

CURRENT ETHICAL CHALLENGES OF ARTIFICIAL INTELLIGENCE IN THE CONTEXT OF HUMAN WORK

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Purpose: The aim of the research is to determine the contemporary ethical challenges posed by Artificial Intelligence in the context of the labour market.

Design/methodology/approach: The article concerns the development of the labour market in the context of the growing possibilities of Artificial Intelligence. It presents threats and opportunities for development for employees, as well as important turning points in the development of technology through the use of analysis and synthesis.

Findings: The research indicated that Artificial Intelligence is an important and essential tool that can elevate human work to a higher level, while assuming human superiority. The issues of responsibility and the use of systems in a supportive manner indicate the direction in which the market can develop to the benefit of the ordinary employee and the entire structure of the company. Managing the organisation of work based on ethical values can make Artificial Intelligence optimise work for the benefit of everyone.

Originality/value: The proposed approach of comparing the ethical principles described over 40 years ago in the Papal Encyclical with the dynamically changing situation on the labour and technology market indicates the immutability of these principles and allows for verifying the direction of today's changes in the ethical system.

Keywords: ethics, artificial intelligence, labour market transformation, work organisation.

Category of the paper: Research paper.

1. Introduction

Artificial Intelligence is gradually changing our perception of the world and shaping our reality. It should be stated with all seriousness that it has a profound impact on the social and economic situation of many countries. The gradual implementation of specialised systems as well as the increasing access to them on the network mean that the labour market is gradually entering a time of changes that, according to some, will shape the reality related to human work and employment in a revolutionary way and according to others, in an evolutionary way (Kowalik, 2024). Artificial Intelligence, understood as a set of IT tools and systems, cannot be subject to ethical evaluation in itself. However, its production, training, implementation and

collection of Data into systems can and should be subject to such an evaluation. Each tool can be used in principle for the common good, or against it. We are dealing with a paradigm shift in which many aspects of specialised systems can improve human work, or even completely replace it on an unprecedented scale. In this article, through analysis and synthesis, we will attempt to look at the issues of ethics in the context of Artificial Intelligence in the world of human work. At the same time, it should be emphasised that the state of our knowledge, research and the situation on the labour markets are changing dynamically, so the thesis put forward in this article should be regularly reviewed and updated accordingly.

2. Human as a work subject

At the outset, it should be noted that a human aware of their freedom and dignity, regardless of their situation, is subject to unchanging and universal laws. In the context of the world of work, we can therefore certainly indicate that every participant in the labour market, recognizing their subjectivity and agency, is also aware of the fruits of their labour, that is, everything that in the world of work we call capital. Ignoring this relationship between labour and capital and pointing to the antinomy of both of these concepts led in the socialist system to the degradation of the quality of work and, consequently, to the degradation of man himself, who, underestimated, earning little, saw in the work performed the source of his oppression, and not a field of development and realization of his rational vocation. In the process of work, man is the creator of capital, including in particular a set of specialized technical means. This priority in the ethical sense must remain unchanged, but its proper understanding, especially in the face of emerging new issues related to the implementation of Artificial Intelligence, requires reflection today. This reflection is possible today based on new data from research on Artificial Intelligence and from research on the labour market, but its foundation, in the form of an ethical assessment of certain unchanging factors of human work, should be rooted in a broader reflection that has already been verified by the course of history. Such a source of our considerations will be, among others, the encyclical *Laborem exercens* of John Paul II. “All that we can say of everything in the production process which constitutes a whole collection of "things", the instruments, the capital, is that it conditions man's work; we cannot assert that it constitutes as it were an impersonal "subject" putting man and man's work into a position of dependence” (John Paul II, 1981).

