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The Erosion and Reconstruction of Teachers' Authority in the Context of Artificial Intelligence

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Abstract: ***Objective:*** ***The emergence of artificial intelligence (AI) is reshaping traditional teacher authority, challenging the established roles of educators as primary knowledge producers and compressing emotional communication between teachers and students. This shift undermines various forms of teacher authority, including statutory, traditional, and epistemic, necessitating a redefined approach to authority and teacher-student relationships. In this context, there is an urgent need to emphasize student care and moral education, with Noddings' care-centered perspective providing a valuable framework. AI's capabilities, driven by big data and deep learning, risk fostering a reliance on technology that diminishes teachers' agency and proactive engagement in instruction, while also isolating interpersonal connections and weakening trust. To address these challenges, teachers should embrace dual roles as educators and nurturers. Narrative-based teaching can enhance students' creativity and emotional engagement, while creating interactive environments that foster close relationships can strengthen trust within the educational community.***

Keywords: Artificial intelligence; Teacher authority; Care theory; Teacher-student relationships; Moral education; Emotional communication.

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1. Introduction

In the new era, teachers, as the "foundation of education and the source of educational prosperity," have received significant attention and respect from the Party and the state. General Secretary Xi Jinping emphasized during the fifth collective study session of the Political Bureau of the Communist Party of China that "we must vigorously promote a societal ethos of respecting teachers and valuing education." Recent documents, such as the "Opinions on Comprehensively Deepening the Reform of the Teacher Workforce in the New Era" and the "Strong Teachers Plan for Basic Education in the New Era," have highlighted the importance of enhancing the status of teachers, further stimulating widespread societal emphasis on "respecting teachers." The rapid development of artificial intelligence poses a serious challenge to teachers' authority, making the reconstruction of teacher authority an urgent issue that needs to be addressed.

2. The Connotations and Evolution of Teacher Authority

2.1 The Connotations and Evolution of Teacher Authority

Authority is defined in the "Cihai" (Dictionary of Modern Chinese) as power and influence. In the "Lüshi Chunqiu" (Lü's Spring and Autumn), it states: "In such a case, all officials will be alarmed, seniors and juniors will be in conflict, and various evils will arise as authority is divided." Authority refers to the force and prestige that commands respect and belief, such as in the case of authoritative works. It denotes individuals or entities that possess prestige within a certain domain [1]. Power focuses on the ability to control and influence others, which may be achieved through coercive means, while authority emphasizes legitimacy and social recognition, a form of influence that is accepted by others. Authority is usually associated with specific roles and institutions, whereas prestige relies more on individual achievements and character. Prestige can enhance an individual's authority, but

it is not necessarily the same as authority. Teacher authority is the result of the combined effects of teacher power and teacher prestige, and neither can be neglected. Without teacher prestige, teacher authority loses its inherent foundation.

Emile Durkheim, a French sociologist, first introduced the concept of educational authority, positing that authority is the fundamental means to influence the educated. Durkheim's theory provides a significant perspective for understanding the social foundations of authority. Emile Durkheim first introduced the concept of educational authority, emphasizing that authority is the fundamental means to influence the educated. He posited that the legitimacy and effectiveness of authority stem from the collective consciousness and moral norms of society, with social institutions playing a crucial role in maintaining authority. Max Weber defined "authority" as a social relationship in which one party (the authority figure) can influence or control the behavior of another (the subordinate) to a certain extent. Teacher authority can be categorized into three types: traditional authority, rational-legal authority, and charismatic authority. Traditional authority originates from traditional means such as kinship and hereditary systems, rational authority is based on the legitimacy granted by legal procedures and rational choices, and charismatic authority derives from personal qualities such as the teacher's exceptional abilities and noble character. Building on this, Clifton and Robert proposed a fourfold classification of authority, further differentiating teacher authority into traditional authority, legal authority, charismatic authority, and knowledge authority. The first two types of authority are conferred by socio-cultural traditions and legal systems, representing the external authority that teachers bear within a specific educational tradition; the latter two types of authority stem from the teacher's professional knowledge and personal charisma, constituting their internal authority. This classification method has been widely recognized in current educational research [2].

