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## **The Online Shift: End of Humanities and Higher Education?**

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### **Abstract**

Technology has revolutionized, modernised the higher education and research in a quite significant way. Several technological tools, apps, and, virtual platforms assisted, and guided us during the pandemic crisis to further the higher education; as they are doing now. The virtual platforms are crucial mediums too to get connected to the various academicians, scholars, and other luminaries across the world. Also, they provide us with innumerable materials and information to access instantly, thereby enriching us in several ways. But, if the digital education/online education is spread across India, then, shall we able to cope with it? Shall we be able to cope with the vast infrastructural change required for a drastic digitalization/technologization of higher education? Apart from network/connectivity issues, and the desired technical competency, the spread of online education across India also involves the fear of a huge amount of job loss/unemployment factor; which are not so easy to meet with. With the threat of AI and machines looming large, humanity/human space/s already seems to be shrinking and endangered. Technology is threatening to take control over human society, culture, and civilization. In such a situation, are countries like India prepared to undertake such mighty challenge? What will be the outcome of this?

**Keywords:** Technology, Revolutionized, Modernized, Higher Education, Virtual Platforms, Digital Education, Connectivity Issues, Technical Competency, Job Loss, Endangered, Threatening.

Technology can assist in overcoming these problems and the gap can be bridged by marrying technology tools and connectivity with quality teachers, which will create and maintain the interest of the students in the learning process. (Kalam, 36-37)

Today, technology, digitalization and internet have revolutionized everything. They have provided us with information aplenty to get anything and everything at hand, and almost within the blink of an eye. Like every other sector, technology has revolutionized the education sector as well. It has reshaped the outlook of education by making us acquainted with a lot of information instantly, which are definitely useful for the students and teachers alike. The names of Google and Wikipedia need no mention regarding how useful they are/have been in education sector; especially in higher education and research work. Regarding research work, technology mostly becomes the desired/suitable/preferred aid at hand because of its easy availability, quick accessibility to a vast pool of materials. It is often preferred over books, libraries, Xerox materials and, other several resources which promote print culture; because they are time-consuming and not easily obtainable many times. Precisely because of the availability of smart phone/laptop/desktop at home with the desired Wi-Fi connection/Broadband at hand, we are always at our liberty to access the vast

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information bank through the boon of technology/internet. Also, Social Medias like Facebook, Whatsapp, Twitter, if used efficaciously, can also become useful mediums of garnering information for our own enrichment and nourishment.

To add to this, as we have witnessed during the pandemic period; technology can become a vital cog, and a quintessential element of our thinking pattern; regarding the imparting of higher education, and, in terms of getting connected to the students. During the pandemic situation, the technology aided devices were the only sources of running the education system; by taking classes (through the online platforms), and holding the examinations. Smart-phones, laptops, desktops worked relentlessly, effortlessly; through Google-Meets, Zoom-Clouds, Google-Classrooms, YouTube lives, in order to provide quality education to the students, to foster teacher-student interaction, and, moreover to make us believe that we after all existed during those critical days. Also, significantly, these online platforms were crucial mediums of getting connected with several academicians, professors, scholars and literary persons across the world, as they are even now. And, if we want a dynamic education system in place; which is in sync with the world and contemporary events, we have to look for digital education/online education, failing which we would become stagnant, and lag behind. The use of smart classrooms, and, other various technological aids in teaching can enhance the quality of a class or teaching in general.

