

# DOWNLOAD PDF DANGEROUS IDEA #6 : HUMANITY'S VALUE AND DIGNITY

## Chapter 1 : Daniel C. Dennett : CV

*Dangerous Idea #6: Humanity's Value and Dignity* The sixth dangerous idea focuses on humanity's being created "in the Image of God ". Samples begins this discussion by explaining how Friedrich Nietzsche laid the foundation for the idea that humanity is no different from the animals and possess no more value.

Existential Risk Reduction as Global Priority Existential risks are those that threaten the entire future of humanity. This paper elaborates the concept of existential risk and its relation to basic issues in axiology and develops an improved classification scheme for such risks. It also describes some of the theoretical and practical challenges posed by various existential risks and suggests a new way of thinking about the ideal of sustainability. Portuguese ] [ html ] [ pdf ] How Unlikely is a Domsday Catastrophe? Examines the risk from physics experiments and natural events to the local fabric of spacetime. Argues that the Brookhaven report overlooks an observation selection effect. Shows how this limitation can be overcome by using data on planet formation rates. The book also addresses over-arching issues—policy responses and methods for predicting and managing catastrophes. Foreword by Lord Martin Rees. Introduction chapter free here [ pdf ] The Future of Human Evolution This paper explores some dystopian scenarios where freewheeling evolutionary developments, while continuing to produce complex and intelligent forms of organization, lead to the gradual elimination of all forms of being worth caring about. We then discuss how such outcomes could be avoided and argue that under certain conditions the only possible remedy would be a globally coordinated effort to control human evolution by adopting social policies that modify the default fitness function of future life forms. Charles Tandy Ria University Press, Ethics and Policy in the Dark Technological revolutions are among the most important things that happen to humanity. This paper discusses some of the ethical and policy issues raised by anticipated technological revolutions, such as nanotechnology. Issues and Perspectives for the Nano Century, eds. Ellen Mitchell John Wiley, Analyzing Human Extinction Scenarios and Related Hazards Existential risks are ways in which we could screw up badly and permanently. Remarkably, relatively little serious work has been done in this important area. The point, of course, is not to welter in doom and gloom but to better understand where the biggest dangers are so that we can develop strategies for reducing them. Russian , Belorussian] Information Hazards: A Typology of Potential Harms from Knowledge Information hazards are risks that arise from the dissemination or the potential dissemination of true information that may cause harm or enable some agent to cause harm. Such hazards are often subtler than direct physical threats, and, as a consequence, are easily overlooked. They can, however, be important. The embryo selection during IVF can be vastly potentiated when the technology for stem-cell derived gametes becomes available for use in humans. This would enable iterated embryo selection IES , compressing the effective generation time in a selection program from decades to months. Evolutionary Arguments and Selection Effects Some have argued that because blind evolutionary processes produced human intelligence on Earth, it should be feasible for clever human engineers to create human-level artificial intelligence in the not-too-distant future. We evaluate this argument. Such systems can be difficult to enhance. Here we describe a heuristic for identifying and evaluating the practicality, safety and efficacy of potential human enhancements, based on evolutionary considerations. Motivation and Instrumental Rationality in Advanced Artificial Agents Presents two theses, the orthogonality thesis and the instrumental convergence thesis, that help understand the possible range of behavior of superintelligent agents - also pointing to some potential dangers in building such an agent.

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### Chapter 2 : A dangerous idea? Freedom, Children and the Capability Approach to Education | Learning Ch

*Dangerous Idea #7: The Good in Suffering Praise for the Print Edition While many Christians are accustomed to hearing that there is good evidence for their faith, far less common are arguments that point out how other worldviews are far inferior in terms of both evidence and explanatory power.*

To stick fingers in revived corpses It is at best juvenile and at worst dishonest. Carr apparently needs to read more poetry. If he did rise, he may be manifest in a number of ways, but the possibility of his being some sort of zombie does not seem to be among them. Grano1 does not seem to want to defend the critique of materialism that Victor linked to. And he certainly does not try to explain how materialism is refuted by a claim that fingers were formed so that they can know the place of the nails. To me, the sentences I quoted seemed pretty typical of the sort of ecclesiastical piety masquerading as thought that is only too prevalent among some religious writers. My reaction would be very typical of the reaction of many, many sceptics to the article, even ones who could be bothered to read it. It is just not from Planet Earth. Most sceptics would simply ignore, laugh at or ridicule the article. The kindest thing to say about it is that it is not even wrong. I quote a bit of it to illustrate what rubbish it was. We can probably all think of Christians who have, from time to time, dabbled in such experiments, but we are justified in suspecting that philosophies like these will not be taken seriously by a sufficient number of ordinary Christians so as to undermine the gospel itself. Again, ad hominem attacks and name-calling do not constitute criticism, even if they do seem to be a mainstay of the modus operandi of many liberals and skeptics. And Carr responds to the charge of taking a sentence out of context by what? Taking an entire paragraph out of context. I feel perfectly confident in the ability of Reardon to defend his own piece, should he choose to. Also, it should be obvious that the article was written not to convince skeptics but as an informational piece to fellow Christians. Reardon states its purpose early on in the article. To be able to discuss these issues seriously, there needs to be at least a modicum of intellectual honesty among the participants. Misrepresentation and name-calling are not obviously not conducive to serious discussion.