From the perspective of the three levels of authority—impact level, recognition level, and command level—the definition of authority has been changing to varying degrees with the development of the times. The way authority influences has shifted from rule by individuals to rule by law. The concept of authority has moved from focusing on institutions to focusing on human needs, and the way authority influences has transitioned from control to management. Based on this, teacher authority can be defined as the ability of teachers to gain students' recognition of matters beyond their cognitive or capability range through certain influence methods, and when teachers and students have disagreements or conflicts, teachers can get students to accept and execute commands. Looking at these three levels, the implementation of teacher authority must rely on certain external systems to reflect its coerciveness and must be able to gain some recognition from students through certain influence means. Due to the development of social institutions and the deep-rooted concepts of democracy, freedom, and equality, the coercive aspect of authority is transforming in society. The concept of authority itself embodies aspects of hierarchy, management, restraint, command, obedience, power, and prestige. Under contemporary educational concepts, the coercive aspect of authority is gradually diminishing. Education itself reflects more of the gentle side of authority. When examining teacher authority, we must not ignore the broader social context; based on social transformation, teacher authority increasingly reflects its gentler side. Reconstructing teacher authority necessarily involves re-examining it in line with the social context, based on the concept of authority itself and appropriate educational philosophies.

2.2 Changes in Teacher Authority under the Background of Artificial Intelligence

A teacher's external authority primarily consists of traditional authority and legal authority. Traditional authority of teachers is largely based on the widely accepted values shaped by social customs and culture that have been passed down through generations. In the context of Chinese culture, the status of teachers is exalted. The phrase "Heaven, Earth, Sovereign, Parents, Teachers" places teachers alongside the most revered entities, fostering a tradition of respecting teachers and valuing education. However, with economic and social development, a value system that commodifies everything and measures all in monetary terms has led to a decline in the social status of teachers. The profession is no longer as respected as it once was, and the tradition of honoring teachers is gradually being eroded, although the emphasis on education remains steadfast. The advancement of the information society has made negative information about teachers readily available online, further diminishing their professional image. As access to knowledge increases and information becomes readily available at all times and places, teachers are no longer the primary conduit for acquiring and disseminating knowledge, reducing their role as knowledge transmitters. Legal authority of teachers is mainly supported at the institutional level, where it exercises the coercive aspect of authority. The shift in educational philosophy from "teacher-centered" to "student-centered" has led to a greater focus on student rights in national policies and school regulations, marginalizing teachers within the system. Against the backdrop of artificial intelligence, the transition from traditional classrooms to smart classrooms alters the dynamic from "teacher-student" to "teacher-machine-student," further weakening the

central role of teachers in the classroom. The advent of artificial intelligence has exacerbated the weakening trends of both traditional and legal authorities of teachers.

Artificial intelligence (AI) has exacerbated the disintegration of teachers' external authority, and concurrently, teachers' knowledge authority and charismatic authority have also been weakened to a certain extent. Dialog-based AI, grounded in "big data—deep learning—cloud computing," has mastered the human language system. With vast amounts of data and powerful computing capabilities, it possesses an extremely strong ability to construct knowledge, enabling dialogue and communication with humans. In the past, technology was merely used as a tool for delivering knowledge, whereas dialog-based AI has become a producer of knowledge with cognitive abilities, existing as an independent entity. This diminishes the role of teachers as knowledge producers, significantly impacting the traditional authority of teacher knowledge.

The legal authority of teachers is primarily supported at the institutional level, where it exercises the coercive aspect of authority. With the shift in educational philosophy from "teacher-centered" to "student-centered," both national policies and school regulations have increasingly focused on student rights, leading to the marginalization of teachers within the system. Under the backdrop of artificial intelligence, the transition from traditional classrooms to smart classrooms alters the dynamic from "teacher-student" to "teacher-machine-student." In the future, with human-computer interaction in teaching, the central role of teachers in the classroom is further weakened. The advent of artificial intelligence has further intensified the weakening trend of both traditional and legal authorities of teachers.

Teachers' internal authority also includes a crucial category: charismatic authority, which is based on the admiration for the leader's character, abilities, and personal qualities by those under their authority. In traditional teaching, a teacher's charismatic authority often appears in tandem with their knowledge authority, stemming from the personal charm and spiritual inspiration radiated in the classroom, which is an essential part of the traditional teaching and educating process [3]. In the current context where artificial intelligence is rapidly becoming more "human-like," charismatic authority is a unique aspect of teachers that is difficult for AI to replace. Charismatic authority is based on the students' admiration for the teacher's character, abilities, and personal qualities, which brings about an emotional experience akin to the warmth of spring, a form of tacit knowledge in education that nourishes students silently and imperceptibly. Although charismatic authority is hard to replace, it is also being challenged by artificial intelligence. AI's dissolution of human subjectivity, its isolation of teacher-student emotions, its disregard for the meaning of life, and its technology-first mentality are quietly undermining the charismatic authority of teachers.

