



Research article

Critical Humanities in the Age of AI: Pedagogy, Ethics, and Epistemic Pluralism

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Abstract

As artificial intelligence (AI) continues to reshape epistemic and institutional frameworks, the humanities stand at a pivotal juncture, confronted by technological disruption yet simultaneously revitalised by the critical opportunities it presents. We humanities scholars are living in an important moment in which technology, with its Artificial Intelligence (AI) conditioning, is challenging our epistemologies and structures while also reinvigorating them with new critical opportunities. In this paper, the authors explore the possibility of evolving and thriving in an age of AI without sacrificing the values and purpose of humanities education, but rather with their values and purpose reimagined. AI may be quick, pattern-recognizing, and predictive, but it lacks the innate human qualities of empathy, ethical discernment, and cultural interpretation. In this study, drawing on educational frameworks, theories, and approaches from philosophy of education, digital humanities, and critical data studies, the authors reflect on a few ways the core values of humanistic inquiry are being remediated in new contexts. It also looks at how teachers are using AI tools to enhance instead of replacing human effort, creativity, and critical thinking. This paper reflects a belief that an updated pedagogy for the humanities is necessary to teach human values and to raise citizens who are able to function in an unforeseeable future that is dominated by machines. The paper argues that the humanities become essential ambassadors to a more human and wise technological future through the development of a hybrid curriculum model for the 21st Century, by the use of dialogic and interdisciplinary pedagogies, and through the adoption of Epistemic Pluralism.

Keywords: Artificial Intelligence (AI), Humanities Education, Epistemic Pluralism, Digital Humanities, Critical Thinking.

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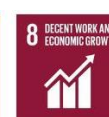
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1. Introduction

In today's age of the rapid flourishing of machine learning, the situation of the humanities becomes increasingly paradoxical, as machines are starting to compose symphonies and literary masterpieces based solely on provided scripts and engineering tricks, or to emulate empathy and understanding through conversation. On the other hand, the dominant policy agendas giving weight to 'science, technology, engineering, and mathematics (STEM)' are systematically neglecting disciplines, the value of which is not easily quantifiable (Broussard, 2018). The science of humanity, however, has a vital role to play: on the one side, precisely because the increasing use of AI technologies has made possible a pressing need for the ethical, philosophical, and cultural skills that the humanities alone can offer (Crawford, 2021).

Key tenets of educational discourse today are the goals of speed, efficiency, and measurable outcomes, which have been shaped and become embodied by AI. Humanities, whose very nature kindled curiosity and constant ambiguity, were rarely represented as impractical or irrelevant in this sort of climate, characterized by the tug and pull of approaching certainty and the ethical challenges and considerations that are their hallmark (Nussbaum, 2010). However, this characterization is a basic misrepresentation of the situation. Paradoxically, the new place of the multiple uses of AI in the field of language, creativity, and affective interaction has not lessened its relevance for the study of the humanities but rather increased its relevance.

With the emergence of AI-powered tools like ChatGPT, generative visual systems like DALL-E and Midjourney, and sophisticated reasoning architectures like DeepMind's systems, long-held understandings of authorship, originality, and cognition have been upended (Marcus & Davis, 2019). Suddenly, the nature of irreducibly human intelligence will no longer be a philosophical puzzle; it will no longer be a non-problem, just a therapeutic quest, but rather a question of pressing imperative. It is often claimed that the humanities have been "left behind" by these developments, but they are actually the disciplines most adept at asking questions about the questionable nature of the inventions of such "forms." The humanities, not being supplanted by these inventions, are best suited to ask the questions of the questionable nature of the invention of these "forms" and to trace their genealogy and to evaluate their ethical implications (Hayles, 2017).

This paper assumes that AI cannot be viewed as a neutral tool or toolbox, but rather: "a socially and culturally determined artifact, trained on historically skewed sets of data, informed by business and geo-political agendas, and integrated into the system of power and inequality under which it exists" (Crawford, 2021, p. 1). Incorporating AI literacy into humanities learning, therefore, calls for more than just students being made familiar with the technical aspects of AI; it demands providing students with critical skills to critique epistemological and ideological shifts that result from the development of AI systems (Selwyn, 2019).

