

Introducing Reflexibility as a Path towards Society 5.0

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Abstract We introduce the concept of reflexibility, which merges the notion of reflexive thinking and responsible behaviour. It is based on Archer's view on reflexivity, seeing it as the mediator between structure and agency and as the crucial component of social change. Reflexibility is seen as the leverage towards more favorable social conditions. As an analytical proxy for sustainable settings on a macro and micro level we take the idea of Society 5.0 which superimposes the industry 5.0. We analyze the dynamics of the emergence of Society 5.0 in the evolutionary context by considering historical and synchronic factors.

Keywords: • reflexivity • sustainability • society 5.0. • morphogenetic approach

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1 Introduction

The concept of reflexibility emphasises the macro structural conditioning on the one hand, and reactions of agents whose motivation is shaped by the existing socio-cultural settings to the other. It is based on Archer's view on reflexivity seeing it as the mediator between structure and agency and as the crucial component of social change. In addition, the concept of reflexibility is intertwined with the outcomes of reflexive deliberations leading to behavioural practices contributing to sustainable systemic and living conditions. With the concept, we shed a light to the structural, cultural and agential relations through examining emergent properties of each social stratum separately and observing how they interact with each other. In that regard, we deploy the morphogenetic approach to discern the complex interplay between all societal levels.

As an analytical proxy for sustainable settings on a macro and micro level we take the idea of Society 5.0 which superimpose the concept of Industry 5.0. We analyse the dynamics of the emergence of Society 5.0 in the evolutionary context by taking into account historical and synchronic factors.

2 Why reflexibility?

"In this world, nothing is certain except death and taxes". A famous quote attributed to Benjamin Franklin has somehow humorously cemented our beliefs about the society we live in. The effects and consequences of our taken-for-granted societal processes are, however, about to bring yet another unavoidable fact in our lives. If we, as a global society, as a predominant species on the Earth, are not going to fundamentally change the ways of our production, consumption (Uršič Džajić, et al., 2024) and the underlying norm and values legitimizing our social actions, we are going to get extinct. Or, in a less nightmare scenario, our civilisation will cease.

The worse-case scenarios are unfortunately not something that many other species of our planet can avoid due to human exploitation of natural resources and corresponding effects on the natural environment. By 2070, a third of plant and animal species could become extinct (Román-Palacios & Wiens, 2020) as a result of global warming, massive deforestation and monocultural agriculture. According to mathematical models, the massive extinction is predicted to occur by the end of the century (Rothman, 2017).

Those facts are, however, not something we should get surprised of. Almost half a century ago, in 1972, there was United Nations Conference on the Human Environment organised dealing with inadequately addressed environmental issues. In 1983, the Brundtland commission was established, which issued the famous report on Sustainable development in 1987, stating that it is a "development that meets the needs of the present without compromising the ability of future generations to meet their own needs" (UN. Secretary-General; World Commission on Environment and Development, 1987). Since then, the

concept has become a perennial issue in scientific and policy endeavours. And it still is. Here, we can lean on yet another saying “hope springs eternal”.

In the chapter, we introduce the concept of reflexibility, which merges the notion of reflexive thinking and responsible behaviour. It is considered as a key towards more sustainable and prosperous living conditions on planet. It is fuelled by the recognition that current situation ranging from depletion of natural resources to deprivation of people are calling for a new social order to emerge. It is not only about technological solutions, and new policy intervention, but it is also about a new paradigmatic shift in ways of imagining and steering new society (Rončević and Modic 2011; Makarovič, et al. 2014, Boshkoska et al., 2018.; Fric and Rončević 2018; Džajić Uršič 2020; Fric et al., 2023).

The concept of reflexibility emphasises the potentiality that eco-social crisis has on the emergence of novel and more favourable social (i. e. co-depending policies for workers’ living conditions, in Pandiloska Jurak, 2021) and working conditions. Current turmoil on a macro societal level is precipitating disturbances, disorientation and stress on a level of individuals, but is, however, also an opportunity to thrive (Sahtouris, 2014), while encouraging actors on different social levels to act properly within the contested social conditions.

People are choosing every day between the actions that contribute to environmental protection and social solidarity, and the actions that contribute to their destruction. But the crucial question is who are the people making the choices? And even more important, who is supposed to be responsible to make sustainable choices?

People in general think that their actions cannot change the world, or, that they are not powerful or influential enough to make any visible transformations. Many just feel trapped in social forces determining their lives. But this is not exactly the case. How each of us is capable to make certain impact on our society and ecosystem can be illustrated by words of famous – but also controversial – Canadian intellectual, Jordan Peterson. During an interview in 2018, he was asked by a journalist of the Slovenian public television if he belonged to “the one per cent”, which refers to the wealthiest and most important people in the world. The question was not meant as an admiration of Peterson’s personal success, but clearly as an assignment of responsibility or even blame for the global social problems. The journalist seemed rather confused and uncomfortable when he replied: “Yes. And so are you, by the way”.