In today's era of diversified information access, rapid knowledge updates, and enhanced individual autonomy, where AI is gradually becoming a new form of authority, both the internal and external authorities of teachers are being eroded to varying degrees. The "compliance"-based authority sustained by external support is clearly no longer suitable for handling current teacher-student relationships. Looking inward to find the unique educational charm and the heart-touching aspects of teaching is an important way to reconstruct the authority of teachers. We will reshape the dignity of the teaching profession from a perspective of care and emotion, exploring new directions for educational development.

2.3 Examination of Teachers' Internal Authority Based on Care Theory

In 2023, UNESCO released the "Guidelines for Artificial Intelligence in Education and Research," highlighting that generative AI systems may reduce the interaction between people and the crucial socio-emotional elements in the learning process. Generative systems that mimic human interaction may have unknown psychological and emotional impacts on learners. In education, deep care and keen insight are indispensable. Pure and beautiful emotions are increasingly becoming a scarce resource. Although generative AI has made significant achievements in mimicking human cognitive processes and information processing capabilities, its ability to simulate human emotions is still insufficient, which further highlights the indispensability of emotional education in the era of artificial intelligence. Against the backdrop of highly developed AI technology, it is important to examine teacher-student relationships from the perspective of emotional education and care theory, and to reconstruct the authority of teachers [4].

Caring education theory, proposed by American educator Nel Noddings, emphasizes two philosophical characteristics of care: relationality and the integration of emotion and reason [5]. The relational aspect of care in Nel Noddings' caring education theory includes the mutuality of care, where teachers, as caregivers, provide care

to their students, who then perceive and understand the care and respond positively to their teachers. This positive caring is not easily achieved; teachers must rely on educational wisdom, empathy, and other qualities to help students comprehend care and respond accordingly. The teacher-student relationship is inherently a caring one, with mutual care between teachers and students. Within this relationship, students learn to understand and care for others, while teachers gain respect and concern from their students, thereby reconstructing the dignity of the teaching profession. The integration of emotion and reason in care refers to the dual nature of care, possessing both emotional and rational attributes. Emotions and feelings are not the entirety of care but are fundamental to it. Care also involves rationality, requiring caregivers to switch between emotions and rationality. Overly frequent or ill-timed care can have adverse effects, while the timely introduction of rationality can mitigate these issues. When employing rationality, it should not be solely for problem-solving but should return to focusing on the individual person. The integration of emotion and reason in care demonstrates that teachers' interactions with students should be emotionally attentive to individual needs and rationally address problems when appropriate, but at no time should the living, breathing individuals in education be overlooked. Emotional education is an education that focuses on the spiritual growth of individuals, their mental states, awakening students' emotions, and establishing their emotional, attitudinal, and value systems. In education, awakening students' emotions infuses knowledge with meaning, allowing children to realize their life value and find their individual place in learning. To fully realize its caring and moral nature, education in our country must focus on the integration of knowledge and wisdom, emotions, the synchronization of moral care with physical and intellectual care, the unity of education with care and happiness, and strengthen non-selective care [5].

3. Analysis of the Reasons for the Dissolution of Teachers' Internal Authority in the Age of Artificial Intelligence

Education, as the cornerstone of society, resonates with the development of society. When we examine educational reform, it must be combined with a certain social context. The greatest change in today's society is the new round of technological revolution brought about by artificial intelligence. From the steam engine to electrification to informatization, each scientific and technological advancement is a further extension of human physical capabilities. The significance of artificial intelligence lies in the extension and expansion of human brain functions, the potential replacement by machines, and even the possibility of surpassing them (in fact, to date, only complex spiritual productions such as art that can be performed by humans have been deeply penetrated by AI). Education itself is the transmission and cultivation of human intelligence and is directly linked to production, life, economy, and society, closely connecting artificial intelligence with education. In terms of teacher-student relationships, the relationship between teachers and students may change with the introduction of intelligent robots. The internal and external authority of teachers is undergoing significant changes due to the arrival of artificial intelligence.

