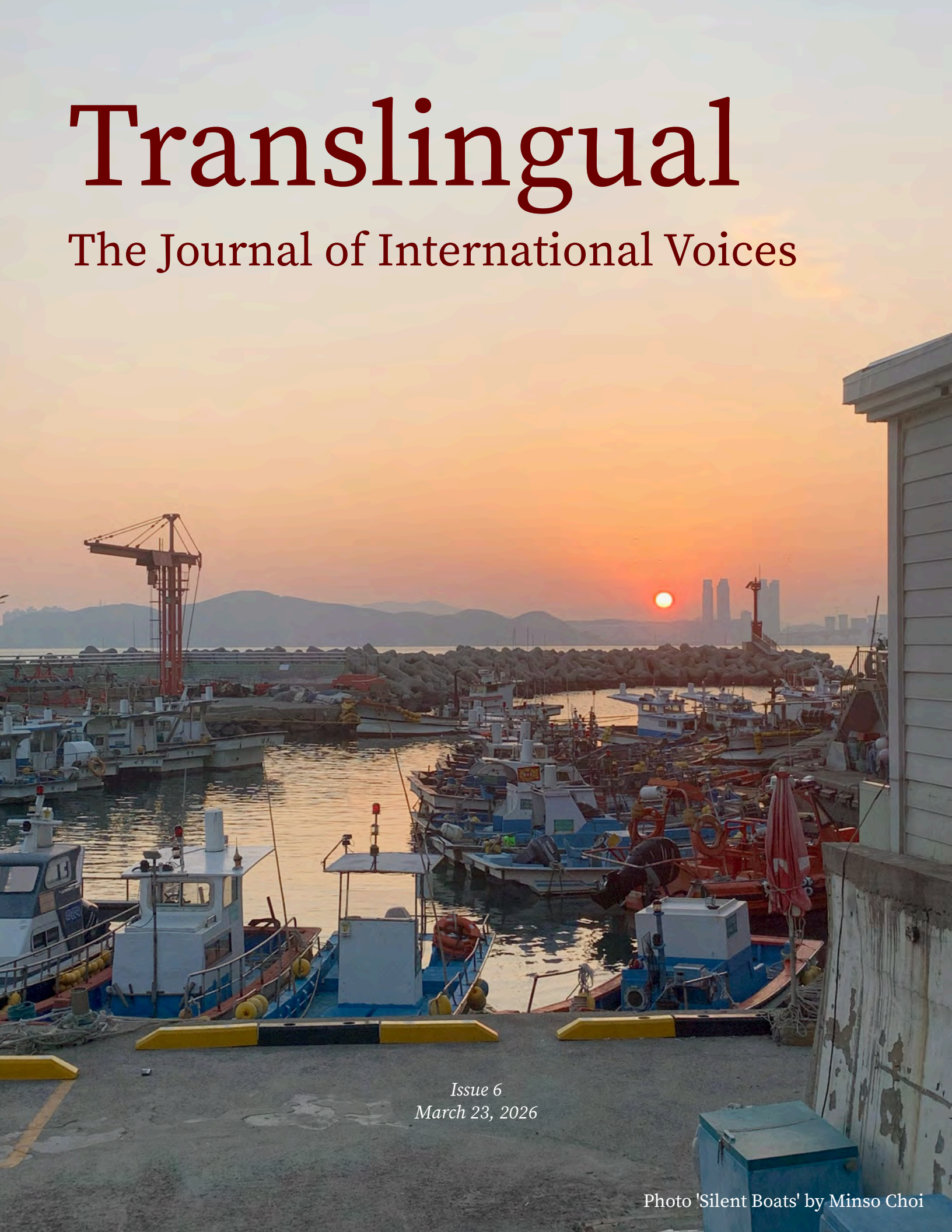
# Translingual

## The Journal of International Voices



*Issue 6*
*March 23, 2026*

Photo 'Silent Boats' by Minso Choi

# LETTERS FROM THE EDITORS

Hi, readers! Our team is so excited to be launching another annual *Translingual*. I wanted to take a moment to explain our editorial process.

When I launched my first student journal many years ago, it was a completely student-centered process. My role as instructor was (and always is) guide, not autocrat. *Translingual*, though different in many ways from that first project, is founded with the same philosophy, shared by my co-lead editor, Elizabeth Osbourne. The content and the community should be the one speaking, not us, via our editorial choices and edits.

This is complex, however, as Elizabeth and I were born here to English speaking parents, and our cultural heritage is primarily white North American. So, how can we ensure that our content is truly representative of our submitters and readership?

We defer whenever possible to our target demographic, recruit a diverse editorial board, and center the voices, choices, languages, and expression styles of our submitters.

If you're interested in helping us keep this process representative of the multicultural and multilingual community, please reach out to us at translingualjournal@osu.edu. Our next editorial board meeting will take place in January 2027.

Please enjoy the hard work of OSU's intercultural community in the pages that follow.

Emerson McMurray
Editor

Hello all. We're so excited to share this issue with you! As I read through this submissions for this issue it was fascinating to see what people are thinking about. We never solicit work about a particular topic or theme for *Translingual*. Every idea, perspective, and insight is from the author or artist.

It is a true joy to read the pieces in this issue and be challenged to think in a different way. To follow the analysis and come away with a new insight. To see something expressed in a new way that adds another facet of meaning. The work in this issue ranges from rigorously academic to deeply personal, and, without fail, I learned something new for each one.

It constantly reminds me just how lucky we are here at OSU to get to share our classrooms and labs with people from around the world, bringing their perspectives and ideas to work towards making this world a better place.

Elizabeth Osbourne
Editor

It's been a wild ride this year, but I am always grateful for the accomplishments and care of the IELP and Buckeye community. As someone whose life once was surrounded by supporting students to be more confident in their writing abilities, this experience to contribute to *Translingual* felt like home. Thank you to Elizabeth, Emerson, and Dr. Stefano for giving me the opportunity to reconnect with the creative works and writings of the international student population here at OSU. I hope you enjoy this amazing issue of *Translingual* that we all contributed to. Thank you to everyone who submitted this year and thank you to everyone who continually supports the international community.

Minso Choi
Translingual Graduate Student Editor



# New Publication Schedule:

## Rolling submissions

## Annual December cutoff

## One annual spring issue

Questions about Translingual?
Contact us at translingual@osu.edu.

# What do you think?

## We'd love to hear from you.

Email us at: translingual@osu.edu
Send us your comments using the QR code.

# Translingual's Misson

The mission of Translingual: the Journal of International Voices is to serve as a space for multilingual writers, poets, academics, and artists to showcase their work and share their unique voice and perspectives.

Translingual advocates for the legitimacy of the dynamic, complex, and "nonstandard" expression of Ohio State students, faculty, and staff, fighting against native-speakerism and celebrating multilingual and multicultural writers' unique utterances and modes of expression. We are invested in giving dedicated space to the exceptional contributions of multilingual and multicultural writers.

Furthermore, we want to be a bridge to the academy when publishing can seem out of reach. We want to occupy a space within university publications that empowers agentive use of language in its many forms, highlights multicultural perspectives, and contributes to critical discourse. We commit ourselves to inclusion, the decolonization of English, and community exposure to the perspectives of Translingual's creatives and academics.

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# The Boy with Wheels

Chandra Mallika Tupakula

Once upon a time, there was a boy with wheels.

His wheels were shiny and quick.
He zipped and zoomed down every path.
People stopped to stare. Some were amazed.
Some were jealous.

Every day, he looked at them and asked,
“Do you see my wonderful tires?”

But one day, a little blue bird landed on his shoulder.
“You don’t have wheels,” chirped the bird.
“You only have oranges, hanging on a tree.”

The boy frowned. His wheels wobbled.
He almost forgot how to roll.

Next, a sneaky crocodile crawled up.
“You don’t have wheels,” he hissed.
“You just have round pufferfish, puffing up and down.”

