
A B S T R A C T S

Bojan Žalec

The Plausibility of Mind Uploading

This article discusses the plausibility of uploading the human mind onto a non-biological digital medium. The concept of mind uploading has gained significant momentum due to advances in digital technology and artificial intelligence. This question is highly relevant for theology and religion because it addresses key theological issues. Undoubtedly, mind uploading conflicts with religious and theological perspectives that view the human being as an inseparable unity of mind and body. Consequently, it should be examined from a theological standpoint. The author explores philosophical questions related to mind uploading, which are also very important for theology. He presents and critically examines the fundamental assumptions of mind uploading—namely dualism and functionalism—along with many arguments questioning its plausibility—including based on the biological limitations of consciousness, the phenomenological aspect of embodiment, the active perspective of consciousness, the significance of the body model in identity, and the role of body in social integration, relationships, and daily life. He devotes a lot of space to explaining the importance of the (lived) body. He shows how difficult it is to see how a non-biological digital substrate could replace it. He concludes that the plausibility of mind uploading remains highly questionable, both scientifically and philosophically. Based on current evidence, it is reasonable to argue that the human mind is fundamentally dependent on its biological and bodily aspects and cannot be reproduced on non-biological digital substrates.

Keywords: mind uploading, philosophy of mind, dualism, functionalism, biological aspects of the human mind, phenomenology of the body and mind.

Roman Globokar

Experiencing Mortality and Transcendence in the Digital Age

The rapid development of digital technology is also bringing changes to the experience of mortality and transcendence. New possibilities for prolonging life and the promise of immortality are prompting a reevaluation of who human beings

truly are and what path of development they should take to preserve the possibility of living with dignity in the future. In the first part, I critically evaluate Yuval Harari's provocative work *Homo Deus*, which suggests a transition from *conditio humana* to *conditio posthumana*, which is marked by desires for immortality, happiness, and divinity. He believes that algorithms play a central role in digital culture and are gaining increasing trust among people. A view called dataism is gaining prominence, which posits that all of reality is merely a collection of data. In the second part, I contrast this view with Hans Jonas's philosophy of the organism, which sees the living organism as a paradigm of being. The living organism cannot be reduced to data, and therefore, the whole of reality transcends the data level. An essential part of a living being is its mortality, which Jonas understands as both a burden and a blessing; without death, there is no new life. The last section is devoted to theological reflection on the dual character of human life alongside the first three chapters of Genesis. The fundamental biblical truth is that humanity is created in the image of God, which means that they are created transient, vulnerable, and mortal, but at the same time transcended and called to eternity. The basic thesis of this paper is that mortality is part of that human being created in God's image and that it is within our physicality and transience that we experience the longing to transcend this world and to seek eternity. Faith in a personal God, within the context of reductionist dataism, frees one from being trapped in the determinism of algorithms and gives one the courage to make responsible choices for the future of humanity.

Keywords: digital culture, mortality, transcendence, dataism, imago Dei, Yuval Harari, Hans Jonas.

Branko Klun

Christian Incarnation in the Age of Digital Disembodiment

In an age increasingly shaped by digital mediation, technological abstraction, and reductive conceptions of the human body, this article explores the concept of Christian embodiment as an important counter-narrative. Drawing on biblical anthropology, Jewish thought, and Christian doctrines such as the Incarnation and resurrection, it asserts that the body is not merely a technical obstacle or biological fact, but a place of gift, relation, and vocation. It is through the body that human personhood is expressed, love is enacted, and communion with others becomes possible. The article critically engages with contemporary cultural tendencies such

as transhumanism, posthumanism, and digital self-optimization, while offering a theological vision in which the fullness of life is realized not through the transcendence of the body, but through its transfiguration in love. Rooted in gratitude and relationship, Christian embodiment encourages a renewed ethic of presence in a world increasingly threatened by disembodiment.

Keywords: Christian anthropology, embodiment, digital culture, transhumanism, incarnation, relationality.

Mateja Centa Strahovnik, Vojko Strahovnik

Talking and Thinking with AI: How AI Chatbots Restructure Epistemic Identity and Virtue

The incorporation of large language models or AI-driven chatbots into everyday communication and knowledge practices has significant implications for how we think and understand ourselves as epistemic agents. This paper investigates how AI chatbots reshape epistemic identity and virtue, focusing on the effects of human-AI interaction. The use of AI chatbots can ultimately impact epistemic virtues such as curiosity, intellectual humility, and open-mindedness on the one hand, and also raise questions about epistemic agency and responsibility on the other. This paper emphasizes the importance of reflective practices that maintain human autonomy, foster epistemic responsibility, and promote virtuous collaboration with AI systems. Ultimately, this paper advocates for a partial reimagining of epistemic identity and epistemic collaboration in the age of AI, seeking a balance between the advantages of AI and the significance and uniqueness of human intellectual endeavors.

Keywords: epistemic identity, epistemic virtue, agency, Artificial Intelligence (AI), human-AI interaction, epistemic collaboration.