But, here comes the crucial and critical question. How far can we think of carrying and conducting this online education system, especially regarding higher education? Do we need to draw a limit to the use of technology and digital aids now, especially after the pandemic, as drastic technologization has several other far-reaching effects, as is already visible in other sectors? The use of technology and digital aids, like in other sectors, pose certain problems and questions in the education sector, in spite of their apparent cogency. And, these questions demand serious and potent answers if we are to regularize technology based higher education, especially in the field of arts and humanities. How far does the study of humanities go with the use of technology and digital media? Technology and digitalization, which by definition carry certain amount of artificiality and mechanicality, and have a tendency to inject them into their users as well; can that be a useful medium to teach areas like humanities which explores the emotional, original, spontaneous sides of a human being? Can technology be helpful for tutoring and monitoring that branch of study which promotes a 'spontaneous overflow of powerful emotions recollected in tranquillity', as has been said by William Wordsworth (Goodreads, poetry section) long back? If an area of study talks about uncovering those deep recesses of human mind and character, which are beyond the surface appearance/s, and matures us by opening our eyes to the other/alternative side/s of human being, and the man-made society; can that be studied through mere technological tools? If a field of study makes us to take a look at the various aspects of nature; joyous, vivacious as well as the inclement and violent ('red in tooth and claw'), can that be measured and fathomed through the lens of technology? If a discipline of study requires us to go beyond mere imparting of information; to look into finer and subtle things, the role of imagination, and, the interplay of words; can that be taught/studied adequately through technology and the existence of an online system?

For instance, can we effectively teach Wordsworth's 'Tintern Abbey' by using technology/digital aids? When we read about how Wordsworth's initial boyish immature love for nature matured into a more profound, sublime and elevated 'Pantheistic' love; can that particular feeling and emotion of ecstasy be conveyed accordingly through the technological aids, or, by seeing/showing some clippings of nature, or, by reading the text through internet in seclusion? Or, rather do we actually need the presence of a teacher/instructor here, more

than some digital aids, to enact those very emotions, and, perform those very moments, to make us attuned to what Wordsworth would have felt at that time? :

....And I have felt  
 A presence that disturbs me with the joy  
 Of elevated thoughts; a sense sublime  
 Of something far more deeply interfused,  
 Whose dwelling is the light of setting suns,  
 And the round ocean and the living air,  
 And the blue sky, and in the mind of man:  
 A motion and a spirit, that impels  
 All thinking things, all objects of all thought,  
 And rolls through all things. (Green, 77)

This tonal difference, and the Pantheistic turn cannot perhaps be conveyed adequately through digital aids. Also, the language and word play will be terribly missing in case of a mere mechanical, artificial Google reading until it is interpreted by a teacher/professor inside the class. On the contrary, a study and analysis of Shakespeare's *Macbeth* is incomplete until it is supported by a PPT show, or, a movie clipping, or, a show of, let's say, its Indian adaptations like *Maqbool*. We cannot teach *Macbeth* effectively until we make the students understand the proper impact of the 'Opening scene' (which introduces the three witches through inclement weather; amid thunder, lightning, and rain), which builds an atmosphere of suspense, tension and supernaturalism from the very beginning; without showing a movie clipping from the same movie. The clipping/PPT can surely heighten the effect of dramatic intensity and build up the atmosphere of suspense:

#### 1.1 Thunder and lighting. Enter three WITCHES

First Witch: When shall we three meet again?  
 In thunder, lightning, or in rain?  
 Second Witch: When the hurly-burly's done,  
 When the battle's lost, and won.  
 Third Witch: That will be ere the set of sun.  
 First Witch: Where the place?  
 Second Witch: Upon the heath.  
 Third Witch: There to meet with Macbeth. (Braunmuller, 102)

Just as the intensity of the opening scene of *Macbeth* can be increased by showing a movie based on the play; in a similar way the 'Dagger scene' and the subsequent soliloquy of Macbeth (Act II, scene-I, which portrays Macbeth's hallucinations due to the anxiety of King Duncan's murder, which he is going to commit soon after), and, the moments of Macbeth's confusion, duality of mind, and, mounting tension/anxiety, can be best understood through seeing/showing the same movie's clippings:

Macbeth: .....Is this a dagger which I see before me,  
 The handle toward my hand? Come, let me clutch thee:  
 I have thee not, and yet I see thee still.  
 Art thou not, fatal vision, sensible  
 To feeling as to sight? Or art thou but  
 A dagger of the mind, a false creation,  
 Proceeding from that heat-oppressed brain? (Braunmuller, 139-140)

