NEW PATH

ÜSKÜDAR UNIVERSITY FACULTY OF COMMUNICATION
UNİVERSİTY OF TRÁS-OS-MONTES AND ALTO DOURO

New Paradigms in Communication Technologies and Humanity Symposium

ARTIFICIAL INTELLIGENCE: TECHNOLOGICAL, SOCIAL, AND CULTURAL TIES

6-7 March 2025

Proceedings Book

ÜSKÜDAR UNIVERSITY

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ÜSKÜDAR
ÜNİVERSİTESİ
YAYINLARI - 117

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ÜSKÜDAR ÜNİVERSİTESİ YAYINLARI - 117

Üsküdar University Faculty of Communication New Paradigms in Communication Technologies and Humanity Symposium Proceedings Book

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ISBN
978-625-93668-5-2

Publishing Certificate Number
69591

Year of Publication
2026

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This book is compiled from the abstracts of the New Paradigms in Communication Technologies and Humanity, Artificial Intelligence: Technological, Social, and Cultural Ties Symposium, and the responsibility for all opinions and ideas contained in the texts belongs to the author of the paper.

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ARTIFICIAL INTELLIGENCE: TECHNOLOGICAL, SOCIAL, AND CULTURAL TIES

Proceedings Book

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"Artificial Intelligence, Regulation and Jorunalism: A Pragmatic Approach"

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Istanbul Bilgi University
"From Inquiry to Probability: The Transformation of Knowledge and Education in the Age of AI"

Raquel RECUERO
Federal University of Pelotas (Brazil)/ Federal University of Rio Grande do Sul (Brazil)
"Big Data Infrastructures and Cultural Narratives"

FOREWORD

Üsküdar University Faculty of Communication aims to make significant contributions to the field of communication sciences not only at the national but also international level with the academic studies and scientific meetings it presents. The symposium titled "Artificial Intelligence: Technological, Social, and Cultural Ties," organized in collaboration with the University of Tras-os-Montes and Alto Douro in Portugal on March 6-7, 2025, is an important example of these efforts.

Held for the first time this year, the symposium is intended to be branded under the main title "New Paradigms in Communication Technologies and Humanity" (NEWPATH) and is planned to be organized periodically from now on. The symposium, which was held entirely in English with the presentation of papers by around fifty academics and researchers from various countries, was focused on artificial intelligence. The transformative effects of artificial intelligence on social and cultural life were discussed from multiple perspectives.

The general conclusion from the papers presented at the symposium is that artificial intelligence will be integrated into all areas of life in various ways in the very near future and will lead to significant transformations. Based on these predictions, interesting discussions were held on how the field of communication sciences and media will be affected by this transformation.

Reviewing the presentations and opinions shared at the symposium, it can be said that digital technologies and artificial intelligence, which have entered into use in various parts of our lives today, are candidates to change our entire lifestyle in the near future. This shows that humanity has entered a new evolution process not only in terms of lifestyle but also in terms of mentality. Based on these predictions, there is a need for significant changes focused on artificial intelligence in education and training, especially in communication education, as it concerns the field of communication. Significant changes are expected in the near future in both human and social communication forms and in the media profession. Necessary measures need to be taken now so that the communication forms of the future, which are expected to be surrounded by artificial intelligence, shape human and social interaction in a positive way. On the other hand, artificial intelligence has already begun to be used in the media sector. This shows that the media sector of the future will be shaped largely by the integration of artificial intelligence. Therefore, the curricula currently being implemented in communication education need to be reviewed and adapted to the age of artificial intelligence.

The NEWPATH Symposium can be described as a scientific event that contributes to analyzing the current state of communication and media, monitoring ongoing developments and effectively managing preparations for the future. As it did this year, NEWPATH will continue to serve as an international interaction platform for various academic circles, especially communication scientists. I would like to thank all colleagues who contributed to the organization of the symposium, and contributed with their paper presentations and as keynote speakers. Perhaps we will come together face to face at the next NEWPATH. See you at the next NEWPATH.