The Pope's warning is becoming particularly relevant today. Specialized systems based on Artificial Intelligence are instruments supporting human work, as well as the increasingly rapidly growing technological capital of selected nations and enterprises. It must certainly be agreed that they condition human work in an increasingly broader area. However, the Pope does not agree with giving the status of an anonymous subject to these things. While in the 1980s,

despite the fact that work on Artificial Intelligence was already underway, the prospect of technology gaining some agency was distant, today looking at technology from the perspective of its subjectivity may already be more justified. Decision-making, data processing processes similar to those occurring in the human brain are features that, in the understanding of some, may entail the consequences of taking over this very subjectivity in some fields of work. Thus, man is increasingly losing some areas of his human activity to specialized systems. While Artificial Intelligence itself as a work tool, even with such broad capabilities, is not subject to ethical evaluation, its application itself can be assessed at least in general terms, taking into account some aspects of this phenomenon. According to Kai-Fu Lee, Artificial Intelligence with its current capabilities of operating in narrow, specialized areas, focused on problem optimization, can successfully replace white-collar professions involving an individual approach to the client and related to optimization. He cites the work of a telemarketer and an analyst granting loans as examples of the two most endangered professions. The revolution in these areas has already partially become a fact. So how does it affect the problem of employee subjectivity, around which our reflection is currently taking place? Let us return to *Laborem Exercens*, where the Pope notes that the sphere of human work is an integral sphere of human, rational and purposeful action. Human action allows the realization of the human vocation, proper to the person, to be realized (Gierycz, 2021).

So, does reproductive work consisting in optimization: finding a pattern and minimizing risk, who can be granted credit, or how to sell the most services, fit into the realization of human subjectivity in work described by the Pope? The answer to this question is not obvious and may depend on many factors. Reproductive, stressful work of a telemarketer is one of the most susceptible to depression and burnout (*Sztuczna inteligencja w obsłudze klienta...*, 2021). We can therefore put forward a hypothesis: the use of Artificial Intelligence in professions requiring repetition, limitation of invention, including those requiring contact with another person, which in a way limit the employee's subjectivity and condemn them to work in an automated environment that is not conducive to the fulfilment of the human vocation for rational action, can be very beneficial. Where mental work requires minimal intellectual investment and does not give the employee space for development or prospects for improving living conditions, creativity is killed and people are treated as cheap labour (Kroplewski, 2021). The same is true for physical work, e.g. in the profession of a production line controller. Such professions, also in the near future, will be eliminated in favour of specialized systems based on robotics. In the context of the problem described, the Pope in the encyclical *Laborem Exercens* also refers to the problems related to treating man on an equal footing with the means of production and all inanimate capital. He does this in reference to the threats of capitalist systems, because his encyclical has a universal dimension, which makes it very relevant in the face of current challenges: "But in the light of the analysis of the fundamental reality of the whole economic process—first and foremost of the production structure that work is—it should be recognized that the error of early capitalism can be repeated wherever man is in a way treated

on the same level as the whole complex of the material means of production, as an instrument and not in accordance with the true dignity of his work-that is to say, where he is not treated as subject and maker, and for this very reason as the true purpose of the whole process of production” (John Paul II, 1981).

It should be noted that the benefit associated with the liberation of man from the system of work that degrades his freedom of action, however, consists in the elimination of jobs, which translates into depriving employees of their previous occupation, which, given the lack of prospects for another job, is no longer beneficial. It should therefore be noted that the described perspective of changes, in addition to the economy, will also have a significant impact on the human psyche.

3. Loss of employment

At the beginning of his encyclical, the Pope notes and predicts that the development of automation in production will contribute to the loss of jobs and will require the rapid retraining of many workers. Today, we can extend this forecast to include the professions related to intellectual work. Leaving aside for now the economic issues and the impact of these changes on the labour market and social well-being, let us look at the impact of job loss on the person as a subject of work and on the perception of work ethic in such a situation.

Artificial Intelligence specialist Kai-Fu Lee describes the possible future situation of many workers losing their jobs to Artificial Intelligence as a personal and human crisis - a psychological loss of meaning in existence. The system of values rooted in culture, which he mentions in the context of work, can be linked to work ethic, a crisis that John Paul II wrote about in *Laborem Exercens*. "For centuries, people have filled their days with work - exchanging their time and effort for shelter and food. Around this exchange, we have built an entire system of values deeply rooted in our culture. Many of us derive meaning from our daily work. Advances in artificial intelligence will challenge these values and threaten to rob us of our sense of purpose in the rapidly approaching future” (Lee, 2018).

