

Editorial

ARTIFICIAL INTELLIGENCE: ETHICAL PERSPECTIVE

Artificial intelligence, in its broadest sense, is intelligence exhibited by machines, especially computer systems. Assuming that artificial intelligence is already inevitable and universal, governments and corporate entities are pursuing data-driven change as we enter a new era of technical determinism and solutionism. The COVID-19 pandemic has had a significant impact on how society is becoming more digitally connected and how humans and AI-driven technologies will interact in the future. It seems obvious that people and machines will have to coexist. AI systems will replace people in jobs that they have historically performed. AI systems will shift jobs traditionally performed by humans. Artificial intelligence is already able to translate languages, diagnose illnesses, assist in retail and the like – in several cases, better than the human beings.

The impact of AI on human beings leads to theological analyses. The concept of humans being created in the “image of God” (*Imago Dei*) is central to Christian theology. It affirms that every person possesses inherent worth and dignity. AI, as a human creation, is not a bearer of this divine image. Its capabilities can sometimes blur the line between what is human and what is machine. For instance, humanoid robots or highly advanced AI might challenge people’s perceptions of human uniqueness, leading to philosophical and theological questions about what it means to be truly human. Pope Francis became the first pontiff to address a Group of Seven (G7) meeting, warning world leaders that artificial intelligence (AI) must never gain the upper hand over mankind. He emphasised the importance of closely monitoring ever-changing technology in order to protect human life and dignity. No

machine should ever choose to end a human's life, he argued, and people should not allow super powerful algorithms to decide their fate.

AI operates based on programming and algorithms, not moral reasoning or free will. When humans delegate moral decisions to AI, such as in autonomous weapons or algorithms determining resource allocation, it risks losing the ethical dimension tied to human conscience and accountability. From a theological standpoint, AI cannot replicate the deep rootedness of morality in the human soul and relationship with God. Most AI ethics principles and frameworks are based on the same values, like fairness, responsibility, transparency, privacy, and so on. However, these principles alone are insufficient to address the issues of justice that AI brings to society. What ethical steps people should take when dealing with AI that might be able to do things on its own, including things that are physically dangerous or otherwise hurtful, and whether or not this is actually possible? AI ethics asks the important question of how people who plan, build, and run AI should act in order to keep the ethical harms that can happen in society to a minimum. These harms can be used by bad design, inappropriate use, or misuse.

Humanity is concerned about three main areas of ethics when it comes to AI: privacy, human rights, and respect.

Privacy: AI systems collect, analyse, and store vast amounts of personal data. Concerns arise about unauthorized access, misuse, and the erosion of privacy rights. For example, facial recognition technologies can track individuals without consent, raising fears of mass surveillance.

Human Rights: AI applications, especially in policing, hiring, or social services, risk perpetuating biases, leading to discrimination. Algorithms trained on biased data can reinforce existing inequalities, impacting fundamental rights like fairness, justice, and equal opportunity.

Respect: There is an ethical obligation to design AI systems that respect human dignity and autonomy. This includes ensuring transparency in decision-making processes and avoiding manipulative practices, such as targeted misinformation or exploitative behaviours in marketing.

Addressing these concerns requires robust regulations, transparent practices, and a commitment to embedding ethical principles in AI

development. Also we need to consider how AI impacts human psychology. And the most difficult question of the era is the role of human judgement.

The Contributors' Insights

In the article, *Artificial Intelligence and the Complexity of Ethics*, Peter G. Kirchsclaeger examines “artificial intelligence” and recommends “databased systems.” Aside from that, the author prefers databased systems with ethics to “ethical” ones. He concludes by discussing the complexities of ethics and their implications for the ethics of technology-based innovation.

Rajesh Kavalackal, in his article on *Artificial Intelligence: an Anthropological and Theological Investigation* explores the relationship between science and religion, focusing on artificial intelligence. He suggests that a dialogue between AI and theology can enhance understanding of theological concepts like creation, sin, and ethical concerns. The concept of *imago Dei*, which posits humans as created in God’s image, can be applied to AI, promoting optimism and respecting human dignity and personhood.

According to Joby Kunnathu’s article, *An Ethical Evaluation of Artificial Intelligence from a Catholic Moral Perspective*, a continuous discussion between engineers, ethicists, political leaders, and religious leaders is crucial for the better application of AI. The Church’s rich moral tradition inspires to work towards technical advancements that benefit people and make the world more fair and just. The Catholic Church rejects anything that degrades human life. While AI has great potential, this article explores ethical issues related to its use.

Dr. Fr. Jossy George in his article, *Navigating the Ethical Maze of AI: Balancing Innovation, Accountability, and Human Values* explores that as AI gets increasingly embedded into our daily lives, its ethical implications grow more essential. This study delves into the ethical aspects of AI, encompassing issues such as accountability, privacy, and the degradation of human judgment. It examines how AI abuse or poor design could cause psychological harm and social injustice. It also shows how AI can improve human abilities with strong ethical foundations. The discourse urges readers to consider how humans and computers will interact in the future and calls for a proactive approach to ensure AI benefits people.

In this article, *Ethics in AI: Worldwide Impacts and Evolving Trends*, Binoy Checkonthayil argues that artificial intelligence is

revolutionising many aspects of society and that the expanding usage of AI systems in daily life has made their use more morally problematic globally. Responsible AI system development and use is difficult due to the rapid evolution of AI technology and the lack of clear ethical norms. AI bias, which reinforces underlying prejudices in data used to train AI systems, can lead to unjust treatment and discrimination, especially against marginalised groups. Thus, legal frameworks for AI deployment demand accountability in AI, which is essential for ethical issues. Equally crucial in AI ethics is transparency. This paper examines the global effects and shifting trends in AI ethics, as well as the balance between morality and technology.

The First Letter of Clement to the Corinthians is important because it was the first letter between the Apostolic Fathers in patrology, according to Roby Vadana's paper *The Resolution of the Problems Encountered in the Contemporary Church Using the First Patristic Letter as a Template*. Clement asks the Corinthians to repent for their disorder and says that envy and quarrel produce Church turmoil. Clement urges them to emulate Christ and the Apostles' humility and obedience. Only repentance, humility, and obedience will bring unity and harmony, he advises the faithful. The Church must rekindle the warmth of early Christians to feel true love and unity.

Sebastian Mathew Mittathanickal and Pablito A. Baybado, Jr.'s paper *FABC's Vision for Eucharistic Families: Integrating Onam and Eucharistic Values in Asia* examines how Asian families integrate Eucharistic values with traditional cultural practices, focussing on Kerala, India's Onam celebration. It examines the Federation of Asian Bishops' Conference' (FABC) desires for "Eucharistic families" and their challenges. The article links the Eucharist to Onam's cultural richness to show how these principles might encourage community collaboration, social justice, and spiritual refreshment. The article discusses Pope Benedict XVI's emphasis on the Eucharist's transformative power and proposes ways to incorporate these principles into Onam.

Bala Kiran Kumar Hrudayaraj, S.J. in his article, *Grassroots Activism and Representational Politics as Integral to Evangelisation, A Christian Response* argues that promoting grassroots political participation and representational politics is not only a political mission, but also an essential component of the evangelisation mission. Drawing on Amartya Sen's views and the Catholic social tradition, the article makes a strong case for Christians' political engagement in India. The

essay emphasises Sen's conceptualisation of democracy as public reasoning, in which citizens engage in rational conversation and expose their beliefs to critical scrutiny. It then delves into the notion of participation within the Catholic social tradition, which promotes active participation in sociopolitical and cultural processes in order to further the common good.

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