3.1 Dissolution of Teachers' Subjectivity

The subjectivity of humans refers to the essential qualities of humans as active subjects, which are developed through interaction with objects and manifest as conscious, autonomous, proactive, and creative characteristics [6]. In today's era, the union of capital and digital intelligence technology has exacerbated the alienation of human subjectivity in modern society. The manifestation of subjectivity in generative artificial intelligence interactions challenges the subjective value of humans in modern society, leading to a crisis of nihilistic modernity regarding human subject value and the philosophical conundrum of reshaping human subjectivity in the modern age. Education is primarily composed of two individuals: teachers and students. The impact of artificial intelligence on human subjectivity, therefore, also impacts the subjectivity of teachers and students.

The dissolution of human subjectivity by artificial intelligence is evident in several ways. Firstly, the influence of artificial intelligence on the relationship between humans and nature is specifically manifested in the virtual world created by AI. People become immersed in the digital world to the point of being unable to extricate themselves, thereby neglecting real-world experiences and creativity. Secondly, the impact on relationships between humans is seen in how conversational AI can understand human language to some extent and engage in simple communication with humans. The formidable knowledge displayed by AI can create the illusion that AI surpasses human capabilities, leading to blind technological worship and dependence on AI, resulting in the loss of human independence. Lastly, artificial intelligence isolates individuals from themselves. As AI becomes overly involved in human thought processes, there is a loss of independent thinking ability. AI, without limits, provides results and answers, causing people to lose the ability to think independently. The relentless pursuit of results can gradually erode one's ability to seek knowledge, explore, and reflect, leading to a loss of dialogue with oneself and the ability for self-reflection, ultimately leading to the loss of human transcendence.

The dissolution of teacher subjectivity by artificial intelligence is also multifaceted. First, the convenience brought by digital search leads teachers to uncritically use data without discerning its authenticity, credibility, or potential biases, causing a loss of critical thinking ability. Second, the impressive computational power of AI, its speed and comprehensiveness in constructing knowledge, and its logical capabilities can lead to blind worship by students and teachers alike, treating AI as if it were a "godlike" existence. This over-reliance on AI neglects the intuitive, emotional, questioning, and independent capabilities that humans possess and that surpass AI. Third, teachers' blind trust in AI leads to formulaic teaching content, neglecting the unique aspects within the material and ignoring student differences, resorting to generalized teaching methods for all students. Currently, artificial intelligence, through deep learning algorithms, seeks patterns and summarizes rules from big data, ultimately discovering certain routines. However, this "routine" is by no means "creativity."[7] The convenience brought by technology, and its gradual replacement of simple human tasks, raises higher demands for humans to exercise their autonomy, initiative, and creativity. Intelligence can be characterized by logical-rational abilities, as well as emotional-experiential capabilities. We must understand the working principles of artificial intelligence and the biggest differences in how humans exhibit intelligence.

The dissolution of students' subject status by artificial intelligence includes several aspects. First, AI often operates in a one-way information delivery format, directly providing answers and information to students, which may reduce opportunities for students to actively explore knowledge and weaken their autonomous learning abilities. Second, students' blind worship of technology, neglecting their own subjectivity, leads them to believe that AI's judgments and suggestions are more important than their own thinking, which undermines their sense of self-efficacy. Finally, teachers' neglect of students, the convenience that technology brings to teaching, numbs the teaching process, making it a simple and mechanical task. In the classroom, while there are living bodies everywhere, there are no "complete persons" to be seen; the "people" in the classroom have disappeared. Nel Noddings' caring education theory emphasizes that care occurs within relationships. In teacher-student relationships, the "disappearance" of the teacher's role causes students to become lost in the classroom as well. Care happens within relationships, and when the subjects of the relationship are gone, the relationship ceases to exist.

3.2 Dissolution of Intimate Teaching Spaces

In today's era, with the continuous advancement of technology, the learning space has shifted from the traditional understanding of a learning space to a smart learning space. Traditional learning spaces are primarily classrooms and laboratories, focusing on face-to-face teaching activities. In contrast, smart learning spaces integrate new generations of intelligent technologies, including artificial intelligence, big data, virtual reality, etc., to construct a human-computer interactive learning context. This means that the space for teachers to conduct face-to-face teaching is being compressed, and machines, as one of the teaching subjects, exist within the teaching space, causing the intimacy of face-to-face communication between teachers and students to be lost due to the intervention of machines. One of the most important functions of language is to convey emotions and intentions, something that artificial intelligence lacks. However, language is not only about conveying valuable information but also contains emotions and attitudes. It is this implicit content of "emotion" and "intention" that is the charm of language, and this charm is not only in books and text but is generated in human face-to-face interactions through body language, expressions, tone, eye contact, and gestures. The development of conversational artificial intelligence has led to a reduction in non-verbal communication (such as facial expressions and body language) in classrooms, leading to limitations in emotional expression between teachers and students. Moreover, language, one of the essential tools for human emotional communication, is weakened. Although artificial intelligence does not have the function of initiating conversations with humans, it can make reasonable inferences and responses to human input instructions, but its expressions are often cold and devoid of emotion. This mode of communication can lead to emotional numbness in students.