Professor Nazife Güngör
Rector of Uskudar University

Professor Emídio Gomes
Rector of University of Trás-os-Montes and Alto Douro

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IMPACT OF ALGORITHMS ON THE CONSTRUCTION OF TEACHERS' SOCIAL REPRESENTATION

Aline VERONIZE[*], Luís LOUREIRO[**], Alexandra FIGUEIRA[***]

Abstract

The use of software, platforms, connectivity, and data evokes new concepts of socialization. However, even within this new and complex digital architecture, communication still operates according to paradigms that serve the logic of capital. One of the ways in which technologies reshape social interactions is through their application in the construction of meaning. Social media platforms are part of a structure for the organization, management, and distribution of cultural symbols that aims at the control and the maintenance of power. We ask ourselves: how does the technological landscape influence the perception of specific professions? What dynamics of social media platforms contribute to the (in)visibility of essential causes, such as teaching? This article is based on a literature review that explores the relationship between the technological landscape and the construction of social representation. It then analyzes the duality of the digital environment between promoting visibility and constructing invisibility. Finally, we investigate how this construction occurs in the context of education, with a focus on the teaching profession. It is concluded that, despite the (ir)relevance assigned by algorithms to certain topics, it is possible to break the strategies that perpetuate domination through tactics based on knowledge of this new digital architecture, composed of various technologies and new, more conscious and objective uses. To serve the logic of collective interests, platform regulation and digital literacy are necessary.

Keywords: algorithms, digital technologies, social representation, education, networks.

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Introduction

Technological development (re)creates the material environment in which we relate by bringing human and non-human actors onto the social stage. Individuals and companies compete for inclusion in an interest-based economy. Structure, content, context - everything is changing and circulating very fast. This whole scenario has an obvious impact on the way we live our lives. But does this affect symbolic representations? For example, does it affect how and what we think about teaching?

Based on bibliographic research and a critical-reflexive analysis, this paper will start from a theoretical framework on social representations, articulated with studies on what is social, the effects of materiality, and the role of Social Communication in the current context. Only then, by bringing this theoretical framework together, does it return to the question of the historical trajectory of the representation of teaching.

The text is constructed from five analytical moves. The first is a brief review of social representations. This is followed by an attempt to summarise the process of the (construction) of representations. The third movement is a consideration of the transformations in the materiality of communication that surround, constrain, and expand us, affecting our relationships and even the concept of the social. It refers to the context of the algorithmic nature of social media platforms and their subtleties in the construction of visibility. The focus is then on the construction of social representations of teaching.

To do this, it was necessary to look at the historical perspective of the concept of the profession. Which institutions have structured society and culture in such a way as to construct what and how we think about the teaching profession? Which social contexts have had an impact on this symbolic construction? Finally, in the fifth movement, an effort was made to build a theoretical framework for understanding the impact of relationships mediated by social media platforms and algorithms on the dynamics of teachers and how we recognise the teaching profession.

The Concept of Social Representation

The beginning of studies on social representations can be traced back to the theories of Serge Moscovici in anthropology and social psychology in France in 1960. Moscovici addressed the social process of knowledge production and the debate around social representations. De Oliveira (2004) summarises his aims:

> He was interested in understanding how the group/action/idea triangle constitutes and transforms society (...) He wanted to understand how the production of plural knowledge constitutes and reinforces the identity of groups, how it affects their practices, and how it reconstitutes their thinking (De Oliveira, 2004, p. 181).

Social representations form the collective consciousness, which enables the explanation of objects, events, and actions, making them accessible. They form units and sets of ideas that add interpretative security and keep institutions and relationships alive, through nuclei of stability that consolidate the group. They make up a cluster of concepts, propositions, and explanations that originate in everyday life, in the course of interpersonal communications. They are representations of reality that end up moving individuals and collectivities.

Representations are based on the 'reference of a pre-existing thought' and are 'of the same nature as the social groups that create them', so they have no universal meaning (Moscovici, 2003, p. 216). However, this symbolic power of past concepts and the present social context also faces the appropriations made by individuals. According to Jodelet, a representation 'corresponds to an act of thought by which the subject relates to an object' and 'bears the mark of the subject and their activity' (Jodelet, 1989, p. 35). The author emphasises that this socially elaborated and shared knowledge has 'practical objectives' and acts to 'construct a reality common to a social group' (Jodelet, 1989, p. 36).