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### Chapter 3 : Just how dangerous can an idea be? | Yahoo Answers

*8 Contents Dangerous Idea #6: Humanity's Value and Dignity Secular Humanism and the Imago Dei How Human Beings Differ Dangerous Idea #7: The Good in Suffering.*

Married to Susan Bell Dennett; two children. Woodrow Wilson Fellowship, declined, to study at Oxford Guggenheim Fellowship, declined in favor of next two items Santayana Fellowship, Harvard University, honorary. Younger Humanist Fellowship, Visiting Erskine Fellow, Univ. Taft Lectures, University of Cincinnati, Herbert Spencer Lecture, Oxford University, Princeton University Annual Philosophy Lectures, Sloan Visiting Scientist Lectures, Dept. Tanner Lecture, University of Michigan, November 6, Amnesty Lecture, Oxford University, February 18, Inaugural Benjamin and Anne A. Daewoo Lectures, Seoul, Korea, November American Philosophical Association President, Society for Philosophy and Psychology President, Associate Editor, Journal of Cognitive Neuroscience. Brook, Andrew and Ross, Don, eds. Daniel Dennett and his Critics , Moscow: Symons, John, , in French Dennett: Content and Consciousness Revisited, eds. De Brigard, Springer, The Philosophy of Daniel Dennett, ed. Huebner, Oxford University Press, Paperback edition, ; Italian edition, ; Spanish edition, Italian edition, ; Swedish edition, ; Portuguese edition, ; "Where am I? Japanese edition, ; Spanish and Italian editions, ; German and Dutch editions ; French and Chinese editions, ; Greek edition, German edition, ; Spanish edition, Audio edition, MIT Press, Toward an Understanding of Consciousness, Basic Books, Libertarianism, Alternative Possibilities and Moral Responsibility, ed. Czy mozna je pogodzic, by Copernicus Center Press, Dennett and Reginald B. Caught in the Pulpit: From Bacteria to Bach and Back: The Evolution of Minds, W. A Multidisciplinary Perspective, D. Broom, Blackwell Publishers, , pp. Thompson, MIT Press, , pp. Foreword to Darwinizing Culture, the status of memetics as a science, ed. Robert Aunger, Oxford University Press, , pp. Memory, Brain, and Belief. Harvard University Press, pp. Clarendon Press, Oxford, , pp. Hunting for Bargains or a Wild Goose Chase? Il pensiero e gli animali, Simone Gozzano, ed. Extinction of an Intuition? Press, , Royal Institute of Philosophy Supplement: Antonio Nicita and Ugo Pagano, Routledge, , pp. How much is that in real money? How wrong could I be? Depew, Evolution and Learning: Part 1 ,10, No. Jack and A Roepstorff eds. Volume 1, Imprint Academic Pubs. Life and Legacy of a Great Thinker, C. Wilson in Seed magazine, No. Artificial Intelligence from Automata to Cyborgs, M. The Sophia Interview with Daniel C. Faden, et al, Science, Vol. Who does the framing? John Brockman, Harper Perennial, , pp. John Brockman, Vintage Books, , pp. How Much is that in Real Money? Sebanz, in Disorders of Volition, eds.

## Chapter 4 : Daniel C. Dennett, Darwin's Dangerous Idea - PhilPapers

*The first "dangerous idea" is a very concise defense of the resurrection of Jesus Christ and rebuttal to alternative explanations. 6. Humanity's value and dignity.*

