Maria Banaś / Grzegorz Wlaźlak (eds.)

Language, Technology, Humanities in Society 5.0

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With 17 figures

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Introduction

The present volume we offer in the series **Reflections on (In) Humanity** under the auspices of **Vandenhoeck & Ruprecht unipress** is the result of a cooperative effort by researchers from various centres and disciplines in Poland and abroad. The intention of this series is not to provide exhaustive coverage of the topic, but a perspective on key themes related to the problem of technological disruptive innovations and their impact on human language, education and knowledge. We hope that some intellectual challenges posed by linguistics, as a pluralistic discipline, will map new territories between humanities and technology, making universities and the academic world human-oriented centres .

The fusion of technologies blurring distinctions between the physical, digital, and biological worlds has become a significant hallmark of the Fourth Industrial Revolution (Schwab 2016). The observed evolution of information and communication technologies affects important spheres of human activity – industry, economics, and medicine, but above all, it has a significant impact on how societies function. We live in an era in which globalization and the speed of digital technology development *(the Internet of Things, Artificial Intelligence, robotics)* determine the direction of civilization changes that have their expression in language. These trends, on the one hand, create development opportunities but, on the other hand, carry risks in the form of increasing inequality and deepening social divisions (European Commission 2022).

We are experiencing uncertainty and interdependencies at various levels that often elude previously known classifications. One answer to shaping the future in the age of the digital revolution is the concept of Society 5.0. A super-smart society aims to create an efficient reality, regardless of region, age, gender, language, or other demographic constraints. It is also a proposal for achieving economic growth and prosperity, as well as overcoming challenges related to an ageing society or population decline thus, providing the possibility of bridging social inequalities on a global scale (Gladden 2019).

As Ferreira and Serpa (2018) elaborate in their analysis of where Society 5.0 stands, Japan's revolutionary notion of a super-intelligent society derives from

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the Industry 4.0 model. This specific framework, which emerged in Germany during the first half of the 21st century, marked by the unprecedented fusion of technologies, brings about various standpoints put forward by the researchers. One of the most optimistic seems to be that of Jeremy Rifkin, who believes that the development of technology is moving towards man becoming independent from nature and dominating it. The shift for Industry 4.0: "[…]helps humanity reintegrate itself into the complex choreography of the biosphere, and by doing so, dramatically increases productivity without compromising the ecological relationships that govern the planet. Using less of the Earth's resources more effectively and productively in a circular economy and making the transition from carbon-based fuels to renewable energies are defining features of the emerging economic paradigm. In the new era, we each become a node in the nervous system of the biosphere" (Rifkin 2014, p. 17).

The Internet of Things serves as a significant factor in ongoing changes as it "[…] enables billions of individuals to engage in peer-to-peer social networks and concreate the many new economic opportunities and practices that constitute life on the emerging Collaborative Commons. The platform transforms everyone into a prosumer, and every activity into a collaboration. The IoT potentially connects every human being in a global community, allowing social capital to flourish on an unprecedented scale, making a sharing economy possible" (Riffkin 2014, p.18). Rifkin's vision seems to be overly optimistic about the opportunities that will be brought about by implementing Industry 4.0.

A less optimistic view comes from Gladden (2019). This scenario, tempting as it may seem, entails a kind of paradox which lies at the heart of efforts to create a more human-centred society in which human beings will live alongside a proliferating array of increasingly autonomous social robots and embodied AI that do not simply exist as passive tools to carry out the instructions of human operators but have the ability to learn, make decisions and act autonomously. In some cases, they may exhibit physical, intellectual, emotional and social capabilities that exceed those of the people they serve. This concept definitely raises questions about the factual role that human beings will play within the entire universum.

This version of solutions to the problems of the contemporary world appears a viable concept, in which diverse stakeholders share a vision of the future. We ask about the place for human beings (exclusion or inclusion) and the communication of natural languages in a reality dominated by big data, artificial intelligence, and robotics. In the present circumstances, we intend to look at selected problems like humanities vs. technology, new perspectives in education and communication, digital and technological revolution, which form the parts of this book.