The compression of face-to-face learning spaces is obviously detrimental to the construction of intimate teacher-student relationships. Without the space to interact, how can intimacy be built? Building intimate teacher-student relationships is one of the most important topics in care theory. "Intimacy" and "closeness" always go hand in hand; when the space for teacher-student interaction is taken away, how can intimacy be constructed?

3.3 Neglect of Emotional Significance

Nel Noddings' view of knowledge is not a narrow scientism or cognitivism; rather, it is a comprehensive concept

of knowledge. As Soloviev pointed out, "integral knowledge" stands in opposition to "abstract principles," achieving an organic combination of the inner life and the external manifestation of reality. The use of intelligence is related to the direction and nature of emotions. This is primarily manifested in the following two aspects: in terms of personal efficacy, emotions affect intellectual processing; in terms of social efficacy, emotions also play a role in guiding the value of intelligence. In the context of artificial intelligence, contemporary knowledge has transcended the realm of cognition and, as a resource available for development and utilization, has expanded into the realm of application. It encompasses not only codifiable explicit knowledge but also non-codifiable tacit knowledge. A teacher's authority in knowledge should be a unity of "cognitive knowledge" and "practical knowledge." Practical knowledge refers to the insights, reflections, and judgment that teachers possess in specific educational practice contexts [8]. Past technological revolutions and the value of technology were primarily as tools for use, whereas artificial intelligence, through the principles of bionics, mimics human cognition, and even attitudes and emotional literacy, endowing machines with capabilities akin to those of humans. This will unprecedentedly change the processes of teaching and learning.

The development of artificial intelligence reflects humanity's pursuit of speed and efficiency, seeking simplicity and saving time and effort. The civilization's achievements accumulated through millions of years of bitter and sweet experiences can be rapidly acquired by AI. Human learning involves emotional experiences, reflection, continuous questioning, and the pursuit of meaning, gaining experiences through inquiry and growth through feelings. In contrast, artificial intelligence bypasses all of this, merely "consuming" the results. It can ingest the history of five thousand years, yet it does not understand that each page turned is a person's grand life story. Artificial intelligence aids in the learning of knowledge but loses sight of the care for life. Education should be filled with concern, a soaking of the soul, a subtle and silent influence, not just the acquisition of knowledge, but the completion of life's growth. The disregard for emotions in our educational process is already common, and the emergence of artificial intelligence exacerbates this phenomenon.

An overly narrow understanding and promotion of educational intelligence may lead to the risk of "pseudo-intelligence narrowing" in education, neglecting or disregarding the broader educational values such as individual thinking training and mental cultivation, the development of socio-emotional skills based on interpersonal interaction and social practice, and the cultivation of values rooted in local culture [9]. Artificial intelligence has filled education with knowledge but has led to a void in meaning. Technological transformations have profoundly altered the relationships between people, as well as the ways in which they express and receive emotions. The development of conversational artificial intelligence gives machines the apparent ability to dialogue and express emotions like humans. Whenever emotional demands give ai, it responds by outputting language filled with emotional words based on the given commands. Under the influence of this human-machine dialogue model, human emotional reception and expression gradually become monotonous and numb.

