

International Scientific Conference
Mednarodna znanstvena konferenca

DIGITALISATION AND AI AS CHALLENGES FOR ETHICS AND RELIGION



Celje, October 24th–26th 2024
Celje, 24.–26. oktober 2024

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

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**DIGITALIZACIJA IN UI
KOT IZZIVA ZA ETIKO IN RELIGIJO**

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Program in povzetki

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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

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**DIGITALIZACIJA IN UI
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Dom Sv. Jožefa, Duhovno-prosvetni center, Plečnikova 29, 3000 Celje, Slovenija

International scientific conference
**DIGITALISATION AND AI
AS CHALLENGES FOR ETHICS AND RELIGION**
Celje, October 24th–26th 2024

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

Organisation/Organizacija

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

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An International conference *Digitalisation and AI as Challenges for Ethics and Religion* is a part of the research program P6—0269 Religion, ethics, education, and challenges of modern society funded by Slovenian Research and Innovation Agency (ARIS).

Mednarodna konferenca *Digitalizacija in UI kot izziva za etiko in religijo* je del aktivnosti v okviru raziskovalnega programa P6—0269 Religija, etika, edukacija in izzivi sodobne družbe, ki ga financira Javna agencija za znanstvenoraziskovalno in inovacijsko dejavnost RS (ARIS).

PROGRAM

Thursday, October 24th/Četrtek, 24. 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 namestitev udeležencev v Domu sv. Jožefa.

15.45-16.00 Welcome speech/Pozdravni nagovor (Dean of the Faculty of Theology/Dekan Teološke fakultete **Assist. Prof. Tadej Stegu**.

President of the Program Committee/Predsednik programskega odbora **Professor Robert Petkovšek**)

1
(Chairperson/Moderator: Branko Klun)
Lectures/Predavanja

16.00-16.20 Robert Petkovšek (Slovenia): *Challenges of Digitalisation from the Perspective of Aristotle's Typology of the Mind and Heidegger's Dasein's Analysis*

16.20-16.40 Nenad Malović (Croatia): *Human Dignity and Artificial Intelligence*

16.40-17.00 Anton Jamnik (Slovenia): *How is the Catholic Church Facing the Challenges of Artificial Intelligence?*

17.00-17.30 Discussion/Razprava

17.30-17.45 Break/Odmor

2
(Chairperson/Moderator: Bojan Žalec)
Lectures/Predavanja

17.45-18.05 Sebastijan Valantan (Slovenia): *Communication of the Catholic Church in the Digital Age*

18.05-18.25 Marcin Godawa (Poland): *Between Temptation and Chance – The Spiritual Perspective on Digitalisation and AI*

18.25-18.45 David Kraner (Slovenia): *The Role of Power and the Use of AI in the Network Society*

18.45-19.15 Discussion/Razprava

19.15-19.30 Meeting of participants/Druženje udeležencev

19.30 Dinner/Večerja

Friday, October 25th/Petek, 25. 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 **Thierry Magnin (France):** *What was Humanism in the Age of Technosciences?*

9.35-9.55 Discussion/Razprava

9.55-10.10 Break/Odmor

10.10-10.30 Milan Đorđević, Ana Đorđević (North Macedonia): *The “Spirituality” of Kitch. Christian Aesthetics in the Era of Digital Consumerism*

10.30-10.50 Daniel G. Oprean (Romania): *Dumitru Stăniloae’s Theological Appraisal of Technology*

10.50-11.10 Discussion/Razprava

11.10-11.20 Break/Odmor

2

(Chairperson/Moderator: Mari Jože Osredkar)
Lectures/Predavanja

11.20-11.55 Keynote Lecture **Song Chongdao (China):** *Discussion on the Influence of Artificial Intelligence (AI) on Religious Ethics*

11.55-12.15 Discussion/Razprava

12.15-12.30 Break/Odmor

12.30-12.50 Branko Klun (Slovenia): *What is Called Thinking? Heidegger and Artificial Intelligence*

12.50-13.10 Bojan Žalec (Slovenia): *Empathy Online*

13.10-13.30 Discussion/Razprava

13.30-14.30 Lunch/Kosilo

3

(Chairperson/Moderator: Nik Trontelj)
Lectures/Predavanja

14.30-14.50 Ivan Platovnjak, Tone Svetelj (Slovenia): *Redefining Humanity: AI and the Imago Dei in Theological and Philosophical Discourse*

14.50-15.10 Ivica Kelam, Ivan Včev (Croatia): *Ethical Challenges of the Role of Artificial Intelligence in Modern Agriculture*

15.10-15.30 Mateja Pevec Rozman (Slovenia): *Digital Age and the Art of Communication*

15.30-16.00 Discussion/Razprava

16.00-16.15 Break/Odmor

Parallel section /Vzporedna sekcija
(Chairperson/Moderator: Robert Petkovšek)
Lectures/Predavanja

14.30-14.50 Michał Kłosowski (Poland): *Is Artificial Intelligence “Wise”? Neurocognitive Enhancement and Thomistic Understanding of Wisdom*

14.50-15.10 Arto Mutanen (Finland): *Artificial Intelligence, Ethics, and Responsibility*

15.10-15.30 Stjepan Štivić (Slovenia): *AI Systems and Euthanasia*

15.30-16.00 Discussion/Razprava

15.30-16.15 Break/Odmor

4
(Chairperson/Moderator: Mateja Pevec Rozman)
Lectures/Predavanja

16.15-16.35 Béla Mester (Hungary): *AI as a Factor of the Scientific Evaluation*

16.35-16.55 Simon Malmenvall (Slovenia): *State, Church, and Enlightenment: Ideational Background of the Mass Elementary Education in Central Europe*

16.55-17.15 Tomaž Erzar (Slovenia): *Does Viral Anger Threaten to Pull Us All in?*

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): *Digitization and AI as Essential Means in the Search for (Religious) Truth*

16.35-16.55 Urška Jeglič (Slovenia): *ChatGPT as a Scarce Source of Religious Information: Analysis and Discussion*

16.55-17.15 Lucija Rožman (Slovenia): *The Question of Human Creativity in the Age of AI*

17.15-17.45 Discussion/Razprava

17.45-18.00 Break/Odmor

5

(Chairperson/Moderator: Andrej Šegula)
Lectures/Predavanja

18.00-18.20 Nik Trontelj (Slovenia): *The Theological Virtues of Faith, Hope and Love as the Foundation of Humanity in Relation to Transhumanism*

18.20-18.40 Tadej Stegu (Slovenia): *Anthropological Challenges of Catechesis in the Age of Artificial Intelligence*

18.40-19.00 Rok Gregorčič (Slovenia): *Distinguishing between Human and Artificial Intelligence from a Habermasian Perspective*

19.00-19.30 Discussion/Razprava

19.35 Dinner/Večerja

Saturday, October 26th/Sobota, 26. oktober

7.30 Mass in the Chapel/Maša v kapeli

8.00-9.00 Breakfast/Zajtrk

1

Lectures/Predavanja

(Chairperson/Moderator: Stjepan Štivić)

9.00-9.20 Mari Jože Osredkar (Slovenia): *The Commandments of God Cerve Both as a Support and a Burden to Humanity*

9.20-9.40 Octavian-Mihai Machidon (Slovenia): *Artificial Intelligence and Value Alignment: The Necessity of Objective Moral Reasoning Over Social and Political Consensus*

9.40-10.00 Janez Vodičar (Slovenia): *Catechesis as an Aid by Artificial Intelligence*

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): *Catholic Theological Ethics on the Use of AI*

11.05-11.25 Andrej Šegula (Slovenia): *Artificial Intelligence in the Light of Practical Pastoral Theology*

11.25-11.45 Michal Valčo (Slovakia): *The Role of AI in Shaping Democratic Futures: A Theological and Ethical Inquiry*

11.45-12.15 Discussion/Razprava

12.15-12.25 Concluding words of the President of the Organising 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 technology, 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, which has been 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 inteligenco 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 zunanjost 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 vse vidike in področja človekovega življenja, vključno z etičnimi in verskimi, ki se jim še posebno 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 razjasnitve z različnih plati. Zato je naša konferenca, ki je interdisciplinarne narave, zelo primerна 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

Thierry Magnin, Catholic University of Lille, France

What was Humanism in the Age of Technosciences?

For more than 25 years, Bartholomew I, so-called ‘the green Patriarch’, has claimed that “Man must celebrate the world, which is a gift, and reclaim his place in it, but not a place of master, owner, or user. He must rediscover the sense of limits”. On September 1st, 2017, a joint message from Bartholomew I and Pope Francis for the third World Day of Prayer for the Care of Creation underlined the crisis of both, climate change and human behaviour: “We no longer respect nature as a shared gift, we rather see it as a great private possession”. According to them, the consequences of this new worldview are ‘tragic and lasting’: human and natural environments are ‘deteriorating together’. And this primarily affects the most vulnerable. In 2015, in its famous encyclical Laudato Si, Pope Francis wrote: “It is not enough to strike a balance between protecting nature and making financial profit, or between preserving the environment and achieving progress... it is about redefining progress. A technological and economic development that does not leave a better world and a comprehensively higher quality of life cannot be considered progress”. (LS 194). How to redefine the scientific and technological progress in the era of integral ecology crossing ‘the cry of the earth and the cry of the poor’? This talk tries to propose 5 key points for a new humanism at the time of technosciences such as nano-biotechnologies, neurotechnologies and artificial intelligence, in terms of promoting human dignity; favouring common good; starting from solidarity and the universal destination of goods; emphasising participation and subsidiarity; including integral ecology.

Keywords: human dignity, common good, integral ecology, technological and economic progress, solidarity.

Kakšen humanizem v dobi tehnologij?

Že več kot 25 let Bartolomej I., tako imenovani 'zeleni patriarh', trdi: »Človek mora slaviti svet, ki je dar, in ponovno najti svoje mesto v njem, vendar ne kot gospodar, lastnik ali uporabnik. Ponovno mora odkriti občutek za meje.« V skupnem sporočilu 1. septembra 2017, ob tretjem Svetovnem dnevu molitve za varstvo stvarstva, sta Bartolomej I. in papež Frančišek poudarila krizo podnebnih sprememb in človeškega vedenja: »Narave več ne spoštujejo kot skupnega daru, temveč jo vidimo kot veliko zasebno lastnino.« Po njunih besedah so posledice te nove miselnosti 'tragične in dolgotrajne': človeško in naravno okolje se 'razkrajata skupaj', kar najbolj prizadene

najbolj ranljive. Leta 2015 je papež Frančišek v svoji znameniti okrožnici Laudato Si zapisal: »Ni dovolj, da uravnotežimo zaščito narave in finančni dobiček ali ohranitev okolja in doseganje napredka /.../ gre za ponovno opredelitev napredka. Tehnološki in ekonomski razvoj, ki ne zapusti boljšega sveta in splošno više kakovosti življenja, ne more biti opredeljen kot napredek.« (LS 194) Kako opredeliti znanstveni in tehnološki napredek v dobi celostne ekologije, ki združuje 'klic zemlje in klic revnih'? V predavanju je predstavljenih pet ključnih točk novega humanizma v času tehnoznanosti, kot so nano-biotehnologije, nevrotehnologije in umetna inteliganca, in sicer: promocija človeškega dostojanstva, spodbujanje skupne dobrote, izhajanje iz solidarnosti in univerzalne razdelitve dobrin, poudarjanje participacije in subsidiarnosti ter vključitev celostne ekologije.

Ključne besede: človeško dostojanstvo, skupna dobrobit, celostna ekologija, tehnološki in ekonomski napredek, solidarnost.