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Part 1:
Towards the Society 5.0: preliminary considerations

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Maria Banaś / Grzegorz Wlaźlak

On the relationship between language, technology and humanities in the Society 5.0

Abstract
The prime goal of this chapter is to initiate a discussion over the concept of Society 5.0 and to define the scope of this term with the contributing authors. Each part is devoted to a leading theme that reflects the topics raised by the subsequent chapters. Hereby, you will find scholars from esteemed research centres, who comment and elaborate on this societal phenomenon, offering insights from various dimensions and disciplines. Thus, in the first part of the present volume we are concerned with general considerations that have emerged in the context of the humanities and 'radical, disruptive' technologies in their apparent rivalry for modern man's wellbeing. The second part shifts the discussion to some practical uses of online and digital technology in academic practice, such as AI, ChatGPT, Translators etc., to demonstrate the threats and opportunities they pose. The solution might be in the inclusion of humanists and humanities when designing a super-smart society. In the last part, the focus is on the challenges that stand in front of contemporary education, with all its uses of technology and digital reality and its effect on human activity as expressed in language and culture, so that humanistic ethical standards are observed and safeguarded.

Part 1: Introducing the context

The leading theme of the volume, Society 5.0, takes place within the temporal dimension of the post-industrial era where it posits the debate in technology and postmodernist reflection in humanities. This collection of papers aims to integrate in an interdisciplinary way the transformations that affect our language, quality of life, education, human interactions and well-being in general. The prime goal of this introductory chapter is not to define or redefine the leading concepts in the title, which the contributors shall elaborate on in further sections. We focus our endeavours on attempting to delineate one of the temporal points of reference for the state of the art in the years 2023–2024 from various disciplines and scientific perspectives. Thus, contributors' considerations capture philosophical reflection, sociological analysis, discourse and corpus analysis, translatology, business, academic, as well as educational insights into the future of

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traditional studies. The most intriguing idea is that of a marriage between technology and humanities as a remedy to facilitate the imperfections and problems of contemporary society, resulting in new modes of communication through digital transformation. In the texts to follow, we will observe how these interrelations bear a factual impact on the human world.

As stated in the document "Society 5.0: A People-centric Supersmart Society" by Atsushi Deguchi and Kaori Karasawa: Issues and Outlook (2020), the notion of Society 5.0 examined from an interdisciplinary "Human-centred society in which anyone can enjoy a high quality of life full of vigour" is the description given to Society 5.0. However, to achieve it a high degree of technology implementation is necessary, so serious thought is given to how best to apply certain measures to improve society and human welfare. This calls for the synthesis of information from a wide range of disciplines, including the study of the relationship between technology and human wellbeing, the social acceptability of technology, and the ethical and societal problems that arise from technology. The idea of Society 5.0 is not a society that is the aggregate of individual happiness, the services offered by technology are necessarily limited and do not benefit everyone equally. The problem is one of fairness and impartiality. As technology provides greater and greater comfort, the individual may want even more, and when this desire overlaps with selfish and exploitive behaviour it brings about the destruction of the very fabric of social systems. Because of this, it is necessary to incorporate within the idea of Society 5.0 technology and data for controlling such human behaviour. Implementing these controls without taking into account the characteristics of our minds, however, is to destroy our image of the autonomy of human behaviour that is based on individual values. Neither a society in which human endeavour is directed exclusively at convenience and efficiency nor a society in which humans are controlled by big data and artificial intelligence can be said to be truly "human-centred" (Deguchi, Karasawa 2020).

In that case, we must raise the question of how we can realise the concept of a "human-centred" society. Simply applying technology to upgrade us from level 4.0 to level 5.0 does not automatically mean we can achieve a "society in which all people enjoy an equal opportunity to pursue happiness". For science and technology to be put to best use in a manner that is in harmony with the characteristics of the human mind and society, we have no choice but to deal with the diverse challenges related to systems, ethics, and legal concerns and in the process, endeavour to resolve the questions of what humanity and society should be (Karasawa, 2020).

