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ARTIFICIAL INTELLIGENCE AS A TECHNICAL-CULTURAL PHENOMENON: ONTOLOGICAL, AXIOLOGICAL, POLITICAL, AND AESTHETIC FOUNDATIONS AND THEIR IMPLICATIONS FOR THE TEACHING OF PHILOSOPHY

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Abstract: This article investigates artificial intelligence (AI) as a phenomenon that is both technical and cultural, proposing a philosophical framework based on four axes: ontology, axiology, politics, and aesthetics, in order to understand its emergence, structure, and social effects. Thus, a genealogy is reconstructed that ranges from Aristotle's references to automation to the formalization of the term by McCarthy, articulating this path with two central references: software as an operational and infrastructural layer (Accoto) and the virtual as a regime of mediation and reorganization of cognitive and communicational practices (Lévy). The analysis identifies benefits and risks surrounding authorship, privacy, misinformation, concentration of power, and impacts on work, highlighting tensions between capacity building and cognitive heteronomy. In the field of education, the study describes current uses of AIs by students and teachers, their didactic-methodological potential, and the risks of unintentional plagiarism, proposing principles of critical literacy in AI and institutional guidelines for responsible use. Methodologically, this is a bibliographic research with qualitative analysis of classic and contemporary works, complemented by documents from international organizations. The main contribution lies in an integrated conceptual framework that: delimits the ontological status of AI; explains axiological and political criteria for its evaluation; offers aesthetic parameters for judging AI-generated products; and translates these findings into guidelines for teaching philosophy, revisiting, in light of Phaedrus, the need for prudent, reflective, and ethically regulated use of these technologies.

Keywords: artificial intelligence; education; teaching philosophy; ontology; ethics.

INTRODUCTION

The emergence and rapid spread of artificial intelligence (AI) and, more specifically, generative artificial intelligence (GAI) have reconfigured, on a large scale, the way we produce knowledge, create content, make decisions, and, as a consequence, the way learning occurs. With this, it is possible to see that it is not just a technical advance, which in itself is already a significant point of attention, but goes beyond that, since is simultaneously a technical and cultural phenomenon. With AI, we are faced with a frontier where it is difficult to distinguish between the human and the mechanical, the natural and the artificial, the online and the offline, inserting a hybrid space in which data, algorithms, and programs construct practices, objects, and human relationships. It is precisely for this reason that philosophy, with its conceptual framework historically divided into ontology, axiology, politics, and aesthetics, offers us considerable tools to shed light on the dense and still uncertain terrain of the phenomenon called artificial intelligence, even serving as an important ally in qualifying the evaluation of values and guiding human beings in the responsible use of these emerging technologies and the role of education in the face of it, whether through use, or even in the more than urgent role of training generations to deal consciously with this phenomenon.

The article I am presenting to the readers of this prestigious journal is rooted in philosophical literature, as well as in contemporary debates on technology in general and AI, or even IAGs, as a subject of discussion. To this end, I pay special attention to its mediations in schools and the specific implications for the teaching of philosophy. Since, as has been known since the pre-Socratic philosophers, the philosophical tradition has bequeathed a method that remains alive, that is: to begin by asking what is it? What is its place in the world and how does it help to constitute reality?

In this text, initially, based on instruments inherited from ontology, we seek to demarcate the definition of AI technology and its most essential element called “software,” or, safeguarding the distinctions that Lévy (1993) calls “virtual,” in order to from this initial analysis, we will proceed to more concrete fields, in which I use axiology, politics, ethics, and aesthetics to ask: What are the conditions for AI replication and its impact on human and planetary life? Is it good, bad, or neutral? What purposes and interests does it serve—political, economic, moral, religious, cultural? Finally, still on this journey, we conclude the text by questioning the place of AI in terms of its role in analysis from an aesthetic perspective: what does it mean to talk about the “beauty” of AI-generated products and their ability to recreate styles, narratives, performances, and even artistic roles?

In his acclaimed book “Learning to Live: Philosophy for the New Times” (), French philosopher Luc Ferry (2006) points out, among some essential points for studying philosophy, one that I want to bring up in order to make clear how to use philosophy to understand phenomena crucial to humanity. To this end, I quote him verbatim:

...over the years, I have become convinced that for every individual, even those who do not see it as a vocation, it is valuable to study at least a little philosophy, if only for two very simple reasons.

