THE ETHICAL DIMENSIONS OF ARTIFICIAL INTELLIGENCE IN EDUCATION: A PHILOSOPHICAL AND LITERARY FUSION OF TECHNOLOGY AND HUMAN GUIDANCE

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Abstract: The technological advancements of the modern era have significantly benefited the global community, fostering a collaborative society aimed at promoting the well-being of the world. While some view Artificial Intelligence (AI) as an autonomous challenge or a potential threat to future generations, capable of controlling everything, this work presents an alternative perspective, highlighting AI as a privilege that addresses critical issues from a global citizen's standpoint. The study further explores the philosophical implications of AI within the educational sphere while emphasizing the importance of a collaborative approach to tackling global challenges, particularly in higher education, where AI tools and techniques are leveraged to promote a more just world. This research also highlights the concept of literary preservation in digital formats, ensuring accessibility for future generations. In doing so, it delves into the ethical dimensions of AI in education, particularly from the perspective of community building. Furthermore, it critiques the misuse of AI, especially when Assistive Technology (AT) is replaced by more dominant, ruling technologies. The research argues that machines themselves are not inherently harmful; rather, it is their misuse for destructive purposes that leads to negative consequences. Hence, the author proposes innovative

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methods to challenge and reshape the current discourse surrounding AI and its impact on society.

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1. Introduction

How can technological civilization be understood in today's world, where machine advancements have dramatically reshaped the planet? Are these developments truly serving the well-being of humanity? If so, how does one reconcile their undeniable destructive potential? In the 1930s, Henry Ford wrote in Rotarian magazine—widely circulated at the turn of the twentieth century— "New opportunities and progress will come as men clearly realize that the machine was invented to serve—not to save—human labour as coming generations will realize" (6). Despite extensive discourse on technological advancements and artificial intelligence, today's machine-driven era prioritizes efficiency and operational effectiveness, particularly in fields such as social media advertising (Mogaji et al., 137), medical innovations (Bohr & Memarzadeh, 14), global citizenship education (Akkari & Maleq, 11-12), dance education for human well-being (Risner & McNamara, 66), music curricula to enhance children's expressiveness (Meissner et al., 45), and curriculum development addressing social and environmental challenges (Mellizo, 16).

While technological integration has brought profound benefits, it also carries grave risks—most notably, in the realm of warfare, such as nuclear threats. Yet, in contrast, the digital age has fostered creative resistance to such destruction through education, journalism, research, music, storytelling, film, drama and other digital content, harnessing technology to counteract its own potential for harm. This research highlights that machines themselves are not inherently harmful; rather, it is their misuse for destructive purposes that has led to devastating consequences.

Notably, online forums in the digital era have not only contributed to sustainable global development but have also facilitated the rise of robotic artifacts that function similarly to humans, assisting and even replacing human tasks (Agarwal, 74). Moreover, literary media continues to serve as a powerful catalyst for social transformation in this post-digital world (Kiernan, 10).

The essence of such collaboration must be understood from the very inception of this technology. Since the invention of computers in the nineteenth century, the interaction between humanity and machines has been deeply intertwined with creativity. Charles Babbage, along with George Boole, is regarded as a pioneer of the computing age (O'Regan, 200). Initially designed to assist human labour, these machines gradually contributed to unemployment crises as advanced technology replaced human workers. For instance, tractors supplanted farmers, mechanizing agriculture and diminishing the need for manual labour. This shift has sparked extensive literary discourse, challenging the impact of natural sciences on employment (Shiller, 174-195), examining how machinery has reshaped human lifestyles for luxury (Liu, 67), and exploring the notion of alleviating labor hardships to reimagine an Eden-like existence (Smith, 39). At the same time, another pressing concern has emerged: the disruption of ecological balance due to industrialization, factory expansion, machinery implantation and warfare. The natural world's voice has been drowned out by the mechanical din of modernity—industrial waste, factory noise, and pollution have eroded humanity's ability to connect with nature (Vuilleumier, 34).