Similarly, the teaching of literary theory (like Marxism, Post-Colonialism etc.) requires a successful conjunction of PPTs or slideshows and proper classroom teachings/lectures, punctuated with proper examples. But, having said that, the study/learning of literary theory requires proper class lectures by competent professors who can elucidate the nuances of a theoretical discourse. Deconstruction cannot be understood only through the use of technological tools/aids/apps; rather the concepts of ‘logocentrism’, ‘phonocentrism’, ‘binary’, ‘hyperreal’, ‘simulation’ etc can only be understood through effective examples cited by a teacher/professor during a lecture, which should simultaneously be fraught with a thorough explication of the theoretical postulation as well. Similarly, the nuances of rhetoric and prosody for an English literature student, and, their terminological explanations can be best illustrated through classroom lectures, in the presence of a teacher-instructor; not through online aids. Also, a classroom lecture on humanities not only makes the text alive in front of us, but also situates it around us; amid our culture, caste, class and most importantly time; which is not possible in case of a mechanical, artificial ‘machine learning’. For, no text is static to be read in isolation. It demands a free reading and a carefree analysis and interpretation. Machine learning, or, digital learning, as it were, restricts us in this regard. It restricts us to possess a narrow, one-dimensional view of everything. In spite of its general flexibility in teaching and syllabus-making, and, encouraging the learner to learn according to his/her own pace, it overlooks the details and nitty-gritties, and remains caught in the web of mere superficialities. Even when we talk of the ‘skill development’ of a student and the necessity of inserting ‘interdisciplinarity’ into the academic curriculum today (so that a student can get familiar with various other disciplines simultaneously); the very first task for us at hand, is to get to the core of his/her own discipline, and make him/her familiarize with that; failing which the entire situation would be in doldrums, and, the resultant would be a bad indigestible hotchpotch; nothing else. If a student does not get an adequate amount of specialized training/knowledge in his/her own discipline, how can he/she be expected to possess knowledge of other non-related disciplines? If a student of arts and humanities is encouraged to learn things of pure science like Physics; then he/she has to know the subject matters of literature first, and need to get familiarize with several genres of it (like poetry, prose, drama, One-act drama, novel etc.), with the salient works of the prominent authors; before knowing Heisenberg’s Uncertainty Principle, or, Isaac Newton’s Laws of motion, or, Dmitri Mendeleev’s Periodic table of elements; to draw any co-relation whatsoever.

Obviously, online shift of education, if it happens through the forthcoming academic projects or, the future models of education like NEP 2020; has certain common drawbacks, regarding all the disciplines alike. Despite the technological advancement and matter-of-fact precise information that it provides in this age of fierce competitiveness, along with the time-saving quotient; there remain certain questions when we think about moving toward a drastic technologization in higher education. First of all, the online education, or digital education, is heavily reliant on the availability of a technological device like a smart phone, or, desktop/laptop and mobile data/net pack/internet connection/net recharge facility mandatorily (and the monthly cost of internet connection, or net recharge, on a compulsory basis, may be a problematic issue for some parents, for furthering their children’s study; especially when the entire course has to be studied in online mode). Even though the above-mentioned technological equipments may not be that much of a concern, given the fact that we live in the age of AI, and, presently there would be hardly a home without having a smart phone and net pack facility; but still, when a system has to be prolonged for months and years, it can cause some financial problem, or, may make heads turn. And, we are fast gearing up for a transition from the age of 4G to 5G, with faster internet facility and connection, and one can only expect an upsurge in mobile expenditures as well, in coming years. Also, after the

Covid-19 pandemic, many parents have either lost their job, or, died; leaving the helpless children in utter chaotic situation. With the necessity to survive, there is increased drop-out rate among the students, or, a trend to quit studies; and, this is the time to raise an awareness among them regarding education, and convince them about the long-term benefits of going to schools and colleges physically (by talking to them individually, and, through family/relatives, by convincing them about future employability, and job-prospects of physical mode education, and, even by providing them with the necessary aids like books, exercise copies, pens, and small amounts of money if possible); which looks unlikely through offering them packages of different online courses on Swayam. As a matter of fact, online education would further act as a detractor in such a situation. When the people are half-fed or, ill-fed or, unfed, and, are compelled to work due to poverty, hunger, and sheer need; the alluring charm or beckoning of online education would only seem to be a mere luxury, a utopia, and nothing else. And, if it is forced upon in the long run across India, it will result in a widening wealth gap, by bifurcating the social fabric into ultra-rich and the poor daily-workers/labourers/slum-dwellers; by pushing the limits of humanity further. So, does machine learning ultimately signal the end of humanity, or, the species of *Homo Sapiens*, without the possibility of any more evolution?

