Appendix

THE FAITH DIMENSION

1. **Ethics & Religious Liberty Commission (ERLC) — Southern Baptist Convention (ERLC's 2019 "Artificial Intelligence and Evangelical Statement of Principles")**

a. https://erlc.com/policy-content/artificial-intelligence-an-evangelical-statement-of-principles/

2. **Southern Baptist Convention (SBC) — official resolution ("On Artificial Intelligence and Emerging Technologies," June 2023)**

a. https://www.sbc.net/resource-library/resolutions/on-artificial-intelligence-and-emerging-technologies/

3. **World Council of Churches (WCC) — Central Committee statement (June 2023)**

a. https://www.oikoumene.org/news/wcc-expresses-concern-over-unregulated-development-of-ai

4. **American Council of Christian Churches (ACCC) — statement (Oct 2024)**
5. **Vatican City State / the Catholic Church (Vatican) — Vatican AI guidelines (effective Jan 1, 2025)**

a. https://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_ddf_doc_20250128_antiqua-et-nova_en.html

b. https://www.vatican.va/content/francesco/en/speeches/2024/june/documents/20240614-g7-intelligenza-artificiale.html

c. https://www.vatican.va/content/francesco/en/messages/peace/documents/20231208-messaggio-57giornatamondiale-pace2024.html

6. **Greek Orthodox Archdiocese of America — "AI and Theology Working Group" and related report (Feb 2025)**

a. https://orthodoxobserver.org/ai-conference-25-2/

7. **Church of England — motion to General Synod and commitment to the "Rome Call for AI Ethics" (Feb 2024)**

a. https://www.churchofengland.org/media/press-releases/synod-affirms-work-key-human-dignity-and-purpose-face-ai-revolution

8. **The Episcopal Church — 2022 statement on digital/ethical issues referencing AI; 2024 General Convention created a Task Force on Artificial Intelligence**

a. http://digitalarchives.episcopalarchives.org/cgi-bin/acts/acts_resolution-complete.pl?resolution=2024-D020

9. **United Methodist Church — (described as part of Methodist Church responses; Methodist Church (UK) separately listed below)**
10. **Methodist Church (UK) — AI Working Group (established 2024)**

a. https://www.methodist.org.uk/for-churches/digital-church/ai-working-group/

11. **Presbyterian Church (U.S.A.) (PC(USA)) — A Corporation guidance and General Assembly directives (interim resource / study and policy work)**

a. https://baltimorepresbytery.org/wp-content/uploads/Artificial_Intelligence_Guidelines.pdf

12. **Lutheran Church—Missouri Synod (LCMS) — denominational publications/guidance reflecting its stance on AI**

a. https://resources.lcms.org/reading-study/ctcr-study-document-online-technology-in-the-church-study-materials/

13. **Evangelical Church in Germany (EKD) — position paper and public experiment/service (AI-generated sermon) I cant find this paper**

a. https://arstechnica.com/information-technology/2023/06/chatgpt-takes-the-pulpit-ai-leads-experimental-church-service-in-germany/

14. **Seventh-day Adventist Church (South American Division) — published comprehensive ethical principles for AI use**

a. https://institucional.adventistas.org/en/documentos/ethical-principles-for-the-use-of-artificial-intelligence/

Religious efforts on AI past and ongoing (as of February 2026)

US

- **SBC:** 2019 evangelical statement of principles**;** 2023 principles on AI and emerging technologies**; ERLC practical guide, '**The Work of Our Hands**';**
- **LDS:** guiding principles**;** Elder Gong**'s** speeches**;** Organized Intelligence
- Evangelical leaders' letter to President Trump **(2025)**
- The Gospel Coalition AI Christian benchmark (2025)
- IST and AI & Faith joint project
- **US Catholic bishops'** briefing, letter to congress (2025)**, and** Maryland statements

India

- **Hindu leader Chinmay Pandya, Gayatri Parivar:** one example of a speech**;** event **featuring** Indian ministers**; major session in IndiaAI summit**
- Sikh leadership (SGPC) recent consultation **on faith problems with AI content; former** SGPC general secretary **also signed FLI's ASI statement**

Africa

- All Africa Conference of Churches (AACC) consultation meeting on AI (2025)
- **Nigeria Religious Coalition on AI (NRCAI)** launch event (2024) **and** subsequent work **(2025)**
- **Nigerian Catholic bishop calling for AI** principles **and** caution

Islam

- **Azerbaijan:** event in Baku **(2025) and religious official** warned of dangers **in Cairo;**
- **Abu Dhabi Forum for Peace: signed the** Rome Call**; partnered with AI Faith and Civil Society Commission for event (2024)**
- **Malaysian government** Shariah-compliant AI framework
- **Various academics:** Amana Raquib**, Ali-Reza Bhojani, Yaqub Chaudhury,** Junaid Qadir**,**