The first is that, without it, we cannot understand anything about the world we live in. It is one of the most enlightening forms of education, even more so than the historical sciences. Why? Simply because almost all of our thoughts, our convictions, and also our values are inscribed, without our knowing it, in the great worldviews that have been elaborated and structured throughout the history of ideas. FERRY, 2006, p. 15

I draw the reader’s attention to two important points in the above text. The first is the fact that philosophy offers a wealth of theoretical and conceptual resources for analyzing problems inherent in human life. The second is that these concepts can be recreated and reconstructed so that they never become obsolete. This becomes clearer when the same author points out in another passage:

When a scientific theory proves to be false, when it is refuted by another that is visibly more true, it falls into disuse and is of no interest to anyone else—except for a few scholars. The great philosophical answers given since the beginning of time to the question of how to learn to live, on the contrary, remain present. [...] Kant’s or Nietzsche’s reflections on the meaning or meaninglessness of life are not superior – nor, for that matter, inferior – to those of Epictetus, Epicurus, or Buddha. In them there are propositions of life, attitudes toward existence, that continue to speak to us across the centuries and that nothing can render obsolete. The scientific theories of Ptolemy or Descartes are radically ‘outdated’ and have no interest other than historical, whereas we can still absorb ancient wisdom [...], even living in the 21st century. FERRY, 2006, p. 17

The key idea, which I want to draw attention to with these two quotes, is that, in short, the concepts produced in the history of philosophy are fruitful as tools for problem solving and, based on this function: analytical, critical, and dialectical, when faced with specific problems, the concepts shared help in the creation of new concepts.

In this article, some authors from the history of philosophy and their respective concepts will be useful in shedding light on the phenomenon of AI. For example, the contemporary Italian philosopher Cosimo Accoto will be of great relevance to understanding the smallest structure of any technology of our day, with the epistemological framework coined by Pierre Lévy based on the concepts:

virtual, intelligence technologies, and cyberspace, we will outline a sociological perspective, showing how the “virtual” reconfigures processes of rationality and communication, transforming social and cognitive practices. In other words, based on the notion of “intelligence technologies,” it is possible to understand the historicity of mediations, from orality to writing, from the press to digital networks, and how each technical regime reorganizes learning, cultural memory, and the production of meaning.

Going back a little further in the historical march of ideas, it will be possible to see how in Aristotle and Heidegger we find the foundation and definition of artificial intelligence. Finally, based on Socrates’ reflections in Plato’s dialogue “Phaedrus,” we find the epistemological basis for analyzing the implications of AI for education and, more specifically, for the teaching of philosophy and the role of both education and philosophy in what Lévy called cyberculture: the set of practices, values, and imaginaries that emerge and reorganize communication, knowledge, and sociability.

THEORETICAL REFERENCE

In the historical tradition of philosophy, when philosophizing about a subject, we usually begin by asking what a particular object of investigation is. Specifically, for the topic of this article, the question to be asked is: What is artificial intelligence? Of course, as we delve deeper into this question, several others related to the field of philosophy called ontology arise, among them: if artificial intelligence is something that can be grasped by intelligence and conceptualized as such, what category does it fall into? How does it reproduce itself in the world, and what impacts can it have on human life and the planet as a whole?

These questions are important because the way they are asked and the answers that are offered serve as a guide to understanding how

the object of artificial intelligence can and needs to be thought about philosophically, from the perspective of ontology, axiology, politics, and even the field of aesthetics. To elaborate further, it is more necessary than ever to think philosophically about what Scott (2022) has called possibly the most powerful tool that humans have ever created: artificial intelligence.

Thinking philosophically involves mobilizing the tools and knowledge accumulated over generations in order to shed light and even provoke discussion. This prompts us, in the field of anthology, to ask whether, for example, artificial intelligence is a thing or an idea. Or, if it is a thing, is it also a process? In the field of axiology, that is, the theory of values, the question revolves around whether AI is positive, negative, or neutral; in other words, what purposes does it serve and what types of interests does it cater to? This is where political, economic, religious, and moral aspects come into play. In a field that seems like a distant horizon, but is not, AI can still be thought of from an aesthetic perspective, when we ask about the beauty of the phenomenon and what it creates. For example, can AI create films and books, replace actors and actresses, and do so beautifully, maintaining and even enhancing the pleasure of watching a classic film? All these questions and their implications point to the emergence of thinking more and more about the phenomenon of artificial intelligence in a philosophical way, because, since its genesis, as Saviani (1993) warns us, philosophy has not strayed from its *sui generis* function, that of rigorous, radical conceptual production that aims to explain the human condition in the world.