Barbara Simonič

Empathy Between Embodiment and Digital Depersonalization: Philosophical and Psychological Aspects

Empathy, the ability to understand and share the experience of another, is traditionally understood as a cornerstone of interpersonal relationships and social cohesion. However, in the age of digital communication and the increasing virtualization of interactions, important questions arise about the nature, expression, and impact of empathy. The development of digital technology and the ubiquity of the internet are changing the way we interact and communicate with each other, with the physical aspect increasingly disappearing. Although digital tools allow us to make contact quickly and efficiently, concerns are being raised about the impact of these forms of communication on the quality of interpersonal relationships. Digital communication is often text-based, asynchronous, and often anonymous, which reduces the presence of physical and social signs that are essential for a classic empathic experience. Against this backdrop, the discussion of empathy in the context of digital depersonalization requires a holistic approach that encompasses philosophical, psychological, and other perspectives. In this paper, we will address the challenges of empathy based on physicality and direct interpersonal contact, which are often diminished or absent in digital communication. This absence reduces the possibility of a full empathic experience and promotes the phenomenon of depersonalization.

Keywords: empathy, digital communication, depersonalization, embodiment, interpersonal relationships.

Nadja Furlan Štante

Emotional Cyborgs in a Hyperconnected World: AI, Embodiment, and Ecofeminist, Theological Reflections on Humanity and the Divine

Through the critical lens of theological ecofeminism, this article offers a nuanced analysis of the concept of the (emotional) cyborg, interrogating how the integration of technology into human (emotional) life reshapes individual identity, affective experience, and social relationality. Central to this inquiry are the dynamics of human interaction with affective computing and artificial emotional intelligence, broadly defined as technological systems capable of mimicking, interpreting, simulating, and responding to human emotions.

As developments in artificial intelligence and biotechnology continue to advance, the boundary between human and machine becomes increasingly porous. Within this context, the figure of the emotional cyborg emerges as a compelling framework for examining the transformation of human emotion and connection in technologically mediated environments.

This investigation is situated within broader socio-cultural concerns, particularly the contemporary quest for authenticity in a hyperconnected world, where digital interactions frequently eclipse embodied, face-to-face communication. Drawing on posthumanist and critical ecofeminist theory, this article explores the implications of the entanglement between human and artificial emotional intelligence. Among the key concerns are the potential for emotional alienation, the erosion of empathy and emotional literacy, and the commodification of affective life.

In addition, the analysis engages with the implications of these shifts for pressing contemporary issues, including mental health, social isolation, and the reconfiguration of community and belonging. At its core, the presentation interrogates how emotional cyborgs intersect with gendered experiences within technologically saturated realities, and challenges and reimagines traditional theological conceptions of embodiment and relationality.

The emotional cyborg, conceived as the hybridization of human emotional capacities with artificial intelligence, functions simultaneously as a reflection of and intervention in prevailing social constructions of gender, affectivity, and intersubjective connection.

Keywords: emotional cyborgs, theological ecofeminism, emotions, relationality, hyperconnected reality, gender stereotypes.

Ivan Platovnjak, Snežana Brumec

Between Disenchantment and Re-enchantment: Exploring AI as a Companion in the Inner Life

This article examines the speculative potential of designing a spiritually attuned artificial intelligence platform capable of supporting processes of meaning-making, fostering conditions conducive to emotional resonance, and assisting in the discovery of intrinsic values across diverse spiritual orientations. Situated within the socio-cultural context of late modernity—marked by the rationalization of lifeworlds, increased individualization, and the erosion of traditional frameworks of meaning—we interpret the renewed emphasis on spirituality, emotional and embodied experience, as well as interiority, as indicative of a broader re-engagement

with right-hemisphere cognitive modes, as theorized by Iain McGilchrist. Rather than conceptualizing AI as a surrogate for spiritual experience or communal belonging, we explore whether this fundamentally left-hemisphere technological artifact could paradoxically be reconfigured to facilitate holistic perception, existential reflection, and prosocial engagement. Acknowledging the ethical complexities and epistemological constraints of such a vision, we propose a theoretical model for a digital interface that does not prescribe, but invites; that does not instruct, but listens. We conclude by posing a critical question: Can artificial intelligence, when sensitively designed, contribute to the re-enchantment of human experience—not by transmitting meaning, but by enabling deeper forms of dialogical presence?

Keywords: spirituality, artificial intelligence, right-hemisphere cognition, meaning-making, late modernity.

Erika Prijatelj

AI in Mental Health: A Tool for Support, Not a Substitute for the Human Person

Recent advancements in artificial intelligence (AI) have opened up new avenues for mental health care, offering scalable and personalized interventions that address global shortages in clinical resources. Nevertheless, these technological innovations raise profound ethical and philosophical questions concerning the nature of human flourishing and the role of technology in healing. Grounded in Christian virtue ethics and theological anthropology, the discussion emphasizes mental health as a holistic process that integrates body, mind, and spirit within relational and moral contexts. While AI can augment clinical practice, it cannot replace the essential moral, spiritual, and relational dimensions that constitute authentic healing. Instead, AI's ethical role is to complement human presence and discernment, fostering virtue and holistic well-being rather than reducing the person to data or behavior patterns. The exploration concludes by advocating for interdisciplinary approaches, ensuring that AI integration in mental health honors human dignity and promotes a comprehensive vision of flourishing.

Keywords: artificial intelligence, mental health, Christian virtue ethics, theological anthropology, holistic care, moral character.