Song Chongdao, President of the Jiangxi Daoist Association and Deputy Secretary of the Chinese Daoist Association

Discussion on the Influence of Artificial Intelligence (AI) on Religious Ethics

The technology of artificial intelligence is at the core of the fourth industrial revolution, and its influence on the world is rising. The continuous development of this technology thus also has an outstanding influence on religious ethics. This article considers the essence of Daoist ethics and its moral standards that are reflected in the value systems of different social strata in Chinese culture. The author summarises how, at present, artificial intelligence inserts itself into the Daoist community, and the risks or hazards that its application provides. Based on these, he then proposes some responding strategies such as establishing a sound ethical review mechanism, improvements in setting ethical standards, improvements in Daoist ethical guidance and education, clarifying the central position of the human being in Daoist ethics, clarifying what Daoist ethics can do, and what it cannot do, and how to break the negative influence of the monopoly over artificial intelligence. Of course, how to specifically respond to questions that arise in the process of such great changes will depend on the common effort of related government departments, the world of academia, the world of religion society and its people.

Keywords: artificial intelligence, Daoism, ethics, religion, strategy.

Razprava o vplivu umetne inteligence (UI) na etiko religije

Tehnologija umetne inteligence je jedro četrte industrijske revolucije z naraščajočim vplivom na svet. Neprestan razvoj teh tehnologij ima seveda tudi izjemen vpliv na etiko religije. Prispevek temelji na bistvu daoistične etike, njenih moralnih standardov, kot se izražajo v vrednostnem sistemu različnih družbenih skupin v kitajskem kulturnem miljeju. V prispevku je povzet vpliv umetne inteligence na današnjo daoistično skupnost. Kot odgovor na nevarnosti, ki jih ta prinaša, avtor predlaga nekaj strategij: vzpostavitev mehanizma preverjanja etičnih standardov, izboljšanje etičnih standardov, izboljšanje daoističnih etičnih vodil in izobrazbe, jasno določitev osrednjega mesta človeka v daoistični etiki, kristaliziranje, kaj točno daoistična etika je oziroma kaj lahko naredi, in kaj ni oziroma česa ne more narediti. Avtor predlaga tudi nekaj strategij, kako preprečiti posledice monopola umetne inteligence. Vsekakor bo odgovor na tako velike družbene spremembe, kot jih prinaša umetna inteligencia, odvisen od sodelovanja vladnih organov, akademskega sveta, religioznega sveta, družbe in vseh ljudi.

Ključne besede: umetna inteligencia, daoizem, daoistična etika, religija, strategija.

Milan Đorđević, Orthodox Theological Faculty Saint Clement of Ohrid, University Ss. Cyril and Methodius, Skopje/ **Ana Đorđević**, Faculty of Psychology, MIT University in Skopje

The “Spirituality” of Kitch. Christian Aesthetics in the Era of Digital Consumerism

With unprecedented ease, kitsch alters the perception of the sacred, reducing it to a commodified product that can be manufactured, replicated, bought, and sold. A significant portion of contemporary sacred architecture, art and music has been reduced to mere reproductions, which lose even their final points of connection with their original models. The advent of digital technologies in the early XXI century allows kitsch to extend beyond the market-productive frameworks of liberal capitalism, evolving into a widely accepted doxa that fundamentally reconfigures the religious experience as a whole. Digitally generated or “enhanced” content regulates religious reality and reshapes the individual’s perception of beauty, morality, piety, reality, the sacred, and the divine. In this manner, kitsch manifests itself in its totalitarian “hypostasis”, functioning as a mechanism for shaping and controlling discourse, reducing the space for the individual to maintain any critical distance. Religious kitsch demands a complete identification of the individual with the religious-ideological matrix from which it emerges, thereby transcending its aesthetic and political dimensions and substantiating itself as an ontological reality. Such influence has profound psychological and spiritual implications for both the individual and the community of the faithful, i.e. the Church. The proposed presentation aims to analyse

these issues within the context of contemporary Orthodox Christian culture and to reflect on them from the perspective of Christian philosophy and psychology.

Keywords: kitsch, digital consumerism, sacred, religious experience, Christian aesthetics.

»Duhovnost« kiča. Krščanska estetika v obdobju digitalnega potrošništva

Kič z izjemno lahkoto spreminja dojemanje svetega, saj ga reducira na komercializiran produkt, ki ga je mogoče proizvajati, replicirati, kupovati in prodajati. Velik del sodobne sakralne arhitekture, umetnosti in glasbe je zreduciran na zgolj reprodukcije, ki popolnoma izgubijo svojo povezavo z izvirnimi modeli. Zgodnji razvoj digitalnih tehnologij v XXI. stoletju omogoča, da kič preseže tržno-produktivne okvire liberalnega kapitalizma in se razvije v splošno sprejetu »dokso«, ki temeljito preoblikuje versko izkušnjo kot celoto. Digitalno ustvarjene ali »izboljšane« vsebine uravnavajo versko resničnost in preoblikujejo posameznikovo dojemanje lepote, morale, pobožnosti, realnosti, svetega in božanskega. Na ta način se kič manifestira v svoji totalitarni »hipostazi«, saj deluje kot mehanizem za oblikovanje in nadzor diskurza ter zmanjšuje prostor, v katerem bi posameznik lahko ohranjal kakršnokoli kritično distanco. Religiozni kič zahteva popolno identifikacijo posameznika z versko-ideološko matrico, iz katere izhaja, s tem pa presega zgolj estetske in politične razsežnosti ter se uveljavlja kot ontološka resničnost. Takšen vpliv ima globoke psihološke in duhovne posledice tako za posameznika kot za skupnost vernikov oziroma Cerkev. Predlagana predstavitev si prizadeva analizirati ta vprašanja v kontekstu sodobne pravoslavne krščanske kulture in nanje reflektira s perspektive krščanske filozofije in psihologije.

Ključne besede: kič, digitalno potrošništvo, sveto, religijska izkušnja, krščanska estetika.

Tomaž Erzar, Faculty of Theology, University of Ljubljana

Does Viral Anger Threaten to Pull Us All in?

For several years now, offensive and angry comments on the internet have been a source of unpleasant astonishment and dismay among the general public. Research shows that they are often written by the same people, provoking similar or stronger reactions from readers, leading to increasingly harsh and derogatory language. There is a need to understand these emotions as part of communication in a world where so much information comes through digital multimedia. In our paper, we will describe the emotional dynamics of anger and rage and the interpersonal dynamics of anger expression, and summarise research on the spread and effects of online anger. We will

look for answers to the question of whether and how angry online expressions reflect a certain real situation in society, which can be assumed to have escalated over the last decade. We will also address the question of whether the proliferation of angry comments and other derogatory expressions on websites and social networks is indicative of the future of digital media. In the final part of the paper, we will reflect on ways in which we can protect ourselves on a personal level from the flood of anger and its negative effects.

Keywords: anger, rage, internet, social media, society, boundaries, future.

Ali bomo vsi podlegli spletni jezi?

Internetni žaljivi in jezni komentarji že nekaj let zbujačijo začudenje in zgražanje v najširši javnosti. Raziskave kažejo, da jih pogosto pišejo eni in isti ljudje, ki pri bralcih izzovejo podobne ali še močnejše odzive, kar vodi v čedalje bolj grobe in ponižajoče izraze. Nujno je, da razumemo vlogo teh čustev v današnjem komuniciranju, ki večinoma poteka prek digitalnih medijev. V prispevku bomo opisali čustveno dinamiko jeze in besa ter medosebno dinamiko izražanja jeze in povzeli raziskave o širjenju in učinkih jeze na spletu. Nadalje bomo poslušali odgovoriti na vprašanje, ali in kako jezno oglašanje na spletu odraža neko dejansko stanje v družbi, za katerega lahko domnevamo, da se je v zadnjem desetletju zaostriло. Prav tako se bomo posvetili vprašanju, ali razmah jeznih komentarjev in drugih ponižajočih izrazov na internetnih straneh in družabnih omrežjih kaže nadaljnjo smer razvoja digitalnih medijev. V zadnjem delu prispevka bomo razmišljali o načinih, kako se lahko na osebni ravni zaščitimo pred poplavo jeze in njenimi negativnimi učinki.

Ključne besede: jeza, bes, splet, družabna omrežja, družba, razmejitve, prihodnost.

Roman Globokar, Faculty of Theology, University of Ljubljana

Catholic Theological Ethics on the Use of AI

The increasing role of artificial intelligence (AI) in shaping individual and collective human decision-making poses significant ethical challenges. Catholic theological ethics, informed by biblical anthropology and the Church's rich moral tradition, critically evaluates both the opportunities and risks of AI usage. On the one hand, AI offers numerous benefits, such as enhanced accessibility to information, improved data processing, and the facilitation of work and social connectivity. On the other hand, it raises serious concerns, including privacy threats, the erosion of authentic interpersonal relationships, job displacement, and potential avenues for abuse and manipulation. Drawing from Catholic social teaching, seven core principles are highlighted as essential to ethical discernment in the context of AI: (1) the centrality of the human person and respect for intrinsic dignity, (2) promotion of the common good with special

attention to the marginalised, (3) justice through ensuring equal opportunities, (4) solidarity, (5) subsidiarity, (6) integrity (honesty, transparency), and (7) responsible stewardship towards the environment and future generations.

Keywords: artificial intelligence, theological ethics, social doctrine of the Church, privacy, transparency, dignity of the human person.

Pogled katoliške teološke etike na uporabo UI

Človekovo individualno in kolektivno odločanje in delovanje sta danes v marsičem zaznamovana z uporabo UI. Katoliško cerkveno učiteljstvo in teološki etiki na podlagi biblične antropologije in bogate tradicije presojajo etičnost uporabe umetne inteligence. Na eni strani izpostavljajo pozitivne vidike, kot so večja dostopnost informacij, hitrejša obdelava podatkov, olajšanje delovnih procesov, možnost povezovanja med ljudmi. Po drugi strani pa opozarjajo na pasti in tveganja, kot so varovanje zasebnosti, razgradnja pristnih medosebnih odnosov, ogrožanje delovnih mest, različne oblike zlorab in manipulacij. Na podlagi družbenega nauka Cerkve lahko izluščimo sedem načel, ki jih je treba upoštevati pri etičnem razločevanju glede uporabe umetne inteligence: (1) osrednja vloga človeške osebe in spoštovanje intrinzičnega dostenjanstva, (2) spodbujanje skupnega dobrega s posebno pozornostjo do obrobnih, (3) pravičnost z zagotavljanjem enakih možnosti, (4) solidarnost, (5) subsidiarnost, (6) integriteta (poštenost, preglednost) in (7) odgovorno skrbništvo do naravnega okolja in prihodnjih generacij.

Ključne besede: umetna inteligenco, teološka etika, družbeni nauki Cerkve, zasebnost, preglednost, dostenjanstvo človeške osebe.

Marcin Godawa, Pontifical University of John Paul II in Krakow

Between Temptation and Chance – The Spiritual Perspective on Digitalisation and AI

Christian theological teaching on temptation constitutes a device to understand human experience, including artificial intelligence (AI) and digitalisation. In this approach, some moral and spiritual aspects are highlighted. The discoveries of human thought can be considered in the context of holistic personalism to see possible dangers or chances they pose. The question of temptation has its positive dimension which is the mobilisation and abundance of good against evil. Paradoxically, temptation becomes then a space of theophany (2 Cor 12: 9-10). The research will demonstrate how the mentioned technological advancements may be applied following one's spiritual life. As a result, also one's self-awareness as a free, rational and responsible being may be deepened and strengthened. The author will try to present arguments within the field of

Christian moral and spiritual theology in the hope that this general view could be profitable for a more detailed analysis.

Keywords: temptation, spiritual chance, personalism, theophany.

