

Ethics and Values *in the Age of* Artificial Intelligence



A Presentation by:

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Executive Director, International Academy of Catholic Leaders

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Lara studied Communication Sciences at the prestigious University of Buenos Aires and holds a master's degree from Georgetown University in Washington DC. In 2019, she obtained a Diploma in International Public Leadership from the Harvard Kennedy School and was part of the IX International Diploma in the Social Doctrine of the Church at St. John's University. She is also a graduate of the Diploma in "Gender and Education" from the Francisco de Vittoria University, and in "Spirituality" from the Pontifical University Regina Apostolorum in Rome. She worked for ten years in multilateral organizations in Washington D.C., including communication roles at the Inter-American Development Bank and as Director of Communication at the Foundation of the Organization of American States, leading initiatives in development, inclusion, and institutional strengthening in Latin America and the Caribbean. In 2007, she received the Golden Circle Award for Excellence in Peace Journalism. She is an international professor, with outstanding experience at George Washington University, where she trained more than 2,000 Latin American leaders in matters of governance, technology, and communication. Author of the book "Medio Humano: La Comunicación en la Era de la Inteligencia Artificial" (Human Medium: Communication in the Age of Artificial Intelligence), she is one of the specialists invited to the AI Builders Forum in the Vatican. In 2009, she received training from the then Archbishop Jorge Mario Bergoglio while she was a Catechist in the City of Buenos Aires, her hometown.



Introduction

Good morning, everyone.

I am honored to be able to speak with you today. I am currently in Rome, participating in a series of research dialogues with experts in bioethics, humanism, and education. Although I would have loved to be with you in person, there is something deeply meaningful about recording this presentation so close to St. Peter's Square.

Before we talk about artificial intelligence, I want to talk about you.

You are the first cohort of adults who have never lived without a global feed. You have never lived without a map in your pocket. And now, many of you have never written a paragraph, summarized a paper, or planned a trip without a model that can answer back.

So my first question is not "What can AI do?"

My first question is: what is AI doing to us?

Not only to our jobs, but to our attention. Not only to our grades, but to our character. Not only to our information, but to our relationships.

Because every technology is a mirror. It reflects our desires. It multiplies our habits. It accelerates what we already are.

And that is exactly why ethics and values are not an "extra chapter" in the AI story.

They are the story.

So today, I want to give you three gifts.

First: clarity. I will define ethics and values in plain language, and we will make them practical.

Second: courage. Because the hardest part of ethical life is not knowing what is right; it is paying the price of doing it.

Third: a mission. You are not here to be passive users of AI, or frightened victims of it. You are here to become builders: people who can use technology without losing your humanity, and people who can build technology that serves the human person.

I will speak from three places.

One is my work in communications and technology, watching how platforms and narratives shape societies.

Another is my experience as Executive Director of the International Academy of Catholic Leaders: a global community that forms leaders in faith, ethics, and public life across many countries and many realities.

And the third is a journey I lived personally when I participated in the Builders AI Forum, a gathering that brought technologists, researchers, entrepreneurs, educators, and Church leaders together to ask a simple question: how can AI serve the mission of the Church, and serve the dignity of every person?

The world is watching the AI race.

But the deeper question is: what kind of human race are we becoming?

Let's begin with definitions. No jargon.

Ethics is the disciplined search for the good, applied to choices.

It is the art of deciding what we should do, and why.

Ethics asks questions like:

- What is a good life?
- What is a good society?
- What do we owe each other?
- Who is responsible when harm happens?
- What kind of person does my choice make me?

Values are the goods we consider worth protecting, pursuing, and honoring.

Values are the "why" that makes a "how" meaningful.

If ethics is the compass, values are the north.

If ethics is the "how to choose," values are the "what matters."

And here is the key: values are not only things you believe.

Values are things you practice.

Your real values are visible in your calendar, your spending, your friendships, your feed, your courage, your silence, your choices, and your compromises.

In the age of AI, values become visible in a new way:

- in the data you share,
- in the content you amplify,
- in the tools you build,
- in the shortcuts you take,

- and in the people you treat as disposable.

Now, what do university students your age tend to care about when we talk about AI ethics?

Across recent student research, the concerns are remarkably consistent.