The boy’s hubs creaked. He slowed to a crawl.

Then a gentle cow munched nearby.
“You don’t have wheels,” she mooed.
“You only have grass, growing in circles.”

The boy sighed. His rims drooped.
He stopped moving altogether.

He stopped moving.
Stopped rolling.
Stopped believing.

And soon, he started to cry.

Little tears first. Then bigger sobs.
The tears trickled down and made a small pool by his feet.

At last, he sniffled and peeked into the water—and gasped.

There, in the clear, shimmery puddle,
he saw two bright, shiny wheels.
His very own.

He had spent so long looking into everyone else’s eyes,
he forgot to look at himself.

The boy laughed through his tears.
He spun in happy circles, splashing drops everywhere.
He didn’t need to ask anyone ever again.



# Indigenous Research Methodologies: A Literature Review

Zhenis Kenzhekey

The distinction between Indigenous and Western research methodologies reflects fundamental epistemological, ontological, and ethical differences. While Western research often values objectivity and detachment, Indigenous methodologies emphasize relationality, ethical reciprocity, and contextual relevance (Fast & Kovach, 2019). Rooted in Indigenous knowledge systems, these methodologies promote collaborative, community-engaged research practices (Kovach, 2009; Wilson, 2008). Increasingly, scholars advocate for decolonizing research that centers Indigenous voices and knowledge (Hallet et al., 2017), recognizing that ethical research must be grounded in an understanding of these methodological differences. Because sociocultural theories of learning and development expose the limitations and biases of traditional Western research practices involving Indigenous communities and knowledge systems. Decolonizing research approaches aims to make research more just and transformative by centering Indigenous epistemologies and advancing Indigenous self-determination.

Indigenous research methodologies challenge colonial research norms by redefining practices such as data analysis, representation, and accountability. They prioritize collective engagement and resist extractive research traditions, offering transformative alternatives that align with Indigenous values and worldviews. Scholars argue that centering Indigenous ways of knowing fosters more equitable, ethical, and self-determined outcomes for Indigenous communities. This literature review emphasizes the importance of honoring Indigenous knowledge by recognizing its validity, including oral traditions and relational worldviews. Decolonizing methodologies not only confront systemic inequalities embedded in Western paradigms but also create space for Indigenous communities to reclaim and assert their narratives and knowledge systems (San Pedro & Kinloch, 2017).

**Decolonizing Methodologies**

Decolonizing methodologies represent a critical and transformative approach to research that seeks to dismantle the colonial foundations of traditional academic inquiry and elevate Indigenous perspectives, knowledge systems, and self-determination (Hallet et al., 2017; Smith, 1999). Rather than merely incorporating Indigenous methods into existing Western frameworks, decolonizing research involves a fundamental restructuring of the research process—challenging entrenched power dynamics, rejecting extractive practices, and emphasizing ethical relationships with Indigenous communities. Smith (1999) emphasizes that research should be conducted with and by Indigenous peoples, rather than on them, underscoring the importance of relational accountability and community-driven inquiry. This paradigm shift requires researchers to engage respectfully and responsibly with Indigenous communities, adhering to values such as relevance, reciprocity, and non-oppression (Fast & Kovach, 2019).

Central to decolonizing methodologies is the recognition of Indigenous knowledge systems as valid, complex, and rooted in distinct worldviews. These systems are not supplementary to Western epistemologies but stand on their own as equally legitimate ways of knowing. However, dominant Western research traditions have historically marginalized Indigenous knowledge by dismissing it as unscientific or folkloric, often due to its oral nature and embeddedness in lived experience (Bang, 2016). Bang's (2016) concept of "decolonial trans-ontologies" calls for a shift from epistemological hierarchies toward the coexistence of multiple knowledge systems, thereby acknowledging epistemic diversity and resisting the dominance of Western scientific rationality. This shift also involves critiquing the "Western gaze," which has long shaped research and policy decisions that misrepresented or devalued Indigenous knowledge, reducing it to stereotypes or anecdotal accounts (Kovach, 2009).



Banff Center for Arts and Creativity (2015)

The decolonizing research movement highlights the limitations and harms of traditional Western research, which has often prioritized academic outputs and researcher authority over the needs, voices, and priorities of Indigenous communities (San Pedro & Kinloch, 2017). Such extractive approaches position Indigenous peoples as objects of study rather than active knowledge holders and co-creators. In contrast, Indigenous methodologies advocate for the co-construction of knowledge, reciprocal dialogue, and sustained relational accountability (Wilson, 2008). These principles are operationalized through practices such as long-term community engagement, respect for cultural protocols, and designing research projects that directly serve community interests alongside scholarly contributions. Decolonizing methodologies, therefore, not only critique colonial research legacies but also offer a pathway for transforming research into a collaborative and empowering process that centers Indigenous agency and sovereignty.

Moreover, the emphasis on oral traditions, storytelling, and lived experiences within Indigenous methodologies challenges the Western preference for detached objectivity and written forms of knowledge transmission. In many Indigenous contexts, storytelling functions as a sacred method of knowledge preservation and teaching. Honoring these epistemologies involves working closely with Elders, following community-specific protocols, and ensuring that research outcomes are meaningful and beneficial to the communities involved. This commitment to relationality and contextual knowledge represents a fundamental shift from extractive to reciprocal research ethics. It also entails a critical reflection on the researcher's positionality and the broader socio-political structures that have shaped academic inquiry, including settler colonialism and systemic inequality (Bang, 2019; Hallet et al., 2017).

Ultimately, decolonizing Indigenous research challenge Eurocentric narratives that dominate academia and reclaim the authority of Indigenous peoples to define and direct their own knowledge systems. By centering Indigenous voices, resisting epistemic violence, and prioritizing ethical, community-centered practices, decolonizing methodologies not only confront the colonial legacies of research but also contribute to the broader project of Indigenous resurgence and self-determination. This transformative approach reimagines research as a relational, justice-oriented, and decolonial practice capable of fostering more equitable and inclusive knowledge landscapes.

**Community-Centered Approaches in Indigenous Methodologies**

Indigenous methodologies emerged in response to the harms of Western research, emphasizing relationality, respect, and community involvement (Fast & Kovach, 2019). Unlike Western research, which prioritizes researcher neutrality, Indigenous methodologies center relationships between researchers, participants, and communities. These methodologies recognize the importance of Indigenous epistemologies, including the respect for tribal knowledge and cultural specificity (Kovach, 2017). Indigenous research is not extractive; instead, it prioritizes collaboration, ethical engagement, and reciprocity, with researchers giving back to the communities they study (Fast & Kovach, 2019).

Key principles such as relationship, respect, reciprocity, and responsibility guide Indigenous methodologies (Fast & Kovach, 2019). Indigenous methodologies value context-specific knowledge and community input, challenging the universalizing tendencies of Western methods. Researchers are responsible for adhering to cultural protocols, prioritizing community well-being over academic demands (Kovach, 2017).



Workshop with Ethiopian elder knowledge holders where they identified typology of grinding stones, maṭhan, madit, madqos, and wedimadqos (Nixon-Darcus & D'Andrea, 2023, Figure 4)

The concept of "Research is Ceremony" emphasizes the importance of holistic, relational, and ethical practices (Wilson, 2008).

Community engagement is essential to Indigenous methodology, requiring researchers to build trust and invest time in understanding community dynamics (Fast & Kovach, 2019). Researchers must respect diversity within communities, consult with Elders, and follow Indigenous ethics protocols (Kovach, 2017). Trust-building through meaningful relationships ensures that research aligns with community priorities and fosters mutual respect (San Pedro & Kinloch, 2017).