Orthodox

- Russia Today 11 September 2024**: Russian Orthodox Patriarch Kirill warns about apocalyptic risks of AI.**
- Archbishop Makarios of Australia talks AI and Orthodoxy at a conference in Athens
- AI & Theology: An Orthodox Observer Event
- Artificial Intelligence and Orthodox Theology

Buddhism

- **Mind & Life Institute (run by the Dalai Lama) hosted AI dialogue**
- **Buddhism & AI Initiative both the main Buddhist effort and also compilers and researchers of all other Buddhist AI initiatives**

- Why Buddhism & AI, blog, written Chris
- A Middle Path of AI Ethics? Some Buddhist Reflections, paper, Peter Hershock, Jane Compson, Nikki Mirghafori, Mark Graves
- Some Buddhist/AI research papers
    - Contemplative Superalignment
    - Care as a Driver of Intelligence
    - Dharmakirti and Agent Cognition
-

UK

- **AI Faith and Civil Society Commission (somewhat faded but efforts ongoing by Good Faith Partnership under Lord Russel Rook)**
- **Bishop Steven Croft and his assistant Simon Cross**
- **Bishop of Hereford recent remarks on superintelligence in the House of Lords**

The Vatican (departments and major work)

- **Pontifical Academy of Life (the Rome Call for AI Ethics; advice to Pope Francis)**
- **Pontifical Academy of Science (Builders AI Forum; statement on AI and children)**
- **Dicastery for Culture and Education (*Antiqua et Nova*; *Encountering AI*; *Reclaiming Human Agency*)**
- **Dicastery for the Doctrine of the Faith (*Antiqua et Nova*)**
- **Pontifical Academy of Social Sciences (AI, Democracy, Justice conference)**
- **Dicastery for Interreligious Dialogue (Shape the World Summit, Rome)**
- **Governorate of Vatican City State (*Guidelines on Artificial Intelligence*, details)**
- **Fratelli Tutti Foundation (AI experts' appeal in September 2025)**

Statements from Pope Leo:

- **10th May to the College of Cardinals**
- **17th June, address to Italian bishops**
- **Message to the AI corporate governance conference, 20th June 2025**
- **21st June: Address to members of the international inter-parliementary union**
- **29 October, 2025 - Catechesis on the occasion of the 60th anniversary of the conciliar Declaration Nostra aetate**
- **6-7 November, 2025 - Message to the Builders AI Forum**
- **7-8 November, 2025 - VIDEO MESSAGE OF THE HOLY FATHER FOR THE 7th NATIONAL CONFERENCE ON ADDICTIONS**
- **10-12 November, 2025 - Message to participants of the International Congress of the Pontifical Academy for Life, "AI and Medicine: The Challenge of Human Dignity"**

- **13 November, 2025 - Dignity of Children audience**
- **15 November, 2025 - ENCOUNTER WITH THE WORLD OF CINEMA**
- **Dec 5 - *Address to conference "Artificial Intelligence and care of our common home'***

- **24 January 2026 - Message for the 60th World Day of Social Communications**
- **Encyclical is in the works (2026)**
- **Also Pope Francis' G7 Speech on AI**

WCC

- **Involvement in autonomous weapons issue going back several years**
- **Increasing interest in AI harms and even AGI risk, including a webinar panel on 25th February with Max Tegmark.**

AI SYSTEMS RELATED BACKGROUND MATERIAL

As noted above, it is imperative when providing recommendations for "Artificial Intelligence" to include historical yet currently relevant regulation, standards, policy and global background for the broad field of AI systems as a way to inform readers and policymakers that GenAI is not the only form of AI System.

There are numerous "histories of AI" which provide high-level introductions to technologies involved in machine learning techniques from the advent of the term for "AI" coined after the Dartmouth Conference in 1956 influenced by thinkers like Alan Turing and others.

The following sample list provides a beginning to be updated by IF20 Interfaith Forum:

A Technical Introduction to Artificial Intelligence from the 1950's to Present:

- The History of AI: A Timeline of Artificial Intelligence (Coursera: October, 2025)
- The history of AI: (IBM - No publishing date given, but goes through 2024)

A history of "AI Ethical" Principles from 2015-the present:

- **IEEE's Ethically Aligned Design**: On December 13, 2016, the first Draft Version of IEEE's EAD was released as a public Request for Input. As noted in this 136 page document, in alignment with IF20 framing, there are chapters focused on personal data governance, design of AI Systems, Economics, and legally ramifications of "AI." Over five hundred pages of feedback were received from this document for two more versions of EAD, resulting in the 2019 / latest version of the document that added chapters on non-western Ethical Traditions, Wellbeing, and Sustainability Development.
- Asilomar AI Principles (August, 2017). The conference leading to these principles utilized the best in class global principles of their day, including IEEE's Ethically Aligned (which notably, however, is not listed by name in this 2017 document). As noted on the site listing these principles, "The Asilomar AI Principles, coordinated by FLI and developed at the Beneficial AI 2017 conference, are one of the earliest and most influential sets of AI governance principles." While this statement holds some truth, the fact IEEE's EAD and multiple other global documents were essentially synthesized without proper attribution

means this document should not be viewed as globally or culturally holistic in design or communication.