- Students worry about misinformation and deepfakes: the collapse of trust in what we see and hear. [7]
- Students worry about bias and unfairness: whether AI will reinforce discrimination and inequality. [7]
- Students worry about privacy and personal data: who owns their life, their patterns, their identity. [7]
- Students worry about intellectual property: whether creative work is being copied without consent, credit, or compensation. [7]
- Students worry about access and equity: who gets the best tools, and who is left behind. [7]
- Students worry about academic integrity: whether AI is helping to learn or replacing it. [7]

And students worry about the future of work: what happens when automation reshapes entry-level jobs, internships, and professional pathways. [8]

And at the same time, Gen Z uses AI intensely, because it is useful, fast, and increasingly unavoidable. [8]

So you are living inside a tension:

you are curious and anxious at the same time.

You want opportunity and you fear manipulation.

You want innovation and you fear losing control.

This tension is not a weakness.

It is your ethical advantage.

Because people who are not worried about anything are easy to manipulate.

But people who can name what they fear, what they hope, and what they refuse to sacrifice—those people can lead.

So let's talk about the real battleground.

Many people think the ethical battle of AI is about futuristic robots.

But most ethical harm today happens through ordinary decisions:

- A hiring system filters candidates with hidden rules.

- A recommender system pushes outrage because outrage keeps you scrolling.
- A deepfake ruins someone's reputation in thirty seconds.
- A chatbot becomes a substitute for a friend, a partner, a counselor, or a conscience.
- A business ships a product because "everyone else is doing it" and the market is moving fast.

Ethics is not just about what is legal.

Ethics is about what is worthy.

And that is why the Catholic tradition insists on a very simple foundation:

the dignity of the human person.

If you remember only one sentence tonight, remember this:

Technology is good when it serves human dignity and the common good.

Technology becomes dangerous when humans are treated as raw material for systems: data points to monetize, emotions to manipulate, attention to harvest, workers to replace without responsibility, or citizens to polarize.

This is not anti-technology.

It is pro-human.

Now, what does the Church contribute here?

Not because the Church is a tech company, but because the Church has something rare: a long memory of what happens when power grows faster than wisdom.

The Church does not start by asking: "What is possible?"

The Church starts by asking: "What is good?"

In 2020, the Vatican's Pontifical Academy for Life launched the Rome Call for AI Ethics, signed with partners including Microsoft and IBM, as a concrete effort to place human dignity at the center of AI development. [1]

The Rome Call names six principles that sound simple—and that is their strength:

1. Transparency.
2. Inclusion.
3. Responsibility.
4. Impartiality.
5. Reliability.
6. Security and privacy. [1]

If you want a practical "ethical checklist" for AI, start there.



But notice something: these principles are not only technical.

They are moral.

They are about people.

They are about relationships.

They are about power.

Transparency is about truth and accountability.

Inclusion is about who counts and who is excluded.

Responsibility is about moral ownership: who answers when harm occurs.

Impartiality is about justice.

Reliability is about trust.

Security and privacy are about safeguarding persons, families, and communities.

In other words: the Rome Call is not a “Church document for church people.”

It is a human document for a human future.

In 2024, Pope Francis went to the G7—because the Church is not afraid to enter the public square—and he said something that should be framed on the wall of every lab and every ministry:

“We need to ensure and safeguard a space for proper human control” over AI choices; “human dignity itself depends on it.” [2]

That line is not rhetorical.

It is an ethical thesis.

Human dignity depends on human agency.

And agency depends on the ability to understand, to decide, and to be responsible.

When a system makes decisions that you cannot see, cannot question, and cannot change, human dignity is threatened—because your life is being shaped without your participation.

Pope Francis also insisted that AI is “neither objective nor neutral,” because it expresses the goals and assumptions of those who build and deploy it. [2]

That is crucial for your generation:

do not confuse mathematical complexity with moral neutrality.

A model can be sophisticated and unjust at the same time.

And in 2025, the Vatican published a major note, **Antiqua et Nova**, on the relationship between AI and human intelligence, warning about risks from misinformation and deepfakes to warfare and dehumanization, and calling for moral evaluation of both ends and means. [3]

So the Church is building a vocabulary for our time:

- an anthropology that can speak to algorithms,
- a moral theology that can speak to machine learning,
- a social doctrine that can speak to platform economics,
- and a leadership formation that can speak to the temptation to outsource responsibility.

Now, I want to bring in Pope Leo XIV.