In the chapters to follow, the same stance is taken by Mariusz Wojewoda, a philosophy researcher from the University of Silesia in Katowice. Wojewoda examines the idea of Society 5.0 as a modern utopia and a made-up world where people confront technology and technology confronts people. In his text "Society

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5.0: in search of a technological utopia," the author makes the argument that technology is inextricably linked to the ethical and social facets of human existence. He also emphasizes how quickly technology will integrate into human society, and those who find it difficult to adjust will face social, professional, emotional, and other forms of exclusion. The author cites other instances of modern technical advancement, including the development of artificial intelligence. A more physical, and equally insightful vision of the human condition as a biological species versus dehumanized technology is portrayed in the text by Tomasz Burzyński from the University of Silesia, titled "The Patient 5.0. Discourses and practices of self-embodiment in a digitalized society". This time the writer offers an image of humans and technology as almost "seamless integration" with all its risks such as the individual body's dispersal in the network of interrelated connections for the sake of better physical or mental well-being. In this framework, the culture-oriented idea of self-embodiment plays a crucial role as "meaningful practices of self-observation, emotional identification, and bodily management that aim to boost the individual's self-awareness" (Burzyński 2023). This generates self-tracking practices where the imperative to stay fit is the guiding motivation for an individual, with the world around becoming medically technisized and morally oppressive.

Still complex, a multimodal approach to human discourse via technology is proposed in the chapter titled "Beyond a text: a cyberpragmatics approach to multimodality (image-text relation) in instant messaging communication in the age of Society 5.0" by Agnieszka Gwiazdowska. Diverse semiotic modes in communication, verbal versus visual, are represented from the position of cyberpragmatics, i. e. a broadly understood cognitive pragmatics by Yus (2001). We witness the technological and digital transformation which is changing traditional modes of communication into asynchronous, multimodal, thus multisemiotic mergers of human and non-human elements, with new types of visuality that require specialized technical innovations on the part of the recipients. Thus issues related to modes of communication are discussed on the example of a particular social group, so called 'Generation Z' in the article titled ""Born to be digital": communication preferences of Society 5.0 and their Generation Z members – findings from the diaries study pilot". The author, Iwona Dronia from the University of Silesia, promotes the idea that despite its purely technological, machine-based orientation, the new generation will become inevitably human-centred in its attitude to global problems such as sustainability, social justice and progressing digital technologization. However, the numerous interpersonal and asynchronous contacts generate a degree of social anxiety among the Gen Z interlocutors, which reveals their inadequate socio-pragmatic competences that need further scientific attention.

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The last chapter of this part raises further worries and objections concerning the theme of a highly digitalized and technologized society. "The road to hell is paved with good intentions? Tracking how Chat GPT was used over a seven-month period: a corpus-assisted discourse analysis" by Melanie Ellis depicts a vision that might serve as a point for deeper intellectual reflection, to which AI is not predisposed unlike humans, and a kind of warning for digitally inexperienced users of how to respond. Particularly, this is important in the world of medial influencers who create digital and virtual reality instantaneously, a generation born into the world of the World Wide Web. To counterbalance this view, the author also proposes a diachronic perspective of major media centres on AI as expressed in the journal articles, showing a dystopian view of the worlds created by AI and the bots. The chapter somehow summarises the first part of our considerations over Society 5.0 and its environment. It can either be accepted in its entirety that it needs to be adapted to the world of human values, or contested with the perspective towards the legally unpredictable future.

Part 2: Various approaches to online technologies in academic practice

In this part of the volume, the authors made an effort to take a broader overview of other academic problems that occur in the domain of Society 5.0. These include the impact of Artificial Intelligence and ChatGPT on, among others, the scientific discourse, academic research and translation practices and the danger of supplanting the human factor in creating the works that formerly used to be the province of human activity. Arguably, the most outstanding thinkers and researchers in the field of humanities, linguistics and IT, question the position of this new human invention, contrasted with the human mind, which

> […] is not, like ChatGPT and its ilk, a lumbering statistical engine for pattern matching, gorging on hundreds of terabytes of data and extrapolating the most likely conversational response or most probable answer to a scientific question. On the contrary, the human mind is a surprisingly efficient and even elegant system that operates with small amounts of information; it seeks not to infer brute correlations among data points but to create explanations. Let's stop calling it Artificial Intelligence and call it what it is: Plagiarism Software. It doesn't create anything, just copies existing works from artists and alters them sufficiently to escape copyright laws (Noam Chomsky, *New York Times*, March 8, 2023).

