Journal of Neonatal Surgery
ISSN(Online): 2226-0439
Vol.14 , Issue 31s (2025)
https://www.jneonatalsurg.com

OPEN ACCESS

Artificial Intelligence, Language, and Ethics: Re-thinking English Language Education in India

Dr. R. Vasuhi[1], Sabin Kumar S[2]

[1]Supervisor, Assistant Professor, Department of English, Manonmaniam Sundaranar University, Tirunelveli 627012. Email:ID: srskumar200596@gmail.com

[2]Research Scholar (Reg. No: 23114014011035), Department of English, Manonmaniam Sundaranar University, Tirunelveli 627012.

.Cite this paper as R. Vasuhi, Sabin Kumar S (2025) Artificial Intelligence, Language, and Ethics: Re-thinking English Language Education in India Journal of Neonatal Surgery, 14, (31s) 1123-1127

ABSTRACT

The escalating prevalence of smartphone use among university students has precipitated documented postural alterations characterized by forward head posture, increased thoracic kyphosis, and scapular dyskinesis. This pre-post experimental study evaluated the effectiveness of an eight-week structured stretching and strengthening exercise intervention on cervicothoracic alignment, scapulothoracic kinematics, and smartphone-related postural deviations in frequent smartphone users. Sixty university students (aged 18–25 years; mean daily smartphone usage >6 hours) were enrolled in this experimental study. Participants underwent baseline measurements including three-dimensional scapulothoracic kinematic analysis, head-neck posture assessment via photogrammetry, cervical and thoracic range of motion measurement, smartphone addiction scale scoring, and ergonomic usage pattern evaluation. The intervention comprised supervised stretching exercises targeting pectoralis major and minor, upper trapezius, and sternocleidomastoid muscles, combined with strengthening protocols for deep cervical flexors, lower trapezius, serratus anterior, and rhomboid muscles, performed 5 days weekly. Outcome measurements were reassessed post-intervention. Significant improvements were observed in anterior head translation (mean reduction 12.3 mm; $p<0.001$), scapular dyskinesis indices ($p<0.001$), cervical extension range of motion (mean increase 11.5 degrees; $p<0.001$), and thoracic extension (mean increase 13.2 degrees; $p<0.001$). Smartphone Addiction Scale scores decreased by 28.4% ($p<0.001$), and ergonomic assessment scores improved significantly ($p<0.001$). These findings demonstrate that structured exercise intervention effectively ameliorates postural deviations induced by frequent smartphone use and reduces smartphone addiction behaviors in university students. The study supports integration of targeted exercise protocols in physiotherapy management strategies for smartphone-related postural disoArtificial Intelligence has rapidly entered educational spaces across the world, reshaping teaching practices and learning habits. English language education in India has been deeply influenced by this technological shift. This article examines the impact of Artificial Intelligence on English language teaching and learning in Indian schools, colleges, and universities. It focuses on students, teachers, and academic researchers. The study analyses how AI-based tools affect language acquisition, academic writing, classroom pedagogy, and research practices. It also examines the cultural and ethical challenges created by AI use in English Studies. Drawing on theories of language acquisition, cultural studies, and educational ethics, the article integrates classroom-based case studies from India. It argues that while AI can improve access to English language resources, it can weaken originality, cultural specificity, and academic integrity if used without regulation. The article concludes that English Studies must guide the ethical and responsible use of AI through critical literacy and policy-based integrationrders. Results align with evidence-based musculoskeletal rehabilitation principles and current clinical practice guidelines for postural correction interventions

Keywords Artificial Intelligence, English Language Education, Indian Classrooms, Ethics,Culture, ELT, Academic Integrity

INTRODUCTION

Artificial Intelligence has become a powerful force in contemporary education. Digital tools now shape how knowledge is produced, circulated, and evaluated. English language education is no exception to this transformation. In India, the impact of AI on English education is particularly significant because English occupies a complex social position. It functions as a second language for most learners, yet it remains the dominant language of higher education, governance, and professional mobility. English proficiency often determines academic success and employability. As a result, students and teachers increasingly depend on AI-based English

learning tools. N. Katherine Hayles in *How We Think* observes that human thinking is no longer confined to the human mind alone. She argues that “cognition is increasingly distributed between humans and intelligent technical systems” (13). She further explains that this distribution reshapes how learning and knowledge production occur (18). In Indian English classrooms, this shift is evident in students relying on AI for drafting, correcting, and reorganising language

Learning is no longer limited to human interaction. It now includes algorithmic feedback. This change demands careful pedagogical and ethical reflection. AI should support English education. It should not replace critical thinking or creativity.