AI's impact on pedagogy does not just relate to the stuff that happens in the classroom, but to the structure of the class itself. The historical and dialogic humanities seminar is increasingly mediated digitally, being attended by automated feedback mechanisms and adaptive learning

contexts by means of AI (Knox, 2020). For humanities teachers, a central question is how to take advantage of the authentic benefits these technologies have to offer without abandoning the dialogic, relational, and reflective nature of the humanities. In this paper, it is argued that such a synthesis is possible and desirable, and in fact, the humanities can offer the most compelling response to the age of AI. However, in recent years, the scholarship on the topic of AI and educational humanities has grown significantly, offering a considerable and sometimes contradictory corpus of literature, ranging from philosophy of education to critical studies of data, digital pedagogy to cultural theory. This current review outlines key theoretical parameters of the field, both nexus and tension, drawing on their primary positions.

2. Literature Review

Scholarship at the intersection of artificial intelligence and humanities education has expanded considerably over the past decade, generating a rich if contested body of literature that spans philosophy of education, critical data studies, digital pedagogy, and cultural theory. The present review maps the principal theoretical coordinates of this field, attending to both its points of convergence and its productive tensions.

Nussbaum's (2010) basic premise that the prioritization of the market over the liberal arts is a major threat to democratic culture is accurate. She holds fast to moral imagination, empathic understanding, and critical citizenship as norms in which the argument of this present study is situated. Unlike Nussbaum, who speaks of a structural issue in educational philosophy, Fitzpatrick (2019) moves his analysis to the digital realm, where he argues that the humanities must embrace algorithmic culture, not flee from it. His vision of "generous thinking" is a way of doing scholarly work that values openness and partnership, and embraces public inquiry.

An empirically based analysis of digital education technologies by Selwyn (2019) brings in the concept of 'critical digital literacy' as the ability to understand and challenge the 'social and political aspects of technological systems' and not just operate them. The setting introduced here aligns with Bhatt and MacKenzie's (2019) ideas on dialogic pedagogy, where tools used by AI are integrated with the primacy of human judgment, collaborative meaning-making, and reflexive inquiry.

Hayles' (2017) theory of 'cognitive assemblages' is one of the most theoretically developed of these approaches. Relying on a conception of human cognition as co-evolving with the technical systems that make it possible, Hayles would like to suggest a rethinking of the humanities seminar as a space that engages in productive interaction between humans and machines rather than as a haven from technological infiltration. Such a theoretical shift carries strong educational implications: it implies that rather than protecting the student from AI, the purpose is to give the student the ability to manage, critique, and negotiate the assemblage of which he or she is always already a part.

Empirically charting the biases of algorithmic search engines, as in Noble's (2018) study, allows us to understand that AI systems not only mirror society's existing inequities but also

reproduce and reinforce them. In addition to this detailed analysis of the geopolitical and environmental repercussions of AI infrastructure, Crawford (2021) has a general disdain for the techno-optimism that often fuels conversations about the technology, highlighting how intricately webbed AI systems are with structures of extraction, surveillance, and corporate power. Overall, these studies highlight the importance of embedding critical AI literacy in the curriculum of the humanities.

The processes that 'datafication' aims to transform, qualitative in nature, are those of education, which are particularly problematic because they represent a danger that affects humanistic pedagogy (Williamson & Piattoeva, 2021). The many irreducible dimensions of humanistic learning, interpreting, judging, weighing moral issues, as well as productivity and efficiency, are vulnerable to being overshadowed by the simple ones when learning is codified as data. The impact of datafication, alongside being unevenly distributed, is also unequally affecting already marginalised communities and epistemological traditions, as Knox's (2020) work on AI in education in the global south points out.

The prevailing theme in the literature is the importance of considering the incorporation of AI into humanities education, not just a technical problem of adopting a new tool. In essence, it's a question of values, the value of different kinds of knowledge, the value of inquiry, and the value of human formation that exists in an era of abundance of algorithms.

3. Challenges in Teaching Humanities in the AI Era

Humanities subjects face both epistemological and pedagogical challenges, ethical and institutional as well, when it comes to the introduction of AI in the educational ecosystem. This section explores four major difficulties and views each of them through the window of the current body of literature, and considers their impact on classroom practice.

