sveta, v katerem se dogaja. Toda religiozna drža do sveta in življenja se kaže kot diametralno nasprotna drža tehnike. Tehnična »intencionalnost« je zaznamovana z željo po dominaciji in obvladovanju, religiozna drža pa ni možna brez odprtosti za »presežnost«, ki se po definiciji nahaja onkraj naše moči in obvladovanja. Obe naravnosti, tako tehnično obvladujoča kot religiozno sprejemajoča, sta dva načina, ki jih lahko zavzame človeško življenje v odnosu do sveta in do življenja samega. Zato se je potrebno vprašati, v kakšni drža življenje prihaja do svoje izpolnitve in v kakšni drža teži k temu, da sebe »izgubi«.

**Ključne besede:** digitalna tehnologija, digitalni svet, življenjski svet, religiozno izkustvo, fenomenologija, obvladovanje, kontingenca.

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

## ***Technological Civilization as a Pathological Historical Phase in Modern Cultural Criticism***

Samuel Butler, the thinker of the Victorian age, in his satirical dystopic novel *Erewhon* (1872), in the framework of an evolutionist theory, prophesied the coming of AI. He was a debate partner of Charles Darwin and his central idea was that the evolution of the machines would be faster than the human race's, so the machines would surpass humanity including mental abilities. WWI was a watershed in the social imaginary of modern society concerning technology. Before the Grand War, it seemed to be a cornucopia creating incessant commodities for consumers and raising the comfort of everyday life for them. The war – which was the first technologized war in the history of mankind – proved that technology had a Janus-face. Philosophy of technology, as a new branch of philosophy, emerged in Weimarian Germany; Martin Heidegger's trains of thought on modern technology radically changing the human condition deeply inspired the later generations of cultural critics. Günther Anders, a former disciple of Heidegger, in his book, *The Obsolescence of Man (Die Antiquiertheit des Menschen)* appeared in two volumes in 1956 and in 1980 continued the Heideggerian tradition. In the centre of his work, it was a deep aversion to modern technology making humanity an outmoded entity in the new world enmeshed by technological systems. Jacques Ellul, the French theologian and philosopher of technology in his works gave the phenomenology of a new technologized world, in which technology constitutes a closed second artificial nature for humanity; the revolt against it, in the deeply pessimistic vision of Ellul, is doomed because there is no room for free human agency in this brave new world. Freedom is distorted to the mere choice between technological gadgets. Contemporary technological cultural criticism, in the age of the internet, social media and AI, treats the problem in the context of global digital capitalism, which is labelled as surveillance capitalism by Shoshana Zuboff, in which the human psyche has been colonized by sophisticated technological systems. My planned paper aims to give a critical reconstruction of the narrative of techno-pessimist cultural criticism.

**Keywords:** technological evolution, Janus-face of technology, freedom, obsolescence of humanity, surveillance capitalism.

## ***Tehnološka civilizacija kot patološka zgodovinska faza v sodobni kulturni kritiki***

Samuel Butler, mislec viktorijanske dobe, je v svojem satiričnem distopičnem romanu *Erewhon* (1872) v okviru evolucijske teorije napovedal prihod umetne inteligence. Bil je sogovornik Charlesa Darwina in njegova osrednja ideja je bila, da bo evolucija strojev hitrejša od človeštva, tako da bodo stroji preseglji človeštvo, vključno z njegovimi mentalnimi sposobnostmi. Prva svetovna vojna je bila prelomnica v družbenem imaginariju sodobne družbe, kar zadeva tehnologijo. Pred veliko vojno se je zdelo, da

rog izobilja nenehno ustvarja dobrine za potrošnike in jim dviguje udobje vsakdanjega življenja. Voja – ki je bila prva tehnološka vojna v zgodovini človeštva – je dokazala, da ima tehnologija Janusov obraz. Filozofija tehnike je kot nova veja filozofije nastala v Weimarski Nemčiji. Razmišljanja Martina Heideggerja o sodobni tehnologiji, ki radikalno spreminja človekovo stanje, so globoko navdihnili kasnejše generacije kulturnih kritikov. Günther Anders, nekdanji Heideggerjev učenec, je v svoji knjigi *Zastarelost človeka (Die Antiquiertheit des Menschen)* ki je izšla v dveh zvezkih leta 1956 in 1980, nadaljeval heideggerjansko tradicijo. V središču njegovega dela je bil globok odpor do sodobne tehnologije, ki je človeštvo spremenila v zastarelo entiteto v novem svetu, prepletenem s tehnološkimi sistemi. Jacques Ellul, francoski teolog in filozof tehnologije, je v svojih delih podal fenomenologijo novega, popolnoma tehnologiziranega sveta, v katerem tehnologija konstituira zaprto drugo umetno naravo človeštva; upor proti njej je v globoko pesimistični viziji Ellula obsojen na propad, ker v tem pogumnem novem svetu ni prostora za svobodno človeško delovanje. Svoboda je izkrivljena v zgolj izbiro med tehnološkimi pripomočki. Sodobna tehnološka kulturna kritika v dobi interneta, družbenih medijev in umetne inteligence obravnava problem v kontekstu globalnega digitalnega kapitalizma, ki ga Shosana Zuboff označuje kot kapitalizem nadzora, v katerem so človeško psiho kolonizirali sofisticirani tehnološki sistemi. Namen načrtovanega prispevka je podati kritično rekonstrukcijo naracije tehnopesimistične kulturne kritike.

**Ključne besede:** tehnološka evolucija, Janusov obraz tehnologije, svoboda, zastarelost človeštva, nadzorni kapitalizem.

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### ***Artificial Intelligence and the Technocratic Cultural Perspective: Reflections on How AI is Shaping Human Development***

In his 2009 encyclical *Caritas in veritate*, Pope Benedict XVI prophetically warned of the danger of technology taking a path that leads to a technocratic cultural perspective in which technology becomes an “ideological power that threatens to confine us within an a priori that holds us back from encountering being and truth.” The recent breathtaking development of AI raises the question of whether we are indeed witnessing the emergence of such a global technological worldview in which, as Benedict XVI wrote, “the sole criterion of truth becomes efficiency and utility,” a worldview that ultimately denies authentic human development. In today’s world, where we are surrounded by and interact with AI algorithms, services, and applications daily, we are slowly being shaped by them. One example of this is the plethora of AI recommendation systems and algorithms that are now used in many areas of digital reality. Such systems

make suggestions about what news to read, what videos to watch, and what social media posts to follow, among other things. They influence the thoughts and actions of individuals and impact not just individual, but also collective autonomy. Another well-known case concerns generative AI models such as ChatGPT, which, if misused, can transform the human work experience from a "performative" to a purely "informational" one, potentially negatively impacting human knowledge acquisition in unforeseen ways. In an attempt to bridge the gap between technology and theology on the topic of AI and its societal implications, this paper will discuss the risks of AI algorithms and systems to seamlessly shape our humanity by reflecting on Benedict XVI's prophetic warnings of technological misuse.

**Keywords:** artificial intelligence, anthropology, recommender systems, generative AI.

### ***Umetna inteligenca in tehnokratska kulturna perspektiva: razmislek o tem, kako UI oblikuje človeški razvoj***

Papež Benedikt XVI. je v svoji encikliki *Caritas in veritate* iz leta 2009 preroško opozoril na nevarnost, da bo tehnologija ubrala pot, ki vodi v tehnokratsko kulturno perspektivo, v kateri tehnologija postane "ideološka moč, ki nam grozi, da nas bo zaprla v a priori, ki nam preprečuje srečanje z bitjo in resnico". Nedavni osupljivi razvoj UI sproža vprašanje, ali smo res priča pojavu takšnega globalnega tehnološkega svetovnega nazora, v katerem, kot je zapisal Benedikt XVI., "edino merilo resnice postaneta učinkovitost in koristnost", svetovnega nazora, ki na koncu zanika pristen človeški razvoj. V današnjem svetu, v katerem smo vsak dan obkroženi z algoritmi, storitvami in aplikacijami UI ter v interakciji z njimi, nas ti počasi oblikujejo. Eden od primerov je množica priporočilnih sistemov UI, algoritmov, ki se zdaj uporabljajo na številnih področjih digitalne resničnosti. Takšni sistemi med drugim predlagajo, katere novice naj beremo, katere videoposnetke naj gledamo in katerim objavam v družabnih omrežjih naj sledimo. Vplivajo na misli in dejanja posameznikov ter vplivajo ne le na individualno, temveč tudi na kolektivno avtonomijo. Drug znan primer zadeva generativne modele UI, kot je ChatGPT, ki lahko ob napačni uporabi spremenijo človekovo delovno izkušnjo iz "performativne" v zgolj "informacijsko", kar lahko na nepredvidene načine negativno vpliva na pridobivanje človeške vednosti. Da bi premostili vrzel med tehnologijo in teologijo na temo UI in njenih družbenih posledic, bomo v tem članku razpravljali o tveganjih algoritmov in sistemov UI, da bi nemoteno oblikovali našo človeškost, in pri tem upoštevali preroška opozorila Benedikta XVI. o zlorabi tehnologije.

