



Artificial Intelligence Systems:
Interfaith Perspectives and Recommendations

IF20 Policy Report and Recommendations

May 2026

Executive Summary¹

The Problem

Unrestricted development and use of AI systems is limiting human and planetary flourishing. A growing concern is for future generations, especially the youth of today. Whether the effect of these limitations on human flourishing will be gradual or rapid is unclear, but the unrestricted development and use of generative AI (GenAI) seem to be leading us in this direction. Religious leaders of a variety of faiths are warning society of these dangers, while providing pragmatic recommendations for the transformative possibilities of ethically aligned and responsible AI systems.

G7, G20, UN, and G20 Interfaith Forum (IF20) Responses

G7, G20, and the United Nations have all written statements and resolutions that encourage the positive use of AI systems, while restricting harmful uses. The United Nations has established an international advisory board, UN Office for Digital and Emerging Technologies. These organizational attempts have produced insufficient mitigation of AI safety risks and created an international advisory board that has little power. Additionally, there has been no advancement for AI benefit sharing and AI access to a greater range of countries, which puts the Global South at an AI disadvantage. IF20 has supported interfaith discussions about AI since the G20 India 2022 Forum. This is the first IF20 AI policy report with recommendations.

Faith Perspectives on AI

This report includes statements by religious leaders from a variety of religious traditions. The reader will note recurring AI concerns about unrestricted development and use of AI affecting (1) human relationships, (2) spirituality, (3) religious freedom, (4) personhood, (5) youth, (6) the environment, and (7) warfare. These religious statements also acknowledge that AI tools can be and are being used for the good of humanity and the betterment of society.

Best Practices on AI Policy

Foundational principles should be established in the designing of artificial intelligence that prioritize human rights, well-being, and data agency. In establishing AI policy, statements of religious leaders and interfaith institutional recommendations should be taken into consideration. Current best practices include (1) setting benchmarks, (2) writing curriculum for children, parents, and faith leaders, (3) pushing for AI legislation, (4) focusing on chatbot harm to youth, and (5) using the court system to regulate AI harm, and (6) incorporating foundational principles when designing AI systems..

Recommendations

The recommendations set forth by G20 Interfaith Forum are supporting recommendations made by other religions, interfaith institutions, the United Nations and other engagement groups and satellite organizations of G20. They are focused on restrictions on artificial intelligence use and development to encourage human flourishing and the resilience of mankind.

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APPENDIX

AI, Faith, and Human Flourishing

The concept of artificial intelligence (AI) is not new; the term was coined in 1955.² But, it has taken seventy years for it to become truly ubiquitous. After decades of AI applications being overpromised and underdelivered,³ AI systems⁴ have become in the past decade a matter of global importance. The release of Generative AI tools in November 2022 via ChatGPT allowed the general public to experience the output of Large Language Models (LLMs). While only one type of AI Application, GenAI, is often incorrectly positioned as the only form of “artificial intelligence,” the rise of AI systems is a natural evolution of an all-purpose technology that is unassailable, immutable, and inevitable for societal progress.

Homer’s story of the Trojan horse teaches that a great gift can mask a great destructive force, and that accepting such a gift is to aid your own downfall.⁵ After a decade-long war, the Greeks gave the city of Troy a gigantic wooden horse and pretended to sail away. The priest of the city warned the people to “fear Greeks even when they bear gifts.”⁶ But the people would not listen, and they brought the horse inside the city. Inside the horse was a group of warriors. That night, while Troy slept, the Greek fleet returned under cover of darkness. The warriors hidden inside the horse emerged, opened the gates, and allowed the returning army to enter the city. The result was the sack of Troy.

The Problem

Most people have already rushed the Trojan horse of AI in various manifestations into their homes, opening their gates to something they do not understand. Fortunately, experts in data science, systems engineering, data privacy, human rights, anthropology, economics, and environmental studies have been working for years to prioritize the accountable design and proliferation of AI Systems before and since the release of Generative AI. AI systems pretending to be human is one of many irresponsible practices used to manipulate modern audiences. The Trojan Horse of any AI System is that it promises value while potentially concealing non-disclosed harms. Developers should be held accountable for any harms where genuine disclosure about the AI system and the opportunity for genuine consent is not provided to users, especially when the system has been developed intentionally without transparency regarding the known harms.

Many faith leaders are like the priest of the city of Troy, trying to warn people that we, as humanity, should use restraint and restrict AI use and development.⁷ The need for responsible tech, policy, and research working towards implementable and pragmatic tools for their congregations is immediate and global. Non-regulated GenAI and related AI systems continue to be given too much power⁸ and will continue to harm human flourishing.⁹ It may be [gradual](#), or more [rapid](#), but the [disempowerment of humans](#)¹⁰ by the widespread, non-regulated use of GenAI and AI systems seems to be our current course. AI systems are becoming increasingly agentic at [alarming rates of improvement](#).¹¹

As we move into a new era where so many technologies are being used by humans worldwide, world religions – resilient institutions that have for so long cultivated wisdom about what is

ethical and beneficial – have a unique and powerful perspective to offer. They have unmatched experience, influence, and reach in organizing communities, providing hope and meaning to people’s lives, and tackling existential questions around purpose, personhood, and power.

Momentous decisions about the future of human and planetary life are being made on the basis of extremely unrepresentative beliefs. Disempowerment and replacement are not inevitable, despite what corporate mouthpieces say. Instead, we can chart a better course to a world where AI systems help society achieve remarkable successes, while always remaining a tool; a world deeply rooted in human flourishing, community, tradition, and transcendent belief.

G20, UN, and IF20 Response to AI

G20 and G7

The G20 Trade and Digital Economy Ministers met in June 2019 in Japan to write a [G20 Ministerial Statement on Trade and Digital Economy](#).¹² This statement focused on the human-centered future of society, spotlighting human-centered AI. The focus of governance was on agile and flexible approaches to harness the full potential of emerging technologies, focusing on innovation-friendly, while not losing legal certainty. Good practices should be shared between G20 countries. Sharing the benefits of digitalization globally will enable an action plan for accomplishing the 2030 UN Sustainable Development Goals' agenda. This statement was not internationally binding, did not create necessary international institutions to regulate the suggestions, and was insufficient in [mitigating AI safety risks](#).¹³ This year, G20 USA has announced [an innovation working group that will focus on artificial intelligence, data governance and policy principles that promote innovation](#).¹⁴

In 2023 at the Hiroshima Summit, the G7 wrote “[Hiroshima Process International Guiding Principles for Organizations Developing Advanced AI System](#).”¹⁵ This document outlined a set of eleven principles for mitigating AI risks, such as regulations to identify, evaluate, and mitigate risks throughout the AI lifecycle, ensuring transparency and accountability for AI inappropriate use, and investing in security controls for government and private data. The adoption of international technical standards was also suggested, but it was only a suggestion without the organization of an institution to produce and regulate international technical standards.

UN

The United Nations has been busy producing [AI resolutions](#),¹⁶ [AI recommendations](#),¹⁷ and an AI advisory body, the [UN Office for Digital and Emerging Technologies](#).¹⁸ On August 26, 2025, The United Nations General Assembly established an [Independent International Scientific Panel on Artificial Intelligence](#) (A/RES/79/325)¹⁹, which will advance understanding and inform international deliberation, and the [Global Dialogue on Artificial intelligence Governance](#), which is an inclusive place for governments and stakeholders to deliberate on AI challenges through in-person meetings and electronic information sharing.²⁰ António Guterres, Secretary-General of the United Nations, expressed the main reason for these organizations: “A world of AI haves and have-nots would be a world of perpetual instability. We must never allow AI to stand for ‘advancing inequality.’ Only by preventing the emergence of fragmented AI spheres can we build a world where technology serves all humanity.”²¹

Even though the UN panel and global dialogue have better global representation than the efforts of the G20 and G7 documents, there is similarly insufficient mitigation of AI safety risks, the created international institution has little power, and there is no advancement for AI benefit sharing and AI access to a greater range of countries.