Jonas Miklavčič

The New Escape: Reality, Virtuality, and Religious Experience

This article examines a cultural reversal in the logic of escapism: whereas virtuality once served as a refuge from the burdens of reality, it is now increasingly experienced as the domain from which individuals seek escape. Practices such as digital detoxes, offline retreats, and slow living signal more than technological fatigue—they reveal a deeper existential longing. Through a phenomenological lens, this article identifies the experiential qualities people seek in their retreat from virtual life: silence, solitude, interiority, timelessness, and non-responsiveness. These characteristics closely parallel the structure of religious experience across traditions. Rather than returning to a pre-digital world, today's disconnection practices often reflect a search for a different mode of experience—one that resists algorithmic logic, commodification, and performative visibility. Paradoxically, even these retreats are often documented and shared online, reproducing the very conditions from which they aim to depart. Still, this movement suggests something significant: a largely unarticulated yet widespread desire for depth, stillness, and meaning. This article argues that contemporary escapism, though secular in form, reveals an implicit re-engagement with the sacred—less as belief or doctrine, and more as a structure of experience.

Keywords: escapism, virtuality, religious experience, digital culture, phenomenology.

David Kraner

Artificial Intelligence in the Educational Process. The Role of Communication and the Pitfalls of Alienation

The integration of artificial intelligence (AI) into the educational process is becoming increasingly relevant and inevitable, raising numerous questions about its impact on the quality of teaching and learning. This article discusses the advantages, disadvantages, and challenges faced by educators in using AI within modern learning environments. Among the identified benefits are personalized learning, the explanation of complex concepts, increased student engagement, and support in preparing instructional materials. On the other hand, concerns arise regarding the accuracy of information, risks of plagiarism, dependence on technology, and the loss of interpersonal connection. Research indicates that the successful integration of AI requires professional training for teachers, appropriate infrastructure, and critical reflection on ethical aspects. This article focuses on a key question:

can the thoughtful use of AI contribute to improved learning outcomes without compromising the human dimension of education?

Keywords: communication, artificial intelligence, educational process, technological tools, ethical challenges, teacher education.

Anja Zalta

Online Salafism – the Tension to (Co)Exist in Religious and Ideological Plurality

Social networks and the digital competence of new generations create parallel spaces and search for new approaches in the religious sphere, which produce religious innovations based on alternative interpretations of traditional religious systems. This article highlights the example of Salafist online influencers who are shaping new dynamics among Muslim communities, including in Europe, and who often do not listen to the simultaneous consensus of all societal actors or do not participate (voluntarily or otherwise) in defining the basic principles or constitutive values of (European) societies. The aim of this article is to draw attention to the recognition of the diversification and dynamics within Muslim communities in Europe today, with a particular focus on the rise of Salafi influencers who use social networks to spread their ideas and recruit followers. Our thesis is that social networks and the digital literacy of the new generations (especially Generation Z) create a parallel space that is alternative and often does not listen to the simultaneous consensus of all social actors. Salafist online influencers, who help shape the new dynamics between Muslim communities, including in Europe, often increase the tensions within Muslim communities and with European society in a broader sense.

Keywords: salafism, digitalization, social networks, generation Z, Muslims in Europe, salafist influencers.

Stjepan Štivić

Technological Salvation: Neuralink's Campaign Through the Lens of Religious Symbolism

This paper critically examines Neuralink's public campaign and promotional strategies through the lens of religious symbolism and marketing ideas. Positioned as a leader in brain-computer interface (BCI) development, Neuralink frames its technology not only as a groundbreaking medical intervention, capable of restoring various neurological problems, but also as a pathway toward human enhancement. The central argument is that Neuralink's marketing model appropriates elements of Christian religious symbolism, particularly embedding the messianic attributes of Jesus Christ. Through analysis of its messaging, media presence, and charismatic leadership, the paper contends that Neuralink constructs a narrative of technological salvation. This symbolic framing serves not only to generate public trust and enthusiasm but also to distinguish Neuralink within the competitive landscape of emerging neuroethologies.

Keywords: Neuralink, religious symbolism, marketing model, Jesus Christ, technological salvation, brain-computer interfaces (BCI).

Yue Bai (Yao Fa), Yaoping Liu

Humanistic Buddhism in Thailand: Practices, Local Patronage, and Challenges

Humanistic Buddhism usually implements Buddhist ideas every day to advance social harmony and personal satisfaction. With an emphasis on three main aspects—individual, universal, and transcendental—and six of its features, this paper investigates the beliefs and practices, local support, and obstacles that Humanistic Buddhism in Thailand encounters. Using a mixed-method approach, this study gathers quantitative data using questionnaires distributed to 400 respondents at two sites in Thailand: the Tzu Chi Foundation in Bangkok and Fo Guang Shan. In-depth interviews also involved thirty respondents—religious leaders, community members, Buddhist scholars engaged in Humanistic Buddhism, and so forth. The results revealed that the beliefs and practices of Humanistic Buddhism were consistent with the three dimensions of the tradition. Three primary challenges in the practice of Humanistic Buddhism in Thailand involved: (1) the resolution of internal conflicts, (2) the promotion of compassion in social relations, and (3) the management of existential issues. This study recommends a multifaceted approach to policy development that promotes the sustainability of

humanistic Buddhist practices in Thailand to amplify the roles of Buddhist organizations in community welfare and promote collaboration among Buddhist, governmental, and civil society institutions.

Keywords: Humanistic Buddhism, Thailand, government role, social harmony, modern challenges.