Med skušnjavo in priložnostjo - duhovni pogled na digitalizacijo in umetno inteligenco

Krščanski teološki nauk o skušnjavi predstavlja orodje za razumevanje človeške izkušnje, vključno z umetno inteligenco (UI) in digitalizacijo. Pri tem pristopu so izpostavljeni nekateri moralni in duhovni vidiki. Odkritja človeške misli je mogoče obravnavati v kontekstu celostnega personalizma, da bi videli morebitne nevarnosti ali možnosti, ki jih prinašajo. Vprašanje skušnjave ima svojo pozitivno razsežnost, in sicer mobilizacijo in obilje dobrega proti zлу. Paradoksalno skušnjava postane prostor teofanije (2Kor 12, 9-10). Raziskava bo pokazala, kako lahko omenjeni tehnički napredki prispevajo k duhovnemu življenju posameznika. Posledično se lahko poglobi in okrepi tudi človekovo samozavedanje kot svobodnega, razumnega in odgovornega bitja. Poskušal bom predstaviti argumente znotraj krščanske moralne in duhovne teologije v upanju, da bo ta splošni pogled koristen za podrobnejšo analizo.

Ključne besede: skušnjava, duhovna priložnost, personalizem, teofanija.

Rok Gregorčič, Faculty of Theology, University of Ljubljana

Distinguishing between Human and Artificial Intelligence from a Habermasian Perspective

This analysis aims to investigate the distinction between human and artificial intelligence from the perspective of discourse ethics. In the first part, Habermas' theoretical starting points are presented. Primarily, the transition from monological to the communicative form of rationality is emphasised. In the next step, the focal point is moved toward the distinction between inductive and deductive systems of AI. Regarding this, a historical examination of the first and second wave of AI research in the previous century is also presented. A thesis that interprets the transition from symbolic AI to connectionism in correlation to Habermas's transition from monological to communicative rationality is thoroughly examined. This thesis claims the apparent connection between the two forms of the transition process to be valid and well-founded. However, towards the end of the analysis, another way of applying Habermas' theory to the relation between human and artificial intelligence is presented. A detailed examination of discourse ethics seems to bring forth a different emphasis. Deriving from Habermas' criticism of liberal eugenics, a well-argued position emerges that could help us distinguish between humans and AI in the long run.

Keywords: Jürgen Habermas, communicative rationality, artificial intelligence, symbolism, connectionism, genetic manipulation.

Razlikovanje med človeško in umetno inteligenco iz perspektive Habermasove teorije

Prispevek ima namen raziskati razlikovanje med človeško in umetno inteligenco iz perspektive etike diskurza. V prvem delu analize so predstavljena Habermasova teoretična izhodišča. Izpostavljena je predvsem Habermasova teoretizacija racionalnosti ter premik od monološke h komunikativni racionalnosti. V nadaljevanju se analiza osredotoči na pojav umetne inteligence ter na razlikovanje med induktivnimi in deduktivnimi sistemi umetne inteligence. V zvezi s tem osvetlimo tudi zgodovinsko dogajanje v pogledu na prvi in drugi val raziskovanja UI v preteklem stoletju. V obravnavo vzamemo tezo, da je prehod od simbolne UI h konekcionizmu mogoče interpretirati v navezavi na Habermasov prehod od monološke h komunikativni racionalnosti. Teza pravi, da je navidezna podobnost med obema prehodoma veljavna in utemeljena. Vendarle pa v zadnjem delu nakažemo drugačno smer, kako bi Habermasovo teorijo aplicirali v odnosu med človeško in umetno inteligenco. Če namreč podrobno analiziramo etiko diskurza, v njej zasledimo drugačen poudarek. Pričajoča analiza s pomočjo Habermasove kritike liberalne evgenike oblikuje stališče, ki nam lahko pomaga pri trajni razmejitvi med človekom in UI.

Ključne besede: Jürgen Habermas, komunikativna racionalnost, umetna inteligenca, simbolizem, konekcionizem, genetska manipulacija.

Anton Jamnik, Faculty of Theology, University of Ljubljana

How is the Catholic Church Facing the Challenges of Artificial Intelligence?

Pope Francis, in his message for the 57th World Day of Peace in January 2024, stressed: “The remarkable advances in new information technologies, particularly in the digital sphere, thus offer exciting opportunities and grave risks, with serious implications for the pursuit of justice and harmony among peoples. Any number of urgent questions need to be asked. /.../ ‘Intelligent’ machines may perform the tasks assigned to them with ever greater efficiency, but the purpose and the meaning of their operations will continue to be determined or enabled by human beings possessed of their own universe of values.” In this debate, I want to show how the Catholic Church is responding to the many challenges posed by AI. I emphasise the following points or challenges: AI systems must be conceived, designed and implemented in a way that serves and protects

people and their environment; AI must be evaluated from an ethical perspective. This requires not only legislation but also principles of internal control and risk assessment; a deeper anthropological understanding of human agency, autonomy, self-awareness, deliberation, intentionality, freedom and responsibility, as opposed to the sophisticated activities of 'intelligent machines', must be taken into account; AI must never be a source of biased and discriminatory decisions; AI technology must not be anthropomorphised; human dignity, the common good, subsidiarity, solidarity and justice must be safeguarded; the multifaceted ethical challenges posed by AI must be addressed through a collaborative and interdisciplinary approach. Such multidisciplinary dialogue is fundamental to the design of policies that reconcile technological innovation with moral and ethical considerations.

Keywords: artificial intelligence, ethics, human dignity, anthropomorphism, Interdisciplinary approach.

Kako se Katoliška cerkev sooča z izzivi umetne inteligence?

Papež Frančišek je v poslanici ob 57. svetovnem dnevu miru januarja 2024 poudaril: »Velik napredok novih informacijskih tehnologij, zlasti v digitalni sferi, zato predstavlja navdušuječe priložnosti in resna tveganja s pomembnimi posledicami za prizadevanje za pravičnost in harmonijo med ljudstvi. Zato si moramo nujno postaviti številna vprašanja /.../ 'Inteligentni' stroji lahko vse učinkoviteje opravljajo naloge, ki so jim dodeljene, cilj in pomen njihovega delovanja pa bodo še vedno določali ali omogočali ljudje s svojim vesoljem vrednot.« Avtor želi v razpravi pokazati, kako Katoliška cerkev odgovarja na mnoge izzive, ki jih prinaša AI. Posebej izpostavlja naslednje poudarke oziroma izzive: sistemi umetne inteligence morajo biti zasnovani, oblikovani in izvedeni tako, da služijo ljudem in njihovemu okolju ter jih varujejo; AI je treba ocenjevati z etičnega vidika. Za to so poleg zakonodaje potrebna tudi načela notranjega nadzora in ocena tveganja; upoštevati je treba globlje antropološko razumevanje človeškega delovanja, avtonomije, samozavedanja, premisljevanja, namernosti, svobode in odgovornosti za razliko od prefinjenih dejavnosti 'inteligentnih strojev'; AI nikoli ne sme biti vir pristranskih in diskriminatornih odločitev; tehnologija umetne inteligence ne sme biti antropomorfizirana; varovati je treba človekovo dostojanstvo, skupno dobro, subsidiarnost, solidarnost in pravičnost; večplastne etične izzive, ki jih predstavlja UI, je treba obravnavati s sodelovalnim in interdisciplinarnim pristopom. Tak multidisciplinarni dialog je temeljnega pomena za oblikovanje politik, ki tehnološke inovacije usklajujejo z moralnimi in etičnimi vidiki.

Ključne besede: umetna inteligencia, etika, človeško dostojanstvo, antropomorfizem, interdisciplinarni pristop.

Urška Jeglič, Faculty of Theology, University of Ljubljana

ChatGPT as a Scarce Source of Religious Information: Analysis and Discussion

We present the results of a study on the artificial intelligence tool ChatGPT. We tested how well the tool recognises basic religious concepts and to what extent it can compare different religions. The results show that although ChatGPT knows the encyclopaedic answers it cannot make comparisons and perform constructive analyses. The last part of the paper also provides some concrete examples of religious misinformation and advises on the critical use of such a tool for study purposes.

Keywords: artificial intelligence, ChatGPT, religious studies, critical use of internet resources.

ChatGPT kot pomanjkljiv vir religioških informacij: analiza in razprava

V pričujočem prispevku predstavljamo rezultate raziskave na orodju umetne inteligenčne ChatGPT. Preverili smo, kakšno je njegovo poznavanje osnovnih religioških pojmov in v kolikšni meri je orodje sposobno primerjati različne religije. V članku so predstavljene ugotovitve, ki kažejo na to, da orodje ChatGPT pozna enciklopedične odgovore na zastavljena vprašanja, ni pa sposobno primerjave in konstruktivne analize. V zaključnem delu je navedenih tudi nekaj konkretnih primerov napačnih religioških informacij in napotki za kritično rabo tovrstnega orodja v študijske namene.

Ključne besede: umetna inteligenca, ChatGPT, religiologija, kritična raba interneth virov.

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

Ethical Challenges of the Role of Artificial Intelligence in Modern Agriculture

In our lecture, we explore the role of artificial intelligence (AI) in modern agriculture, focusing on the ethical issues arising from its implementation. According to promoters, AI technologies, such as precision farming, predictive analytics, and autonomous machinery, are transforming agricultural practices by enhancing efficiency, productivity, and sustainability and helping in the fight against climate change through reduced consumption of fossil fuels, artificial fertilisers, and irrigation water. Despite

these benefits, the adoption of AI in agriculture presents several ethical challenges. Key concerns include data privacy and security, potential job displacement, issues of access and equity, and environmental impacts. This lecture will analyse these ethical dilemmas, considering their implications for farmers, consumers, and the agricultural ecosystem. In conclusion, we will emphasise the necessity for comprehensive regulatory frameworks and ethical guidelines to govern the use of AI in agriculture, ensuring it is implemented in an equitable and environmentally responsible manner to mitigate ethical risks and promote a balanced approach to technological advancement in agriculture.

Keywords: artificial intelligence (AI), modern agriculture, farmers, ethical issues, environment.

Etični izzivi vlogi umetne inteligenčne v sodobnem kmetijstvu

V predavanju raziskujemo vlogo umetne inteligenčne v sodobnem kmetijstvu in se osredotočamo na etična vprašanja, ki izhajajo iz njenega izvajanja. Tehnologije umetne inteligenčne, kot so natančno kmetovanje, napovedna analitika in avtonomni stroji, po mnenju zagovornikov spreminjajo kmetijske prakse, saj povečujejo učinkovitost, produktivnost in trajnost ter z manjšo porabo fosilnih goriv, umetnih gnojil in vode za namakanje pomagajo v boju proti podnebnim spremembam. Kljub tem prednostim pa je sprejetje umetne inteligenčne v kmetijstvu povezano z več etičnimi izzivi. Ključni pomisliki vključujejo zasebnost in varnost podatkov, morebitno selitev delovnih mest, vprašanje dostopa in enakosti ter vpliv na okolje. V predavanju bomo analizirali te etične dileme in upoštevali njihove posledice za kmete, potrošnike in kmetijski ekosistem. Na koncu bomo poudarili potrebo po celovitih regulativnih okvirih in etičnih smernicah za urejanje uporabe umetne inteligenčne v kmetijstvu. Ti bodo zagotavljalni, da se tehnologija umetne inteligenčne uporablja na pravičen in okolju odgovoren način, da se zmanjšajo etična tveganja in da se spodbuja uravnotežen pristop k tehnološkemu napredku v kmetijstvu.

Ključne besede: umetna inteligenčna, sodobno kmetijstvo, kmetje, etična vprašanja, okolje.