While conducting online education, one has to acquire certain amount of expertise or technical/digital skill, which may not be that easy for everyone to acquire. Considering that we are dealing with smart generations now, as opposed to the pre-mobile land phone generation, or, even the user-friendly ‘Nokia generation’; we can only presume that nearly all the students have attained a desirable competency in handling the technological equipments; but can that be guaranteed? Can we equate the technical skill/knowledge of several students; as several factors like caste, class, economic and social condition, the urban-rural division immediately enter into discussion, to make it differentiated? So, how can we think of implementing online education on a universal basis, and, that too, so soon? Also, to add to this, there is the issue of connectivity; because mobile network/connectivity is not the same across different parts of India, and, to bring the whole of India under the rubric of online education, will be quite a daunting task to do. As was often witnessed during the pandemic situation, that, due to poor connectivity/network issue, many students got disconnected or left out of the vital virtual classes; resulting in a difference of standard among them, which however was completely unintentional on the part of a teacher. So, how does one deal with such situation/s? How does one better equip oneself with such uncalled-for moments? Also, technology mediated learning is an extremely ‘individualised’ learning system, which diminishes the ‘group’/socializing mentality of a student/learner by making him/her ‘cabin’d, cribb’d, confined’ (Braunmuller, 176), and, by filling him/her with monotony, boredom, isolation, ennuui, stagnation, unknown doubts and fears, and, moreover, with a shallow selfishness; due to complete separation/disconnection from his/her classmates, thereby hindering all the prospects of his/her growth. And, we witnessed this also during the Covid-19 pandemic situation, when students often complained of inattentiveness, or, lack of concentration, fears, insecurities and general melancholy; due to the deaths and ominous news pouring around, and, there being no prospect of meeting their batch mates/classmates physically, or, sharing any news with them. Because, sharing, and, exchanging each other’s feelings, emotions, joys, sorrows, miseries, happiness provide an additional boost to attending the class lectures with more concentration and intensity; which can only happen through physical mode education system. And, this sharing is so crucial to our physical, emotional and psychological well-being. Opening up to others apart from parents, and, mixing up with people of different age, caste, class, gender, religion and socio-economic status, develop the overall sociability of the students, and, remove their mental blocks/barriers by uplifting them from their narrow/selfish cocoons. It also awakens, and, enlightens them up to a broader, universal reality of humanitarian spirit; by releasing them from their gross particularities.

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And, when we talk about the skill development/enhancement of the students, definitely sociability becomes one of the key skill factors. With the upsurge of online education, when a student is encouraged to learn everything mechanically, individually, in a less interactive way, by sitting in front of a technological device while remaining isolated; how can he/she be expected to participate in group activity later on in a workplace, if such an occasion arises? Because, teamwork is essential for executing various works. So, social education becomes equally important alongside mere bookish education, and that can be imparted only through the exposure of physical classroom teaching, and, not a distanced online education system. Only in such a situation, the knowledge acquired becomes truly free, and, the head is held high, as has been said by Kabiguru Rabindranath Tagore:

Where the mind is without fear and the  
Head is held high  
Where knowledge is free  
Where the world has not been broken up  
Into fragments  
By narrow domestic walls. (Kevein Books and Reviews, 2018)

