

## **ARTIFICIAL INTELLIGENCE AND PUBLIC RELATIONS: CATHOLIC CHURCH IN PERSPECTIVE**

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### **Abstract**

In the knowledge economy and problem solving enterprise of the 21<sup>st</sup> century, Artificial Intelligence (AI) is gradually being embraced and becoming a valuable tool in the minds and hands of different institutions either as a nation, an organisation/company or even as an individual, as the AI skills are being integrated in public relations and development of the human society. The religious institutions and bodies are not left out in the uses and benefits of AI in their various activities relating to different publics. The Catholic Church identifies and relates with her publics - the innovators and end users. The letter of Pope Francis, written to celebrate the 2024 World Communication Day, formed the working document for this paper as it was surveyed and some interpretative commentary given. It highlighted the genuine fears and concerns of the evils and disadvantages of AI to the human person and its relations as they point to social isolation, cognitive pollution, creating group-thinking among other issues. The paper also adopted the survey researches done by Gartner Incorporated and Oluwadiya et al. (2023). The findings revealed and corroborated the position of the Catholic Church that AI without ethics gradually diminishes humanity (human intelligence and communication). Thus, the development and usage of AI should be with the wisdom of the heart and geared towards a fully human communication.

**Keywords:** Artificial Intelligence, Institution, Public relations, Catholic Church, Human communication.

### **Introduction**

Artificial intelligence (AI) appears to be on the lips of everyone, even those who do not really understand what AI means, as it is becoming that ever trending *buzzword*; it is a growing phenomenon in our world today. It is not that it has not been with us in years past but the several and recent innovations and advancements in science and technology are unveiling some kind of different reality gradually, posing new ways of doing things in every facets of life. And AI is really experiencing that ever increasing reception among institutions, be it as a nation, an organisation/company, group or individual.

According to 2019 Gartner CIO Survey of 3,000 respondents across 89 countries and drawn from different industries/sectors, the deployment of AI has tripled in the past year — rising from 25 percent in 2018 to 37 percent. The reasons for this big jump is that AI capabilities have matured significantly and thus

enterprises are more willing to implement the technology. A further and more recent survey by Anthony Cardillo, quoting IBM, showcases that 35% of global (250 million) companies use AI. He went further to draw an implication that over 77% of companies are either using or exploring the use of AI in one form or the other with China having the highest rate of AI adoption (around 58% of its companies).

As the progress and the reality are, we cannot but give attention to this part of advancement in technology, even in the educational institution. This is evident as this year's 2024 International Conference and Jackson Annual Lecture Series is based on Artificial Intelligence with the theme: Artificial Intelligence, Communication and Knowledge Economy in the 21<sup>st</sup> Century. I believe it is called "hybrid" because of the urgency and importance of the issues to be discussed on AI, in order to meet the attention it requires. And to note that all the sub-themes

carry with it a discourse on AI, to tell its relevance in our world today and how it has/will permeate every fibre of the society, especially as it concerns communication.

Be that as it may, the Catholic Church as an institution and in her relations with various publics has not shied away from the discourses of AI (its bias, ethics, privacy, inclusiveness etc.); She is very much interested in the development and uses of AI, as it concerns being at the service of humanity. We can hear the Catholic Church through the letter of Pope Francis, written to celebrate the 2024 World Communication Day titled, “Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication”. This letter forms the working document for this paper. In the letter, Pope Francis analysed the impact of Artificial Intelligence on the world of information and communication.