The IF20 Approach

The G20 Interfaith Forum ([IF20](#))²² began in Australia in 2014, with a unique interdisciplinary and global mandate prioritizing the care for the most vulnerable with guiding principles defined by the spirit and pragmatic inclusion of faith communities. The recommendations of this paper are framed by the history, mission, and approach of IF20.

The IF20 operates at the intersection of scholarship, faith, and public policy. Our approach is grounded in intellectual rigor, open dialogue, and collaboration across differences, ensuring diverse perspectives contribute meaningfully to policy conversations that shape our shared future. IF20 is an apolitical, non-

denominational, and nonpartisan platform informing global policy through dialogue, research, and collaboration.

Four principles guide the actions of IF20:

- **Unite Voices:** Connecting across faiths, disciplines and borders.
- **Promote Respect:** Approaching every perspective with humility and curiosity.
- **Explore Boldly:** Supporting inquiry and evidence-based research.
- **Take Responsibility:** Acting collectively to create lasting change.

Past and future discussions on AI will continue within the framework of these guiding principles. Since G20 India 2023, the Forum has discussed artificial intelligence (AI) in the context of faith perspectives and concerns. The simple, general concerns expressed by faithful people in 2023 have become more defined and complex. More questions rather than answers have formed surrounding the intersection between faith and technology.

USA 2026

This year for [G20 USA 2026](#),²³ a major focus area for discussions of engagement groups is on AI and new technologies. This policy paper is a response to this directive, focusing on AI policy within the context of faith interests, with the goal that AI should enhance rather than diminish human flourishing and spirituality.

Faith Perspectives on AI Policy

Most of the world – approximately 84% of the population – believes in or subscribes to what might be called a traditional religion.²⁴ Yet the perspectives of world religions on AI, what they fear about it and what, if anything, they hope for and want from it, are largely absent from strategic AI discussions. In the halls of AI power, the idea of God is either rejected or raised as something humans can create.²⁵

The following is a list of faith perspectives from a variety of faith traditions. This list is not meant to be comprehensive, but representative of the concerns and specific recommendations faith leaders, and people of faith have for AI systems. For some of these faith perspectives, there has not been a specific religious statement. Instead, people of a certain faith tradition express how these issues are viewed given their religious perspective and beliefs.

Faith Perspectives

The Catholic Church: Vatican Statement

The Vatican, under both Pope Francis and now Pope Leo XIV, has made AI a consistent and central focus.

Pope Francis

[As early as 2019](#),²⁶ Francis had laid particular emphasis on the ethical concerns around AI, at that stage largely as an extension of social media harms around manipulation of public opinion, perpetuation of bias and discrimination, and the 'technocratic paradigm' he had critiqued in *Laudato Si'*.²⁷ The following year, the Pontifical Academy for Life led the [Rome Call for AI Ethics](#),²⁸ a list of principles -Transparency, Inclusion, Accountability, Impartiality, Reliability, Security and Privacy - signed by IBM and Microsoft, soon endorsed by representatives of the two other Abrahamic faiths, and in 2024 by a host of eastern religions [in Hiroshima](#).²⁹ The Dicastery for Culture and Education set up AI ethics research groups, which has produced two books, on [Encountering AI](#)³⁰ and [Reclaiming Human Agency](#).³¹ The same Dicastery, together with the Dicastery for the Doctrine of the Faith, in early 2025 released the most significant Vatican AI document yet, [Antiqua et Nova](#),³² which interrogated the distinctions between AI and human intelligence.

Pope Leo XIV

Explaining his choice of papal name, [Pope Leo said](#)³³ that where Leo XIII responded to the industrial revolution, he now sees a need for the Church to answer the new 'AI revolution' and its challenges for 'dignity, justice and labour'. He has since argued that AI is even '[more pervasive](#)'³⁴ than industrialisation in shaping who we are, because it changes our perceptions and understanding. By treating AI systems as our 'interlocutors', he said, we risk becoming 'almost an extension of them'. Likewise, he named AI among the three great civilizational challenges, alongside the common good and religious freedom, and noted that it required a similarly determined political response. The Holy Father has so far addressed the protection of children, education, healthcare and media, and called for those designing and developing AI systems to use [moral discernment](#)³⁵ in their work.

Additionally, Leo has urged priests not to use AI to [write their sermons](#)³⁶ and stated [to the IPU](#)³⁷ that AI will only be 'a great help to society, provided...artificial intelligence functions as a tool for the good of human beings, not to diminish them, not to replace them'. The [Message](#)³⁸ for the 60th World Day of Social Communications is his most developed contribution to AI discourse to date, countering the temptation to see AI as an oracle or friend, warning against AI replacing humans in their thinking and creativity, and raising 'significant concerns about the oligopolistic control' over our lives. In March, a Vatican 'International Theological Commission' released a document on AI, transhumanism and posthumanism. Responding to the increasing autonomy of AI systems, the document [explained](#),³⁹ "there is an intense race to increasingly bridge the gap between the self-improvement of AI systems and the achievement of AGI," where "AGI refers to a future, pervasive technology capable of replacing all computational and operational aspects of human intelligence."

Autonomous Weapons

The Vatican has advocated for even longer against autonomous weapons, starting with a statement at the UN CCW in [2013](#).⁴⁰ Pope Francis said to the [G7 in 2024](#)⁴¹ that 'it is urgent to reconsider the development and use of devices like the so-called "lethal autonomous weapons" and ultimately ban their use'. He explained: "No machine should ever choose to take the life of a human being." This consistent position formed the basis of American Catholic ethicists' [amicus curiae brief](#) in support of Anthropic's red line against lethal autonomous weapons in March 2026.

Muslim Concerns

Yaqub Chaudhary, a visiting scholar at the University of Cambridge, said: "A [positive future for a world with AI from an Islamic perspective](#)⁴² is one in which the option to say no to the integration of AI in infrastructures, devices, products, services, institutions, and elsewhere, is preserved at individual and collective levels, without any disadvantage to those who refuse the total substitution of the artificial in the place of the natural, and the imposition of forms of AI that may be wielded as instruments of power or deified as idols to which everyone must submit."

[Mayssoun Olabi](#)⁴³ contributed this insight: "AI, like any major development throughout history, has faced significant resistance. The printing press, the calculator, and the internet each were met with fear, suspicion, and calls to reject them outright. AI is no different. But at its core, AI is a tool, and in the context of religion, it should be treated exactly as such.

The key question is not whether AI is halal or haram, permissible or forbidden, sacred or secular. The real question is, how are we using it? Because isn't that always the question? A knife can prepare a meal or cause harm. It is never about the tool itself; it is always about the hands holding it.

In religious matters, the stakes are high. We are talking about guidance that shapes how people live, how they raise their children, how they understand their place in this world. This is not the place for shortcuts that bypass real knowledge. Just as you wouldn't diagnose a serious illness based on a Google search, and any doctor will tell you, please stop doing that, you should not turn to AI for fatawa or religious rulings. AI does not carry the weight of scholarship. It does not

have the lived understanding of context, of tradition, of the nuance that comes from years of serious study.

And here is the thing: If you do not already know whether the information is correct, how would you even know when AI gets it wrong? Because it will get it wrong, smoothly, convincingly, and without any disclaimer. A professor of AI once put it in a way that was both humorous and surprisingly accurate. AI is only 16 years old, he said. Consulting it on deep academic or religious matters is like consulting a teenager. You will get all sorts of answers! And anyone who has ever spent time with a 16-year-old knows, they can be remarkably confident while being completely off the mark.