Igor Škamperle

Dilemmas Between Progressive and Conservative Thought: A Latent Source of Crisis in Modern Society

This article discusses two fundamental attitudes of modern European society, which manifest themselves as a political choice. These are progressive and conservative views. They often act as a source of social conflict. Since the French Revolution, this difference has also manifested itself as the political left and right. The thesis of the article is that the fundamental dilemma between the two appears to be a problem today, because the progressive position advocates open and unlimited possibilities of human choice and production, while perceiving humanity formally and subordinated to the state and global ideological structure. This can be controversial in today's technologically advanced world. The conservative position emphasizes the role of the community and puts a limit on human abilities, which is dictated by natural givenness and the principles of social hierarchy mediated by tradition.

Keywords: progressive, conservative, ideology, open society, limits.

Gašper Pirc

Spiritual Care in the Military in Times of Accelerated Digitalization, Technological Advancement, and Societal Upheaval

In this paper, I explore the concept of spiritual care in contemporary society. Drawing on a range of theoretical and empirical studies, as well as sociological and religious perspectives, I argue that within the Western cultural and political context, spiritual care has been gradually shifting from traditional pastoral models – closely tied to the practices of dominant religious institutions – toward pluralistic, interreligious, and humanist-secular forms of spiritual support.

The article examines the impact of the development of autonomous weapon systems and the information revolution, both of which contribute, directly or indirectly, to new forms of dehumanization and large-scale destruction. It analyses how various models of spiritual care – religious and humanist alike – respond to these transformations. Particular attention is devoted to the notion of moral injury, which has gained significant attention in recent religious and psychological scholarship, as the technological processes and socio-political changes of the present era appear to intensify such experiences of trauma.

This study suggests that spiritual care remains one of the few domains in which, amid the accelerated evolution of artificial intelligence and autonomous weaponry, direct human presence and ethical reflection continue to hold an essential place. This perspective enables an understanding of spiritual care as a holistic form of humanistic concern for the spirituality of the human being – an approach that transcends rigid geographical, religious, and normative boundaries.

Keywords: spiritual care, military chaplaincy, autonomous weapons, digital humanities, ethics of war, military and spirituality.

POVZETKI

Bojan Žalec
Verjetnost naložitve uma

Predmet članka je verjetnost naložitve človeškega uma na nebiološki digitalni nosilec. Zamisel naložitve uma je dobila močen zagon zaradi napredka na področju digitalizacije in umetne inteligence. Vprašanje verjetnosti naložitve uma je zelo relevantno za teologijo in religijo, saj obravnava ključna teološka vprašanja. Nedvomno je naložitev uma v napetosti s tistimi (religioznimi in teološkimi) pogledi, ki človeka oziroma človeško osebo razumejo kot neločljivo enotnost duha in telesa. Zato je treba naložitev uma raziskati z vidika teologij. Avtor se ukvarja s filozofskimi vprašanji naložitve uma, ki pa so zelo pomembna tudi za teologijo. V članku predstavi in kritično premisli temeljni predpostavki naložitve uma, dualizem in funkcionalizem, in številne argumente proti verjetnosti naložitve uma, med drugimi argumente na podlagi bioloških omejitev zavesti, fenomenološkega vidika utelešenja, dejavnega vidika zavesti, pomena telesnega modela za identiteto ter vloge telesa v naši družbeni vpetosti, odnosih in življenju. Veliko pozornosti posveti pojasnitvi pomembnosti (živetega) telesa. Težko je videti, kako bi ga lahko nadomestil nebiološki digitalni substrat. V sklepu ugotavlja, da je verjetnost naložitve uma znanstveno in filozofsko zelo vprašljiva. Glede na razpoložljivo evidenco lahko utemeljeno zagovarjamo stališče, da je človeški um bistveno odvisen od svojih bioloških in telesnih vidikov, zato ga ni mogoče reproducirati na nebioloških digitalnih substratih.

Ključne besede: naložitev uma, filozofija uma, dualizem, funkcionalizem, biološki vidiki človeškega uma, fenomenologija telesa in uma.

Roman Globokar
Doživljanje umrljivosti in transcendence v digitalni dobi

Hiter razvoj digitalne tehnologije prinaša spremembe tudi na področju doživljanja umrljivosti in transcendence. Nove možnosti za podaljševanje življenja in obljube o neumrljivosti spodbujajo nov razmislek o tem, kdo je pravzaprav človek in kakšno pot razvoja naj ubere, da bo ohranil možnost dostojanstvenega življenja tudi v prihodnje. V prvem delu kritično ovrednotim provokativno delo Yuvala

Hararija Homo Deus, ki nakazuje prehod iz *conditio humana* v *conditio posthumana*, ki ga zaznamujejo želje po nesmrtnosti, sreči in božanskosti. Po njegovem prepričanju imajo znotraj digitalne kulture glavno vlogo algoritmi, ki med ljudmi pridobivajo čedalje večje zaupanje. Prevladovati začneja pogled, imenovan *dataizem*, ki trdi, da je celotna resničnost le skupek podatkov. Ta pogled v drugem delu primerjam s filozofijo organizma Hansa Jonasa, ki v živem organizmu vidi paradigmo biti. Živega organizma ni mogoče skržiti na podatke, zato tudi celotna resničnost presega podatkovno raven. Bistveni del živega bitja je njegova umrljivost, ki jo Jonas razume kot breme in blagoslov: brez smrti ni novega življenja. Zadnji del je namenjen teološki refleksiji, v kateri ob prvih treh poglavjih Geneze razmišljam o dvojnem značaju človeškega življenja. Temeljna svetopisemska resnica je, da je človek ustvarjen po Božji podobi, kar pomeni, da je ustvarjen, minljiv, ranljiv in smrten, hkrati pa presežen in poklican k večnosti. Osnovna teza prispevka je, da je smrtnost del božjepodobnosti ter da človek prav znotraj svoje telesnosti in minljivosti izkuša hrepenenje po preseganju tega sveta in po večnosti. Vera v osebnega Boga pa znotraj redukcionističnega dataizma osvobaja iz ujetosti v determinizem algoritmov in daje pogum za odgovorne odločitve za prihodnost človeštva.