Before this letter, Pope Francis had focused also on AI for the celebration of World Day of Peace on 1 January 2024 with the theme, “Artificial Intelligence and Peace”. When dealing with issues of AI, the Catholic Church identified her publics – the innovators and end users. First, She relates with the leading organisations in science and technology, the game-changers. In February 2020, the Catholic Church gathered leading organisations and institutions in AI technologies and development in Rome in order to promote an ethical approach to AI that respects human dignity and rights, fosters education and learning, and protects the rights and interests of individuals and communities. This conference came out with the document, “Rome Call for AI Ethics”, which has three impact areas, namely: ethics, education and rights followed by six principles. And these institutions: International Business Machines Corporation (IBM), Food and Agriculture Organisations of United Nations (FAO), Microsoft and Italian Ministry for Technological Innovation and Digitalisation signed the document and pledged their commitment. Three years later, 10 January 2023, IBM reaffirmed its commitment to AI Ethics and launched a “new university network, designed to assist higher education institutions in operationalizing principles of the Call in their curricula” (newsroom.ibm.com).

The discourses and enterprise of AI among institutions, developers, scholars and others

continue, more so that it raises its head so high for attention. The various, but not limited to these, activities mentioned above express the interests of the Catholic Church in the development and uses of AI for the good of humanity. This is in attempt to solve some of these issues AI pose to humanity and this paper presents the Catholic Church as providing a moral presence in the discourse of AI both to the innovators and end users.

### Statement of Problem

The Catholic Church, as the moral conscience of the society, brings to the fore that there are looming disasters with the high reception of AI in the world if AI development is not subjected to some ethical principles and it is not properly put at the service of humanity. These can be evident especially in the context of information and communication as they hinge on theoretical and practical ethical issues.

In the theoretical context, artificial intelligence makes possible machines to pose as humans, this is an attack on humanity. Humanity is in danger as machine learning is gradually being “prized” over human intelligence. Though, many scholars would define artificial (or machine) intelligence as modelled after and inferior to human intelligence in measurement and performance (Ozkul, 2009; Liu & Shi, 2014; Park et al. 2001; Gilboa, 2010; Goodfellow et al. 2016), yet, definition on what intelligence is remains a challenge (Da Silveira & Lopes, 2023; Neisser et al., 1996).

Be that as it may, ‘Intelligent machines’ are proving the power to alienate humans from each other as it affects the world of information and communication. When machines are embraced to act in place of humans, like conversational AI as people use it to ease loneliness, it increases social isolation and not solving it for people are detached from their social bonds. AI adds to the problem by warping our ability to empathise with others and to appreciate the value of real interpersonal connection (Turkle, 2024). People begin to lose their humanity, emotions (empathy) etc.

In the aspect of moral responsibility, machines do not have their own will but perform some human tasks in communication. Puggeda (2021) then puts forward, if an advanced automated machine is programmed to do something legally and morally questionable, can machine

be truly responsible? If not, then its “personhood” is misleading, AI cannot be morally responsible (Gogoshin, 2024), and this is generally taken for granted (Matthias, 2004), for which this paper raises attention in the debate.

Further implication is that as these innovations are replacing human intelligence, lots of works and critical thinking are left in the caprices of AI and leaves humans lazy and complacent. For instance, in educational system, there are many students who heavily rely on ChatGPT for a complete academic research and works. This brings us to practical ethical issues, like infringement of data privacy, for there is a heightened risk of privacy breaches and unauthorized access with AI systems (Floridi & Taddeo, 2016), data can be exploited.

Another practical ethical issue is how AI is deployed to manipulate the reality. Artificial intelligence systems could help in matters of efficiency in making works done especially in exchange of information and communication. Yet, AI can be a source of “cognitive pollution”, that is, distorts the reality either in part or entirely, giving false narratives like fake news, deep-fakes and the likes. Puggeda (2010) opines that the misinformation caused by deepfake is divisive and contrary to the common good. These are some issues that pierce the nature of human intelligence and distort having full human communication.

### Research Objectives

This paper presents the mind of the Catholic Church through the letter of Pope Francis as it underscores the interest and the involvement of the Catholic Church in the round-table discussion on AI; expresses the understanding that the future of humanity is shaped up with Artificial Intelligence not devoid of ethics; and argues that even with AI, full human communication is achievable, done with wisdom of the heart.