Branko Klun, Faculty of Theology, University of Ljubljana

What is Called Thinking? Heidegger and Artificial Intelligence

Concerning Heidegger's lectures on "What is called thinking" and his philosophical background, this paper aims to analyse the way of thinking that forms the basis of artificial intelligence. Although there have been attempts to apply Heidegger's phenomenological approach, especially that developed in his analysis of man's pragmatic relation to the world in *Being and Time*, to the field of artificial intelligence (H. Dreyfus), where even the notion of a "Heideggerian Artificial Intelligence" has been

put forward, this paper is reluctant to follow these attempts because they remain within the paradigm of so-called "calculative thinking", which was subjected to a thorough critique by Heidegger. Thinking must first be analysed as a comprehensive existential phenomenon, which is not a property of the being called man (noun-objectifying approach), but a constitutive mode of the "actualisation" of his being in the sense of "existing" (verb-phenomenological approach). Man's mode of thinking is ipso facto already its mode of being. It is clear, then, that the answer to the question "What is called thinking?" does not only concern epistemological and methodological questions, but has an ontological-existential significance that determines man's destiny: namely, how he understands himself in his thinking and, consequently, how he lives his life.

Keywords: thinking, artificial intelligence, existential analysis, calculative thinking, Heidegger, Dreyfus.

Kaj pomeni misliti? Heidegger in umetna inteligencia

V navezavi na Heideggerjeva predavanja z naslovom »Kaj pomeni misliti« in na njegova filozofska izhodišča si članek prizadeva analizirati način mišljenja, ki tvori osnovo za umetno inteligenco. Čeprav obstajajo poskusi, da bi Heideggerjev fenomenološki pristop, zlasti tisti, ki ga razvije pri analizi človekovega pragmatičnega odnosa do sveta v delu Bit in čas, aplicirali na področje umetne inteligence (H. Dreyfus) in da se je uveljavil celo pojem »heideggerska umetna inteligencia«, pa je ta članek do teh poskusov zadržan, ker ostajajo znotraj paradigme tako imenovanega »računajočega mišljenja«, ki ga je Heidegger izpostavil temeljiti kritiki. Mišljenje je treba najprej analizirati kot celovit eksistencialni fenomen, ki ni naknadna lastnost bivajočega z imenom človek (samostalniško objektivirajoč pristop), temveč konstitutivni modus izvrševanja njegovega biti v smislu eksistiranja (glagolniško fenomenološki pristop). Način mišljenja človeka je ipso facto že način njegovega biti. Zato je jasno, da odgovor na vprašanje »Kaj pomeni misliti« ne zadeva le epistemološkh in metodoloških vprašanj, temveč ima ontološko-eksistencialen pomen, ki odloča o usodi človeka: kako namreč v mišljenju razume sebe in posledično živi svoje življene.

Ključne besede: mišljenje, umetna inteliganca, eksistencialna analiza, računajoče mišljenje, Heidegger, Dreyfus.

Michał Kłosowski, Nicolaus Copernicus Superior School Krakow

Is Artificial Intelligence “Wise”? Neurocognitive Enhancement and Thomistic Understanding of Wisdom

In the paper, the author will first try to present the definition of wisdom understood by the creators of artificial intelligence. Then he will move on to the forms of human improvement. All this to confront it with the Thomistic definition of wisdom. Thanks

to this, he will be able to check whether the methods of strengthening human intelligence, e.g. using pharmacological or neurocognitive means, contribute to the growth in the virtue of wisdom. In a sense, Thomism emphasises the importance of nature - therefore, strengthening the brain potential, and supporting natural intelligence, e.g. using special neuronal techniques has an impact on the progress in understanding reality, broadens cognitively, but does it mean translation into wisdom?

Keywords: wisdom, artificial intelligence, Thomism, neurocognitive enhancement, human intelligence.

Ali je umetna inteliganca „modra“? Nevrokognitivne izboljšave in tomistično razumevanje modrosti

V prispevku avtor najprej predstavi opredelitev modrosti, kot jo razumejo ustvarjalci umetne inteligence, nato pa se osredotoča na oblike človekovega napredka. Vse to z namenom, da bi to lahko soocil s tomistično definicijo modrosti. Na ta način bo lahko preveril, ali metode za krepitev človeške inteligence, npr. s pomočjo farmakoloških ali nevrokognitivnih sredstev, prispevajo k rasti v kreposti modrosti. Tomizem poudarja pomen narave – zato ima krepitev možganskega potenciala in podpiranje naravne inteligence, npr. s posebnimi nevronskimi tehnikami, vpliv na napredek pri razumevanju stvarnosti ter širi kognitivne sposobnosti. Vendar pa se zastavlja vprašanje: Ali to pomeni, da se to razumevanje prelije tudi v modrost?

Ključne besede: modrost, umetna inteliganca, tomizem, nevrokognitivno izboljšanje, človeška inteliganca.

David Kraner, Faculty of Theolog, University of Ljubljana

The Role of Power and the Use of AI in the Network Society

Means of communication are an important source of power distribution. In today's network society, which has most communication technologies at its disposal, there are constant communication problems. The escalation of influence and the demonstration of power at the expense of the use of artificial intelligence should remain within a controlled zone. This means that the development of artificial intelligence and its use must be subject to respect for human dignity. The positive experiences to date with AI machines in human-supported work promise a positive future. However, there is no shortage of those who can exploit this to the detriment of humans. Therefore, it is and it will be necessary to ethically monitor the development and integration of this type of technology into society and to set levers to ensure safety, fairness and control.

Keywords: power, authority, force, artificial intelligence, network society, communication.

Vloga moči in uporaba UI v mrežni družbi

Komunikacijska orodja so pomemben vir distribucije moči. Današnja mrežna družba, ki ima na razpolago največ komunikacijske tehnologije, doživlja nenehne komunikacijske zaplete. Eskalacija vplivanja in izkazovanja moči na račun uporabe umetne inteligence bi se mora gibati znotraj kontroliranega območja. To pomeni, da se mora razvoj umetne inteligence in njena uporabnost podrediti spoštovanju človekovega dostenjanstva. Dosedanje pozitivne izkušnje uporabe strojev z umetno inteligenco pri izvajanjem del v pomoč človeku obetajo pozitivno prihodnost. Vendar ne manjka tistih, ki jo lahko izkorisčajo v škodo človeku. Zato je in bo potrebno stalno etično spremljanje pri razvoju in vključevanju tovrstne tehnologije v družbo, potrebno pa bo tudi vzpostaviti vzvode za zagotavljanje varnosti, pravičnosti in kontrole.

Ključne besede: oblast, moč, umetna inteliganca, mrežna družba, komunikacija.

Octavian-Mihai Machidon, Faculty of Computer and Information Science, University of Ljubljana

Artificial Intelligence and Value Alignment: The Necessity of Objective Moral Reasoning Over Social and Political Consensus

Artificial intelligence (AI) is widely regarded as a driving force for human progress, offering transformative solutions in healthcare, agriculture, and environmental sustainability. However, a critical challenge persists in aligning AI's values with human values in an ethically coherent way. Much of the current debate advocates for a model of value alignment based on social or political consensus, where the ethical direction of AI is determined by majority agreement. This approach, however, is deeply problematic, as it opens the door to moral relativism and fluctuating principles shaped by shifting social norms or political power. Such a framework lacks the stability and universality needed to address the ethical complexities AI presents. In response, the author of the paper argues that objective moral reasoning — rooted in moral philosophy and theology — must guide AI development. While science provides immense technological power, it is not skilled enough to offer the ethical guidance required for aligning these tools with human dignity and the common good. It is essential for moral philosophy to monitor the development of AI critically, filtering out the non-scientific elements entangled with technological progress, and providing a robust ethical framework that transcends narrow political or social concerns. Similarly, theology with its insights into the broader reality of human existence and moral truth, offers an essential contribution to this discourse. By integrating these disciplines into the debate, we can ensure that AI serves humanity in ways that uphold the dignity and ultimate purpose of human life.

Keywords: AI value alignment, moral reasoning, ethical framework, moral philosophy, social consensus.

Umetna inteligencia in usklajevanje vrednot: nujnost objektivne moralne utemeljitve pred družbenim in političnim konsenzom

Umetna inteligencia (UI) danes velja za gonilno silo človeškega napredka, ki ponuja transformativne rešitve na področjih, kot so zdravstvo, kmetijstvo in okoljska trajnost. Vendar pa ostaja ključni izziv etična uskladitev vrednot umetne intelligence s človeškimi vrednotami. Večina sedanjih razprav zagovarja model usklajevanja vrednot, ki temelji na družbenem ali političnem konsenzu, pri čemer etično usmeritev UI določa večinsko soglasje. Vendar je ta pristop zelo problematičen, saj odpira vrata moralnemu relativizmu in spremenljivim načelom, ki jih oblikujejo spreminjačoče se družbene norme ali politična moč. Takšen okvir nima stabilnosti in univerzalnosti, ki sta potrebeni za obravnavo etičnih zapletov, ki jih predstavlja umetna inteligencia. V odgovor na to avtor trdi, da mora razvoj UI usmerjati objektivno moralno presojanje, ki ima korenine v moralni filozofiji in teologiji. Čeprav znanost zagotavlja ogromno tehnološko moč, ni opremljena za etično usmerjanje, ki je potrebno za uskladitev teh orodij s človeškim dostojanstvom in skupnim dobrim. Bistveno je, da moralna filozofija kritično spreminja razvoj umetne intelligence, da izloči neznanstvene elemente, povezane s tehnološkim napredkom, in zagotovi trden etični okvir, ki presega ozka politična ali družbena vprašanja. Podobno tudi teologija s svojim vpogledom v širšo resničnost človeškega obstoja in moralno resnico ponuja bistven prispevek k temu diskurzu. Z vključitvijo teh disciplin v razpravo lahko zagotovimo, da bo umetna inteligencia služila človeštvu na način, ki bo podpiral dostojanstvo in končni namen človeškega življenja.

Ključne besede: usklajevanje UI vrednot, moralno utemeljevanje, etični okvir, moralna filozofija, družbeno soglasje.

Simon Malmenvall, Faculty of Theology, University of Ljubljana/
Slovenian School Museum

State, Church, and Enlightenment: Ideational Background of the Mass Elementary Education in Central Europe

Mass primary education powered by the state – one of the cornerstones of the processes of modernisation – began to be established in continental Europe from the mid-eighteenth to the mid-nineteenth centuries. Increasingly centralised political institutions, with the decisive assistance of the school network, gradually created a bourgeois-industrial society centred on the performance-oriented individual committed to the state. The key to the spread of the school network and literacy was the coordination between Enlightenment ideas, state authorities, and ecclesiastical

organisations. The situation in the Central European environments under consideration – e.g., the Habsburg Empire or the Kingdom of Prussia – shows that the social role of education was strengthened by a reformed type of Christianity, which, based on the pursued harmony between the Church and State, sought to create a rationally minded, industrious, and morally responsible individual.

Keywords: General School Ordinance (1774), school reforms, Enlightenment and Christianity, reform Catholicism, history of elementary education.

Država, Cerkev in razsvetljenstvo: idejno ozadje množičnega osnovnega šolstva v Srednji Evropi

Množično dostopno državno osnovno šolstvo – eden od temeljnih gradnikov procesov modernizacije – se je v Srednji Evropi začelo vzpostavljati od sredine 18. do sredine 19. stoletja. Vse bolj centralizirane politične institucije so z odločilno pomočjo šolske mreže postopoma ustvarile meščansko-industrijsko družbo, v katere središču se je nahajal storilnostno naravnian in državi predan posameznik. Za širjenje šolske mreže in pismenosti je bila ključna usklajenost med razsvetljenskimi idejami, državnimi oblastmi in cerkvenimi organizacijami. Stanje v obravnavanih srednjeevropskih okoljih – npr. Habsburški monarhiji ali Prusiji – kaže, da je družbeno vlogo izobraževanja krepila reformna oblika krščanstva, ki si je na podlagi želene skladnosti med Cerkvijo in državo prizadevala ustvariti razumsko mislečega, delavnega in moralno odgovornega posameznika.

