

Vulnerability and Fraternity in the Light of *Magnifica Humanitas*

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Abstract:

This article explores how Catholic higher education in India can receive Pope Francis' *Fratelli Tutti* and Pope Leo XIV's *Magnifica Humanitas* as a shared charter for forming students in fraternity. It argues that social, bodily, and digital forms of vulnerability—experienced by Dalits, tribals, migrants, persons with disabilities, and digitally excluded youth—are not merely problems to solve but privileged places for revealing “magnificent humanity.” Drawing on ecclesial policy documents and case studies of service-learning, student movements, and inclusive initiatives, the article shows how Indian Catholic colleges can turn encounters with vulnerability into structured paths of solidarity and civic responsibility. It then outlines a pedagogical framework for critical digital formation that responds to the ethical challenges of artificial intelligence while safeguarding human dignity in academic, social, and technological practice.

Keywords :

Vulnerability; fraternity; *Fratelli Tutti*; *Magnifica Humanitas*; artificial intelligence; Catholic higher education; India; service-learning; digital ethics; human dignity.

Résumé:

Cet article explore comment l'enseignement supérieur catholique en Inde peut s'inspirer des encycliques *Fratelli Tutti* du Pape François et *Magnifica Humanitas* du Pape Léon XIV pour former les étudiants à la fraternité. Il soutient que les formes de vulnérabilité sociale, corporelle et numérique – vécues par les Dalits, les populations tribales, les migrants, les personnes en situation de handicap et les jeunes exclus du numérique – ne sont pas de simples problèmes à résoudre, mais des espaces privilégiés pour révéler une « *magnifique humanité* ». S'appuyant sur des documents de politique ecclésiale et des études de cas d'apprentissage par le service, de mouvements étudiants et d'initiatives inclusives, l'article montre comment les établissements d'enseignement supérieur catholiques indiens peuvent transformer les expériences de vulnérabilité en parcours structurés de solidarité et de responsabilité civique. Il présente ensuite un cadre pédagogique pour une formation numérique critique qui répond aux

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enjeux éthiques de l'intelligence artificielle tout en préservant la dignité humaine dans les pratiques académiques, sociales et technologiques.

Mots-clés

Vulnérabilité ; fraternité ; Fratelli Tutti ; Magnifica Humanitas ; intelligence artificielle ; enseignement supérieur catholique ; Inde apprentissage par le service ; éthique numérique ; dignité humaine.

Introduction: EDUCATIO's Horizon and the Question of Vulnerability

The journal *EDUCATIO* situates itself at the crossroads of Christian educational heritage and contemporary cultural challenges, inviting research that deepens the tradition while opening creative paths for the future. Its guidelines insist both on scientific rigor, guaranteed by a *Comité de lecture*, and on a pastoral concern for educators and institutions confronted with rapid social transformation.²

Within this horizon, Catholic higher education in India has been compelled in recent years to confront multiple layers of vulnerability: pandemic-related learning loss, communal and ethnic violence, large-scale migration, and widening digital divides that mirror and intensify socio-economic inequalities. These wounds have prompted renewed attention to Pope Francis' social encyclical *Fratelli Tutti* (2020), especially its insistence that “we are part of one another” and that each generation must decide whether to be Good Samaritans or indifferent bystanders in the face of suffering.³

The publication of *Magnifica Humanitas: On Safeguarding the Human Person in the Time of Artificial Intelligence* by Pope Leo XIV (signed on 15 May 2026 and published on 25 May 2026) marks a new stage in the development of Catholic social teaching. Just as Leo XIII's *Rerum Novarum* responded to the upheavals of industrialization, *Magnifica Humanitas* responds to the *res*

novae of our time—artificial intelligence and digital systems—by affirming that no technological revolution may take precedence over the dignity of the human person created in the image of God.⁴

This article seeks to weave together these ecclesial strands—*Fratelli Tutti* and *Magnifica Humanitas*—with empirical and pastoral data from Indian Catholic higher education. It argues

² EDUCATIO, « About the Journal », in EDUCATIO. Revue internationale de pédagogie chrétienne, en ligne <https://www.revue-educatio.eu> (consulté le 30 mai 2026).