How can faith in Jesus Christ coexist with medical science? Central to newfound confidence in the claim that science has superseded faith is the expanding scientific account not only of nature but also of human nature. At the leading edge of this research, neuroscience is unveiling spectacular discoveries about the brain. Neuron by neuron, the brain is yielding its intimate details to sophisticated neurochemical, neurogenetic and neuroimaging methodologies. The molecular basis of perception, reasoning, decision, faith and belief "every category of thought" has become accessible to the scrutiny of neuroscience. Neuroscience thus offers an increasingly detailed account "in purely physical terms" of mental processes that previously were understood to be within the purview of philosophy, religion and the arts. Functional magnetic resonance imaging fMRI, which detects regional increases in blood flow that accompany neural activity, has become a powerful tool to investigate the neuronal architecture of the brain systems underlying specific cognitive functions. Whereas in the past, localizing brain functions relied on the study of patients with brain lesions that happened to destroy those functions,<sup>3</sup> fMRI permits precise, noninvasive, spatial and temporal resolution of psychological processes in the intact, living brain. Studies of subjects presented with moral dilemmas have shown that there is no one moral center in the brain. Moral discernment engages systems of sensory decoding and abstract reasoning. Conscious decision integrates the sometimes competing neural streams of reasoning and intuition in the dorsolateral prefrontal and anterior cingulate cortices, where there exists what C. Religious thought, too, has reclined under the scanner for analysis. Some of the brain correlates of belief and disbelief have recently been identified. In an experiment that produced a brain phenomenon apparently indistinguishable from spiritual experience, neuroscientist Michael Persinger applied transcranial magnetic stimulation to the cerebral cortex of healthy volunteers. Artificially inducing what Lewis called a numinous sensation<sup>12</sup> by stimulating the parietal cortex no more disproves the existence of the transcendent than would stimulating the occipital cortex and causing the illusion of light disprove the existence of the sun and stars. The intensity of subjective experience in isolation from reason is not necessarily a reliable guide to truth. If future technologies were to penetrate the brain with even higher resolution and, applying every conceivable biophysical stimulus, still fail to extract an objective sign of mental transcendence, the case for Christianity would not be weakened. Scientific facts, while valid and useful, are not the only ways of knowing about the world. The competence of science is limited to the measurement of phenomena that are quantifiable and consistently reproducible. Even here nature conceals subtle details that are permanently incalculable and forever untraceable. Most importantly, the universally human questions of origin, purpose, and ultimate meaning surpass what can be fully answered at the material level. Such questions engage the mind and its capacities for abstract thought, conscience and personal agency, all of which resist a complete explanation in scientific terms. The truly spiritual aspect of the human mind may be a gentle whisper, which science, despite its remarkable proficiency, overlooks. <sup>1</sup> Kings Prevailing interpretations of neuroscience research presuppose that all brain phenomena are causally determined chains of biophysical events. If truth be established by the volume of data, then a naturalistic appraisal of the human mind would seem to be gaining in acceptance. Frequent comparisons of the brain to the computer reinforce the broader cultural plausibility of a materialistic understanding of human nature. Within that framework, there can be no assurance that the concept of free will, with its weighty implications for personal moral responsibility and autonomy in medical decision-making, has any meaning. Neuropsychologists now debate whether free will might be nothing more than an illusion, since the outcome of a decision can be predicted by changes detectable in the prefrontal and parietal cortices seconds before entering conscious awareness. It is not, of course, a scientific hypothesis, but rather a metaphysical one which exceeds what science can legitimately claim. By defining human consciousness

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exclusively in terms of matter in motion, Crick assumes as a premise the very conclusion that he wishes to reach. The contributions of neuroscience are necessary, but not sufficient, to explain human thought. A functional neuroanatomical account of moral reasoning broadens the explanation of how one reasons, but it cannot show how one ought to reason. Nor can a scientific description limited to factual knowledge about the brain inspire the care of the sick or resolve difficult dilemmas in medical ethics. A materialistic appraisal of human nature would thus impoverish medicine. Nor does the naturalistic methodology of neuroscience adequately account for the scientist behind the experiment whose mind engages nature by drawing inferences and reasoning with inquisitiveness and intentionality. There is, after all, a Crick behind the hypothesis. Lewis considered naturalism to be self-refuting because it is inconsistent with the validity of reasoning, on which all possible knowledge depends. Not only must the reasoning mind in some way stand apart from nature to comprehend nature, but the mind that considers science encounters, knowingly or not, signs of a creative Mind behind nature Psalm The mere possibility of engaging in scientific investigation depends on the attributes of that Mind. On this point the record of history is instructive, for science as a fruitful and self-sustaining enterprise was stillborn in previous cultures that believed nature to be undirected or the Mind behind nature to be capricious. For only a rational God could have authored a coherent universe that scientists can confidently investigate and hope to comprehend. If the scientific account has truly displaced rational belief in God, then the Christian faith is empty and futile, the dead perish without hope of afterlife, sins are unforgiven, and those who place their hope in Christ are the most pitiable of people 1 Cor There is, however, much more than the narrow analysis of naturalism to consider. A worldview purged of theological content casts aside the accumulated wisdom of thousands of years of Western history informed by monotheism, disregards the contemporary discourse concerning the unavoidably transcendent implications of the origin of the universe and its particular conditions finely tuned to support life,<sup>23</sup> and ignores the healing contributions of innumerable healthcare professionals through the ages inspired to serve the sick by their faith in a loving God. Judeo-Christian teaching bases human dignity on the understanding that humankind is created in the image and likeness of God Gen 1: This imago Dei, which all men and women bear, is not a scientific notion and thus cannot be defined by physical, genetic or cognitive criteria alone. From a biblical perspective, every human being has value beyond measure Matt The Hebrew Scriptures declare e. This larger view accommodates all that science reveals about human nature. To the scientific account the larger view adds hope exceeding anything technology can deliver John There is no area of brain function off limits to neuroscience, provided the experiments are conducted ethically. Scientific discoveries have hardly put to rest the dialectic between science and faith. On the contrary, they reinvigorate it. Thinking about the brain with all the mind deepens the scientific appraisal. In so doing, it is important to be attentive to unstated philosophical presuppositions regarding the nature of humanity and reality. Rather than question whether science has replaced religion, a better question to ask is, what should be the right relationship of one to the other? The story of neuroscience is punctuated with reminders that the reality of God is not dependent on human thought, as if His sovereign provision and guidance were the result of human striving or faith the product of sufficient effort to imagine Him clearly. There is assurance in His grace and rest in His presence Psalms 23, The subject of neuroscience “the human brain” is at once wondrous and wanting. In all of creation nothing more intricate is known. Yet its thoughts are imperfect and its behavior gravely flawed. The mind is not yet in its true form. The renewing of the mind requires communion with the mind of God Isa 1: It is unnecessary to ask what kind of science can apprehend the mind of God, as if that were possible. For God, in His mercy, through His Son has bridged the unfathomable divide and invites all people to draw near to Him Rom The mind of faith looks to what science has not yet seen Heb Herein lies the hope of seeing God face to face 1 Cor Till We Have Faces: A Myth Retold Princeton Alumni Weekly, May 14, , p. The return of Phineas Gage: Functional MRI of language: Annu Rev Neurosci ; Greene J, Haidt J. How and where does moral judgment work? Morals and the human brain: NeuroReport ; 14 3: The Abolition of Man When eloquence is inarticulate. Functional neuroimaging of belief, disbelief, and uncertainty. Ann Neurol ;63 2: Percept Mot Skills ;85 2: MIT Press, ,

