

AI and Care of Our Common home V3

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Good afternoon, it is a great pleasure to be here all together after a great spiritual moment this morning with His Holiness Pope Leo XIV. The Pope gave us important indications and encouraged us to continue to analyze the impacts of technological evolution in the light of the Social Doctrine of the Church and to envy the actions necessary to protect people and the creation.

It is a great satisfaction to have been able to complete our work on AI and our common good, which we began over a year ago on the invitation of Pope Frances.

It was an honor for me to coordinate the work of academics and experts who showed great competence, passion and commitment in carrying out their respecting research. It was an easy task; a positive atmosphere was established right away. Thank you all for your collaboration and availability...and the patience in accepting the reminders of timeliness. A special thanks to professors Alejandra Marinovic and Andrea Gaggioli who conducted the peer review.

The works collected in the volume we delivered this morning to Pope Leo are useful analytical contribution on how to make AI a tool not only for productivity growth but also for integral human development and the common good

Pope Francis was the first world leader to highlight that AI represents an epochal change — a cognitive-industrial revolution and an anthropological as well as technological challenge — that profoundly impacts the economy, society and the operations of companies and financial institutions, potentially altering the very nature of humanity.

Pope Leo XIV, since the beginning of his pontificate, has cautioned about the dangers and challenges posed by AI, highlighting the social issues arising from the digital transition and calling for "a new humanism" founded, in line with the teachings of Pope Francis, on justice, fraternity, and transparency for the pursuit of the integral common good. In his address to the Cardinals on 10th May 2025, he stated: “Today the Church offers everyone its heritage of social doctrine to respond to another industrial revolution and to the developments of AI that bring new challenges for the defence of human dignity, justice and work”.

On 20th June 2025, in his greeting to participants of the II Annual Conference on Ethical AI and Corporate Governance, Pope Leo XIV observed that while AI can open horizons, it can also foment conflict. He emphasised the need for deep reflection on the ethical dimensions of AI and its impact on younger generations. [In his message, delivered through Cardinal Secretary of State Pietro Parolin to the AI for Good Summit (July 10, 2025), Pope Leo XIV urges "coordinated local and global management" to guide the development of new technologies, calling for "a new humanism" founded, in line with the teachings of Pope Francis, on justice, fraternity, and transparency for the pursuit of the integral common good.]

These indications give even greater meaning to the work we have undertaken.

The collection of contributions published on the book is driven by a fundamental question in understanding and managing the potential harms of AI: "What is AI for?" Does AI serve humanity, improve well-being and support the integral development of individuals or does it primarily serve to enrich and consolidate the power of a few technological giants despite the risk of undermining humanity?

This research addresses this question through a cross-disciplinary and anthropocentric approach, offering an in-depth analysis of how AI is conceived, developed and used. The academics and experts of diverse fields: psychology, marketing, economics, philosophy, economic policy, technological innovation, banking and finance, communication, engineering, statistics, machine learning, and law, in their researches explore the risks associated to AI, examine current developments and potential future trajectories, despite the challenge posed by the speed and unpredictability of technological advancement and propose possible actions to ensure that AI remains a tool at the service of humanity. A multidisciplinary analysis is crucial because technological evolution is fundamentally changing how we perceive experiences such as procreation, birth and death (as noted by Pope Francis at the XVII Inter-Christian Symposium, 28th August 2024).

All contributions in this volume are guided by ethical evaluation and inspired by the Social Doctrine of the Church (SDC), aiming to identify the most appropriate paths forward, even if this includes setting limits to innovation when it harms humanity. Science is not neutral, and neither is AI.

I reiterate that AI, in accordance with SDC, must be inspired by ethics — both in its development and its use. This means that the outcomes of AI — its design, production and application — must be evaluated alongside the values at stake and the duties that derive from them (as Pope Francis emphasised at the G7). Although discussions of ethics often provoke scepticism, the absence of ethics threatens our future.

The volume is organized in six sections, the first section deals with general themes such as the epistemological and creative impact of AI, the redefinition of virtue and practical wisdom, the widening of socioeconomic gaps, and the threat of discursive collapse. The following parts examine how AI is concretely reshaping key sectors of our society: industry, finance, communication, education and regulation. All the authors highlight the need for technological innovation to remain at the service of humanity rather than becoming its master.

The volume concludes with a somewhat provocative proposal: the establishment of an *Ethical Observatory for Artificial Intelligence*, tasked with monitoring, validating and guiding current and future AI development and use in line with the ethical principles of the SDC.

Together, these contributions underscore the pressing need to reorient technological innovation towards human development, ensuring that AI serves the dignity of the individual, social justice, and the care of our common home.

Calling for a critical and ethical evaluation of AI, fair regulation and broad educational efforts does not mean demonising AI, but ensuring its potential is compatible with the protection and advancement of humanity.

In conclusion, technological innovation will shape the future of the economy, civilisation, and humanity. It could do this in a positive or negative way, we must be aware of this and take the necessary actions in order to guide the design, production and use of IA in a positive way.

Pope Francis urged us to think and act in a new way, with our hands, minds and hearts, to guide innovation towards sustainable development, social well-being and peace. We must work to protect the most disadvantaged citizens and create a regulatory, economic and financial environment that limits the monopolistic power of a few and renders innovation a tool for the common good.

I believe that a **global authority** could be useful to create and enforce universal AI regulations. At the same time, it is the **collective commitment** of governments, businesses, banks and individuals that will shape the responsible development and use of AI.

Our work for an AI that serves humanity and our common home doesn't end here.

The complexity of the relationship between technological innovation and the humanity makes **future lines of research necessary** , I recall some of them:

- Study of the **psychological and identity-related effects** of interactions with generative systems and immersive environments (e.g., the metaverse).
- Analysis of the impact of **regulatory policies** (EU AI Act, UN guidelines, etc.) on the effective protection of people, especially children's rights and eventually need of new regulation.
- An in-depth exploration of **“AI literacy”** as a key competence for digital citizenship with particular attention to minors and most vulnerable groups.
- **Comparative investigations** to understand how the dignity is expressed in different cultural and educational contexts.
- **Identify whether and at what point to stop in the innovation process** by evaluating the impact on the very existence of human beings.
- How to integrate **technology and the human sciences**, recovering the humanistic dimension of culture in a world increasingly characterized by a post-human culture in which people risk becoming obsolete.
- **To initiate a broad philosophical movement** to understand the influence of the rapid and pervasive development of AI, especially generative AI, on the deepest structures of reality, on the fundamental questions of the very essence of human beings starting from the early childhood.

Perhaps one or more of the authors will decide to tackle one of these lines of research.