3.1 Instrumentalization of Knowledge

The gradual instrumentalization of knowledge, also known as its economic value, its use as a merely potential resource of profit, is perhaps one of the most pervasive problems now facing the humanities in the age of AI (Nussbaum, 2010). Within this education culture dominated by algorithmic efficiency and market rationality, the disciplines that address literature, philosophy, and history are assessed on criteria that are essentially outside their own intellectual purpose, such as those of education for jobs, earnings, or industry conformism.

Addressing this instrumentalization in education, Nussbaum's (2010) penetrating analysis identifies the corrosive effects of the instrumentalization of education on the development of democratic culture: where the emphasis of education is on producing economically productive individuals, the capacities required for moral imagination, empathic understanding, and critical citizenship, capacities considered essential for a participatory process in democracy, are systematically undermined. Just these skills are those that have long been cultivated in the humanities, and so they are also doubly disadvantaged: not only are they undervalued in

institutional value as an economy of prestige, but they become increasingly invisible in the public economy of educational value. This is exacerbated by the modelling that AI does of what intelligence is, namely, one that is fundamentally instrumental, geared towards problem-solving, pattern recognition, and optimization of outcomes. In a culture of education that operates more and more on the alien logic of AI, people engaged slowly, reflectively, and interpretatively in humanistic learning seem not only ineffective but irrational.

3.2 Algorithmic Bias and Epistemological Erosion

The other, similar issue has to do with algorithmic bias "infusion" in educational content and pedagogy. AI systems are built using data that is reflective of how that AI has been produced in the past, as a product of the bias, exclusion, and hierarchy in the social world from which that data derives. The stereotyping and portrayal of race, gender, and culture by search engines and machine learning models has been well established by Noble (2018) and has implications for the types of knowledge made visible, confirmed, and shared in learning environments.

It is not only that AI systems produce biased results, this is something that could, in principle, be fixed by improving the training sets that are used to feed them, but also because the way in which knowledge is produced in AI systems is fundamentally different from the way in which it is produced in the humanities, in which it is produced via a process of interpretation, dialogue, and contextualisation. In the humanistic tradition, knowledge is produced through listening, imagining, inferring, and justifying; in AI, through prediction and recognition. But the danger is that the tenets of the algorithmic world-principle displace the tenets of humanistic judgment, not because the algorithmic is more reliable, but because metrication is "legible to the cultures of today's educational institutions" (Selwyn, 2019, p. 45).

3.3 Deterioration of Deep Reading and Critical Thinking

Historically, the humanities have been subject areas where certain cognitive skills, like sustained attention, dialectical thinking, interpretation, and the tolerance of the unknown, have always been felt as belonging to them. These practices, which Carr (2010) describes as the cognitive accomplishments of print culture, are challenged by the architectures of information in the digital world. Every time users read digitally, caught up in meaning-making, recursive information from the internet, their brains are being cultivated to read the new "surface" information, a fast, salient mode that bypasses deeper processing of information. This cognitive shift poses a challenge of a very serious pedagogical nature to humanities teachers. Technology and the internet have shaped knowledge environments that have become so saturated with information that favours speed, brevity, and novelty that students come to the seminar rooms ready to accept quick, shallow, and ephemeral knowledge that their humanistic inquiry can hold at bay. Developing the 'hyper-attention' required for thinking with digital tools and systems, as well as maintaining the 'deep attention' that is essential for humanistic thinking, is one of the most salient pedagogical problems of the era of AI.

3.4 Ethical Ambiguity in AI-Generated Content

With the rise in the generation of AI text, image, and audio content, a fourth wave of problems and discussions regarding questions of authorship, authenticity, and academic integrity is emerging. Marcus and Davis (2019) state that the uniformity and naturalness of AI-generated content have presented a "systematic risk of complacency," meaning that the outputs of algorithms might be used indiscriminately as a contribution to intellectual discourse without careful consideration. For humanities educators, the difficulty of the challenge is not just the detection and sanction of the use of the kind of generated material that AI can put together, but understanding how to write true assessment tasks that demand interpretive, contextual, and ethical judgment, the very thing AI cannot truly do. The challenge is not limited to assessment; it also concerns the broader issue of maintaining and developing humanistic values such as voice, argument, and ethical subjectivity in a text-based world characterized by a growing diffusion of authorship, partial and amorphous authorship. A new vocabulary for educators to help them discuss the nature and value of human intellectual contribution in the era of generative AI will thus have to be developed first, not only new tools for assessing those contributions (Luckin et al., 2016).