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pp. The Problem of Pain Real View Books, Unconscious determinants of free decisions in the human brain. Cerebrum ; 6 4: Virtual Mentor ; 6 8: The Scientific Search for the Soul. In Defense of the Argument from Reason. Scottish Academic Press, The Creator and the Cosmos: From biochemical synapse to bioethical synapse. In the twilight of aging, a twinkle of hope. Box ; Bristol, TN

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### Chapter 5 : The Gospel and Race: A Truly Dangerous Idea – Mountain Street Media

*Dangerous Idea #6: Humanity's Value and Dignity* The author details how humanity's value and dignity is taught and championed by Christianity. Most helpful was the clear explanation of what it means to be created in the image of God.

Baker Books Paperback As a pastor of a church plant with many new Christians, I found 7 Truths that Changed the World by Kenneth Richard Samples, to be a great foundation for a sermon series on the simple foundational truths of Christianity. The author does a great job of taking very complex subjects and making them palatable for the common reader like me. The book is not overbearing with the amount of information, nor is it too weak in defending the truth. It is a perfect balance between the academic and practical. The book is built around the seven truths, with a section devoted to each of them. Samples articulates and defends the specific truth and also explains the positions of other prominent worldviews. Samples deals with the following seven historical facts: Each of these points are summarized and a fundamental defense of the resurrection of Christ is advanced. In this section, I particularly enjoyed chapter two. Here the traditional and contemporary arguments against the resurrection are examined. Samples insightfully points out that resurrection accounts are not written like other mythological writings of the day, that the apostles knew the difference between fact and legend and that there simply was not enough time for a legend to develop between the resurrection and the penning of early apostolic creeds. Other errant theories addressed include the stolen body theory, the wrong tomb theory, the second burial theory, the apparent death theory, the hallucination theory, the twin brother theory, the disembodied visions theory, and the superior explanatory theory. Even though I had never heard of some of these, such as the twin brother theory, it was helpful to see what is being argued today and what people actually believe as a plausible explanation of the supernatural. Samples ends by explaining how this truth changed the world. God Walked the Earth Clearly the incarnation of God is a uniquely Christian truth that has changed the world. Samples does a good job summarizing the views of world religions and bringing clarity to an often-confusing subject. He walks through the hypostatic union and the doctrine of kenosis with brevity. He makes use of several charts to organize the scriptural and creedal support for the incarnation being a historical truth that is uniquely Christian. In this section he covers legend hypothesis, learned man hypothesis, liar hypothesis, lunatic hypothesis, lama hypothesis, and lunar alien hypothesis. The great thing about this is how the author handles both common explanations and new explanations for the divine. A Fine-Tuned Cosmos with a Beginning To be honest I wanted to rush ahead and read this section knowing that there is a rising trend of apologists such as William Lane Craig and Tim Keller who reject young earth creationism for a more compromised position. Samples seemed to drag his feet before clearly stating the world is nearly 14 billion years old aligning himself with Craig and Keller. The universe appears to be a contingent reality. Big-bang cosmology gives powerful evidence that the universe is contingent. As we saw earlier, this prevailing scientific view of cosmology asserts that the space-time-matter-energy universe had a distinct and singular beginning nearly 14 billion years ago. Therefore, the universe appears to be an effect – dependent on something outside of and beyond itself a transcendent causal agent – unless one affirms the incredible claim that something can come from sheer and utter nothingness. Although the author never clearly states his official position or interpretation of the first three chapters of Genesis it is hard to imagine that Samples adheres to a strict literal, grammatical, historical hermeneutic there. He does a masterful job, however, in giving other evidences for the need of a creator and explaining the cosmological argument thoroughly. Even with this strength in mind, truth number three remains the most disappointing part of the book. To see men like Samples abandoning a literal grammatical hermeneutic is troubling. I believe they do so partly out of intimidation, and partly out of the false delusion that the academic community rejects the truths of Christianity solely on intellectual grounds rather than from a depraved heart. Clear Pointers to God To avoid making this review too long the reader should simply know that this truth covered the philosophical arguments for the existence of God. These are logical not scientific arguments, and they are not familiar to your average young earth