From the point of view of Christian values, we can reformulate this thesis and say that losing a job is losing the ability to carry out rational and purposeful action, which allows a person to achieve life goals. In addition, losing a job is associated with losing a source of income, which puts a person in a situation of uncertainty and fear.

Let's take a brief look at how the labour market currently looks in the context of employees changing their place of work. Already during the political transformation, new, flexible forms of employment began to appear, associated with a more individualistic and dynamic approach of employees to work. Contracts of mandate, self-employment in the form of business to business, civil law contracts, are just some of the forms of work that have been gaining great

popularity in recent years in favour of traditional forms of employment: employment contract, in one company for a long time. This dynamics, related to the search for new forms of self-fulfilment and the desire to make a career, in addition to increasing experience and the possibility of better earnings, may also be associated with a sense of uncertainty about the stability of employment, and as a result, introduces fear into a person's life. According to research, such a lack of stability and excess fear lead to numerous psychosomatic consequences, such as: hypertension, increased heart rate, cardiac arrhythmia, heart disease, obesity, increased cholesterol levels, sleep problems, chronic fatigue (Sęczkowska, 2019). In addition, there may be discouragement and lack of motivation to work, reduced productivity and, in the long term, burnout. Today, Artificial Intelligence is slowly entering all this dynamics of the labour market, which will be a significant factor influencing the fear of employees in some areas of the economy of losing their jobs. Losing a job, due to the entry of Artificial Intelligence into many areas of employment, will no longer be just a small disruption in a given area, which, for example, will force an employee to move to another company and continue working in their field, but will be a real revolution in which, in a certain time perspective, some professions will practically cease to have a *raison d'être*. The awareness of such a process by employees of threatened industries may be associated with an increase in fear and uncertainty about the future.

4. Transformations on the labour market

In the context of the development of techniques and technology, we observe increasingly advanced tools that have an impact on human work. In *Laborem Exercens*, John Paul II presents them as essential elements in fulfilling man's vocation to rule over the earth and its goods. The development of technology allows for the acceleration and multiplication of work, multiplying its effects. At the same time, the Pope notes: "However, it is also a fact that, in some instances, technology can cease to be man's ally and become almost his enemy, as when the mechanization of work "supplants" him, taking away all personal satisfaction and the incentive to creativity and responsibility, when it deprives many workers of their previous employment, or when, through exalting the machine, it reduces man to the status of its slave" (John Paul II, 1981).

These words are a great challenge and an invitation to reflect on the ethical perspective on the introduction of Artificial Intelligence.

For years, increasingly advanced machines have been replacing some employees in factories and enterprises, thus minimizing the need for a large staff. This phenomenon is not new and mechanisms for professional development, changing positions and scope of work

within a given employment sector have already been developed. However, it seems that this issue will look different in the case of the current technological revolution.

In order for a person to respond to the changes taking place, they must first try to understand the situation in the world of work and technology. Putting forward specific hypotheses regarding the prediction of trends and the possibilities of the development of Artificial Intelligence on the labour market is not an easy task. Its influence can certainly already be observed and is difficult to ignore. In economic forecasts, specialists talk about a breakthrough similar to the Internet breakthrough in 2000. Where after the initial enthusiasm of investors, emotions cooled down, and in the longer term, there was a slow increase in the reach and importance of the Internet in the world. Today, it is hard to imagine the labour market and everyday life without the Internet. Universal access to information, the speed of its transmission, and large data sets are elements that have become a permanent part of our everyday lives. These elements from the previous chapter of the technological revolution are now being combined with the next chapter. Artificial Intelligence, operating on large data sets, has somehow been incorporated into the world of the Internet, which will have a significant impact on the transformation of the global economy and, consequently, for individuals participating in the labour market. Systems based on Artificial Intelligence, depending on the training set, can be a more or less powerful tool that, due to the wide range of possibilities, can successfully replace even specialized employees. So we are no longer talking only about replacing low-specialized employees. We must therefore abandon such a simple distinction in favour of a more precise division.