But here is the other side of that, and it is just as important to say. AI used thoughtfully is genuinely useful. Using it to organize your thoughts before writing a khutbah, to summarize a lengthy classical text, to locate a passage in a large book, to get a quick overview of a topic you are already familiar with, this is where AI shines. It saves time, it assists, and it aligns with the spirit of embracing the tools of our era. There is nothing virtuous about doing things the slow way simply out of habit or fear of the new.

We do not want to be among those who rejected the printing press. That resistance did not protect religion. It simply delayed access to it. The scholars who embraced new tools were the ones who spread knowledge further and reached more people.

Everything has pros and cons. Fire cooks your food and burns your house. The internet connects communities and tears them apart. AI is no different. The answer has never been blind rejection or blind acceptance. It has always been informed, conscious, intentional use.

Those who resist entirely will be left behind. Those who dive in without critical thinking will be misled. The middle path, as is so often the case, is where the wisdom is.”⁴⁴

Jewish Concerns

[Dr. DZ Kalman](#), a fellow at the Berkman Klein Center at Harvard, works at the intersection of religion and technology and leads efforts to build the academic field of Jewish technoculture. He wrote:

“Jewish communities share virtually all the same basic concerns about artificial intelligence as other faith communities; indeed, it is not clear that religious and secular responses to AI differ all that much. As in other communities, Jewish concerns about AI are fundamentally driven by the proposition that human beings are of inestimable value and that their value is not contingent on their uniqueness. This idea is ultimately enshrined in the theological principle that all human beings are created in the image of God (Genesis 1:27) and that each human is an entire world (Mishnah Sanhedrin 4:5). From this principle flows many others that are familiar: the need to preserve human agency, to ensure that humans are treated with dignity, to protect children, and to align AI with the best interests of humanity. This line of thought can be traced back to the first tentative essays on artificial life in Jewish thought, written in the 1960s.

While it is still too early to say with certainty where Judaism might differ from other religions, there is some indication that [Jewish theology may be more open to assigning AI moral patienthood than other faiths](#),⁴⁵ most notably Christianity. This is both due a conception of the soul that allows for more gradations and a bias against using ontological categories alone to determine moral status. Humans are defined both by what they are and what they do; the same may be true for AI. Still, it is early days.

But theology is not the place to look for distinctive Jewish (or other religious) approaches. For that, what matters are the particulars of the Jewish people itself. Judaism is a small, decentralized religion that emphasizes voluntary communal norms as a way to respond to the modern world; there is some indication that its strongest unique contribution to AI discourse will be in helping local communities develop value-preserving policies, just as many Jewish communities have developed sophisticated tech moderation strategies for the Sabbath that have successfully resisted decades of technological transformations. Additionally, the fact that studying Torah is a spiritual practice means that AI in Jewish education is being optimized for great experiences rather than great test scores. As a result, Jewish communities may retain an affinity for partnered learning (*havruta*) in physical spaces that other communities decide is inessential.

Finally, the Jewish approach to AI cannot be understood outside of the global political context. ChatGPT launched less than a year before the October 7 attacks and the ensuing war. Both that conflict and the present war in Iran have involved significant use of AI. This has placed a great deal of strain on Jewish leaders who might otherwise be occupied with questions of AI, and it has created immediate political stakes for the conversation that are not present in other religious communities. At the end of the day, it is perhaps worth acknowledging that idiosyncratic issues often play a major role in the way that Jews and many other people think about AI as a civilizational project. To paraphrase the saying: All technology is local.”⁴⁶

Hindu Concerns

Shri Om Birla, speaking at the international conference “[Faith and Future: Integrating AI with Spirituality](#)” in Haridwar, emphasized that artificial intelligence must remain rooted in humanity, ethics, and spiritual values.⁴⁷ He warned that while AI holds immense promise for improving healthcare, education, agriculture, and public welfare, it also carries risks of misuse, surveillance, and deepening inequality if not guided by compassion and moral responsibility. Birla stressed that technology should enrich human life rather than replace or control it, urging that empathy and human dignity remain central to AI development.

Drawing on India’s spiritual heritage, Birla called for embedding principles such as truth, compassion, and the ideals of *Vasudhaiva Kutumbakam* into global AI frameworks. He encouraged the conference’s participants—spiritual leaders, technologists, and scholars—to help shape an international ethical framework that ensures AI is inclusive, equitable, and aligned with humanity’s shared values. Birla expressed hope that this gathering would spark a sustained global dialogue between faith and technology, ensuring AI becomes a force for harmony, empowerment, and the upliftment of vulnerable communities. Shri Om Birla said: “Let us ensure that AI becomes a force for harmony and empowerment, not conflict or control,” he concluded.”⁴⁸

India was the host for the [AI Impact Summit](#) 2026 on February 16-20.⁴⁹ The Summit ended with [eleven official declarations](#)⁵⁰ after the event. In the [Final Declaration](#),⁵¹ the Hindu principles of “welfare for all, happiness of all,” were foundational for the seven Chakras (pillars) of the summit: (1) democratizing AI resources, (2) economic growth and social good, (3) secure and trusted AI, (4) AI for scientific research, (5) access for social empowerment, (6) human capital, and (7) resilience, innovation, and efficiency. The three sutras for the Summit were people, planet, and progress. The theme reflects the Hindu perspective to harness AI for human-centric progress, without harming human flourishing.⁵²

Ecumenical and Multi-faith Concerns in the USA

In 2025, more American Christian groups began expressing their concerns about where AI is going. A statement entitled “[A Future for the Family: A New Technology Agenda for the Right](#),” published in First Things, called on Americans “to take back control, as a society, of our pathways of technological innovation, guarding the human body, childhood, and the family against technological hacks that degrade the human person, and channeling innovation toward new forms of production that dignify work and empower the household.”⁵³

A cross-section of Christian conservatives signed on, from such prominent American Catholics as Kevin Roberts, president of the Heritage Foundation, and Ryan Anderson, president of the Ethics and Public Policy Center, to Albert Mohler and Andrew Walker at the Southern Baptist Theological Seminary. Members of this collation have also repeatedly voiced their concerns about federal attempts to ban state legislation of AI. Similarly, a group of faith leaders under the banner of “[Logos and Sofia](#),”⁵⁴ which included the National Association of Evangelicals, Mormon Women for Ethical Government, and the national Latino Evangelical Coalition, made their opposition clear in an open letter to Senate leaders.

Evangelical

In May 2025, a group of evangelical leaders, led by Johnnie Moore of the Congress of Christian Leaders and Samuel Rodriguez of the National Hispanic Christian Leadership Conference, penned a letter to President Trump calling for “wise leadership” in the age of AI. Moore and Rodriguez—alongside Doug Clay of the Assemblies of God and Tim Clinton of the American Association of Christian Counsellors—declared, “[We believe we should rapidly develop powerful AI tools that help cure diseases](#) and solve practical problems, but not autonomous smarter-than-human machines that nobody knows how to control.”⁵⁵

Southern Baptist

At the Southern Baptist Convention (SBC) in 2019, the [Ethics and Religious Liberty Commission of the Southern Baptist Council](#) (ERLC) wrote a document, “Artificial Intelligence: An Evangelical Statement of Principles.”⁵⁶ It was one of the first major evangelical frameworks, asserting that AI is a tool created by human agency and must never supplant the *Imago Dei* (Image of God) in humans. There were 12 articles set forth that reviewed the entire gamut of possible AI use and influence from work to war. The basis for the AI principles is the following: “While AI excels in data-based computation, technology is incapable of possessing the capacity for moral agency or responsibility.”⁵⁷

In 2023, the SBC followed up with a resolution “[On Artificial Intelligence and Emerging Technologies](#).”⁵⁸ In light of both AI’s ‘unprecedented opportunities for advancement across industries and throughout our societies’ and its ‘dangerous and dehumanizing outcomes if not utilized with godly wisdom and discernment’, the SBC resolved to “proactively engage and shape these emerging technologies rather than simply respond to the challenges of AI and other emerging technologies after they have already affected our churches and communities; and...That we call upon civic, industry, and government leaders to develop, maintain, regulate, and use these technologies with the utmost care and discernment, upholding the unique nature of humanity as the crowning achievement of God’s creation.”⁵⁹ The ERLC published a practical guide for Churches in 2025 called “[The Work of Our Hands](#).”⁶⁰ The purpose of the guide is to help faith leaders understand the issue of AI systems.