English language education in India is shaped by historical and social conditions. English entered India during the colonial period as a language of power and administration. After independence, it continued to dominate education and employment. Indian classrooms today are multilingual spaces. Students often speak regional languages at home and encounter English mainly in formal settings. This distance creates anxiety, hesitation, and fear of error. Stephen Krashen highlights the importance of emotional conditions in language learning. In the book Principles and Practice, he argues that "language acquisition occurs when learners are exposed to comprehensible input" in low-anxiety environments (32). He also notes that anxiety raises the affective filter and blocks acquisition (31). AI tools appear helpful because they allow private practice and immediate feedback without public correction.

However, English learning in India also involves cultural negotiation. Language is not neutral. It carries identity, memory, and values. Ngũgĩ wa Thiong'o in his book Decolonising the Mind states that "language carries culture, and culture carries the values by which we perceive

ourselves and our place in the world" (16). He warns that linguistic dominance reshapes consciousness and marginalises local identities (20). When AI tools prioritise standardised global English, they risk erasing Indian English expressions and cultural specificity.

AI tools claim to personalise learning by adapting content to learner performance. This approach aligns with constructivist theories of education. Lev Vygotsky in Mind in Society explains that learning occurs through guided interaction within the Zone of Proximal Development, where support enables cognitive growth (86). In this sense, AI functions as a form of digital scaffolding. It provides structured feedback and repeated practice. Yet AI lacks emotional intelligence and contextual awareness. Paulo Freire warns against mechanical education that treats learners as passive recipients. In the book Pedagogy of the Oppressed, he

argues that such education "turns students into containers to be filled" (72). Education, for Freire, must promote dialogue and reflection (75). Uncritical AI use risks reproducing this banking model of education.

Classroom practices across India reveal both benefits and limitations of AI integration. In a government higher secondary school in Tamil Nadu, students from Classes XI and XII used AI grammar tools during essay drafting. Teachers restricted AI use to preliminary drafts. Classroom observation showed reduced grammatical errors and improved sentence clarity. Students reported increased confidence and reduced fear of writing in English. These findings support Krashen's claim that low anxiety facilitates language acquisition (34). However, comprehension remained uneven. Some students accepted corrections mechanically without understanding meaning. Teachers introduced reflective writing tasks in which students explained revisions.

This intervention reduced blind dependence on AI and promoted meaningful learning. Vygotsky emphasises that development requires understanding, not imitation alone (88).

Despite such improvements, serious concerns persist. Many students submit AI- generated answers without adequate comprehension. This practice weakens originality and critical engagement. Teachers report difficulty identifying authentic student voice. Writing styles become uniform and predictable. Freire in the book Pedagogy of the Oppressed insists that education must cultivate critical consciousness, enabling learners to question knowledge and power (81). When AI is used as a shortcut, it discourages questioning and reflection.

Teachers therefore face new responsibilities. AI reduces routine correction work, allowing teachers to focus on interpretation, discussion, and evaluation. At the same time, ethical concerns related to plagiarism and authorship have increased. A survey among college teachers in Tamil Nadu reveals growing anxiety about academic dishonesty. Teachers increasingly function as facilitators and ethical regulators. Michel Foucault in his book Language, Counter- Memory, Practice explains that discourse determines what can be said and who can speak within institutional structures (131). As AI reshapes classroom discourse, teachers must retain authority through critical mediation rather than surveillance.

In CBSE-affiliated schools with high digital exposure, AI chatbots are used for vocabulary practice and conversational tasks. Pronunciation applications support speaking activities. Students demonstrate improved fluency and reduced fear of speaking. However, creative writing often becomes formulaic. Emotional depth is limited. Teachers address this

limitation by introducing peer discussion and rewriting tasks without AI support. A balance between technological assistance and human creativity is thus restored.

