

IIS-2021-2, online Event

Artificial Intelligence and the Evolutionary Explanation of Religion-2

May 1st, 2021

Transcription of the Chat-channel

10:41:15

Alfonas Jursenas : (Question to the second presenter, Fr. Joe Evans).

How would you respond to a position that love is an emergent phenomenon (love->humans->cells->atoms->subatomic particles->...) and therefore cannot be treated as fundamental?

11:00:56

Alfred Driessen: (Question to Daan)

how can you explain the characteristics of a person without direct reference to God?

11:04:25

Sam H (Netherlands): (Also a question to Daan)

Is history not very important for us to know about God?

11:06:47

Fr Joe Evans: I agree with Sam. The famous saying: if we don't learn from history, we risk making the same mistakes.

We are now but we are also our past. This is most seen in God who is eternal present: in a sense past, present and future all at once.

11:34:18

Denis Voirol (Switzerland): Why is Quantum Computing not just yet another computer? Isn't it "just" a paradigm change (even if with lots of implications)? From binary to Q-dimension, it's still not infinite dimension, right?

11:53:13

Daniel Bernardus (Daan) – NL: I have a question for Ilyas. Thanks for your presentation, and for professionally facing the challenge of leading the technology of Quantum Computing into the service of mankind. Clearly, releasing a new technology into society means that a complex situation will ensue, in which many actors can use the technology for the means they will think of themselves. Your company can give good example, which is very important; my question is whether there is anything else you think you can do to make sure more broadly that the technology is implemented ethically. Thank you and count on my prayers for this enterprise!

12:04:12

Mark Fox: Concerning applications of quantum computers: I attended a Quantum Technology conference this week in which some work by people at Ilyas's company was featured. They are working with DHL in using a quantum computer to optimize delivery of parcels. I suppose the ethical dimension of this is that they will put all the other delivery companies out of business if they exploit the quantum technology effectively.

12:06:00

Anna Pearson (Oxford, UK) : @Mark Fox - I am not involved with that project but I would see it rather as leading an example as to how to do things more effectively and the other companies can follow suit

11:53:35

Sam H (Netherlands): How does Singer think he can 'measure' happiness? Or does he leave this unanswered?

12:13:26

Ilyas: @Sam when you asked our question was it based on your understanding that happiness is a universal quality ? thanks

12:18:55

Sam H (Netherlands) : @Ilyas I do not know if happiness is or is not a universal quality, I think this depends on how you define the concept. Either way, it appears that, if you going to say person A is MORE HAPPY than person B, this requires some method to assess 'happiness' that is objective as opposed to subjective. This would be necessary because what A calls 6/10 might be what B calls 9/10. There thus needs to be some METHOD that makes the 'quantity happiness' (if it even exists) comparable between people. This issue seems profoundly non-trivial and if Singer does not attempt to, even in principle, elucidate how he would assess why person A is HAPPIER than person B, and thus MORE DESERVING TO LIVE, I do not think his ideas are nothing more than armchair philosophy.

12:35:12

Jure Plut (Slovenia): @Sam As I indicated, Singer assesses happiness or well-being in terms of suffering and enjoyment: It's better to "replace" the disabled with the healthy ones. That's as far as he goes, even though the topic is far from trivial and the consequences ... severe. Despite the flaws, the thing is he is still very influential.

12:49:02

Dancho Azagra : I am glad we are touching on consciousness. This is one of the features that distinguish us from both animals and computers. Philosophically consciousness requires a non-material foundation.

12:58:36

Jean-David Ponci (Lausanne, Switzerland) : Mark, could give us the reference of the book of C.S. Lewis you have quoted ? Thank you

13:01:54

Mark Fox: C.S. Lewis, Problem of Pain, chapter 5

12:31:12

ilyas: @Theo that was wonderful. I love the nuance in your approach that is possessed of great intellectual acuity

12:32:09

Theo McKeever (Manchester, UK): Thank you @ilyas !

12:32:53

Gennaro Luise, Roma (Italy) : @Theo: I totally agree with Ilyas. Really analytic and structured. Thanks!

12:43:33

Theo McKeever (Manchester, UK) : Thank you @Gennaro, I really appreciate that

12:50:09

Jean-David Ponci (Lausanne, Switzerland) : (A question to Antoine)

About 60'000 years ago, there are the first burials. Is a man who believes in the afterlife not "sapiens". Isn't this ability to think beyond death the proof that this animal is not a person made in the image of God?

12:51:07

Fabio Massaioli (Roma) : I agree with Jean-David

12:52:28

Mark Fox: I have a video showing elephants showing concern for their dead

12:52:50

Manuels (Riga, Latvia) : @Theo - How any alternative explanation to heredity for transmission of God likeness could account for the transmission of original sin?

12:59:47

Theo McKeever (Manchester, UK) : @Manuels, the mechanism for transmission for original sin (whatever that mechanism is) could merge with that of God-likeness, but it relies on there being a point where all humans in the image of God also bear original sin. So the transmission of original sin depends on the proposed model of transmission of God-likeness. Therefore, it is better to answer this question by looking at specific models. Antoine's paper "Transmission at Generation" is one such model. Does that answer your question?

13:05:26

Manuels (Riga, Latvia) : Thanks, Theo, I will keep thinking and read Antoine paper. Here is a quotation of the Catechism of the Catholic Church: (404) How did the sin of Adam become the sin of all his descendants? [...] the transmission of original sin is a mystery that we cannot fully understand. But we do know by Revelation that Adam had received original holiness and justice not for himself alone, but for all human nature. By yielding to the tempter, Adam and Eve committed a personal sin, but this sin affected the human nature that they would then transmit in a fallen state. IT IS A SIN WHICH WILL BE TRANSMITTED BY PROPAGATION to all mankind, that is, by the transmission of a human nature deprived of original holiness and justice. And that is why original sin is called "sin" only in an analogical sense: it is a sin "contracted" and not "committed" - a state and not an act.