The next drawback that looms large over us, due to the escalation of online education, is the reduction of employability/job prospect. So far, the physical classroom oriented teacher-student interactive education generated employability, and, the degrees thus obtained enhanced job prospects in market. But, we are not very sure about the market value or, job prospects of the several online courses in the age of fierce and cutting-age competition. With the continual shrinking of the physical classrooms, and the taking over of ‘virtual classrooms’; with the preference for machine learning over human instructor teaching; there is fast approaching the possibility of a huge amount of workload reduction, and human power lessening, which would result in massive job-cuts and loss of employment. As a matter of fact, the new age technological revolution and artificial intelligence will be a major disruptor and threat in coming years; as it will have a corroding effect on the human jobs, which is already predicted by World Economic Forum that, 26 million record keeping jobs are at risk, and the employees could be well eliminated by 2027 (Firstpost, 2023). Also, according to the same prediction, the new jobs that will emerge, only sustain those, who can develop and manage AI tools. The same fear of AI encroaching upon human jobs already got reiterated in the voice of the creator of ChatGPT, and the CEO of OpenAI, Mr. Sam Altman; who emphasized on the point that there will be a significant impact on the job sector due to AI, and it is quite clear and obvious; because there has always been a general human tendency to go after satisfying and ambitious projects always, through the use of technology and machines, in order to live a better life (C-Span.org, 2023). So, the question that surfaces naturally, in this overwhelming dominance of technology and machines is that; will the technological tools and apparatuses like GPT (ChatGPT) be mere aids of the humans to execute certain tasks, or, be equipments to enable them in improving their performance in job sector; or, will the humans rather be reduced into mere inert foolish tools beside the omnipotence of technology in a new cyber normal world? Regarding, research and higher education, how do we look at the instances of journal articles written by ChatGPT as a co-author, as has been mentioned and cited by a leading publisher of scientific and technical information, named Elsevier (ilovephd, 2023)? Is that article titled “A Comparison of Machine Learning Models for Early Detection of Parkinson’s Disease” (written jointly by a team of researchers from the University of Tokyo and ChatGPT) worthy of reading; or, should we see it as an invasion of the human space by technology? And, even if we read that article, how can we authenticate and verify the elements written; because it involves the ‘technological other’ alongside the human? Or, should we view such research works in a



positive way, as a healthy collaboration between the humans and machines? Are we nearing that day, when a highly efficient robot, equipped with vast amounts of data, will compose songs, or, perform dance, or, write a novel/drama in a much more efficient way than the humans? How should we view the technological encroachment of our creative spaces, which are invested with human emotion and sentiment in some way?

Also, with the advancement of technology and AI, what we can understand is that everything will be under change, constant change and transition. In order to create a revolution, there will be a drastic transformation of the existing jobs/job sectors which will take away millions of jobs. So, how are nations like India supposed to deal with this huge change, significant change; where the infrastructure is not so good socially and economically? Will it be able to cope with this massive infrastructural change, this disruption of the jobs, if required? A country which has always encouraged its youth to train hard, and gear up for the 'Government' jobs as the cherished dream of comfort and happiness; be it in teaching or other sectors; will that be able to suddenly retract that vision? Yes, the online courses are easy to learn and study materials easy to access, and one can do other things simultaneously while pursuing an online course, but, the important question is; how can one be assured of the job prospect, or, employability of such a degree? Also, when there are several courses available for similar/related topics, how can one make sure of the right one; since the human instructor is absent here? What kinds of skill do such courses develop ultimately? How can we assess our knowledge obtained through the degrees offered by Massive Open Online Course (MOOC); which encourage no live teacher engagement, or, student-teacher interaction, class discussion and feedback procedure? Further the absence of a physical teacher/instructor and live interaction can make these courses less attractive, dull and monotonous (especially in case of lengthy courses, as already discussed earlier), thereby making the students less committed, and interested. It is not surprising therefore, according to a report of the University of Texas, that only 6.8% students worldwide successfully complete the MOOC courses, which is significantly lower than in-person courses. And, when a student himself/herself feels less committed to a course, one can easily understand his/her chances of getting successful and securing a job through those degrees. An amateurish vocational degree or certification, or, a part-time affinity based educational degree cannot develop the skill of an individual except submerging him/her into quagmire of mere superficialities. Although committed to unite everyone through open online platform, such courses fail to engage and motivate the physically challenged/disabled students, as the module of such courses may seem burdensome for them. Also, the lengthy courses which require larger time commitment on a daily basis, and move through a large amount of content at a fast pace, are not good for one's physical and mental health (as is discussed earlier); and, we noticed how the kids suffered from several mental health problems and delusions, due to long and continuous exposure to online classes. Further, the absence of a physical teacher/instructor figure in virtual classes often allows the students to get into distractions of several sorts, like looking at various social medias (like Facebook, Whatsapp, Instagram), or playing online games, or, looking at downloaded videos from Youtube; thereby compromising severely with the quality of education.