Social representations make up 'organised patterns of historically produced, collectively shared meanings, associated with socio-cognitive processes and in interaction with social structures' (Mazzotti & Campos, 2011, p. 6). It does so in such a way that it is 'prescriptive', guiding ideas about a certain object (Vergara & Ferreira, 2005, p. 1142).

The following explains how social representations change and what factors influence these transformations.

The Evolution of Social Representations

The dynamic of forming new representations starts with recognition and understanding through familiarisation. It is a double mechanism consisting of the 'tying' or 'anchoring' of concepts, which classifies and labels what is unknown; and 'objectification', which combines real, concrete, and comprehensible images (Oliveira, 2004). Therefore, new representations are constructed based on previous concepts, images, and models: 'memory predominates over logic, the past over the present, response over stimulus and image over reality' (Moscovici, 2003, p.5).

Individuals develop their social identity mediated by social representations, in the unfolding of tensions between the world that is accessible to them and their efforts at individualisation. By recreating social reality, they modify their relationship with the world. However, this clash is marked by the fact that 'his thought is constructed, in many ways, by the fact that others also think it' (Jodelet, 1989, p. 24).

The relationships between symbolic forms and social structures make up a psychological organisation, a form of knowledge constructed in a dynamic, interactive way that is irreducible to a given society. Transformations in contexts and individual appropriation harbour the potential for change in the evaluation of the qualities of an object, event, or act, as a result of cognitive dissonance arising from distortions, aggregations, or suppressions. In distortion, the attributes are present, but they are accentuated or minimised; in aggregation and suppression, a characteristic is added or removed in such a way as to change the way the object, event, or act is understood (Jodelet, 1989).

The last few decades have seen intense transformations in the social conditions of production and circulation of representations. Changes in communication, which is essential for sharing the cultural, social, and coercive

base. The following attempt is made to highlight the evolution of communication processes and changes in materiality that have an impact on the social representations we share.

The Impact of Social Communication on Symbolic Constructions

Like Vygotsky, who adopted a historical approach guided by the notion that 'behaviour can only be understood as the history of behaviour' (1989, p.11), Communication needs to be studied as the history of Communication.

Harold Innis and Marshall McLuhan pointed out the importance of communication media, which were considered only as a means of getting a message to its destination, but which alter the environment in which communication exchanges take place and 'are not passive envelopes, but active processes' (McLuhan, 1971, p.8). Social structures were once essentially rigid (Foucault, 1975). Experiences, and therefore references, depended on the individual's spatio-temporal location.

The 'Mechanical Age' of the first Industrial Revolution surprised the cognition of the masses by imposing speed on everyday life. If, until then, language was the main mediation, the 'illuminated crack that represented reality' (Minayo, 2011, p. 90), it was joined by other mediations that added varying degrees of clarity and sharpness to reality. The legendary screening of Arrival of the Train at La Ciotat Station in 1896, presented by the Lumiére brothers and the accounts of the supposed astonishment of the horrified spectators at a moving train, illustrates the impact of the dissemination of the language of audiovisual productions as a new form of knowledge.

In the 'Age of Electricity', the mechanisms for the mass dissemination of information were strengthened. When Moscovici studied social representations, the radio was popular mainly because it reached the illiterate. Television was in its infancy and yet it stood out to the author as signalling the arrival of a time of 'fewer rigid controls' (2003, p. 43). The structure was completely vertical, and information flowed from the top down, from the powerful centres of society

to the audience. However, the masses' access to information from television programming harboured a transformative potential: it brought individuals into contact with different values and added concepts and new information about ways of life that went beyond what was available for access in their group of origin, in their locality, in their time.

The advent of the Internet and the development of services to cater for effective user participation have exponentially increased the speed of access to other subjects, contexts, and an extraordinary volume of data (Santaella & Lemos, 2010). Pierre Lévy (2007) named the result of this emerging world culture 'Collective Intelligence', in which the symbolic systems of different human communities have come to live in symbiosis.