Ključne besede: Splošni šolski red (1774), šolske reforme, razsvetljenstvo in krščanstvo, reformno katolištvo, zgodovina osnovnega izobraževanja.

Nenad Malović, Catholic Faculty of Theology, University of Zagreb

Human Dignity and Artificial Intelligence

The traditional understanding of human dignity is associated with human rational nature. At the cognitive level, the characteristics of human rationality are also shown by AI, so it seems that the differences between human intelligence and AI are getting smaller. Moreover, in many segments, AI shows its supremacy in relation to a human being. On the other side, human rationality cannot be reduced to only cognitive intelligence, but rationality in the broadest sense includes other characteristics (morality, free will, consciousness) that form a constitutive and specific part of the human being, and thus their dignity. However, the problem is not solved by this because AI also enters other, not only cognitive segments of human life. The issue of ethical decisions of intelligent machines is particularly topical. Such a situation requires

reflection in two directions: one is whether we can talk about the (human) dignity of intelligent machines and the other is directed towards rediscovering the source and foundation of human dignity. An additional difficulty of this debate is the lack of a clear and generally accepted definition of both key terms: human dignity and AI.

Keywords: human dignity, the dignity of machines, rationality, morality, free will, consciousness.

Človeško dostojanstvo in umetna inteligencia

Tradicionalno razumevanje človeškega dostojanstva je povezano s človekovo razumsko naravo. Na kognitivni ravni značilnosti človeške racionalnosti kaže tudi umetna inteligencia, zato se zdi, da so razlike med človeško inteligenco in umetno inteligenco vse manjše. Poleg tega UI v številnih segmentih kaže svojo premoč v primerjavi s človekom. Po drugi strani pa človeške racionalnosti ni mogoče zreducirati zgolj na kognitivno inteligenco, temveč racionalnost v najširšem smislu vključuje tudi druge značilnosti (moralnost, svobodno voljo, zavest), ki so konstitutivni in specifični del človeškega bitja in s tem njegovega dostojanstva. Vendar s tem problem ni rešen, saj umetna inteligencia vstopa tudi v druge, ne le kognitivne segmente človekovega življenja. Vprašanje etičnih odločitev inteligentnih strojev je še posebej aktualno. Takšno stanje zahteva razmislek v dveh smereh: prva je povezana z vprašanjem, ali lahko govorimo o (človeškem) dostojanstvu inteligentnih strojev, druga pa je usmerjena k ponovnemu odkrivanju vira in temelja človeškega dostojanstva. Dodatna težava te razprave je pomanjkanje jasne in splošno sprejete opredelitev obeh ključnih pojmov: človeško dostojanstvo in umetna inteligencia.

Ključne besede: človeško dostojanstvo, dostojanstvo strojev, racionalnost, morala, svobodna volja, zavest.

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

AI as a Factor of the Scientific Evaluation

The large discourse about the role of AI is focussed mainly on its impact on employment and other social circumstances, but its emergence in the field of science itself is almost avoided. This paper offers an overview of the possible effects of using AI in the scientific evaluation of research groups and individual scholars within the network of research institutions and in the application systems of significant scientific foundations. (In our region, they are dominantly national ones, often in a monopolistic position.) According to the author's hypothesis, using AI in these processes has an important antecedent, the endeavour to avoid subjective approaches via pseudo-mathematical models. (Everything has a number, but the calculation does not meet the mathematical standards.) AI represents a

new level in this well-known pseudo-mathematisation of the evaluation processes, it can be called a bad conservatism. Every AI system in the field of science depends on the database(s) of researchers and research data. Using AI in evaluation systems means that AI can interpret well-known research topics and trendy applications, but the innovations can be easily in AI's blind spot. At the end of the planned lecture, the author will offer actual Hungarian examples, focusing on the history of philosophy, especially the research in archives with digitalised and not digitalised text corpora.

Keywords: application systems, archives, conservatism, history of philosophy, innovation, scientometrics, text corpora.

Umetna inteligencia kot dejavnik znanstvenega vrednotenja

Obsežen diskurz o vlogi umetne inteligence se osredotoča predvsem na njen vpliv na zaposlovanje in druge družbene okoliščine, njenemu pojavu na področju znanosti pa se skorajda izogibamo. Prispevek ponuja pregled možnih učinkov UI kot dejavnika znanstvenega vrednotenja raziskovalnih skupin in posameznih znanstvenikov tako v mreži raziskovalnih ustanov kot v aplikacijskih sistemih pomembnih znanstvenih ustanov – v naši regiji prevladujejo nacionalne, ki so pogosto v monopolnem položaju. Domnevam, da ima uporaba umetne inteligence v teh procesih pomembno predhodnico, to je prizadevanje za izogibanje subjektivnim pristopom s pomočjo psevdomatematicnih modelov. (To pomeni, da ima vse svoje število, vendar izračun ni opravljen ustrezno po matematičnih standardih). UI predstavlja novo stopnjo v tej znani psevdomatematizaciji postopkov vrednotenja, ki jo lahko imenujemo slab konservativizem. Vsak sistem umetne inteligence na področju znanosti je odvisen od podatkovnih(-e) baz(-e) raziskovalcev in raziskovalnih podatkov. Uporaba umetne inteligence v sistemih vrednotenja pomeni, da lahko interpretira le dobro znane raziskovalne teme in modne aplikacije, novosti pa so lahko v njenem slepem kotu. Na koncu načrtovanega predavanja bom ponudil aktualne primere z Madžarske, osredotočene na področje zgodovine filozofije, zlasti raziskave v arhivih z digitaliziranimi in nedigitaliziranimi besedilnimi korpusi.

Ključne besede: aplikacijski sistemi, arhivi, konzervativnost, zgodovina filozofije, novost, scientometrija, besedilni korpusi.

Arto Mutanen, Finnish Naval Academy & Finnish Defence University

Artificial Intelligence, Ethics, and Responsibility

Artificial intelligence comes with big beliefs - both hopes and fears. As an example of a big belief, let us mention Edward Fredkin's opinion that the appearance of artificial intelligence is of equal importance to the two other great events in history, namely, the

creation of the universe and the appearance of life (Copeland). Hope may turn to fear if ever-evolving artificial intelligence displaces humans. This is foreshadowed by talks about ultraintelligence (Good) or singularity (von Neumann; Vinge). In artificial intelligence, a key question was related to the ability of machines to think, which was explained by Turing (1950). In the research, answers were sought by formulating programs capable of intelligent action, such as changing one's opinion or learning from experience. The approach based on logic and symbolic programming is GOFAI (the Good Old-Fashioned AI). In connectionism or generative programming, the symbolic representation of knowledge is abandoned. This gives a certain flexibility in the operation of expert systems compared to GOFAI systems. In particular, there is no restriction on formulating an expert system of ethics by using GOFAI, or connectionism. Hence, there is no principal reason why artificial intelligence would not pass the moral Turing test. A common opinion is that moral agents are morally responsible for their actions. It is often assumed that moral agency requires that the agent has sufficient knowledge and control over the situation. Such a characterisation is here-and-now or timeless. However, moral responsibility requires the authenticity of agency. Thus, the action cannot take place as a result of manipulation. Hence, the authenticity of agency refers to the generation of the action. The algorithmic foundation of present-day AI agents excludes them from moral agency. So, an AI agent cannot be a moral agent, therefore AI agents are not morally responsible.

Keywords: artificial intelligence, program, moral agency, moral responsibility, manipulation.

Umetna inteligencia, etika in odgovornost

Umetna inteligencia je povezana z velikimi prepričanji – z upi in strahovi. Kot primer velikega prepričanja omenimo mnenje Edwarda Fredkina, da je pojav umetne inteligence enako pomemben kot dva druga velika dogodka v zgodovini, in sicer nastanek vesolja in pojav življenja (Copeland). Upanje se lahko spremeni v strah, če bo nenehno razvijajoča se umetna inteligencia izpodrinila ljudi. To napovedujejo govorji o ultrainteligenci (Good) ali singularnosti (von Neumann; Vinge). Na področju umetne inteligence je bilo ključno vprašanje povezano s stroji, ki imajo sposobnost misliti, kar je pojasnil Turing (1950). V raziskavah so odgovore iskali z oblikovanjem programov, ki bi bili sposobni inteligenčnega delovanja, na primer spremenjanja mnenja ali učenja iz izkušenj. Pristop, ki temelji na logiki in simbolnem programiranju, se imenuje GOFAI (Good Old-Fashioned AI). Pri konekcionalizmu ali generativnem programiranju je simbolično predstavljanje znanja opuščeno. Zaradi tega je delovanje eksperimentnih sistemov v primerjavi s sistemi GOFAI nekoliko prožnejše in predvsem ni omejitev pri oblikovanju eksperimentnega sistema etike z uporabo GOFAI ali konekcionalizma. Zato tudi ni načelnega razloga, da umetna inteligencia ne bi prestala moralnega Turingovega testa.

Spolšno mnenje je, da je moralni agent moralno odgovoren za svoja dejanja. Pogosto se domneva, da moralno delovanje zahteva, da ima agent zadostno znanje in nadzor nad situacijo. Takšna opredelitev je tukaj-in-zdaj ali brezčasna. Vendar pa moralna odgovornost

zahteva avtentičnost dejanja. Tako se dejanje ne more zgoditi kot posledica manipulacije. Zato se avtentičnost dejanja nanaša na nastanek dejanja. Algoritmična podlaga današnjih agentov umetne inteligence jih izključuje iz moralnega delovanja. Agent umetne inteligence torej ne more biti moralni agent, zato agenti umetne inteligence niso moralno odgovorni.

Ključne besede: umetna inteligenco, program, moralno delovanje, moralna odgovornost, manipulacija.

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Dumitru Stăniloae's Theological Appraisal of Technology

This paper aims to recapture how theological thought could offer a corrective to the side effects of an over-technologised society. This exploration will be conducted in conversation with the theological thought of the greatest Romanian theologian of any tradition, Dumitru Stăniloae. Starting from Stăniloae's view of the world as a gift from God to humanity, the exploration will continue with the way Stăniloae regards the goodness of technological progress and the danger that this progress brought to humanity. For Stăniloae, the keyword regarding the necessary balance regarding technological development is temperance, a necessary spiritual quality, without which humanity is in the imprisonment of civilisation with its mirage and temptations of comfort. The paradox signalled by Stăniloae is that despite being closer than ever to each other in the urban contemporary crowdedness people are more estranged than ever, living in a wilderness without spirituality.

Keywords: theology, technology, gift, idolatry, temperance.

Teološka presoja tehnologije pri Dumitruju Stăniloaeju

Namen tega prispevka je raziskati, kako lahko teološka misel ponudi potreben popravek stranskih učinkov pretirano tehnološko naravnane družbe. To raziskovanje bo potekalo v dialogu s teološko mislio največjega romunskega teologa vseh tradicij, Dumitruja Stăniloaeja. Izhajajoč iz Stăniloaevega pogleda na svet kot Božji dar človeštvu, se bo raziskovanje nadaljevalo z njegovim razumevanjem dobrobiti tehnologičnega napredka, pa tudi nevarnosti, ki jih ta napredek prinaša človeštvu. Za Stăniloaeja je ključna beseda za vzdrževanje potrebnega ravnovesja glede tehnološkega razvoja zmernost, nujna duhovna lastnost, brez katere je človeštvo ujeto v kletko civilizacije z njenimi prividi in skušnjavami udobja. Paradoks, ki ga opaža Stăniloae, je v tem, da so ljudje kljub temu, da so si v sodobni urbani gneči fizično bližje kot kdaj koli prej, v resnici bolj odtujeni kot kdaj koli prej, saj živijo v puščavi brez duhovnosti.