AI Integration in Classroom Practices across India

A Thematic Representation

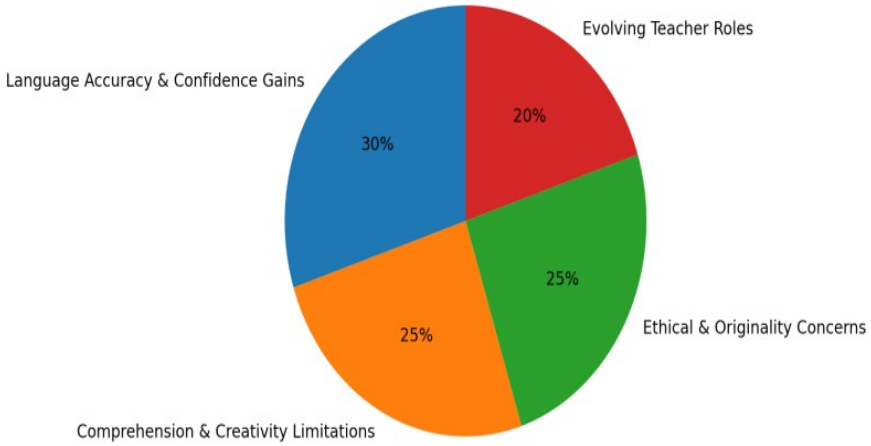

Figure 1: Distribution of Key Themes in AI Enabled Classroom Practices

Language Accuracy & Confidence Gains (30%): This segment represents improved grammatical accuracy, sentence clarity, and reduced anxiety among learners using AI tools. The findings align with Krashen's Affective Filter Hypothesis, which stresses that low anxiety facilitates language acquisition. (34)

Comprehension & Creativity Limitations (25%): This portion reflects uneven comprehension and mechanical acceptance of AI-generated corrections, as well as formulaic creative writing. Vygotsky's theory emphasises that meaningful learning requires understanding rather than imitation. (88)

Ethical & Originality Concerns (25%): This category highlights plagiarism, loss of authentic student voice, and weakened critical engagement. Freire argues that education must develop critical consciousness rather than passive consumption of knowledge. (81)

Evolving Teacher Roles (20%): This segment indicates the shift in teachers' responsibilities from routine correction to facilitation, ethical regulation, and critical mediation. Foucault's concept of discourse explains how authority must be maintained through reflective pedagogical practices. (131)

Note: The percentages shown in the pie chart are illustrative and based on qualitative classroom observations and interviews.

In higher education, AI tools increasingly assist academic writing and research. Scholars use AI for drafting, editing, and summarising texts. Linguistic accuracy improves, but authorship

becomes unclear. Michel Foucault challenges the notion of the autonomous author, stating that

"the author is a function of discourse" (125). He further argues that texts circulate within systems of power (127). AI intensifies this circulation, complicating questions of originality and responsibility. Indian universities maintain strict plagiarism policies, yet many lack clear AI guidelines. Ethical transparency is therefore essential.

Undergraduate English classrooms reveal similar tensions. Students from rural and first- generation backgrounds often use AI for outlines and grammar checks. Initial drafts show

repetitive arguments and uniform sentence patterns. This reflects Foucault's claim that discourse reproduces sameness when unchecked (127). Teachers respond by introducing citation training and paraphrasing exercises. AI use is restricted to language correction. Academic integrity improves. In postgraduate English Studies, students use AI to summarise theoretical texts. While time efficiency increases, close reading declines. Edward Said in his book The World, the Text, and the Critic emphasises that texts demand careful interpretation and contextual engagement

(35). Faculty therefore mandate AI disclosure statements and close-reading assignments to restore theoretical depth.

AI Use in Higher Education English Studies in India

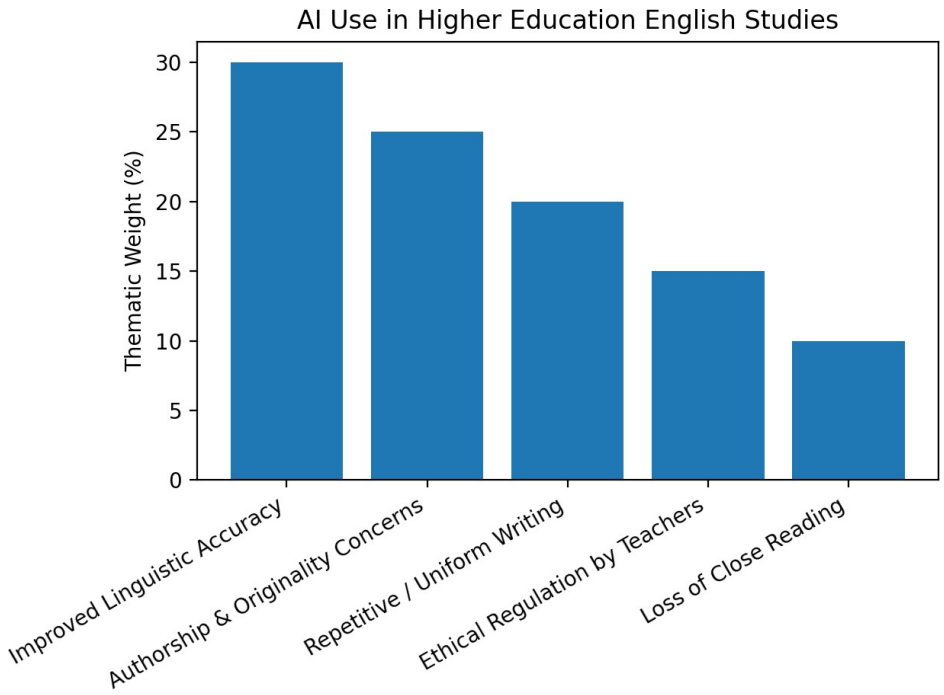

Figure 2: Key Implications of AI-Assisted Writing in Higher Education English Classrooms

