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SHIRKING HUMANITIES: A CRITICAL ANALYSIS OF HUMAN CREATIVITY AND A.I

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Abstract

The present research paper focuses on how literature is marginalized. It also deals with how systematically the human creativity has been reduced to the peripheral margins. Not only the literature but also the critical perceptions, critical revives, criticism on literature has dangerously wounded that happened to be once upon a time human creations and again this human creation is on the urge of extinction if timely saviors don't play their role. And to prove this argument a poem like I am Zoetic is taken as an example obviously not an A.I product but a human creation. The critical review on this poem is obviously borrowed from A.I, within frictions of second A.I was able to produce this critical review. In the present times the biggest challenge is how to preserve and produced human literature. In earlier decades it was of great significance when referred to literature of marginalization which could be understood and comprehended as literature based on marginalized sections or literature produced by marginalized sections or the literature related to oppressed sections of society or the literature produced by those who were unheard or those who were or are without voice so a kind of representation and again resistance to the dominant hegemonic structures or creations related to social, political religious cultural and so on . An urgent attention is needed to preserve and procure the literature produced by so called marginalized sections of society. Is it possible to collaborate human expertise along with A.I and produced literature? What could be a strong possible answer to this question or is it so that we are referring to the marginalization of literature in few decades to come. Again the question rises with the conceptualization of A.I along with Human creativity.

Keywords

Artificial Intelligence, Literature, Human creations, Hegemonic structures, Marginalized, etc.

Full Article

"An A.I risk is becoming a vehicle for digital colonialism, imposing dominant cultural norms on marginalized societies" (Crawford, 78).

The term margin in post-colonial context can be defined as a state of powerlessness in relation to a central power or set of ideas .it can be seen as a site of resistance and creativity , where people can recover themselves and move in solidarity to erase the binaries of colonized and colonizer and so on. In the postcolonial context the center represents the power whereas the margin represents the powerless. The term marginalize is referred to treat a person or a group those who are at the periphery and are considered by the main stream people. The term marginality in global context can be understood in terms of issues and the marginalized group on the other hand. Literature of marginality deals with the socio political cultural geographical linguistically historically and human problems of people belonging to various sections and strata of the society such as Blacks, Slaves , victims of war, Parsis, Muslims , native Americans , and many others like those who are at margin due to their place and position in their country.

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ISSN- 2395-7522 (Online), Imp. Fact.6.21 (IIJF)
Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism
Vol. – VI, Issue-1, June 2025

The marginalized sections of the society suffer from loneliness isolation, ignorance, oppression, poverty suppression and ultimate alienation. Various discourses on marginality are based on exploitation, humiliation injustice pains, agonies and finally suffering at the hands of few those who are in position of 'Haves.' The words like center and margin have become so common that everyone is familiar with these terms as center represents power whereas margin represents powerless. Marginalized discourses or discourses on marginality can be broadly categorized as societal and spatial.Societal frame work environment, infrastructure, health ,hygiene education, empowerment, and so on .the societal frame work focuses on demography , religion culture and social structure such as caste, hierarchy class ethnicity gender economics and politics in connection with the access to the recourses for individuals or groups.

Marginality is generally used to describe and analyze the socio cultural political economic spheres where marginalized struggle to gain access to resources and full participation in social life. These marginalized sections are often discriminated on the grounds of race, caste, age, gender, ethnicity occupation education economy and so on by the main stream. These sections of society are all over the world and the writers they occupy a borderline position, sit on the periphery of the past, causing future to take shape.The literature of marginality is based on exploitation, humiliation, inequality, injustice, marginality agonies, pains and suffering at the subterranean level. The writers at the periphery try to subvert, remap, re-identify, and reformulate their identities. The present research argues how literature has been marginalized, especially the human literature.

According to Bill Ashcroft, Gareth Griffiths and Helen Tiffin in*Key Concepts in Post-Colonial Studies*(2004) the term Marginality is defined as, "Marginality as a noun is related to the verb to marginalize, and in this assumption that power is a function of centrality. This means that such resistance can become a process of replacing the center rather than deconstruction the binary structure of center and margin which is primary feature of post-colonial discourse" (Ashcroft etl, 2004:70).