Ključne besede: teologija, tehnologija, dar, malikovanje, zmernost.

The Commandments of God Serve Both as a Support and a Burden to Humanity

In this article, we will demonstrate that artificial intelligence is an integral part of the process of liberating humanity from God's supremacy in Western society. For 1,700 years in the Western world, human life was guided by God's will as expressed in the Ten Commandments. However, since the Enlightenment (18th century), Europe began to strip away God's authority, and society and individuals started to live according to "human reason." Philosophers declared the death of God, and sociologists proclaimed the end of religion. In a secularised world, the Declaration of Human Rights replaced the commandments of God. Economically, from the 18th century to the present, we have witnessed rapid development and successive technological revolutions. It seems that humanity has freed itself from divine domination in the moral sphere; it even appears that humans have taken the place of God, becoming successful in inventions and technological advancements. The constraints once imposed by God have been replaced by freedom. However, at the current stage of artificial intelligence development, humanity has begun to fear for its survival. Perhaps it is precisely this fear that will lead humans to return to God namely to follow His will again.

Keywords: artificial intelligence, God's commandments, secularisation, Declaration of Human Rights, fear for survival.

Božje zapovedi so človeku opora in breme hkrati

V prispevku bomo pokazali, da je umetna inteligenca sestavni del procesa človekovega osvobajanja izpod Božje superiornosti nad človekom v zahodni družbi. V Zahodnem svetu je tisočletje in sedemsto let človek svoje življenje uravnal bo Božji volji, izraženi v desetih božjih zapovedih. Od razsvetlenstva dalje (18. stol) pa je Evropa začela Bogu odvzemati avtoriteto in življenje družbe in posameznikov se je začelo odvijati po »človeški pameti! Filozofi so objavili smrt Boga, sociologi pa konec religije; v sekulariziranem svetu na mesto božjih zapovedi človek postavi Deklaracijo človekovih pravic. Na gospodarskem področju smo od 18. stoletja do danes priče hitremu razvoju in tehnološkim revolucijam, ki se čedalje hitreje vrstijo druga za drugo. Na videz se človek osvobodi izpod Božje nadvlade (moralno področje); zdi se celo, da je človek stopil na mesto Boga (uspešen pri iznajdbah in razvoju strojev). Človek je omejitve, ki mu jih je nalagal Bog, zamenjal za svobodo. Na današnji stopnji razvoja umetne inteligence pa je človeka postal strah za preživetje. Morda se bo ravno zaradi strahu vrnil k Bogu oz. k spolnjevanju Božje volje.

Ključne besede: umetna inteligenca, božje zapovedi, sekularizacija, Deklaracija človekovih pravic, strah za prezivjetje.

Robert Petkovšek, Faculty of Theology, University of Ljubljana

Challenges of Digitalisation from the Perspective of Aristotle's Typology of the Mind and Heidegger's Dasein's Analysis

Aristotle, in his three ethical works, laid the foundations of ethical doctrine, which modern philosophy has largely forgotten. Thanks to F. Brentano, Aristotle returned to philosophy at the end of the 19th century. The thesis advocated by Franco Volpi is that Heidegger's work Being and Time is a 'translation' of Aristotle's Nicomachean Ethics. From the perspective of our presentation, Aristotle's typology of dianoetic virtues is particularly interesting, as Aristotle defines different types of understanding reality. According to Volpi, Heidegger adopts this as the basis for his existential analysis. The paper will outline the challenges that the digitalization of modern humanity poses to Aristotle's definition of dianoetic virtues.

Keywords: Aristotle, Heidegger, existential analysis, dianoetic virtues, digitalization

Izzivi digitalizacije z vidika Aristotelove tipologije uma in Heideggrove analize tubiti

Aristotel je v svojih treh etikah postavil temelje etičnega nauka, na katere je moderna filozofija pozabila. Po zaslugu F. Brentana se je konec 19. st Aristotel vrnil v filozofijo. Teza, ki jo zagovarja Franco Volpi, je, da je Heideggerjevo delo Bit in čas ,prevod' Aristotelove Nikomahove etike. Z vidika naše predstavitve je zanimiva Aristotelova tipologija dianoetičnih vrlin, v katerih Aristotel opredeli različne tipe dojemanja resničnosti. Po Volpiju Heidegger le prevzame kot temelj svoje eksistencialne analize. Prispevek bo opredelil izzive, ki ga za Aristotelovo opredelitev dianoetičnih vrlin prinaša digitalizacija sodobnega človeka.

Ključne besede: Aristotel, Heidegger, eksistencialna analiza, dianoetične vrline, digitalizacija.

Mateja Pevec Rozman, Faculty of Theology, University of Ljubljana

Digital Age and the Art of Communication

The transition from the “solid” to a “liquid” phase of modernity (Bauman) witnesses the weakening of the role of social structures and a gradual retreat from the common (the common good). Modern society is becoming more and more dispersed, and our interpersonal relationships are increasingly caught in communication networks (means and modes of communication) that are supposed to connect, but which often pose an embarrassing and insurmountable problem for mutual communication and understanding, and for understanding and comprehension of the truth. Although technology, especially artificial intelligence, makes it possible to access information at an unprecedented speed, the question arises about the credibility of this information. Understanding the meaning of words and concepts by individuals and society is also becoming increasingly problematic. Ignorance or lack of understanding of the meaning of words and the wider context in which they are used leads to misunderstanding, or at least to “noise” in communication. The discussion focuses on the issue of communication (dialogue), in which language plays a decisive role. It starts with an insight into human speech/language, which allows us to enter communication processes. In the second part of the discussion, we present concrete steps that need to be learned and done to become “mature communicators” and thus increasingly autonomous and independent critical thinkers.

Keywords: modernity, communication networks, artificial intelligence, language and understanding, critical thinking.

Umetnost komunikacije v digitalni dobi

Na prehodu iz »trdne« faze modernosti v njeno »tekočo« obliko (Bauman) smo priče slabljenja vloge družbenih struktur in postopnega umika od skupnega (skupnega dobrega). Sodobna družba postaja vse bolj razpršena, naši medosebni odnosi pa vse bolj ujeti v komunikacijske mreže (sredstva in načine komuniciranja), ki bi naj povezovale, a nemalokrat predstavlajo zadrgo in nepremostljivo težavo pri medsebojnem sporazumevanju in razumevanju ter nadalje pri razumevanju in pojmovanju resnice. Čeprav tehnologija, posebno umetna inteligenco, omogoča neznansko hiter dostop do informacij, se postavlja vprašanje verodostojnosti teh informacij. Nenazadnje postaja vse bolj problematično, kaj besede pravzaprav pomenijo in kako posameznik in družba pojme pojmujeta in razumeta. Nepoznavanje pomena besed in nepoznavanje širšega konteksta, v katerem so bile uporabljene, vodi do nerazumevanja ali vsaj do šuma v komunikaciji. Razprava se osredotoča na vprašanje komunikacije (dialoga), pri katerem

ima odločilno vlogo govorica. Uvodoma prinaša vpogled v značilnosti človeške govorice, ki omogoča vstop v komunikacijske procese. Nadalje so predstavljeni konkretni koraki, ki jih je potreben usvojiti, da bi postali za komunikacijo zreli in s tem vse bolj samostojni in neodvisni kritični misleci.

Ključne besede: modernost, komunikacijska omrežja, umetna inteligenca, jezik in razumevanje, kritično mišljenje.

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The Question of Human Creativity in the Age of AI

Comparing the creativity of computer algorithms with human creativity calls into question the value of human creativity and simultaneously creates a dualistic scheme of two antagonistic entities: man-machine. Whether AI really threatens human creativity depends on how we approach creativity, which is a very complex phenomenon due to its multidimensionality. The sciences outline two possible approaches: the approach of the empirical sciences establishes criteria (e.g. surprisingness, originality, novelty) by which creativity can be judged more easily, while the theological approach starts from the Creator's creative act and asks for a creative mode (Word, Breath, Freedom) that is relational. From a theological point of view, creativity is the essential definition of the person who is created in the image of God and who alone is free to respond to the Creator's calling precisely through creativity. In this sense, AI does not threaten human creativity but can serve as a tool and help it develop further.

Keywords: creativity, artificial intelligence, criteria of creativity, creative mode, liberty, Word, Breath.

Vprašanje človeške ustvarjalnosti v dobi UI

Primerjanje ustvarjalnosti računalniških algoritmov s človeško ustvarjalnostjo postavlja pod vprašaj vrednost človeške ustvarjalnosti in hkrati ustvarja dualistično shemo dveh antagonističnih subjektov ‚človek–stroj‘. Ali UI res ogroža človeško ustvarjalnost, je odvisno od tega, kako pristopamo k ustvarjalnosti, ki je zaradi svoje večdimensionalnosti zelo kompleksen fenomen. Znanosti začrtajo dva možna pristopa: pristop empiričnih znanosti določa kriterije (npr. presenetljivost, izvirnost, novost), po katerih laže presojamo ustvarjalnost, teološki pristop pa izhaja iz Stvarnikovega ustvarjalnega dejanja in se sprašuje po ustvarjalnem načinu (Beseda, Dih, svoboda), ki je odnosne razsežnosti. S teološkega vidika je ustvarjalnost bistvena opredelitev osebe, ki je ustvarjena po Božji podobi ter edina lahko svobodno odgovori na Stvarnikov nagovor prav preko ustvarjalnosti. V tem smislu UI ne ogroža človeške ustvarjalnosti, lahko pa ji kot orodje služi in pomaga pri njenem nadaljnjem razvijanju.

Ključne besede: ustvarjalnost, umetna inteliganca, kriteriji ustvarjalnosti, ustvarjalni način, svoboda, Beseda, Dih.

Ivan Platovnjak, Faculty of Theology, University of Ljubljana;
Tone Svetelj, Professor of Philosophy and Religious Studies,
Hellenic College, USA

Redefining Humanity: AI and the Imago Dei in Theological and Philosophical Discourse

The rapid advancement of artificial intelligence (AI) with its extensive applications, has already permeated nearly every facet of our lives, shaping also our self-perception. However, AI also necessitates deeper wisdom, hope, and faith that surpass the sophisticated knowledge generated by these technologies. This lecture's central argument is the pressing need to rediscover the essence of human nature, something that AI technology cannot fully comprehend. From a Christian perspective, AI challenges us to reengage with the concept that humans are created in the image of God, where relationships are intrinsic to God's nature and by extension also to human nature.

Keywords: artificial intelligence, anthropology, human nature, the image of God, spirituality.

Redefiniranje človeškosti: umetna inteliganca in Imago Dei v teološkem in filozofskem diskurzu

Hiter napredek umetne inteligence (UI) z njenimi širokimi aplikacijami že prežema skoraj vse vidike našega življenja in vpliva celo na našo samopodobo. Vendar pa UI zahteva tudi globljo modrost, upanje in vero, ki presega napredno znanje, ki ga ustvarjajo te tehnologije. Osrednji argument tega predavanja je nujna potreba po ponovnem odkrivanju bistva človeške narave, nekaj, kar UI tehnologija ne more v celoti razumeti. S krščanskega vidika nas UI spodbuja, da ponovno premislimo koncept, da je človek ustvarjen po Božji podobi, kjer so odnosi bistveni del Božje narave in posledično tudi človeške narave.

Ključne besede: umetna inteliganca, antropologija, človeška narava, Božja podoba, duhovnost.