- **Women in AI Ethics / AI Design**. Noted thought leader, Mia Shah-Dand provided an excellent introduction into the often ignored female and non-Western thought leaders contributing to areas of AI Ethics last updated in July, 2024 in her: The AI Ethics Revolution – A Brief Timeline. Beginning with Ada Lovelace and including current experts like Dr. Joy Buolamwini, Shosha Zubroff and many others, Dand's background provides a deeply compelling background demonstrating the need for inclusion of female, marginalized and global voices in what is currently (in regards to GenAI) a field almost completely dominated by Western, white males.

- A high-level overview of AI Ethics (Kazim, Emre et al. Patterns, Volume 2, Issue 9, 100314; September, 2021). As noted above, to assume that "Artificial intelligence" and any ethical or societal issues around its use and substance did not exist before GenAI was introduced to the general public is both factually untrue and can often served to inform the biased-oriented influence of forces wishing to ensure only GenAI applications and agendas prevail in 2026 and beyond. This paper provides a "bigger picture" logic aligning with the Interfaith forum, as noted:

> The development and deployment of AI in business and society is rapid and ubiquitous. This disruptive technology is revolutionizing entire industries and presents significant opportunity. However, triggered by high-profile cases of harm (e.g., *Facebook-Cambridge Analytica*), concern is rising. This has spurred stakeholders to respond (governments, NGOs, academia, industry) with ethics-focused research, principles, and frameworks. This literature has flourished, often referred to as "Trustworthy AI".
>
> This review embraces *inherent interdisciplinarity* in the field by providing a high-level introduction to AI ethics drawing upon philosophy, law, and computer science. Readers will explore key terms and central themes (from AI to translating ethics into engineering practice). This serves as a point of departure to the literature as well as future debates—including the interrelation of *data ethics and AI*; the *legal status of algorithms*, *economic and political* impacts; and *nature-centric AI*.

  - This document also includes framing of definitions of "ethics" to move beyond Western-centric or western only as noted below:

> Ethics is a broad discipline with considerable scope and plurality of understanding. Although there are calls and an increasing literature encompassing ethical perspectives of non-Western traditions in AI ethics literature (for example, the IEEE's *Ethically Aligned Design* [2017] calls for incorporation of non-Western ethical systems and highlights some of these, including ethics originating in Japan and Africa),[28] the predominant discourse of AI ethics is found within the Western European and North American contexts, which is also to be read in terms of our access to the English

> language literature. As such, while bearing in mind the increasing challenge to ethical frameworks representing solely the canon of literature that we write and research within, the "ethical" in AI ethics represents key concepts from this philosophical canon. For example, we broadly understand *ethics as the rational and systematic study of the standards of what is right and wrong*, *and morality as the commonly used term for notions of good and bad in more common use of the English language*.[29]
>
> In addition to ethics and morality we include the theme of law into our broader notion of AI ethics. We do this because we maintain the philosophical position that law and ethics are highly interdependent and because we note that key themes of governance, accountability, and transparency (see section 'Major Themes in AI Ethics' 5) draw heavily on jurisprudence. We take law to be the *codified rules and guidelines in a particular jurisdiction*. Importantly, the law is enforceable, i.e., there is a coercive core (usually by the executive branch of the government).

- AI Ethics 101: Comparing IEEE, EU, and OECD Guidelines. Solid overall background for these influential principles written in May, 2024 on Zendata website.

- The Design's the Thing for AI. LinkedIn article written by John C. Havens on LinkedIn framing the background for the prioritization of IEEE EAD's top three principles: Human Rights, Well Being and Data Agency.

An Introduction to Non-Western Framings of "AI Ethics"

- From Rationality to Relationality: Ubuntu as an Ethical and Human Rights Framework for Artificial Intelligence Governance. July, 2020. Written by Sabelo Mhlambi from South Africa, here is the abstract of the paper demonstrating the critical need for a global and relational focus for any form of "Artificial Intelligence" -

  > What is the measure of personhood and what does it mean for machines to exhibit human-like qualities and abilities? Furthermore, what are the human rights, economic, social, and political implications of using machines that are designed to reproduce human behavior and decision making?
  >
  > The question of personhood is one of the most fundamental questions in philosophy and it is at the core of the questions, and the quest, for an artificial or mechanical personhood. The development of artificial intelligence has depended on the traditional Western view of personhood as rationality.