Storytelling plays a vital role in methodology, serving as a tool for both knowledge transmission and community building (Hallett et al., 2017). Unlike Western methods, which often strip context from data, storytelling enables reciprocal knowledge exchange between researcher and community (Fast & Kovach, 2019). Researchers must recognize the ethical responsibility of representing Indigenous stories accurately, avoiding deficit-based discourses (Kovach, 2017). Additionally, Indigenous research embraces alternative forms of representation, such as poetry and allegory, to honor cultural traditions (Kovach, 2017).

Collaborative research practices distinguish Indigenous methodologies from Western approaches, which often emphasize individualism and academic ownership (Hallett et al., 2017). In Indigenous methodology, community involvement is integral, ensuring that findings serve both academic and community interests. Collaborative methods, such as the Apsáalooke Nation's community-based story analysis, illustrate how Indigenous methodologies prioritize collective meaning-making and culturally grounded data analysis (Hallett et al., 2017).



Students of conservation science listen to local stories to understand the context and challenges of conservation in the vicinity of Ranomafana National Park, Madagascar. Photography: Joan de la Malla. (Fernández-Llamazares & Cabeza, 2018, Figure 3)

**Conclusion**

Research in Indigenous communities requires a nuanced, culturally sensitive approach, considering the complexities of defining "Indigenous community" and addressing the lingering effects of colonization, trauma, and displacement (Fast & Kovach, 2019). Adhering to community-specific protocols and maintaining relational sensibility are essential for researchers to engage meaningfully (Kovach, 2017). The integration of Indigenous methodologies into Western academia presents challenges, as Western research norms prioritize objectivity and empirical validation, which clash with the relational and context-dependent nature of Indigenous knowledge (Bang, 2016). Indigenous methodologies offer a framework for shifting away from these traditional paradigms by emphasizing collaboration, ethical engagement, and respect for Indigenous knowledge systems (Fast & Kovach, 2019). By centering Indigenous voices and epistemologies, these methodologies promote epistemic justice and decolonization, not only in Indigenous contexts but in broader research practices (San Pedro & Kinloch, 2017). In this way, Indigenous research methodologies contribute to more inclusive, socially just, and relational research, transforming research into a collaborative and mutually beneficial process.

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# Should internet Access Be Considered a Human Right?

Ping Yu

In 2024, the International Telecommunication Union (ITU) reported that 5.5 billion people had internet access, leaving 2.6 billion offline. While 1.8 billion of 2.6 billion live in rural areas. 83% of urban dwellers use the internet, while only 48% of the rural population does (ITU, 2024). The United Nations International Children's Emergency Fund (UNICEF) in 2024 reported that 93% of internet use occurs in high-income countries, compared to 27% in low-income countries. Two-thirds of school-age children globally (1.3 billion) do not have home internet access; only16%of children from the poorest households have it

(UNICF, 2024). As internet technology grows rapidly, have you ever wonder if the internet is linked with inequality in accessing human right resources around the world? And have you ever thought of what should be human rights? According to the Office of the High Commissioner for Human Rights (OHCHR), human rights include civil and political rights, such as the rights to life, liberty, and freedom of expression, as well as economic, social, and cultural rights, including the rights to education, work, and social security (OHCHR, n.d.). In this paper, I will discuss why Internet access should be considered as a human right because it is essential to access other human rights resources, vital for economical and social equality, and is a fundamental tool for people to achieve agency in society.

To begin with, critiques may argue that people can still access fundamental rights such as free speech or access to information without the internet. While it's true that people can speak or access information offline, in today's world, the internet is a primary platform where public announcement, political activities, and information sharing happens. Those without access are excluded from these rights. From Auxier's study in his paper "Americans' Views of and Experiences With Activism on Social Media," he found in his survey of political activity on social media, 34% of social media users say they have taken part in a group that shares an interest in an issue or cause. 46% of social media users say they have done a political/social activity on social media (Auxier et al., 2023). This finding shows how active political and social activities take place in the internet. As social media develops, it provides a space for people to express their opinion, people who are offline are inevitably excluded from this space to speak for themselves in society. This prevents people without internet access from exercising their human right to free speech. More so ever, in Campante's study on how broadband internet access influence political activity, he found that broadband internet encouraged new forms of political participation. In Italy, as internet access spread,online protest groups formed earlier and grew faster. The political result is influential, where one group later became the foundation for Italy's Five-Star Movement (M5S),

a political party that was largely organized online (Campante et al., 2017). This finding further enhances pro pro-internet access argument, through using online tools, people can make a significant societal impact, ranging from protesting to forming a political party that has the ability to make societal changes. Although not all social and political change occurs online, the internet has become a key arena for civic participation. As social, political, and cultural activities increasingly shift to digital spaces, internet access would be practically indispensable for people to comprehensively exercise their right of free speech.

Another common argument is that individuals without internet access are not excluded from education or economic life because offline alternatives still exist. Although alternative methods such as offline services exist, they are limited, inefficient, and relying on them increase inequality. In the UK, a survey by Uswitch (2018) found 69% of parents think the Internet has become essential to their child's education, and about half of their child's homework depends on online access (Uswitch, 2018). In Sanders and Scanlon's study, they've suggested digital divide creates inequality in access to essential rights like education, healthcare, and employment (Sanders & Scanlon, 2021).In Zhou's research on internet use and job satisfaction in China, he found that the internet boosted job satisfaction in China by 5.4%. Thus, employers are considering encouraging employees to access the Internet (Zhou et al., 2022). In all of these findings, it pointed towards an important conclusion that education and employment are now interrelated with the internet. People without access to the internet faces a great disadvantage compared to people with access. There are opportunities that can be offered offline, but internet literacy has become a practical necessity to gain access to more thorough chances in education and employment. According to a study conducted by Ren, Zhu, and Liang on Internet access quality and learning outcomes of students in China, they found:

> "Students with PC devices and a reliable Internet connection tended to report higher levels of learning satisfaction and performance. Our finding confirms the importance of moving from the simple yes/no assessment divide to the quality and consistency of connectivity, which are crucial to interpreting what access can actually offer" (Ren et al., 2024).

As stated, internet access not just expands educational chances but also provides an advantage to students with access over others without. Consequently, relying on offline methods can widen education inequality. While alternative methods exist, internet access is still essential in equal educational and economic opportunity; those without access will have significant disadvantages in exercising their rights to learn and work.

Lastly, it is often claimed that human agency does not depend on technology, and recognizing internet access as a human right exaggerates the concept of human rights above its original purpose. However, agency is not about technology itself but about the ability to make decision under equal conditions in society, express identity, and shape own future. In the digital era, internet access is a necessity for



achieving these goals.
In Stauth and Subrahmanyam's review of social media use and adolescent identity development, they found that:

> "Active participation in social media, rather than the amount of time spent on it, was associated with more identity exploration. Authenticity on social media, not idealized self-presentation, correlated with higher self-concept clarity" (Stauth & Subrahmanyam, 2024).

Their research recognized how social media use is important for young adults to develop their self-concept, showing how the internet can help identity formation. Consequently, individuals are able to define their goals more clearly and exercise greater agency over their lives within society. Moreover, Caton and Chapman's research on Identity, self-determination, and social networking among adults with intellectual disabilities shows that people with intellectual disabilities (ID) using social media report developing online agency, self-identity, and self-worth; presenting themselves in ways that highlight more than their disability; maintaining relationships, feeling valued, and having a voice

(Caton & Chapman, 2016). This Further demonstrates the positive impact of internet use on people's agency, especially with disadvantaged groups such as people who suffer from intellectual disability. The Internet creates a space for them to develop and shape their own identity and autonomy, which is significant in reducing inequality between marginalized social groups. With this said, the Internet is not only a simple tool for convenience, but an essential force for people to make decision under equal condition and to gain agency and define their own path.

As internet access become more and more crucial in modern society, it has become a fundamental necessity for basic rights such as freedom of speech, equally in society, such as equal opportunity in economic and education, and achieving personal agency,



such as developing and shaping own identity. Considering it as a human right is not about the internet itself, but providing an equal chance to individuals to speak, learn, and connect. Therefore, it is essential to consider it as a human right to embrace equality and self-expression that human rights are meant to protect.