Table I: Summary of Key Challenges in AI-Era Humanities Education

#	Challenge	Humanistic Response	Supporting Scholars
1	Instrumentalisation of knowledge	Reaffirm moral imagination, empathy, and democratic citizenship	Nussbaum (2010); Fitzpatrick (2019)
2	Algorithmic bias & epistemological erosion	Embed critical digital literacy; interrogate data provenance	Noble (2018); Selwyn (2019)
3	Deterioration of deep reading	Cultivate slow pedagogy; hermeneutic engagement with texts	Carr (2010); Hayles (2017)
4	Ethical haziness in content generation	Redesign assessment for voice, synthesis, and meta-cognition	Marcus & Davis (2019)
5	Datafication of learning	Resist reductive metrics; privilege qualitative inquiry	Williamson & Piattoeva (2021)
6	Western epistemic dominance	Integrate indigenous and feminist knowledge systems	D'Ignazio & Klein (2020); Todd (2016)

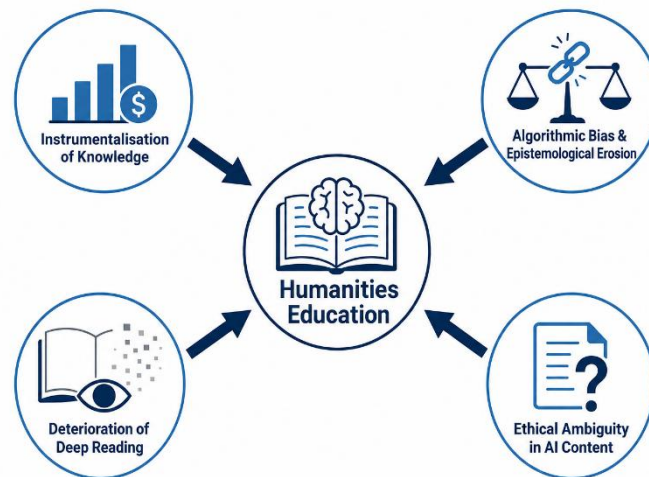


Fig. 1. The Four Epistemic Pressure Points on Humanities Education in the AI Era.

4. Innovations and Opportunities

The problems set out in section 3 are genuine and pressing and require a solid, intellectual, and institutional response. But that same technological displacement is also a source of a host of real opportunities for the progressive renewal of teaching the humanities. Within this section, it will be explored how four innovative engagements embody different understandings of technological determinism as well as different imaginative uses and appropriations of the affordances of AI, all of which serve humanistic goals.

4.1 AI as a Pedagogical Co-Educator

AI can be used in a way that it intervenes in the realm of teaching the humanities, not as a teacher that takes the place of the human, but as a co-human educator, an interlocutor that can expand the reach, responsiveness, and personalization of a humanistic teacher (Luckin et al., 2016). GPT-based tutoring systems, intelligent discussion facilitators, and adaptive reading platforms constitute a new breed of educational technology that can deliver adaptive feedback, cognitive stimulation, and dynamism to the students' cognitive profile that traditional classroom environments do not include (Luckin et al., 2016). But the use of such tools should be guided by an ethical approach, which is not a biological or mechanistic one, but a very human one, based on empathy, interpretive plurality, and the ingredient of the unmeasurable, namely, human judgment. The use of AI cannot be directive and answer-giving, but needs to be dialogic and assisting within the humanities classroom. The educator is the moral and intellectual nucleus of the pedagogical relationship, and AI, at best, is merely one of several tools that should all be assessed and re-imagined in a pedagogical and humanistic way.

4.2 The Hybrid Humanities Curriculum

The most promising curricular response to the age of AI is not an integration of technologies nor a response to received traditionalism, but rather careful designs for hybrid curricula where

the ideas, knowledge, and capacity of the classical tradition of humanities are put to work in a creative and productive engagement with the critical study of digital culture (Pariser & Witt, 2019). These courses could cover topics such as algorithmic narrative and the politics of storytelling, the ethics of autonomous systems and machine decision-making, data feminism and the gendered aspects of AI, postcolonial technoscience and geopolitics of AI development, and digital memory, archival practice, and the AI-driven curation of cultural heritage. They are not simply an instance of the integration of a new technology into an unchanging vision of the humanities project, but a reimagining of the humanities project driven by the most consequential technological shift of our era. At the same time, they empower students to navigate the landscape of the digital world and maintain the unique emphasis on critical thinking, ethics, and aesthetic and cultural literacy that is central to the humanities tradition.