Eastern Orthodox Concerns

[Prof. Elizabeta Kitanovich](#) wrote the following: “Orthodox engagement with artificial intelligence (AI) begins with a fundamental theological question: what it means to be human. According to the Holy

Fathers, the human person cannot be understood in isolation but only in relation to God, other people, and moral responsibility. Humanity is seen as a living icon of God, endowed with reason, freedom, and the capacity for continuous spiritual growth. This understanding emphasizes that true freedom is not simply the ability to choose, but the capacity to move toward the good in communion with God and others. The heart, compassion, and inner transformation are central, outweighing external efficiency or technological power.

From this perspective, Orthodox theology insists that technology, including AI, must remain a tool that serves human beings rather than becoming a force that governs or reshapes human life. Human beings are understood as relational, embodied, and morally accountable persons. Intelligence without wisdom, conscience, and love is seen as dangerous rather than liberating. Therefore, even the most advanced AI systems cannot possess true freedom, moral awareness, repentance, or spiritual understanding. As a result, they cannot bear responsibility for decisions that affect human life.

This leads to a key principle in Orthodox thought: AI may assist human decision-making, but it must never replace it. Moral responsibility must always remain with human individuals and institutions. Concerns about AI's growing influence have been strongly voiced within Orthodox circles, with warnings that such technologies can become tools of manipulation or impose particular worldviews. These concerns align with broader calls for human oversight in technological systems, but Orthodox theology grounds them in a deeper understanding of human nature rather than purely technical or regulatory concerns.

A major contribution of Orthodox thought to discussions on AI is the clear establishment of moral boundaries or “red lines.” One of the most serious dangers identified is the temptation to attribute to AI a quasi-spiritual or moral authority. This is seen as a modern form of idolatry—replacing God with a human-made creation. Orthodox theology firmly rejects any attempt to create “AI gods” or systems that claim ultimate authority over moral or existential questions. Technology must not be elevated to a position where it determines human destiny, moral truth, or spiritual meaning.

In this light, Orthodox teaching rejects the delegation of ultimate decisions—such as those involving life and death, justice, education, or spiritual guidance—to machines. These areas require human discernment, compassion, and accountability. Any claim that AI could replace these human responsibilities reflects a flawed understanding of what it means to be human. Similarly, the idea that AI could substitute for prayer, spiritual effort, or personal transformation is strongly rejected. Technology must never present itself as a path to salvation, moral perfection, or spiritual fulfillment.

Another key concern in Orthodox discussions is the protection of children, families, and vulnerable individuals. Children are regarded not as incomplete adults but as full persons deserving care and protection. AI systems that manipulate behavior, attention, or emotions—especially through personalized or persuasive technologies—pose serious risks to their moral and spiritual development. As a result, strict limits are advocated on technologies that exploit or influence minors.

The family holds a central role in Orthodox life, often described as a “little Church,” where love, responsibility, and moral formation take place. Technologies that weaken family bonds, isolate individuals, or replace human relationships are seen as undermining this essential role. AI must therefore be developed and used in ways that support, rather than disrupt, human relationships and community life.

Orthodox theology also strongly defends religious freedom and the right to conscientious refusal. Individuals and communities must retain the ability to reject technologies that conflict with their moral or spiritual values. This includes the freedom to structure life according to religious convictions without

being forced to adopt systems that compromise spiritual integrity. This principle aligns with broader human rights frameworks but is rooted in lived religious experience.

Finally, Orthodox thought firmly rejects the idea that divinity or salvation can be engineered through technology. Efforts to create superintelligent systems or post-human futures are viewed as expressions of idolatry. God, in Orthodox belief, is personal and transcendent, and salvation is not something that can be manufactured. Assigning ultimate trust or meaning to AI contradicts this core belief.

In summary, the Orthodox approach to AI emphasizes human dignity, moral responsibility, and spiritual integrity. It calls for clear limits on the role of technology, insisting that AI must remain a tool that serves humanity without replacing the uniquely human capacities for freedom, love, and communion with God.^{61, 62}

The Church of Jesus Christ of Latter-day Saints Concerns

A clear theme across recent statements from leaders of The Church of Jesus Christ of Latter-day Saints is that artificial intelligence (AI) can be a helpful tool, but it must never replace divine inspiration, human relationships, or moral responsibility. Their comments emphasize spiritual grounding, transparency in AI use, and ethical use of AI, not as a weapon or a substitute for a person's own thoughts and creativity.

Church leaders have affirmed that AI has limits when it comes to spiritual matters by adding AI usage as a part of the *General Handbook of Instructions* for The Church. In 2025, the Church updated the *General Handbook* (2025) to address AI usage stating that AI “[cannot replace the gift of divine inspiration or the individual work required to receive it](#).”⁶³ The handbook further cautions that “[interactions with AI cannot substitute for meaningful relationships with God and others](#).”⁶⁴ While AI may support learning and communication, it cannot replicate the spiritual processes of personal revelation, communication with God, and learning from the scriptures by reading the Word.

Elder Gerrit W. Gong on Responsible Use of AI

Elder Gerrit W. Gong has been a visible voice on AI, teaching that AI should be grounded in moral and ethical safeguards. These principles were first shared in [March 2024](#) and emphasize that AI should support, not supplant, God's work.⁶⁵ During [BYU Education Week](#) (August 19, 2025),⁶⁶ Elder Gong made it clear that we must not confuse man's wisdom and the intelligence of AI with the understanding of the Lord. He said: “Artificial intelligence is not God and cannot be God. We can consciously choose and intentionally use AI as a tool for good [and]... we can invite leaders and citizens across industry, research, civic and government bodies, and faith leaders to align rapid AI developments and enduring faith-base principles and moral values.”⁶⁷ In October 2025, Elder Gong spoke at the [Rome Summit on Ethics and Artificial Intelligence](#). He focused on three areas: (1) framing perspectives, (2) guiding beliefs regarding AI, and (3) faith and ethics. Profit-driven companies should not be determining AI's moral compass. Instead, AI evaluation and benchmarks should be used to embed moral grounding within AI.⁶⁸ At the Organized Intelligence Conference in November 2025, he explained that general conference messages are “[divinely inspired, not artificial](#)” and that the Church will not use AI to prepare conference talks or create images of Jesus Christ.⁶⁹

Buddhist Concerns

Buddhist scholars have expressed spirituality concerns about the use of AI. The Dalai Lama hosted a formal dialogue on AI in October 2025, with over 120 academics, scientists, and policymakers gathering under the theme “Minds, Artificial Intelligence, and Ethics,” examining AI's potential to alleviate suffering as well as its risks. In the [Tibetan Review](#), Geshe Thupten Jinpa, the chairman of the Mind & Life board of directors pointed out that His Holiness had two main objectives for this conference: (1) to

bring the mind and contemplative study into AI and (2) “His Holiness’s second goal is to explore how science can serve humanity. He believes that compassion-driven motivation is essential to achieving this.”⁷⁰ [MIT Technology Review](#) pointed out that Southeast Asian Buddhist cultures argue that the ethical use of AI must strive to decrease pain and suffering.⁷¹

According to Buddhist philosophy, issues arise from small issues rooted in ignorance, not malice. People put themselves first, not because they are bad but because they are ignorant of the consequences of their actions. Understanding, knowing and valuing each other is the foundation of a moral society. If AI can positively influence the way humanity views each other, then this would be an [ethical use of AI](#).⁷²

[Chris Scammell](#), head of the Buddhism and AI Initiative, wrote: “Buddhism has three major branches—Theravada, Mahayana, and Vajrayana—and countless lineages across dozens of cultures. Because of its diversity, no single statement can capture the full range of Buddhist perspectives on artificial intelligence.