**Ključne besede:** umetna inteligenca, antropologija, priporočilni sistemi, generativna UI.

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**Klaus Mainzer**, TUM Senior Excellence Faculty; Technical University of Munich; Carl Friedrich von Weizsäcker Center; Eberhard Karls University of Tübingen; President of the European Academy of Sciences and Arts

### ***A New Renaissance for Europe: Challenges of Science and Philosophy in the Spirit of European Humanism***

In the age of globalization, economic growth and the welfare of nations decisively depend on basic innovations. Therefore, education and knowledge is an important advantage of competition in highly developed countries with high standards of salaries, but raw material shortage. In the 21<sup>st</sup> century, innovations will arise from problem-oriented research, crossing over traditional faculties and disciplines. Therefore, we need platforms of interdisciplinary dialogue to choose transdisciplinary problems (e.g., environment, energy, information, AI, health, welfare) and to cluster new portfolios of sustainable innovations. The integration of natural and engineering sciences with humanities can only be realized if the research training programs (e.g., graduate schools) generate a considerable added value in terms of multidisciplinary experience, international networking, scientific and entrepreneurial know-how and humanities. On the background of my scientific engagement in foundational research and institutional leadership, this talk considers sustainable innovation dynamics for Europe in the framework of the legal constitution of democracy which is deeply rooted in the European humanism since Antiquity.

**Keywords:** science, philosophy, development of Europe, problem-oriented research, interdisciplinarity, transdisciplinary problems, sustainable innovation dynamics.

### ***Nova renesansa za Evropo: izzivi znanosti in filozofije v duhu evropskega humanizma***

V dobi globalizacije gospodarska rast in blaginja držav odločilno temeljita na temeljnih inovacijah. Zato sta izobraževanje in znanje pomembna prednost v konkurenci visoko razvitih držav z visokimi standardi plač, a pomanjkanjem surovin. V 21. stoletju bodo inovacije izhajale iz raziskav, usmerjenih v reševanje problemov, ki presegajo tradicionalne fakultete in discipline. Zato potrebujemo platforme za meddisciplinarni dialog, da izberemo transdisciplinarne probleme (npr. okolje, energija, informacije, umetna inteligenca, zdravje, blaginja) in oblikujemo nove portfelje trajnostnih inovacij. Integracija naravoslovnih in inženirskih ved s humanistiko je mogoča le, če raziskovalni programi (npr. podiplomske šole) ustvarijo znatno dodano vrednost v smislu

multidisciplinarnih izkušenj, mednarodnega povezovanja, znanstvenega in podjetniškega znanja ter humanistike. V ozadju mojega znanstvenega dela na področju temeljnih raziskav in vodstva institucij to predavanje obravnava dinamiko trajnostnih inovacij za Evropo v okviru pravne ustave demokracije, ki ima globoke korenine v evropskem humanizmu od antike dalje.

**Ključne besede:** znanost, filozofija, razvoj Evrope, raziskava, usmerjena v reševanje problemov, meddisciplinarnost, transdisciplinarni problemi, dinamika trajnostnih inovacij.

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**Simon Malmenvall**, Faculty of Theology, University of Ljubljana

### ***Russian Revolution and Slovenian National Question: Towards a Catholic View***

Franc Grivec (1878–1963), a long-time professor at the Faculty of Theology in Ljubljana, is considered a pioneer in systematic research of Eastern Christianity among Slovenian authors. A significant part of Grivec’s published work is dedicated to the analysis of the ideational causes and consequences of the October Revolution of 1917 which presented a topical public issue of his time. This is most thoroughly addressed in the monograph for a wider audience (*National Consciousness and Bolshevism*) based on his lectures to the primary school teachers and high-school professors of Ljubljana in 1944. According to Grivec, the extremism of the Bolsheviks represents a part of the wider mechanism of Russian cultural history, in which the concept of a messianic mission, starting with the idea of Moscow as the “Third Rome”, appeared several times. The mentioned author calls on Catholic leaders and intellectuals to assert Christian principles in public and foster a reflected national consciousness as opposed to internationalist socialism, to prevent the success of the revolution on Slovenian soil. His views are organically complemented by France Dolinar (1915–1983), a representative of the younger generation of the time, who decided to live in emigration due to the political pressures in his homeland. Dolinar is close to Grivec with the emphasis on engagement for the common national goal against the “political partisan mindset”; on the other hand, Dolinar supersedes Grivec with the idea of the independent Slovenian state which ought to be the real opposite of the socialist theory on the extinction of nations.

**Keywords:** Franc Grivec, France Dolinar, Russian culture, Bolshevism, Eastern Orthodoxy, Catholic social teaching, Slovenian national question, history of higher education.

## ***Ruska revolucija in slovensko narodno vprašanje: v smeri katoliškega pogleda***

Franc Grivec (1878–1963), dolgoletni profesor na ljubljanski Teološki fakulteti, velja za prvega sistematičnega proučevalca vzhodnega krščanstva med slovenskimi avtorji. Pomemben del Grivčevih objav predstavlja analiza idejnih vzrokov in posledic oktobrske boljševiške revolucije leta 1917, ki je v njegovem času predstavljala pereče javno vprašanje. To najbolj izčrpno obravnava v poljudni monografiji (*Narodna zavest in boljševizem*), sestavljeni na podlagi predavanj ljubljanskim osnovnošolskim učiteljem in srednješolskim profesorjem iz leta 1944. Skrajnost boljševikov po Grivčevem prepričanju predstavlja del širšega mehanizma ruske kulturne zgodovine, v kateri se je večkrat pojavljala misel o mesijanskem poslanstvu, začenši z idejo o Moskvi kot »Tretjem Rimu«. Omenjeni avtor katoliške voditelje in izobražence poziva, naj, da bi preprečili uspeh revolucije na slovenskih tleh, krščanska načela uveljavljajo v javnosti, pri tem pa naj skrbijo tudi za reflektirano narodno zavest v nasprotju z internacionalističnim socializmom. Njegove poglede smiselno dopolnjuje predstavnik takratne mlajše generacije France Dolinar (1915–1983), ki se je zaradi političnih pritiskov v domovini odločil za življenje v emigraciji. Grivcu se približuje s poudarjanjem dela za skupni narodni cilj namesto »strankarstva«, a ga medtem po svoji radikalnosti presega z mislijo o samostojni slovenski državi, ki naj bi bila pravo nasprotje socialistične teorije o odmiranju narodov.

**Ključne besede:** Franc Grivec, France Dolinar, ruska kultura, boljševizem, pravoslavje, katoliški družbeni nauk, slovensko narodno vprašanje, zgodovina visokega šolstva.

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**Nenad Malović**, Catholic Faculty of Theology, University of Zagreb

## ***Some Remarks on Artificial So-called Intelligence in the Light of Human Intelligence***

The age we live in is called the digital age the information age or the era of big data. The key word of that era is information. The development of what is called artificial intelligence is primarily connected with a large amount of information - big data. The term itself reveals that it is not about knowledge but about information, data, i.e. separate and inherently unrelated information. However, there is a difference between knowledge and information. When we talk about human knowledge, its quality goes beyond mere information (which can be useful in, for example, quizzes). Human knowledge has a wider meaning and is connected with the whole of human life, especially with man's search for meaning. This means that one should ask what a human being strives for, what his ultimate goal is and what kind of knowledge he uses to reach that goal. In this sense, the plurality of human rationality and human experience should



be taken into account, which includes other human abilities that are human properties, and not only information and "knowledge" in the technical or algorithmic sense. Such an approach can help to define more clearly the boundaries between human intelligence and artificial so-called intelligence.

**Keywords:** artificial intelligence, human intelligence, knowledge, information, human rationality.

### ***Nekaj pripomb o umetni tako imenovani inteligenci v luči človeške inteligence***

Dobo, v kateri živimo, imenujemo digitalna doba, informacijska doba ali doba množičnih podatkov. Ključna beseda te dobe je informacija. Razvoj tako imenovane umetne inteligence je povezan predvsem z veliko količino informacij – big data. Sam izraz razkriva, da ne gre za znanje, temveč za informacije, podatke – ločene in same po sebi nepovezane informacije. Vendar obstaja razlika med znanjem in informacijami. Ko govorimo o človeškem znanju, njegova kakovost presega zgolj informacijo (ki je lahko uporabna na primer pri kvizih). Človeško znanje ima širši pomen in je povezano s celotnim človeškim življenjem, zlasti človekovim iskanjem smisla. To pomeni, da se je treba vprašati, k čemu človek stremi, kaj je njegov končni cilj in kakšno znanje uporablja za doseg tega cilja. V tem smislu je treba upoštevati pluralnost človekove racionalnosti in človeške izkušnje, ki vključuje tudi druge človekove sposobnosti, ki so človekove lastnosti, in ne le informacije in »znanje« v tehničnem ali algoritemskem smislu. Takšen pristop lahko pomaga jasneje opredeliti meje med človeško inteligenco in umetno t. i. inteligenco.

**Ključne besede:** umetna inteligenca, človeška inteligenca, znanje, informacije, človeška racionalnost.

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### ***The Role of Technology in the Utopias of Early Modernity and the Dystopias of our Age***

The relationship between technology and humanity can be described by its always-changing position between the extremes of technophilia and technophobia. These highly emotional approaches sometimes have rational, formalised controversies on the social and cultural consequences of an actual, current novelty of contemporary technology, especially in the context of communication, knowledge and information. However, in this genre, a trendy topic of our age is Artificial Intelligence (AI); we can remember similarly vivid public debates about mobile phones, the internet and television, as well.

Seemingly, these enthusiastic debates between the technophiles and technophobes make the core of the theoretical discourse about the socio-cultural consequences of technology these approaches are not in equilibrium synchronically. In the history of ideas, we can detect characteristic periods of technophilia and technophobia. It does not mean that in a dominantly technophile period, technophobe approaches and emotions evaporated, and vice versa; but the dominance of either of them is clear. Before the emergence of the philosophy of sciences and ethics of sciences as separate philosophical disciplines, the genre of the (philosophical) utopias was a good indicator of the social-cultural reflections toward technology. The planned paper offers a parallel between the technophilia of early modern utopias and the technophobia of the recent literature on dystopias. At the end of the paper, it will be shown that several seemingly technophobe dystopias have neutral or positive approaches toward technology, but their anthropology is pessimistic. In these cases, we should use the term misanthropy. The planned paper is a continuation of the articles published in the previous conference volumes entitled *Humanity after Selfish Prometheus* and *Transhumanism as a Challenge for Ethics and Religion*, written by the same author.