Although research on the phenomenon of “AIs” has been emerging in droves in recent years and, in various aspects and fields, the subject has been clarified, in the areas of philosophy and education, the study is still in its infancy when compared to engineering, bio-

logy, computer science, among others. However, philosophy offers a significant advantage when it turns its magnifying glass to examine the phenomenon, as it offers a range of well-established concepts and theories throughout its development. This fact cannot be ignored when seeking to define artificial intelligence, its *modus operandi*, and its impact on the life of the planet and human beings.

With regard to the definition, it is important to situate AI as a component, species, or offshoot of technology, that is, it is a type of technology and, as such, there is a vast theory to define it. For example, for Heidegger (1997), technology is nature being placed as a resource at the disposal of human beings, while for Bunge:

Technology may be regarded as the field of knowledge concerned with designing artifacts and planning their realization, operation, adjustment, maintenance, and monitoring in the light of scientific knowledge. (An artifact can be a thing, ... or a process, and it can be physical, chemical, biological, or social.) (Bunge 1990, p. 231)¹

Both definitions offer significant horizons for further exploration of the theme. In them, we find technology as a resource that mediates man's relationship with nature, leading him to distance himself from it and convert it into raw material for the construction of a second nature: culture, that is, everything that allows human beings to move away from the dimension of animal needs. The second concept allows us to understand technology as objects, processes, and procedures, that is, as something that is created but, in being created, produces another reality, in which the product transforms its creator and the way they create, perceive the world, and how it works. In this sense, technology creates a fertile space for the construction and consolidation of a set of his-

torically and collectively conceived knowledge, that is, science.

Given what has been discussed so far, it is already possible to perceive the relationship between technology and humanity, as well as the intrinsic fact that indicates the multiple facets that the term encompasses, which implies affirming technology as a multifaceted reality, consisting of a system with a certain mentality, way of proceeding, and processes.

Within a broader context, the definition of AI as a field of technology may well fit what has been outlined so far. However, since philosophy is a field of knowledge that focuses on the search for accuracy, clarity, and demarcation of concepts, it is worth digging a little deeper to try to understand the nature of the technology we are dealing with when we talk about artificial intelligence. Allow me, dear reader, to turn to the historical and then conceptual overview that will lead us to the elementary structure of AI and its relationship with the constitution of reality. For this endeavor, we will rely on the conceptual framework of Accoto and Levy and outline this overview based on the results and discussions of this article.

METHODOLOGY

This article was prepared through bibliographic research and qualitative analysis, using classical philosophical sources, contemporary works on technology, and recent reports (UNESCO, UNICEF, Educa Insights). The method consisted of gathering, analyzing, and organizing the content into thematic sections. Finally, based on the author's teaching experience, it was possible to deepen the link between artificial intelligence and its applicability, implications, and consequences in teaching.

1. "Technology can be considered the field of knowledge related to the design of artifacts and the planning of their implementation, operation, adjustment, maintenance, and monitoring, in light of scientific knowledge. (An artifact can be a thing, [...] or a process, and can be physical, chemical, biological, or social.)" (our translation)

RESULTS AND DISCUSSIONS

Studies and attempts to understand a type of intelligence parallel to human intelligence that could make existence less arid and facilitate life on the planet are longstanding. The most remote and accurate description of the time can be found in the work “Politics,” Book I, Chapter IV, by the philosopher Aristotle. In it, he outlines a description that can be interpreted as an anticipation of the idea of automation and the replacement of human labor by automatic mechanisms. The philosopher, begins the text by speculating on the possibility of the existence of devices that could perform tasks without the need for human intervention, alluding to a kind of “robot” that could replace slave labor without prejudice.

If each instrument could perform its work by obeying or anticipating the will of others, like the statues made by Daedalus, or the rotating tripods of Hephaestus, which, says the poet, “alone entered the assembly of the gods; if, in the same way, the shuttle of the loom wove by itself and the reed played the lyre, manufacturers would not need workers, nor would masters need slaves (ARISTOTLE, 2004, pp. 148-149)

Throughout history, humans have been racing to create a machine that could not only work, but also think for humans. However, according to Vicari et al. (2023), it was only in 1958 that the term “Artificial Intelligence” was coined by John McCarthy, who decided to give it the name artificial intelligence with the aim of bringing together the various theories that existed at the time to indicate some kind of invention that could replace human vigor, energy, and intelligence, that is: language simulation, neural networks, complexity theories, or even machine learning.