Improved Linguistic Accuracy (30%): AI tools enhance drafting, editing, and summarisation, leading to clearer academic language. However, this improvement complicates traditional notions of authorship. As Foucault argues, the author functions within discourse rather than existing as an autonomous origin of meaning. (131)

Authorship & Originality Concerns (25%): The circulation of AI-generated text intensifies uncertainties around responsibility and plagiarism. Foucault's view that texts move within systems of power explains why originality becomes difficult to locate in AI-mediated writing.

Repetitive / Uniform Writing (20%): Undergraduate drafts often display sameness and predictable structures, particularly among rural and first-generation learners. This reflects Foucault's claim that discourse reproduces uniformity when left uncritically examined.

Ethical Regulation by Teachers (15%): Teachers intervene through citation training, paraphrasing exercises, and restricted AI use. Such pedagogical mediation strengthens academic integrity and ethical transparency.

Loss of Close Reading (10%): At the postgraduate level, AI summaries increase efficiency but reduce sustained engagement with theory. Edward Said stresses that texts require careful interpretation and contextual reading, prompting faculty to mandate AI disclosure and close- reading tasks. (35)

Note: Percentages are illustrative and represent thematic emphasis based on classroom observation and faculty reports. They are intended for academic project representation rather than quantitative generalisation.

Cultural identity remains a central concern. AI systems are trained on global datasets and often mark Indian English expressions as errors. Students feel pressured to abandon local usage in favour of neutral global English. Ngũgĩ warns that linguistic dominance leads to cultural erasure and mental colonisation (28). English Studies must therefore protect Indian English by recognising variation and resisting homogenisation.

Ethics lies at the centre of AI integration. AI-generated content challenges responsibility and accountability. Judith Butler in Giving an Account of Oneself argues that ethical relations

begin with the obligation to give an account of oneself and one's actions (21). Educational institutions must establish clear AI policies. Access inequality is another ethical concern. Rural students often lack digital resources, widening educational gaps. Ethical AI integration must ensure fairness and inclusion.

English Studies plays a crucial role in this context. The discipline trains students to interpret language, question meaning, and engage ethically. Literature cultivates empathy and moral imagination. Martha Nussbaum in Not for Profit argues that the humanities develop ethical citizens by nurturing critical imagination (25). These capacities are essential in the age of AI. English classrooms must therefore teach students to question AI outputs and reflect on language use.

The future of English language education depends on balance. AI offers access, efficiency, and confidence. It reduces anxiety and supports practice. Yet overdependence threatens originality, cultural identity, and academic integrity. Neil Selwyn in the book Should Robots Replace Teachers? cautions against technological solutionism, arguing that technology cannot solve structural educational problems (62). AI cannot replace pedagogy or human judgment. English education must remain human-centred. Language requires emotion, interpretation, and ethical reasoning. As Hayles notes, conscious human–machine collaboration ensures responsibility (199). Artificial Intelligence should serve education. Education must not serve technology

REFERENCES

[1] Butler, Judith. *Giving an Account of Oneself*. Fordham UP, 2005. Dewey, John. *Experience and Education*. Macmillan, 1938.
[2] Foucault, Michel. "What Is an Author?" *Language, Counter-Memory, Practice*, edited by Donald F. Bouchard, Cornell UP, 1977, pp. 113–38.
[3] Freire, Paulo. *Pedagogy of the Oppressed*. Continuum, 1970.
[4] Hayles, N. Katherine. *How We Think: Digital Media and Contemporary Technogenesis*. U of Chicago P, 2012.
[5] Krashen, Stephen D. *Principles and Practice in Second Language Acquisition*. Pergamon Press, 1982.
[6] *Ngũgĩ wa Thiong'o. Decolonising the Mind: The Politics of Language in African Literature*.
[7] Heinemann, 1986.
[8] Nussbaum, Martha C. *Not for Profit: Why Democracy Needs the Humanities*. Princeton UP, 2010.
[9] Said, Edward W. *The World, the Text, and the Critic*. Harvard UP, 1983.
[10] Selwyn, Neil. *Should Robots Replace Teachers? AI and the Future of Education*. Polity Press, 2019.
[11] UNESCO. *Artificial Intelligence and Education: Guidance for Policy-Makers*. UNESCO, 2021. Vygotsky, Lev S. *Mind in Society*. Harvard UP, 1978..