5. Replacing a human – Possible scale of job losses

Just as mechanization contributed to replacing manual labour, so the later introduction of computers contributed to providing more and more computing power and the development of specialized systems supporting human work. Many systems operating on the basis of Artificial Intelligence provide more advanced functionalities, faster, providing greater possibilities, but functionally similar to those based on classic algorithms, differing in technical terms primarily in implementation. These are primarily expert systems based on pattern recognition, known for a long time. However, a new space for performing work that we define as requiring intellect is emerging. On the one hand, there will be an ongoing replacement of low-specialized employees, which we are already observing and which we have already referred to. On the other hand, experts predict numerous announcements of the elitization of highly specialized professions. They mention, among others, analysts, programmers, engineers, lawyers, as professions covered by this threat. It may turn out that there are too many specialists on the

market, and those who will develop in creative and conceptual work will count above all (Sroczyński, 2023).

Estimating the scale of changes in the labour market due to the increasingly widespread use of Artificial Intelligence has been a media topic that has aroused great interest since at least 2013, when Carl Benedikt Frey and Michael A. Osborne from the University of Oxford published an article presenting a forecast: 47% of jobs will be at risk in the next decade (Frey, Osborne, 2013). In response to such pessimistic results, scientists from the Organization for Economic Co-operation and Development (OECD) presented their report in 2016. Adopting a different method, consisting in dividing individual professions into specific tasks and assessing the possibility of taking over these tasks by systems, instead of estimating the probability of replacing a given profession in its entirety, researchers from the OECD indicated only 9% of jobs at risk in the coming years (The Risk of Automation..., 2016).

Today, after almost a decade, it is necessary to Comment on the latest news related to events on the labour market. First of all, it should be noticed that Artificial Intelligence has leapfrogged human cognitive and analytical abilities in many of its narrow needs. The latest research conducted by the OECD in 2023 showed that 27% of threatened jobs are vacant. This is the average value for European countries and the United States. Poland is in this ranking at the value from the last place with the highest result of 33.5%, while the United States (21.2%) or Great Britain (19%) are at the forefront of the rankings. This relationship may entail a higher time limit for work already automated in more developed countries.

Confronting the latest research results with those from a few years ago, we see a phenomenon of a certain underestimation of Artificial Intelligence at a given stage of history. The great technological growth to which we refer at various stages of this work has become fact and its scale in the coming years is currently difficult to estimate (Human-centred values..., 2019). According to Kai-Fu Lee, in connection with this enormous increase in the capabilities of Artificial Intelligence, the upper limits of scientists' estimates should be accepted. He gives 38% of positions at risk of automation in the USA by 2030 as his estimate (published in 2018). However, there are still other aspects that have a significant impact on how the number of jobs will change in the coming years. The number of 47% of jobs at risk presented at the beginning of this subsection was, as the authors of the report later said, only an estimate of what percentage of professions could be technically replaced, not what percentage will actually be replaced. Technical capabilities and the possibilities of implementing them in individual economies are two different areas, often with little overlap, especially in less developed economies.

6. Growing social stratification or equal opportunities

The high rate of threatened jobs in many dynamically developing countries may at the same time mean a chance for huge growth for companies - giants in the field of Artificial Intelligence and bringing some social groups in these countries to the edge of poverty. This is an economic opportunity of the winner-takes-all type. Observing the numerous manifestations of materialistic and economic thinking in today's world, which John Paul II warned against in the encyclical *Laborem Exercens*, it is very likely that local situations of this type are already taking place. An example of manifestations of such thinking can be the closing of factories in underdeveloped countries by giants of a given industry from the West. Until now, cheap labour performed the production process in the most economical way. With the emergence of technically advanced robots and quality control systems based on Artificial Intelligence, new opportunities have also appeared to relocate factories as close as possible to sales markets, i.e. away from countries that have previously participated in the production process. A cool calculation assuming the superiority of capital over the value of providing stable jobs where needed shows that eliminating the human factor and shortening the delivery routes of finished goods simply pays off. In addition, the rapid desire to take a position on the global market makes these changes happen at a revolutionary pace. The United States and China, having been leading the technological race for years, have taken the lead, significantly ahead of other countries and accumulating huge technological and human capital by attracting the best experts in the Artificial Intelligence industry (Straszyński, 2023). The specificity of this industry means that high-class specialists want to work where there is the greatest potential for technology development and capital to conduct further research. However, the specificity of Artificial Intelligence systems itself is largely based on optimizing the obtained results and thus supporting the strongest. The concept of sustainable development and equal opportunities does not fit into the specificity of the functioning of Artificial Intelligence heuristics. The new world order appears in the opinions of experts as the concentration of unimaginable wealth in the hands of a few Chinese and American companies. This image carries enormous consequences related to the tragedies of specific individuals, families and societies, which, deprived of their current stable employment, may sink into fear for the future and slow degradation. This is precisely what Pope Francis warns against in his message for the World Day of Peace: "In the ideological context of a technocratic paradigm inspired by a Promethean presumption of self-sufficiency, inequalities could grow out of proportion, knowledge and wealth accumulate in the hands of a few, and grave risks ensue for democratic societies and peaceful coexistence" (Francis, 2024).