³ Francis, *Fratelli tutti. Encyclical Letter on Fraternity and Social Friendship*, Vatican City, Libreria Editrice Vaticana, 2020, en ligne: https://www.vatican.va/content/francesco/en/encyclicals/documents/papa-francesco_20201003_enciclica-fratelli-tutti.html (consulté le 7 juin 2026)

⁴ Leo XIV, *Magnifica Humanitas. On Safeguarding the Human Person in the Time of Artificial Intelligence*, Vatican City, Libreria Editrice Vaticana, 2026, en ligne : <http://www.vatican.va/content/leo-xiv/en/encyclicals/documents/20260515-magnifica-humanitas.html> (consulté le 30 mai 2026).

that vulnerability, read in the light of these encyclicals, can become a privileged path to fraternity and “magnificent humanity” within colleges and universities across the country.

Theological Grounding: Vulnerability as a Path to Fraternity

The biblical witness repeatedly discloses God’s preferential closeness to the vulnerable: to the widow, the orphan, and the stranger in the Old Testament, and to the sick, the poor, and sinners in the ministry of Jesus. The parable of the Good Samaritan—central to *Fratelli Tutti*—dramatizes this by opposing a culture of indifference to a “culture of encounter” in which one allows the suffering of another to interrupt one’s own safety and routines.³

Pope Francis reads contemporary crises—pandemic, conflict, economic exclusion—as moments when the “façade of stereotypes” falls away and our radical interconnectedness becomes unavoidably clear. Vulnerability, in this light, is not an accidental defect but a structural dimension of the human condition that reveals our belonging to one another and exposes the illusion of isolated self-sufficiency.³

John Donne’s meditation—“no man is an island... any man’s death diminishes me”—becomes, in this context, more than a literary flourish: it is a spiritual diagnosis of humanity’s shared fate.⁵ Ernest Hemingway’s *For Whom the Bell Tolls*, which takes Donne’s line as epigraph, further illustrates how shared vulnerability in war strips away romanticized heroism and reveals a common, fragile humanity that can either unite or destroy.⁶

From a theological perspective, then, fraternity is not sentimental benevolence but a demanding commitment to live as if the other’s life were bound up with one’s own, especially when the other is wounded, marginalized, or inconvenient. Catholic education cannot be neutral in this regard: it will either form Good Samaritans who recognize vulnerability as a summons to fraternity, or it will produce highly skilled bystanders, trained in techniques yet indifferent to suffering.

New Forms of Vulnerability in the Age of Artificial Intelligence

Magnifica Humanitas extends this theological anthropology into the digital age by confronting what Pope Leo XIV calls the *res novae*—the “new things”—of contemporary history. Where *Rerum Novarum* examined the injustices of industrial capitalism, *Magnifica Humanitas* examines the promises and perils of artificial intelligence, machine-learning systems, and pervasive digital infrastructures.⁷

The encyclical insists that humanity remains “magnificent” because each person bears the image of God, and therefore no machine, however powerful, can replace the human person or have the final word on what it means to be human. Pope Leo XIV is especially concerned about the use of AI in warfare and security, warning that lethal autonomous weapons and algorithmic

⁵ John Donne, *Devotions upon Emergent Occasions, and severall steps in my Sicknes*, London, A.M. for Thomas Jones, 1624, Meditation XVII.

⁶ Ernest Hemingway, *For Whom the Bell Tolls*, New York, Charles Scribner’s Sons, 1940.

⁷ Leo XIII, *Rerum novarum. Encyclical Letter on Capital and Labor*, Vatican City, Libreria Editrice Vaticana, 1891, en ligne : https://www.vatican.va/content/leo-xiii/en/encyclicals/documents/hf_l-xiii_enc_15051891_rerum-novarum.html (consulté le 7 juin 2026).

targeting risk removing meaningful human control from life-and-death decisions and undermining traditional criteria for a just war.

Yet *Magnifica Humanitas* also focuses on more hidden vulnerabilities associated with AI-driven platforms: opaque algorithms that manipulate attention and behavior, deepfakes that corrode trust in public discourse, and data practices that treat persons as raw material for surveillance capitalism. The encyclical notes that when personal devices are given too early to children, without adequate formation, they can foster addictions, isolation, cyberbullying, and pressures to share intimate images, creating new forms of exploitation in relationships marked by power imbalance.⁴

These developments generate what we might call “digitally vulnerable persons”: children and adolescents exposed to harmful online content, workers displaced or hyper-monitored by automated systems, communities targeted by disinformation, and entire regions structurally excluded from digital infrastructures. For Catholic educators, *Magnifica Humanitas* thus frames technological discernment as a pastoral duty: if AI and digital tools are not oriented toward the common good, they risk deepening the fractures that *Fratelli Tutti* seeks to heal.