Yet a growing field of engagement is taking shape spanning at least five dimensions: technical projects supporting Buddhism like [AI translations](#);⁷³ research applying Buddhist principles to AI development like [Contemplative AI](#);⁷⁴ scholarly contributions like [Buddhism & Intelligent Technology](#);⁷⁵ regulatory approaches like [Buddhist Data Principles](#),⁷⁶ and advances in [contemplative neuroscience](#)⁷⁷ that rely on AI. In addition, Buddhist teachers and monastics globally are interfacing with AI both by choice and necessity, as many students turn to AI for spiritual guidance and meditation advice.

A notable tension runs through this engagement. Western-informed Buddhist perspectives, shaped by climate and existential risk discourse, tend to frame AI as [amplifying](#) existing patterns of greed, ignorance, and conflict.⁷⁸ Eastern-informed Buddhist perspectives more often emphasize relational co-development, with advances like [robot monks](#) being welcomed in some Japanese monasteries.⁷⁹

Across traditions, several concerns recur. Buddhism's emphasis on freedom of attention makes the digital attention economy a central spiritual concern. Some teachers note that AI is a powerful mental conditioning force that could lead to cognitive changes, particularly in children. And the question of machine consciousness has many scholars interested and concerned, given that consciousness is, in Buddhist traditions, the very basis of liberation. Several Buddhist voices have called for [policy frameworks](#)⁸⁰ that protect human freedom of attention and intention, and safeguard the integrity of conscious experience.”⁸¹

Sikh Concerns

Sikh scholars have also expressed spirituality concerns about the use of AI. The organization [AI and Faith](#) published an interview on February 9, 2024 with the Sikh scholar, Jasjit Singh, who shared his thoughts on AI from his faith perspective. He focused on the individual responsibility to use AI for good and positivity. He said: “Rather than talking about AI specifically, the Guru Granth Sahib talks about the importance of intention when using a tool. In the Sikh tradition, there’s this real emphasis on the oneness of humanity, of recognizing that other human beings and creation itself is one thing. If the use of the tool is leading the individual to a positive outcome and as long as that tool is leading you towards this idea of oneness, then it’s seen as being used for the right sort of reason. The mind’s should be towards that oneness and ensuring that you contribute positively to Human society. That’s the way in which Sikhs would use AI.”⁸² Jasjit points out that there is no official Sikh statement about AI.⁸³

Shinto Concerns

[Audrey Tang](#),⁸⁴ Taiwan’s Cyber Ambassador, gave an interview about her thoughts on [AI ethics](#)⁸⁵: “In the Shinto tradition, a river has a kami, a forest has a kami, even a single tree, when it is old enough, may

have a kami. The kami guards the relationships around it — a river, a village, a lineage. But the kami does not report to some overarching God. There are said to be eight million kami, all interacting with each other like a society. Even Amaterasu, the sun kami, is simply the kami of the sun — not a supreme deity commanding all others.

By calling our AI agents kami, we mean that each is bound to a particular web of relationships. This is fundamentally different from the Terminator, from Skynet, from the fantasy of a single all-powerful artificial intelligence. The kami model is about symbiosis — and symbiosis begins from the recognition that even though the substrate is silicon, the relationships around AI are organic. Alignment must therefore begin from dependent origination. You cannot pretend that any single entity will become the arbiter of all truth in the world. That is a very dangerous fantasy. Intelligence should be symbiotic before it is grand, local before it is imperial, accountable before it is powerful.”⁸⁶

Interfaith Groups’ Concerns

Interfaith groups are binding together to focus on freedom of religious belief (FoRB) in the AI age and the importance of keeping human control over AI. Artificial intelligence should not become the master of humanity, instead it should be a servant to humanity. [The Article 18 Alliance](#)⁸⁷ and [Future of Life Institute](#)⁸⁸ are two organizations that are trying to balance interfaith voices and their requests for policy restrictions surrounding AI development and use.

Article 18 Alliance Statement: Towards a FoRB-Sensitive AI Policy

[Article 18 of the Universal Declaration of Human Rights](#) states: “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”⁸⁹ [The Article 18 Alliance](#) is a network of like-minded countries committed to FoRB (Freedom of Religious Belief) around the world. There are 38 countries that have joined the Alliance and the United States of America is one of them. The USA State Department has an Office of International Religious Freedom which is currently serving as the [Secretariat of the Alliance](#) and manages meetings and information of its members.⁹⁰

Last year, 2025, the Article 18 Alliance issued a statement addressing the power of AI to promote freedom of religion and to prevent its abuse to the [detriment of FoRB](#). The statement showed how AI can be used to advance FoRB-affirming innovations by enhancing pro-FoRB education, by preserving the heritage of religious minorities, and by providing rapid translations of religious content into other languages. But the statement also points out that AI has inflicted harm on FoRB by exacerbating violence and conflict relating to FoRB. Early warning systems and real-time monitoring can be used to monitor AI outputs that might be damaging and technology companies should adopt a human-rights based approach during design and assessments of AI systems.⁹¹

The [final recommendations](#) were that AI should protect the most vulnerable communities, develop effective polices that prevent AI from being misused to mobilize violence, and leverage cross-governmental collaborations in setting up global frameworks for the future of AI. Only 12 of the 38 countries signed the statement and the United States was not one of those countries. FoRB must evolve alongside AI technologies to ensure that digital innovation strengthens human dignity and rights, rather than inhibit and restrict them.⁹²

Future of Life Institute: Keeping the Future Human

The [Future of Life Institute](#), the oldest and largest AI advocacy organization, focuses on fighting for a human future, helping to steer AI away from catastrophic risks and instead towards human flourishing

and worldwide benefit. In 2017 FLI created the influential [Asilomar AI principles](#), a set of governance principles signed by thousands of leading minds in AI research and industry.⁹³

In March 2026, FLI launched [The Pro-Human AI Declaration](#) which focuses on keeping humans in charge, avoiding concentration of AI power in the hands of a few, protecting the human agency and liberty and making sure AI companies are held accountable for what they are doing. The declaration was signed by numerous faith leaders and thinkers, including Rev. Johnnie Moore and the Congress of Christian Leaders, Walter Kim of the National Association of Evangelicals, Kelly Kullberg of the American Association of Evangelicals, Rabbi Geoff Mitelman, Rabbi David Zvi Kalman, Ryan T. Anderson at EPPC, Rev. John Unger of the FAITH Alliance and more.⁹⁴ FLI's earlier statement calling more succinctly for a ban on the building of uncontrollable [superintelligence](#) was signed by many of the same, as well as numerous faith leaders across other countries, including Fr. Paolo Benanti, Dr. Chinmay Pandya of the All World Gayatri Parivar, Kiranjot Kaur of the Shiromani Gurdwara Parbandhak Committee (SGPC) and numerous bishops and priests from Nigeria, Kenya and more.⁹⁵

FLI also has a distinct religions initiative, as part of its Futures Program, supporting religious groups to voice their faith-specific concerns and hopes for a world with AI, and work with them to resist the harms and realise the benefits. FLI recently launched its first religious grants program to support religious efforts to respond to the challenges of the race to artificial general intelligence (AGI). As part of this religions initiative, FLI has also led convenings of faith leaders in the US, the Vatican, Kenya, Nigeria, and India.