Lastly, the drawback which makes us ponder over the relevance of online education by making us forget about its numerous benefits and usefulness, is the same fear factor as already indicated above; namely the challenge of encountering the 'technological other'. In online education system, as we mostly find it; several virtual platforms like Google-Meets, Zoom-Clouds, Google-Classrooms, Skypes, Youtube Lives, Facebook Lives are, as it were, in constant competition with each other to convince us, and, to allure into making believe in the existence of an all-pervading utopia, a world of all-possibility, unlocked/unleashed through the button of technology; precisely by forging an intimate bond with the humans in

their own ways. What happens when technology competes with technology to gain attention of, and, acquire slow command over the human beings? And, in the name of easy availability, quick accessibility, and, instant wish-fulfilment; almost like Aladdin's Genie; technology is somewhere making us, the humans, heavily reliant on it, and, sometimes, even slaves. From our childhood onwards, we have grown quite accustomed to look and talk about the boons of science and technology in each and every sphere of our everyday life. Gradually the boons have increased day by day, and we also have started to become mentally enslaved to the innumerable benefits of technology unconsciously. We have got comfort, luxury and the promise of a better habitable life no doubt; but, now, this mental enslavement takes, as it were, its extreme forms, when things suddenly start to look a little out of joint. Or, is it an essentially wrong way of viewing things? But, as we see it; our human behaviour, action, and, thinking pattern have started to get monitored, tracked, and, sometimes governed by various soft wares, technological apps, (like PhonePe, Google Pay, Paytm, Yono SBI, Netmed.com, Pharmeasy.in etc., to name a few), and Social Media platforms (like Facebook, Facebook Messenger, Instagram, Twitter, Whatsapp etc.) from the morning till night. Our daily life starts in the morning by taking a look at the Whatsapp in our smartphone, after waking up in the morning; and, it also ends by taking a look at the Whatsapp before going to bed at night. Also, throughout the day, we have to stay alert and vigilant about the Whatsapp group activities, in order to keep track of the movements at workplace, or, otherwise. Though Whatsapp, as a social media is really effective to connect with people, friends, acquaintances, and, distant relatives; but, is not over-reliance on it somewhere making us mental slaves, also liquidating our human emotions, actions, thinkings, and sentiments in the process? The same applies for Facebook also. A social media/network, which can be used for various useful and official purposes, and, connecting with people; is often used (or, misused) for various silly, trifle, and, in some cases, even harmful activities. Similarly, PhonePe, Google Pay, Paytm and other cashless systems are definitely good and user-friendly, but they also involve certain amount of risk factor, as we are surreptitiously being tracked, followed by the various cyber fraudsters, hackers; who can take advantage of our careless moments to rob us in various ways. Also, what is saved money; safely contained, preserved, and deposited in our personal accounts in banks; but mere digital information saved in computers? While, it is true, that certain drawbacks and risks have to be embraced in order to welcome and appreciate something new, but, we witnessed a lot of cybercrimes and online frauds during the Covid-19 pandemic, which could not be met with anything substantial later on, as a remedy, by lodging a police complaint.

Also, in various workplaces, with the biometric system in place, the activities (arrival and departure) of an employee is tracked and monitored by machines. With the advent of AI, many companies have started to introduce various soft wares (AI tools) in addition to fingerprint scanning, to keep a track on the employee activities. Tools like Activtrak, Hubstaff, Teramind, Time Doctor, InterGuard keep a vigil on each and every action of an employee, at least in workplace. While this sort of vigiling, monitoring, and surveillance have yielded some positive results undoubtedly, and, increased the productivity of a workforce; but it has also restricted our human space and freedom. While the social media networks, and the several AI tools mentioned, yet remain within human control and regulation; one wonders about the outcome if the use of those tools is unrestricted, and unregulated. There is a very possibility that machines can seize control over human thoughts, desires, actions, and everything that is human. Will the role of biological individuals like humans on earth be overtaken by machines and technology soon? Human beings have created robots for their aid and assistance surely, but, there is no certainty that; given a chance, the robots cannot assume/take control and command over the entire human civilization and society; as was shown in the famous sci-fi movie Enthiran (2010), starring Rajnikant. How can we better