Cultures have undergone a hybridisation in which rigid identities have given way to multiple identities; the search for the truth has been replaced by the primacy of versions, and citizens have essentially become consumers in search of new experiences and sensations (Canclini, 2012). New relations of information exchange from 'many to many', conditioning the scope and format of messages, changing the cultural environment. What happens locally, offline, in a given geographical coordinate, now has a major influence through online interactions, which take place at a global level. Culture has become cyberculture (Lévy, 2000).

The possibilities for contact with different signifiers and meanings have increased. Through 'augmented reality' equipment, communication can take place at deep levels of the subject's sensory field, through intense experimentation, with the production of effects of presence and of meaning much more cognitively impactful than before (Pereira, 2004; Regis et al., 2012). The inclusion of non-human actors in the concept of the social is not restricted to technological devices but refers to the informational protagonism of data that comes from the ecological context and the internet of things in general, 'creating an unprecedented type of connective and transorganic ecology' (Di Felice, 2018, p. 30).

From this context of extreme datification, the selection and distribution of content have changed. The gatekeeping carried out by journalists and media editors based on deontological values is now operationalised by algorithms and even social media users (Bortolazzo, 2022; Couldry & Mejias, 2019). However, the confidence that algorithms are fair because they are based on mathematical models is misplaced. For Catherine O'Neil (2021), society is racist and sexist, and algorithms can reinforce these stereotypes.

Social networks like Facebook and Instagram are designed not with an algorithm, but with a set of them (Makortoff, 2022). They are private ventures whose criteria do not follow principles of transparency. The decisions to manipulate access to information and the relational network of each of the thousands of users are so complex that the developers have not been able to explain how they work (Khatri, 2021). The information available is that the selection and distribution of content is determined by the user's previous interest (both regarding the format and content of the communication); viewing time; relevance of the topic within the network; degree of interaction with the content creator, among other criteria.

The use of hashtags by users in shared content increases the possibility of achieving reach and visibility, because it links conversations with a particular theme. These tags also highlight the most popular topics. However, the same strategy serves the platform's control mechanisms: hashtags such as #always, #boatarde, #medicina, and #sextou have been banned, and users who use them can have their content and/or account deleted.

Algorithms keep users in bubbles (Pariser, 2011; Pellizzari & Barreto Júnior, 2019) in which they are exposed to certain information and also to other users with similar opinions, without major divergences of ideas that could fuel some critical thinking (Ferreira & Rios, 2017). This configuration acts to polarise opinions and generate extremism by undermining the ability to deal with opposing arguments (Bolin et al., 2025), crystallising thoughts (Wohn & Bowe, 2014).

The materiality of these platforms forces us into certain ways of doing things, such as incessant screen scrolling, which even affects human physiology: it creates addiction, depression, and social dysfunction (De Andrade & Alves, 2024; Faelens et al., 2021; Mullender & Haidt, 202).

Algorithms measure connections and interactions between users, whether they are individuals or companies. Platformisation is also advancing in citizens' relations with governments and other essential sectors. 'Areas such as education, health, entertainment, the economy and transport are also following the logic of platforms' (Van Dijck et al., 2018, p. 4).

These reconfigurations of ways of feeling, knowing, and relating are giving rise to a new era of social representations. We wonder how the context influences the construction of perceptions of the teaching profession. In order to understand, we will continue in the archaeological movement, by rescuing the anchors, identifying the prevailing power structures and the social circumstances of the historical construction of the representation of teaching.

The Construction of the Teaching Profession

In tribal societies, education was diffuse, did not take place in a defined space, and there was no social control over the teaching process. It took place in interactions, in everyday activities, and all members of a community were responsible for educating.

> Until the age of 7, when they had to start living at their own expense, the children accompanied the adults in all their work, helped them to the best of their ability and, as a reward, received their share of food like any other member of the community (Ponce, 1989, p. 19).

In the Ancient Ages, river civilisations such as Mesopotamia and Egypt became complex societies that developed river channelling systems, irrigation mechanisms, built large buildings, and began to carefully observe and record natural phenomena. The need arose to train people for specific jobs, as well as to record, transmit, and increase the knowledge acquired (Reale, 2015).