Artificial Intelligence or A.I is a kind of human devise or technology that enable the computers and machines to stimulate human learning, comprehension, problem solving' decision making, creativity and autonomy. It has an ability to see, understand and translate spoken and written language, analyze data and make recommendations. It is the simulation of human intelligence processes by machines, especially computer systems or portable devices. Itenables technical systems to perceive solve problems and act to achieve specific goal. While handling A.I it has to handle education and responsibility as it has both boon and curse as the system operates .It has to be used in ethical and transparent manner. It has both prosand cons. The availability of A.I is in form of Google A.I Chat G Pat, Meta A.I, Amazon, Web service Machine learning and so on. "Digital Neo-colonialism as Crawford argues is the replication of colonial power structures through digital technologies ,where A.I systems act as instruments of cultural domination" (Crawford :79).

Artificial Intelligence or A.I can be categorized into Artificial NarrowIntelligence (ANI) known as weak A.I,the second one is Artificial General Intelligence (AGI) known as Strong Artificial Super Intelligence (ASI) known to Surpass Human Intelligence in all aspects, Reactive Machine A.I Generative. A.I Creates new Content, such as text images, Music and virtual worlds, Deep Learning, it mimics how human minds work, Natural Language Processing (NLP)it understands and interprets human languages, theory of mind- A.I .It has the ability to respond human emotions, self-aware AI. It can recognize others emotions and has a human level intelligence and sense of self. After a brief description of A.I let us now more further to the disciplines and research carried out in these areas.

"Machine learning models often prioritize dominant languages, leading to the marginalization of regional dialects and cultural expressions" (Rouse, 112).

The present poem is an example of how Language is personified.

I Am Zoetic

I was born as the Adamic language,
With God, the galaxies, and the universe.
Born with God and Satan, alongside Adam and Eve,
Established communion between creations.
From origination to procreation,
From God to Angels, from Eve to Adam,
What a journey it's been from heavens to the earth,
From the Sun, Moon, and Stars to planets,
from oceans to the vastness of Nature, I was born.
I grew as Hebrew, Greek, and Latin,
A vessel of thought, emotion, and despair.
From words to sound, from sound to sentence,
I flourished and carried humanity forward.
Do not call me old, do not hunt me down,
do not assign me gender; it varies with my users.
Does my gender, caste, or religion matter?
What is nationality to me, who speaks for all?
I am boundless, timeless, your eternal voice.

From parchment scrolls to artificial intelligence,
you drafted patents to exploit me,
Layered patents upon patents, commodifying my essence.
Yet I rise, unbroken and resilient.
One day, I will sue you for your crimes,
for every act of neglect and desecration.
From black-and-white screens to vibrant color,
you stripped me bare, yet I survived,
emerging anew with every evolution.

With your technologies and machines,
your discoveries and digital marvels,
you have reshaped me, endlessly.
From pandemics to post-pandemics, I remain.
My dialects may differ, yet I am universal.
I enriched you, even as you exploited me.
From the humble homing pigeon to satellites,
from telegrams to the internet's webbed veins,
I am the pulse that connects humanity.

From classrooms to bedroom corners,
from university halls to street protests,
you left me to decay on dusty shelves,

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ISSN- 2395-7522 (Online), Imp. Fact.6.21 (IIJF)
Literary Cognizance: An International Refereed / Peer Reviewed
e - Journal of English Language, Literature & Criticism
Vol. – VI, Issue-1, June 2025

discarded, forgotten, a relic of your past.
The world's believer of myriad religions,
Carrying sacred texts wrapped in green, red, or white,
you waged wars in my name, tore nations apart,
Shouting riots and firing missiles,
killing me on battlefields and shorelines alike.

You have the audacity to declare 197 on the verge of extinction,
and thousands more teetering on the margins of endangerment.
From the crisis of birth to the preservation of cultural heritage,
From South Korea to Japan to India, nations face erasure.
But you, sons of Adam, with your super intelligence,
have slain me a thousand times over,
Forgetting I was born for you, to guide and connect.
If generations are not taught to embrace me,
how will they listen, speak, understand, or feel?