In India, where digitalization has proceeded rapidly but unevenly, these concerns are particularly acute. The smartphone may be ubiquitous in urban middle-class settings, yet significant numbers of students from rural, tribal, and urban-poor backgrounds lack stable connectivity, reliable devices, or safe digital environments. Their vulnerability is therefore double: they can be excluded from the benefits of digital learning while simultaneously exposed to the risks of exploitative or violent online spaces.

Catholic Higher Education in India: A Preferential Option for the Vulnerable

Long before *Magnifica Humanitas*, the Indian Catholic Church articulated a clear normative framework for education linking evangelization, social justice, and care for the marginalized. The CBCI Commission for Education and Culture states that Catholic institutions must “reach out, especially to the poor and the marginalized” and commit themselves to the work of justice by forming consciences in “brotherhood and love.”⁸

The Xavier Board of Higher Education in India, which coordinates Catholic colleges and universities, describes its mission as building “inclusive human communities” and emphasizes a particular focus on marginalized and underprivileged students. It encourages member institutions to share facilities for community services and to foster participatory forms of administration that give the wider community a sense of ownership.

The All India Association for Christian Higher Education (AIACHE) further underlines value-oriented education tied to justice, peace, sustainable development, ecumenism, and the empowerment of vulnerable groups, including women, tribals, and marginalized youth. AIACHE’s conferences and faculty development programmes aim to integrate Catholic social teaching—especially solidarity and human dignity—into curricula and research, often in collaboration with global initiatives such as Universitates’ work on service-learning.⁹

⁸ Catholic Bishops’ Conference of India – Commission for Education and Culture, « Mission and Objectives », New Delhi, CBCI, en ligne : <https://www.cbcieducation.com/cbci-commission-for-education-and-culture.aspx> (consulté le 30 mai 2026).

⁹ All India Association for Christian Higher Education (AIACHE), *About AIACHE. Vision and Mission of the Association*, New Delhi, AIACHE, 2019, en ligne : <https://aiache.co.in> (consulté le 7 juin 2026).

These official statements make it clear that vulnerability is not an incidental concern but is structurally inscribed into the self-understanding of Catholic higher education in India. The preferential option for the poor and marginalized becomes an educational option: admissions policies, curricula, governance, and student life are all called to embody fraternity in concrete institutional practices.

This normative vision has been embodied, for example, in responses to conflict-driven displacement. In the wake of ethnic violence in Manipur, Catholic schools and colleges in Bangalore and Mangalore admitted more than 650 displaced students from Manipur with free education up to the bachelor's level, thus transforming vulnerability—here, displacement and trauma—into a locus where fraternity is practiced and not merely proclaimed. Similar gestures of hospitality toward migrants and internally displaced people have been encouraged by regional pastoral conferences reflecting on *Fratelli Tutti* and on the Church's mission in conflict-affected areas.

Pedagogies of Vulnerability: Service-Learning and Student Movements

Across India, Catholic colleges and universities have translated this theological and policy framework into structured educational practices that expose students to vulnerable communities and invite reflective engagement. Service-learning departments, compulsory outreach programmes, and student movements such as AICUF (All India Catholic University Federation) are particularly significant in this regard.¹⁰

AICUF describes itself as a movement of university students committed to a “new and just society,” deliberately linking its activities to the emerging needs of marginalized groups.⁵ On campuses such as St Joseph's University, Bengaluru, AICUF organizes regular tutoring for underprivileged children, workshops on discrimination and human rights, and immersion programmes with communities facing social exclusion.

At Jesus and Mary College, Delhi, the AICUF unit places students into internships with NGOs working among underprivileged children, women, and the elderly. A 2023–24 report notes that 155 student interns served through partners such as Schumacher, Pratyek, and Chetanalaya, and that many described the experience as life-changing in terms of their understanding of poverty, vulnerability, and their own responsibility.

Loyola College, Chennai, provides another model through its Department of Service Learning, which integrates academic courses with programmes such as “Enabling Children, Women and Differently-abled on Education and Employment.” Students complete required hours of community service, accompanied by seminars and written reflections that link their field experiences to social analysis and Catholic social teaching.

