

Collaborating With AI: Whose Authorship Is It?

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ABSTRACT

Since ChatGPT, Gemini, and other generative AI devices have been created in recent years, they have been adopted with increasing frequency by professionals of media communication. The article aims to explore through the lenses of philosophy the problem concerning the authorship of a journalistic article written with the support of Gemini, a key player within the family of AI tools. Two main questions arise: What does it mean to collaborate with AI (and not simply “to use” it)? Who is the author of the article and why? A central question pertains to the intellectual ownership of such blended works. The author, a dual-trained journalist and philosopher, deems this a pivotal issue that deserves meticulous scrutiny.

INTRODUCTION

Since ChatGPT, Gemini and other generative AI devices have been created in recent years, they have been adopted with increasing frequency by professionals of media communication. The present paper aims to explore through the lenses of philosophy the problem concerning the authorship of a journalistic article written with the support of Gemini, a key player within the family of AI tools. Two main questions arise: What does it mean to collaborate with AI (and not simply “to use” it)? Whose the authorship of the article is and why? A central question pertains to the intellectual ownership of such blended works. After having distinguished between the semantic areas of “to use” and “to collaborate”, arguing that the notion of partnership better fits to AI applied to digital tools, and discussed the notion of quasi-knowledge within the frame of systemic thinking, the author will present the typical case of an article that results from the interplay of a journalist and a machine, namely Gemini. The human-digital partnership in this context gives rise to new categories like blended creativity, extended authorship and augmented authorship and unveils some dynamics that arise from the interplay of the multiple systems involved in the process. The author, a dual-trained journalist and philosopher, deems this a pivotal issue that deserves meticulous scrutiny.

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BACKGROUND

A salient aspect related to generative artificial intelligence pertains to its interactive engagement with human individuals (Gil de Zúñiga et al., 2023). The capacity of the intelligent digital machine to formulate articulated responses to the most intricate of inquiries is contingent upon algorithms, which have been developed by human beings. The same can be said of Agentic AI, which is the most sophisticated form of artificial intelligence at the moment. It is a machine that is remarkably autonomous, with capabilities ranging from making independent decisions to acting towards a specific goal, adapting to new situations and being aware of the context around it (Hughes et al. 2025; Hosseini & Seilani, 2025; Borelli, 2025).

Nonetheless, machines have been programmed to facilitate continuous learning, with the result that they have achieved high levels of performance (Orduño-Osuna et al., 2024; Magnani, 2023; Aruna et al., 2024). No surprise that the cognitive ability of a digital tool can be regarded at large as analogous to human understanding, although not superimposable on it. As Wang underlines:

Understanding is not enabled by a method; rather, it is understanding that possesses the method. (Wang, 2021: 1)

There is a wide consensus among scholars that AI “has challenged the ways in which we think about humanity – and its future” (Boden, 1990, 2016: 3; Floridi, 2014) for the quasi-human skills (Fisogni 2023 a, 2025; Urbani Ulivi & Fisogni, 2021; Magnani, 2023) that pertain to the advanced digital tools. So that, it could be appreciated the definition of AI as:

The tangible real-world capability of non-human machines or artificial entities to perform, task solve, communicate, interact, and act logically as it occurs with biological humans. (de Zúñiga et al., 2023: 2)

This capacity for comprehension is accompanied by a degree of malleability that, on a functional ground, is comparable to the plasticity exhibited by the human brain (Gallegher et al., 2013). It is an established fact that one of the most promising fields in which AI is expected to expand is that of education, in virtue of large language models (LLMs) that are endowed with the capacity to articulate human-like texts (Denecke, Glauser and Reichenpfader, 2023). Nevertheless, generative AI is likely to evoke a polarized set of emotions. On the one hand, it unveils an enthusiastic scenario of continuous technical enhancements; on the other hand, it gives rise to controversial issues regarding the future of human intellectual superiority in the universe.

No surprise that the rapid advancement of artificial intelligence, particularly its anticipated impact on intellectual pursuits and the creative field, asks for a comprehensive interdisciplinary examination. Philosophy is a discipline that is being called into question, as many of the traditional categories of thought have become outdated in the face of the challenges posed by generative AI. This is especially relevant in the context of journalism, where the increasing success of AI in traditional outlets depends on the extensive support that digital technology can provide for the various processes related to media communication (Dörr, 2016; Duan 2022, Imran & Almusharraf, 2024; Jamil, 2021; Natale 2021). While the data-driven approach has proven highly valuable in indicating strategies to increase readership or target specific journalistic outputs (e.g. to a young generation), AI tools are expanding in the traditional journalistic environment.

The most advanced digital devices can generate articles from a vast collection of sources, summarize text and create valuable headlines, proving that artificial intelligence can be a valuable tool in any field of interest to the news media.

This technological advancement is expected to be particularly valuable for the media industry, which is facing epochal challenges related to the evolution of communication channels and a crisis of

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