Ključne besede: digitalna kultura, umrljivost, transcendenca, dataizem, imago Dei, Yuval Harari, Hans Jonas.

Branko Klun

Krščansko utelešenje v dobi digitalne breztelesnosti

V času, ki ga vse bolj zaznamujejo digitalna mediacija, tehnološka abstrakcija in reduktivne koncepcije človeškega telesa, se članek posveča krščanskemu razumevanju utelešenja, ki je lahko pomembna protiutež tem težnjam. S pomočjo biblične antropologije, judovske misli in krščanskega učenja o učlovečenju in vstajenju članek zagovarja pogled, da telo ni tehnična ovira ali le biološko dejstvo, temveč kraj daru, odnosov in poklicanosti. Prek telesa se izraža človekova osebnost, uresničuje ljubezen in omogoča občestvo z drugimi. Članek kritično obravnava sodobne kulturne težnje, kot so transhumanizem, posthumanizem in samooptimiziranje, in ponuja teološko vizijo, v kateri se polnost življenja ne uresničuje prek transcendiranja telesa, temveč prek njegove preobrazbe v ljubezni. Krščanska utelešenost, ki temelji na hvaležnosti in odnosnosti, vabi k prenovljeni etiki prisotnosti v svetu, ki mu grozi vse večje raztelesenje.

Ključne besede: krščanska antropologija, utelešenost, digitalna kultura, transhumanizem, inkarnacija, odnosnost.

Mateja Centa Strahovnik, Vojko Strahovnik

Pogovarjanje in razmišljanje z umetno inteligenco: kako klepetalni roboti predrugačijo spoznavno identiteto in vrline

Vključevanje velikih jezikovnih modelov ali klepetalnih robotov, ki jih poganja umetna inteligenca (UI), v vsakdanje prakse komuniciranja in doseganja vednosti ima pomembne posledice za to, kako mislimo in razumemo sebe kot spoznavne delovalce. Ta prispevek raziskuje načine, na katere klepetalni roboti z UI preoblikujejo spoznavno identiteto in vrline, pri čemer se osredinja na učinke interakcije med človekom in umetno inteligenco. Uporaba klepetalnih robotov z UI lahko navsezadnje vpliva na spoznavne vrline, kot so zvedavost, intelektualna ponižnost in odprtost na eni strani, na drugi pa sproža vprašanja o spoznavni dejavnosti in odgovornosti. Članek poudarja pomen reflektivnih praks, ki ohranjajo človekovo avtonomijo, spodbujajo spoznavno odgovornost in krepijo krepitveno sodelovanje s sistemi umetne inteligence. Na koncu se članek zavzema za delno preoblikovanje spoznavne identitete in spoznavnega sodelovanja v dobi UI, pri čemer išče ravnovesje med prednostmi UI ter pomenom in edinstvenostjo človeških intelektualnih prizadevanj.

Ključne besede: spoznavna identiteta, spoznavne vrline, delovanje, umetna inteligenca (UI), interakcija med človekom in UI, spoznavno sodelovanje.

Barbara Simonič

Empatija med telesnostjo in digitalno depersonalizacijo: filozofski in psihološki vidiki

Empatija kot zmožnost razumevanja in deljenja občutij drugega se tradicionalno razume kot temeljni kamen medosebnih odnosov in družbene kohezije. Vendar pa se v dobi digitalnega sporazumevanja in vse večje virtualizacije interakcij pojavljajo pomembna vprašanja o naravi, izrazu in vplivu empatije. Z razvojem digitalne tehnologije in razširjenostjo spleta se spreminjajo načini medsebojnega povezovanja in sporazumevanja, pri katerih telesni vidik izginja. Čeprav digitalna orodja omogočajo hitro in učinkovito vzpostavljanje stikov, se porajajo pomisleki o vplivu teh oblik sporazumevanja na kakovost medosebnih odnosov. Digitalno sporazumevanje je pogosto besedilno, asinhrono in velikokrat anonimno, kar zmanjšuje prisotnost telesnih in družbenih znakov, ki so bistveni za klasično empatično izkušnjo. Ob upoštevanju tega razprava o empatiji v kontekstu digitalne depersonalizacije zahteva celosten pristop, ki zajema filozofske, psihološke in druge vidike. V prispevku bomo obravnavali izzive empatije, ki temelji na telesnosti in

neposrednem medčloveškem stiku, ti temelji pa so pri digitalnem sporazumevanju pogosto okrnjeni ali popolnoma odsotni. Prav ta odsotnost zmanjšuje možnost polne empatične izkušnje in spodbuja pojav depersonalizacije.

Ključne besede: empatija, digitalno sporazumevanje, depersonalizacija, utelešenost, medosebni odnosi.