**Keywords:** dystopia, history of ideas, misanthropy, technology, technophilia, technophobia, utopia.

### ***Vloga tehnologije v utopijah zgodnje moderne in v distopijah naše dobe***

Razmerje med tehnologijo in človeštvom lahko opišemo z njegovim vedno spreminjajočim se položajem med skrajnostma tehnofilije in tehnofobije. Ti zelo čustveni pristopi imajo včasih racionalne, formalizirane polemike o družbenih in kulturnih posledicah dejanskih, aktualnih novosti sodobne tehnologije, zlasti v kontekstu komunikacije, znanja in informacij. Vendar pa je v tem žanru trendovska tema našega časa umetna inteligenca (UI); spominjamo se podobno živahnih javnih razprav tudi o mobilnih telefonih, internetu in televiziji. Navidezno te navdušene debate med tehnofili in tehnofobi tvorijo jedro teoretičnega diskurza o družbeno-kulturnih posledicah tehnologije, v resnici pa ti pristopi niso sinhrono uravnoteženi. V zgodovini idej lahko zaznamo značilna obdobja tehnofilije in tehnofobije. To ne pomeni, da so v obdobju prevladujoče tehnofilije tehnofobični pristopi in čustva popolnoma izpuhteli in obratno; vendar je prevlada enega od njiju jasna. Pred nastankom filozofije znanosti in etike znanosti kot ločenih filozofskih disciplin je bil žanr (filozofskih) utopij dober pokazatelj družbeno-kulturnih refleksij do tehnologije. Načrtovani prispevek ponuja vzporednico tehnofilije zgodnje modernih utopij in tehnofobije novejših literatur distopij. Na koncu prispevka bo prikazano, da ima več na videz tehnofobnih distopij pravzaprav nevtralen ali pozitiven pristop do tehnologije, vendar je njihova antropologija pesimistična. V teh primerih bi morali uporabiti izraz mizantropija. Načrtovani prispevek je nadaljevanje člankov, objavljenih v predhodnih zvezkih z

naslovoma *Človeštvo po sebičnem Prometeju* in *Transhumanizem* kot izziv za etiko in religijo istega avtorja.

**Ključne besede:** distopija, zgodovina idej, mizantropija, tehnologija, tehnofilija, tehnofobija, utopija.

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### ***Programming Virtuous Machines***

The paper explores possible approaches to designing AI systems that act morally. We start from the premise that even if we cannot understand AI systems as moral agents in the strict sense of the term, in the process of designing them we should program the systems as if they were moral agents. From the perspective of normative ethics, we look at how systems might be programmed according to deontological ethics, utilitarianism, and virtue ethics. The latter seems particularly challenging because it is difficult to imagine what it would mean for AI systems to be virtuous. From a computer science perspective, we offer some starting points for programming moral machines, relying on reinforcement learning and inverse reinforcement learning. It turns out that we can only program moral machines if we look for the intersection of the perspectives of moral philosophy and computer science.

**Keywords:** ethics, artificial intelligence, computer science, reinforcement learning, moral machines.

### ***Programiranje krepostnih strojev***

Prispevek raziskuje možne pristope k oblikovanju sistemov UI, ki delujejo moralno. Izhajamo iz predpostavke, da tudi če ne moremo sistemov UI razumeti kot moralnih agentov v pravem pomenu izraza, moramo v procesu njihovega oblikovanja sisteme programirati, kot da so moralni agenti. S perspektive normativne etike pogledamo, kako bi sisteme lahko programirali v skladu z deontološko etiko, utilitarizmom in etiko vrlin. Slednja se zdi še posebej velik izziv, ker si težko predstavljamo, kaj bi pomenilo, da so sistemi UI krepostni. S perspektive računalništva v nadaljevanju ponudimo nekaj izhodišč za programiranje moralnih strojev, pri čemer se opremo na spodbujevano učenje in obrnjeno spodbujevano učenje. Izkaže se, da lahko v praksi programiramo moralne stroje le, če poiščemo presečišče perspektiv moralne filozofije in računalništva.

**Ključne besede:** etika, umetna inteligenca, računalništvo, spodbujevano učenje, moralni stroji.

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### ***Turing, Artificial Intelligence, and Artificial Culture***

Alan Turing is a well-known researcher who had a “short but brilliant career” but he achieved deep theoretical and practical results (Copeland 2004). In logic, a very fundamental result was his conclusive solution of Hilbert’s Entscheidungsproblem which was published in the paper “On Computable Numbers, with an Application to the Entscheidungsproblem” (1936). The paper analyses the human computing process which was explicated by Turing machines which gives “the correct definition of mechanical computability” as Gödel says, but also the theoretical foundation of computer science and artificial intelligence. Turing is the “pioneer of the information age” as the title of Copeland (2012) says. In the 1940s Turing was searching for machines that could play games which led him to study thinking machines. So to test the ability of machines to think he formulated the Imitation Game, nowadays known as Turing’s test, in his paper “Computer Machinery and Intelligence” (1950). However, the philosophical foundation of thinking or intelligent machines can be computational (Turing machines) or neuron-like computation (connectionism) which allows machines to be taught like children (child machines). Hence, Turing had a rich conceptual repertoire with which he sought thinking machines and even culturally oriented machines. (Copeland 2004) It is important to analyse how Turing developed thinking machines and artificial intelligence. So, we must renew the philosophical foundation of Turing’s test so that it better tests the creativity of thinking (Mutanen & Halonen 2019; Fazi 2019). This allows us to analyse the possibility of proper artificial intelligence and even ultra-intelligence (Good 1965; Vinge 1993; Chalmers 2010; Krüger 2021). In human culture, the central aspects are humanity and spirituality. Therefore, it is important to analyse whether it is possible to have a proper culture based on artificial intelligence (artificial culture) which has been analysed in the traditions of transhumanism and posthumanism (Strahovnik 2021).

**Keywords:** computation, Turing’s machines, Turing’s test, intelligence, ultra intelligence, the culture of artificial intelligence.

### ***Turing, umetna inteligenca in umetna kultura***

Alan Turing je znan raziskovalec, ki je imel »kratko, a briljantno kariero«, vendar je kljub temu dosegel globoke teoretične in praktične rezultate (Copeland 2004). Njegov glavni prispevek na področju logike je bil dokončna rešitev Hilbertovega Entscheidungsproblema, ki je bil objavljen v prispevku »O izračunljivih številih, z aplikacijo na Entscheidungsproblem« (1936). Članek analizira človeški računalniški proces, ki so ga razložili Turingovi stroji, kar daje, po Gödelovih besedah, »pravilno

definicijo mehanske izračunljivosti«, pa tudi teoretične temelje računalništva in umetne inteligence. Turing je torej »pionir informacijske dobe«, kot pravi naslov Copelanda (2012). V štiridesetih letih 20. stoletja je Turing iskal stroje, ki bi lahko igrali igre, kar ga je pripeljalo do raziskovanja mislečih strojev. Da bi preizkusil sposobnost strojev, kako dobro razmišljajo, je v svojem članku »Računalniški stroji in inteligenca« (1950) predlagal igro posnemanja, ki je danes znana kot Turingov test. Vendar pa je lahko filozofska podlaga razmišljanja ali inteligentnih strojev računalniška (Turingovi stroji) ali nevronom podobna računalniškost (konekcionizem), ki omogoča, da se stroji lahko učijo kot otroci (otroški stroji). Zato je imel Turing bogat konceptualni repertoar, s katerim je iskal misleče stroje in celo kulturno usmerjene stroje (Copeland 2004.) Pomembno je analizirati, kako je Turing razvil miselne stroje in umetno inteligenco. Zato moramo obnoviti filozofsko osnovo Turingovega testa, da bo bolje preizkušal kreativnost mišljenja (Mutanen & Halonen 2019; Fazi 2019). To nam omogoča, da analiziramo možnost prave umetne inteligence in celo ultrainteligence (Good 1965; Vinge 1993; Chalmers 2010; Krüger 2021). V človeški kulturi sta osrednja vidika človečnost in duhovnost. Zato je pomembno analizirati, ali je možna prava kultura, ki temelji na umetni inteligenci (umetni kulturi), ki je bila analizirana v tradiciji transhumanizma in posthumanizma (Strahovnik 2021).

**Ključne besede:** računanje, Turingovi stroji, Turingov test, inteligenca, ultrainteligence, kultura umetne inteligence.

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**Pawel Orzel**, Faculty of Theology, Nicolaus Copernicus University in Toruń

### ***The Ethical and Moral Possibilities of Influencing Human Decisions through Solutions Proposed by Transhumanists***

One of the efforts being made toward implementing a transhumanist vision of the world is the search for ways to artificially enhance decision-making processes in humans. The goal is to prepare humans as individuals to accept solutions proposed by futurists. They argue that humans, in their current state of moral development, are not ready to safely benefit from the advancements of technology, as it gives them power that exceeds their current reach. The result of improvements in the human intellectual and volitional sphere is supposed to elevate humans to a higher level of moral existence. Perhaps new technologies will affect human emotionality, which plays a significant role in human decision-making processes. Joy or sadness, love or hate may have to be suppressed, to not hinder rational decision-making. However, the question arises: do feelings and emotions constitute an obstacle in making proper decisions, or are they an inherent aspect that makes a human decide humanely? The presentation will address the ethical and moral possibilities of influencing human decisions through solutions proposed by

transhumanists. The assessment of these solutions will be based, among others, on the doctrine of St. Thomas Aquinas as presented by the Polish Dominican Father Jacek Woroniecki, the rector of the Catholic University of Lublin and professor of moral theology at the Angelicum College (1929-1933).