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creationist. But these truths are powerful, and making oneself familiar with them is highly recommended. Not by Works In this section, Samples thoroughly explains how all other religions are based on some sort of works based system. He details the view of the man on the street, demonstrating that most believe in some sort of works based system. Here the problem and ramifications of sin, both personal sin and the sin nature, are explained. And the author also provides masterful exposition of Ephesians 2: Most helpful was the clear explanation of what it means to be created in the image of God. People are spiritual beings like God—personal, self-conscious, rational, volitional, relational, immortal, and powerful. The author also briefly explains the three major views of what being made in the image of God means: The Good in Suffering In this section, one of the greatest arguments against the existence of God—suffering, is revealed as good and as one of the greatest truths that changed the world. God has a morally sufficient though not yet fully disclosed reason for allowing evil and suffering. God allows evil and suffering because of the greatest good that results from it. Natural evil or physical forces, while capable of unleashing much destruction and harm, are actually necessary for making Earth a habitable planet. Samples also covered other reasons for suffering in the life of the believer and did an excellent job covering all aspects of this subject. Conclusion In all, this book serves as a good resource and as a decent primer for the busy pastor or layman who would like to cover traditional and contemporary issues in apologetics. I found the book both encouraging and edifying. In reading this book, you will encounter seven dangerous truths that changed the world. These truths also have the potential to change your faith. About the Author Kenneth Richard Samples is a senior research scholar with Reasons To Believe, the premier science-religion think tank. He lives in Southern California with his wife, Joan, and their three children.

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### Chapter 6 : Grey Matters: Till We Have Minds | The Center for Bioethics & Human Dignity

6. *Humanity's Value and Dignity (intrinsic worth of human beings)* 7. *The Good in Suffering (making sense of evil - theodicy)* Dangerous idea four, chapter seven.

The idea behind the book is to examine ideas in the Christian worldview that stand in direct opposition to the majority of worldviews, making them dangerous to believe. He introduces each idea by explaining the idea that Christianity will challenge, then he goes into a good amount of detail of the idea as he provides evidence for its truth versus the challenged idea. Samples goes over seven pieces of evidence that critical scholars tend to agree took place. He explains the significance of each one and how they all come together to support the conclusion that Jesus bodily resurrected from the dead. Samples also examines several different naturalistic explanations for the evidence offered. He explains the weaknesses of each one and concludes that there is no other sound conclusion than that Jesus did rise from the dead. In the first chapter of this section Samples lays out the Scriptural case for Jesus being God incarnate in human flesh. He goes over the things that Jesus did, that He claimed of Himself, and the things that others said about Him. He lays this all out in a series of tables and lists that makes his case clear and concise. He explains why each one may seem compelling at first, but shows how each one is woefully inadequate for the task. He explains that the Bible recorded these truths long before man discovered them, and in a cultural context that believed otherwise. The fact that the Bible stood alone as explaining the universe in such a way was dangerous because of the cultural climate. Samples explains that the fact that the Bible reports these characteristics of the universe accurately so long before man discovered them point to its divine inspiration. He also goes into some detail regarding the evidence for the beginning and the fine-tuning- just to give the reader a taste of power of this particular set of arguments for the truth of Christianity. The danger of this idea comes from the fact that it goes directly against popular beliefs until just in the last hundred years with the discovery of the "big bang". Samples explains that Christianity makes the best sense of the most amount of data of the world of any of the worldview specifically atheism. He provides twelve different examples within reality that Christianity explains easily where other worldviews do not. He begins the list by referring back to the previous chapter yet expands the content to the philosophical foundations. Samples not only appeals to specifics in the universe, but certain characteristics of man: He examines philosophical ideas such as abstract objects and mathematics. And He does not leave out the core of the Christian faith: Samples explains how the life, death, and resurrection of Jesus Christ only make sense if Christianity is, in fact, true. He explains that sin is a state of active rebellion against the morally perfect God. He discusses where sin came from, its effects on the lives of humans, the extent of those effects, and the doctrine of "original sin". He explains in succinct detail four different perspectives on the atonement sacrifice, forgiveness, love, and victory and seven unique ways that the Bible describes the atonement salvation, legal substitutionary sacrifice, propitiation, reconciliation, redemption, justification, and adoption. Samples ends the section by discussing the controversy regarding whether man is without sin and can obtain salvation on his own Pelagianism. Samples begins this discussion by explaining how Friedrich Nietzsche laid the foundation for the idea that humanity is no different from the animals and possess no more value. He then shows how philosopher Peter Singer has taken that position to its logical end with many moral conclusions that violate the value of humanity. Samples contrasts this view with the Christian understanding that man does possess intrinsic value that should not be violated. He goes into a good amount of detail about where the "Image of God" came from, what it means, and its manifestations in humanity. He examines different perspectives to help the reader come to a more complete understanding, including how man is like and unlike God. Samples then looks at how humanity is similar and dissimilar to animals. He describes seven differentiating characteristics and uses them to conclude that man is not merely a more advanced animal, but a different kind of being, altogether. He ends the section by placing the Christian anthropology to the test of reality and concludes that Christianity explains man more comprehensively than does any worldview that relies on the

