fideliter intellegens

INTERDISCIPLINARY SUMMER ACADEMY

FOR YOUNG CATHOLIC SCHOLARS

man and technology

summer academy 2022
August 24-28
Ottobeuren monastery

This year, for the third time, the Interdisciplinary Summer Academy "fideliter intellegens" invites Catholic doctoral students from all university disciplines to a five-day academy at Ottobeuren Monastery from 24 to 28 August. The participants will present their own research approaches and discuss them in an interdisciplinary way. This academic exchange is complemented by spiritual impulses which, based on the Rule of Benedict, offer guidance especially for the life and work situation of prospective academics. Doctoral students from all academic disciplines are cordially invited to apply for participation.

The prerequisite for an application is a doctorate that has already begun, is in progress or has just been completed. In special cases, applications from Master's students with a view to a doctoral project may also be considered. Presentation proposals (abstract max. 300 words) and a curriculum vitae in table form should be sent to thomas.kieslinger@fi-akademie.de by 30 June 2022 at the latest.

The entire cost of the participants (incl. accommodation and meals) will be covered by external sponsors. Only the travel to and from the event will be financed by the participants themselves.

All further information and reports from past academies can be found at:

www.fideliter-intellegens.de

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CALL FOR PAPERS 2022:
MAN AND TECHNOLOGY

The Summer Academy planned for August 2022 aims to initiate a comprehensive and scientifically interdisciplinary dialogue on the relationship between humans and technology. The dimensions within which the two guiding concepts of man and technology come into contact with each other are to be discussed from different perspectives. The deliberate breadth of the topic enables doctoral students from all university disciplines to find an individual approach to the topic.

Mastering natural and social challenges through technical means is beculiar to being human. Historically, the spectrum of technical possibilities is almost impossible to survey: from the scree devices of the Oldowan culture 2.5 million years ago to the modern nano-computer, human creativity and the will to master nature range. But as much as humans depend on technology, at the latest since the beginning of industrialisation, technology has also been inextricably linked with the question of its ethical, social and ecological consequences. In addition, the emergence and expansion of digital technology brings new, hardly assessable opportunities and challenges. These range from the protection of private space, to the significance of digital identities, to artificial intelligence that attempts and – at least partly succeeds – to replicate aspects of being human.

The perspectives with which one can approach the above-mentioned, but also other topics, are diverse. For example, the (supposed?) opposition between the "human" on the one hand and "technology" on the other represents a possible examination of the anthropological enquiry into "being human" itself contained therein. This can be considered from a philosophical, sociological, literary or theological perspective. In the same way, it opens up the question of the nature and limits of "technology", especially in the sense of forms of artificial intelligence that aim to take over, imitate or replace aspects of "being human". Contributions from technical fields that deal with artificial intelligence or digital innovation are explicitly welcome here, as are papers that deal with the general influence of any technology on humans as acting and shaping living beings. The aspect of technology as an "imitation" of natural processes particularly allows for approaches from the natural sciences, such as chemistry and biology, medical technology, but also, for example, approaches from art and musicology.

The attempt of technology, whether in the form of a machine, a sensor, a substance or an artistic or musical process, to imitate conditions of nature and to surpass or extend them by "engineered" means, offers a wide field of scientific discussion. Current discussions and research on transhumanism are also part of this topic and a necessary component of dealing with humans and technology.

In many cases, ethical questions are associated with the scientific study of technology: Where are the limits of what is permissible and what is feasible? What may humans do with technology as an instrument and what are the ethical, moral and religious paradigms that limit technical innovations? And how could such paradigms be justified? How were these topics received and negotiated in the past? In this context, contributions from the fields of genetic engineering, or medicine, mechanical engineering, computer science and physics, but also approaches from the field of economics, especially marketing, political science or history, or moral philosophy can provide important impulses for new and sustainable thinking. Connected to these questions are always legal problems, which, in addition to the mostly abstract questions of morality, legally bind the concrete responsibilities.

Since the 7th century, the Benedictine tradition has embodied the belief in making God's creation accessible and usable for human beings through technical processes. Technology had to serve human beings in order to preserve creation and maintain God's order. Many of the artistic, architectural, agricultural, economic, pedagogical or social innovations that the Benedictines produced are rooted in the Regula Benedicti. There the St. Benedict exhorts the sensible and moderate use of worldly tools. The personal spiritual questions associated with the everyday use of technology will therefore play a central role in the spiritual part of the Academy, based on the guiding question: who governs whom, men the technology or technology the men?

If you have any questions about the application or the Academy, please contact Reinhild Bues at reinhild.bues@fideliter-intellegens.de.