Undoubtedly, AI has introduced various positive changes in the domain of education. One key advancement is the integration of adaptive and personalized learning within computer-based educational systems, fostering both creative and critical thinking (Loughland, 9). Moreover, extensive research has explored AI's applications across diverse fields, including finance, medicine, security, banking services and online education. An equally significant aspect of AI's role in education is the development of

Assistive Technology (AT), which enhances accessibility for individuals with disabilities, ensuring inclusive and equitable learning opportunities (Kazimzade et al., 62-63).

In the field of higher education, technological advancements have significantly enhanced various aspects of learning, including students' individualized and standardized growth, teaching methodologies, teacher development and the emergence of smart classrooms (Zhang, n.p.). However, it is high time to discuss the philosophical foundations of AI in education, striving to achieve a balance between technological integration and human guidance.

2. Philosophical Exploration of Networking and Collaboration

The historical concept of e-learning was initially met with skepticism by educators prior to the electronic age. Traditional, face-to-face, one-on-one student-teacher interactions were long regarded as the only best way of learning, emphasizing direct human connection. However, the advent of television and radio introduced new interactive pathways for children and young learners (Durnali & Limon, 5). At one time, the internet was not universally accessible, making global communication unattainable. Over time, however, the internet has transformed into a gateway for worldwide communication, fostering the idea of a global learning community.

A potential critique arises regarding how such collaboration is feasible at the university level, particularly given the high expectations of economic policies in developed countries and the challenges posed by language barriers. The answer lies in tracing the historical roots of global citizenship, as envisioned by Kostas Axelos, who proposed a utopian ideal of a global world built on love, support and egalitarianism (qtd. in Akkari, Maleq, v). In essence, these interactive pathways aim to create a collaborative, interconnected world where unity and harmony prevail. Yet, one might question how this vision can address the disparities in underdeveloped countries. It is worth noting that many universities and institutions are actively contributing by offering

free education. Simultaneously, this global communal educational framework seeks to establish a networked community of global partnerships, addressing worldwide challenges (Clements et al., 74-75) and fostering the global impact of education. Universities in both the East and the West are playing a pivotal role in these efforts, striving to make the world a better place. Through this approach, students engaging with a global curriculum are equipped to respond collectively to the pressing challenges of our time.

The origins of this collaborative platform present a crucial question: What were the driving forces behind these educational and technological advancements? Matthew Montebello, a professor at the University of Malta's Faculty of ICT, Department of Artificial Intelligence, traces the evolution of educational transformations from the 1700s to the 1970s. He highlights how these shifts materialized through various mediums such as print, radio, telephone and broadcasting. By 1969, the Defence Advanced Research Projects Agency (DARPA) in the United States had developed a system for research dissemination, which later evolved into the Transmission Control Protocol (TCP) and Internet Protocol (IP) in 1974. Initially relying on File Transfer Protocol (FTP) for secure information exchange—primarily through email—this technological infrastructure later expanded into more dynamic and interactive platforms such as Hyper-Text Markup Language (HTML) and Common Gateway Interface (CGI) services (Montebello, 6-9).

These advancements revolutionized learning by fostering collaboration and student-centered approaches, offering dynamic opportunities for educational development. They enabled students to engage in global curricular design activities, enhancing international academic interactions. Marie Kavanagh and Charles Arcodia examine this shift in university education, arguing that universities should no longer be seen merely as "institutions of instruction" but as spaces for socialization, flexible learning, and enriched material delivery, thereby enhancing students' learning capacities (Kavanagh & Arcodia, 93).

At its core, the philosophical foundation of AI in education is rooted in principles of equity, fostering social interaction between students and teachers, integrating diverse schools of thought, and encouraging creative exploration for the benefit of humanity. AI's role in education, therefore, extends beyond mere technological advancement; it serves as a powerful medium for addressing key global issues from a holistic, interdisciplinary perspective. Ultimately, the increasing interconnectivity between humans and computer technologies has unlocked countless opportunities, one of the most significant being creativity in education as a transformative mode of communication. The impact of globalization has effectively made the world a closely connected community, where AI-driven education fosters a sense of unity and collective progress. No one is isolated in this digital era; rather, AI's very essence is collaboration—bringing people together to work as one.