prepare for the potential danger/s that machine and technology pose? Should the government/s be more cautious in this regard, and take more responsibility in monitoring the machines and their activities; as is emphasized by OpenAI CEO Mr. Sam Altman, while lecturing about the mission and vision of AI? Should there be a partnership between the industry (AI industry) and government regarding the regulation of AI, as is mentioned by Sam Altman in the same interview, and, should the action by the government determine/figure out how we can cancel out the negative aspects of AI? But, if we leave everything on the governmental discretion, will it be able to look into the needs of each and every one, as is generally expected? But, whatever the case may be, we have to be quite cautious about the dark/evil aspects of AI and machines, and, as we can see, it is quite a daunting task to do, because we are deeply enmeshed/contained by the trap of technology everywhere. But the fact is, if we do not do it timely, then we shall have to suffer the due consequences. As we have the warning echoed in Altman's voice, that "If this technology goes wrong, it can go quite wrong." (C-Span. org, 2023) Also, the handling of the risk factor (of technology) needs to be taken care of by the government by looking at the socio-political-economic condition of that particular nation, which is an arduous task. So, what should we do? Where should we draw the limit? How can we create a uniform consciousness among the people about the use of technology?

And, now due to the pressure of extreme concentricization, narrowing down, zeroing on to meet with more specific and particular human demands; and, to get the exact/desired answers of our queries, we have got apps like ChatGPT, Google Bard, Microsoft Bing Chat etc, most of which follow a conversational/dialogic artificial experiment model; and, now we can compose poems, stories, songs, fairy tales, translation works, and, even student essays and answers of test questions easily through them, by reducing the human effort. But, how justified are these sort of human labour reductions? Do not these sorts of effort reductions promote cheatings and other malpractices? Also, with these sorts of human effort reductions, there arises the possibility of a diminished 'Print Culture', which was also considered to be a revolution at one point of time, and which promoted and furthered the cultural ideas of humans, instead of creating a new culture of its own, like technology is doing. Because, with this 'easy availability and accessibility' of information, the students hardly feel any need to study/consult books, or, other printed mediums which are equally good, and, comparably less harmful. So, is it okay if a machine starts to assume control over human language, culture, and civilization? Also various sorts of fake news and rumours can be spread through apps like GPT, which can be grossly misused during election times, thereby affecting democracy (economist.com, 2023). Therefore, while using technology, we have to remember always that we are forging a strong relation/connection with something which is not real, but real-like, simulated, virtual; which being powerful one day, can overpower/replace us someday. Finally, to come back to our argument, the sole purpose of education is to determine the awakening of the whole person, and, develop and inculcate nation-building capacities in him/her; which can only happen when the students are taught to appreciate not only their own culture, but, are also encouraged to embrace people from diverse cultural backgrounds, as envisioned by Kabiguru Rabindranath Tagore. This can happen only when there is a physical mode classroom teaching practice. The idea of a dialogic world, based on mutual sympathy, respect, tolerance for each other cannot get fulfilled through a skill-based, corporatized, profit-driven online education system which will not only fail to provide profundity, but also in terms of making a conscientious citizen too. So, true education, which is liberating, transformative and encourages our creative spirit and originality to form new ideas; can only happen through in-person classroom teaching involving the physical presence of a teacher. His hand movements, gestures, articulation, expression, instruction, message deliverance contain that magical inspiring strain to guide us, so that we can become proper guides later on, to the future generations. We do not need to drastically alter this practice as of now. And

finally, I would like to end with another quote from APJ Abdul Kalam's book *Indomitable Spirit*, which shows that the pivotal role of a teacher cannot be substituted with any machine or technological tool:

Ultimately, education in its real sense is the pursuit of truth with the teacher in the pivotal position who has to continuously replenish and update his knowledge so that his wards will always look up to him as a walking encyclopaedia, as a fountain of love and, most of all, a caring human being. The teacher will look for newer opportunities to teach latest technological developments and even use them in his classroom so that technology and teacher-assisted learning would be the order of the day in India. (Kalam, 39-40)

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