

Chapter 3

Textuality, Corporeality, Citizenship: Three Critical Dimensions of Artificial Intelligence in Educational Processes


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ABSTRACT

This work explores the relationship between artificial intelligence and educational processes along three main directions, which the authors believe urgently require significant epistemological effort from the educational community. The first direction is the relationship between artificial intelligence and forms of textuality. By incessantly processing vast amounts of texts, the large language models that constitute the core of generative AI seem to represent a definitive overcoming of one of the main limitations that Plato, in the Phaedrus, identifies in written text: the lack of interactivity. The second direction is the relationship between AI and the body. How can we conceive of an intelligence that exists outside bodily incarnation, when human intelligence is so intimately connected to bodily experience? The third direction is the relationship between AI and citizenship: The paragraph addresses the complexity and challenges associated with the contemporary conceptualization of citizenship.

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INTRODUCTION

The adoption of artificial intelligence (AI) in educational processes has profoundly transformed the learning environment, introduced new teaching and learning modalities. AI technologies, through big data analysis and machine learning (ML), offer the possibility of tailoring educational materials to the specific needs of each student, promoting a more individualized and student-centered approach. However, this raises questions about the nature and quality of interactions between students and such technologies.

ML algorithms can analyze student performance data to identify strengths and weaknesses, adapting content and teaching strategies accordingly. Automated assessment is another area where AI is having a substantial impact. Tools like automated grading systems can evaluate written assignments and tests with a high degree of accuracy, providing immediate feedback to students. This not only reduces the workload for teachers but also allows for continuous and more frequent assessment, helping students to improve progressively. Tools like personal digital tutors, capable of answering student questions based on a vast knowledge database, extend educational dialogue beyond the physical and temporal limits of the traditional classroom. This allows teachers to focus more on human interaction and the emotional aspects of teaching.

Despite the numerous advantages, integrating AI into educational processes raises significant ethical and social issues. For example, the collection and analysis of student data raise concerns about privacy and information security. Therefore, it is essential that the implementation of AI in education is accompanied by thorough ethical reflection and appropriate regulations to ensure the responsible and transparent use of these technologies.

An integrated and conscious approach, involving educators, technology developers, ethics experts, and philosophers, is essential to ensure that AI is developed and used responsibly, aligning with the fundamental values of our society. Only through concerted and multidisciplinary efforts can we hope to build a future where AI is an inclusive and responsible ally in our society. This work explores the relationship between AI and educational processes along three main directions, which urgently require significant epistemological effort from the educational community.

The first direction is the relationship between AI and forms of textuality. By incessantly processing vast amounts of texts, the large language models (LLMs) that constitute the core of generative AI seem to represent a definitive overcoming of one of the main limitations that Plato, in the *Phaedrus*, identifies in written text: the lack of interactivity. An LLM is a text that, when queried, can respond. The paragraph emphasizes the differences between the modes of response processing by generative AI and by the human mind.

The second direction is the relationship between AI and the body. The field of AI introduces a new paradigm, suggesting the idea of intelligence without a physical body. In this context, an AI system is conceived as software capable of processing information and making decisions but lacking physical manifestation in the world. This perspective raises fundamental questions about the nature of intelligence itself and its relationship with the human body. How can we conceive of an intelligence that exists outside bodily incarnation, when human intelligence is so intimately connected to bodily experience? This essay examines the complex relationship between intelligence and the body, exploring the possibility of intelligence without a body yet inherently intertwined with bodily experience and interaction with the physical world.

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