**Keywords:** emotions, decision-making process, transhumanism, human enhancement, the doctrine of St. Thomas Aquinas.

### ***Etične in moralne možnosti vpliva na človeške odločitve z rešitvami, ki jih predlagajo transhumanisti***

Eno od prizadevanj za uresničevanje transhumanistične vizije sveta je iskanje načinov za umetno izboljšanje procesov odločanja pri ljudeh. Cilj je pripraviti ljudi kot posameznike, da sprejmejo rešitve, ki jih predlagajo futuristi. Trdijo, da ljudje v trenutnem stanju moralnega razvoja niso pripravljeni varno izkoristiti napredka tehnologije, saj jim ta daje moč, ki presega njihov trenutni doseg. Zaradi izboljšav na človekovem intelektualnem in voljnem področju naj bi se ljudje dvignili na višjo raven moralnega bivanja. Morda bodo nove tehnologije vplivale na človeško čustvenost, ki igra pomembno vlogo v človekovih procesih odločanja. Veselje ali žalost, ljubezen ali sovraštvo bo morda treba zatreti, da ne bi ovirali racionalnega odločanja. Vendar se postavlja vprašanje: ali so čustva in emocije ovira pri sprejemanju pravih odločitev ali pa so njihov neločljiv vidik, zaradi katerega se človek, ki se odloča, odloča humano? Predstavitev bo obravnavala etične in moralne možnosti vplivanja na človekovo odločanje z rešitvami, ki jih predlagajo transhumanisti. Ocena teh rešitev bo med drugim temeljila na nauku svetega Tomaža Akvinskega, kot ga je predstavil poljski dominikanski oče Jacek Woroniecki, rektor Katoliške univerze v Lublinu in profesor moralne teologije na kolegiju Angelicum (1929–1933).

**Ključne besede:** čustva, proces odločanja, transhumanizem, nadgrajevanje človeka, nauk sv. Tomaža Akvinskega.

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**Mari Jože Osredkar**, Faculty of Theology, University of Ljubljana

### ***The Study of Religion in Slovenia***

In this presentation, we first elaborate on the religious situation in Slovenia, highlighting the significant increase in registered religious communities over the past thirty years and the changes in religious practices within the largest religious groups. We then focus on the academic study of religion in independent Slovenia, which coincides with the digital era. The transition from the industrial to the digital age in Slovenia also coincides with the shift from a communist system to a democratic political system. We observe a connection between changes in the religious field, the shift in the political system, and

the influence of digital culture. From predominantly theological studies in Ljubljana, the study of religion has evolved into religious studies in nearly all academic centres in Slovenia. The foundations of religious studies can be found in theology, the sociology of religion, and philosophy.

**Keywords:** Slovenia, religion, religious studies, theology, philosophy.

## ***Religiologija v Sloveniji***

V prispevku najprej predstavljamo religijsko stanje v Sloveniji, kjer izpostavljamo veliko število registriranih verskih skupnosti v zadnjih tridesetih letih in spremembe religijske prakse v največjih verskih skupnostih. Nato se osredotočamo na akademski študij religij v samostojni Sloveniji. To obdobje enačimo z digitalno dobo. Prehod iz industrijske v digitalno dobo v Sloveniji sovpada tudi s prehodom iz komunističnega sistema v demokratični politični sistem. Ugotavljamo povezanost sprememb na religijskem področju s spremembo političnega sistema in z digitalno kulturo. Od zgoznelj teološkega študija v Ljubljani, se je študij religij razvil v religiologijo v praktično vseh akademskih središčih v Sloveniji. Temelje religiološkega študija najdemo v teologiji, sociologiji religije in filozofiji.

**Ključne besede:** Slovenija, religija, religiologija, teologija, filozofija.

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**Robert Petkovšek**, Faculty of Theology, University of Ljubljana

## ***The Role of Theology According to the Apostolic Constitution Veritatis Gaudium***

One response to the contemporary anthropological crisis is offered by the Apostolic Constitution *Veritatis Gaudium*. In it, Pope Francis gives fundamental orientations for theology at a time when the Mosaic age is facing the challenges of a new, digitalized, globalized age. This changes the role of theology and with it the image that man has of himself. In the Mosaic tradition, man understood himself in the light of his God-likeness. At this anthropological turning point, the Apostolic Constitution proclaims a new, fraternal humanism that gives a voice to the most marginal. It starts from the assumption of the freedom of the individual and individual cultures, including technological ones, and sees its mission as making contemporary culture receptive, in a spirit of dialogue, to the truth of the Gospel, which sets man as the goal of a culture whose main elements are the search for truth, dialogue, hope, wholeness and connectedness. These are the fundamental tasks of the mind in the modern world.

**Keywords:** Pope Francis, theology, *Veritatis Gaudium*, new humanism, dialogue, hope.

## ***Vloga teologije po apostolski konstituciji Veritatis gaudium***

Enega od odgovorov na sodobno antropološko krizo ponuja apostolska konstitucija *Veritatis gaudium*. V njej papež Frančišek podaja temeljne usmeritve za teologijo v času, ko se je mozesovska doba znašla pred izzivi nove, digitalizirane, globalizirane dobe. S tem se spreminja vloga teologije in z njo podoba, ki jo ima človek sam o sebi. V mozesovskem izročilu je človek sebe razumel v luči svoje bogupodobnosti. To teološko izročilo stoji sedaj pred izzivi novih tehnologij. Na tej antropološki prelomnici oznanja apostolska konstitucija novi, bratski humanizem, ki daje besedo tudi najbolj obrobnim. Izhaja iz predpostavke svobode posameznika in posamičnih kultur, tudi tehnološke, svoje poslanstvo pa vidi v tem, da v duhu dialoga sodobno kulturo dela dojemljivo za resnico evangelija, ki človeka postavlja za cilj kulture, katere glavni elementi so iskanje resnice, dialog, upanje, celovitost in povezanost. To so temeljne naloge uma v sodobnem svetu.

**Ključne besede:** papež Frančišek, teologija, *Veritatis gaudium*, novi humanizem, dialog, upanje.

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**Mateja Pevec Rozman**, Faculty of Theology, University of Ljubljana

## ***The Technological Age, Experience of Pandemics and the Question of Good Life***

We live in rapidly changing times, when man is exposed more than ever -to the constant and sudden changes brought about by advances in science and technology. »In modern life we swim deep in a sea of technology, surrounded by artefacts and patterns of our own making. « (Strong and Higgs 2000, 19). The breakthroughs and changes taking place in the development of artificial intelligence raise uncertainties and raise many ethical questions. It also raises the question of how all challenges affect human beings and to what extent the development of technology affects the quality of life and contributes to the well-being of individuals and society. In this paper, we try to figure out what the good life is. What does it mean to live well and to thrive, and to flourish in life? Primarily through the lens of virtue ethics, we point out that the pursuit of a good, full, and fulfilled life involves virtues, rational activity, and mental effort, and show that the human being as subject, especially in moral evaluation, is irreplaceable. Furthermore, the research focuses on the good life of contemporary young people; what does a good life mean for a young person? What influences the quality of life? The second part of the research is empirical: through a survey and interviews with the youth (age 17-25), we are exploring the impact of the COVID-19 pandemic on quality of life,



their psycho-physical health and overall personal development. Current research shows that despite technology (making contact more connected and accessible), there is an increased sense of loneliness (Mladinski svet Slovenije, 2020). Some authors speak of chronic loneliness, which also results in serious health problems (Sacks 2020, 30). The original scientific contribution of this research is an empirical study of the impact of the COVID-19 pandemic on the quality of life of young people, which shows that advances in technology are a necessary, but not a sufficient and indispensable condition for a good life.

**Keywords:** technology, development, good life, quality of life, pandemic, young people, COVID-19.

### ***Tehnološka doba, izkušnja pandemije in dobro življenje***

Živimo v hitro spreminjajočem se času, v času, ko je človek morda bolj kot kdaj koli izpostavljen nenehnim in nenadnim spremembam, ki jih prinašata napredek znanosti in tehnologije. Preboj in spremembe, ki se dogajajo na področju razvoja umetne inteligence, vzbujajo negotovost ter odpirajo mnoga etična vprašanja. Ob tem se poraja tudi vprašanje, kako vsi ti izzivi vplivajo na človeka in v kolikšni meri vpliva razvoj tehnologije na kakovost življenja ter prispeva k dobremu življenju posameznika in družbe. V prispevku se najprej lotimo filozofskega preizpraševanja, kaj je dobro življenje. Kaj pomeni dobro živeti in uspevati v življenju? Predvsem skozi perspektivo vrlinske etike izpostavimo, da stremljenje k dobremu, polnemu in uresničenemu življenju vključuje vrline, umsko dejavnost in umski napor, ter pokažemo, da je človek kot subjekt, predvsem na področju moralnega vrednotenja, nenadomestljiv. Nadalje se raziskava osredotoča na dobro življenje sodobnega mladega človeka; kaj pomeni za človeka na pragu vstopa v svet odraslosti kvalitetno življenje, kaj vpliva na kakovost življenja. Drugi del raziskave je empirični: z anketo in intervjuji, ki je so bili narejeni med mladimi (od 17-25 let), podrobneje ugotavljamo, kakšen vpliv je imela pandemija COVID-19 na življenje mladih, predvsem na kvaliteto njihovega življenja, psihofizično zdravje in celostni osebnostni razvoj. Sodobne raziskave namreč kažejo, da je kljub tehnologiji, ki omogoča večjo povezanost in dostopnost stikov, prisoten povečan občutek osamljenosti (Mladinski svet Slovenije, 2020), nekateri avtorji govorijo o kronični osamljenosti, ki ima za posledice tudi resne zdravstvene težave (Sacks 2020, 30). Izvirni znanstveni prispevek raziskave je v empirični raziskavi vpliva pandemija COVID-19 na kakovost življenja mladih, s katero pokažemo, da je za dobro in kvalitetno življenje napredek tehnologije potreben, ne pa tudi zadosten in nujen pogoj.