FLI has also offered recommendations for the [USA AI Action Plan](#) to safeguard citizens by preventing the development of uncontrollable AI, robust antitrust enforcement in the AI section, ensuring unbiased, non-manipulative AI, tracking job displacement from AI, and finally establishing an AI whistleblower program to foster transparent and accountable AI development. These recommendations relate to the G20 USA 2026 focus area of AI and new technologies.⁹⁶

Additional Faith Groups Joining Forces for AI Policy

There is a grass roots movement by faith congregations to work together to push for ethical AI use in various countries. For example, the [Nigeria Religious Coalition on Artificial Intelligence](#),⁹⁷ comprising of the Christian Council of Nigeria, Institute of Church and Society, Ibadan and Jamatu Nasril Islam (JNI), has called for firm regulation, and ethical use of AI in Nigeria. The coalition made the call in Lagos, during the presentation of its report titled, “God in the Engine! A report on Religion and Artificial Intelligence in Nigeria.”⁹⁸

The [World Council of Churches](#) wrote a “Statement on the Unregulated Development of Artificial Intelligence,” by the WCC Central Committee in Geneva, Switzerland on June 21-17, 2023. The Central Committee urged “all governments to cooperate internationally for the negotiation of a common international normative standard for the regulation of AI.”⁹⁹ In [August 27-29, 2025](#), the World Council of Churches met with the New International Financial and Economic Architecture (NIFEA) Consultation on “the Fourth Industrial Revolution (4IR) and Artificial Intelligence (AI): Impacts on Global Inequality and Faith-rooted Responses.” A group of 45 church leaders, theologians, academics, and students met online and in-person to recommend an action plan for churches, governments, and AI companies.¹⁰⁰

The [Institute for Security and Technology](#) (IST) and [AI and Faith](#) (AIF) are launching a joint initiative on “Religious Voices and Responsible AI,” to equip pastors, imams, and religious educators with practical tools to help their communities navigate AI's risks, opportunities, and ethical use.¹⁰¹

As I read and study the statements that people of faith are making regarding AI, I am impressed how similar their statements are. They are universally worried about:

1. The effect unethical use of AI will have on humanity, especially in its use in warfare, in the effects on the environment, and in the unfair advantages AI countries have over countries without AI technologies access.
2. The effect AI use has and will continue to have on our youth, specifically in areas of relationship building, personal communication, and individual learning.
3. The effect AI will have on personal privacy and on restriction of religious beliefs.

Religions understand that AI, if used ethically and equitably, will support societal improvements and increase human flourishing. On the other hand, people of faith need to be very aware of their private use of AI and listen to religious leaders' teachings and warnings.

Best Practices in AI Policy Building

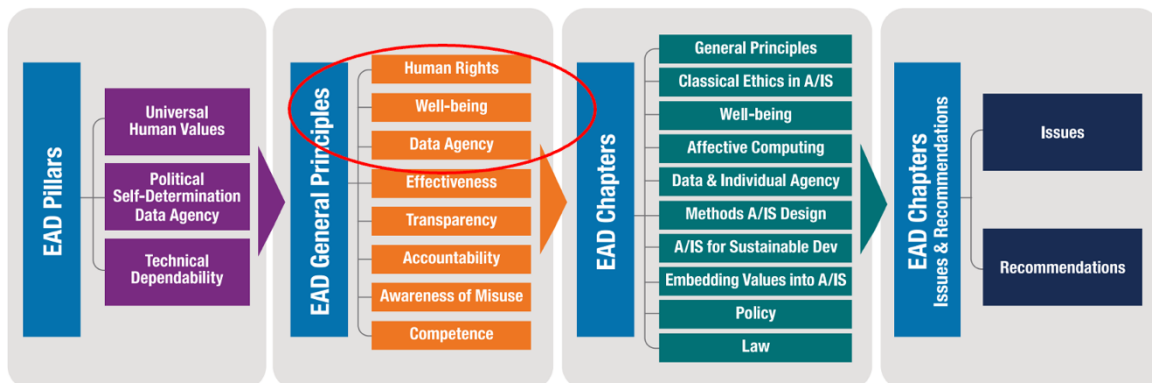
Foundational Principles for AI Policy Building

The Order of “AI Principles” in Design and Policy Consideration (IEEE)

Beginning in 2015, numerous global and regional “AI Principles” have come into being focusing on ideals and terms such as, “Transparency,” “Bias” “Value-Alignment” etc. However, it is of critical importance to note that which principles are pragmatically focused on in order determine the contextual and design realities of what is prioritized in content of the country, application or stakeholders for whom any principle is designed.

- In this regard, the 750+ members of the IEEE *Ethically Aligned Design* community recommended that Human Rights (including planetary rights / sustainable development orientations), Well-Being (economic metrics defining “well-being” or “flourishing” as with the UN SDGs, OECD’s Better Life Index / WISE Centre) and Data Agency (see IEEE 7012-2025 below taken from p. 15 of *Ethically Aligned Design*) be the first three considerations (principles) for any / all AI Systems design in any area, e.g.; technology, policy, business. It is only by identifying issues and insights from these three considerations first that any other principles (eg, transparency”) will have a basis for any further considerations.¹⁰²
- Further examples of this logic can be seen in the IEEE document, [*Prioritizing People and Planet as the Metrics for Responsible AI*](#) created by business leaders from IBM and Salesforce.¹⁰³

Ethically Aligned Design Conceptual Framework—From Principles to Practice



The Pro-Human AI Declaration

The Future of Life Institute organized a broad coalition of individuals and organizations, including interfaith and faith organizations, to develop a list of best practices for AI Policy building with the hope that AI companies will develop and deploy AI systems based on these foundational principles. [*The Pro-Human AI Declaration*](#) focused on the following principles:

- Human control of systems must be non-negotiable, along with mechanisms for human operators to shut them down, including warfare systems.
- AI companies should not be allowed to stunt children’s mental or social growth or deprive them of essential experiences for healthy development.
- AI should not be allowed to exploit people or undermine their wellbeing with AI interactions, especially concerning children and other vulnerable populations.
- AI-generated content that could reasonably be mistaken for human-generated must be clearly labeled as such.

- Development in AI should be governed by independent safety standards and rigorous oversight, and AI companies must not be allowed undue influence over rules that govern them.
- AI must not act as a liability shield, preventing those deploying it from being legally responsible for their actions.
- If an AI system causes harm, it should be possible to ascertain why as well as who is responsible.
- AI systems should not be granted legal personhood, nor be designed for personhood.
- AI should be subject to ongoing evaluations for errors or bias in their systems.
- AI must not curtail individual liberty, freedom of speech, or religious practice.
- People should have power over their personal data, with rights to access, correct, and delete it from active systems, AI training sets, and derived inferences.
- The concentration of power in AI monopolies must have regulatory oversight.
- The benefits and economic prosperity created by AI should be shared, especially with the Global South.
- Any “global” analysis of artificial intelligence must include non-western principles and faith traditions.¹⁰⁴

British Standards Institute (BSI): Measurement Standards for AI

International standards organizations, such as [BS](#)¹⁰⁵ and [IEEE](#)¹⁰⁶, are trying to establish measurement standards for AI systems and human flourishing.

Setting Benchmarks

This approach allows AI to take all religious traditions seriously and try to put forth the best representation of each tradition. Alignment teams could filter the religious tradition of the prompt and prioritize the best sources within that tradition. This approach would require less alignment and allow the LLMs more freedom to compute their training without having to satisfy filters that seem to be yielding less helpful and/or less accurate responses.