Today, knowledge, understood in the context of technological advantage and more precisely: knowledge as data feeding heuristic algorithms of systems based on Artificial Intelligence, i.e., among others, collecting information about network users and profiling their

preferences and weaknesses, analysing market trends, and even the possibility of creating such trends and needs, i.e. exerting influence, are great wealth that can be used in an iniquitous way to build advantage and position on the market. The Pope also points to the risk not only of economic crisis or monopoly of selected companies on the market, but also, more broadly, of a threat to world peace. It is no longer an easy task to introduce, as it once was in the United States, antitrust laws to guard the provision of equal access to the market to all participants, and consequently opportunities for development. The specificity of technology is different. Systems based on Artificial Intelligence and data sets feeding these systems are by their nature global in scope and the possibilities of limiting their impact are very limited.

Pope Francis further emphasizes in his message: “Nor can we fail to consider, in this context, the impact of new technologies on the workplace. Jobs that were once the sole domain of human labour are rapidly being taken over by industrial applications of artificial intelligence. Here too, there is the substantial risk of disproportionate benefit for the few at the price of the impoverishment of many” (Francis, 2024).

We can certainly extend the scope of this thesis to other sectors of the economy. But in the next sentence the Pope also provides an outline of the recipe: “Respect for the dignity of labourers and the importance of employment for the economic well-being of individuals, families, and societies, for job security and just wages, ought to be a high priority for the international community as these forms of technology penetrate more deeply into our workplaces” (Francis, 2024).

It should therefore be noted that these basic postulates, which are always raised as an inalienable human right in every time of social unrest, must be reminded today. Such a direction, resulting from natural law, will always be based on the principles of the common good and social justice. The introduction of these principles and an attempt to take steps in accordance with them, even on a local scale, may bring the opposite effect to that described earlier and balance the opportunities. Undoubtedly, the development of technology can also bring great hopes to countries struggling with the economic crisis. However, the improvement of the quality of life and work can only occur there if the owners of this great technical capital, in accordance with the value of solidarity and the principle of the common good, promote technological exchange and introduce new jobs to those markets focused on cooperation with systems, thus balancing the jobs that have been lost and providing the opportunity to raise the local economy to a higher level of development. Pope Francis emphasizes the fact that Artificial Intelligence can and should serve human development: “Artificial intelligence will become increasingly important. The challenges it poses are technical, but also anthropological, educational, social and political. It promises, for instance, liberation from drudgery, more efficient manufacturing, easier transport and more ready markets, as well as a revolution in processes of accumulating, organizing and confirming data. We need to be aware of the rapid transformations now taking place and to manage them in ways that safeguard fundamental human rights and respect the institutions and laws that promote

integral human development. Artificial intelligence ought to serve our best human potential and our highest aspirations, not compete with them” (Francis, 2024).

Awareness of changes, their management at all levels of society, protection of human rights and promotion of its development are important factors that, taken into account, can ensure that the scenario of the future economic and social reality does not have to be catastrophic. An important aspect of this attempt to look at the future is to establish the place and role of Artificial Intelligence in relation to man, who is the subject of work.

7. The supporting role of Artificial Intelligence and the issue of responsibility

Artificial Intelligence, as an increasingly developed field of computer science, has enormous possibilities in its specific narrow areas of activity. It is therefore a specialized tool in the hands of a human, which does not define its own purposeful actions, but processes input signals provided by a human, often in a very complicated and difficult to explain way, returning the result either in the form of voice information, text or a specific movement. Therefore, we can talk about the auxiliary role of Artificial Intelligence and the superior role of a human in the work process.