In his message for the World Day of Social Communications dated January 24, 2026, Pope Leo XIV wrote something that goes straight to the heart of your daily life online:

“The challenge, therefore, is not technological, but anthropological.” [4]

Anthropological means: about what it means to be human.

He warns about technologies capable of simulating “voices, faces, and emotions,” and says that safeguarding faces and voices ultimately means safeguarding ourselves. [4]

In other words: in a world of synthetic media, identity becomes fragile.

- Trust becomes fragile.
- Relationship becomes fragile.
- Truth becomes fragile.

And here is the line I want you to take personally:

“Do not renounce your ability to think.” [4]

That is not only a spiritual warning.

- It is a civic warning.
- A professional warning.
- A psychological warning.
- A creative warning.

Because if you stop thinking, someone else will do it for you.

And the “someone else” will often be an incentive system designed to optimize engagement and profit, not your flourishing.

Pope Leo is not telling you to reject technology.

He is telling you to reject passivity.

He is asking you to grow into the kind of adults who can embrace innovation with “discernment,” while facing risks honestly. [4]

That is leadership.

So where does the Builders AI Forum fit into this story?

Builders AI Forum is part of a growing movement that refuses two easy extremes:

the extreme of naive enthusiasm (“AI will fix everything”), and

the extreme of fearful rejection (“AI is evil and we should run away”).

Instead, it builds a third path: ethical construction.

The Forum’s vision, as described in Vatican communications, is not merely to ask what AI can do, but who we are becoming through the technologies we build. [5]

That sentence is a master key.

Because it tells you that every app is also a teacher.

- Every interface trains your habits.
- Every system forms your imagination.
- Every recommendation educates your desire.
- Every automation shapes your patience.
- Every shortcut changes your discipline.

So the question is not only: “Is the tool useful?”

The question is: “What does this tool make easier, and what does it make harder?”

- Does it make it easier to learn, or easier to avoid learning?
- Does it make it easier to connect, or easier to replace real relationships with simulations?
- Does it make it easier to tell the truth, or easier to flood the world with convincing lies?
- Does it make it easier to create, or easier to copy without responsibility?
- Does it make it easier to govern fairly, or easier to hide power in code?

Builders AI Forum gathers people who want AI to be a servant, not a master.

A support for mission, not a replacement for meaning.

A tool for dignity, not a machine for manipulation. [6]

Now I want to make something very concrete for you.



When we say “AI ethics,” it can sound abstract.

So let’s translate ethics into five moral tensions you are already living.

One: convenience versus character.

AI makes many things faster.

But speed is not the same as growth.

If AI removes the struggle that forms you, it may also remove the maturity you need for life.

Two: personalization versus manipulation.

AI can adapt to you.

But if it adapts by exploiting your weaknesses—your anger, your insecurity, your loneliness—it becomes a tool of control.

Three: creativity versus plagiarism.

AI can help you brainstorm and draft.

But if you use it to pretend you wrote what you did not write, you are not only cheating a professor.

You are cheating your future self.

You are building a life on borrowed integrity.

Four: efficiency versus justice.

AI can optimize systems.

But optimization for profit is not the same as justice for people.

A society can be efficient and cruel at the same time.

Five: connection versus substitution.

AI can simulate companionship.

But simulation is not communion.

A chatbot can respond, but it cannot love.

A model can predict your words, but it cannot carry your suffering.

A synthetic friend can be attentive, but it cannot freely give itself.

When you feel these tensions, you are not alone.

These tensions are the human core of AI ethics.

Let’s go deeper. What is at stake in values?

In every generation, technology tests the same values.

But AI tests them in a new way, because AI operates at scale, speed, and invisibility.

So let's name the values at stake.

1. Truth.
2. Justice.
3. Freedom.
4. Human dignity.
5. Solidarity.
6. Privacy.
7. Accountability.
8. Creativity.
9. Work and vocation.
10. Care for the vulnerable.
11. The common good.

If you are Catholic, you will recognize these as consistent with the Church's social doctrine.

If you are not Catholic, you can still recognize them as **pillars of a humane society**.

Now, here is a critical insight:

AI does not destroy values by arguing against them.

AI destroys values by making them inconvenient.

Truth becomes inconvenient when fakes are cheaper than facts.

Justice becomes inconvenient when bias is hidden inside metrics.