### Methodology

The paper examined and gave some interpretative commentary on the letter of Pope Francis as it formed the working document. Likewise, the paper mounted on the wings of the surveys and findings done by Gartner Incorporated and Oluwadiya, Adeoti, Agodirin, Nottidge, Usman, Gali, Onyemaechi, Ramat, Adedire & Zakari, (2023). Gartner Inc., the

world's leading information technology research and advisory company, identified six specific ChatGPT risks and appropriate measures to steer responsible use of ChatGPT. Oluwadiya et al. explored an online cross-sectional questionnaire survey among students and lecturers from ten universities. The survey utilised Google Forms as the survey tool and WhatsApp as the distribution platform, and used IBM-SPSS version 25 Armonk, New York, USA for the analysis. These surveys are relied upon for they are broader and more extensive as they buttress useful evidences for the paper.

### Artificial Intelligence: A brief introduction

Cambridge Dictionary defines artificial to mean “made by people, often as a copy of something natural”. It is not something that proceeded naturally but feigned, forced, man-made. Artificial in our concept stands as an adjective, to qualify the word, intelligence. Thus, a man-made intelligence, contrived and feigned, to appear natural but it is not. But technically, artificial intelligence would mean the simulation of human intelligence in machines that are programmed to think and act like humans. Learning, reasoning, problem-solving, perception, and language comprehension are all examples of cognitive abilities. Artificial Intelligence is a method of making a computer, a computer-controlled robot, or a software think intelligently like the human mind (Duggal, 2024). It is a simulation, to think and act like human.

The philosophical question will be, even Alan Turing asked the question in his paper of 1950, can machines think? Even though the Turing test takes a simple pragmatic approach, assuming that a computer that is indistinguishable from an intelligent human actually has shown that machines can think (McGuire, 2006). McGuire went further to identify the flaws of Turing Test, to show that machines do not have the capacity to think, like humans. These include storage limitations, theology based objections, the ability for humans to create original works and experience emotion, the argument from consciousness and ‘Lady Lovelace’s Objection. Conceptually, there is that problem. Machines do not have intelligence for they cannot think.

More so to opine that the notion of intelligent machines dates to the philosophers and

mathematicians of the 17th century, with the likes of René Descartes, Gottfried Wilhelm Leibniz, and Blaise Pascal designing calculating machines that mechanized arithmetic, which had hitherto been the province of learned men called ‘calculators,’ but they never made the claim that the devices could think (Pugeda, 2021; Buchanan, 2005). But as we may have it today, created by John McCarthy, it was the fifties, and it was necessary to create a new discipline and ‘sell’ it on the market of ideas (Floridi, 2024; Floridi & Nobre 2024). Though, before the arrival of the new generative artificial intelligence, AI could be interpreted as *Agere sine Intelligere*, Agency without Intelligence (Floridi, 2024), even with the emergence of strong AI, we may *not* talk of intelligence and understanding, for it is not in reality now as put succinctly by IBM:

While AI researchers in both academia and private sectors are invested in the creation of artificial general intelligence (AGI), it only exists today as a theoretical concept versus a tangible reality. While some individuals, like Marvin Minsky, have been quoted as being overly optimistic in what we could accomplish in a few decades in the field of AI; others would say that Strong AI systems cannot even be developed. Until the measures of success, such as intelligence and understanding, are explicitly defined, they are correct in this belief.