In Egypt, access to education was restricted to members of the pharaoh's family, priests, nobles, and officials. The rest of the population, artisans, peasants, slaves, and soldiers did not receive formal education, and instruction took place during the practice of labour activities, to subordinate subjects and subjugated by physical punishment. Training began in adolescence and lasted until adulthood (Lima & Lima, 2019).

It was in the classical civilisations, in Greece and Rome, that teaching took on new meanings. Having teachers continued to be an indication of privilege and a way of maintaining it, but it was not a condition for exercising citizenship. It was possible to vote or act in the assembly with the help of fixed labourers who read and wrote documents. These readers and writers were trained in the educational process, the Paideia, which included the acquisition of knowledge and physical training from childhood, in public schools.

Students from higher social classes had classes with private teachers or tutors: the *páidotribés*; the *grammatistés* or the *kitharistés*, who were responsible for intellectual development, writing and reading skills, and physical improvement, respectively (Amado, 2007). The younger children were accompanied by a slave, an elder, usually of barbarian origin, known as a paidagogo (pedagogue), who looked after the student's safety, helped with homework, and instilled good behaviour and posture.

This was the case until Lycurgus, an influential politician in Athens, established that the children would be managed collectively by a magistrate (paidónomo), who would have armed teenagers at his service to ensure order. The boys' education could continue in lessons with the sophists, much more expensive instructors than conventional teachers (Amado, 2007). Sparta was a pioneer in establishing universal education. In the absence of the teacher, another citizen was in charge of supervising and instructing the children, transmitting the social values in force and punishing any deviants with exemplary behaviour.

The figure of the teacher gained some distance from the religious leader and became linked to the possession of specific knowledge. In addition, the link

between formal education and the violent and repressive control of that society was reinforced.

The Greeks became known for their wisdom, and many went to teach in Rome, where the social context imposed other dynamics, especially concerning the subjects studied and the methodology applied. Athletics and music were not given the same space. The teachers also realised that the violence of punishments disciplined bodies but was not effective in forming full citizens, capable of arguing courageously and with a convincing oratory. Among the privileged, physical punishments were replaced by playful activities that kept the students interested. There are records of teaching methods that included sweets in the shape of letters, the creation of recreational breaks between reading and declamation shifts, as well as playful games that encouraged the pursuit of excellence through competition. 'Study was to take place in a space of joy (schola). Reading and writing were taught by the ludi-magister (toy master)' (Gabriel & Freitas, 2019, p.74).

With the advance of the Roman Empire, the school became official and strictly dependent on the state, whose intention was to train eloquent orators to act in the vast territory and to tame the conquered populations so that they would become admirers of Rome. According to the tradition of the mos maiorum, education should have a practical and social character, providing children with the necessary knowledge to exercise the profession of soldier or landowner and instilling the individual's subordination to a higher ideal - Rome and the Res Publica (Lima & Lima, 2019).

The masters were professionals protected by Caesar and Augustus. Quintilian was the first state-paid teacher in Vespasian's empire and a great promoter of methodological changes. Vespasian publicly recognised the social usefulness of teachers and promoted an extensive series of rewards and tax immunities for grammarians and rhetoricians. However, as children were not very important, the primus magister, the primary teacher, was poorly paid and not highly regarded in the social hierarchy. The state also invested in the creation

of grandiose libraries, which signalled to the people the importance of culture. These measures helped create a positive social representation of studies and teachers.

However, there was a major setback when the Catholic Church strengthened its power structure and began to control access to knowledge throughout the Middle Ages. 'Encyclopaedic knowledge was taught by priests of the Church and was based on copying and translation' (Silva, 2004, p. 23). The church began to license the new schools and teachers. It also took over higher education so that 'the doctor of a university should also be a doctor of the Church' (Gabriel & Freitas, 2019, p. 104), reinforcing the anchoring of the teacher to religion.

In the following centuries, the struggle for influence and power drastically changed the structure of society and the social context, which led to changes in many aspects of education. There was a gradual disappearance of the fiefdoms and the growth of cities in Europe. Portugal and Spain opened up maritime trade routes. The state began to intervene heavily in the mercantilist economy, which generated a reaction with liberal ideas. The strengthening of political structures resulted in the weakening of religious structures and the consequent Reformation and Counter-Reformation movements.