In Mumbai, St Andrew's College has institutionalized a Social Outreach Programme (SOP) for all second-year students. They must complete at least twenty hours of service at partner organizations, ranging from NGOs working with slum children and street youth to hospitals and special schools for the differently-abled. Student reflections from SOP reports include statements such as “I learnt to respect people no matter who they are,” “I understood the value of education,” and “I learnt not to take things for granted,” indicating the deep impact of direct encounter with vulnerable persons.

¹⁰ All India Catholic University Federation (AICUF), *AICUF Constitution and Mission Statement*, Chennai, AICUF National Office, 2019, en ligne : <https://aicuf.org> (consulté le 30 mai 2026).

These initiatives embody a pedagogy of vulnerability: they bring students into contact with fragile lives—slum children, the elderly, the sick, persons with disabilities—and accompany them in interpreting these encounters in the light of faith and social analysis. In doing so, they make fraternity tangible and prepare graduates capable of resisting both apathy and dehumanizing ideologies.

Service-learning thus functions as a mediating practice between the Church’s social doctrine and concrete educational structures. It allows students to experience, at a formative age, that vulnerability is not simply a “problem” to be solved by experts but a shared human condition that calls for humility, listening, and mutual transformation.¹¹

Inclusion and Disability: Seeing the Vulnerable as Protagonists

Vulnerability is not limited to economic poverty or conflict exposure; it also includes bodily, cognitive, and sensory forms of fragility that can lead to exclusion unless deliberately addressed. Catholic institutions in India have pioneered inclusive education models that treat persons with disabilities not as passive recipients of assistance but as protagonists of a more fraternal campus life.

St Xavier’s College (Autonomous), Mumbai, offers a notable example through the Xavier’s Resource Centre for the Visually Challenged (XRCVC). Initially founded to create an inclusive environment for blind and low-vision students on campus, it has grown into a national advocacy and support centre for inclusive education, accessible banking, accessible print, and disability rights. Its work in assistive technology, policy advocacy, and training has been recognized with national awards, including the Government of India’s National Award for Inclusive Education in 2024.¹²

The XRCVC’s model is instructive for at least three reasons. First, it shows that inclusion requires institutional conversion: physical spaces, academic policies, assessment systems, and library services all had to be reimagined to ensure accessibility. Second, it demonstrates that when people with disabilities participate fully in academic and co-curricular life, the entire community is enriched and learns new forms of solidarity. Third, by engaging with policymakers and other universities, the XRCVC helps to transform wider social structures, linking campus inclusion to national advocacy.

These practices embody a principle implicit in both *Fratelli Tutti* and *Magnifica Humanitas*: the measure of a community’s humanity is how it treats its weakest members. By redesigning spaces, curricula, and governance to include persons with disabilities, colleges like St Xavier’s declare that vulnerability is not a defect to be hidden but a shared condition that calls for creative solidarity.

They also anticipate the concerns of *Magnifica Humanitas*, which warn that technologies and systems designed without attention to the vulnerable can reinforce exclusion. Inclusive design in education, therefore, becomes a prophetic sign that another technological and social order is possible—one in which innovations are evaluated by their capacity to widen participation rather than intensify marginalization.

¹¹ **St Andrew’s College of Arts, Science and Commerce**, *Social Outreach Programme Report 2023–2024*, Mumbai, St Andrew’s College, 2024, en ligne : <https://standrewscollege.ac.in/wp-content/uploads/2024/10/Social-Outreach-Programme-Report-SFC-2023-2024.pdf> (consulté le 30 mai 2026).

¹² **Xavier’s Resource Centre for the Visually Challenged (XRCVC)**, *About Us* et documents de présentation, Mumbai, St Xavier’s College (Autonomous) / XRCVC, 2023, en ligne : <https://www.xrcvc.org> (consulté le 30 mai 2026).

“Magnificent Humanity” and the Digital Formation of Students

While *Fratelli Tutti* calls educators to form Good Samaritans in a world marked by social and political fractures, *Magnifica Humanitas* adds a new set of formative tasks concerning the digital environment. Catholic colleges are now asked not only to address poverty, conflict, and discrimination, but also to accompany students in navigating AI-mediated realities in ways that safeguard their dignity and freedom.

Pope Leo XIV emphasizes that technological progress is never neutral: algorithms, data practices, and platform designs embody moral choices that can either foster community or fragment it, either protect the vulnerable or exploit them. He calls for discernment that takes seriously the impact of AI and digital infrastructures on all peoples and on future generations, not merely short-term benefits for a few powerful actors.