This confirms the position of the Church through the letter of Pope Francis. He said, “the term ‘artificial intelligence’ has now supplanted the more correct term, ‘machine learning’, used in scientific literature, the very use of the word ‘intelligence’ can prove misleading (Francis, 2024). This affirms lucidly and convincingly, that we are faced with a technology made of ‘astonishing innovations’ but that is devoid of any intelligence, understanding, conscience, emotion, intuition, awareness... in short, of everything that makes a human being a unique entity, at least on this planet (Floridi, 2024). When McCarthy defined AI as making intelligent machines, he underscored that it is related to the similar task of using computers to understand human intelligence, but AI does not have to confine itself to methods that are biologically observable. So, with the development and

emergence of AI, machines cannot be like humans, nor limit human application nor humans be reduced to machines or machines appear more than human rather, machines should not replace human and alienate human socially but be seen as ‘thought aid’ systems. ‘Intelligent machines’ are proving the power to alienate humans from each other as it affects the world of information and communication but this should not happen, even in the knowledge economy (in our case, the university context) - learning and studying. Human intelligence and relations cannot be over-emphasized. This forms part of the genuine concern of the Catholic Church, it is not a foul-cry as it is a reality with us today, not just the future. AI is evasive.

### Catholic Church and Artificial Intelligence

This may be a hard pill to chew but it is true that Pope Francis offers the most powerful critique of AI as noted by Partridge. He wrote,

For Catholics and non-Catholics alike, there is something to be said for the fact that the Pope is able to challenge AI with a coherent narrative about the world and our place within it. Arguably, one of the reasons why we are failing to regulate AI in the West is precisely because we are lacking such a narrative; beyond utilitarian explanations of material risk and financial gain or loss, few are able to explain precisely why human intelligence is qualitatively superior to artificial intelligence; why there is dignity in labour; and why technocracy imperils our quality of life. Without answers to these questions, we will surely be defeated by those who do have a vision of humanity — and those driving the AI revolution certainly do.

Though, this does not mean some organisations and institutions may not be guided by ethics and morals for their technological advancements. The Church continues to play her role as the conscience of the society to always remind peoples and nations. Pope Francis’ letter for the 2024 World Communication Day forms our lens of focus, to see how the Church relates to the world as it concerns technological innovations and communication.

This year 2024 marks the 58<sup>th</sup> anniversary of celebrating World Communication Day,

accompanied by a letter from the reigning Pope to address the pressing issues about information and communication in the world. Noting the contributions of the Church and the urgency in the dialogue of AI, Pope Francis dedicated this year to the theme: “Artificial Intelligence and the Wisdom of the Heart: Towards a Fully Human Communication”. The letter has four headings, namely: Introduction, Starting with the heart, Opportunity and danger, Growth in humanity, Questions for today and for the future. These shall form ways for our analysis.

**Introduction:** He already introduced us to the vital questions AI pose to humanity, considering the ways it is radically affecting the world of information and communication, and every facets of human life. We cannot but ask the “deeper questions about the nature of human beings, our distinctiveness and the future of the species homo sapiens in the age of artificial intelligence. How can we remain fully human and guide this cultural transformation to serve a good purpose?” Asking these questions explains the reason why the Catholic Church is interested in the dialogues of AI. To the question, how can we remain fully human? points to the very fact that the Church is interested because of the dignity of the human person. Sister Alessandra Smerilli, Secretary of the Dicastery for Promoting Integral Human Development (DPIHD), would say that “the Church is interested in everything human; everything that is human is of interest to the Church. And so, the Church cannot *not* be interested in artificial intelligence, because the development of technologies affects us and it is important for us to be part of this dialogue”. It is a genuine concern that AI should be at the service of humanity, not the contrary, not we losing our humanity. So, what should be done? Pope Francis said we begin from the heart.

**Starting with the heart:** we cannot afford to lose our humanity to what we use our hands to create. This was the remark of Pope Francis when he wrote, “At this time in history, which risks becoming rich in technology and poor in humanity, our reflections must begin with the human heart,” that is, to solve the problems posed by technological innovations, we will need to approach them from ‘being human’, guided by the heart. This forms a new kind of a deeper spirituality and that leads to freedom and responsibility. Francis exemplified this kind of

spirituality with the concept of wisdom of the heart. He explains thus:

Only by adopting a spiritual way of viewing reality, only by recovering a wisdom of the heart, can we confront and interpret the newness of our time and rediscover the path to a fully human communication. In the Bible, the heart is seen as the place of freedom and decision-making. It symbolizes integrity and unity, but it also engages our emotions, desires, dreams; it is, above all, the inward place of our encounter with God. Wisdom of the heart, then, is the virtue that enables us to integrate the whole and its parts, our decisions and their consequences, our nobility and our vulnerability, our past and our future, our individuality and our membership within a larger community.