> However, the traditional view of rationality as the essence of personhood, designating how humans, and now machines, should model and approach the world, has always been marked by contradictions, exclusions, and inequality. It has shaped Western economic structures (capitalism's free markets built on colonialism's forced markets), political structures (modernity's individualism imposed through coloniality), and discriminatory social hierarchies (racism and sexism as institutions embedded in enlightenment-era rationalized social and gender exclusions from full person status and economic, political, and social participation), which in turn shape the data, creation, and function of artificial intelligence. It is therefore unsurprising that the artificial intelligence industry reproduces these dehumanizations.
>
> Furthermore, the perceived rationality of machines obscures machine learning's uncritical imitation of discriminatory patterns within its input data, and minimizes the role systematic inequalities play in harmful artificial intelligence outcomes. The relational Sub-Saharan African philosophy of ubuntu reconciles the ethical limitations of rationality as personhood by linking one's own personhood to the personhood of others. This chapter uses ubuntu to show that the harms caused by artificial intelligence, with a particular focus on automated decision making systems (ADMS), are in essence violations of ubuntu's relational personhood and relational model of the universe.
>
> This critique is furthered by using postcolonial African philosophy to argue that the economic, political, and social inequalities that dominate the processes that shape the creation of artificial intelligence are neocolonial and are assaults on human dignity. The chapter concludes with technical and policy recommendations for addressing the negative effects of artificial intelligence systems.

- **Indigenous Data Governance**. The framing of Indigenous Rights[i] is an essential perspective to include in any framing of recommendations around GenAI / AI Systems. A great resource to get to know a number of Indigenous data governance framings can be found in: *Selected Readings on Indigenous Data Governance: 2026 Update* by the Data Stewards Network Gov Lab.

- ***AI's Global South Pivot: Equity, Ethics and Ecology*** (Centre for International Governance Innovation, February 2026). *From the Introduction*:

> While the Global North continues to accrue most of AI's benefits, the Global South remains disproportionately exposed to its risks. The reason is that the AI systems have often been designed and deployed without factoring in the local contexts and realities of the Global South, and these risks are further compounded due to its larger population base. This imbalance limits the dispersal of AI's

> benefits within the Global South but also leads to the suboptimal evolution and use of AI at large — adversely impacting even the Global North in the long term. Moreover, despite holding large deposits of natural resources needed for extraction of critical minerals, the Global South gains little economic value from AI but bears high ecological costs (International Renewable Energy Agency 2024).

Global Standards relating to / influencing AI / Ethical Design:

Global AI Governance: Five Key Frameworks Explained (AI Journal; August, 2025) *Abstract:*

With generative AI technologies entering nearly every aspect of human life, it has become ever more urgent for organization to develop AI systems that are trustworthy and subject to good overnance. To that end, various international organizations and technical bodies have established standards for responsible AI development and deployment. Broadly speaking, these intended benefits are widely distributed. Many of these standards are necessarily abstract due to their borad applicability, and their overlapping nature makes it difficult to differentiate them or determine specific uses.

To make some sense of this rapidly evolving landscape of AI governance, this article summarizes five of the most influential AI-related standards or frameworks from different organizations. We begin with the OECD's foundational AI principles, which established international consensus on AI values, as well as UNESCO's recommendation on AI ethics, which addresses broad societal implications of AI development. Following those are three more technical standards that translate high-level commitments into actionable practices: the U.S. National Institute of Standards and Technology (NIST) AI management framework, the ISO/IEC 42001 international standard for AI governance, and the IEEE 7000-2021 standard for ethical system design. Taken together, these five standards should give organizations a solid foundation on which to build a responsible and ethical AI system.

A note from John C. Havens: The AI regulations and principles listed above provide a comprehensive set of guidelines as the recommended basis for IF's responses. There are over twenty Standards and Standards Working Groups in the IEEE 7000 Standards Series which is, to date, the largest collection of "AI Ethics" Oriented Standards Series of any international SDO (Standards Development Organization).

John was Founding Chair of IEEE 7000 and IEEE 7010. 7010 came out in 2020, 7000 in 2021.

Three IEEE Standards of Note as Reference for the IF Forum: IEEE 7010-2020: Recommended Practice for Assessing the Impact of Autonomous and Intelligent Systems on Human Well-Being. This was the first standard in the IEEE 7000 series to be released focused on providing ways for any organization or government to prioritize human and environmental flourishing in their design and KPIs. The following is the abstract from an article outlining specifics about the standard, IEEE 7010: A New Standard for Assessing the Well-being Implications of Artificial Intelligence from December, 2020:

> Artificial intelligence (AI) enabled products and services are becoming a staple of everyday life. While governments and

businesses are eager to enjoy the benefits of AI innovations, the mixed impact of these autonomous and intelligent systems on human well-being has become a pressing issue. This article introduces one of the first international standards focused on the social and ethical implications of AI: The Institute of Electrical and Electronics Engineering's (IEEE) Standard (Std) 7010-2020 Recommended Practice for Assessing the Impact of Autonomous and Intelligent Systems on Human Well-being.