Nadja Furlan Štante

Čustveni kiborgi in izkušnja utelešenosti v hiperpovezani resničnosti

Skozi prizmo teološkega ekofeminizma članek kritično analizira koncept (čustvenih) kiborgov in postavlja vprašanje, kako lahko integracija tehnologije v človeške čustvene izkušnje spremeni posameznikove identitete, občutke in družbene odnose.

Analizirana so vprašanja človeške interakcije z afektivnim računalništvom, umetno čustveno inteligenco (splošni izraz za stroje, ki posnemajo človeško mišljenje ter merijo, razumejo in simulirajo človeška čustva ter odgovarjajo na ta).

Z napredkom umetne inteligence in biotehnologije se meje med človekom in strojem vse bolj zamejujejo, pojem čustvenega kiborga pa postaja močen okvir za razumevanje razvijajočih se človeških čustev in odnosov.

Članek se navezuje na širše družbeno-kulturne teme, vključno s prizadevanjem za avtentičnost v hiperpovezanem svetu, kjer digitalne interakcije pogosto zasenčijo osebne odnose. Skozi prizmo posthumanizma in kritične ekofeministične teorije članek raziskuje izzive prepletenosti človeške in umetne čustvene inteligence, vključno z možnostjo posledične odtujenosti, upada čustvene inteligence in empatije ter tveganj komodifikacije človeških čustev.

Raziskuje tudi, kako ta premik vpliva na sodobna vprašanja, kot so duševno zdravje, družbena izolacija in gradnja skupnosti.

Predstavitev na koncu raziskuje presečišče čustvenih kiborgov in izkušenj odnosnosti v hiperpovezanih resničnostih ter razmišlja o tem, kako te entitete izzivajo in preoblikujejo tradicionalno teološko razumevanje spola, utelešenja in odnosnosti. Čustveni kiborg, združitev človeških čustvenih sposobnosti z umetno inteligenco, deluje kot ogledalo družbenih konstrukcij spola, utelešene čustvenosti in odnosov, hkrati pa na njih tudi vpliva.

Ključne besede: čustveni kiborgi, teološki ekofeminizem, čustva, odnosnost, hiperpovezana resničnost, spolni stereotipi.

Ivan Platovnjak, Snežana Brumec

Med odčaranjem in ponovnim očaranjem: raziskovanje umetne inteligence kot sopotnice notranjega življenja

Članek proučuje spekulativni potencial oblikovanja duhovno naravnane platforme umetne inteligence, ki bi lahko podpirala procese ustvarjanja pomena, omogočala pogoje za čustveno resonanco in pomagala pri odkrivanju notranjih vrednot znotraj različnih duhovnih usmeritev. Vpet v družbeno-kulturni kontekst poznomodernosti – zaznamovane z racionalizacijo življenjskega sveta, povečano individualizacijo in razpadom tradicionalnega okvira smisla – prispevek razlaga ponoven poudarek na duhovnosti, čustvenih in telesnih izkušnjah ter notranjosti kot znamenja širšega ponovnega približevanja kognitivnim načinom desne možganske polovice, kot jih teoretizira Iain McGilchrist. Namesto da bi umetno inteligenco razumeli kot nadomestek duhovne izkušnje ali občestvene pripadnosti, raziskujemo možnost, da bi se ta izrazito levohemisferski tehnološki artefakt lahko paradoksalno preoblikoval v orodje, ki bi omogočalo celostno zaznavanje, bivanjsko refleksijo in prosocialno naravnano. Ob upoštevanju etičnih zapletenosti in epistemoloških omejitev take vizije predlagamo teoretični model digitalnega vmesnika, ki ne predpisuje, temveč vabi; ki ne poučuje, temveč posluša. Prispevek končamo s kritičnim vprašanjem: ali lahko umetna inteligenca – če je oblikovana z zadostno občutljivostjo – prispeva k ponovni začaranosti človeške izkušnje, ne tako, da bi dajala smisel, temveč tako, da omogoča globlje oblike dialogične navzočnosti?

Ključne besede: duhovnost, umetna inteligenca, kognicija desne možganske polovice, iskanje smisla, poznomodernost.

Erika Prijatelj

Umetna inteligenca in duševno zdravje: orodje za podporo, ne nadomestilo za človeka

Nedavni napredek na področju umetne inteligence (UI) je odprl nove možnosti za oskrbo duševnega zdravja, saj omogoča razširljive in personalizirane intervencije, ki poskušajo odgovoriti na globalno pomanjkanje kliničnih virov. Kljub temu te tehnološke inovacije sprožajo globoka etična in filozofska vprašanja o naravi človeškega razvoja in vlogi tehnologije pri zdravljenju. Razprava, utemeljena na krščanski etiki vrlin in teološki antropologiji, poudarja duševno zdravje kot celosten proces, ki združuje telo, um in duha znotraj odnosnih in moralnih

okvirov. Čeprav lahko UI nadgradi klinično prakso, ne more nadomestiti bistvenih moralnih, duhovnih in odnosnih dimenzij, ki sestavljajo pristno zdravljenje. Namesto tega je etična vloga UI, da dopolnjuje človeško prisotnost in razločevanje, spodbuja vrlino in celostno dobrobit, namesto da osebo omejuje na podatke ali vzorce vedenja. Raziskava se konča z zagovarjanjem interdisciplinarnih pristopov, ki zagotavljajo, da integracija UI v duševno zdravje spoštuje človeško dostojanstvo in spodbuja celovito vizijo razvoja.