Borut Pohar, Faculty of Theology, University of Ljubljana

Digitisation and AI as Essential Means in the Search for (Religious) Truth

We are meaning seekers, yet we cannot agree on what meaning is. We only know that meaning is something good, and for that reason, we desire it. Perhaps we could say that the significance of something comes from the fact that it is a necessary tool, a useful instrument, a beneficial product, or an indispensable collaborator, which is essentially what is one, good, beautiful, and true. The Church is primarily interested in the latter —what is true — since it is the foremost institution emphasising the importance of Truth, which was revealed in Jesus of Nazareth. In this article, we argue the hypothesis that digitisation and artificial intelligence are essential as means in the search for truth, including religious truth, since the nature of seeking identity obliges us to consider the well-founded objections of every person. The fact that every individual can express their opinion can only be realised in the digital age, where information is accessible to everyone, including through artificial intelligence. Moreover, only now we can have a true public arena in which everyone can participate. We find that the essence of the Christian faith lies precisely in the established truth of Jesus' identity as the Son of God and that through the search for universal agreement about the truth of individual personal identity (e.g., who is the true father), we can discover that the Gospel stands on the side of truth, for the Church transcends the limitations of human nature and defends the existence of personal life, within which true personal identity can alone develop and be true.

Keywords: identity, truth, meaning, person, faith, life.

Digitalizacija in AI kot nujno sredstvo pri iskanju (verske) resnice

Ljudje smo iskalci pomena, pri čemer pa se ne moremo zediniti o tem, kaj pomen sploh je. Vemo le, da je pomen nekaj dobrega in da si ga zato želimo. Morda bi lahko rekli, da pomembnost nečesa izhaja iz tega, da je potreben pripomoček, uporabno orodje, koristen proizvod ali nepogrešljiv sodelavec, kar je pravzaprav to, kar je eno, dobro, lepo in resnično. In Cerkev zanima predvsem slednje, namreč kar je resnično. Je prva pri poudarjanju pomembnosti Resnice, saj se je ta razodela v Jezusu iz Nazareta. V tem članku dokazujemo hipotezo, da sta digitalizacija in umetna inteligenca nujno potrebni kot sredstvi pri iskanju resnice, tudi verske, saj nas narava iskanja resnične identitete zavezuje, da upoštevamo utemeljen ugovor prav vsake osebe. To, da vsaka oseba izrazi svoje mnenje, pa lahko realiziramo le v digitalni dobi, v kateri je informacija dostopna vsem, tudi preko umetne inteligence, poleg tega pa je mogoče šele sedaj imeti pravo javno aren, v kateri lahko nastopajo prav vsi. Ugotavljamo, da je bistvo krščanske vere prav v ugotovljeni resničnosti Jezusove identitete Božjega Sina in da lahko preko iskanja vesoljnega soglasja o resničnosti posamezne osebne identitete (npr. kdo je pravi

oče) odkrijemo, da je evangelij na strani resnice, saj Cerkev presega omejenost človeške narave in zagovarja obstoj osebnega življenja, znotraj katerega se edino lahko razvije prava osebna identiteta, ki je lahko resnična.

Ključne besede: identiteta, resnica, pomen, oseba, vera, življenje.

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Anthropological Challenges of Catechesis in the Age of Artificial Intelligence

The development of digital technologies and artificial intelligence represents a profound social transformation, radically reshaping the world of human life, changing our way of thinking and experiencing, and challenging the human understanding of ourselves and reality. How should catechesis respond to the rapid advances of digitalisation and artificial intelligence, how should it engage with modern man? The transhumanist view of man, which promises man redemption from suffering and death and eternal life as a direct result of the development of artificial intelligence, sheds light on the eternal existential questions and challenges facing humanity. Some currents of transhumanism believe that it will soon be possible to transfer man's consciousness into a digital form and thus free them from their bodies, their pain and their death. The anthropological question thus becomes a fundamental challenge for today's catechesis. In this article, we explore how the confrontation between the transhumanist and the biblical understanding of the human person can help catechesis to purify and renew itself kerygmatically. The kerygmatic renewal of catechesis emphasises the beauty of the Christian life, salvation in Christ, and relationships in the Christian community. In this, it differs fundamentally from the transhumanist vision of the person, which ignores its relational character. We note that kerygmatic catechesis is increasingly based on the biblical anthropology that underlies the theology of the body. The theology of the body emphasises that the human person is not created as an object, but as a person who is loved and capable of loving, and who in this *imago Dei* is created in the image of God.

Keywords: artificial intelligence, transhumanism, existential questions, theology of the body, salvation, kerygma, catechesis.

Antropološki izzivi kateheze v času umetne inteligence

Razvoj digitalnih tehnologij in velik napredek pri razvoju umetne inteligence pomenita globoko družbeno spremembo, ki korenito spreminja svet človeškega življenja in spreminja način razmišljanja in doživljjanja ter predstavlja izzik za človekovo razumevanje sebe in resničnosti. Kako naj se kateheza odziva na bliskovit napredek digitalizacije in umetne inteligence, kako naj nagovarja sodobnega človeka?

Transhumanistično pojmovanje človeka, ki človeku obljudbla odrešenje od trpljenja in smrti ter večno življenje kot skorajšnjo posledico razvoja umetne inteligence, osvetljuje večna človekova eksistencialna vprašanja in izzive. Nekatere smeri transhumanizma verjamejo, da bo kmalu mogoče človekovo zavest prevesti v digitalno obliko in tako človeka osvoboditi telesa, bolečine in smrti. Kot temeljni izziv sodobne kateheze se zato kaže antropološko vprašanje. V prispevku raziskujemo, kako lahko soočenje transhumanističnega in svetopisemskega razumevanja človeka katehezi pomaga k izčišenju in kerigmatični prenovi. Kerigmatična prenova kateheze podprtja lepoto krščanskega življenja, odrešenja v Kristusu ter odnosov v krščanskem občestvu. V tem se temeljno razlikuje od transhumanistične vizije osebe, ki ignorira njen odnosni značaj. Ugotavljam, da se kerigmatična kateheza vse bolj vrača k biblični antropologiji, na kateri sloni tudi teologija telesa. Teologija telesa poudarja, da človek ni ustvarjen kot predmet, temveč kot oseba, ki je ljubljena in sposobna ljubiti in je v tem imago Dei, ustvarjena po Božji podobi.

Ključne besede: umetna inteligencia, transhumanizem, eksistencialna vprašanja, teologija telesa, odrešenje, kerigma, kateheza.

Andrej Šegula, Faculty of Theology, University of Ljubljana

Artificial Intelligence in the Light of Practical Pastoral Theology

The article discusses the role of Church Teaching in the Synod 2021-2024 context, its relation to Artificial Intelligence (AI) and its place in practical pastoral theology. We present the views of the last three Popes (John Paul II, Benedict XVI, and Pope Francis). When Church teaching speaks about AI, it promotes a dialogue on the ethics and morality of AI development. The article aims to show how the Pope's guidelines can also be interpreted concretely for pastoral, that is, practical theology. The Popes emphasise respect for the dignity of the human person, transparency, impartiality, reliability, security, and privacy in the use of AI. Pope Francis, however, has recently stressed the necessity for ethical regulation of AI to keep it at the service of humanity. Given that we are amid a Synod (2021-2024), we will consider the place of AI in the context of the Synod itself. In conclusion, we propose some concrete pastoral guidelines: we start with the organisation and awareness-raising in the field of AI in the context of pastoral theology; we keep before our eyes the fact that AI must not alienate us from human beings; the creation of good digital platforms that enrich and connect us, not alienate and isolate us; we also propose an interdisciplinary dialogue and collaboration between theologians, scientists and technologists to find common "favourable" solutions. All these guidelines in the light of the Church's teachings, and love and respect for human beings.

Keywords: artificial intelligence, church teaching, synod, pastoral, ethics of AI, popes.

Umetna inteligenco v luči praktične pastoralne teologije

Članek obravnava vlogo cerkvenega učiteljstva v kontekstu sinode 2021–2024 in povezanost z umetno inteligenco (UI) ter njeno mesto v praktični pastoralni teologiji. Predstavljamo poglede zadnjih treh papežev (Janeza Pavla II., Benedikta XVI., Frančiška). Ko cerkveno učiteljstvo govorí o UI, spodbuja predvsem dialog na področju etike in moralnosti razvoja UI. Članek želi pokazati, kako je papeževe smernice mogoče konkretno interpretirati tudi za pastoralno ozioroma praktično teologijo. Papeži poudarjajo spoštovanje človekovega dostojanstva, transparentnost, nepristranskost, zanesljivost ter varnost in zasebnost pri uporabi UI. Frančišek je v zadnjem obdobju posebej izpostavil potrebo po etični regulaciji UI, da bi ta ostala v službi človeštva. Glede na to, da smo sredi sinode, bomo pogledali, kakšno mesto ima UI v kontekstu sinode. V sklepu predlagamo nekaj konkretnih pastoralnih smernic: začenjamо z organizacijo in ozaveščanjem na področju UI v kontekstu pastoralne teologije; pred očmi imamo dejstvo, da nas UI ne sme oddaljiti od človeka; spregovorimo o ustvarjanju dobrih digitalnih platform, ki nas bodo bogatile in povezovale, ne pa oddaljevale in izolirale; predlagamo tudi interdisciplinarni dialog in sodelovanje med teologi, znanstveniki in tehniki, da bi našli skupne "ugodne" rešitve. Vse te smernice so oblikovane v luči nauka Cerkve ter v ljubezni in spoštovanju do človeka.

Ključne besede: umetna inteligenco, cerkveno učiteljstvo, sinoda, pastoralna, etičnost UI, papeži.

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AI Systems and Euthanasia

The topic of practising euthanasia is controversial and raises ethical and philosophical concerns related to the concept of human dignity and human autonomy. The integration of artificial intelligence (AI) into euthanasia practices introduces further concerns, particularly regarding the role of the human element in making end-of-life decisions. The beginning of this discussion is evident in countries with established legal frameworks, such as the Netherlands, Belgium, Luxembourg, Switzerland, and Canada. Although there are debates on the use of AI to assess euthanasia requests and support physicians in decision-making, it is considered that current technology is not yet advanced enough to make such decisions independently. This paper will present the state and direction of this debate, and critically approach the idea of euthanasia and the application of AI in euthanasia, which undermines the fundamental human element in dying.

Keywords: euthanasia, artificial intelligence, ethics, human dying, decision making.

Sistemi UI in evtanazija

Tema prakse evtanazije je kontroverzna in odpira pomembna etična in filozofska vprašanja, povezana s pojmom človeškega dostojanstva in avtonomije. Integracija umetne inteligence (UI) v to prakso prinaša dodatne pomisleke, zlasti glede vloge človeškega elementa pri odločanju o koncu življenja. Ta razprava se že pojavlja v državah z vzpostavljenim pravnim okvirom, kot so Nizozemska, Belgija, Luksemburg, Švica in Kanada. Čeprav se razpravlja o uporabi UI za oceno prošenj za evtanazijo in podporo zdravnikom, se trenutno meni, da obstoječa tehnologija še ni dovolj razvita za samostojno sprejemanje takšnih odločitev. Ta prispevek bo predstavil stanje in smer te razprave ter kritično obravnaval idejo evtanazije in vlogo UI, ki lahko ogrozi temeljni človeški element umiranja.

Ključne besede: evtanazija, umetna inteligenco, etika, človeško umiranje, odločanje.

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The Theological Virtues of Faith, Hope and Love as the Foundation of Humanity in Relation to Transhumanism

In this paper, we seek an answer to the fundamental question: who is a man in relation to transhumanism in its various implications (cyborg, humanoid robot)? We follow Christian anthropology, which fundamentally presents man as a physical and spiritual being, i.e. in his or her natural and relational dimension in relation to God, which establishes man as a person. Man's identity is essentially defined by his or her ability to live by the theological virtues of faith, hope and love, which distinguishes him or her from transhumanist beings, despite their possible physical and mental superiority to humans. Human beings long for the fullness of life, which they achieve only in a relationship, not in the context of improving natural abilities. Based on our reflection, we have found serious inconsistencies in qualitatively contrasting the transhumanist image of man with the Christian doctrine of man. When writing this paper, no artificially intelligent being is known to meet the criteria of personhood from the Christian perspective.

