

ПЛАТФОРМА 1.

ГУМАНІТАРНІ СТУДІЇ В УМОВАХ ГЛОБАЛІЗАЦІЇ: МОВОЗНАВСТВО, ЛІТЕРАТУРОЗНАВСТВО ТА ІННОВАЦІЇ В ОСВІТІ

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ARTIFICIAL INTELLIGENCE IN HUMANITIES EDUCATION AS A CHALLENGE AND A RESOURCE

The modern European educational space is undergoing a stage of fundamental transformation. It is caused by the rapid development of generative artificial intelligence (AI). For students of humanitarian specialties (philologists, translators, cultural experts), the emergence of tools such as ChatGPT, Gemini, or DeepL has posed a real challenge. It divided the academic community into optimists and skeptics. The question is whether AI is an intellectual crutch that leads to the degradation of critical thinking or, conversely, a tool that extends human cognitive abilities and expands the boundaries and time frames of creative possibilities (Яковлева, Прус, & Зінченко, 2025).

The aim of the study is to examine how emotional and expressive vocabulary is used in journalism to highlight socially important issues and influence the reader's attention.

First, considering artificial intelligence as a field of assistance, attention should be paid above all to a radical change in approaches to working with information. For humanities students, the conventional approach to collecting, analyzing, and organizing sources has always been the most labor-intensive stage. After all, one needs to familiarize oneself with the document to find the most up-to-date information. Very often, theses and dissertations are among the available sources, which makes the analysis of information time-consuming. Today, neural networks can function as intelligent assistants, enabling rapid preliminary analysis of large text corpora within seconds. It allows the student to shift the emphasis from mechanical data collection to their content and a certain academic saturation. In particular, in translation activities, the use of AI tools for stylistic editing and rare-equivalent searching significantly improves the quality of the text. At the same time, freeing up time to solve complex creative problems, such as adapting idioms or conveying the author's subtext. In addition, AI is becoming a powerful tool for personalizing education, allowing us to model complex dialogues with virtual socio-cultural contexts. Such modernization is critically important for the study of foreign languages and intercultural communication in the conditions of globalization (Яковлєва, Прус, & Зінченко, 2025).

Second, the integration of artificial intelligence into the educational process poses serious threats. They cannot be ignored. The key risk is the loss of critical thinking skills. When technology offers a ready-made solution or text in seconds, the student is tempted to give up independent cognitive effort. Unfortunately, this has become a common issue in recent times. It leads to a gradual loss of deep reading skills, the logical construction of arguments, and the formation of an individual author's style.

In the humanities, the word is not just a means of transmitting information but a tool for learning about the world. Therefore, delegating the writing process to an

algorithm effectively means abandoning the subjective experience of cognition. Moreover, there is the problem of so-called “hallucinations” in neural networks, when a system with a high degree of confidence generates non-existent facts, such as fictional quotations or false bibliographic references. AI can also refer to fictional sources and even provide non-working links to them. For beginners, the lack of skills to quickly check information can lead to mistakes that damage their work and academic integrity (Штучний інтелект, 2024).

The ethical dimension of AI use also deserves detailed attention within contemporary educational discourse. The question of where the algorithm’s help ends, and plagiarism begins, is still open. In the context of the European educational space, where the value of intellectual property is unshakable, the humanitarian student must be clearly aware of the boundary between using AI as a source of ideas and presenting generated content as their own creative work. The problem of depersonalization of culture arises. If machines create a significant part of the texts reflecting the modern cultural dialogue, we risk obtaining an “averaged” intellectual product devoid of national and emotional color and of unique human vision. It is especially harmful for language development, as AI often relies on dominant language patterns, which can reduce linguistic diversity and replace cultural specifics (Штучний інтелект: друг чи ворог, б. д.).

A separate aspect of this problem is the phenomenon known as “algorithmic bias.” It can subtly distort the worldview of a young researcher without them even noticing. Most language models are trained on datasets that are dominated by particular cultural and ideological frameworks. As a result, students may unintentionally adopt someone else’s intellectual perspectives, treating them as objective truth. It creates a risk for critical thinking and for developing an independent scientific position, which is a key foundation of humanities education.

In addition, excessive reliance on AI in the writing of academic texts undermines the importance of intellectual honesty with oneself. The moment of enlightenment is lost, which occurs only during a long, independent search and creative torment. Interaction with the algorithm often turns into a mechanical combination of ready-made blocks of information, killing the lively scientific discussion and the originality of thought.

For the future philologist, this is especially dangerous because the linguistic sense and the ability to create new meanings are replaced by the statistical probability of choosing the next word. Moreover, the academic environment faces the challenge of revising knowledge assessment criteria, as traditional essays and abstracts lose their role as measures of competence. If the student is unable to distinguish his own conclusions from those generated by the machine, then higher education as such is devalued.

Therefore, the ethical dimension of the use of artificial intelligence requires not only technical control but also deep internal self-control on the part of the individual. Only through conscious responsibility for each written line can the student preserve their intellectual subjectivity. After all, human science must remain a space of human meaning, where technology is only an auxiliary tool, not a full-fledged author of cultural dialogue. Thus, balancing AI performance with academic ethics becomes the main task of today's higher education (Suslina, 2024).

In conclusion, artificial intelligence is neither purely helpful nor entirely harmful. It represents a new reality that requires humanities students to develop new types of skills and competencies. The future of professions such as philology or cultural studies will not depend on competing with algorithms, but on the ability to use them effectively while maintaining human values and critical thinking. AI can become a powerful driver of innovation in education if it is used to broaden research perspectives rather than replace intellectual effort. Students need to develop skills such as prompt engineering and data verification, while also strengthening empathy, intuition, and the ability to make complex ethical decisions, qualities that remain beyond the reach of even the most

advanced software. Only through a balanced combination of technological competence and humanistic depth can real progress in the humanities be achieved in the era of digital globalization.

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MULTICULTURAL DIMENSION OF INTERNATIONALIZATION OF HIGHER EDUCATION INSTITUTIONS

An important aspect of the internationalization of higher education is the internationalization of the curriculum, which encompasses a variety of measures aimed at giving educational programs a greater international orientation. Universities focused on internationalization seek to integrate an international and multicultural dimension to some extent into the individual curricula of all students. As Nilsson (2000) argues, an internationalized individual curriculum provides, within the framework of global education, the acquisition of sociocultural and intercultural knowledge and skills that ensure the successful preparation of students for professional, social and emotional activities in an international and multicultural context (p. 22). Despite efforts to create international and multicultural educational programs, the reality in most internationalizing universities is that the training of specialists – such as teachers and