It is hard to say, whether Peterson was technically fully correct. The total wealth of 871,320 USD placed a person in the top one per cent of the global population, while 93,170 USD was sufficient to belong to the top ten per cent of the global population (‘Global Wealth Report 2018’, 2018). A three-room apartment in the Slovenian capital Ljubljana or a house, combined with some tens of thousands of Euros in savings should be enough to belong at least to the global top three per cent, if not directly to the top one per cent. The vast majority of Slovenians and Europeans, who typically see themselves

as “average” could hardly imagine, how close we are to “the top” in global terms. And how far we are from the most of the rest of humanity in these terms.

One may easily feel discomfort similar to the one by the Slovenian journalist, when our assumed belonging to the victims is questioned and our belonging to the perpetrators implied. The moral burden of responsibility may reasonably be seen as dependent on wealth, power and influence, as huge asymmetries exist and are increasing in this regard. However, the one per cent notion – with the one per cent always being somebody else – commits two major errors.

First, it is the *othering* approach based on building one’s own identity by pointing the finger on somebody else. Such perspectives ignore the fact how close not only the authors of this chapter but also (perhaps all) of its readers are to the global per cent of those who should feel the most responsible to contribute to sustainability by their practices.

Secondly, it is a *self-victimisation* approach presuming one’s own helplessness when confronted with the destructive environmental and social trends. Extreme inequalities in wealth are combined today by the extreme interdependencies and dispersion of practices that make such inequalities possible. Socially and environmentally destructive practices of the billionaires are supported by billions of “ordinary” consumers. More and more of them have sufficient access to information and sufficient purchasing power to make a difference. The fact that a difference made by a single individual is rather small in global terms is hardly an excuse to reproduce the status quo by continuing “business-as-usual”.

Such errors are not that surprising. Expecting from people to act responsibly is far from new. Traditionally, responsibilities of different members of a society were clearly defined by social values and norms (Džajić Uršič 2020; Rončević, et al., 2022). For most of the humankind history, people knew what is expected from them based on their social positions. This is the baseline for societal steering of societies (Rončević and Besednjak Valič 2022). However, today, such expectations are increasingly blurred, due to rapid social and technological change. Who should be responsible for what and to what extend? What actions are truly responsible and what actions are just an illusion of responsibility? When am I doing bad things with good intentions? How much informed should I be to be able to act responsibly? How can I select proper information from the increasing scope and variety of sources? Whom to trust and whom not to trust? Never before, an ordinary individual had so many possibilities to do the right thing. Never before, she or he had so many possibilities to do the wrong thing. Both the potential of choice and the potential of manipulation have reached unprecedented levels (on the role of media landscape in this respect see more in Rončević et al., 2023). In this complex discourse, the concept of human dignity (Kleindienst 2017; 2019; Kleindienst and Tomšič 2018; 2022) often becomes paramount. Recognizing and respecting the inherent worth of each individual can guide responsible behavior and decision-making.

This calls for another perspective on responsibility. As the extreme social and technological dynamics prevents it to be clearly prescribed by pre-given norms, responsibility increasingly depends on individuals' abilities to critically observe and reflect the social order as well as their own behaviour and their collaboration with others. This implies that people today need to be reflexive in order to be truly responsible.

This kind of responsibility – we will call it *reflexibility* – is inevitable for a sustainable future if rapid technological development, societal dynamics and sustainability are supposed to coexist. The concept of reflexivity takes into account the macro structural conditioning on the one hand, and reactions of agents whose motivation is shaped by the existing socio-cultural settings to the other. It is based on Archer's view on reflexivity seeing it as the mediator between structure and agency and as the crucial component of social change. In addition, the concept of reflexivity is intertwined with the outcomes of reflexive deliberations leading to behavioural practices contributing to sustainable systemic and living conditions. With the concept, we shed a light to the structural, cultural and agential relations through examining emergent properties of each social stratum separately and observing how they interact with each other.

As an analytical proxy for sustainable settings on a macro and micro level we take the idea of Society 5.0 which superimpose the concept of Industry 5.0. We conceptualise some of the key features and the emergence of Society 5.0 in the evolutionary context by taking into account historical and synchronic factors.

3 Reflexibility and Society 5.0 as a path to a new social order

The concept has been introduced as Japan's core growth strategy taking into account the needs for technological innovations, which are able to comply with the challenges of sustainable development. It is focused on achieving the UN development goals, and it is therefore seen as the "a human-centred society that balances economic advancement with the resolution of social problems by a system that highly integrates cyberspace and physical space" (Higashihara, 2018; Nakanishi, 2019).