This radical view as expressed by one of the leading linguists of the time may be a thought-provoking reflection for the sections to follow, which we start with the chapter titled "The art of words and Artificial Intelligence. Analysis of oppor-

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tunities and threats for the content creation sector in relation to the emergence of ChatGPT" by Mikołaj Woźniak. It appears a relevant commentary to the above-expressed opinion, as discerned from a position of people concerned with the socio-economic future of so-called 'wordsmith jobs'. Although the author concentrates on the potential of AI and ChatGPT in generating effective professional texts in the field of literary production, academic research and copyright services, the prime goal is to assess the disruptive power of this ingenuous invention for human creativity. The main charge against AI in the field of content creation is the issue of intellectual property and prospective plagiaristic practices of the users. However, to do justice to these inventions, such developments may be used in the research practice as an assistant tool for the compilation, accumulation and interpretation of large databases, something that has so far been performed by humans in a tediously time-consuming process. If we demonstrate the problem in the threats and opportunities analysis form, certain accusations may become advantages for the Society 5.0 labour market, for instance, the likelihood of disrupting academic research may result in its reorientation towards new trends, and the fear of plagiarism shall redefine its scope, as it has happened with the rise of such devices as Wikipedia, thus inspiring new ideas and directions for scientific investigations.

The next chapter by Anna Nowakowska-Głuszak continues the theme of such technology perception by ordinary people, in the suggestive title: "Who are you, ChatGPT? The conceptualization of AI in non-scientific discourse". This time the author translates the fears of modern people into linguistic metaphors as an attempt to conceptualise this new reality. Within this conception, AI development is divided into strong and weak versions, as quoted by John Searle in the 1980s (revised in 2010), with the view of higher mental capabilities in the former version and limited replicating functions in the latter. In effect, regular users of these advancements tend to approach them in two distinct ways, i. e. objectively as a tool, or technological invention, and subjectively as a personal assistant, something to communicate with, through an ontological metaphor of personification. These fluctuations in human attitudes towards AI and ChatGPT seem an interesting subject for further scholarly examination.

Internet resources are approached by users in a wide variety of ways, revealing their digital literacy and competence, as Ariadna Strugielska and Dorota Guttfeld suggest in their chapter "Hyperlinks in online abstracts of research articles: disciplines in the 5.0 academic community", in which they discuss the notions of interconnectedness (hypertextuality), interactivity and multimediality of online resources, particularly in the linguistic domain of academic inquiry (Deuze 2003). The study maintains the prognostics offered in the text by Woźniak (in the present volume) that, apart from potential dangers, the new inventions would lead to the emergence of genres in the field of academic studies – mixed-types –

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with new functions, or the existing types would assume new functionalities under the pressure of the available data using hyperlinks to create and disseminate new content among various disciplinary communities. In the chapter by Marianna Dilai and Iryna Dilai: "AI vs Humans: a corpus-based study of English academic writing" we have an implementation of these practices, i. e. analyzing texts written by human researchers, versus AI-supported academic texts that were automatically generated with regard to their style and patterns of language use. The authors assembled a corpus of texts on corresponding topics and used the automated text analysis tools. In conclusion, they discuss authenticity and readability questions, stating that the quality of human-generated expression is more varied lexically and less repetitive in structure. At the same time, AI-processed content tends to recursively repeat phrases and lexical choices typical of the language or its registers, thus less consistent in logic and argument (Holtzman et al. 2019). On the other hand, AI production is more analytic and complex, due to the material available; whereas human-conceived texts reveal greater subjectivity of the topic as regards cognitive elements and referencing with a range of discourse markers that enhance text coherence. These issues are of significance as far as further problems are concerned, i. e. in translatory practice and experience.

Subsequently, chapters by Joanna Czogała-Kiełboń and Agnieszka Frycz, and by Anna Szkonter-Bochniak and Joanna Warmuzińska-Rogóż respectively, concentrate on the technological capacity of human translation and machine translation (MT), with selected cultural references to the human factor. The authors raise the question of linguistic consistency in terms of rendering typically human concepts by Machine Translators (MT) and computer-assisted translation (CAT), for instance, DeepL Trados or memoQ, and neural machine translators (NMT). Although these technological developments, as a branch of computational linguistics, divided into RBMT (rule-based machine translation, mostly generative grammar) and CMBT (corpus-based, using statistical principles), are unable to match human creativity and cultural expertise, e. g. in history, language and literature in their subtle undertones and stylistic effects, they surpass human capability to accumulate data in such time-consuming activities as the selection of the material, the pace of making lexical decisions and text arrangement. For this reason, the University programmes of translation studies have to be revised and assessed as to the degree they follow the current technological revolution, particularly in postediting, proofreading and other computer-aided actions. Thus we need a redefinition of the term 'translation' as an activity that incorporates more than one modality in theoretical descriptions of previous periods. Online Machine Translation (OMT) would require, on the part of its users, both the technical competences on an adequate level, as well as linguistic and communicative skills to handle complex operations, such as