Ključne besede: umetna inteligenca, duševno zdravje, krščanska etika vrlin, teološka antropologija, celostna oskrba, moralni značaj.

Jonas Miklavčič

Novi beg: resničnost, virtualnost in religijsko izkustvo

Prispevek obravnava kulturni obrat v logiki eskapizma: medtem ko je virtualnost nekoč služila kot zatočišče pred bremenom resničnosti, jo danes vse pogostejše doživljamo kot področje, pred katerim želimo pobegniti. Prakse, kot so digitalni detoks, umik brez spleta in počasno življenje, ne kažejo le na tehnološko utrujenost, temveč razkrivajo globljo eksistencialno hrepenenje. Članek s fenomenološkega vidika analizira izkustvene značilnosti, ki jih ljudje iščejo ob umiku iz digitalnega sveta: tišino, samoto, notranjost, brezčasnost, nereaktivnost. Te lastnosti močno izražajo strukturo religiozne izkušnje skozi različne tradicije. Namesto da bi šlo za resnično vrnitev v preddigitalni svet, sodobne prakse odklopa pogosto izražajo iskanje drugačnega načina izkustva – takega, ki se upira algoritmčni logiki, komodifikaciji in nenehni vidnosti. Paradoksalno pa so tudi ti umiki pogosto dokumentirani in deljeni na spletu, s čimer poustvarjajo pogoje, pred katerimi naj bi bežali. Kljub temu to gibanje razkriva nekaj bistvenega: pretežno neizrečeno, toda razširjeno željo po globini, miru in smislu. Članek zagovarja tezo, da sodobni eskapizem, čeprav v sekularni obliki, razkriva implicitno ponovno zbližanje s svetom – ne kot z verovanjem ali doktrino, temveč kot način izkustva.

Ključne besede: eskapizem, virtualnost, religijsko izkustvo, digitalna kultura, fenomenologija.

David Kraner

Umetna inteligenca v pedagoškem procesu. Vloga komunikacije in pasti odtujenosti

Vključevanje umetne inteligence (UI) v pedagoški proces postaja vse bolj aktualno in neizogibno, kar odpira številna vprašanja glede njenega vpliva na kakovost poučevanja in učenja. Članek obravnava prednosti, slabosti in izzive, s katerimi se soočajo vzgojno-izobraževalni delavci pri uporabi UI v sodobnem učnem okolju. Med ugotovljenimi prednostmi izstopajo personalizacija učenja, razlaga kompleksnih pojmov, večja angažiranost študentov in podpora pri pripravi učnih vsebin. Hkrati se pojavljajo pomisleki glede pravilnosti informacij, tveganja plagiatorstva, odvisnosti od tehnologije in izgube medosebnega stika. Raziskave kažejo, da so za uspešno integracijo UI nujne strokovna usposobljenost učiteljev, ustrezna infrastruktura in kritična refleksija o etičnih vidikih. Članek se osredinja na ključno vprašanje, ali lahko premišljena uporaba UI prispeva k boljšim učnim izidom, ne da bi pri tem ogrozila humani vidik izobraževanja.

Ključne besede: komunikacija, umetna inteligenca, pedagoški proces, tehnološki pripomočki, etični izzivi, izobraževanje učiteljev.

Anja Zalta

Spletni salafizem – utopična vizija in napetost (so)bivanja v verski in/ali ideološki pluralnosti

Družbena omrežja in digitalne kompetence novih generacij ustvarjajo vzporedne prostore in iščejo nove pristope na verskem področju, kar vodi v verske inovacije, ki temeljijo na alternativnih interpretacijah tradicionalnih verskih sistemov. Prispevek izpostavlja primer spletnih salafističnih vplivnežev, ki oblikujejo nove dinamike v muslimanskih skupnostih (tudi) v Evropi in ki pogosto ne upoštevajo hkratnega soglasja vseh družbenih akterjev ali (prostovoljno ali ne) ne sodelujejo pri opredeljevanju temeljnih načel oziroma konstitutivnih vrednot (evropskih) družb.

Namen prispevka je opozoriti na ključne dejavnike, s katerimi se morajo soočiti različne muslimanske skupnosti v Evropi in tudi evropska družba nasploh, da bi pritegnile mlajše generacije z uporabo novih tehnologij ter upoštevale spremembe v verskem spominu in izzive, ki jih vse to prinaša.

Ključne besede: salafizem, digitalizacija, družbena omrežja, generacija Z, muslimani.

Stjepan Štivić

Tehnološka odrešitev: kampanja podjetja Neuralink skozi prizmo verske simbolike

Prispevek kritično analizira javno kampanjo in promocijske strategije podjetja Neuralink skozi prizmo religiozne simbolike in marketinških konceptov. Neuralink, ki je vodilni akter na področju razvoja vmesnikov med možgani in računalnikom (BCI), svojo tehnologijo predstavlja ne le kot prelomno medicinsko intervencijo, sposobno obnavljanja različnih nevroloških funkcij, temveč tudi kot pot k nadgradnji človeških zmožnosti. Osrednja teza prispevka je, da marketinški model podjetja Neuralink povzema elemente krščanske religiozne simbolike, pri čemer zlasti vgrajuje mesijanske lastnosti Jezusa Kristusa. Skozi analizo komunikacijskih strategij, medijske prisotnosti in karizmatičnega vodstva članek zagovarja tezo, da Neuralink gradi naracijo tehnološkega odrešenja. Tak simbolni okvir ne spodbuja le zaupanja in navdušenja javnosti, temveč tudi omogoča, da se Neuralink razlikuje v konkurenčnem prostoru razvijajočih se nevrotehnologij.