Freedom becomes inconvenient when behavior is predicted and nudged.

Dignity becomes inconvenient when human attention is monetized.

Solidarity becomes inconvenient when your feed is built to polarize you.

So the ethical question becomes personal:

What will you refuse to sacrifice, even when it costs you time, money, popularity, or convenience?

Let's talk about three case studies that matter for students.

Case study one: deepfakes and the crisis of truth.

Generative AI can create realistic videos, voices, images, and texts.

This threatens trust in journalism, politics, courts, and personal relationships.

Student research highlights growing concern about misinformation and deepfakes. [7]

Academic reviews emphasize that deepfakes can undermine democratic values and the foundations of trust. [10]

But I want you to see the moral dimension:

when truth becomes optional, power becomes everything.

Because if nobody can agree on what is real, the loudest and most coordinated actors win.

So your ethical task is to become guardians of reality.

To learn verification.

To resist spreading content just because it is exciting.

To practice what I call “digital chastity”: the discipline of not consuming or sharing what you cannot reasonably trust.

Case study two: bias and unfairness.

AI systems learn from historical data.

History includes discrimination.

So systems can replicate discrimination at scale.

That is why the Rome Call includes impartiality: do not create or act according to bias, safeguarding fairness and human dignity. [1]

Bias is not only a technical bug.

It is a moral failure with real victims.

So if you study computer science, you must learn fairness and accountability as core skills, not as optional ethics electives.

If you study law, you must learn how to demand transparency and due process for algorithmic decisions.

If you study communications, you must learn how narratives about AI can hide injustice or expose it.

Case study three: intimacy, loneliness, and emotional manipulation.

This is the newest frontier, and it is where Pope Leo XIV speaks with urgency.

He warns that technologies simulating emotions can alter essential dimensions of human communication, and he frames the issue as an anthropological challenge. [4]

This matters because your generation faces an epidemic of loneliness.



And in loneliness, people become vulnerable to substitutes.

Ethics here is not about banning tools.

It is about building resilience and community so that people do not settle for simulations of love.

Now let me speak directly to your academic life.

Many of you are using AI for studying.

Some of you are using it ethically, as a tutor.

Some of you are using it as a shortcut.

Let me be honest: universities are going to change.

Assessment will change.

Jobs will change.

The “old rules” will not survive unchanged.

But character will still matter.

And integrity will matter even more, because the temptation to fake will be stronger.

So here is a practical ethical framework for students. Think of it as a rule of life.

First, use AI to amplify learning, not to replace learning.

Use it to explain concepts, quiz you, generate practice questions, help you outline, compare arguments.

But do the reasoning yourself.

Keep a “human core” in your work: your judgment, your voice, your synthesis.

Second, disclose when needed.

If your professor or your institution has policies, follow them.

If you are unsure, assume transparency.

A hidden dependency becomes a hidden weakness.

Third, protect privacy.

Do not paste sensitive personal data into tools without understanding where it goes.

Do not upload confidential documents, medical information, private conversations, or proprietary work into systems that may store and reuse it.

Fourth, test for truth.

When AI gives you facts, verify with primary sources.

AI can hallucinate.

A confident answer is not the same as a correct answer.

This is intellectual humility in the age of fluent machines.

Fifth, practice moral independence.

The biggest danger of AI is not that it will become evil.

The biggest danger is that it will make you lazy.

And laziness becomes dependency.

Dependency becomes loss of agency.

Loss of agency becomes loss of dignity.

So again: “Do not renounce your ability to think.” [4]

Now I want to be critical in a way that respects your intelligence.

Ethics is not only about personal behavior.

It is also about systems.

We must ask: who holds power in AI?

Who profits from AI?

Who bears the costs?

Who is accountable when harm occurs?

Pope Leo XIV has warned about the risks of technology altering the pillars of human civilization and the need for education and safeguarding in how it is used. [4]

The Vatican’s broader reflection in *Antiqua et nova* emphasizes that both ends and means must be evaluated to ensure they respect human dignity and promote the common good. [3]

This is not abstract.

Look at the incentives:

Many AI business models rely on extracting data.

Many platforms rely on maximizing engagement.

Many systems are trained with content whose creators did not consent.

Many deployments happen before safety is proven, because speed wins the market.

So ethical leadership requires more than personal virtue.