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translation and multilingual interactions that, according to the findings of the last author in this section – Konrad Klimkowski "Students of education on Online Machine Translation for non-specialist purposes" cannot be fully automated (Jolley/Maimone 2022). Re-education towards broader OMT awareness should involve certain metalinguistic skills such as critical analysis of the resources and sensitivity towards machine manipulation output and its accuracy (Lee 2021), which in turn requires consistent educational and institutional empowerment.

Part 3: On technology and education in Society 5.0

In this part, the reflections on the condition of humanity, language and technology will be centred on the issue of future challenges in education that stand before Society 5.0. A brief description of this socio-cultural and linguistic problem can already be found in the subsequent chapter, where the researcher provides characteristics and the trends that assist these transformations. Primarily, they focus on the modes of communicating our knowledge to the students and by the students. Dronia (2022) mentions, among others, the intense use of digital devices with an unprecedented speed and shorter attention span, as an integral element of their lives. These technological innovations include visual, video and social media with intensive visual content in a synchronous way. Multitasking, such as group and online gaming, as well as video chats, complete this vision of an unreal, virtual world with ephemeral content on diverse platforms tailored to the interest of an individual. Simultaneously, they raise the question of scientific validity and reliability together with many ethical issues for the reference of the content as mentioned by another researcher in previous chapters. With all this in mind, we go to the next part of our considerations which begins with the text concerned with technology and language education as a typically human activity, with the language as a central part. Here, to the forefront comes blended learning as a mixture of human and technological elements in an immersive way presented with its pros and cons in the text titled "Virtual Reality in language education in the context of technology development" by Pradela and Stecuła. The positive aspects of these transformations entail diverse tools that facilitate users' learning, adjusted and personalized to human capabilities as an extension of certain skills. People stay permanently connected and, therefore well-informed; however, this leads to frequent breaching of our privacy by anonymity, lower sociability, and digitalisation of almost all aspects of our life. Educational platforms seem a useful tool in the current learning practice, particularly in foreign languages. Friendly interaction interface with gamification elements, according to Miguel Poveda Balbuena (p. 219 in this vol.), turn out to be

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part of their success in another text; however, we must admit the counter-humanistic elements of such formation, such as lack of authenticity and personal contact in reality.

In a similar fashion, the next chapter by Susan Ross-Żółkiewicz prompts a discussion as to the way certain human abilities were put to the test for objective reasons, such as in distance learning during a pandemia, for instance, and technological advancements that assisted it. Within the plethora of the latest catchy buzzwords on IT and AI, the concept of MALL – mobile-assisted language learning – appears a natural addition to this technological debate (Stockwell 2022, p. 6). This text raises the question of inclusivity and the technical devices' role in supporting social contacts and collaborative attitudes, and whether the tools are used to assist and not dominate the learning process, which in effect, changes the users' attitudes to IT. A growing dehumanized, technological environment of educational practice is the leading theme of the chapter by Sławomira Kołsut, with inclusivity and cooperative elements at the forefront. Advanced, super-intelligent Society 5.0 means openness not only to the talented and endowed; this should incorporate all members of the society with all their abilities, which embraces people with special needs, as well as the education of teachers to instruct them in a multiplicity of ways: team work, multiproductive tasks, peer instruction. Emotional wellbeing based on supportive cooperation is the model proposed by many educators.