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# Zhuang Wang



*West Lake*

"The view of West Lake from Wushan City God Pavilion Scenic Spot is really very shocking."



*Sunset*

"Watching the sunset over West Lake from Wulin Square near West Lake, even though the sun was setting, it was still very beautiful."

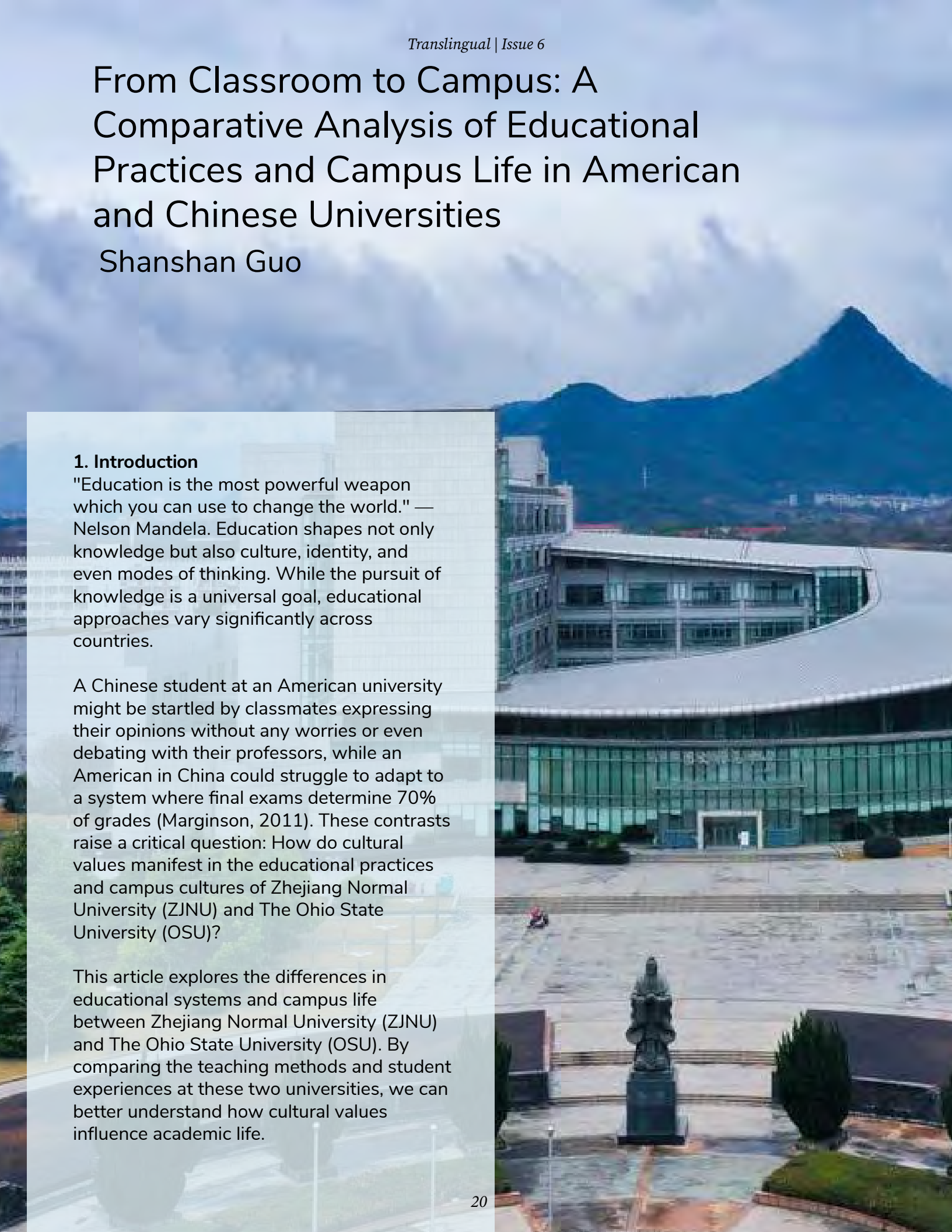


*Nightview*

"It was my first time to sit on a boat
and enjoy the night view of West Lake."

# From Classroom to Campus: A Comparative Analysis of Educational Practices and Campus Life in American and Chinese Universities

Shanshan Guo



**1. Introduction**

"Education is the most powerful weapon which you can use to change the world." — Nelson Mandela. Education shapes not only knowledge but also culture, identity, and even modes of thinking. While the pursuit of knowledge is a universal goal, educational approaches vary significantly across countries.

A Chinese student at an American university might be startled by classmates expressing their opinions without any worries or even debating with their professors, while an American in China could struggle to adapt to a system where final exams determine 70% of grades (Marginson, 2011). These contrasts raise a critical question: How do cultural values manifest in the educational practices and campus cultures of Zhejiang Normal University (ZJNU) and The Ohio State University (OSU)?

This article explores the differences in educational systems and campus life between Zhejiang Normal University (ZJNU) and The Ohio State University (OSU). By comparing the teaching methods and student experiences at these two universities, we can better understand how cultural values influence academic life.

**Educational Practices and Campus Life**

**2.1 Classroom Practices**

Zhejiang Normal University (ZJNU) and The Ohio State University (OSU) exhibit significant differences in educational philosophies and campus cultures. In the classroom, OSU employs a more open and interactive learning approach. Students actively participate in discussions, are encouraged to express differing opinions, and even directly challenge professors' viewpoints. This approach, rooted in Western individualism, prioritizes critical thinking over rote memorization (Hofstede, 1986). Additionally, in the United States, students often address professors by their first names, reflecting an egalitarian atmosphere between faculty and students. In contrast, ZJNU maintains a more formal learning environment, where students typically address teachers as "老师" (teacher) or "教授" (professor) followed by their surname, reflecting the Chinese cultural respect for hierarchy and authority. While Chinese schools also encourage independent thinking, traditional educational concepts may lead to students being less inclined to openly express their views or challenge others in class.

**2.2 Assessment Methods**

There are also notable differences in assessment methods between the two universities. At OSU, students undergo continuous assessment through regular assignments, quizzes, presentations, and group projects. This formative evaluation approach ensures that students maintain a high level of engagement throughout the semester. In contrast, at ZJNU, course grades primarily depend on final exam scores, typically accounting for about 70% of the total grade. This summative assessment model, deeply tied to China's imperial examination tradition, may weaken incentives for consistent attendance and participation—a challenge observed in recent reforms (Zha & Hayhoe, 2014).

**2.3 Campus Facilities and Services**

Beyond classroom practices, campus facilities at the two universities further highlight their differences. OSU boasts extensive amenities, including 24-hour libraries, well-equipped study lounges, and advanced research laboratories, which provide students with accessible and efficient learning environments. In contrast, while ZJNU's library is well-maintained, its fixed operating hours and limited seating necessitate advance reservations, which might not fully meet all student needs. What's more, Although bicycles and scooters are common at OSU, many students rely on these buses for on-campus transit. At ZJNU, the relatively smaller campus leads students to primarily use electric bikes and bicycles. For safety and environmental reasons, the university encourages daily commuting by bicycle, and obtaining a campus permit for electric vehicles requires a lottery system due to limited availability.






**2.4 Sports Culture and Extracurricular Competitions**

At OSU, sports culture is regarded as an important hallmark of campus life. For example, American football, ice hockey, and other major sports events not only attract the enthusiastic participation of numerous students and alumni, but also create a vibrant and cohesive campus atmosphere that is indispensable to university life. In contrast, although ZJNU also offers sports clubs such as basketball, volleyball, and badminton, its overall sports atmosphere is far less pronounced than that at OSU, and large-scale sports events play a relatively minor role in its campus culture. Furthermore, as a comprehensive university, ZJNU places greater emphasis on competitions related to teaching skills, consistently achieving excellent results in these contests. Despite these differences, both universities share the common goal of providing students with enriching academic and social experiences. OSU emphasizes student independence, frequent assessments, and an active campus culture, while ZJNU offers a structured learning environment with a focus on academics.