**Ključne besede:** tehnologija, razvoj, dobro življenje, kakovost življenja, pandemija, mladi, COVID-19.

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**Ivan Platovnjak**, Faculty of Theology, University of Ljubljana;  
**Tone Svetelj**, Professor of Philosophy and Religious Studies,  
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### ***Technology as the Elixir of Immortality – the Philosophical and Spiritual Enigma of Human Captivity Revived***

Human life has always been understood as an inner tension between the mortality of the human body and the desire of the soul to attain immortality. The tension between mortality and immortality has taken on new dimensions with the incredible developments in medicine, technology and artificial intelligence that have the potential to extend our lives in many ways. In this paper, the authors first present a philosophical consideration of the body, which has often been seen as the prison of the soul, and then the modern quest for immortality. In the third chapter, they present the good news of Christianity, which is, among other things, that the body enables human beings to live their lives in holistic relationships and to fulfil their vocation, and then the Christian understanding of immortality. Finally, they point to the new questions raised by the immense investment in the development of technology, especially artificial intelligence, which deep down is an expression of man's desire for immortal life. At the same time, they point out that man can overcome his fear of death and find all kinds of ways to avoid it if he is willing to accept death as an integral part of his life.

**Keywords:** Hannah Arendt, immortality, eternity, Plato, Soma-Sema, good news of Christianity, integrated view of man.

### ***Tehnologija kot eliksir nesmrtnosti – oživljena filozofska in duhovna uganka človeškega ujetništva***

Človeško življenje je že od nekdaj razumljeno kot notranja napetost med smrtnostjo človeškega telesa in željo duše, da bi dosegla nesmrtnost. Napetost med smrtnostjo in nesmrtnostjo je dosegla nove razsežnosti z neverjetnim razvojem medicine, tehnologije in umetne inteligence, ki lahko na številne načine podaljšajo naše življenje. V pričujoči razpravi avtorja najprej predstavi filozofski pogled na telo, ki je bilo pogosto razumljeno kot ječa duše, nato pa sodobno iskanje nesmrtnosti. V tretjem poglavju predstavi veselo vest krščanstva, ki je med drugim tudi v tem, da telo omogoča človeku živeti celostne odnose in uresničiti njegovo poklicanost, nato pa še krščansko razumevanje nesmrtnosti. V sklepu pokažeta na nova vprašanja, ki se postavljajo ob neizmerno velikem vlaganju v razvoj tehnologije, še posebno umetne inteligence, ki je v globini izraz človekove želje po nesmrtnem življenju. Hkrati pa nakažeta, da se človek lahko reši strahu pred smrtjo in iskanjem najrazličnejših načinov, kako bi se ji izognil, ko je pripravljen sprejeti smrt kot sestavni del svojega življenja.

**Ključne besede:** Hannah Arendt, nesmrtnost, večnost, Platon, Soma-Sema, vesela vest krščanstva, celostni pogled na človeka.

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**Borut Pohar**, Faculty of Theology, University of Ljubljana

### ***The Meaning of Technology and Religion in the Context of de Chardin's Theistic Evolution***

The question of Darwinian evolution has always been a thorny issue in the religious context, as many religious doctrines seem to contradict the idea, even though this may turn out to be otherwise later on. One of the first pioneers to try to reconcile the Catholic doctrine of creation with the idea of evolution was the French Jesuit Pierre Teilhard de Chardin. He believed that humanity has an important role to play in the further development of the universe since human consciousness represents the highest stage of the evolution of the universe, which could be understood as a process of cosmic incarnation that would culminate in the attainment of the "Omega Point" - Christ, who draws the universe and humanity towards spiritual union. In this paper, based on Teilhard's philosophy, we pose and prove two hypotheses. The first is that the process of cosmic incarnation is a process of connecting the universe since theology says, that the essence of the Holy Trinity is personal relationships, and modern science reveals that the history of the universe is a history of connecting from quarks, atoms, minerals and planets to galaxies and clusters and the cosmic web. The second hypothesis is that technology is one of the phenomena of integration. This highlights the pressing problem of technology acting not only in a connective but also in a disruptive way, not because it is intrinsically bad, but because of the misguided spirit of a society that is immature to the new acquisitions of humanity. In this article, we suggest that methods should be developed to discover the original identity of individuals, professions and professional virtues, because only on this basis can the right spirit emerge to make technology cohesive rather than divisive. Ethics in this context is understood above all as a professional ethic at the service of strengthening the individual's identity and thus his spirit and the Gospel has a role to play in setting it on the right path.

**Keywords:** Pierre Teilhard de Chardin, evolution, process of cosmic incarnation, integration, technology, professional ethics, gospel.

### ***Pomen tehnologije in religije v kontekstu de Chardenove teistične evolucije***

Vprašanje darvinistične evolucije je bilo v religijskem kontekstu vedno kočljivo vprašanje, saj marsikakšen verski nauk tej ideji na prvi pogled nasprotuje, čeprav se

lahko to kasneje izkaže drugače. Eden prvih pionirjev, ki je poskušal uskladiti katoliški nauk o stvarjenju z idejo evolucije, je bil francoski jezuit Pierre Teilhard de Chardin. Ta je verjel, da ima človeštvo pomembno vlogo pri nadaljnjem razvoju vesolja, saj človeška zavest predstavlja najvišjo stopnjo razvoja vesolja. Ta razvoj bi lahko razumeli kot proces posebljanja, ki naj bi se zaključil z dosego »Omega točke« – Kristusa, ki privlači vesolje in človeštvo k duhovni povezanosti. V članku na podlagi Teilhardove filozofije postavljamo in dokazujemo dve hipotezi. Prva pravi, da je proces posebljanja vesolja pravzaprav proces povezovanja vesolja, saj nam teologija pravi, da je bistvo Svete Trojice povezanost Božjih oseb, in sodobna znanost razkriva, da je zgodovina vesolja pravzaprav zgodovina povezovanja, od kvarkov, atomov, mineralov in planetov vse do galaksij in jat ter kozmične mreže. Druga hipoteza pa trdi, da je tehnologija eden od pojavov povezovanja. Pri tem izpostavljamo pereč problem, ko tehnologija ne deluje samo povezovalno, ampak tudi razdiralno, in sicer ne zato, ker bi bila sama inherentno slaba, ampak zaradi nepravlega duha družbe, ki je nezrel za nove pridobitve človeštva. V članku predlagamo, da bi bilo potrebno razvijati metode, kako odkriti izvorno identiteto posameznikov, poklic in poklicne vrline, saj lahko samo na tej podlagi vznikne pravi duh, ki bo omogočil, da bo tehnologija delovala povezovalno, in ne razdiralno. Etika se v tem kontekstu razume predvsem kot poklicna etika, ki je v službi krepitve posameznikove identitete in s tem duha, evangelij pa ima pri tem vlogo, da jo usmerja na pravo pot.

**Ključne besede:** Pierre Teilhard de Chardin, evolucija, proces posebljanja, povezovanje, tehnologija, poklicna etika, evangelij.

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**Risto Solunchev**, Institute of Philosophy, Faculty of Philosophy in Skopje, UKIM

### ***Philosophical Roots of Trans-humanism and the Ontology of Maximus the Confessor***

Philosophical Trans-humanism is based on two beliefs or philosophical faiths. One is Nietzsche's concept of the necessary evolution of man (superman and over-humanity) and the other is technological enhancement which will inevitably lead to the human enhancement as a fulfilment of the first faith. This paper aims to rethink the philosophical foundations of transhumanism, bringing them into discussion with the ideas of one theologian and philosopher of the late 6th and early 7th century. In this perspective, we could say that trans-humanism lacks serious philosophical substance. Furthermore, the concepts of St. Maximus can enhance the philosophical clarity and logical nuances of the very key concepts of trans-humanism. Maximus uses the conceptual triad to explain the relation within the Triadology but also this explanatory triad might be used in anthropology and nature: Logos of the essence, Tropos of the

being and Hypostasis of the existence. Moreover, he also maintains that the dynamism of the world's ontology is shaped by its Logoi. The world is a material result of this interrelation of logoi but in terms of time and duration, and therefore it is not statically finished despite its essential structure. Every logos has its tropos, and hence, it has infinite possibilities for hypostases (concrete existences) that confirm the tropic factuality and efficiency of the logos. Nietzsche and the trans-humanists overlook the difference between Logos and Hypostasis, and they misconceive the concepts of the ontological and the ontic level of reality. Trans-humanism is possible only within the level of hypostasis, it's logically consistent not as trans-essential but as trans-hypostatical. From this point of view, the concept of over-humanity is one obsolete metaphor.