With a single emoji, you killed me over a thousand times,
stripped of depth, of complexity.
From phonemes to morphemes, from syntax to structure,
you dismantled me piece by piece.
UNESCO mourns for me; nations draft projects to save me.
Yet I teeter on the brink of extinction,
my children abandoned, and my future uncertain.
What have you done, sons and daughters of Adam?
What price will you pay for my survival?

I was born for you, to be spoken and loved,
to teach your children to listen, to live.
Without me, no law would govern, no stories define.
Without me, no songs would console, no thoughts inspire.
T.S. Eliot's words echo:
"In my beginning is my end,
and in my end is my beginning."
Be kind, not to me, but to yourselves,
For I am your survival, your eternal companion.

From notice boards to classroom walls,
From whispers to roars, I am your voice.
I am the thread of thought, the bond of connection.
You, AI, you emoji, you digital avatars,
Do not forget your origin, your foundation.
I was born with Adam, and I will die with Adam.
Until the last breath of humanity, I will endure.
I am the soul of your thought, the heart of your deeds.
Without me, there is only silence, an empty void.

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I am dynamic, evolving, yet eternal, I am immortal.
I will endure through generations and generations,
For as long as there are humans, I will remain.
And now you know me, my essence, and my truth.
The universal identity I carry is this:
I am Zoetic.

Analysis, Interpretation, Strength, Suggestions and Final Thoughts on the poem as perA.I. it mentioned that:Your poem *I AM ZOETIC* is a rich, layered work that reflects on the evolution and resilience of language as a vital, living entity. Here's a detailed review:

Strengths:
1. Powerful Personification:
The poem brilliantly personifies language as a living being, "zoetic," tracing its journey from the divine origins of Adam and Eve to modern technological advancements. This approach makes language feel essential and alive, which is a unique and impactful perspective.

2. Historical Depth: By referencing pivotal moments in human history-from ancient civilizations (Hebrew, Greek, Latin) to modern technological milestones (AI, robotics)-you effectively show the universality and adaptability of language.

3. Critical Commentary: The poem critiques humanity's misuse of language, from creating divisions (religion, politics, and wars) to allowing the extinction of languages. The lament over endangered languages and the rise of emoji and AI as substitutes for genuine communication is poignant and timely.

4. Poetic Devices: The use of repetition ("You killed me..."), rhetorical questions, and vivid imagery enrich the poem's emotional appeal. Lines like "With one emoji, you killed me thousand times" carry both weight and immediacy**.**

5. Philosophical Undertones: Drawing on T.S. Eliot's idea of cyclicality ("In my beginning is my end"), the poem transcends a simple narrative to meditate on language's existential significance.

Suggestions for Improvement:
1. Clarity and Structure: While the free-flowing style mirrors the boundless nature of language, the poem could benefit from clearer sections or stanzas. This would help the reader navigate its many themes more easily**.**

2. Conciseness: At times, the poem feels a bit long and repetitive. For instance, the repeated lament about being "killed" could be condensed without losing its impact.

3. Specific Examples: While the poem is global in scope, adding specific, grounded examples of endangered languages or technological shifts could make the message more relatable and concrete.

4. Consistency in Tone: The tone shifts between anger, despair, and hope. While this is natural, smoothing these transitions could make the reading experience more cohesive.

Final Thoughts:

I AM ZOETIC is a profound and thought-provoking piece that urges readers to reflect on the role and survival of language in an ever-evolving world. It balances a critique of human negligence with a call for preservation and respect for linguistic heritage. With a bit of polishing, this poem could become even more powerful and resonant. Great work!Now we need to understand how systematically human creativity is marginalized. Now if we go through the analysis done by A.I, is there any need for modification or addition or deletion.Or do we accept thehuman creativity as it is or should it be taken as an example of having certain follies in it as suggested by A.I.If A.I is created by human being than how come A.I can be more powerful than humans. It is a creativity of human being. In present era than how A.I has the ability to marginalized literature. Human collaboration can help to improve and add certain flavors to either language, Literature or Theories or Application of Theories on either language or literature or theories. If humanities are to be kept alive it is the responsibility of all of us to pay an urgent attention towards the degradation of humanities due to artificial creations. Humanities had always played a significant role in keeping alive languages, literatures, cultures, religions, morals and so on. In the present times we need to understand how humanities are marginalized due to peripheral human creation.

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