**3. Conclusion**

Zhejiang Normal University (ZJNU) and The Ohio State University (OSU) represent two distinct educational paradigms shaped by cultural values. OSU promotes a student-centered learning approach, encouraging frequent interaction and continuous assessment, while ZJNU adheres to a more structured talent cultivation model. Similarly, OSU's campus life is characterized by enthusiasm for sports, open learning spaces, and extensive campus transportation, whereas ZJNU offers a traditional university experience centered on academics. OSU fosters independence through continuous assessment and vibrant campus activities, while ZJNU prioritizes rigorous academic structures and traditions, nurturing scholars grounded in collectivist values. Neither model is inherently superior; instead, each aligns with the unique demands of their respective societies.

Driven by globalization, these educational models now face new challenges and opportunities for integration. In my view, American institutions could adopt strengths from Eastern pedagogy, such as emphasizing foundational training through standardized assessments in curricula. Meanwhile, Chinese universities might focus on reforming formative evaluation systems by incorporating group projects and class participation to mitigate the drawbacks of exam-centric approaches.

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# The Effect of Homework on Students' Epistemological Beliefs in Sciences

Binxu Xi

**Introduction**

The role of homework in shaping students' epistemological beliefs in science has been a topic of increasing interest in educational research. Two articles, History of Science Reading Materials as Everyday Homework to Improve Middle School Students' Epistemological Beliefs about Science by Chen et al. (2022) and Improving secondary school students' epistemic beliefs about physics through dialogic practical work by Belay et al. (2023), explore different approaches to enhancing students' understanding of science through homework and practical work. Chen et al. (2022) investigate the use of history of science (HOS) reading materials as homework to improve students' epistemological beliefs. Their study adopts a design-based research approach, integrating historical vignettes and reflective writing into students' daily homework. The results indicate that students' epistemic understanding of the source and certainty of scientific knowledge improved after using the HOS-themed notebook. On the other hand, Belay et al. (2023) examine the impact of dialogic-practical work on students' epistemic beliefs about physics, using a quasi-experimental design with pre- and post-tests. Their findings suggest that dialogic-practical work significantly enhances students' epistemic beliefs, particularly regarding the justification for acquiring knowledge and the role of knowledge in scientific understanding

While both articles provide valuable insights into the effect of homework on students' epistemological beliefs in science, this paper argues that Belay et al. (2023) is the stronger study due to its robust research design, practical implications, and clearer presentation. The following sections will evaluate the strengths and weaknesses of each article, focusing on their research design, generalizability, and accessibility.

**Research Design and Statistical Analysis**

Belay et al. (2023) use a quasi-experimental design with pre- and post-tests, which provided a more rigorous framework for evaluating the effectiveness of dialogic-practical work. The study used statistical analysis to compare the epistemic beliefs of students in the experimental group (dialogic-practical work) with those in the control group (recipe-based practical work).



design allowed for a clear comparison between the two approaches, providing concrete evidence that dialogic-practical work lead to significant improvements in students' epistemic beliefs. The use of statistical tools, such as paired and independent sample t-test, further In contrast, Chen et al. (2022) use a design-based research approach, which is valuable for exploring innovative educational interventions, introduces more variability in the results. The study relies on multiple influencing factors, such as teachers' homework policies and students' individual interests, which may affect the outcomes. Although the study provides useful insights, the lack of a control group and the reliance on qualitative data make it harder to draw definitive conclusions about the effectiveness of the intervention. Therefore, Belay et al. (2023)'s research design is more robust and provides stronger evidence for its claims.

**Generalizable and Practical Implications**

Belay et al. (2023) offered a well-defined conceptual framework for dialogic-practical work, which can be easily applied by physics teachers to enhance student learning. The study describes key phases of practical work—conceptualization, investigation, and conclusion—and offers clear guidelines for integrating dialogic interactions into classroom practice. This makes the findings highly relevant for educators seeking practical strategies to improve students' epistemic beliefs. The study describes key phases work-conceptualization,investigation,and conclusion-and offers clear guidelines for integrating dialogic interactions into classroom practice. On the other hand, Chen et al. (2022)'s approach, while innovative, may be more context-dependent. The use of history of science materials as homework is influenced by cultural and educational differences, which may limit its generalizability. For example, the study was conducted in Taiwan, where the educational system and students' attitudes toward homework may differ from those in other countries. While the study provides a structured approach to integrating HOS materials into homework, its findings may not be as easily transferable to other educational contexts. Therefore, Belay et al. (2023)'s practical implications are more broadly applicable and useful for a wider range of educators.

**Operational Feasibility of Homework Implementation**

This comparative analysis reveals significant differences in the operational feasibility of homework implementation between the two studies. Belay et al.'s dialogic practical work demonstrates superior systematic support through its three-tiered framework: differentiated assignment sheets (basic and advanced versions), scaffolded dialogue prompts, and integrated school-family collaboration tools. The program's detailed teacher manual specifies minimum weekly interaction standards while incorporating visual progress-tracking instruments.



In contrast, Chen et al.'s history of science approach, despite its rich reading materials, presents implementation challenges: nearly half of the readings exceed target grade-level difficulty, open-ended reflection questions lack necessary scaffolding, and differentiated instructional guidance remains underdeveloped. The resource adaptability comparison further highlights Belay et al.'s advantage, with 85% of experiments designed for household item substitutions and three contingency plans for varied educational settings, whereas Chen et al.'s requirement for specialized materials in 25% of cases creates accessibility barriers. Most notably, Belay et al.'s comprehensive support system - including parent guidance documents, biweekly feedback forms, and digital dashboards - contrasts sharply with the limited teacher-initiated parent communication (12%) in Chen et al.'s implementation. These operational divergences underscore the critical importance of implementation scaffolding in educational intervention design.

**Conclusion**

In comparing the two studies, it is evident that Belay et al. (2023) present a more robust and practical approach to improving students' epistemological beliefs about science. Their quasi-experimental design, rigorous statistical analysis, and inclusion of a control group provide stronger empirical evidence for the effectiveness of dialogic-practical work. Additionally, their structured implementation framework, clear guidelines, and adaptable resources make their approach more generalizable across different educational settings. In contrast, while Chen et al. (2022) introduce an innovative method using history of science reading materials, their reliance on a design-based research approach and qualitative data limits the conclusiveness and scalability of their findings. Furthermore, the operational challenges in implementing their homework model highlight the need for stronger support structures. Overall, Belay et al. (2023) offer a more effective and accessible strategy for enhancing students' epistemic beliefs, making their study the stronger contribution to educational research on this topic.



# My Lifelong Career as a Reader and Writer

Linh Thai Thuy Le

Hardly could I remember when and how my passion for reading took place. Nevertheless, since I started gaining awareness of the surroundings, my memory has revolved around colorful wrapped books that my brother received every passing birthday. Unlike the oldest sibling who was brought up with strict rules and expectations, I often found my parents' easiness" on me as both a blessing and a curse. Being raised in a culture where educational investment is still in favor of boys, I have been struggling to seek recognition from the adults, which is via defining my own identity, more than just a craving for attention. Such a desire has fueled and been fueled by the fondness for reading from early stages of life, further transforming into my pride with writing upon the present.



*Photo of the author and her brother*

As a quiet yet impulsive kid, I often found it hard to articulate my own thoughts into words. I secretly established mixed feelings of admiration and jealousy towards my brother, whose cheerful, fun-loving personality along with humorous communication style managed to brighten various social gatherings, thus flattering our mother most of the time.