It requires public virtue:

policies, norms, standards, and civic pressure.

That is why initiatives like the Rome Call matter: they create shared principles that can become shared expectations. [1]

And that is why the Builders AI Forum matters: it forms a community of practice that can build alternatives, not only critique problems. [6]

Now, I promised you innovation and passion. So let me shift the tone.

I want you to imagine two futures.

Future A is the “frictionless” future.

- Everything is automated.
- Everything is personalized.
- Nothing is difficult.
- Nothing is slow.
- Nothing is uncertain.

In that future, you might feel comfort.

But you may also lose depth.

Because depth requires friction.

Love requires patience.

Wisdom requires time.

Courage requires risk.

Real learning requires struggle.

Future B is the “human-centered” future.

- AI is used, but not worshiped.
- Speed is valued, but not idolized.
- Convenience is welcomed, but not at the price of dignity.
- People know how tools work.
- They know their rights.
- They know their responsibilities.
- They know when to turn the device off and look someone in the eyes.

Future B is not automatic.



It must be built.

And here is the surprise:

it will not be built mainly by politicians or CEOs.

It will be built **by the daily moral habits of ordinary people**—like you—and by the decisions of young professionals who refuse to be cynical.

Every generation gets a moral test.

Yours is AI.

Not because AI is the only issue, but because *AI magnifies every other issue*.

So your question is:

Will you be shaped by AI, or will you shape it?

Let me offer you a “values map” for the age of AI.

Five values, five practices.

Value one: truth.

Practice: verification.

Before you share, check.

Before you believe, triangulate.

Before you accuse, confirm.

Value two: dignity.

Practice: seeing persons, not users.

Refuse to reduce people to data.

Refuse to treat attention as raw material.

Refuse to treat bodies, faces, and voices as things to manipulate.

Value three: justice.

Practice: fairness by design.

If you build systems, test them for bias.

If you use systems, ask who is disadvantaged.

If you manage systems, demand accountability and explainability where decisions affect people’s lives.

Value four: freedom.



Practice: interior sovereignty.

Do not let algorithms write your emotional life.

Do not let feeds decide your identity.

Choose silence.

Choose limits.

Choose real relationships.

Choose reading.

Choose prayer, if you are a person of faith.

Choose practices that make you less programmable.

Value five: solidarity.

Practice: community.

Find people who make you better.

Be the friend who shows up.

Be the colleague who protects the vulnerable.

Be the citizen who cares about the people you will never meet.

AI ethics is not only about machines.

It is about the kind of community we become.

Now let me connect this directly to leadership.

At the International Academy of Catholic Leaders, we form leaders for public life: political, social, academic, and community leaders.

Leadership is not only influence.

Leadership is responsibility.

In the AI era, responsible leadership includes:

the ability to communicate truth in a synthetic-media world,

the ability to protect human dignity in data-driven systems,

the ability to build institutions that remain trustworthy,

and the humility to admit limits and correct mistakes.

This is why our formation matters.



Because ethics is not an opinion.

Ethics is a discipline.

And values are not decorations.

Values are commitments.

You can be brilliant and dangerous.

You can be competent and corrupt.

You can be successful and empty.

The world does not need more cleverness.

It needs more wisdom.

It needs leaders who can hold power without losing their soul.

That is why Pope Francis and the Vatican insist that we must keep “proper human control” over AI, because dignity depends on it. [2]

And that is why Pope Leo XIV insists the challenge is anthropological and urges you not to renounce thinking. [4]

Let me anticipate a question you might have.

You might say: “This is inspiring, but what can I actually do?”

Here is my answer: you can do more than you think, because ethics is contagious.

I want to give you ten concrete actions—ten ways to be a builder of a human future.

1) Build AI literacy.

Understand the basics: data, training, probability, hallucination, bias, incentives.

You cannot govern what you cannot name.

2) Practice transparency.

Be honest about your use of AI in school and at work.

Honesty is not weakness; it is strength.

3) Protect your mind.

Choose moments every day when you are not being fed content.

Learn to think without being prompted.

Write without autocomplete.

Sit in silence.

4) Protect your relationships.

If you are lonely, do not let loneliness become a market opportunity for emotional manipulation.

Choose community and real vulnerability over simulated intimacy.

5) Defend privacy.

Learn how data flows.