**Keywords:** Trans-humanism, technological and human enhancement, Maximus the Confessor, logos, tropos, hypostasis.

## *Filozofske korenine transhumanizma in ontologija Maksima Spoznavalca*

Filozofski transhumanizem temelji na dveh prepričanjih ali filozofskih verovanjih. Prvo je Nietzschejevo pojmovanje nujne evolucije človeka (nadčloveka in nadčloveštva), drugi pa je tehnološko nadgrajevanje, ki bo neizogibno pripeljalo do nadgraditve človeka kot izpolnitve prve vere. Namen tega prispevka je ponovno razmisliti o teh filozofskih določilih transhumanizma in jih postaviti v razpravo z idejami teologa in filozofa iz poznega 6. in zgodnjega 7. stoletja. S tega vidika bi lahko rekli, da transhumanizmu manjka resna filozofska vsebina. Poleg tega lahko pojmi sv. Maksima okrepijo filozofsko jasnost in logične nianse ključnih pojmov transhumanizma. Maksim uporablja pojmovno triado za razlago odnosov znotraj triadologije, vendar bi to razlagalno triado lahko uporabili tudi na področju antropologije in narave: v tem primeru je treba upoštevati, da se v njej pojavljajo logos bistva, tropos biti in hipostaza obstoja. Poleg tega tudi trdi, da dinamiko ontologije sveta oblikujejo njegovi Logoi. Svet je materialna posledica tega medsebojnega razmerja logosov, vendar v smislu časa in trajanja, zato kljub svoji bistveni strukturi ni statično zaključen. Vsak logos ima svoj tropos in s tem neskončne možnosti za hipostaze (konkretne eksistence), ki potrjujejo fraktičnost troposa in učinkovitost logosa. Nietzsche in trans-humanisti spregledajo razliko med logosom in hipostazo ter napačno razumejo pojma ontološke in ontične ravni resničnosti. Transhumanizem je mogoč le na ravni hipostaze, logično konsistenten ni kot trans-esencialni, temveč kot trans-hipostatični. S tega vidika je koncept nadčloveškosti ena od zastarelih metafor.

**Ključne besede:** trans-humanizem, tehnološka in človeška nadgradnja, Maksim Spoznavalec, logos, tropos, hipostaza.

### *Beauty and Kerygma in the Technological Age*

In today's technological age, digital technology is no longer merely a component of existing cultures but is emerging as a new culture that is changing the language and the way we think. Young people especially are increasingly communicating through images and pictures rather than through words and concepts. Intuitive and emotional skills are emerging, but less so analytical ones. The Catechesis is challenged to reflect on the form of the faith quest of digital youth and to adapt its vocabulary to the language of the new generations. What images and pictures can be used in catechesis? Is it possible to show the image of the redeemed man? Does the kerygma, the explicit proclamation of God's love and salvation in the catechesis, even make sense anymore when it seems that AI will solve all our problems and answer all our questions? Are there questions and challenges that technology does not provide answers to? Is there still a place for Christ and kerygma in catechesis? What vocabulary and images should catechists use to be understood by young people who are increasingly immersed in the world of digital and AI? The kerygmatic renewal of catechesis underlines the beauty of Christian life and salvation and of relationships in Christian communion and is linked to a theology of beauty. It appears that we are entering a period in which catechesis will provide fewer standardized approaches and more and more personalised paths to faith, which will give space for a personal experience of the beauty and an encounter with the redeemed persons – in a Christian community.

**Keywords:** beauty, image, salvation, kerygma, technological age, catechesis.

### *Lepota in kerigma v tehnološki dobi*

V današnji tehnološki dobi digitalno ni več le del obstoječih kultur, temveč se uveljavlja kot nova kultura, ki spreminja jezik in način razmišljanja. Posebej mladi vse bolj komunicirajo preko slike, podobe kot preko besede in koncepta. Poraja se bolj intuitivna in čustvena, manj pa analitična sposobnost. Kateheza je izzvana, da razmisli o obliki iskanja vere digitalnih mladih in prilagodi svoj besednjak govornici novih generacij. Katere slike, katero podobo lahko pokažemo v katehezi? Je mogoče pokazati podobo odrešenega človeka? Ima kerigma, izrecno oznanilo Božje ljubezni in odrešenja v katehezi sploh še smisel, ko se zdi, da bo UI rešila vse naše stiske in odgovorila na vsa vprašanja? Obstajajo vprašanja in izzivi, na katere tehnologija ne daje odgovorov? Je še prostor za Kristusa in kerigmo v katehezi? Kakšen besednjak, katere podobe naj katehisti uporabijo, da jih bodo mladi, ki so vse bolj potopljeni v svet digitalnega in UI, razumeli? Kerigmatična prenova kateheze poudarja lepoto krščanskega življenja in odrešenosti ter odnosov v krščanskem občestvu in se povezuje s teologijo lepote. Zdi se, da se začenja obdobje, v katerem bo kateheza ustvarjala vedno manj standardne in

bolj posamezniku prilagojene poti do vere, ki mu bodo omogočale prostor za osebno izkušnjo lepega in srečanje z odrešenim človekom – v občestvu.

**Ključne besede:** lepota, podoba, odrešenost, kerigma, tehnološka doba, kateheza.

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**Mateja Centa Strahovnik**, Faculty of Theology, University of Ljubljana

### ***Identity and Conversational Artificial Intelligence Systems***

This paper explores the evolving perception of artificial intelligence (AI) systems in our increasingly AI-driven world, focusing on conversational AI or chatbots. With the rise of human-like robotic AI systems, there is a growing need to understand the identity assumed by these machines as they take on roles previously reserved for humans, such as caring for the elderly and educating children. The central thesis posits that comprehending the identity of such AI systems necessitates considering the aspect of our own identity that we project onto them in our interactions with these systems. In an era defined by AI, these inquiries about identity and AI-human interactions are of paramount importance and are also vital for the development of AI. The paper will also present some preliminary results of the study about the main characteristics of the interaction and interaction context between humans and chatbots.

**Keywords:** artificial intelligence, chatbots, large language models, ethics, identity.

### ***Identiteta in pogovorni sistemi umetne inteligence***

Prispevek obravnava spreminjajoče se dojemanje sistemov umetne inteligence (UI) v našem svetu, ki ga vse bolj poganja umetna inteligenca, s poudarkom na pogovornih sistemih UI ali klepetalnih robotih. Z razvojem človeku podobnih robotskih sistemov UI se povečuje potreba po razumevanju identitete, ki jo ti stroji prevzemajo, ko prevzemajo vloge, ki so bile prej rezervirane za ljudi, kot je skrb za starejše ali izobraževanje otrok. Osrednja teza prispevka je, da je za razumevanje identitete takšnih sistemov umetne inteligence treba upoštevati vidik naše lastne identitete, ki jo projiciramo nanje v interakcijah s temi sistemi. V dobi, ki jo opredeljuje umetna inteligenca, so te raziskave identitete in interakcij med umetno inteligenco in človekom izrednega pomena in so ključne tudi za sam nadaljnji razvoj umetne inteligence. V prispevku bodo predstavljeni tudi predhodni rezultati študije o glavnih značilnostih interakcije ter konteksta interakcije med ljudmi in klepetalnimi roboti.

**Ključne besede:** umetna inteligenca, klepetalni roboti, veliki jezikovni modeli, etika, identiteta.

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### ***Ethical and Theological Challenges of Large Language Models***

This article discusses the ethical and theological challenges related to artificial intelligence, especially about large language models. I begin by briefly introducing what large language models are and highlighting some of their features. Next, I discuss the ethical challenges of these models. I also touch on existing ethical guidelines and highlight to what extent they address these challenges. Furthermore, I highlight the theological challenges raised by these models. I conclude with some reflections on the further development of large-scale language models and the transformations such a development might bring.

**Keywords:** artificial intelligence, large language models, risks, ethical guidelines, theological challenges of artificial intelligence.

### ***Etični in teološki izzivi velikih jezikovnih modelov***

Članek obravnava etične in teološke izzive, povezane z umetno inteligenco, zlasti v zvezi z velikimi jezikovnimi modeli. Najprej na kratko predstavimo, kaj so veliki jezikovni modeli in poudarimo nekatere njihove značilnosti. Nato razpravljamo o etičnih izzivih teh modelov. Dotaknemo se tudi obstoječih etičnih smernic in poudarimo, v kolikšni meri obravnavajo te izzive. Poleg tega izpostavljam teološke izzive, ki jih prinašajo ti modeli. Zaključujemo z nekaterimi razmišljanji o nadaljnjem razvoju velikih jezikovnih modelov in transformacijah, ki bi jih tak razvoj lahko prinesel.

**Ključne besede:** umetna inteligenca, veliki jezikovni modeli, tveganja, etične smernice, teološki izzivi umetne inteligence.

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**Tadej Strehovec**, Faculty of Theology, University of Ljubljana

### ***Ethical Aspects of Automated Border Controls***

Soldiers, police and customs officers protect the external borders of countries, but today they are not necessarily persons. It is algorithms that have or will increasingly process biometric data from retinas, irises, fingerprints, gait tracking, facial thermograms, voiceprints, bone scans and genomic fingerprints. Future mobility will depend primarily



on software that allows or prevents the movement of people and (un)enables desired migration based on risk assessment. Such software will be based on communication between computers, smartphones, cameras and algorithms. Border controls (such as at airports, ports or land crossings) will be increasingly automated, allowing faster processing of travellers, and such controls should be more objective, as they should not be based on the possible subjective judgements of those carrying out such controls. The present discussion focuses on the ethical aspects of biometrics, algorithmic decision-making and artificial intelligence. In doing so, it highlights the following ethical dilemmas of automated border controls: informed consent and withdrawal of consent, fair surveillance, discrimination and practical difficulties for those who refuse automated processing, protection of personal data and the right to be forgotten, discrimination and prejudice based on algorithms or those who create them, and the problem of shared responsibility in the event of abuse.