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naturalistic development of humans. He begins by distinguishing between two different types of evil: He then shows how most worldviews either deny or ignore evil, yet Christianity confronts it. Samples discusses the logical problem of evil that is leveled against Christianity and shows how the challenge is not valid. From here Samples moves into demonstrating the idea that pain and suffering can be good. Samples ends the section by explaining that only Christianity offers the hope of the end of evil that so many people are looking for. Samples concludes the book by explaining that the seven dangerous ideas that he has discussed are not the only ones; many more exist. He encourages the reader to continue to explore the truth of Christianity. It was laid out in a very systematic way, which helps the reader to follow the lines of reasoning. Samples covers a lot of apologetic and theological ground in this book, and he does so very well. Sections 5 and 6 were the most enjoyable because of how well he covered the theological doctrines of the atonement and the Image of God. This book is fantastic for anyone who is wanting to cover a lot of material in a relatively short book, but not really feel that they are just scraping of the surface. Samples writes in a way that is extremely concise. He brings many different truths together in ways that may not necessarily be obvious to the apologist or everyday-Christian. The connections that he makes allows the reader to form a more interconnected and comprehensive worldview. Each section also contains a list of recommended readings for further investigation. The final pages of the book contain both a scripture index and a subject index for quick reference in the future. Thanks to Brian Auten at Apologetics for originally publishing this review on his site. This review is only one of many in a project by Auten to build a solid collection of reviews of books of interest to Christian apologists. His collection grows on a weekly basis; check it out [here](#).

## Chapter 7 : Nick Bostrom's Home Page

*In my area of the arts and humanities, the most dangerous idea (and the one under whose influence I have operated throughout my artistic life) is the complete relativity of all positions and styles of procedure.*

Oxford UP, pages. From one perspective, however, that is not surprising, as it has a remarkable author, Dr Harvey Max Chochinov. Dr Chochinov is a Canadian psychiatrist who has specialised in psychiatric treatment for terminally ill people. His work in this context has won him international renown as a clinician and researcher. But what shines through most strongly throughout this entire book is his deep humanity and commitment to caring for and healing his fellow human beings who are dying. As well, and very importantly in the current societal context of the push to legalise physician-assisted suicide and euthanasia PAS-E, those cases also show us what we would lose as human beings by accepting those interventions to cut short the time and experiences we can have at the end of life. So, if we believe that euthanasia is a bad and dangerous idea, we need to prevent or at least mitigate a loss of dignity. Practices that promote such outcomes include maintaining normality to the greatest extent possible, seeking spiritual comfort and living in the moment. Here is a description of that last practice: Despite a limited prognosis, people are disinclined to constantly stare that particular reality in the face. Living in the moment is a comforting form of engagement, and it is this very engagement that can transform the final phase of life into a time of living, rather than simply a time of anticipating death. Generating hope Hope is the oxygen of the human spirit. It is to our spirit as breathing is to our body. Without hope our spirit dies, with it we can overcome even seemingly insurmountable obstacles. They found that hopelessness, which is distinguished from depression, was strongly associated with requests for euthanasia. He tells the intensely moving story of the palliative care doctor who took the time to feed a dying man a clear broth, whose only words to her were: Ninety-one per cent of participants reported being satisfied with dignity therapy; 76 per cent reported a heightened sense of dignity; 68 per cent reported an increased sense of purpose; 67 per cent reported a heightened sense of meaning; 47 per cent reported an increased will to live; and 81 per cent reported that it had been or would be of help to their family. Post-intervention measures of suffering showed significant improvement and reduced depressive symptoms. Finding dignity therapy helpful to their family correlated with life feeling more meaningful and having a sense of purpose, accompanied by a lessened sense of suffering and increased will to live. These are truly remarkable results. But to achieve them takes care, time, commitment, research and expertise. In thinking about where to invest health-care and medical research dollars so as to enhance human dignity, we should keep in mind studies such as those of Dr Chochinov and his colleagues. It identifies the reasons people want euthanasia, explains why many of them change their minds, and describes in moving personal detail what they and others would have lost if PAS-E were available. In doing this, it counteracts two major arguments for the pro-euthanasia case. The first argument is that dying is such a terrible experience that legalising PAS-E is essential. The story of Mr G, who at 68 years old was dying of cancer, is an example. Dying and death have been depersonalised, dehumanised, medicalised, technologized, professionalised, institutionalised and certainly de-spiritualised. Such care benefits not only the dying person, but also their loved ones, in that it assuages the suffering of everyone. The therapeutic doorways it has opened and the opportunities to provide comfort, mitigate suffering, and promote healing are unique and effective. Your patients, their surviving loved ones, and perhaps generations to come will forever be grateful. More people are reading MercatorNet, but far fewer are donating. So you can see why we need to ask for your help. An increasing number of people believe that life is not worth living if you are no longer "autonomous" whatever that means. It is a deeply humane, wise approach to dying, and a powerful antidote to the coldness of euthanasia.