Keywords: faith, hope, love, transhumanism, cyborg, humanoid robot, interpersonal relationships.

Teološke kreposti vere, upanja in ljubezni kot temelj človeškosti v odnosu do transhumanizma

V prispevku iščemo odgovor na temeljno vprašanje: kdo je človek v odnosu do transhumanizma v njegovih različnih implikacijah (kiborg, humanoidni robot). Sledimo krščanski antropologiji, ki človeka temeljno predstavi kot telesno in duhovno bitje, tj. v

njegovi naravni in relacijski razsežnosti v odnosu do Boga, ki človeka vzpostavlja kot osebo. Njegovo istovetnost bistveno opredeljuje sposobnost življenja po teoloških krepotih vere, upanja in ljubezni, kar ga ločuje od transhumanističnih bitij kljub njihovi morebitni telesni in miselnji superiornosti. Človek hrepeni po polnosti življenja, ki jo dosega le v odnosu, ne v okviru izboljšanja naravnih zmogljivosti. Na podlagi našega razmisleka ugotavljamo, da obstajajo resna neskladja pri kvalitativnem vzporejanju transhumanistične podobe človeka s krščanskim naukom o človeku. V tem hipu ni znano, da bi katero od umetnih inteligentnih bitij dosegal kriterije osebe s krščanskega vidika.

Ključne besede: vera, upanje, ljubezen, transhumanizem, kiborg, humanoidni robot, medosebni odnosi.

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The Role of AI in Shaping Democratic Futures: A Theological and Ethical Inquiry

The paper will explore AI's influence on democracy through a theological and ethical lens. AI will be examined as a force capable of reinforcing and eroding democratic values. The focus will be on crucial aspects such as public discourse, the integrity of elections, and the management of public services, which will help us consider how AI technologies might alter governance and citizen engagement. The paper will specifically address how AI's ability to sway public opinion, micro-target voters, and automate decision-making processes could challenge the core principles of democracy, including transparency, accountability, and the safeguarding of fundamental human rights. The author will treat AI not merely as a technological instrument, but also as a transformative force reshaping human conceptions of agency, responsibility, and community. The paper will promote the thesis that AI development must be aligned with values of transparency, accountability, and the protection of human dignity and fundamental human rights.

Keywords: artificial intelligence, democracy, ethics, transparency, human rights.

Vloga umetne inteligence pri oblikovanju demokratične prihodnosti: teološka in etična presoja

Prispevek bo raziskal vpliv umetne inteligence na demokracijo skozi teološki in etični vidik. UI bo obravnavana kot sila, ki je zmožna tako krepiti kot rušiti demokratične vrednote. Poudarek bo na ključnih vidikih, kot so javni diskurz, integriteta volitev in upravljanje javnih storitev, kar nam bo pomagalo razmisliti, kako lahko tehnologije UI

spremenijo upravljanje in sodelovanje državljanov. V prispevku bo posebej obravnavano, kako lahko sposobnost umetne inteligence, s tem da vpliva na javno mnenje, mikro ciljanje volivev in avtomatiziranje postopkov odločanja, ogrozi temeljna načela demokracije, vključno s preglednostjo, odgovornostjo in varovanjem temeljnih človekovih pravic. UI avtor ne obravnava le kot tehnološkega instrumenta, temveč tudi kot transformativno silo, ki preoblikuje človekovo pojmovanje delovanja, odgovornosti in skupnosti. V prispevku zagovarja tezo, da mora biti razvoj UI usklajen z vrednotami preglednosti, odgovornosti ter zaščite človekovega dostenjanstva in temeljnih človekovih pravic.

Ključne besede: umetna inteligenco , demokracija, etika, transparentnost, človekove pravice.

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Communication of the Catholic Church in the Digital Age

Since the beginning of his pontificate, Pope Francis has shown interest in the media and their influence in society. In the Apostolic Exhortation *Evangelii Gaudium*, which reports the results of the Synod of Bishops on the New Evangelisation, the pontiff warns that the proclamation of the Church in the contemporary world runs the risk of being distorted because the media operates fast and chooses biased news. The influence of the mass media is also one of several causes of the failure of many to identify with the Christian tradition. The impact of the mass media creates cultural change in urban and rural settings. However, the Pope praises the role of the media when they contribute to the good of the people. The style of Pope Francis has attracted high attention in the world's media and public opinion. Especially with the use of modern means of communication, the presence of the Catholic Church in the world is even greater and the Church itself is not afraid to use them. On the official Twitter account of Pope Francis, the number of followers increases persistently. Social media are a great opportunity for the Church to spread the word of Christ and doctrine.

Keywords: Church, media, communication, Pope, doctrine.

Mediji in Katoliška cerkev v digitalni dobi

Papež Frančišek že od začetka svojega pontifikata kaže zanimanje za medije in njihov vpliv v družbi. V apostolski spodbudi *Evangelii Gaudium*, ki poroča o rezultatih škofovskih sinode o novi evangelizaciji, papež opozarja, da je oznanjevanje Cerkve v sodobnem svetu izpostavljeno nevarnosti izkriviljanja, saj mediji delujejo hitro in izbirajo pristranske novice. Vpliv množičnih medijev je tudi eden od številnih vzrokov, da se mnogi ne identificirajo s krščanskim izročilom. Vpliv množičnih medijev povzroča kulturne spremembe tako v mestnem kot podeželskem okolju. Vendar pa

papež pohvali vlogo medijev, kadar ti prispevajo za dobro ljudi. Slog papeža Frančiška je pritegnil veliko pozornosti svetovnih medijev in javnega mnenja. Zlasti z uporabo sodobnih komunikacijskih sredstev je prisotnost Katoliške cerkve v svetu še večja, sama pa se jih ne boji uporabljati. Na uradnem računu papeža Frančiška na Twitterju se število sledilcev vztrajno povečuje. Družbeni mediji so za Cerkev velika priložnost, prek katere lahko širi Kristusovo besedo in nauk.

Ključne besede: Cerkev, mediji, komunikacija, papež, nauk.

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Catechesis as an Aid by Artificial Intelligence

Artificial intelligence is already present in almost every aspect of modern life. In education, its negative impact on students is often emphasised. In this article, however, we also show the positive aspects of integrating AI into educational work. It is even more difficult to show the positive aspects of AI in the catechetical field, even though this area is included in the new Directory for Catechesis. As we show in this article, catechesis can contribute to a safer and more humane use of AI in general education. We show this by presenting the latest movements advocating the pedagogical use of AI and comparing them with the general aims of catechesis. The results of these comparisons are also compared with the latest manuals for Slovenian catechesis in the fourth and fifth grades of elementary school. The results show that the contribution of catechesis in education for openness and educability can be the basis for a successful positive application of AI in the wider pedagogical space.

Keywords: artificial intelligence, education, catechesis, educability, intelligence, proclamation.

Kateheza kot pomoč umetni inteligenci

Umetna inteligenco je navzoča že na skoraj vseh področjih sodobnega življenja. Na pedagoškem področju se pogosto poudarja njen negativen vpliv, ki ga ima na učence. V članku pokažemo tudi na pozitivne vidike vključevanja umetne inteligence v pedagoško delo. Še težje je pokazati pozitivne vidike umetne inteligence na katehetskem področju, čeprav je to področje vključeno v novi Pravilnik za katehezo. Prav kateheza, kot v članku pokažemo, lahko pomaga v splošni drži sodobnega učenca za bolj varno in človeka vredno uporabo umetne inteligence na področju tudi splošne vzgoje in izobraževanja. To pokažemo s predstavitvijo najnovejših gibanj, ki zagovarjajo pedagoško uporabo umetne inteligence, in s primerjanjem s splošnimi cilji kateheze. Rezultate teh primerjav vzporejamo tudi z zadnjimi priročniki za slovensko katehezo v četrtem in petem razredu osnovne šole. Rezultati kažejo, da je lahko

prispevki kateheze na področju vzgoje za odprtost in učljivost temelj za uspešno pozitivno uporabo umetne inteligence v širšem pedagoškem prostoru.

Ključne besede: umetna inteliganca, izobraževanje, kateheza, učljivost, inteligentnost, oznanilo.

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Empathy Online

This paper contributes to the development of the ethics of empathy, which is highly relevant not only from a philosophical perspective but also from a theological one. The central question of this contribution is whether empathy is possible online. This question is extremely important, as empathy is a key factor and component of ethical relationships, and today a large part of our lives takes place online. If empathy is not possible online, then this adds another reason for concern regarding ethical relationships in the digital age. Fortunately, there are compelling reasons to believe empathy is indeed possible online. The speaker begins by analysing the concept of empathy, examining the term's varied uses and different types of empathy. He then explores various theories of empathy, including simulation theory, the theory-theory account, and the phenomenological approach. He highlights the limitations of the first two explanations and supports the suitability of a phenomenological understanding (E. Husserl, M. Scheler, E. Stein, D. Zahavi). The speaker addresses the objection that empathy online is impossible, as it requires the presence of a physical body, which cannot exist online. This objection is countered by distinguishing between the physical body and the lived body (L. Osler). The presence of the physical body is not necessary for online empathy; the lived body suffices and can be conveyed online. He further examines the potential for empathy via Skype and texting (WhatsApp). In conclusion, the speaker considers concerns regarding the adequacy of the lived body for empathy, the possible limitations of empathy, and other effects resulting from the absence of the physical body.

Keywords: ethics of empathy, empathy online, phenomenological understanding of empathy, physical body, lived body, Skype, texting, limitations of online empathy.

Empatija na spletu

Ta referat je prispevek k razvijanju etike empatije, ki je zelo relevantna ne samo v filozofskem, ampak tudi v teološkem pogledu. Glavno vprašanje prispevka je, ali je možna empatija na spletu. To vprašanje je izredno pomembno, saj je empatija ključen dejavnik in sestavina etičnih odnosov, danes pa velik del našega življenja poteka na spletu. Če empatija na spletu ni možna, potem je to dodaten razlog za zaskrbljenost glede etičnih odnosov v digitalni dobi. K sreči obstajajo tehtni razlogi, da je empatija

na spletu možna. Govorec najprej predstavi analizo pojma empatija, raznoliko uporabo termina ter različne vrste empatije. Nato se posveti različnim teorijam empatije: posnemovalni teoriji, pojasnitvi teorija-teorija in fenomenološkemu razumevanju. Predstavi pomanjkljivosti prvih dveh pojasnitev in ustreznost fenomenološkega razumevanja (E. Husserl, M. Scheler, E. Stein, D. Zahavi). Govorec se posveti ugovoru, da empatija na spletu ni možna, ker je za empatijo potrebna prisotnost telesa, ki pa ga ne moremo vzeti s seboj na splet. Predstavi zavnitev tega ugovora na podlagi razlikovanja med fizičnim telesom in živetim telesom (L. Osler). Prisotnost fizičnega telesa na spletu za empatijo na spletu ni potrebna, zadostuje živeto telo, ki pa ga lahko vzamemo s seboj na splet. Nato se ukvarja z možnostjo empatije preko Skypa in besediljenja (WhatsApp). Na koncu se govorec ukvarja s pomisliki o zadostnosti živetega telesa za empatijo in vprašanjem okrnjenosti empatije ter drugih (možnih) učinkih odsotnosti fizičnega telesa.

Ključne besede: etika empatije, empatija na spletu, fenomenološko razumevanje empatije, fizično telo, živeto telo, Skype, besediljenje, okrnjenost empatije na spletu.

NOTES



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