Many merchants had not received an erudite education like the nobles, but an instrumental, labour-oriented education. Based on this perspective, continuing education was for the elite. Therefore, with social ascension, many bourgeois invested in education. They had the money, now they would also have the status that came from a more formal education. However, this education focused on practice, on the 'know-how' that was part of the bourgeois identity. It was a period of many studies focused on medicine, for example (Amado, 2007). The contempt for the unproductiveness of the previous elites was evident in cultural productions. In shows, teachers were referred to as pedants, and the 'knowledge for knowledge's sake' that had prevailed among intellectuals was laughed at (Shakespeare, 2013).

The Reformation established universal public primary education, but it was still geared towards strengthening faith and discipline. Studies were limited to one or two hours a day. The rest of the time was dedicated to learning a trade. For the majority of children and young people, education was a way of disciplining their bodies for the labour context, instrumental knowledge, as a technique (Silva, 2004).

The Counter-Reformation took teaching and violence far beyond Europe. It was also concerned with docilising teachers. Manuals were provided with rules for teaching work, bibliographies to guide the teaching profession, and surveillance to ensure unity of thought and action. A non-Jesuit agent was appointed to administer beatings and punishments, and entertainment was provided to prevent rebellions (Silva, 2004).

With the expansion of commerce and factories, teachers became essential to organise society and to meet the demand for technically qualified labour for the new trades that were emerging. In the 17th century, efforts were made to institutionalise schools, drawing up regulations on issues such as compulsory education, programmes, levels, and methods. Germany regulated compulsory schooling for children aged 6 to 12 and defined the training of teachers, their levels, working hours, and examinations. France established free schools and seminars for teacher training. The biggest French investments took place in the Lyon region, an important manufacturing centre.

In the 18th century, education became a priority among the concerns of kings, thinkers, and politicians. The perception of the teacher as the one who prepares for a prosperous future grew stronger with the Industrial Revolution. Technical and vocational education became the gateway for former peasants into industry. The future labourer needed to develop motor and cognitive skills to meet demand. The context of education was then conformed to the industrial context: a teacher, holder of the questions and answers and imbued with authority, taught large classes through repetitive and mechanical activities using standardised methods.

Between the 19th and 20th centuries, the New School Movement propagated the idea that the purpose of education was to enable pupils to move from consenting authority to increasing autonomy (Dias, 2024). The primary school teacher gained importance. Teachers began to organise themselves as a class. On the other hand, this was also a period when dictators took advantage of illiteracy and created campaigns to rescue education that was essentially instrumental and based on monitoring and punishing. This is the case of Salazar's emblematic speech in Portugal:

> (...) When they learnt to read and write, their ambitions were born they wanted to go to the cities to be sailors, clerks, gentlemen; they wanted to go to Brazil. They've learnt to read! What do they read? Crime reports; misconceptions about politics; bad books; subversive propaganda leaflets. They give up the hoe, they don't care about the land, and they only have one ambition: to become civil servants. What advantages did they get from school? None. They gained nothing. They lost everything. Happy are those who forget their letters and go back to the hoe. The most beautiful, strongest, and healthiest part of the Portuguese soul lies in those 75 per cent of illiterates (Mónica, 1978, p. 119).

After the Second World War, the perception of education as an essential tool for progress increased. Defeated Japan, for example, implemented measures to rebuild the country, including setting a salary 30 per cent higher than any other civil servant in order to retain and attract teachers. Teachers' prestige was also built up through the criteria created for appointment to the post, permanent and compulsory development programmes, and the need to renew certifications. Teachers are still addressed by the honorific term of respect 'sensei' and are the only ones who don't have to bow to the emperor.

The post-war period also saw the development of the Human Capital Theory by a group from the University of Chicago, which proved that education contributed to the economy by improving the quality of workers' training (Schultz, 1973). This finding led to a quest to valorise these professionals in the following decades.

This was followed by a period of intense technological development, as

discussed in the previous topic, which had an impact on the ways of knowing the teaching profession.