3. Literary Fusion of Technology and Human Guidance

As discussed earlier, human-machine communication has been central to innovation since the advent of computers in the 19th century. However, a pressing concern remains: How can underdeveloped countries access and benefit from AI-driven educational advancements, given the economic disparities that limit access to essential digital infrastructure such as computers, tablets, mobile phones, and internet facilities? Before addressing this question, it is worth noting that educational advancements in Asia have profoundly impacted global educational systems, driving significant improvements. For example, research indicates that over the past 15 years, education technology (EdTech) has shown remarkable potential in enhancing student learning outcomes worldwide, including in India. The widespread use of mobile phones has played a crucial role in bridging educational gaps, fostering both social and economic development. A notable example is the Grameenphone model—an early innovative initiative in Bangladesh aimed at improving rural livelihoods. This program provided microloans to women

with a credit history, enabling them to purchase mobile phones. By allowing women to lease phones under feasible financial conditions, the initiative helped narrow the digital divide between rich and poor, as well as between urban and rural educational attainment. Similar models have been successfully implemented in Uganda, Nigeria, and Rwanda (Vaijayanti, 226-227).

Another study highlights how digital education platforms proved invaluable during the COVID-19 pandemic, offering children access to educational content through comics, games, and interactive learning activities (Gupta & Sharma, 113). These emerging technologies not only mitigated economic challenges but also fostered creativity and inclusivity in education. The user-friendly interfaces of AI-driven educational tools transformed learning during the crisis, reshaping the way children engage with knowledge. Moreover, the role of cultural literacy in AI-assisted education has gained prominence. By fostering a sense of responsibility and interconnectedness, AI has encouraged children to recognize relationships and embrace collective learning. Lahdesmäki et al.'s Multifaceted Capacity of Empathy Model further explores how contextual intelligence can be applied to analyze visual artifacts, illustrating how children interact with notions of difference. Their research suggests that students are not merely passive recipients of information but active creators of artistic frameworks and social narratives, shaped by their unique interests and cultural influences (Lahdesmäki et al., 27).

In this context, the fusion of AI technology and human perception has played a crucial role in enabling economically disadvantaged nations to access diverse educational resources and innovative learning activities. At the same time, emerging technologies have expanded opportunities beyond primary and secondary education, fostering democratized learning environments that encourage broad community participation. Online educational forums, academic publishing platforms, and digital libraries have further enhanced access to knowledge by offering cost-effective alternatives to traditional learning

methods.

This brings us to an important question: How do traditional forms of knowledge—such as books, journals, and magazines—remain relevant in the digital era? Is printed material still viable, or does the digital age offer more advantages? It is essential to acknowledge that the rise of digital education does not diminish the value of physical libraries; rather, it complements them by making global literary resources more accessible. The preservation of historical texts in digital form, such as through Google Books, ensures that invaluable knowledge remains within reach for future generations. Here, the term old literature does not imply outdated content but rather the safeguarding of intellectual heritage through digitization.

The digital era thus serves as both a means of preserving history and a lens through which contemporary issues can be examined. For instance, Yi-Ting Zhu's (2021) work exemplifies the role of digital archives in maintaining historical records that inform present-day social and religious contexts. By reflecting on past ethical traditions, such scholarship helps reimagine solutions to contemporary challenges. In this sense, AI-driven literary digitization not only facilitates historical research but also fosters interdisciplinary dialogue between past and present, guiding future generations in navigating complex societal issues. Kiernan further asserts that the future of writing culture and literary media remains largely unwritten, yet it is vibrantly alive with technological possibilities. He emphasizes that innovation and convergence in digital literacy involve not only technological evolution but also shifts in attitudes, conceptual frameworks, and digital efficacy (Kiernan, 91-92).