4. Practical Strategies for Reconstructing Teachers' Internal Authority Based on Care Theory

4.1 Confirmation and Enhancement of Teachers' Subjectivity

Noddings believes that teachers should serve as role models. A true role model is one where the teacher's own caring actions infect and influence students, nurturing them in educational life by providing ample time and opportunities to practice care, and encouraging students to apply the care they have learned in the broader world of life to practice, experience, and sublimate. Teachers should be complete individuals, cultivating students with complete personalities, and making the classroom a place filled with living, breathing people [5]. In the context of human-computer interactive teaching, teachers develop critical perspectives on the notion that "artificial intelligence is led by humans" and recognize that decisions made by AI developers at both corporate and individual levels can have profound impacts on the autonomy and rights of human users. They cultivate an awareness of human agency when assessing and applying artificial intelligence [9]. Teachers should clarify their own positioning. Machines can replace teachers in simple and repetitive tasks, allowing teachers more time to optimize their "teaching" abilities and to fulfill the "educating" role. Teaching is not just about imparting textbook knowledge to students; teachers can use artificial intelligence to access knowledge beyond textbooks, gain interdisciplinary insights, expand their own knowledge boundaries, break the boundaries of knowledge in the classroom, and stimulate students' desire to explore and their creativity. Teachers should leverage their "educating" capabilities. Firstly, teachers should instill in students the correct view of technology. They should help students learn and understand the working principles of artificial intelligence, view the capabilities demonstrated by AI correctly, recognize the place of digital intelligence in life, and prevent digital addiction. Secondly, teachers should

use the powerful data processing capabilities of artificial intelligence to replace some simple work tasks, improving their own work efficiency and investing more time in the educational process. Lastly, teachers should fully exert their "educating" role, uncover the educational value in teaching content, and employ intuitive thinking. Intuitive thinking is radically different from analytical thinking, which typically relies on structures, frameworks, and principles to understand things. In contrast, intuition is a direct way of perceiving cognitive objects without any cognitive patterns or concepts 介入. When perceiving things intuitively, we mainly rely on sight, sound, and touch, allowing ourselves to be moved by emotions. Artificial intelligence, on the other hand, primarily obtains truth through the analysis of data.

4.2 Creation of Practical Teaching Spaces

Noddings defines the attributes of educational care as follows: educational care is characterized by its spatiotemporality, including care that exists but is not present, care that is present but not existent, care that only exists when one is physically present, and the absence of care when one is not present. Temporality is mainly manifested in continuity. Educational care has spatial and temporal dimensions. Within these dimensions, it creates a practical space, increasing face-to-face communication between teachers and students. Teachers must care for students even in spaces where they are not physically present, indicating that teachers should extend their care beyond the classroom and have a lasting impact on students. For example, after returning from studying in Japan, Lu Xun hung a photo of his mentor, Mr. Fujino, directly above his desk. Every time he saw this photo, he would recall his teacher's sense of justice, noble professionalism, and expectations of him.

These emotions converged into a powerful force that motivated Lu Xun to continue his struggle with pen as his weapon. It is also crucial to grasp the care for students in the space where one is present, using appropriate language and body movements to show care. Within the space of presence, teachers can employ a richer variety of caring methods, making good use of teaching wisdom to verbally encourage and support students, and by creating a relaxed and enjoyable teaching atmosphere to stimulate students' motivation to learn. Teachers can critically evaluate the impact of artificial intelligence on teaching, learning, and assessment; plan and support immersive AI learning scenarios to facilitate subject-specific learning, interdisciplinary skill development, critical thinking cultivation, and problem-solving ability enhancement in various learning and practical activity scenarios; and leverage data-based analysis and feedback on the learning process and its outcomes to continuously explore the cutting-edge boundaries of the interaction between artificial intelligence and teaching method transformation with a critical and open mindset [9]. Teachers can also hold practical activities to create intimate spaces between teachers and students, as well as among students, enhancing their experience and enjoyment of interpersonal relationships in real spaces and strengthening mutual trust between teachers and students. Together, they can face challenges, share the joy of success, and connect with the real world through a variety of practical activities.

4.3 Emphasis on Narrative Teaching Methods

By engaging in life circle narratives to deepen the understanding of the role of interpersonal relationships, by exploring textual narratives to expand moral imagination and experiential spaces, and by practicing self-reflection and self-narrative to cultivate the ability to care, artificial intelligence pushes human rationality to new heights. Education encompasses both rational and emotional aspects; if one does not frequently switch between rationality and emotion (solving problems and caring for living beings), rational thinking is likely to become overly rational or rationalized. In other words, the integration of rationality and emotion can create emotionally intelligent compassion and rationally informed care [5].

Teachers cultivate students' caring abilities through caring education. Narrative teaching methods emphasize the mobilization of students' emotions within the teaching context, helping students understand their relationships with others through life narratives, rather than becoming trapped in their own world. Humans are social beings who need to gain warmth from interpersonal relationships, understand emotions, and provide warmth to others. Through textual narratives, students are drawn into a vivid teaching context, allowing them to step into the story and experience the joys and sorrows, resonating with universal human emotions and developing empathy. Self-narrative is an indispensable part, where students strengthen self-awareness, confirm their existence, and build a complete personality through communication and dialogue with themselves.

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