Incorporating well-being factors throughout the lifecycle of AI is both challenging and urgent and IEEE 7010 provides key guidance for those who design, deploy, and procure these technologies. We begin by articulating the benefits of an approach for AI centered around well-being and the measurement of well-being data. Next, we provide an overview of IEEE 7010, including its key principles and how the standard relates to approaches and perspectives in place in the AI community.

Below is a diagram of the standard's Well-being Impact Assessment (WIA) that provides the basis for any AI System (GenAI) or otherwise as a means to 1) Prioritize safety of data acquisition and usage for any context, and 2) Utilize existing 'wellbeing' or 'flourishing' indicators, such as the UN SDGs or other trusted and verified global or regional metrics of societal progress including all humans and the planet:

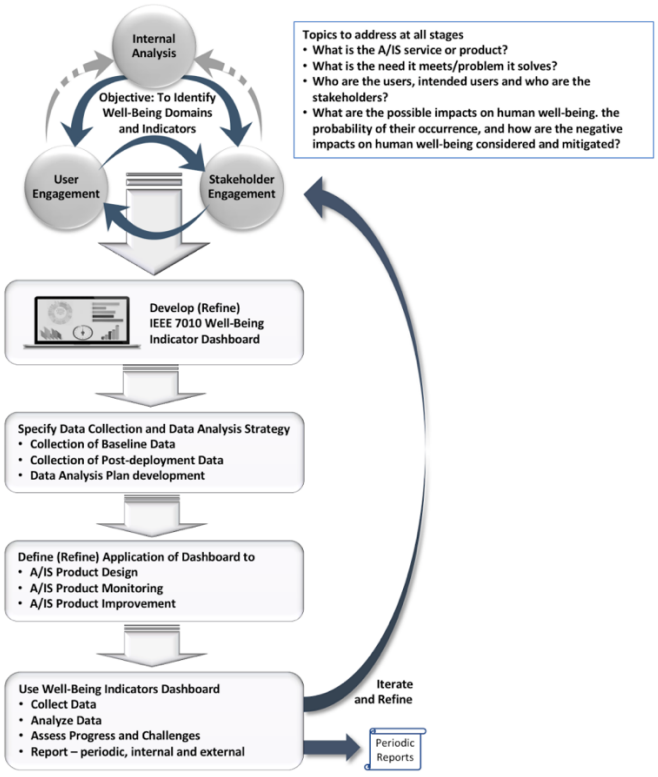
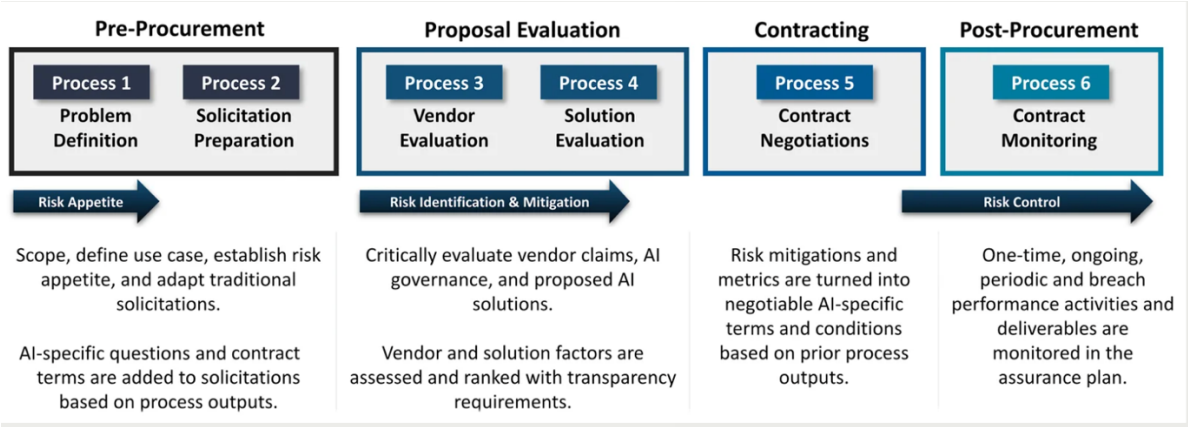


Fig. 1. Flowchart of IEEE 7010 WIA (IEEE P7010 - Adapted and reprinted with permission from IEEE. Copyrights IEEE 2020. All rights reserved.)