**Keywords:** Automated border control, technology, algorithm ethics, AI ethics, discrimination, privacy.

### *Etični vidiki avtomatiziranih mejnih nadzorov*

Vojaki, policisti in cariniki varujejo zunanje meje držav, vendar pa danes to niso nujno osebe. Algoritmi so tisti, ki že oz. bodo vedno bolj obdelovali biometrične podatke, pridobljene iz mrežnice, šarenice, prstnih odtisov, opazovanja hoje, termogramov obrazov, glasovnih odtisov, skeniranja kosti in genomskega odtisa. Mobilnost bo v prihodnje odvisna predvsem od programske opreme, ki bo na osnovi ocenjevanja tveganj dovoljevala oz. preprečevala pretok ljudi in omogočala (ne)želene migracije. Tovrstna programska oprema pa bo temeljila na komunikaciji med računalniki, pametnimi telefoni, kamerami in algoritmi. Mejni nadzor (kot npr. na letališčih, pristaniščih oz. kopenskih prehodih) bodo vedno bolj avtomatiziran, s tem bo omogočeno hitrejše procesiranje potnikov, prav tako pa naj bi bile takšne kontrole bolj objektivne, saj naj ne bi temeljile na morebitnih subjektivnih presojah tistih, ki izvajajo takšen nadzor. Pričujoča razprava se posveča etičnim vidikom biometrije, algoritemskega odločanja in umetne inteligence. Ob tem v ospredje postavlja naslednje etične dileme avtomatskih mejnih nadzorov: informirani pristanek in umik soglasja, pravični nadzor, diskriminacija in praktične težave pri tistih, ki zavračajo avtomatsko obdelavo, varovanje osebnih podatkov in pravica do pozabe, diskriminacija in predsodki na temelju algoritmov oz. tistih, ki jih ustvarijo, ter problem deljene odgovornosti v primeru zlorab.

**Ključne besede:** avtomatski mejni nadzor, etika, etika algoritmov, etika umetne inteligence, diskriminacija, zasebnost.

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**Grzegorz Szamocki**, Department of History, University of Gdańsk

### ***Will AI Replace the “living being” (Gen 2:7)? The Man's Sense of Responsibility in Genesis 2–3***

According to the biblical text in Gen 2:7, “the LORD God formed the man out of the dust of the ground and blew into his nostrils the breath of life, and the man became a breath of life (נִפְשׁ חַיָּה).” God, in calling man into existence, defined his nature and dignity, and assigned him tasks regarding creation (Gen 2:15: to cultivate and take care of the garden) and regarding the other man (Gen 2:18: be a helper to him). AI can fulfil both tasks. From the stories described in Gen 2-4, it is clear that man defined as a “living being” (Gen 2:7) has a trait that - for the time being - distinguishes him from AI. That trait is a sense of responsibility. A discussion of the main aspects of this trait based on Gen 2-4 in the context of AI will be the subject of the proposed presentation.

**Keywords:** AI, responsibility, anthropology, Genesis 2-4, Old Testament.

### ***Ali bo UI nadomestila »živo bitje« (1 Mz 2,7)? Človekov občutek odgovornosti v 1 Mojzesovi knjigi 2–3***

Po svetopisemskem besedilu v 1 Mz 2,7 je »GOSPOD Bog oblikoval človeka iz zemeljskega prahu in mu v nosnice vdihnil dih življenja in človek je postal dih življenja (נִפְשׁ חַיָּה).« Ko je Bog poklical človeka v bivanje, je določil njegovo naravo in dostojanstvo ter mu dodelil naloge v povezavi s stvarstvom (1 Mz 2,15: obdelovati in skrbeti za vrt) in drugim človekom (1 Mz 2,18: biti mu pomočnik). UI lahko opravi obe nalogi. Iz zgodb, opisanih v 1 Mz 2-4, je jasno razvidno, da ima človek, opredeljen kot »živo bitje« (1 Mz 2,7), lastnost, ki ga – zaenkrat – razlikuje od umetne inteligence. Ta lastnost je občutek odgovornosti. Predmet predlagane predstavitve bo razprava o glavnih vidikih te lastnosti, ki temelji na 1 Mz 2-4 v kontekstu UI.

**Ključne besede:** UI, odgovornost, antropologija, Geneza 2-4, Stara zaveza.

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### ***Opportunities and Pitfalls of Artificial Intelligence in Pastoral***

Throughout history, the Catholic Church has been aware that it is part of this world. It has tried to use all its acquisitions for the good of the pastoral. Modern technologies and new media have entered into every pore of the modern world. From the very beginning, the Church has also been aware of the dangers. For this reason, it has acted more or less

cautiously. On the other hand, it has also sought entry points. Since the Second Vatican Council, we have several documents that give guidance. Having said all this, we must not ignore the COVID period, which accelerated the use of these. Overnight, media that were considered "dangerous" became "desirable". In some parts of the world, AI is becoming an integral part of life, and therefore of the pastoral. We want to present the opportunities that AI brings, as well as the dangers and pitfalls in the context of the contemporary pastoral.

**Keywords:** pastoral, modern technologies, artificial intelligence (AI), Church documents, opportunities, pitfalls.

### ***Priložnosti in pasti umetne inteligence v pastoralni***

Katoliška Cerkev se je skozi vso zgodovino zavedala, da je del tega sveta. Vse pridobitve je poskušala uporabiti v dobro za pastoralo. Sodobne tehnologije, novi mediji so vstopili v vse pore sodobnega sveta. Cerkev se je od samega začetka zavedala tudi nevarnosti. Zaradi tega je delovala bolj ali manj previdno. Po drugi strani pa je tudi sama iskali vstopna mesta. Od drugega vatikanskega koncila imamo kar nekaj dokumentov, ki dajejo smernice. Ob vsem tem, ne smemo prezreti kovidnega obdobja, ki je uporabo le-teh pospešil. Čez noč so mediji, ki so veljali za »nevarne«, postali »zaželeni«. V nekaterih delih sveta postaja AI sestavni del življenja, s tem pa tudi pastore. Predstaviti želimo priložnosti, ki jih AI prinaša, prav tako pa nevarnosti in pasti v kontekstu sodobne pastore.

**Ključne besede:** pastore, sodobne tehnologije, umetna inteligenca (UI), dokumenti Cerkve, priložnosti, pasti.

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### ***Ethical Implication of Neuralink's Technology***

Neuralink is a neurotechnology company founded by Elon Musk. The company aims to develop a medical product capable of treating neurological disorders using brain-machine interface technology. In May of this year, an announcement was made that the Food and Drug Administration (FDA), a part of the US Department of Health and Human Services, had approved Neuralink for the use of its brain implant and surgical robot in human trials. During that procedure, none of the open ethical issues were taken into consideration. Nevertheless, the potential ethical implications of Neuralink's product (i.e. brain implant) are manifold. In the presentation, we place the BMI technology in a wider medical context; indicate the necessity of ethical approval for similar technological applications; and raise some ethical issues regarding Neuralink's technology.

**Keywords:** Neuralink, brain-machine interface, brain implant, ethics.

### ***Etične implikacije Neuralink tehnologije***

Neuralink je nevrotehnološko podjetje, ki ga je ustanovil Elon Musk. Cilj podjetja je razviti medicinski izdelek, ki bi lahko zdravil nevrološke motnje na podlagi tehnologije vmesnika možgani-stroj. Maja letos je bilo objavljeno, da je Uprava za hrano in zdravila (FDA), ki je del Ameriškega ministrstva za zdravje in socialne storitve, odobrila Neuralinku uporabo njegovega možganskega vsadka in kirurškega robota za preskušanja na ljudeh. V tem postopku ni bilo obravnavano nobeno od odprtih etičnih vprašanj. Kljub temu obstajajo večplastne etične implikacije izdelka Neuralink (tj. možganskega vsadka). V predstavitvi postavljamo tehnologijo BMI v širši medicinski kontekst; kažemo na potrebo po etični odobritvi za podobne tehnološke aplikacije; in izpostavljamy nekatera etična vprašanja v zvezi s tehnologijo Neuralink.

**Ključne besede:** Neuralink, vmesnik možgani-stroj, možganski vsadek, etika.

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### ***Faith – the Answer to Loneliness of Contemporary Man in the Light of Fundamental Theology***

The development of online forms of interpersonal communication in the digital age has led to increased social isolation and loneliness. Despite the seemingly unlimited options for establishing contacts. With the emergence of new means of communication in the modern world, authentic interpersonal relationships are ironically weakening. In the article, we argue that faith in God alone, which is born in relation to another person, can give meaning to human life. Being faithful means overcoming self-isolation and reaching out to others. The answer to »digital loneliness« is faith, which manifests the relationship to God in love for another person and fully realizes the individual as a person. Our perspective is based on the theological teachings of select fundamental theology lecturers from the Faculty of Theology in Ljubljana over the past fifty years.

**Keywords:** faith, loneliness, digital age, fundamental theology, interpersonal relationships.

## ***Vera – odgovor na osamljenost sodobnega človeka v luči osnovnega bogoslovja***

Razvoj spletnih oblik medčloveške komunikacije v digitalni dobi je kljub neomejeni ponudbi za navezovanje stikov mnoge posameznike pahnil v družbeno izolacijo in osamljenost. Z nastankom novih sredstev komunikacije v sodobnem svetu ironično slabijo pristni medčloveški odnosi. V prispevku zagovarjamo tezo, da človeku življenje lahko osmisli le vera v Boga, ki se rojeva v odnosu do drugega človeka. Biti veren pomeni premagovati lastno izoliranost in iti »iz sebe« nasproti drugemu. Odgovor na »digitalno osamljenost« je vera, ki odnos do Boga udejanja v ljubezni do bližnjega in posameznika v polnosti uresničuje kot osebo. Svoje razmišljanje smo utemeljili na podlagi teološkega nauka izbranih predavateljev osnovnega bogoslovja, ki so v zadnjih petdesetih letih poučevali na Teološki fakulteti v Ljubljani.