Teachers in the Age of Algorithms

The difficulty of updating management systems, the school institution, and the role of the teacher for this new social structure has been going on for decades. In 1971, McLuhan pointed out the discrepancy between the architecture in which students constructed their thinking and what they found in schools: Today's young student grows up in an electrically structured world (...) Today's student lives mythically and in depth. At school, however, they find a situation organised according to classified information. Subjects are not related. They are visually conceived in terms of a project or architectural plan. The student finds no possible way of participating in it, nor can he discover how the educational scene connects to the mythical world of electronically processed data and experiences that is peaceful to him (McLuhan, 1971, p. 11).

Today's students, digital natives, have known no other world than the one already platformised and organised by algorithms. With cognition developed within an ecology that includes human and non-human actors, these subjects have other ways of knowing, of symbolic production. Thus, Digital Natives are potentially more capable of solving problems immediately, without an assimilated method or strategy for such a task, however, it is notorious that gains in mathematical reasoning skills and vocabulary have been decreasing over the generations. (...) In this context, therefore, the question arises: is the school prepared for this 'new student'*?* (Indalécio & Ribeiro, 2017, p. 146).

There are physiological changes in the cognitive pattern they develop, in hormone production, in the development of empathy and criticality and in the ability to socialise outside the digital environment (Alcântara & Almeida, 2025; Azevedo & Santos, 2025; Desmurget, 2023; 2021; Maia et al., 2025; Santos et al., 2025; Sepulveda & Gonçalves, 2025). Bodies have become docilised for an economy whose main product is attention. The economy of attention is one of the important vectors in today's societies that participates in the processes of

subjectivity production, the effects of which have not yet been fully mapped or stabilised. (...) its lack tends to be conceived as an individual problem or biological deficit that underpins forms of pathologisation (...) and justifies medicalisation measures (Bentes, 2021, p. 234).

Despite the possibility of movement, the world organised by algorithms is limiting from the inside out: from the programming it establishes in the user. The structure ends up configuring young people's behaviour to the point where they have little initiative to leave the bubbles that the algorithms have determined for them. Generally speaking, although these teenagers are frequent Internet users and spend a lot of their time on social networks, they do little to exploit the potential and opportunities that these media can offer them, showing a high level of access and use, but little variety of activities and little depth in their realisation (Pereira, 2014, p. 140).

Without the propensity to move outside the norm, placed in content bubbles, with little exposure to divergent thinking, the consumption of information selected by the app has a significant influence on the construction of symbolic representations. Certain opinions and news are 'pushed' into the spotlight; others simply disappear or are ignored. In fact, filtering is not impartial. It follows criteria that presuppose what may or may not be interesting or important to users, and in the case of social networks, the strategies are economic, commercial, political, professional, behavioural, pedagogical etc. (Bortolazzo, 2022, p.7).

Education appears on social media in interactions between teachers and their networks, in conversations that address the challenges of the profession and exchanges of experience and teaching materials. Because it is outside the bubbles of topics that other users have previously shown an interest in the algorithm limits the delivery of content, and teachers' issues have little reach and engagement among other sectors of society.

In addition to this invisibility, the platforms also change the way teachers are perceived by increasing the visibility of grievances by echoing

extreme positions. ‘These subjective complaints and concerns of teachers find a favourable environment for dissemination, debate and questioning’ (Ferreira et al., 2016, p. 200).

A group of researchers who studied the social representation of teachers on Facebook fan pages came to the following conclusion: ‘The results of the analysis show that the teacher is represented as a subject “enslaved by work”, since society sees them as someone who works exhaustively, is underpaid and is therefore an oppressed and unsuccessful subject in life’ (Dieb et al., 2014, p. 706). The authors explain that this construction is made through humour and mockery, but is not naïve, which brings us back to the concept that social representations are socially elaborated and shared knowledge with ‘practical objectives and act to ‘construct a reality common to a social group’ (Jodelet, 1989, p.36).