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### Chapter 8 : Eugenics - Wikipedia

*dangerous idea This is a blog to discuss philosophy, chess, politics, C. S. Lewis, or whatever it is that I'm in the mood to discuss. Wednesday, October 14,*

Runs on Windows , Mac and mobile. The Christian faith contains many volatile truths that challenged and continue to challenge the cultural and religious status quo. This fascinating exploration offers a unique look at how the world changed when Christ and his followers came on the scene. In a world where Christian belief and practice are increasingly under fire, *7 Truths That Changed the World* will give you the confidence to impact the world for Christ for good. In the Logos edition, this volume is enhanced by amazing functionality. Scripture citations link directly to English translations, and important terms link to dictionaries, encyclopedias, and a wealth of other resources in your digital library. Take the discussion with you using tablet and mobile apps. With Logos Bible Software, the most efficient and comprehensive research tools are in one place, so you get the most out of your study. **Key Features** Discusses the impact that Christ and his followers had, the changes they brought forth in the world Addresses the counter-cultural nature of Christian truths Equips believers to share and defend their faith **Contents** Dangerous Idea 1: God Walked the Earth Dangerous Idea 3: Clear Pointers to God Dangerous Idea 5: Not by Works Dangerous Idea 6: The Good in Suffering Praise for the Print Edition While many Christians are accustomed to hearing that there is good evidence for their faith, far less common are arguments that point out how other worldviews are far inferior in terms of both evidence and explanatory power. Ken Samples develops a cumulative case for Christianity, arguing well that no other thesis even comes close to accounting for what we know about reality. Habermas , distinguished professor of apologetics and philosophy, Liberty University Ken Samples has combined clear thinking with clear writing to give us a guided tour through basic Christian truths. He shows us what those truths are, why we should believe them, and how they make better sense of the world than the alternatives. This book serves all kinds of people: Thanks be to God for this helpful, encouraging, and challenging book! He has written about some of the most important issues in life, with seriousness and depth, and then made it accessible to everyone. It has a transformative message and a style that can engage everyone. Hazen, professor of comparative religion and apologetics, Biola University One of the most skilled and thoughtful apologists of our time, Ken Samples, has done it again. His *7 Truths That Changed the World* is a powerful reminder that Christianity is a truth claim which confronts the beliefs and values of our contemporary age at a number of critical points. But Samples is neither confrontational nor combative as he spells out seven aspects of the Christian truth-claim which stand in opposition to much of what our non-Christian neighbors hold dear. This is must reading.

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## Chapter 9 : dangerous idea: Patrick Reardon's Critique of Materialism

*This article begins by observing how education is currently appreciated primarily for its utility value, a view informed by utilitarianism and neoclassical economic theory.*