Although I was relieved by the fact that my parents rarely criticized nor stressed me out about school work, it was quite obvious to me that the name they mentioned to our relatives had always been my brother's. Without proper guidance, I became terribly reserved and rebellious. Since I refused to speak, the teachers grew tired of my unpredictably adverse manners. Until we were all aware of the issue, there was already a huge bridge in communication that prevented my parents from understanding and helping their introverted and stubborn daughter out. They had no choice but to let me skip 3 years of kindergarten, which is the crucial window for socializing in general and exposure to school life in particular. As concepts and significance of learning were too vague for me to understand, I jumped to the conclusion that I was simply incapable of academic performance for the half part of my childhood.

Referring back to my older brother, I found myself under his shadows not only in terms of social attention but also my unconscious tendency of imitation. In respect to that, I admitted the 1 year age gap had facilitated his influence on almost all my hobbies, tastes, and interests. Since my family had always known that my brother was fond of reading, it was not unusual for them to give him a stack of books for birthdays ever since he turned 7; likewise, it was not usual for me to share the gifts after him. At first, both my parents and I only assumed that as a passive mirroring act. Indeed, such a decoding process of written communication has provoked my curiosity about the world and nurtured the yearning for

knowledge. From the simple storytelling of plots and characters' traits, in which materials from various corners of life were encapsulated, the books put my vague understanding of people and events together. There is no exaggeration to say that they were the first channels to connect my awareness with the surroundings.

Feeling at ease in reading, I then proceeded with Vietnamese literature textbooks that were included in my mandatory curriculum. I started asking my parents about the words' definitions within these texts just to keep up with the stories' flows and their general indications, which pleasantly surprised them since I had never questioned (or had found no motives to question) about school tasks before. With their support, I made progress in completing all the comprehension assignments without skipping any pieces of poems, short prose, and dialogues. I even advanced greatly as to proceed with texts within my brothers' grade and higher, ones that he barely started whereas I had finished reading from the preceding summers before school started. The more readings that I moved forward with, the broader scope of vocabulary that I acquired. My parents also felt no hesitation to purchase a thick Vietnamese dictionary so that I could look up unknown words on my own in case they were not available to help. It should be noted that reading books did not instantly spark my interest in learning, nor did it directly fuel any moment of realization. It was the ongoing thoughts that *"I finally understand things"/ "I am now aware of what is happening"* that slowly cleared the inferiority complex and self-doubt about my cognitive ability.

It was not long before my devotion with writing followed. On the mid-autumn festival of my second grade, our grandparents, who lived far away, sent my brother and me those charming holiday gifts. As we both felt an urge to write them thank you notes in return, my little letter to grandma did take my family aback. Are you thinking that my writing was so proficient that they were delighted by the newly-discovered talent? Indeed, they were shocked by the newly-discovered talent? Indeed, they were shocked by my comparison between the Carp Lantern that I received and our beloved grandma's facial features. Although I had to rewrite it so that her heart won't accidentally hurt, my parents did compliment me on my ability to use "imaginative" simile and fluent expression since it was the very first time that I had ever composed a letter. This however encouraged me to try and practice different types of writing later on. Thankfully, my enjoyment of reading books synchronized well with that of writing essays, as much as how my receptive and expressive channels both circulated to appreciate the beauty of written language. Whether it was a noteworthy piece of fiction or a lighthearted slice of manga, I always found it helpful to learn from their unique author's voice or integrated systems of ideas. Not until I attended middle school did my writing ability blossomed to the fullest. Those were also the years when I was most passionate in reading and began picking up more challenging literature. I skipped my daily nap time that I usually loved, spent all my summer indoors instead of going to the pool, and heading to the local bookstore on my own instead of karaoke boxes after school like the other kids just to immerse myself in the cognitive world with books. "Nobody's boy", "The Call of the Wild", or "The Notre-Dame Cathedral" were some of the earliest entries that prompted my navigation through the world's classics. Reading has sharpened my pen to a greater extent, especially the ability y to use words flexibly. It became more frequent for me to earn excellent grades for papers, but I knew my strength lay in the argumentative area where individual identity was held in high regard. Promotion in the writing career came to me smoothly after that; I participated in the Literature team, endured extra-hour training, and competed with other schools in the region. However, one of the most glorious achievements throughout my lifetime has always been my admission in the Literature team, endured extra-hour training, and competed with other schools in the region.

However, one of the most glorious achievement throughout my lifetime has been my admission in VNU-HCM High School for Gifted, the top 1 institute in my nation, with only 35 available seats out of nearly 700 candidates in the application pool for the Literature Specialized Class.



As I was at the peak that qualified me as “capable of writing” in the first year of high school, I was also at a trough for losing touch with my literate identity. With perfect choices of words, my talent in utilizing, organizing, and displaying languages makes any piece of writing pleasantly aesthetic and emotional to the readers. However, I was incapable of sensing any emotions at all, even questioning myself as being hypocritical. I lacked the true inspiration, or the breakthrough of ideas that I could take pride of. There was neither any creativity nor exploration, just the well-composed but empty demonstration of words. Like a robot, I could process fluent writing without thinking much of what really motivated me from the inside. It seemed as if I had possessed a skill, but not the spirit of a true writer. I have always hated the word "skill", as it sounds so rigid, modeled, and alienated from the concept of composition or the whole creative world that my heart belongs to. Full of shame and disappointment, writing was no longer something I would gladly seek pleasure in, but rather a burden that even hindered me from compose a successful work; sadly, I was the one who led them to become that way.

Taking a break from writing, I decided to pick up reading again after many years occupied with a stressful life, which I can never appreciate enough up until now. The more I read, the more I realized how cramped and appreciate enough up until now. The more I read, the more I realized how cramped and language. After years of studying abroad, exposure to a new culture, language, and tons of ups and downs, my perspectives have been freshly enriched over and over. At present, I focus writing about the internal transformation as well as personal growth more than the unreal experience to which I do not relate. Perhaps my world has not been broad enough to extend my potential beyond the highest level of Maslow’s Hierarchy of needs; still, I am trying my best every day to reach fulfillment in the self-actualization stage. I am strongly aware that there is still plenty of room for improvement, to the same extent of how critical my mission is in adjusting my writing ego before I attempt to sympathize with others.

I used to be at a loss until finding my own place with reading and writing. Not only have they guided me through the world that is full of prejudice and blind spots, but they also helped me stare into my own heart that is filled with flaws. After years of commitment, I find my role as a reader and writer has become increasingly challenging yet satisfying. I am not planning to pursue the corresponding professional path, and it is not because realism has pushed such a childhood dream out of reach. It just happens to me that we do not need to make money from our passion. If one day I felt compelled to put down words in exchange of materialistic values, or being dishonest with my own ideals and values ever again, I would hate myself as well as writing for the rest of my life.

# Review:

## Evaluating AI's Impact on Education – Theoretical Perspectives vs. Empirical Insights

Shanshan Guo



## 1. Introduction

The rapid development of artificial intelligence is reshaping education in different ways. As advanced technology is increasingly integrated into the teaching and learning system, both K-12 and higher education institutions face new challenges and opportunities. This article reviews two academic articles on artificial intelligence in education, which are analyzed from different perspectives. The first article, written by Bobula (2024), titled "Generative AI in Higher Education: A Comprehensive Review of Challenges, Opportunities, and Implications", focuses on the macro implications of generative AI—especially large language models like ChatGPT – on the higher education system. This paper summarizes the literature and outlines key topics such as academic integrity, copyright issues, bias, privacy, and the urgent need to update teaching methods. For example, Bobula (2024) discusses in detail the new challenges that ChatGPT poses to plagiarism detection following its widespread adoption, citing multiple research data to support its view.

The second article, written by Velander (2023), focuses on K-12 education and specifically investigates Swedish teachers' understanding and preconceived notions of AI. The study uses a blended research approach, through conducting anonymous questionnaires and focus group discussions, and is based on the proven Intelligent TPACK framework, thereby filling the research gap on AI literacy from the perspective of teachers in the field of education and providing empirical recommendations for teacher training and curriculum development. For example, Velander (2023) detailed teachers' concerns about inadequate lesson preparation and the practical application of AI tools in focus groups.Overall, after careful evaluation, this paper concludes that Velander.'s study is more useful for educators due to its practical insights and real-world data.