At the same time as this ingenious and ideological representational construction about the teaching professional, the greatest and most devoted expectations of parents and public administrators still fall on him, as if the teacher were responsible for all educational problems and as if he could solve them with goodwill alone. (...) This fact seems to feed back into the representation of the teacher, which, as we have seen, is propagated with a certain tone of derision but disguised by playfulness, the purpose of which seems to be to make the teacher look good.) This fact therefore seems to feed back into the representation of the teacher, which, as we have seen, is propagated with a certain tone of derision, but cloaked in playfulness whose purpose seems to be to soften the discursive contradictions surrounding this relevant social role, which is that of the teacher, seen simultaneously as the one who occupies the most sublime of professions (the teaching profession), but who doesn’t have the social and financial recognition he deserves, and is therefore a failed professional (Dieb et al., 2014, p. 724), 2014, p. 724).

Within the bureaucratic structures of governments and schools, the role of teachers has become limited, and the methodology does not match the new

ways of 'knowing the world'. The teacher himself has become what the structure wants him to turn his pupil into:

> (...) an executor of orders within the school bureaucracy, his intellectual work of fundamental importance for the development of the teaching-learning process disappears, he becomes a mere executor of an educational policy drawn up in the office. (Braido & Ferreira, 2022, p. 631).

For teachers who don't have the same intuitive skills as their students to move around networks, the appropriation of new technologies is manifested through the 'accent' (Indalécio & Ribeiro, 2017). This appropriation consists of using the platforms as environments for pedagogical practices or even as teaching resources (Luckin & Holmes, 2016).

The (in)visibility of teachers and their content is conditional on their ability to perform; to persuade, to submit to extra hours of unpaid work and practices of self-coercion for visibility that meet the demands established in the 'economy of fame' (Campanella et. al., 2018). The representation of the teacher undergoes a distortion when the authority of the old masters who transmitted information is removed and anchoring in the figure of influencers is added, reconfiguring the processes of (de)legitimisation of self-entrepreneurship (Fantoni, & Barichello, 2020, p. 3).

The greater the datafication and technological increase, the more central personal interactions, the human factor, have become (De Felice et al., 2023). Claudia Costin, visiting professor at Harvard and director of the Centre for Excellence and Innovation in Educational Policies at the Getulio Vargas Foundation in Brazil, explains: 'Brain studies show that adults already have a fully developed prefrontal cortex and can learn from non-human interactions, while children and adolescents cannot. And the smaller the child, the more it learns from human interaction.

Conclusion

The implication of the historical context and the evolution of the media in the

subjective sphere was highlighted. Along the way, it was noted that education has shifted from 'knowing for the sake of knowing' and 'knowing how to do' to 'knowing how to be'.

Algorithmic mediation has accelerated the process of recognition and anchoring and has broken with traditional dynamics by inserting a technological filter that favours engagement metrics over collective deliberation. Certain representations become dominant not necessarily because of their social relevance, but because they fit into the artificial logics of visibility.

There has been a reduction in the initial anchoring of the social representation of teachers in religiosity, in the violence of controlling bodies, in education as a class privilege, or reduced to instrumentalization for the labour market. In fact, in the contemporary context, teachers prepare students for professions that don't even exist yet.

It is also possible to identify a distortion in the authority that comes from holding the knowledge to be transmitted and in the intellectual distance between teachers and students. Digital natives now master technological tools. The role of teachers has been re-signified as that of guiding the student through the excess of data, in the construction of knowledge. Education must focus on identifying sources, checking veracity, articulating content, appropriating it, and applying it to other dynamics in life. In this sense, algorithms have been used to optimise teachers' time with bureaucratic tasks and performance analyses, and to allow closer monitoring of each student.

Another conceptual distortion concerns the dynamics of creating legitimacy. In the past, the spectacle of teaching took place in the classroom. Today, it has expanded into cyberspace. Anchoring in the figure of priests and prolific pedants has given way to influencers.

It is essential to recognise the extra work involved in platforming performances as a strategy to engage digital natives and the impact of algorithms on teaching practice, restructuring routines and promoting training that prepares

educators to face the challenge of adapting to the social media environment, where their voices and practices can be obscured by commercial and political dynamics. The importance of human interaction as a central element of the educational process is highlighted, in which humanised teachers are able to deal with individuals who need to 'hominise' themselves.

Teachers are also subject to algorithmic logic in their hiring and evaluation, although there are serious ethical issues involved, and examples of this maths making serious evaluation errors, highlighting the importance of maintaining its role as an auxiliary tool and not as the final decision-maker.

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