Use strong security practices.

Ask what happens to what you upload.

Privacy is not hiding; privacy is protection.

6) Respect creators.

If you create, you know the cost of creativity.

Support ethical norms for intellectual property.

Do not normalize theft as “innovation.”

7) Refuse cruelty.

Do not use AI to humiliate, harass, or produce non-consensual content.

Deepfake harm is real harm.

8) Demand accountability.

When institutions use AI for decisions, ask: what is the appeal process?

Where is the human oversight?

Who is responsible if this goes wrong?

9) Choose work with purpose.

As you enter careers, ask not only “What will pay?” but “What will build the common good?”

The most meaningful work in the AI era will be work that protects people.

10) Become a bridge.

AI ethics needs translators: people who can connect engineers, policymakers, educators, journalists, and communities.

If you study communications, become that translator.

If you study engineering, learn to speak human.



If you study philosophy or theology, learn to speak technical.

Builders are bilingual.

These actions are not small.

They are how cultures change.

Now, a word about hope.

Some of the loudest voices today speak about AI with either panic or triumphalism.

But a mature ethical posture is neither.

It is hope with vigilance.

It is courage with humility.

It is innovation with conscience.

The Rome Call speaks about “good innovation.” [1]

That phrase is important.

Not all innovation is good.

Some innovation is exploitation with a new interface.

Some innovation is speed without responsibility.

Good innovation is innovation that keeps the human person at the center.

Good innovation is innovation that can be explained.

Good innovation is innovation that can be questioned.

Good innovation is innovation that can be corrected.

Good innovation is innovation that benefits the vulnerable, not only the powerful.

If you want a single definition of ethical AI, I would offer this:

Ethical AI is AI that respects human dignity, strengthens human agency, and promotes the common good.

And because I am speaking to university students, I will add:

Ethical AI is AI that makes you more human, not less.

Let me close with a challenge and a blessing.

The challenge is simple:

Do not outsource your soul.



Do not outsource your conscience.

Do not outsource your thinking.

Do not outsource your relationships.

Do not outsource your responsibility.

Use tools.

But do not become a tool.

The blessing is also simple:

You are living at a moment when you can shape history.

You can be the generation that turns AI into an instrument of dignity.

You can be the generation that makes truth resilient again.

You can be the generation that insists that the human person is not negotiable.

Pope Francis told the G7 that human dignity depends on safeguarding human control. [2]

Pope Leo XIV told the world that the challenge is anthropological—and he begged us not to renounce thinking. [4]

The Rome Call offered a shared ethical framework: transparency, inclusion, responsibility, impartiality, reliability, and security and privacy. [1]

Now it is your turn.

- Build.
- Study.
- Question.
- Create.
- Serve.

And when you feel overwhelmed, remember:

you do not have to be perfect to be courageous.

You only have to be faithful to the good.

Thank you.

Follow Up and exercises:

Extension 1: The “AI Autobiography” exercise (5 minutes)

Write three sentences:

- 1) The first time I used AI seriously was when...
- 2) The biggest benefit AI has brought to my life is...
- 3) The biggest risk AI poses to my life is...

Then ask: Which of those three sentences touches values? Which touches habits? Which touches identity?

The goal is to discover that AI ethics is not “about machines,” but about the story you are writing with your choices.

Extension 2: The “Rome Call audit” (7 minutes)

Pick one AI tool you use weekly.

Score it from 1 to 5 on each Rome Call principle:

Transparency: do you understand what it does and how it produces outputs? [1]

Inclusion: does it work well for people with different languages, cultures, abilities? [1]

Responsibility: who is accountable if it harms you or others? [1]

Impartiality: does it appear to reproduce stereotypes or unfair outcomes? [1]

Reliability: does it behave consistently and safely? [1]

Security and privacy: what happens to your data? [1]

Now ask: If you were the product manager for this tool, what would you change first?

Extension 3: The “deepfake moment” scenario (10 minutes)

A video appears online showing a public figure or a classmate saying something shocking.

It is shared fast. Anger spreads faster than verification.

Ask:

What would you do in the first 60 seconds?

What would you do in the first 60 minutes?

What would you do if the video targeted you?

What moral duty do you have when you are not sure what is real?

Use this to teach a practical ethic of verification and restraint, aligned with student concerns about misinformation and deepfakes. [7][10]

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