The purpose of this paper is to compare and contrast the methodology, research focus and enlightenment of the two articles. While Bobula's research provides a macro theoretical perspective on the impact of AI in higher education, Velander's study delves into the personal and professional challenges faced by teachers in integrating AI into classroom instruction. Ultimately, this review will highlight the strengths and weaknesses of their respective approaches, promote a more comprehensive understanding of AI in education, and inform future research and policy making.



## 2. Evaluation

### 2.1 Empirical Methodology

The first is the methodology used in these two articles. Bobula's research is theoretical in nature. Through an extensive literature review, this paper brings together research results from a large number of sources to provide a comprehensive picture of the impact of generative AI in higher education(Bobula, 2024). It has the advantage of being able to identify and articulate challenges such as academic integrity, plagiarism detection, copyright disputes, and bias in AI output. For example, Bobula notes that "the bias and spread of misinformation inherent in large language models pose a significant challenge to educators" (Bobula, 2024). In addition, he reinforces his argument by citing research by Choi (2023) on the limitations of traditional plagiarism detection tools when dealing with AI-generated text. However, the reliance on secondary data also makes the paper somewhat inadequate in providing nuanced insights that directly guide teaching practice. The lack of empirical data from real classroom settings makes the discussion appear more speculative in terms of practical application(Bobula, 2024).



In contrast, the study by Velander is based on empirical investigation(Velander, 2023). The authors employed a mixed research approach, combining quantitative data from anonymous questionnaires with qualitative insights from focus group discussions, which provides a direct empirical basis for understanding AI integration in classrooms (Velander, 2023). Using the proven Intelligent TPACK framework, they were able to systematically analyze the challenges teachers face in AI literacy, clearly demonstrating the strengths and weaknesses of existing teacher training programs (Velander, 2023). This approach not only enhances the transparency of the research process, but also provides tangible data that can be used to adjust teachers' professional development plans (Velander, 2023). The empirical evidence provided by this study offers an intuitive window into understanding the practical impact of AI integration in K-12 education—a perspective that is often missing in literature focusing solely on higher education (Velander, 2023). For example, during a focus group discussion, one teacher bluntly stated, "I feel that the curriculum does not adequately prepare us to meet the challenges posed by AI" (Velander, 2023), a direct quote that provides a powerful illustration of the existing problem.

### 2.2 Focus on the Teacher's Perspective

In addition, another great advantage of Velander's research is that it focuses on a relatively underexplored area—the teacher perspective. While Bobula's article provides valuable insight into the macro implications of AI in higher education (Bobula, 2024), its primary focus is on systemic issues rather than the nuanced personal experiences of educators in a rapidly evolving technological landscape. In contrast, Velander's study delicately explores teachers' preconceptions, misconceptions, and emotional responses to AI, providing a deeper understanding of how these factors influence the effective integration of digital tools in the classroom (Velander, 2023). This in-depth examination of teacher attitudes not only enriches the academic discussion but also offers practical advice for curriculum designers and policymakers, highlighting the importance of targeted teacher training beyond the mere introduction of AI tools (Velander, 2023).



### 2.3 Clarity and Reliability of Research Findings

Finally, from the perspective of research results, the results of Velander's study are clearer and more reliable. This is because a hybrid research approach ensures that the study is supported by both qualitative narratives and quantitative data, thus providing credibility to the conclusions reached (Velander, 2023). A detailed analysis of questionnaire responses and focus group discussions revealed a common theme of teachers' lack of knowledge of AI-related content and the urgent need for professional development (Velander, 2023). In contrast, although Bobula's literature review is highly valuable in synthesizing a large body of existing research, its lack of empirical support may limit its usefulness for educators seeking practical strategies (Bobula, 2024). For instance, Bobula (2024) offers an in-depth discussion on the macro-level impacts of generative AI on academic integrity, copyright issues, and educational equity. However, these discussions are primarily based on secondary data and theoretical analysis, lacking concrete examples or direct feedback from educators (Bobula, 2024). As a result, while the article provides valuable insights for policy recommendations and future trends, it falls short of offering actionable guidance for teachers dealing with AI-related challenges in the classroom (Bobula, 2024). In contrast, Velander(2023) present empirical evidence by highlighting the real-world difficulties Swedish teachers face when integrating AI into their teaching. For example, the study reveals that teachers often lack sufficient expertise when using AI for personalized learning and express concerns about students' potential over-reliance on AI-generated content (Velander, 2023). These concrete examples drawn from classroom experiences make Velander's conclusions more applicable and practical for educators (Velander, 2023).

## 3. Conclusion

In conclusion, both articles make meaningful contributions to the discussion of AI in education; however, they differ significantly in terms of research scope, methodology, and practical application. Bobula's literature review provides a detailed theoretical framework for the broad range of challenges and opportunities posed by generative AI in higher education, and its in-depth discussion of academic integrity, copyright, and ethical issues provides valuable context for understanding the macro implications of AI (Bobula, 2024). However, the paper's high reliance on secondary data limits its ability to provide educators with specific, actionable strategies (Bobula, 2024).

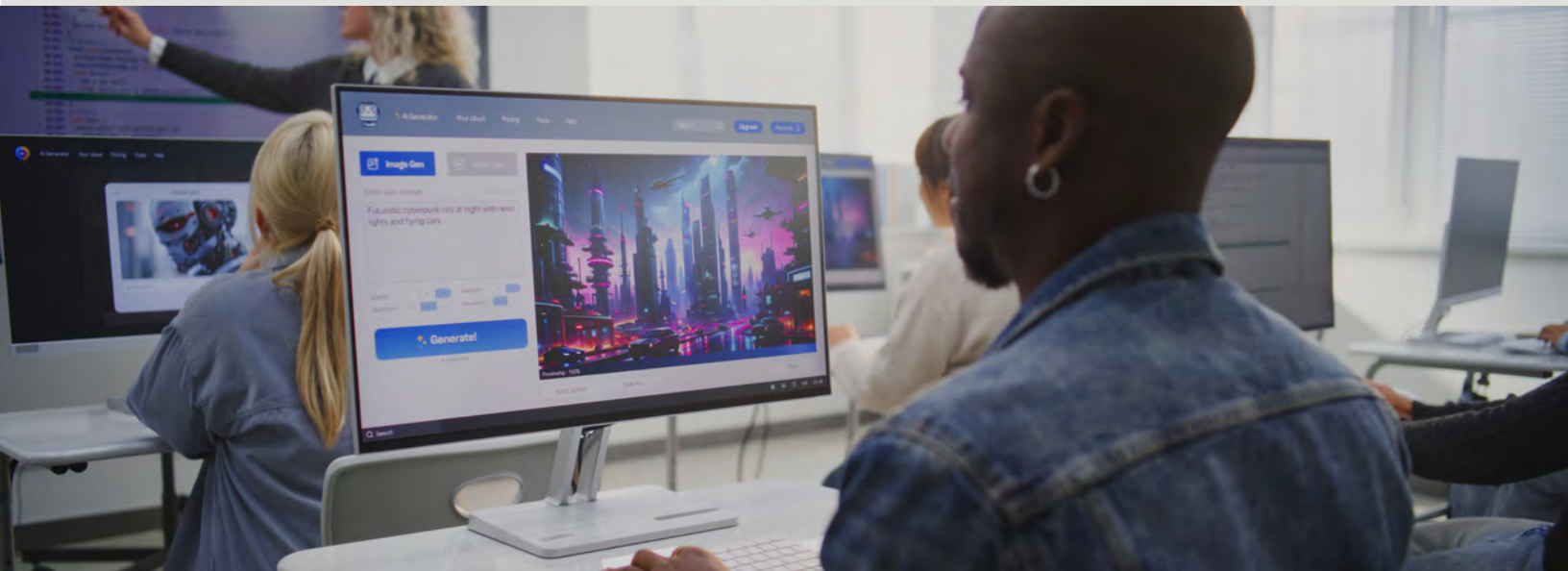
In contrast, Velander's empirical research delves into the teacher's perspective, an important dimension that has not been paid much attention to before (Velander, 2023). By employing a blended research approach and the Intelligent TPACK framework, the study not only reveals teachers' deficiencies in AI literacy but also reflects their emotional responses and practical challenges in the application of AI tools (Velander, 2023). This nuanced analysis results in a more transparent and reliable set of findings that can directly guide teacher training and curriculum development (Velander, 2023). The actionable insights provided by Velander underscore the importance of incorporating empirical research in the development of educational policy and practice, thereby bridging the gap between theory and classroom reality (Velander, 2023). For example, they directly demonstrate the practical difficulties that teachers encounter in teaching through specific teacher citations (Velander, 2023).