What properties should we want a proposal for an AI governance pathway to have? Eliminating Status Quo Bias in Applied Ethics We present a heuristic for correcting for one kind of bias status quo bias , which we suggest affects many of our judgments about the consequences of modifying human nature. We apply this heuristic to the case of cognitive enhancements, and argue that the consequentialist case for this is much stronger than commonly recognized. The Opportunity Cost of Delayed Technological Development Suns are illuminating and heating empty rooms, unused energy is being flushed down black holes, and our great common endowment of negentropy is being irreversibly degraded into entropy on a cosmic scale. These are resources that an advanced civilization could have used to create value-structures, such as sentient beings living worthwhile lives Russian ] [ html ] [ pdf ] Infinite Ethics Cosmology shows that we might well be living in an infinite universe that contains infinitely many happy and sad people. Given some assumptions, aggregative ethics implies that such a world contains an infinite amount of positive value and an infinite amount of negative value. But you can presumably do only a finite amount of good or bad. Aggregative consequentialism and many other important ethical theories are threatened by total paralysis. We explore a variety of potential cures, and discover that none works perfectly and all have serious side-effects. Is aggregative ethics doomed? To combat this problem, we propose a principle of conformity. It has applications in technology policy and many other areas. Or could our dignity perhaps be technologically enhanced? After disentangling several different concepts of dignity, this essay focuses on the idea of dignity as a quality a kind of excellence admitting of degrees. The interactions between enhancement and dignity as a quality are complex and link into fundamental issues in ethics and value theory. Italian , Slovenian, Portuguese ] [Was chosen for inclusion in a special anthology of the best papers published in this journal in the past two decades] [ html ] [ pdf ] Original essays by various prominent moral philosophers on the ethics of human enhancement. Jesper Ryberg et al. Questions relate both to ensuring such machines do not harm humans and to the moral status of the machines themselves. Institute of Advanced Studies in Systems Research and Cybernetics, , ] [ html ] [ pdf ] [translations: Italian ] Smart Policy: Cognitive Enhancement and the Public Interest Short article summarizing some of the key issues and offering specific recommendations, illustrating the opportunity and need for "smart policy": A vision of the future from the future. French , Italian , Spanish ] [ html ] [ pdf ] [ mp3 ] After some definitions and conceptual clarification, I argue for two theses. First, some posthuman modes of being would be extremely worthwhile. Second, it could be good for human beings to become posthuman. Bert Gordijn and Ruth Chadwick Springer, The document represents an effort to develop a broadly based consensus articulation of the basics of responsible transhumanism. Some one hundred people collaborated with me in creating this text. This paper sketches a transhumanist axiology. Polish , Portugese ] [ html ] [ pdf ] A History of Transhumanist Thought The human desire to acquire new capacities, to extend life and overcome obstacles to happiness is as ancient as the species itself. But transhumanism has emerged gradually as a distinctive outlook, with no one person being responsible for its present shape. Italian ] Existential Risk Reduction as Global Priority Existential risks are those that threaten the entire future of humanity. This paper elaborates the concept of existential risk and its relation to basic issues in axiology and develops an improved classification scheme for such risks. It also describes some of the theoretical and practical challenges posed by various existential risks and suggests a new way of thinking about the ideal of sustainability. Portuguese ] [ html ] [ pdf ] Examines the risk from physics experiments and natural events to the local fabric of spacetime. Argues that the Brookhaven report overlooks an observation selection effect. Shows how this limitation can be overcome by using data on planet formation rates. The book also addresses over-arching issuesâ€”policy responses and methods for predicting and managing catastrophes. Foreword by

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Lord Martin Rees. Introduction chapter free here [ pdf ] The Future of Human Evolution This paper explores some dystopian scenarios where freewheeling evolutionary developments, while continuing to produce complex and intelligent forms of organization, lead to the gradual elimination of all forms of being worth caring about. We then discuss how such outcomes could be avoided and argue that under certain conditions the only possible remedy would be a globally coordinated effort to control human evolution by adopting social policies that modify the default fitness function of future life forms. Charles Tandy Ria University Press, Ethics and Policy in the Dark Technological revolutions are among the most important things that happen to humanity. This paper discusses some of the ethical and policy issues raised by anticipated technological revolutions, such as nanotechnology. Issues and Perspectives for the Nano Century, eds. Ellen Mitchell John Wiley, Analyzing Human Extinction Scenarios and Related Hazards Existential risks are ways in which we could screw up badly and permanently. Remarkably, relatively little serious work has been done in this important area. The point, of course, is not to welter in doom and gloom but to better understand where the biggest dangers are so that we can develop strategies for reducing them. Russian , Belarusian] Information Hazards: A Typology of Potential Harms from Knowledge Information hazards are risks that arise from the dissemination or the potential dissemination of true information that may cause harm or enable some agent to cause harm. Such hazards are often subtler than direct physical threats, and, as a consequence, are easily overlooked. They can, however, be important. The embryo selection during IVF can be vastly potentiated when the technology for stem-cell derived gametes becomes available for use in humans. This would enable iterated embryo selection IES , compressing the effective generation time in a selection program from decades to months. We evaluate this argument. Such systems can be difficult to enhance. Here we describe a heuristic for identifying and evaluating the practicality, safety and efficacy of potential human enhancements, based on evolutionary considerations. Portuguese ] A page report on the technological prerequisites for whole brain emulation aka "mind uploading".