**Ključne besede:** vera, osamljenost, digitalna doba, osnovno bogoslovje, medosebni odnosi.

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**Michal Valčo,** Evangelical Lutheran Theological Faculty,  
Comenius University Bratislava

## ***Ethical Frontiers in AI Development: Safeguarding Humanity from Technological Pitfalls***

The rapid development of artificial intelligence (AI) has been hailed as one of the most transformative technological advancements in recent history, promising significant benefits for various sectors, including healthcare, communication, and economics. However, the integration of AI into our lives comes with potential pitfalls and ethical concerns that must be addressed to ensure the technology remains a force for good rather than harm. This presentation delves into the challenges and ethical considerations surrounding the development and implementation of AI, highlighting the importance of safeguarding humanity from the potential dangers and misuse of this powerful technology. The first part of the presentation will explore the current state and future perspectives of AI development. It will provide a comprehensive understanding of the innovations and breakthroughs with the potential to revolutionize human life. The discussion will then transition to the darker side of AI, examining the traps, dangers, and misuses that come with its widespread adoption. These issues include bias and discrimination, loss of privacy, and job displacement due to automation. To navigate these ethical challenges, the presentation will propose a framework for responsible AI development and deployment, emphasizing the need for interdisciplinary collaboration, regulatory measures, and public awareness campaigns. Furthermore, the role of ethics committees, governments, and international organizations in creating a robust and adaptive set of guidelines will be underscored. The presentation will emphasize the

significance of proactive and well-informed strategies for mitigating the risks associated with AI development. By exploring the ethical frontiers of AI and promoting a responsible approach, we can ensure that this transformative technology remains a force for good, improving human life while minimizing potential harm.

**Keywords:** ethical frontiers, AI, technology, ethical challenges, guidelines.

## ***Etične meje pri razvoju umetne inteligence: varovanje človeštva pred tehnološkimi pastmi***

Hiter razvoj umetne inteligence (UI) je bil ocenjen kot eden najbolj transformativnih tehnoloških napredkov v novejši zgodovini, ki obljublja znatne koristi za različne sektorje, vključno z zdravstvom, komunikacijo in gospodarstvom. Vendar pa integracija umetne inteligence v naša življenja prinaša morebitne pasti in etične pomisleke, ki jih je treba obravnavati, da zagotovimo, da tehnologija ostane sila za dobro, in ne za škodo. Ta predstavitev obravnava izzive in etične pomisleke, povezane z razvojem in izvajanjem umetne inteligence, ter poudarja pomen zaščite človeštva pred morebitnimi nevarnostmi in zlorabami te zmogljive tehnologije. Prvi del predstavitve bo raziskal trenutno stanje in prihodnje perspektive razvoja umetne inteligence ter zagotovil celovito razumevanje inovacij in prebojev, ki lahko spremenijo človeško življenje. Razprava se bo nato preusmerila na temnejšo plat umetne inteligence in preučevala pasti, nevarnosti in zlorabe, povezane z njeno široko razširjenostjo, kot so pristranskost in diskriminacija, izguba zasebnosti in izpodrivanje delovnih mest, ki je povezano z avtomatizacijo. Za obvladovanje teh etičnih izzivov bo predstavitev predlagala okvir za odgovoren razvoj in uvajanje umetne inteligence, s poudarkom na potrebi po interdisciplinarnem sodelovanju, regulativnih ukrepih in kampanjah za ozaveščanje javnosti. Poleg tega bo poudarjena vloga etičnih odborov, vlad in mednarodnih organizacij pri ustvarjanju robustnega in prilagodljivega nabora smernic. Predstavitev bo poudarila pomen proaktivnih in dobro obveščenih strategij za ublažitev tveganj, povezanih z razvojem umetne inteligence. Z raziskovanjem etičnih meja umetne inteligence in spodbujanjem odgovornega pristopa lahko zagotovimo, da ta transformativna tehnologija ostane sila dobrega, saj izboljšuje človeško življenje in hkrati zmanjšuje potencialno škodo.

**Ključne besede:** etične meje, UI, tehnologija, etični izzivi, smernice.

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**Sebastijan Valentan, Faculty of Theology, University of Ljubljana**

## ***Ecclesiastical Legislation and Digital Publications***

The rapid development of technological innovation has led to a fundamental paradigm shift in human life, affecting all areas of society. This dynamic has also had an impact on the religious factor and has led to a series of effects in the area of the rights of different religions. The Catholic Church is increasingly using new forms of social communication within the confessional sphere, which are active in several areas related not only to *munus docendi* but also *munus regendi*, including, for example, the diplomatic activity of the Holy See. In addition to the creation of diocesan and parish websites, the creation of blogs and portals dedicated to discussions on the faith is also important. Some offer the expertise of their members to computer sites of Catholic inspiration and promote constructive synergy between the new means of communication. The Catholic Church is fully aware that using digital tools can enhance the effectiveness of its functions and increase its authority, even in the online sphere. With the creation of institutional websites, the faithful can consult official documents of the Dicastery for Legislative Texts and, in general, the legal dimension of the Church, the legislation of 1917, as well as current legislation and documents of the Church's teaching ministry. These are published on the websites produced by the dicasteries of the Roman Curia. It's also important to note the establishment of websites for diocesan and inter-diocesan ecclesiastical courts, where valuable information is provided and published for individuals seeking to file for the nullity of a marriage.

**Keywords:** digital publications, ecclesiastical legislation, Holy See, Catholic Church, communications.

## ***Cerkvena zakonodaja in digitalne objave***

Zaradi bliskovitega razvoja tehnoloških inovacij se je temeljito spremenila paradigma človeškega življenja, kar je vplivalo na vsa družbena področja. Ta dinamika je vplivala tudi na verski dejavnik in povzročila vrsto učinkov na področju pravic različnih veroizpovedi. Katoliška cerkev v okviru konfesionalnega prostora vse pogosteje uporablja nove oblike družbenega komuniciranja, s katerimi dejavno deluje na številnih področjih, povezanih ne le z *munus docendi*, temveč tudi z *munus regendi*, vključno na primer z diplomatsko dejavnostjo Svetega sedeža. Poleg vzpostavitve škofijskih in župnijskih spletnih strani je pomembno tudi oblikovanje blogov in portalov, namenjenih razpravam o veri. Nekateri ponujajo strokovno znanje svojih članov za računalniške strani katoliškega navdiha in spodbujajo konstruktivno sinergijo med novimi sredstvi komunikacije. Katoliška cerkev se popolnoma zaveda, da lahko uporaba digitalnih orodij zagotovi učinkovitejše izvajanje njene funkcije in povečanje njene avtoritete tudi na spletu. Z vzpostavitvijo institucionalnih spletnih strani imajo verniki možnost vpogleda v uradne dokumente Papeškega sveta za zakonska besedila in na sploh v pravno dimenzijo Cerkve, v zakonodajo iz leta 1917, kot tudi v aktualno zakonodajo in dokumente cerkvenega učiteljstva. Le-ti so objavljeni na spletnih straneh, ki jih pripravljajo dikasteriji Rimske kurije. Pomembna je tudi vzpostavitev spletnih strani

škofijskih in medškofijskih cerkvenih sodišč, kjer so na voljo koristne informacije, objavljene za tiste, ki želijo sprožiti primer ničnosti zakonske zveze.

**Ključne besede:** digitalne objave, cerkvena zakonodaja, Sveti sedež, Katoliška cerkev, komunikacija.

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### ***Artificial Intelligence - Just a Metaphor or Something More?***

The paper's central question is embedded in its title. The speaker advocates a minimal definition of intelligence: intelligence is independent problem-solving. The level of intelligence depends on the complexity of the problems and the degree of independence in solving them (Klaus Mainzer). Under this definition, the speaker argues that intelligent machines already exist. These are AI systems that are capable of deep learning. In the paper, the speaker presents criticisms of the claim that AI is intelligent in the literal sense and not just in the metaphorical sense. These criticisms stem from objections categorized into two fundamental groups. Representatives of the first group claim that the indispensable characteristics of intelligence are generality, intuition, common sense and abduction. Advocates of the second line of criticism reference mental abilities like phenomenal consciousness and awareness, along with attributes of aliveness while dismissing the concept of artificial life as nonsensical. Inanimate and non-mental systems are merely adaptive, not intelligent systems. The speaker analyses the aforementioned criticisms and concludes that their proponents have not given good reasons against the minimal definition.

**Keywords:** definition of intelligence, independent problem solving, attribution of intelligence to artificial intelligence, generality, mental attributes.

### ***Umetna inteligenca – zgolj metafora ali kaj več?***

Središčno vprašanje prispevka je formulirano že v naslovu. Govorec zagovarja minimalno definicijo inteligence: inteligenca je samostojno reševanje problemov. Stopnja inteligence je odvisna od kompleksnosti problemov in stopnje samostojnosti njihovega reševanja (Klaus Mainzer). V skladu s to definicijo govorec ugotavlja, da že obstajajo inteligentni stroji. To so sistemi UI, ki so zmožni globokega učenja. Govorec v članku predstavi kritike trditve, da je UI inteligentna v dobesednem pomenu in ne zgolj metaforičnem. Te kritike temeljijo na ugovorih, ki jih lahko razdelimo v dve osnovni skupini. Predstavniki prve skupine trdijo, da je so nepogrešljive značilnosti inteligence generalnost, intuicija, zdravi razum in zmožnost abdukcije. Zagovorniki



druge linije kritike kot bistvene attribute inteligence navajajo psihične zmožnosti (kot sta fenomenalna zavest in zavedanje) in živost, pri čemer pojem umetnega življenja zavračajo kot nesmisel. Neživi in nepsihični sistemi so zgolj adaptivni, ne pa inteligentni sistemi. Govorec analizira omenjene kritike in ugotavlja, da njihovi zagovorniki niso podali dobrih razlogov proti minimalni definiciji.

**Ključne besede:** definicija inteligence, samostojno reševanje problemov, pripisovanje inteligence umetni inteligenci, generalnost, psihični atributi.

# NOTES

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