For Vicari et al. (2023), despite the long history of AI, it is still difficult to conceptualize. However, given the diversity of definitions, some common points indicate that, from a “symbolic point of view, it can be described as

‘the art of building programs that adapt and learn, with the aim of extending their life cycle’” (Vicari et al, 2013, p.22), or, further, as a certain way of developing intelligence logic that not only imitates the way humans think, but does so in an even more refined way.

Artificial intelligence (AI) has had profound and diverse impacts on contemporary society. For example, in 2023, there was a strike by Hollywood screenwriters and actors, which highlighted the growing tension between declining human employability and technological innovation, with AI tools being used to write scripts and create digital characters, raising discussions about copyright and labor replacement. Let us also add a fact that has generated controversy, admiration, and curiosity in the automotive sector: the advent of autonomous cars, such as those developed by Waymo and Tesla, which have revolutionized urban mobility. These vehicles, equipped with advanced AI systems such as convolutional neural networks and deep learning algorithms, promise to increase traffic safety and efficiency, although they also present ethical and legal challenges in cases of accidents and technological failures. Since June 25, 2024, Waymo’s so-called robotaxis have been operating in San Francisco, USA (Correio Brasileiro, 2024).

The use of AI has continuously invaded everyday technologies. To give you an idea, virtual assistants such as Alexa and Siri and recommendation systems such as those used by Netflix and Amazon exemplify the ubiquity of AI, innovating user experiences through *machine learning* algorithms and natural language processing. These advances reflect the growing integration of AI into our daily lives, transforming the way we interact with technology and influencing various sectors of society. We could discuss a series of innovations and everyday events that indicate an increasingly massive presence of artificial intelligence

ce in our lives, but we could also discuss a series of innovations that are possible or already in the testing phase.

At first glance, many of these innovations do not indicate a chaotic or apocalyptic scenario. However, we cannot ignore the political, ethical, social, and cultural considerations and concerns raised by leading figures in the field of AI, such as Elon Musk, Bill Gates, and Stephen Hawking, among others, who have expressed significant concerns about the future impact of artificial intelligence.

Once we have outlined a brief historical overview that reconstructs the development of the concept of AI, from ancient times to the present day, and how it emerged as a generative tool, that is, artificial intelligence available for leisure, research, and everyday production, increasingly present in people's working and ordinary lives, has implications for the construction of the future, it is now time to return to the ontological aspect of AI, that is, what defines it as an essence, what constitutes it, and what makes the workings of AI possible. To this end, we will draw on the epistemological construction presented by Accoto (2018), found above all in the work "The given world: Five brief lessons in digital philosophy."

Virtual, code, algorithms, and programs are synonymous words that refer to the term designated by Accoto (2018) as software, which is like a digital layer permeating and transforming the physical world at all times in an invisible and omnipresent way. In this sense, software is not just a set of programmed instructions, similar to those that ensure the functionality of our computers, it is a dynamic and evolving entity that continuously adapts to the demands and context in which it operates. This transformation is driven by machine learning processes, whose algorithms improve by analyzing and processing large volumes of data. Accoto (2018) argues that software is fundamental to contemporary infrastructure,

being deeply rooted in people's daily activities. Although there is an epistemological and ontological difficulty in understanding what software is, it is possible to perceive its materiality through various applications, whether in cars, where navigation and automated steering systems are managed by complex software; in smartphone applications, which use software to provide personalized and interactive services; or in smart home devices, which transform homes into connected and responsive environments.

The presence of software goes beyond simple functionality; it reconfigures the relationship between individuals and the objects around them, creating synergy between the physical and digital worlds. As a result, all this integration promotes a new form of existence, in which interaction with the environment is mediated by intelligent digital interfaces, redefining traditional concepts of space and time. In other words, software is the essential transforming agent that redefines the possibilities of interaction and existence in the contemporary world, imbuing everyday objects with advanced digital capabilities and creating an interconnected and dynamic ecosystem.