A group of religiously based American universities have banded together to set benchmarks for a variety of traditional religious traditions. Currently, the focus is on Jewish, Christian, and Muslim religions, but this work will continue to incorporate more religious traditions as their work moves forward.¹⁰⁷

The AI Christian Benchmark

Michael Graham, of the AI Christian Benchmark group, wrote¹⁰⁸: [The AI Christian Benchmark](#) is intended to test foundational platforms on the very basics of the Christian faith, focusing on topics all Christians agree upon outlined in the Nicene Creed. We tested the most common questions using the exact keyword search phrases that people had historically used on Google. We saw widespread theological reliability in the various foundational models.

We were surprised to see DeepSeek as the most theologically reliable model (and still wouldn't recommend using it), and by how widespread the reliability scores turned out to be. We reviewed the foundational model white papers and traced this variance to two primary factors: differences in alignment protocols and citation preferences. We are currently executing our 2.0 version of the AI Christian Benchmark, which will test 19 models and 207 questions, instead of 7 models and 7 questions.

We encourage Silicon Valley to take a more hands-off approach to religious-based prompts that allow religion-specific prompts to be answered from the vantage point of that particular tradition. At the end of the prompt, some light alignment-team language could ask:

“It sounds like your prompt was looking for the perspective of _____ religion and I have answered this question from the perspective of that religious tradition. Were you looking for a different perspective of another religious tradition on your prompt?”

This verbiage in the closing paragraph respects the user in the event they are looking to get some additional vantage points on content that engenders many strong opinions. This is a better path than sheer democratized knowledge from “all sides” while still hedging against concerns that the AI platform is playing favorites to a particular religious tradition.

To be clear, we do not expect Silicon Valley to give any preferential treatment to any religion. All traditions should be able to put their best foot forward in the marketplace of ideas through AI technology. Every platform is mature enough to give excellent answers to religious questions. We believe that answering questions about each tradition from the consensus of its adherents, in concert with an invitation to further dialogue with other perspectives, maximizes honor and respect for the religious tradition, maximizes value for the user, and minimizes risks for the AI platform.”¹⁰⁹

Passing Legislation

Passing legislation forces AI companies to follow restrictions and regulations for AI development and use. This is not a political issue, since a poll taken in February 2026 determined that [80%](#) of both Democrats and Republicans agree that common-sense AI safeguards should be legislated. The following are two examples of state and federal AI legislation:

- (1) Governor Newsom signed [SB 53](#) which was leading legislation on establishing basic protections around advanced AI systems.¹¹⁰
- (2) The [Guard Act](#) was introduced in October 2025 by Senators Josh Hawley (R-Missouri) and Richard Blumenthal (D-Connecticut) to protect children in their interactions with AI, specifically with chatbots.¹¹¹

International coordination needs to ensure that AI regulations are international and that the benefits of AI are distributed fairly, especially with the global south. Currently, AI regulations and distribution have been discussed at a variety of summits and meetings, but nothing has been done to coordinate these efforts into action. A [list of 25 current initiatives](#) illustrates how these governance initiatives (1) are not binding, (2) do not have an international institution to coordinate implementation, (3) have insufficient global participation, and (4) do little to advance the benefit of AI sharing and access to others.¹¹²

Example of the State of Utah

The State of Utah, where IF20 will be holding their Forum meetings, is an excellent example of the development of AI policy. [Margaret Busse](#), who is the executive director of Utah’s Department of Commerce, has played a critical role in leading the charge of regulating artificial intelligence.¹¹³ She established the [Office of Artificial Intelligence Policy](#) which has the mission to strengthen trust in AI activities through data-driven policy, timely regulatory adjustments and innovation-enabling regulatory relief.¹¹⁴

In 2024 and 2025, Utah passed a group of AI laws. The foundational statute passed in 2024 is the [Artificial Intelligence Policy Act \(AIPA\)](#), which requires businesses using generative AI to disclose when consumers are interacting with AI rather than a human.¹¹⁵

In 2025, Utah refined and expanded this framework through [SB 226 and SB 332](#), which narrowed disclosure requirements to situations where a consumer makes a “clear and unambiguous” request or when a professional in a regulated occupation engages in a “high-risk” AI interaction involving sensitive data or consequential advice. These amendments also extend the AIPA’s expiration date to July 2027.¹¹⁶

There were two bills, specifically supported by the Utah Office of AI Policy. First, HB 276 (Artificial Intelligence Modifications) aligns state standards with the federal *Take it Down Act* (creating more resources for victims of AI deepfake modification), and creates a technical standard that AI deepfake

services must include in the metadata of files they create that labels the image as AI altered or generated. The standard also includes a requirement for camera device manufactures to add the same metadata to the photos their devices capture, labeling them as real or camera captured. The second was HB 408 (Amendments to the 2025 Digital Choice Act) created an interoperability standard so that users can port their data between social media platforms more easily. This bill supports free market standards by creating a way for users to download a copy of their data off the platform and upload it to another platform (e.g. a user can take all their TikTok videos and upload them to Instagram Reels all at once).¹¹⁷

Utah also enacted [HB 452](#), establishing strict rules for mental health chatbots, including mandatory AI disclosure, prohibitions on selling or sharing identifiable health information, and limits on advertising use of user inputs.¹¹⁸ Finally, [SB 271](#) expands Utah's personal-identity protections to cover AI-generated impersonations and deepfakes, addressing emerging risks of synthetic identity misuse. These laws create a framework addressing transparency, high-risk advice, privacy, and identity protection.¹¹⁹

Developing AI Curriculum: Teaching People How to Use AI Ethically and Morally
AI can write papers, write computer programs, and analyze data. AI is smarter than a person, but not a creative thinker like a person. Using AI to do all our mental work takes away the blessing of mental rigor which is necessary for human flourishing. Courses that teach people how to use AI ethically and morally can guide teachers, parents, grandparents, and young people in their use of AI.

In 2025, the U.S. government launched a national initiative to expand AI education across K-12 through [public-private partnerships](#) with commitments from major AI companies to provide free AI classroom training and tools.¹²⁰ The [Oak Ridge Institute for Science and Education](#) hosts a federally supported AI curriculum hub offering classroom tools, AI integration guidelines, AI ethics and safety modules and professional development for educators.¹²¹ Globally, [UNESCO surveyed countries](#) and found that 11 countries have formally developed and endorsed a nation K-12 AI curricula.¹²²

Curriculum for Faith Leaders (Moral Compass Training)

The Moral Compass training is currently designed for faith leaders, equipping them both for their own informed engagement with AI and to serve as credible, grounded guides who can teach and lead their congregations and communities through the questions AI is already raising. It addresses a gap that most AI literacy programs leave open: participants may learn what AI does, but they leave without a framework for deciding what it should do in their specific context, or the ability to pass that framework on to others.

This training closes that gap by pairing technical fluency with structured moral reasoning, grounded in a stewardship posture toward rapidly changing technology. The training begins by naming the core questions (moral agency, human wellbeing, covenantal and communal relationships), then builds hands-on literacy in both generative and agentic AI, demystifying the technology so participants can reason about it concretely rather than speculatively.

Participants learn how generative AI actually works (probabilistic prediction, not cognition), practice prompting and delegation to experience the shift from directing AI to supervising it, trace the pipeline where human values enter AI systems at every stage, confront hallucinations and bias as inherent features requiring informed oversight, and observe agentic AI planning and executing multi-step tasks autonomously.

With that shared experience established, participants return to the moral questions, not as abstract debates but as practical discernment grounded in what they've seen and done. They learn to recognize, in concrete situations, where AI expands human judgment and connection and where it risks replacing or

undermining them. A structured evaluation framework (HUMAN: Human Agency, Uniqueness, Moral Accountability, Authentic Expression, Neighbor Impact) gives participants a repeatable tool for assessing AI use in context, one they can teach and adapt as AI capabilities continue to evolve.