4. The Ethical Dimensions of Artificial Intelligence in Education

What are the ethical dimensions of AI in education? Are these limited to innovative tools for student and teacher interactions alone? Or are AI innovative tools more than this? Educators, innovators, and developers recognize the necessity of addressing

equality, ethical considerations, and quality concerns to enhance educational responsibility (Singh et al., 495). In this section, the role of journals and writing in the academic field is highlighted in response to justice in every aspect, not only from the marginalized perspective but rather from the writers' (male and females) perspectives, as well as to dimmish the male-oriented and Anglophone literature biasedness. John B. Thompson (2005) argues that electronic media needs to be written differently and read differently (333). Through contextual intelligence, as Jeff Gomez contends, reading through technological advancements plays a vital role (137) in transforming the thoughts of the world. In other words, the digitized content allows the readers to be not alone readers but rather to be active participants in improving human conditions. The ethical dimensions of AI are discussed briefly in the later sub-sections.

a. The Role of Translation Studies

Translational studies in higher education are one of the profound ways of digitizing content as transformative knowledge is another brilliant attempt to study. The impact of cultural translation has a vital role in international academics. This translational academic style has formed the potential existential form of translation studies to discover 'translatology', deconstructing the traditional form of 'contrastive linguistics' for aesthetic construction in cultural studies (Ning, 18-20). Here, one may argue that the rise of AI in translation studies can cause a loss of job opportunities as machines could replace humans' jobs. Ning's standpoint is different in this case; he argues that machines cannot take this role of translation as this service is only possible for the translation of ordinary documents. Like Ning, Michał Kornacki, and Paulina Pietrzak (2024), assistant professor and associate professor in English and linguistics, respectively, argue that AI can manage the mechanical form of translation. However, the pragmatic concern is difficult for machines to handle (30). Ning further discusses cultural constructivists such as Susan Bassnett and André Lefevere, introducing several domains in humanities such

as transnational, interdisciplinary, and theoretical innovation (197-198) that are vital areas of concern to deconstructing cultural hegemony, especially from the Western perspective. Thus, the role of translational studies in making this world globalized is moving forward for the unity and harmony of the world. The role of the Chinese government in the reconstruction of world literature is vital to note (Zhao et al., x). Consequently, AI serves as a tool in translational studies for cultural engagement, ideological dissemination, and global communication in the reconfiguration of world culture and literature.

b. Deconstructing Gender Biases and Colonial Contexts

As seen above, at first, the philosophical notion of a collaborative, interactive atmosphere for equity and equal opportunities is the key aspect of emerging technologies. In this way, the teaching and student learning capacities fostering an educational environment for the well-being of the communities is a vital concern. Second, the literary fusion in technological and human assistance does not only resolve our sociological and ideological concerns. Rather, the gender imbalances are also challenged through the literary fusion of technology helping humanity, especially dismantling the male-oriented notion bridging the literary gap of listening to female voices is the vitality in this field. In this case, Helen Vassallo's study, towards a feminist translator studies intersectional activism in translation and publishing is one of the vital concerns to deconstruct the notion of such language "mankind". In her approach, she not only raises her voice against the injustice of gender biases, linking feminism to translation and serving as the voice for the voiceless but also against the Anglophone world, pretending to be the only publisher. Thus, the emphasis of this piece is on feminist activism to connect to diverse groups, facilitate meaningful change in the publishing industry, and promote cultural exchange (14-15). The role of various publishing presses has a vital impact on changing the lives of societies. However, despite such cultural integration with technology, one may still argue that this is a technological colonial in the form of

a new colonial legacy as it was done in the past through missionaries' enterprises (Hakim, 49-56). Along with this, one may argue that it could again form the influence of Western literature on our communities. It is important to note that the universities and education sectors have changed their styles of such education dissemination. For instance, in China's recent history, liberal arts education (LAE) has had a significant influence on both Chinese society and the rest of the globe. LAE in Christian Higher Education (CHE) has a worldwide influence on strengthening educational values in numerous countries, particularly in China's contemporary history. Integrating East and West concepts, especially from the Chinese perspectives (Daiyun, 20), for the benefit of the communities is one of the main goals of these educational establishments (Ng et al., 3-6). So, the writing concerns are no longer Eurocentric but rather go beyond (Zhang, xiii) in terms of not promoting one's voice alone. Rather, these journals and published materials in interdisciplinary, social sciences, and transdisciplinary fields to improve human conditions as a whole.