Table II: Proposed Hybrid Humanities Curriculum Framework

Course Module	Humanities Lens	AI Component	Learning Outcome
Narrative & Algorithms	Literary theory, narratology	GPT story generation analysis	Detect ideological bias in AI narratives
Ethics of Automation	Moral philosophy, Kantian ethics	Autonomous systems case studies	Apply ethical frameworks to AI decisions
Data Feminism	Feminist epistemology	Dataset audit & visualisation	Identify power asymmetries in data
Postcolonial Technoscience	Postcolonial theory	Geopolitical AI case studies	Critique colonial patterns in AI design
Dialogic Pedagogy & AI	Socratic method, hermeneutics	Chatbot-mediated debate	Sustain reflective inquiry in digital spaces
Digital Memory & Archives	Cultural history, archival studies	AI-curated museum experiences	Evaluate AI's role in cultural heritage

4.3 Revitalising Socratic Pedagogy through AI

AI is not a threat to the Socratic tradition of dialogic inquiry wherein knowledge is produced through regarded, reflexive dialogue, but rather it can now be creatively re-invigorated by AI. The new quality of the Socratic dialogue is realized through the use of chatbot platforms and AI simulation environments, where the student is given the possibility to consult with an AI-generated position and to scrutinize their assumptions, contradictions, engage them in a dialectical discussion, and build the skills of intellectual humility and critical examination that Socratic dialogue has always tried to promote. It is this pedagogical insight that makes the key difference here, as AI poses intellectual questions and counters with undeniable patience, as human interlocutors sometimes feel uneasy engaging in full-on intellectual conversation when

they don't feel quite at ease in human environments. In such use, AI does not replace the Socratic approach to teaching; it rather extends it and heightens its challenges.

4.4 Humanising AI through the Humanities

The greatest opportunity AI brings to the humanities is perhaps the most counterintuitive one -the opportunity to humanize AI itself. The design, control, and cultural meanings of intelligent systems must not be entirely a computer scientist and engineer's activity; it is important to involve sustained humanities-trained scholars in the process of ethics, cultural analysis, history, and philosophy of technology, study of narrative and representation (Boddington, 2017). Viewing the contributions of humanities scholars to AI development processes not as some kind of ancillary skill but as a set of competencies that is integral to the ethical quality of the systems that are created, one can see that humanities scholars bring a potential ability to the process, not only to complement technical contributions, but to be integral to the development of the systems themselves. So, teaching the humanities in the age of AI then is not only the issue of how humanities students should relate to AI, but also the issue of what kind of AI we want to develop and who decides it.

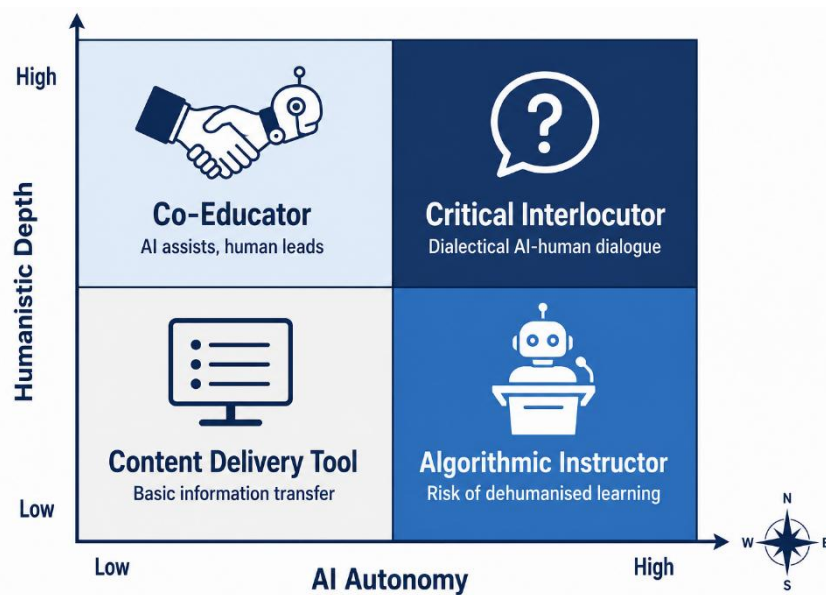


Fig. 2. Innovation Quadrant: Mapping AI Pedagogical Roles in Humanities Education.