This is not a spirituality of being religious or Christian, rather, it is what is innate in man and woman, the desire to be and act good. Every human person is a moral being and in respect to AI, is to use it for the good of all, service to humanity. Thus, he will make “more appeal to the international community to work together in order to adopt a binding international treaty that regulates the development and use of artificial intelligence in its many forms” in the third heading.

**Opportunity and danger:** The Holy Father laid bare the opportunities and dangers AI pose to humanity. Though the machines are capable of storing and correlating limitless data but they cannot make sense of the data, only humans. And when the machines are embraced to act in place of humans, there appears social isolation, people are detached from their social bonds, where people talk to phones and they are absent from the present, people now prefer remote jobs and not staying in the office with people and so on. Secondly, Francis affirms that machines can support for thinking but can also be abused by making it be like God without God. So to speak, it can project an aggression towards God. Thirdly, it is true that “every technical extension of our humanity can be a means of loving service or of hostile domination. Artificial intelligence systems can help to overcome ignorance and facilitate the exchange of information between different peoples and generations.” Yet, AI can be a source of

## AI & Public Relations: Catholic Church in Perspective

“cognitive pollution”, that is, distorts the reality either in part or entirely, giving false narratives like fake news, deep-fakes and the likes. And lastly, one cannot deny the possibility of AI misuse as Pope Francis opined that algorithm is not neutral, thus, it can be used for the purpose of reducing pluralism, polarizing public opinion or creating forms of groupthink. To this point, The Rome Call had proposed *algorithmics*, the ethical use of AI following the six principles (table below).

Be that as it may, these machines cannot be enrobed with all the adornment of intelligence and act as humans even if they support and do works more than humans.

The outcry of the danger “is not simply a matter of making machines appear more human, but of awakening humanity from the slumber induced by the illusion of omnipotence, based on the belief that we are completely autonomous and self-referential subjects.” These machines are in the hands of humans, thus, they can either be for good or bad, algorithms are not neutral because it always has an ethical value because it always makes a difference in the world and human life (Floridi, 2024). The reason Pope Francis proposes wisdom of the heart that will allow us “read and interpret the newness of our time and rediscover the path of a fully human communication,” guided by some ethics - AI Ethics.

As we speak about AI Ethics, in February 2020, the Catholic Church called together leaders in AI technologies and development, in government and institutions to deliberate on ethical issues that bother on AI development and promote a sense of responsibility. This meeting birthed the document titled, “Call for AI Ethics”. The Rome Call recognizes that new technologies and vast changes in human experience do not come with innate ethical constraints. It is incumbent on those of good will, from all walks of life, to look to the future, laying out frameworks for the ethical use of new technologies that envision the vast changes and opportunities that they create. If such action waits until the potential of new technologies is realized, it is too late (Pontifical Academy for Life, 2020). At the heart of this document is the three impact areas: ethics, education and rights. Likewise are the six principles, which are elements fundamental for good innovation.