For Catholic higher education in India, where many students are first-generation college-goers and where digitalization is intertwined with aspirations for mobility and employment, this implies at least three educational responsibilities.

First, institutions must cultivate *digital literacy with ethical depth*. This means going beyond technical skills to help students understand how AI systems shape information flows, job markets, and social relations, and to discern when technologies serve or undermine the common good. Courses in computer science, management, media studies, and the humanities can integrate principles of Catholic social teaching—human dignity, common good, solidarity, subsidiarity—as interpretive lenses for technological questions.

Second, colleges must develop *pastoral responses to digital vulnerabilities*, particularly among youth. This includes guidelines on healthy device use, awareness programmes on cyberbullying, online harassment, and pornographic exploitation, as well as counselling and accompaniment for students harmed by these phenomena. Experiences from service-learning and outreach—where students encounter offline fragility—can be explicitly linked to online responsibility, underscoring that the faces behind screens are real persons whose dignity must not be violated.

Third, Catholic institutions can pioneer *justice-oriented research and advocacy* around AI in the Indian context. Interdisciplinary teams can study how algorithmic systems affect migrants, informal workers, Dalits, tribals, and women; how facial recognition and predictive policing technologies may reproduce caste and communal biases; and how digital ID systems impact access to welfare for the poorest. By articulating ethical frameworks and policy recommendations, universities participate in the Church’s broader call, expressed by *Magnifica Humanitas*, to “disarm” artificial intelligence by freeing it from logics of domination, exclusion, and death.

Such initiatives would help Indian Catholic colleges to respond creatively to Pope Leo XIV’s insistence that the “magnificence” of humanity must not be overshadowed by technological power. In a context where young people often experience themselves as objects of opaque digital systems—rated, ranked, monitored, and targeted—Catholic education can offer an alternative experience: being seen as persons, called by name, invited into responsible freedom and relational fraternity.

Toward a Pedagogy of “Magnificent Humanity”

Bringing the threads together, we can outline a pedagogical framework for Catholic higher education in India that responds simultaneously to *Fratelli Tutti* and *Magnifica Humanitas*. At

its heart lies a conviction: vulnerability—social, bodily, spiritual, and now digital—is not merely a problem to be solved but a privileged place where the grandeur of humanity, redeemed in Christ, can be revealed as fraternity.

Such a pedagogy would include at least five interrelated dimensions:

1. **Contemplative attention to wounds**

Courses in theology, philosophy, social sciences, and the arts would help students read contemporary crises—poverty, conflict, ecological degradation, digital manipulation—in the light of Scripture and Catholic social teaching, avoiding both denial and despair. This includes reading key passages of *Fratelli Tutti* and *Magnifica Humanitas* in dialogue with Indian realities, allowing the Word of God and the Church’s magisterium to illumine concrete wounds.

2. **Structured encounter with vulnerable communities**

Service-learning, outreach programmes, and student movements such as AICUF would remain integral, not optional, elements of curricula, with careful preparation and reflection so that encounters lead to solidarity rather than voyeurism. Evaluation mechanisms would assess not only hours served but also the quality of reflection, the growth in empathy, and the capacity to perceive structural dimensions of injustice.

3. **Inclusive institutional practices**

From admissions policies and scholarships to disability inclusion and language support, institutions would embody the Church’s preferential option for the poor and marginalized in their concrete structures. This might include reserved seats for students from conflict-affected regions, robust support for first-generation learners, investment in accessibility infrastructure, and participatory governance structures that give voice to students from vulnerable backgrounds.

4. **Critical digital formation**

Courses, pastoral initiatives, and research projects would equip students to engage AI and digital media as discerning agents, capable of resisting manipulation and advocating for just, human-centered technologies. Colleges could, for instance, develop “digital discernment labs” where students analyze case studies of AI use in employment, policing, advertising, and education, and propose alternative designs that align with human dignity and the common good.

5. **Interdisciplinary collaboration and public witness**

Theologians, computer scientists, social workers, lawyers, economists, and educators would collaborate on projects that explore how to apply *Magnifica Humanitas* in the Indian context, ensuring that “magnificent humanity” is not an abstract ideal but a concrete horizon shaping policy, design, and pastoral care. Catholic universities could host public forums on AI ethics, contribute to national consultations on digital policy, and partner with civil society organizations defending the rights of digitally vulnerable communities.