Observing new realities and following numerous media reports, we are dealing with a picture of a reality increasingly saturated with technology and dependent on it. For years, we have been able to follow the development of new technologies such as the Internet and their increasingly widespread use. This creates a situation in which people increasingly often rely uncritically on information, results, and opinions that the Internet provides them with. Enriching the capabilities of the Internet with the Artificial Intelligence systems available in it can certainly deepen this process. The results that can be obtained by querying one of the natural language processing systems are even more tailored to the user's expectations and to a large extent free him from the need to think and create the result himself. Experts point out that we are increasingly giving up voluntarily making decisions in favour of systems. When making decisions, humans undertake a number of thought processes based on a broad cultural, social, and moral context. Systems, on the other hand, make decisions based on heuristics that ignore these issues, only generating a result and reducing it to the optimization of the problem. This creates a situation in which people, instead of deepening their intellect and implementing moral norms, slowly abandon them (Moser et al., 2022).

Today we can already talk about a new type of Artificial Intelligence agency, which we encounter at every turn. Professor Kowalkiewicz gives the example of “algorithmic managers” who award jobs to drivers providing ridesharing services and take them away based on poor grades. He also refers to the numerous errors and absurdities that Artificial Intelligence leads

to. One such case was a system error that caused candidates to be rejected for studies in Great Britain, which sparked protests and demonstrations against this type of use of Artificial Intelligence. Kowalkiewicz emphasizes that this new type of agency, which is becoming a real issue, requires human intelligence, control, agency, and only then will it be able to properly serve society (Kucharczyk, 2024).

We are therefore dealing, on the one hand, with a phenomenon of transferring decision-making from humans to systems, while at the same time being aware of the great opportunities created by the introduction of Artificial Intelligence. It should be emphasized that the lack of independent thinking and transferring intellectual effort from humans to machines may set the direction of changes in human morality and intellect, assuming an increasing dependence of humans on the decisions of systems and a lack of considering their own decisions in the light of moral principles. This would lead to the "optimization" of decisions made on the basis of greater profitability, bypassing human ethics and morality. Therefore, taking responsibility for the work of systems must simultaneously assume, in a way, two-track, human decisions and human control over the system. This control is always associated with the human taking responsibility for using a tool such as Artificial Intelligence, as Pope Francis writes in his message: "Intelligent machines may perform the tasks assigned to them with ever greater efficiency, but the purpose and the meaning of their operations will continue to be determined or enabled by human beings possessed of their own universe of values. There is a risk that the criteria behind certain decisions will become less clear, responsibility for those decisions concealed, and producers enabled to evade their obligation to act for the benefit of the community. In some sense, this is favoured by the technocratic system, which allies the economy with technology and privileges the criterion of efficiency, tending to ignore anything unrelated to its immediate interests" (Francis, 2024).

So, each time, it is the human who assigns the purpose of the system's operation who is responsible for using the generated result of these actions. The Pope points to the problem of hiding responsibility and blurring the criteria behind a given result of the system's operation. In its extreme form, we can define this problem as the black box problem. It consists in the impossibility of reproducing the way in which the system arrived at the returned results. Often, for very advanced systems and tasks, it is not possible to present all levels of processing in a way that is understandable to humans, and as a result, humans are unable to verify the correctness of these results. In such cases, there is no certainty that the results are correct, while at the same time they are not verifiable. This situation means that the result of a human decision remains random in a sense. If it is empirically verifiable without posing a threat to people and property, the problem ceases to exist, but otherwise, human responsibility for a potential failure becomes even greater.

Another important element that should be taken into account when discussing responsibility for results is the issue of data quality. This data, often coming from questionable, poor quality and unverified sources, can often be simply incorrect, distorted and incomplete, as the Pope

also mentions: "In addition, the vast amount of data analysed by artificial intelligences is in itself no guarantee of impartiality. When algorithms extrapolate information, they always run the risk of distortion, replicating the injustices and prejudices of the environments where they originate. The faster and more complex they become, the more difficult it proves to understand why they produced a particular result" (Francis, 2024).