Such personal traits are also particularly important for new generations who enter the labour market in the Society 5.0 environment, the ways they adapt to the employers' expectations by means of interpersonal networking. Multitasking in multicultural communities requires resourceful assertiveness and flexible ingenuity to tackle the daily duties in their workplace. Thus, consecutive chapters elaborate on these issues, presenting young people's views on their future employment. This discussion is continued by Rafał Krzysztof Matusiak, from the University of Opole, in the paper "Knowledge of a foreign language in Society 5.0: career planning process by students of applied linguistics" which concentrates on the career planning process in Society 5.0 from the economic perspective and the labour market as elements of human capital. Thus the investigation has an interdisciplinary character as it intersects the humanities against the background of economic and social sciences. Linguistic competences, particularly multilingual ones as mentioned by Klimkowski (p. 193 in this vol.), together with the skill of effective communication and interaction appear a new challenge in the Society 5.0 world to come. Undoubtedly, technology seems to have challenged such professions as translator, interpreter or copywriter, still there are plenty of occupations requiring both hard and soft competences on the part of future employees. Languages only facilitate access to this 'brave new world'.

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Conclusions

In documenting the last moments of Industry 4.0 society, our focus lies on an area with scant literary exploration, primarily confined to online sources – a reflection, perhaps, of the *Zeitgeist*. Central to this narrative are language-based AI-powered chatbots, with their enormous impact on the sphere of human knowledge, which was supposed to serve humanity, thereby we witness redefining traditional concepts like, creative writing, academic research, translation and plagiarism while ushering in new academic and wordsmith genres. It is conceivable that our era may witness the final intellectual products solely crafted by human hands, as future academic endeavours may emerge from human-computer collaboration. Consequently, a critical debate must follow these actions, on how to adapt the educational institutions to these evolving models. The main issue of education for the individual will be not to accumulate as much knowledge as possible at a given time, but to manage it, i. e. select and process the excessive number of data. Presumably, this publication may stand in the line of these disruptive technologies to mark one of the iterations in its current form, to date. As suggested by Straczkowska-Luckey and H. Luckey (2022, p. 239), the dichotomy between humanities and science (technology as spelled out in the leading title) appears artificial and should be entirely discarded, as harmful for both sides. Although science seems to be thoroughly quantifiable and verifiable; without the humanities it may turn out detached from life and unpredictable. Unmistakably, digital transformation is not solely about technology, it is about human life with all its consequences. Therefore, governments, companies as well as universities, including technical ones, are in need of a new generation of staff – a merger of technically, IT-competent and human-centred professionals.

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Mariusz Wojewoda

Society 5.0: in search of a technological utopia

> "We are now in a new era, one in which globalization and rapid evolution of digital technologies such as the Internet of Things (IoT), artificial intelligence (AI) and robotics are bringing significant changes to society. The environment and people's values are becoming increasingly diverse and complex" (Fukuyama, 2018, p. 47).

Abstract
The subject of this article is the analysis of the Society 5.0 project from the perspective of the philosophy of technology. The author analyses this project as an example of a contemporary utopia in which social and technological themes are integrally linked. Technology understood as a system and related artificial intelligence is an increasingly important aspect of our everyday life. The author of the article is interested in analysing the social imaginary of technology, which defines the model of social use of digital tools. An important aspect of the article is the analysis of the possibilities and possible dangers of the way humans use artificial intelligence, and the related vision of society 5.0. Human life is inevitably changing under the influence of *techne*, but it is important to critically judge these changes from the point of view of the philosophy and ethics of technology.

1. Technological Imaginarium

In European culture, utopian narratives (*ou-topos* a place that does not exist, or a good place) arose at a time when the old paradigm of interpreting reality was being exhausted and new ideas and associated new practices of action were being sought. Renaissance utopias, including those of Thomas Morus (*Utopia*), Tommaso Campanelli (*Civitas Solis*), Francis Bacon (*New Atlantis)*, were primarily concerned with social and political issues. In the 19th century utopias, there was a fascination with technology and the associated possibility of 'improving' the world, and improving human life through the use of *techne* (techno-utopias). Successive industrial revolutions go hand in hand with social and political change. On the one hand, this brings improvements in the quality of human life; however, this is not an even process across the globe. On the other hand, the historical experience of struggles over natural resources, wars (especially the First and Second World Wars), and socio-economic conflicts show that *techne* artefacts are used as tools to kill enemies, but also to exercise power and surveillance over citizens. Awareness of the misuse of *techne* is associated with disillusion-

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