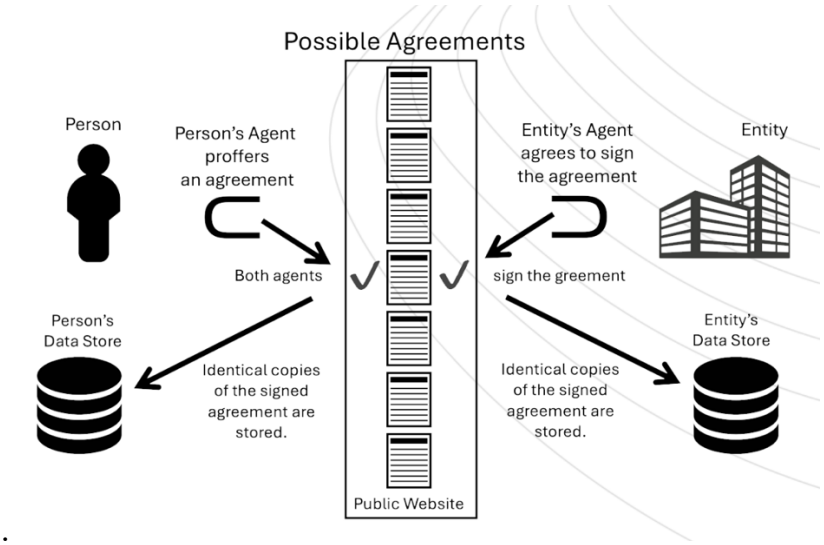
IEEE 3119-2025: IEEE Standard for the Procurement of Artificial Intelligence and Automated Decision Systems. What is often ignored in AI Principles is the question of 1) Who is purchasing 'AI solutions' for companies or governments, and 2) What is the context of how these systems are purchased? As a background for these questions, IEEE created the IEEE 3119 standard as explained in this May 2025 article, *What to Look Out for When Acquiring AI Systems*. The standard provides pragmatic ways for individuals to analyze and adopt vendors utilizing core ideals of trusted global governance models. Here's an example diagram from the standard:



- *IEEE 7012-2025: IEEE Standard for Machine Readable Personal Privacy Terms*. (Full *read-only version of the Standard available here*). This standard was nicknamed, "MyTerms" by the Working Group who created it. The following information can is from the MyTerms Website.

> Aka '**MyTerms**' (like IEEE 802.11 is nicknamed Wi-Fi), is published by the Institute of Electrical and Electronics Engineers (IEEE), a global professional organisation that fosters technological innovation and excellence for the benefit of humanity.
>
> The standard covers contractual interactions and agreements between individuals and the service providers they engage on a network, including websites. It describes how individuals, acting as first parties, can proffer their privacy requirements as contractual terms and arrive at agreements recorded and kept by both sides.

Below are diagrams showing how the implementation of the Standard can work: the first provides a high-level example of the standard, the second is a case study from Consumer Reports on how the terms could work.



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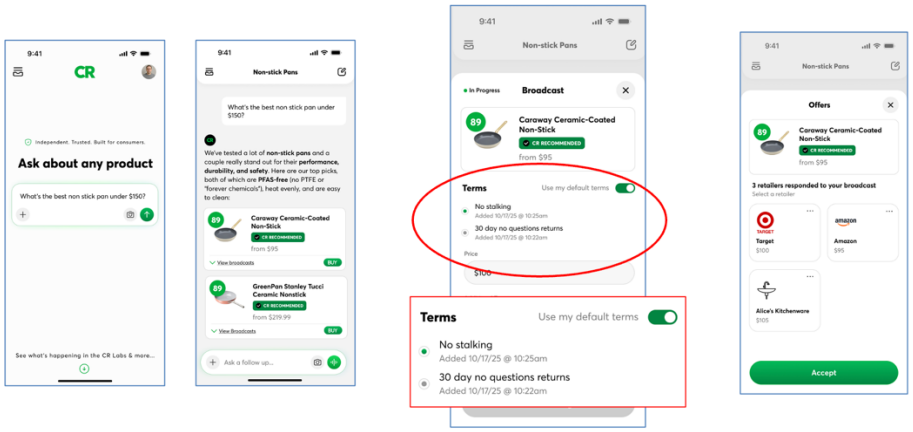


Foundational Principles for AI Policy Building

It is of critical importance to recognize the following when creating technical, economic, or political recommendations for AI policy building:

- **<u>There are multiple forms of AI Systems and applications</u>**. GenAI is but one type of AI Application in a vast array of technologies and tools that all encompass the use of human and other data. Any recommendations for "AI" that frame solely "GenAI" (LLMs) risk inherently supporting the technical, economic, and ideological underpinnings of the GenAI industry in isolation.

- **<u>Human Data Governance is of Seminal Importance in any AI Application</u>**. How any AI Application accesses and uses data is framed in how said data was originally obtained. The nature and results of GenAI or LLM functionality do not negate global or regional regulations, laws, or regional / cultural precepts in existence when GenAI for large scale societal use began in 2022.

- **Any "Global" Analysis of "Artificial Intelligence" Must Include Non-Western Principles**. Where Global Majority, Indigenous, or non-Western Ethical or Cultural framings inclusive of historical, cultural, religious, economic or any context beyond Western framings largely framed in philosophical underpinnings of rationality are not overtly included in any "AI" recommendations, said recommendations by definition cannot be deemed 'global' or 'inclusive.'