Overall, this assessment shows that while broad theoretical insights are essential to understanding the overall impact of AI in education, empirical research that captures teachers' real-world experiences is equally indispensable for building effective and sustainable educational practices (Velander, 2023; Bobula, 2024). Future research should aim to integrate these two perspectives to develop an integrated approach that addresses both institutional challenges and the nuanced needs of teachers, so as to better equip policymakers, curriculum designers, and educators for the new era of rapid development of AI in education (Velander, 2023).

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# Critical Analysis of the Article: “Don’t Ban ChatGPT in Schools. Teach With It.”

Ekaterina Baranova

The classroom buzzed with discussion until the teacher posed a simple question: “Who can define creativity?” A student confidently replied, “ChatGPT can.” Is this a sign of lost originality - or proof that AI has already become part of how we think and learn? Is this an interesting, timely question? Is there a reason for this line of thinking? What if this anecdote was completely written by AI (it was)? It seems that nowadays, we are given a new "magical" tool that can make our lives easier, but at the same time, it has the potential to destroy our common social institutions, including our educational system. Roose (2023), in “Don’t Ban ChatGPT in Schools. Teach With It,” debates OpenAI’s ChatGPT, a controversial phenomenon, as a potentially revolutionary way to improve education and as a risky tool that could undermine this system. The author concludes that although AI tools can be seen as a means to cheat, they also present new opportunities for creativity, making a complete ban of AI misguided. Instead, these tools should be integrated into the educational system by teaching students how to use AI, as they already live in a world filled with technologies that require a clear understanding of their role. Thus, the use of ChatGPT is one of the most debated topics in the modern world, and Roose’s article adds arguments to this discussion, effectively illuminating the increasing role of AI in the educational system by questioning the possibility of banning ChatGPT, the opportunity to use AI as a new educational tool, and the necessity of adjusting it as part of our future.

**The Ban Doesn’t Work**

In the beginning of the article, Roose (2023) discusses the possibility and efficiency of schools' efforts to ban ChatGPT through blocking

it with different programs. However, based on many teachers' experiences, Roose concludes that banning does not really work; students will always find a way to use different AI devices and apps. Moreover, the fight against ChatGPT worsens the relationship between students and teachers, transforming education into a pointless activity. Instead, AI should be considered as a new modification of the educational process to meet modern needs. Thus, innovations like ChatGPT are our new reality, and "schools should treat ChatGPT the way they treat calculators" (Roose, 2023, p. 3). This part of Roose's article reflects doubts about AI in education because, at first, it seems to be only a way to cheat. On the other hand, we can see new opportunities for creativity and inspiration for teachers and students using AI. For example, as Roose suggests, "teachers can modify their lesson plans — replacing take-home exams with in-class tests or group discussions, for example — to try to keep cheaters at bay" (Roose, 2023, p. 3). This argument effectively introduces us to the problem, showing both sides of using ChatGPT, and provides a clear understanding of the controversial place ChatGPT holds in the education system. The article also demonstrates the complex nature of this technology, involving readers in the ongoing discussion.

**The New Educational Approach**

As we already know, the ban on ChatGPT does not work. In the next section, Roose (2023) develops the idea that this tool is not our enemy, especially in an educational environment. According to Jon Gold, a history teacher at Moses Brown School, "'Any tool that lets students refine their thinking before they come to class, and practice their ideas, is only going to make our discussions richer'" (as cited in Roose, 2023, p. 5). Based on the facts we have about AI, ChatGPT can be used as a creative tool not only by students but also by teachers. There are many beneficial ways to apply it in pedagogy. Moreover, the most important reason to integrate AI is that teachers, considering their primary role in shaping society, should teach students how to use it responsibly. Thus, AI technology is becoming a new, timely educational object. Roose's (2023) article precisely reflects different views on the use of ChatGPT. At the same time, readers may also understand that this point could be stronger if Roose had not only included individual teachers' practices but also the approach of entire educational institutions toward AI. However, the main thought remains the same: we need to accept AI's existence, and the author provides strong examples to support this.

**ChatGPT Is Now Part of Our Society**

In the last section, the author expresses regret about the end of usual classroom routines because of new technology. However, based on the previous discussion, Roose (2023) concludes that we cannot avoid the development of machine intelligence; therefore, we cannot prohibit it. "That's the biggest reason not to ban it from the classroom, in fact - because today's students will graduate into a world full of generative A.I. programs" (Roose, 2023, p. 6). Eventually, students will inhabit a world filled with AI tools, and it is part of teachers' roles to contribute to a mindful adjustment to AI in the pedagogical sphere. This is reasonable: AI is part of our society; it is essential to assimilate AI. Moreover, for harmonious coexistence with this technology, our society should have a



clear understanding of how to use it ethically, without it replacing critical thinking skills. This is a new role for the educational system. The author effectively opens a discussion about it, using as a strong argument our nostalgia for clearly established practices and our fears about accepting the inevitable future with AI. By acknowledging this, Roose (2023) leaves readers with an open-ended reflection on the future of AI in education, making the article very thought-provoking.

**Conclusion**

Ultimately, Roose's (2023) article discusses AI tools in the educational system and suggests different approaches to solving this modern "problem." Roose (2023) gradually goes through discussions about the possibility of banning ChatGPT, the opportunity of using it, and the necessity of adjusting to it. Readers gain an understanding that although there is no clear answer about the future with AI, there is also no way to avoid or ban it completely. Thus, we must (and should) accept that AI is part of our society now, and as a result, it is part of education. I find this topic not only interesting but also enriching my understanding of this phenomenon. Reading the article is a good reason to think about using AI in my own life, especially in my educational process. For example, I realize that I can use it to check my text and improve my vocabulary. Looking at AI from different angles and considering the various ways people adjust to it, I believe we should deeply think about how the educational system plays a key role in using this technology ethically. Just realizing the impact of AI on schooling is a huge step toward achieving this important goal.

**Full Disclosure and Attribution Statement**

On this assignment, I used ChatGPT only with the permission of instructor. I used it twice: once to write an anecdote for the introduction (this was part of my idea to attract attention), the second time I used AI to check the essay according to the task and the prompt that was given.

My first prompt was: Write a very short interesting story (anecdote) that can serve as a hook in the introduction to an essay on the topic: Critical Analysis on the article: Don't Ban ChatGPT in Schools. Teach With It. This anecdote will be the first sentence.

My second prompt was: Identify and fix grammatical, punctuation, and sentence structure errors. Keep as much of the original language as possible.

**References**

Don't ban ChatGPT in schools. Teach with it. (2023, January 12). https://www.nytimes.com. Retrieved March 21, 2025, from https://www.nytimes.com/2023/01/12/technology/chatgpt-schools-teachers.html





Photo "Climb Down to Shore" by Minso Choi
Walking down into the shore where nature towers over all
at Jeju Island, South Korea