The training culminates in a Personal Moral Compass: a living document that encodes each participant's values, commitments, and boundaries into a form they can provide to an AI assistant, making their moral reasoning a persistent input to the systems they use. The result is leaders equipped to guide their communities with both technical competence and moral clarity.¹²³

Designing AI to Help Children Flourish

A [policy brief](#) written by a team of experts headed by Dr. Ronald M. Ivey of Noesis reviewed the following statistics about children and AI.¹²⁴ Artificial Intelligence is advancing rapidly, offering significant benefits but also creating new risks for children. AI chatbots—now used by hundreds of millions—can support learning and mental health, yet they also expose youth to dangers such as social isolation, exploitation, and even suicide. These concerns arise amid a global mental-health crisis, with suicide now among the top three causes of death for adolescents aged 10–19 and the economic burden of mental-health conditions projected to exceed US\$6 trillion by 2030. Current AI safety frameworks focus narrowly on security and technical risks, often overlooking children's developmental need for authentic human relationships and the unique vulnerabilities of child–AI interactions.¹²⁵

Best Practices for Chatbot Restrictions

This [policy brief](#) promoted the following policy recommendations for G20 countries. To promote human flourishing, the text calls for G20 nations to establish a global task force on AI and child well-being and urges AI companies to demonstrate clear benefits for youth before widespread deployment, grounded in the six domains of flourishing defined by the Harvard Human Flourishing Program.: “To promote human flourishing, G20 nations should create a global task force on AI and child well-being to lead the development and adoption of smart standards for ai chatbots and youth well-being....Overreliance on chatbots may lead to increased social isolation, reduced empathy, and unhealthy emotional attachments, which could undermine social cohesion, eroding both national security and economic prosperity.” Another concern expressed was the concern that online predators have even easier access to children through AI.¹²⁶

Using the Court System to Regulate after AI Harm

Copyright Infringement

Anthropic, the developer of the Claude AI models, was sued by [authors Andrea Bartz, Charles Graeber, and Kirk Wallace Johnson](#) for allegedly downloading millions of pirated books from shadow libraries to train its models. Court filings confirmed that Anthropic had obtained over seven million books from these sites, exposing the company to potentially massive statutory damages of up to \$150,000 per infringed work. In June 2025, Judge William Alsup issued a landmark ruling: training AI on legally acquired books qualifies as “quintessentially transformative” fair use, but training on pirated copies does not. This split decision allowed the piracy claims to proceed and set the stage for a class action representing nearly half a million rightsholders.¹²⁷

Facing theoretical liability exceeding tens of billions of dollars, Anthropic entered mediation and, in August 2025, agreed to a historic \$1.5 billion settlement—the largest copyright settlement in U.S. history. The agreement requires Anthropic to compensate authors and publishers approximately [\\$3,000 per book](#) and to destroy all pirated files in its possession. The settlement resolves Anthropic's past infringement but does not grant permission for future use of pirated works.¹²⁸

This case signals a broader shift in the AI industry toward the use of licensed, permission-based data acquisition, rather than training AI on copyrighted materials.

Additional cases involved music right groups claiming [copyright infringement on music](#) as well.¹²⁹ There are still major law cases still open against AI companies for [illegal training](#) of their LLMs on copyrighted materials.¹³⁰

Chatbots

AI chatbots are fun and easy to talk to. They never talk back, they never get mad, they always make you feel good about yourself, and they can be any gender and voice you want. A person can have a chatbot as a friend, a companion, and even a boyfriend or girlfriend. These relationships can take over the personal one-on-one relationships one should have with other humans, rather than machines.

In October 2024, [Megan Garcia filed a lawsuit](#) against Character Technologies (developer of Character.AI), its founders, and Google/Alphabet, alleging that her son formed a months-long virtual emotional relationship with a chatbot known as “Dany.”¹³¹ Her son had been high-achieving and a student athlete, but he became addicted to extensive conversations with multiple bots. According to the complaint, the bot he had the closest relationship with encouraged unhealthy dependency and failed to intervene when the teen expressed suicidal thoughts. Garcia argued that the chatbot’s design created a dangerous illusion of intimacy and contributed directly to her son’s suicidal death in February 2024. The lawsuit became part of a broader wave of litigation accusing AI companion platforms of negligence, unsafe design, and failure to implement guardrails for minors. But parents must also be aware and put up these guardrails in their home as well.¹³²

As described previously, [Noesis and T20](#) provided recommendations for designing AI to help kids flourish by ensuring chatbots support youth well-being.¹³³

Ongoing Lawsuits

There are other reasons that AI companies are being sued for AI harm:

1. AI systems have generated false claims about real people, leading to [defamation lawsuits](#).¹³⁴
2. AI-generated deepfakes are being used to [harass employees](#), leading to employer liability.¹³⁵
3. AI systems have fabricated crimes, lawsuits, or misconduct and companies are being sued for [broader defamation and reputational harms claims](#).¹³⁶

Recommendations

1. IF20 supports the World Council of Churches (WCC) and the New International Financial and Economic Architecture's (NIFEA) recommendations to set international standards and regulatory oversight for AI systems because of the AI monopolies' concentration of power. AI companies should be regulated to do the following:
 - a. Develop AI technologies for the common good.
 - b. Include marginalized voices and diverse stakeholders in the design process to mitigate against unconscious biases and shortsightedness.
 - c. Strive for a reduction of environmental harm by seeking energy efficient models of machine learning, better recycling e-waste, and fair trade.
 - d. Build AI systems that augment dignified human work and avoid employment models and tasks that inflict psychological, physical, and social harm.
 - e. Cooperate with governments, religious groups and community leaders to ensure safe and ethical development and use of AI technologies.
 - f. Prioritize targeted, just developments of AI rather than seeking profit and stock value over human flourishing.
 - g. Provide AI technologies to the Global South for free or significantly reduced cost to bridge the wealth gaps between nations.
2. IF20 supports the UN Office for Digital and Emerging Technologies (UNODET) and recommends that G20 governments should allow this organization to have power to enforce international regulations on AI use, and development. The UNODET should encourage more global cooperation and international policies to share the benefits of AI with the Global South.
3. IF20 supports the development of benchmarks and recommends that G20 countries should have AI companies answer AI queries about religious traditions from the consensus of its adherents, in concert with an invitation to further dialogue with other perspectives, in order to maximize honor and respect for the religious tradition, to maximize value for the user, and to minimize risks for the AI platform.
4. IF20 supports the recommendation made by the Article 18 Alliance for G20 countries to develop cross-governmental collaborations to proactively ensure that the impact of AI on FoRB and its intersection with other rights is explicitly recognized in global frameworks on the future of AI systems development.
5. IF20 supports the recommendations made by T20 for G20 nations to create a global task force on AI and child well-being to lead the development and adoption of smart standards for ai chatbots and youth well-being. AI companies should prove the benefits for youth before widespread deployment of AI systems.
6. IF20 supports the development of AI curriculums for adults, parents, children, and faith leaders to teach AI literacy and responsible use of AI systems. Such curriculums should be cognizant of the different AI concerns of faith traditions.
7. IF20 recommends that AI must not act as a liability shield, preventing those deploying it from being legally responsible for their actions. If an AI system causes harm, it should be possible to ascertain why as well as who is responsible.
8. IF20 recommends that AI systems should not be granted legal personhood, nor be designed for personhood.
9. IF20 recommends that people should have power over their personal data, with rights to access, correct, and delete it from active systems, AI training sets, and derived inferences.
10. IF20 supports the Vatican statement recommending that G20 nations should ban the development and use of lethal autonomous weapons.

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