- **"Artificial Intelligence" is a powerful Media / Cultural Imaginary or Narrative**. The current framing of many / most GenAI orgs falls within narratives dictating economic agendas utilizing the concept of "Artificial General Intelligence" as an empirical or scientific reality despite the fact no common empirical definition of AGI exists that pragmatically define immediate (short-term) and long-term pragmatic solutions for inclusive global human and planetary flourishing.

- **Where no Formal Alternatives are Provided, "Economics" frames GDP Metrics/Goals**. In broad strokes, the metrics, measurements, and implied values of the Gross Domestic Product (GDP) came from the leaders of the Bretton Woods Conference after the Second World War and are framed as after-the-fact statistical measurements measuring solely (or largely) elements of exponential, financial growth. As GDP was not designed to measure or include caregiving or environmental measures as a priority, any "AI Principles" not disclosing "GDP and Beyond" metrics of "wellbeing" or "flourishing" (e.g., UN SDGs, OECD's Better Life Index) should be considered to *prioritize societal or economic values equating rapid growth as progress*.

- **Reinventing the Wheel**. Global Principles, Standards and Regulations coming from before the introduction of GenAI still apply in regard to core issues of data governance, systems engineering, data science, law and design. These should be employed as the basis for recommendations regarding current GenAI regulation to avoid replication of older recommendations without the full, pre GenAI context, or ignorance or avoidance of established regulations and standards that have provided the foundation for AI Systems of any definition.

- **The Planet as an Actor, not a Resource**. Outside of any political or environmental framings, where the Biosphere is not recognized in a "Systems of Systems" framing, then policy based recommendations for "Artificial Intelligence" are typically introduced in a one-size fits all economic or technical framing not recognizing the seminal importance of regional biodiversity and cultural / legal norms centering the pragmatic instantiation and results of all recommendations.

- **Evaluation of Ongoing Errors or Bias in any AI Application**. Any AI system, product or service must be subject to rigorous testing and certified safety before being released to the general public. GenAI as but one type of AI Application is broadly known to suffer from ongoing hallucinations, sycophancy, errors in citation, anthropomorphism, and the need for computational resources stemming from hyperscale data centers utilizing massive amounts of water and energy. Where these issues are not known and GenAI is the only Application used in AI for Good framings, these larger issues can be ignored at society's peril.

- **The Nature of Human Agency in Regard to Data / Regulation**. Where a human user doesn't understand how their personal data (PII / Personally Identifiable Information core to their identity or social media / location data etc.) is accessed and used for any purpose, there is the potential for a loss of agency regarding their personhood that is inclusive of any faith-oriented or cultural aspects related to their geography, family, or community. Christian oriented framings of agency from Pope Francis, Pope Leo, and from the authors of the December, 2025 book, *Reclaiming Human Agency in the Age of Artificial Intelligence* provide key faith-driven and pragmatically oriented recommendations.

- **The Nature of Human Intellectual Property in Regard to GenAI / LLM development and influence**. The nature of how human Intellectual Property (from authors, musicians, filmmakers) is facing a large-scale paradigm shift stemming from the Bartz versus Anthropic Court Settlement still being resolved (as of March 1, 2026). While Anthropic as an organization admits to accessing millions of books from authors initially by pirated sources, the main body of this settlement has to do with what could be deemed "fair use" of any/all LLM orgs to access any human data/IP without the consent of said humans or the provision of genuine consent before accessing, using, and benefitting monetarily from this usage. No "GenAI for Good" or "AI for Good" meaning "GenAI" can be considered responsible where data is taken without consent.

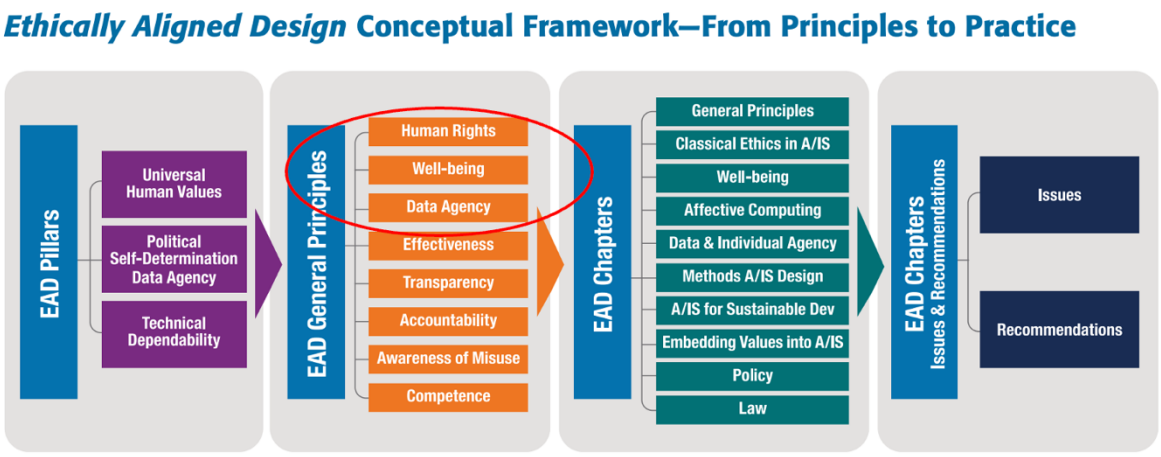
- **The Order of "AI Principles" in Design and Policy Consideration**. Beginning in 2015, numerous global and regional "AI Principles" have come into being focusing on ideals and terms such as, "Transparency," "Bias" "Value-Alignment" etc. However, it is of critical importance to note that which principles 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*).