Bias and discrimination can be a particularly acute problem when it comes to poor quality data from Internet exploration. The situation is different in narrow expert systems supplied, for example, with a large pool of clinical images. Such systems for analysing, for example, radiological images can be of great help in the work of radiologists. Reflecting on the issue of responsibility, this is an excellent example, showing the lack of full possibility of replacing the discussed profession by systems. While the technical possibility of analysing and describing the clinical image is available to specialized expert systems, the responsibility for the results will always rest with the doctor. This also applies to other specialties, in which AI creates a great opportunity to improve the condition of health care and relieve doctors. Monitoring health status and providing information about possible diseases at a very early stage is one of the great opportunities to improve the standard of social life.

It should be noted that the auxiliary role of Artificial Intelligence in the world of human work can only be considered positively if the human assumes full responsibility for implementing decisions made by the system through its intelligent use and thorough verification of the data received. The auxiliary role therefore indicates the possibility of raising human work to a higher level, through faster implementation of goals, the ability to focus on creative tasks, while transferring repetitive and tedious work to computer systems. These systems are also difficult to overestimate in processing huge amounts of data that would not be possible to process by humans while simultaneously analysing data and optimizing problems defined by humans. This is one of those aspects of implementing Artificial Intelligence that gives hope for the social and economic development of those countries that want to support their citizens in a controlled and thoughtful way, through legislative actions and promoting ethical Artificial Intelligence.

Considering the situation of threat to some jobs described above, it should be emphasized: "it is social harm and a disturbance of order to take away from smaller and lower communities those tasks that they can fulfil and to transfer them to larger and higher communities" (Kompendium..., 2005). Taking away certain developmental tasks from employees and transferring them to systems placed above employees, in some cases may contribute to the occurrence of damage in the very structure of the enterprise. In accordance with the principle of subsidiarity, however, one can put forward a hypothesis: Where possible, Artificial Intelligence, supporting human work, without taking away the initiative from employees, without eliminating well-functioning organizational units in enterprises on the basis of reducing positions, will be able to raise human work to a higher level. Employees will be relieved, they will have time to expand their competences, while the enterprise will have in its care the

growing human potential, which translates into market and financial results. Reducing the structure and relying exclusively on Artificial Intelligence can reduce the value of such an enterprise and weaken its market position.

8. Conclusions

When facing the upcoming revolution in the labour market, one must be aware of the inevitable changes that will come sooner (according to researchers who emphasize the great impact of Artificial Intelligence on the labour market) or later (according to researchers who emphasize the high costs of implementing such systems). In addition to the psychological impact for individual employees who will lose their employment, the deepening of social inequality are further affecting the status quo. The rich and affluent, with great technological capital, will be able to flood poorer markets, gaining a monopoly on them. Such a threat can only be neutralised by the joint efforts of nations and international organisations at the level of wise and fair social and economic policy. Activities directly related to Artificial Intelligence, consisting in promoting and implementing the principle of subsidiaries of systems in the context of human work, will also be of great importance.

It should be remembered that Artificial Intelligence opens up enormous opportunities for people, and new technologies in the labour market, properly implemented, can positively transform this market. Transferring part of human activity from repetitive and tedious activities to creative activities or those related to human contact in the area of broadly understood services can bring great benefits and raise human work to a higher level. Learning to cooperate with systems, where possible, without taking away from what people can do themselves in a creative and effective way, seems to be the right direction for the auxiliary implementation of Artificial Intelligence.

An important and valuable direction of the development of Artificial Intelligence is therefore its wise and honest use. Only knowledge of what Artificial Intelligence is, how it works, where it is used and what distinguishes our thinking and perception of the world from that which Artificial Intelligence can process from Data can lead to a stage in which participants in the labour market will use Artificial Intelligence with full responsibility and awareness. It is this sense of responsibility, seeing the long-term goal and being guided by conscience that gives humanity a higher position in which they can fulfil their calling in a creative and unrestrained way and use advanced tools, the fruit of their work, which is Artificial Intelligence, to build a more humane world.

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