In such a framework, the classroom, the chapel, the field-work site, and the digital environment are not separate worlds but interwoven spaces of formation. Students learn to see Christ in the wounded neighbor—offline and online—and to recognize in every form of vulnerability a call to fraternity, justice, and creative love.

Conclusion

Indian Catholic higher education stands today at a decisive juncture. On the one hand, socio-economic inequalities, communal tensions, ecological degradation, and digital disruptions threaten to fragment society and to render the most vulnerable invisible. On the other hand, a rich ecclesial tradition—from Scripture and the Fathers of the Church to *Fratelli Tutti* and *Magnifica Humanitas*—offers a luminous vision of humanity as created for communion and called to a fraternity that embraces every person and people.

By embracing vulnerability—not as a failure but as a privileged place of encounter with God and with others—Catholic colleges and universities in India can form graduates capable of resisting the new idols of efficiency, control, and technological domination. In doing so, they will contribute to building what Pope Leo XIV, echoing the Gospel of John, describes as a city where God and humanity dwell together, rather than a new Tower of Babel erected on exclusion and dehumanization.

The task is demanding, but it is also profoundly hopeful. For in every fragile life encountered in classrooms, hostels, villages, urban slums, and digital spaces, there resounds the quiet promise of the Gospel and of the Church’s social teaching: that in Christ, and in the Spirit, our shared vulnerability can indeed become the path to a truly “magnificent humanity.”

Explanation of Difficult Words and Expressions (Annex)

1. **Theological anthropology.**
The study of what it means to be human in the light of faith, especially in relation to God, creation, sin, and grace.
2. **Artificial intelligence (AI)**
Computer systems designed to perform tasks that typically require human intelligence, such as pattern recognition, language processing, or decision-making.
3. **Common good**
The sum of social conditions that allow individuals and groups to reach their fulfillment more fully and easily; a key principle of Catholic social teaching.
4. **Deepfakes**
Highly realistic but fabricated images, audio, or videos generated by AI, often used to deceive or manipulate public opinion.
5. **Digital divide**
The gap between individuals or communities with reliable access to digital technologies and those without, often reflecting deeper socio-economic inequalities.

6. **Digital literacy**
The ability to use digital technologies in an informed and critical way, understanding how platforms and algorithms shape information and behavior.
7. **Fraternity**
A social and spiritual bond of brotherhood and sisterhood based on the recognition that all human beings share equal dignity as children of God.
8. **Integral human development**
A vision of development that includes economic, social, cultural, spiritual, and ecological dimensions, aiming at the full flourishing of every person and people.
9. **Magisterium**
The teaching authority of the Church, exercised by the Pope and bishops, particularly in matters of faith and morals.
10. **Preferential option for the poor**
A principle of Catholic social teaching that calls the Church and society to prioritize the needs of the poor and marginalized in decisions and policies.
11. **Res novae**
Latin for “new things”; used originally in *Rerum Novarum* and echoed by *Magnifica Humanitas* to denote emerging social and technological realities requiring ethical discernment.
12. **Service-learning**
An educational approach that combines academic study with structured community service and reflection, so that students learn from direct engagement with social realities.
13. **Social doctrine (Catholic social teaching)**
The body of official Church teaching that applies the Gospel to social, economic, political, and ecological questions.
14. **Solidarity**
A moral and social attitude recognizing that all people are interconnected and responsible for one another, especially in the face of injustice and inequality.
15. **Subsidiarity**
A principle stating that decisions should be made at the lowest possible level compatible with the common good, to respect human freedom and initiative.
16. **Surveillance capitalism**
Economic systems that treat personal data as a commodity, collecting and monetizing it through pervasive monitoring of digital activity.

17. Technological determinism

The belief that technology develops according to its own internal logic and inevitably shapes society, often downplaying human responsibility and choice.

18. Vulnerability (structural)

A condition of exposure to harm rooted not only in individual weakness but also in social, economic, political, or technological systems.

19. Weaponized AI / lethal autonomous weapons

Artificial intelligence used to control weapons systems with minimal or no meaningful human oversight over life-and-death decisions.

20. “Magnificent humanity” (*magnifica humanitas*)

The expression used by Pope Leo XIV to affirm the grandeur of the human person created in God’s image, even amid technological upheaval, and to insist that AI must serve this dignity rather than replace or diminish it.

Pour citer cet article

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