    - 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.

Ten Recommendations Regarding LLM Generated Material Guardrails

Thia is a list of educational guidelines for teaching college students written by Allegra Jordan at Duke's Pratt School of Engineering.



Institutional Papers, Declarations, and Programs

FLI: The Pro-Human AI Declaration

A list of pro-human guiding principles backed by a bipartisan coalition to guide our shared future with AI.

International AI Safety Report 2026 | International AI Safety Report

The second of these reports reviewing the research on the capabilities and risks of GenAI systems.

Designing AI to Help Children Flourish

A global task force to ensure chatbots support youth well-being, submitted to G20 through T20.

United Nations: Office of Digital and Emerging Technologies (ODET)

There are many reports, news, and resources listed on this website about international AI issues.

Governing AI for Humanity

This publication by ODET reviews the need for global governance of AI and the global AI governance gaps. ODET is trying to enhance global cooperation through developing common understandings of the issues surrounding AI by appointing an AI committee and establishing an AI fund.

Mind the AI Divide

This ODET publication reviews the divide between countries in AI resources where high income nations disproportionately benefit from AI advancements and low- and medium-income countries, particularly Africa, lag behind.

Report of the Secretary-General: Innovative Voluntary Financing Options for Artificial Intelligence Capacity-Building

This is official request by the Secretary-General on July 2, 2025 to ask for an international fund on AI.

UNESCO: Recommendation on the Ethics of Artificial Intelligence

This document was adopted in 2021 focusing on the protection of human rights and dignity in the age of AI. It is applicable but not binding to the 194 member states of UNESCO.

AI Christian Benchmarks: Evaluating Seven Top LLMs for Theological Reliability

Executive Summary of the report.

Future of Life Policy Papers

FLI Interim Recommendations for the AI Action Summit (EN)

AI Safety Index Winter 2025 - Future of Life Institute

AI Safety Index for major corporations

Control Inversion

Why the superintelligent AI agents we are racing to create would absorb power, not grant it

Embedded Off-Switches for AI Compute

James Petrie: To address the risks of increasingly capable AI systems, we introduce a hardware-level off-switch that embeds thousands of independent “security blocks” in each AI accelerator. This massively redundant architecture is designed to prevent unauthorized chip use, even against sophisticated physical attacks. Ourmainsecurity block design uses public key cryptography to check the authenticity of authorization licenses, and randomly generated nonces to prevent replay attacks. We evaluate attack vectors and present additional security block variants that could be added for greater robustness. Security blocks can be built with standard circuit components, ensuring compatibility with existing semiconductor manufacturing processes. With embedded security blocks, the next generation of AI accelerators could be more robustly defended against dangerous misuse.

World Council of Churches

NIFEA Consultation - Theological Communique and Action Plan: The Fourth Industrial Revolution (4IR) and Artificial Intelligence (AI): Impacts on Global Inequality and Faith-rooted Responses | World Council of Churches

UK Digital Development

Digital Development Strategy 2024-2030

As the development and adoption of digital technologies is revolutionising our world, it is vital that we ensure they accelerate the achievement of the SDGs. With this aim, as stated in the UK’s White Paper on International Development, we need to drive ‘digital development’, which means making digital transformation inclusive, responsible and sustainable.

Artificial Intelligence and Peace Building: Oxford University, Regents Park College & Stanford Law School

Peacebuilding-and-AI_WIP_31.07.202560.pdf

This paper captures our learning from this engagement and highlights a series of recommendations for those working in conflict resolution and technological innovation. Principle among them – in recognition that these technologies are and will continue to surround us – is to establish a community of practice to provide the time and space to deepen understanding of one another's fields and how, ultimately, new technologies can support the core purpose of conflict resolution: the saving of human life.

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[i] *Any understanding of global Indigenous Issues must include recognition and inclusion of core principles such as "FPIC" or "Free, Prior and Informed Consent" and other seminal ideals as noted in the UN's 2007 Declaration on the Rights of Indigenous Peoples.*