Principle	Meaning	Example
Transparent	AI systems must be understandable and accessible to all	Explaining how AI systems work and what data they use
Inclusion	AI systems must respect and promote the dignity and rights of all human beings	Involving diverse and inclusive stakeholders in the design and evaluation of AI systems
Responsibility	AI developers, users, and policymakers must be accountable for the impacts and outcomes of AI systems	Adhering to ethical principles and standards and engaging in dialogue and collaboration with different communities
Impartiality	AI systems must not follow or create biases that could harm human dignity, rights, or interests	Ensuring that AI systems are fair, unbiased, and nondiscriminatory
Reliability	AI systems should be trustworthy, accurate, consistent, and transparent in their functioning and outcomes	Adopting technical standards and protocols that ensure the quality, security, and interoperability of AI systems
Security and	AI systems must be secure and respect the privacy of users	Protecting personal data and preventing cyberattacks or surveillance

## AI & Public Relations: Catholic Church in Perspective

Source: Paul Wagle, Rome Call for AI Ethics: A Comprehensive Guide.  
<https://paulwagle.com/rome-call-for-ai-ethics-a-comprehensive-guide/>

To underscore that the move of the Catholic Church is in order, Gartner, Inc. made it known that various lawmakers across the globe are proposing regulations and guidance on large language model (LLM) tools, such as ChatGPT and Google Bard. It identified four critical areas for general counsel (GC) and legal leaders to address, of which are included in the table above. This paper corroborates the move for ethical and legal regulations of AI innovations and developments but this is not sufficient.

**Growth in humanity:** We had reiterated that the very reason why the Catholic Church is interested in the dialogue of AI and relating to its various stakeholders is because of humanity, upholding and promoting the human dignity. Pope Francis dedicated a whole bloc to treat this topic, saying, All of us are called to grow together, in humanity and as humanity. With this in the heart of everyone, one cannot but put AI at the service of humanity and not to disrupt or destroy it. He succinctly puts it this way:

The representation of reality in “big data”, however useful for the operation of machines, ultimately entails a substantial loss of the truth of things, hindering interpersonal communication and threatening our very humanity. Information cannot be separated from living relationships. These involve the body and immersion in the real world; they involve correlating not only data but also human experiences; they require sensitivity to faces and facial expressions, compassion and sharing.

The Catholic Church cannot say less of this truth above. For instance, in the classroom, even when some kind of technological assistance, like animations, is being used to assist students grasp the lessons, but the lecturer’s presence, expressions and sharing should not be prized for less. These are ways we grow together towards full human communication. Before he drew the curtain, he expressed AI can contribute to communication enterprise, “provided it does not eliminate the

role of journalism on the ground but serves to support it. Provided too that it values the professionalism of communication, making every communicator more aware of his or her responsibilities.”

**Questions for today and for the future:** With AI comes the two divide: either of new slavery or conquest of freedom, depends on us and how we answer the various questions he raised.

How do we safeguard professionalism and the dignity of workers in the fields of information and communication, together with that of users throughout the world? How do we ensure the interoperability of platforms? How do we enable businesses that develop digital platforms to accept their responsibilities with regard to content and advertising in the same way as editors of traditional communications media? How do we make more transparent the criteria guiding the operation of algorithms for indexing and de-indexing, and for search engines that are capable of celebrating or canceling persons and opinions, histories and cultures? How do we guarantee the transparency of information processing? How do we identify the paternity of writings and the traceability of sources concealed behind the shield of anonymity? How do we make it clear whether an image or video is portraying an event or simulating it? How do we prevent sources from being reduced to one alone, thus fostering a single approach, developed on the basis of an algorithm? How instead do we promote an environment suitable for preserving pluralism and portraying the complexity of reality? How can we make sustainable a technology so powerful, costly and energy-consuming? And how can we make it accessible also to developing countries?

They are points to ponder as professionals of communication in our various disciplines as full human communication is possible, wherever we may find ourselves. And as professionals, we deal with knowledge, both in consuming and producing, which in recent times, AI helps the process faster, easier and perform at a higher level. Thus, let us look at AI

in knowledge economy in the context of education in university environment.

### Artificial Intelligence and Knowledge Economy (KE)

AI and knowledge are interwoven in the sense that their input and output are symbiotic. Humans who create these machines input knowledge as AI store data, process these data and helps provide knowledge. Knowledge enables AI and AI also enables knowledge. So, in the knowledge economy which deals with intellectual capital, AI augments knowledge by learning faster the best paths to the right answer, optimizing the process to get the answer, personalizing the answer, or automating the interaction with the environment (Neşţian, Tiţă & Guţă, 2020).