Ključne besede: Neuralink, verska simbolika, marketinški model, Jezus Kristus, tehnološka odrešitev.

Yue Bai (Yao Fa), Yaoping Liu

Humanistični budizem na Tajskem: prakse, lokalno pokroviteljstvo in izzivi

Humanistični budizem navadno uresničuje budistične ideje v vsakdanjem življenju z namenom spodbujanja družbene harmonije in osebnega zadovoljstva. S poudarkom na treh osrednjih vidikih – individualnem, univerzalnem in transcendentnem – ter šestih značilnostih humanističnega budizma sta avtorja članka raziskovala prepričanja in prakse te filozofske usmeritve na Tajskem, podporo, ki je je v lokalnem okolju deležna, in ovire, s katerimi se v njem srečuje. Kvantitativne podatke sta v študiji zbirala s kombiniranim pristopom, in sicer s pomočjo vprašalnikov, razdeljenih med 400 anketirancev na dveh lokacijah na Tajskem – v dobrodelni fundaciji Tzu Chi v Bangkoku in v organizaciji za mahajanski budizem Fo Guang Shan –, s tridesetimi anketiranci – med katerimi so bili verski voditelji, člani skupnosti, strokovnjaki za budizem, ki preučujejo njegovo humanistično idejno linijo, in drugi – pa sta opravila še poglobljene intervjuje. Rezultati so pokazali, da so prepričanja in prakse humanističnega budizma skladne z vsemi tremi razsežnostmi te tradicije. Trije pglavitni izzivi uresničevanja humanističnega budizma v vsakdanjem življenju na Tajskem so tako: (1) reševanje notranjih

konfliktov, (2) spodbujanje sočutnosti v družbenih odnosih in (3) obvladovanje bivanjskih vprašanj. Avtorja na podlagi študije priporočata večstranski pristop k razvojnim politikam, ki spodbuja trajnostne prakse humanističnega budizma na Tajskem, cilja katerih sta krepitev vloge budističnih organizacij za dobrobit skupnosti in spodbujanje sodelovanja med budističnimi, vladnimi in civilnodružbenimi ustanovami.

Ključne besede: humanistični budizem, Tajska, vloga vlade, družbena harmonija, sodobni izzivi.

Igor Škamperle

Dileme med progresivno in konservativno mislijo: vir krize sodobne družbe

Članek obravnava temeljni nazorski drži moderne evropske družbe, ki se izražata kot politična izbira. To sta progresivni in konservativni pogled. Pogosto nastopata kot vir družbenega konflikta. Od francoske revolucije naprej se ta razlika manifestira tudi kot politična levica in desnica. Teza članka je, da se temeljna dilema med njima danes kaže kot problem, kajti progresivno stališče zagovarja odprte in neomejene možnosti človekovih izbir in produkcije, človeka pa dojema formalno in podrejenega državni in globalni ideološki strukturi. To je v današnjem tehnološko razvitem svetu lahko sporno. Konservativno stališče poudarja vlogo skupnosti, človekovim zmožnostim pa postavlja mejo, ki jo narekuje naravna danost in s tradicijo posredovana načela družbene hierarhije.

Ključne besede: progresivno, konservativno, ideologija, odprta družba, omejitve.

Gašper Pirc

Duhovna oskrba v vojski v času pospešene digitalizacije, tehnološkega napredka in družbenih prelomov

V pričujočem prispevku raziskujem koncept duhovne oskrbe v sodobni družbi. Na podlagi številnih teoretskih in empiričnih raziskav ter sociološkega in religiološkega pristopa prikažem, da se duhovna oskrba zlasti v zahodni kulturno-politični kulturi vse bolj premika od tradicionalnih, pastoralnih modelov duhovne oskrbe, strogo povezanih z načinom dela lokalno prevladujočih religioznih institucij, k pluralnim, medreligioznim in humanistično-sekularnim oblikam duhovne podpore.

V članku obravnavam vpliv razvoja avtonomnih orožij in informacijskega preporoda, ki vsaj posredno vplivata na razvoj novih oblik dehumanizacije in primerov masovnega uničenja, na pripadnike vojske ter analiziram, kako se (tako religiozne kot humanistične) oblike duhovne oskrbe odzivajo na te spremembe. Poseben poudarek podajam pojmu moralne poškodbe, ki je v nedavni religiološki in psihološki literaturi požel precej zanimanja, tehnološki procesi sodobnosti in družbeno-politične spremembe pa morda še povečujejo pojavnost tovrstnih travm. V članku nakazujem, da je duhovna oskrba eno redkih polj, kjer se v času pospešenega razvoja umetne inteligence in avtonomnih orožij še ohranja prostor za neposreden človeški stik in etično refleksijo. To še posebej omogoča razumevanje duhovne oskrbe kot celostne humanistične skrbi za duhovnost človeškega bitja, ki ne pozna strogega ločevanja na podlagi geografskih, religioznih in vrednostno-normativnih meja.

Ključne besede: Duhovna oskrba, vojno kaplanstvo, avtonomno orožje, digitalna humanistika, etika vojne, vojska in duhovnost.