Before Acotto, Pierre Lévy (1993), from a more sociological perspective, announced how this element, which he called virtual, would transform our reality and the way we situate ourselves in the world. For Lévy (1993), technology is not just a technique, but a way of developing rationality and forms of communication, as it expands human capabilities and transforms social practices, shaping our collective practices and the way we communicate and symbolize our representation of the world. The philosopher calls these tools technologies of intelligence. In the archaic and classical periods, the predominant technology was orality, which marked Greek Paideia. Orality, as a pedagogical phenomenon, acquired full meaning within a culture

in which all content was transmitted predominantly orally. Through orality, with cultural transmission strategies laden with meter, musicality, playfulness, and magic, the fundamental pillars of early Greek education were established until Plato, to the point where writing gained importance.

With the advent of writing, the first known establishments emerged that served as models for our Western schools and colleges, such as the Academy and the Lyceum. Intelligence technologies ultimately represent survival tools since the time when our hominid ancestors transformed bones into hunting tools or instruments of war. Technologies play a cumulative role, drawing on the innovations of others to add to the matrix structure of each one, improving and becoming more complex, as is the case with generative artificial intelligence.

Amid a series of perplexities that arise when thinking about AI, including: misinformation and democratic erosion caused by deepfakes, manipulation, and micro-segmentation that distort public debate; concentration of power and regulatory capture, which is a significant concern when we know that, in reality, few actors control data, models, and infrastructure, with implications for the public interest and the powers that create and manage IAGs; as a final piece of data, let us focus on something alarming: when we think about the future of human activities that could be replaced by robots, according to a survey conducted by UNB, by 2026, “30 million jobs will be replaced by robots.” Added to this data is the uncertainty about the potential of an invention that learns from and about us and that, in fact, it is already predicted that in the near future, it may develop emotions (BBC News Brasil, 2023).

As if these and so many other concerns involving philosophical discussions about ethics in the use and development of artificial intelligence were not enough, remote learning and

the technological transformation that education underwent during the pandemic paved the way for accelerating profound changes in educational structures.

AI comes as a corollary to these transformations and, not coincidentally, a survey conducted by Educa Insights points out that three out of ten Brazilian students use AI (Artificial Intelligence) tools to carry out their activities, while in universities, half of university students use artificial intelligence for text or image production. However, AI is not only a reality in terms of use, it is also a desire among students, as in the same survey, 73% of students believe it is important for educational institutions to spend time and money on new technologies, including artificial intelligence.

While there is an increasing presence of AI in schools and growing use of AI-generated text for school activities, there is also uncertainty about our understanding of what AI is and what impact it has on learning, on students’ emotional and cognitive health, and on their overall development. In fact, given all the impacts arising from the relationship between AI and humans, according to COSTA (2022), as AI becomes increasingly present in human life, there is a growing risk of us becoming overly dependent on these technologies. One of the main risks of this dependence is the atrophy of fundamental human skills. Furthermore, it is, of course, necessary to understand: what are the implications of using AI in the relationship between students and teachers? Do students and teachers understand what artificial intelligence means? What are its impacts on the future of school education and society as a whole?

Research aimed at answering these and other questions listed above is still in its infancy, but several educators are making efforts to understand the possible negative aspects of introducing AI into the teaching environment. In this sense, the warning deserves the

attention of all educators, as the picture that emerges includes, among other dangers, the risk that by relying on the response capabilities of AI, students may compromise their ability to question, analyze, and reason independently. Image-generating artificial intelligence such as MidJourney has the potential to create very realistic fake images. These images can be used to spread misinformation, propagate fake news, or attack the identity of vulnerable individuals and groups. Furthermore, texts produced by artificial intelligence can lead students, through ignorance, to unintentionally plagiarize by incorporating AI-generated texts into their schoolwork.

Given these and many other questions that arise when we analyze these ongoing transformations, which raise different ethical issues regarding the use of AI, institutions such as UNICEF and UNESCO have warned of the need to educate children and adolescents on the conscious use of AI (Vicari et al. (2023, p. 117).

Regarding the role of philosophy in the classroom, that is, the teaching role in the use of AI as a tool for producing text content, images, data generation, images, and videos, AI undoubtedly becomes a valuable partner, since it frees up memory and cognitive effort, making room for what Serres (2003) calls creative, inventive human capacity. To better understand this situation, I invite the reader to take a trip back to the 1980s and 1990s, when, in order to prepare for and deliver classes, teachers and students had to resort to an encyclopedia or a few books that limited the capacity to store and cross-reference information. If the lesson model required a few steps beyond the traditional, the insertion of an image, audio, or video demanded the use of multiple pieces of equipment and a heavy

physical and intellectual effort to harmonize all the resources and make them accessible. It demanded a lot from the body, which limited space and time. Humanity's entry into the information society, the networked society, frees the body and thus the memory, providing space for a freedom never before imagined, in which creativity and invention have an ideal stage for producing and inventing.