5. Toward a New Horizon: Epistemic Pluralism and Imaginative Resistance

Appropriate context has been set to remind the reader of the challenges we face and the productive opportunities we have when dealing with AI and the humanities, and the example within the example has been included. In this section, a wider perspective of such constructed education is developed, one that is suitable to the intellectual, ethical, and political challenges of the age of AI.

5.1 Narrative Intelligence and the Civic Mission of the Humanities

In the age of AI, Bruner's (1991) initial framework of narrative as one of the key modes for human sense-making becomes particularly urgent. The use of machines to create human-like stories at scale makes the humanistic task of narrative intelligence- the ability to create, interpret, and critique narratives produced by humans and machines - a critical lifeline (Mateas & Sengers, 2003). Humanities teachers are called to prepare their students for dealing with the ideological assumptions that are reflected in algorithmically generated story lines, for questioning the epistemological authority of the 'truths' produced by data-driven algorithmic processes, and for reinstating the importance of ethical judgment and interpretation in an increasingly algorithmically dominated world. A reorientation of humanistic literacy is necessary - recovering the civic purpose of the humanities. It challenges the notion of a place where content is delivered to students without them having the opportunity to question and explore systems of power, abstract knowledge made real to them, or new possibilities for a more just and inclusive future. Within this conception, AI is not an enemy or master but a tool that makes it possible to go deeper, farther, and more publicly into a humanistic reflection.

5.2 Dialogic and Interdisciplinary Pedagogies

An education in the humanities that is transformed needs to be prepared to transcend the divides that have long existed between the different disciplines of the humanities (Nussbaum, 2010). The dilemmas of the AI era- surveillance capitalism, algorithmic discrimination, the datafication of public life, or the geopolitics of AI development - are multi-disciplinary in nature and must be dealt with across inter-conventionalist disciplines. Pedagogy, for the complexity of contemporary AI culture, is enriched by pedagogical formations such as a course comprised of philosophy, data science, and media ethics; a research project that wedges itself between the study of literary codes and postcolonial theory; a seminar in which the analysis of Indigenous knowledge systems is combined with critical AI literacy. The analysis of algorithmic discrimination in public services by Eubanks (2018) and Birhane's (2021) relational ethics approach to algorithmic injustice demonstrates a mode of inter-disciplinary thinking that is necessary: one that weaves technical, ethical, and political perspectives and criticism for a more equitable and just future of AI.

5.3 Epistemic Pluralism: Toward a Global Humanities

The education of the AI era requires a humanities education that goes beyond keeping the Western epistemological and ontological considerations at the center to instead empower non-Western epistemologies and ontologies. The ideals of efficiency, control, and quantitative measurement that underpin the creation of modern AI are cultural constructs and not universal values, as D'Ignazio and Klein (2020) argue, with a particular cultural history that systematically undermines and even ignores other approaches to knowledge. An authentic pluralist approach to humanities education would allow for the inclusion of Indigenous epistemologies based on different ways of relating to the environment that involve alternative ontologies (Todd, 2016); feminist epistemologies that include relationality, caring, and situated knowledge (Braidotti,

2019); and postcolonial critiques of the geopolitical aspects of AI systems (Couldry & Mejias, 2019).

5.4 Imagination as Ethical and Political Practice

The point is imaginative - at the end of the day, the most important thing the humanities can bring to the age of artificial intelligence. The ability to imagine worlds other than ours, to ask 'what if?' and 'why not?', in the world of technological inevitabilism is the intellectual and moral pinnacle of humanistic education (Selwyn, 2019). Amidst the shallow reporting of AI advancements by technologists and Silicon Valley, the humanities offer crucial imaginative resources for discussing and articulating other visions of what AI might become and how it should be used.