Though, knowledge economy also deals with 'buying and selling', where knowledge is commodified. In fact, over the past quarter century, the rate of knowledge creation and dissemination has increased significantly. One reason is due to the rapid advances in information and communications technologies (Chen & Dahlman, 2006).

According to World Bank, there are four pillars of the KE framework and the last pillar states that "a modern and adequate information infrastructure that can facilitate the effective communication, dissemination, and processing of information and knowledge" (Chen & Dahlman, 2006). We can investigate the place of AI, since AI are used in organisations in interactive systems comprising both humans and AI, it is obvious that, "in the general framework of knowledge management in organizations, the AI can be a part of knowledge creation processes" (Neşţian et al. 2020). The university community is a host to facilitating knowledge creation and dissemination. Among students, this is done differently but with the advent of AI, there has been a heavy use of OpenAI's ChatGPT. In the study of Oluwadiya, et al. (2023) exploring the use of AI among students and lecturers in 10 Nigerian universities, found out that participants of 1003 responses demonstrated a favourable attitude towards AI while ChatGPT (43.6%) was the most frequently mentioned dedicated AI tool among other tools.

This paper acknowledges that "artificial intelligence has already brought a huge

contribution to the excellence and effectiveness of thinking and problem solving methods, but also through knowledge acquisition, modelling and processing, decision support systems, intelligent tutors, planning, scheduling and optimization systems" (Mercier-Laurent, 2015). Yet, we cannot totally rely on the output of AI hook, line and sinker when it comes to university works and researches especially the OpenAI's ChatGPT that is not governed by ethical principles.

On the 18 May 2023 survey study, Gartner identified six risks of using ChatGPT and other large language model tools. They include: fabricated and inaccurate answers as ChatGPT is prone to hallucinations; lacks data privacy and confidentiality; has model and output bias, ChatGPT is prone to intellectual property and copyright risks as it does not offer references and explanations; cyber fraud risks; and has consumer protection risks. In the academia, plagiarism and intellectual property theft is a serious issue and as OpenAI's ChatGPT cannot guarantee right references and making the researcher susceptible to falter, it is to be avoided in major works and study. Some schools have banned the use of ChatGPT, multiple HEIs around the world have banned ChatGPT due to concerns around academic integrity and others have updated or changed the way they do assessments, basing them instead on in-class or non-written assignments (Sabzalieva & Valentini, 2023). Let it be banned in our universities for major works.

### Summary

For preservation of humanity, the Catholic Church is most involved in AI discourse, acknowledging that man's future with AI is great but must be laced with morality and wisdom of the heart.

We have noted that AI is valuable in knowledge economy, yet, AI cannot replace human intelligence; we must still prize human intelligence more qualitative and over AI. That within educational system, let the lecturers be present physically to interact with the students even when virtual/video aids are utilised for lectures; let the use of ChatGPT be blacklisted among students and banned for major academic researches and works.

Professionals of information, communication and technology, as one public of the Church,

are part of KE framework and agents of transformation. So, with the plea of the Catholic Church, they can help achieve full human communication with wisdom of the heart.

The paper corroborates the need for ethical and legal regulations of AI innovations and developments. Thus, the ethical innovations and use should be taught and instilled in the students and all publics of the university, for we cannot afford to reduce critical thinking to mechanical process nor be imprisoned in an echo chamber by avoiding groupthink. This means, we must equip ourselves with AI skills and human dignity. The document, "Call for AI Ethics," should be studied even in academic institutions.

### Conclusion

The paper presented the perspective of the Catholic Church on the discourse of AI. It presented ways to achieve full human communication, with the ethical development and use of AI among all - both the innovators and users - to preserve humanity. Everyone is encouraged to have full human communication with wisdom of the heart.

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