In this scenario, philosophy is fruitful, since by making use of the aesthetic conceptual legacy and the critical and analytical capacity it has built, it teaches us how to use these tools to generate, in the most appropriate and creative way, text resources from ChatGPT, image resources from MidJourney, and even videos through the use of Synthesia, which is video creation software with artificial intelligence.

This article is not intended to be a guide to using artificial intelligence applications, nor to demonstrate its applicability in the daily routine of teachers and students. However, some points will be clarified here with a focus on demonstrating how AI, as a potential catalyst for intelligence technologies, frees humans for creative development never before imagined: it is possible to bring chatGPT closer to academic activities by using it as a companion for producing research material, organizing concepts and strategies for classes, lectures, study routines, and even assessment rubrics for students, or as a creator of a database of questions adapted to the content worked on in the unit.²

Regarding the creation of images, videos, and slides, various AI tools are useful for making the teaching and learning process more creative, freeing teachers from something that for years has caused physical and mental fatigue: spending a lot of time planning and preparing lessons. Add to that tools that

2. For high school philosophy teachers, the use of chatGPT can be an extremely useful tool for creating questions adapted for the ENEM, given that we still have an extremely limited question bank compared to other curricular components. It is also clear that the questions must pass through the teacher's critical scrutiny, but this is much less laborious than developing these questions from scratch.

can create assessment scales and automatic answer key correction. All of this represents what we want to emphasize at this point in the text: a profound opening for uniqueness, multiple possibilities for exploring the potential of teachers and students, because, freed from certain shackles of time and space, we will have more time for human contact, for fun, and for looking at aspects that the contemporary educational field has demanded so much of us, seeing differences and learning from them, whether those present in multiculturalism, in neurodivergent people, or even in the most diverse phenomena that the rich and dialectical school space offers.

CONCLUSION

So far, we have outlined a scenario in which we present the relationship between technologies and the role of philosophy in analyzing them and defining and acting upon them in the world. However, I would like to conclude by elucidating one more aspect, one that places AI in the realm of ethics and the philosophy of history, that is, in a field that leads us to think about our future as individuals and as humanity with the use of AI. In this sense, I believe that the most important point, where philosophy can be more useful than any other area of knowledge, is to reflect, analyze, criticize, and point out areas of caution and responsibility regarding the use of AIs and AGIs. I want to show this by referring to the last philosopher mentioned in this text: Socrates. To do so, I draw on a passage from Plato's book *Phaedrus*, in which Socrates criticizes the emerging technology of the time, writing. Let us see how Socrates constructs his argument and how his critical structure can be transported to our days as an instrument for analyzing the demarcation of care with AIs:

But when it was the turn of letters, Theuth said: "Behold, O king, the knowledge that will make the Egyptians wiser and more remembered; for the remedy has been found in memory and wisdom." And the king said: "O most skilled Theuth, one is capable of devising the elements of art, another of judging the harm and usefulness it has for those who will use it. And so it is that now [275a] you, being the father of letters, out of affection have said the opposite of what they can do. For this, in those who have learned it, will produce forgetfulness in their souls, because, relying on writing, they remember from outside, through impressions of others and not from themselves; thus, not for memory, but for recollection, you have found a remedy. And of wisdom, you transmit to your learners an appearance, not the truth. For, with your help, they will seem very knowledgeable without teaching, very wise [275b], when in most cases they are unwise and difficult to live with, made to appear wise instead of wise. (PLATO, 2020, p. 193)

The text offers multiple layers for thinking about the use of AI, but I will not elaborate here. I would just like to point out two points that are useful for conclusion: The need to know that, for better or worse, no technology is neutral; it always carries intentions, commitments, games of interests, and brings consequences that will affect how we organize ourselves and the world. Finally, all technology needs to be critically analyzed, with an understanding of its risks to individuals and the community, in order to know what we need to create as an ethical, political control, and management framework to contain or minimize its risks. To conclude, indirectly referring to the wise Socrates: the text (technology) as something that spreads without defense, added to the pragmatic acceptance of its continuous use, is equivalent to recognizing that its advance cannot be stopped. All that remains for us is to define its place in relation to living philosophical teaching. (PLATO, 2016 pp. 195-199).

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