This is imagining-thinking and not a stepping away from the here and now; it is a resistance and a creation going forward. Ideas of "conservation" rather than "transformation" are totally mistaken for a future in which an automated system of image recognition has rendered the humanities radically new. The future will be defined by an imagination and a moral seriousness that transforms the humanities, not conserves them, and by a new generation of thinkers who can imagine it, who will have the moral seriousness required to make it a reality.

Table III: AI Tools, Pedagogical Applications, and Humanistic Limitations

AI Tool	Application Domain	Pedagogical Function	Limitation
ChatGPT / GPT-4	Essay drafting, Socratic dialogue	Adaptive feedback, argumentation scaffolding	Lacks moral intentionality; plagiarism risk
DALL-E / Midjourney	Visual arts, cultural studies	Creative ideation, visual rhetoric	Reinforces aesthetic biases
DeepMind AlphaFold	History of science, philosophy	Complex problem modelling	Narrow application scope
AI tutoring platforms	Literary analysis, ethics courses	Personalised pacing, formative assessment	May reduce dialogic depth
Automated grading tools	Writing-intensive courses	Timely, consistent feedback	Misses nuanced argumentation

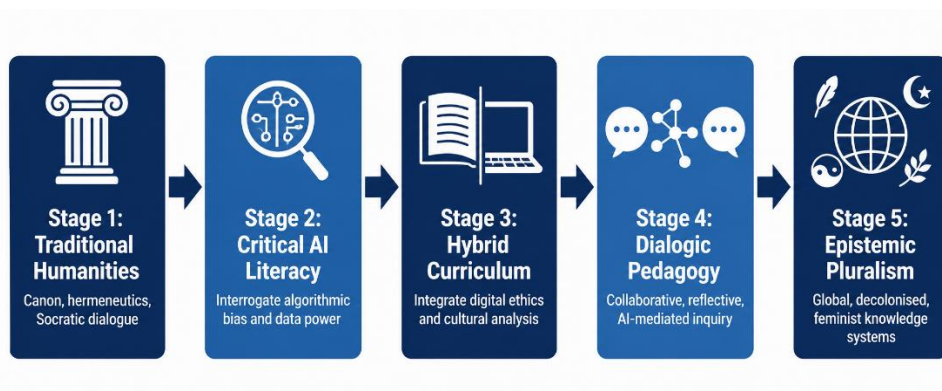


Fig. 3. Transformative Pathway: From Traditional to AI-Integrated Humanities Education.

6. Conclusion

While AI does not mark the end of the humanities, it is time to reimagine and redefine the humanities. In this paper, the challenges of AI to humanistic education have been highlighted alongside an equally real set of opportunities for pedagogical action, curricular reform, and the creative re-imagining of deep reading and the civic and intellectual spheres of humanistic education. This paper proposes a conceptual model that focuses on the principles of critical AI literacy, hybrid curriculum design, dialogic pedagogy, and epistemic pluralism to provide a coherent and practically realisable vision for humanities education in the AI era. It builds on the arguments of Nussbaum (2010), Hayles (2017), Selwyn (2019), Fitzpatrick (2019), Noble (2018), and Crawford (2021) to suggest that the way to respond to AI is not by, in too many ways, reactive action, but by active engagement, informed and ethical reflection.

This is a battle that demands a "cognitive partnership" of human and machine intelligence, as Hayles (2017) suggests: an ability to have hands-on access to the machines operating, always looking at AI from the human point of view, and always having to ask questions about its ethical and scientific implications. As Selwyn (2019) argues, it needs to be integrated into the very core of humanities education, and to ensure this, critical digital literacy must be cultivated as a basic skill of the humanities. It calls for an active embracing of epistemic pluralism, the recognition and validation of a variety of ways of knowing, and the Western-centric development of AI that systematically marginalises them, as D'Ignazio and Klein (2020) demonstrate. This pedagogical project involves stakes other than institutional. At the end of the day, they are civilisational. The humanities have a particular ability to shed light on questions concerning the values of an AI, the interests it reflects, and the ways of knowing that it dominates. The humanities do the most important work they can: to produce human beings able to think, able to choose, and able to act, who are guided to imagine, think, and act ethically in the presence of the AI in which they live and work. Do not retreat from the humanities, but participate with them, as their most exacting and open-minded representatives in the age of algorithms.

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