c. Inventing New World through Storytelling and Case Studies

The power of journalism is another important feature of investigating and demonstrating the practice of journalism and critical reflexivity through well-investigated stories. The case studies that are taken for further investigation are also remarkable in terms of discovering the actual causes of fatalities that occur among marginalized groups from judicial and societal perspectives (Mason, 190). Apart from case studies, storytelling and experience sharing in this perspective to experience marginalization are some of the ways to contribute to the worldwide phenomenon of interaction and identities through technological advancements (Page, 143-44). In a word, the storytelling, experiences of people, and case studies provide ways for the larger audience to reflect on their contexts and cultures for fruitful contributions. In this way, AI's power has changed millions of people's perceptions as cultural and context reflectors.

In the traditional form of such storytelling practices, the role of mothers' movements in Turkey could be further observed by reflecting on such innovative practices of interaction, living together, and storytelling experiences for inventing a new world (Islekel, 207). So, the content in the digital form of this world provides a new way of experiencing and sharing stories to invent a new world.

d. Fostering Cultural Interactions and Inclusions

As mentioned above, the construction of literary context reveals that numerous journals and publishing industries maintain rigorous guidelines favoring native English speakers. One may still argue that this is true from the non-native speakers' perspective, and Bertus van Rooy (2024), a socio-linguistic, confirms this context of strict policy-making that non-native English-speaking academics receive advice to have their manuscripts edited by a native speaker before submission due to the assumption that they may not be proficient in English (6). Rooy examines the linguistic implications of the English language, posing the question of what makes up an acceptable innovation and what makes up an error. The shortest response to this discourse is that the various forms of English will continue to exist globally due to the extensive users, varied contexts, and numerous usages of this language (191-195). Like, Rooy, a well-known literary scholar, Franco Moretti argues that such actions are an exercise of power, where one considers the others' literature foreign and makes one's life harder in the literature world (58). So, in light of this challenge and concerning ethical issues, Rooy responds to academic publications that require native speakers for English corrections, contending that enforcing monolingual, monocultural perspectives on others through domesticated translation practices for English-speaking markets is unethical and promotes the imbalance of power (201). As a result, the concept of World Englishes acknowledges the various English dialects worldwide, each characterized by distinct vocabulary, accents, and cultural influences (Passakornkarn &

Vibulphol, 225-246). Thus, in this context, examining the role of English in identity formation necessitates an analysis of how various cultures have influenced the language, promoted cultural pride, and transformed global viewpoints. In this regard, a vital change with China's increasing economic and technological influence, questions arise regarding the impact of Chinese English on global communication and identity perspectives. Emily Tsz Yan Fong proposes that the potential for fostering mutually beneficial exchanges, cultural interactions, and inclusion is important while preserving identity (157). So, the role of AI in fostering mutually beneficial exchange, cultural interactions, and inclusions is a vital concern to consider.

In light of the preceding, the heart of AI lies not in automation, neither abuse of power nor promoting one's context. Rather, the ethical implication of AI lies in the transformation of the whole world (Chakraborty, 60) building a world literature for future sustainable development. As a result, the technological developments of the present period have fostered a collaborative global civilization for the overall well-being of humanity.

5. Conclusion

Many students and teachers treat AI tools as mere machines rather than participatory agencies that contribute to a just world. Unfortunately, issues like bank fraud, hacking, illegal content dissemination, violence and harassment through AI misuse are becoming increasingly common. The unethical use of AI in news production and propaganda further amplifies these concerns. Philosopher Luciano Floridi (2021) stresses the need for ethical frameworks to combat cyber violence while advocating strict regulations and punishments to deter AI-driven offenses. AI developers must implement responsible policies to prevent misuse and promote ethical digital citizenship. Education on AI's role as a servant, not a governor, is essential—AI should foster morality, accountability and inclusivity rather than control or exploitation. Such a scenario definitely highlights the need for a collaborative and ethical technological-ecosystem where fairness

and opportunity drive AI development. By integrating AI responsibly, we can enhance education, foster community well-being and create an environment for technology-served-humanity rather than technology-dominated-humanity.

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