In the European Union policy documents, a similar concept is Industry 5.0. (Breque et al., 2021). Society 5.0, however, is a semantically different, broader and more holistic than the industry as such. It goes beyond the sphere of production and takes into account the role of technology not just as an industrial developmental force, but as a support to human development as well. It seeks to integrate technology and digitalisation into improving the quality of life, health care, business infrastructure, easing the working conditions, encouraging learning and creativity, improving trust towards decision-making institutions, connecting people through the means of communication and transport - and encouraging synergies between all that listed.

We embrace the concepts of Society 5.0. in order to develop a holistic theoretical perspectives and empirical approaches for understanding and exploring current societal

challenges. So far, the Society 5.0 has been more a policy, strategic concept than a scholarly one. As such, it has a strong public relations dimension declaring (political) commitment to change in terms of broadly likeable phrases but lacking a firmer support in terms of theory and empirical research. Applying the concept and its extensions into scholarly endeavours should thus be taken with some precautions to avoid the populist stream of discourses.

In order to apply Society 5.0 in rigorous scholarly study, we build our theoretical framework from the composition of various sociological perspectives and concepts, which serve also as the pathway for our empirical research. We therefore define Society 5.0 in terms of:

- 1) The notion of Society 5.0 from technological and productive perspective linked to **Industry 5.0**.
- 2) The emphasis on human agency, innovativeness and creativeness in terms of **reflexivity** as an imperative of late modernity (Archer, 2012).
- 3) Society 5.0 as a dynamic social order as a result of **morphogenesis**.
- 4) Society 5.0 based on relational networks of ethical collaboration generating **relational differentiation** (Donati, 2011).

Table 1: The key concepts of the Society 5.0

Society type	Predominant technology	Morphology of social structure	Predominant differentiation mode	Predominant reflexivity mode	Responsible behaviour
Society 1.0	Hunting-gathering	Morphostasis	Segmentary	Communicative	Normative responsibility
Society 2.0	Agrarian		Stratified	Communicative	
Society 3.0	Industry 1.0; 2.0		Functional	Autonomous	
Society 4.0	Industry 3.0; 4.0		Functional	Autonomous / Meta	
Society 5.0	Industry 5.0		Relational	Meta / Relational	
		Morphogenesis			Reflexibility

Source: authors own, 2023.

Industry 5.0 as the innovative, sustainable, human-centric and resilient drawing on the digital, data-driven and interconnected industry 4.0.

The notion of Society 5.0 is based on conceptualising the social orders and their changes in terms of technological development interacting with socio-economic settings. Imagining the future social order based on the categorisation of pre-existing social orders or developmental stages has a long tradition in sociology. The historical socio-economic formations introduced by the classical theory of Karl Marx have been subsequently upgraded by the considerations on post-industrial and information society (Bell, 1976;

Touraine, 1971). Society 5.0 is seen as a new stage of merging technological development with production processes, services and consumption.

The predecessors of Society 5.0., namely, Societies 1.0 and 2.0 correspond to pre-industrial social orders. Society 3.0 corresponds to a classical industrial society of the first (steam engine and textiles) and the second industrial revolution (heavy industry, Fordism, fossil fuels and electricity). Society 4.0 is seen as the information society based on the third (digital and post-Fordist) and partly the fourth industrial revolution fusing digital, physical and biological (Breque et al., 2021). Society 5.0 is thus supposed to play the role of the significantly improved future social order, technologically building further on from the fourth industrial revolution. While the Marxist utopia of socialism/communism (Marx & Engels, 2022) was supposed to reorganise human society within the existing (industrial) technological framework and bring “the end” to history, Society 5.0 is a much more dynamic “utopia” – presupposing very complex and delicate balances between humans, ever-developing technology, society and nature. However, although its goals are aiming to balance natural, economic and social dimensions of human society, the question remains if this is sufficient. Is the transformation fundamental enough in all pores of society to actually contribute and provide the proper change?

In terms of production, Society 5.0 corresponds to Industry 5.0. Both concepts are supposed to build upon the current mutual dialectical influence between technology and society enhanced especially by digitalisation, which is causing a great impact on human interactions (Rončević and Besednjak Valič, 2022), cognition, organisations (Besednjak Valič 2022), and institutions (Besednjak Valič et al., 2023). With the fourth industrial revolution (Industry 4.0), new technologies have fused the physical, digital and biological worlds (Schwab, 2017). Together with its enormous positive potentials, digitalisation has also produced critical challenges for all aspects of human society, in terms of dehumanisation, alienation and anomie, social and political instability, fragmentation and polarisation, excessive manipulation, surveillance and repression, deepening inequality and exclusion. Industry 5.0. has been suggested as one of the solutions for the concerning role of humans in the automatic production (Žižek et al., 2021).

It builds on the emerging technological components that include individualised human-machine-interaction, bio-inspired technologies and smart material, digital twins and simulations, data transmission, storage and analysis, artificial intelligence and energy efficiency, renewability, storage and autonomy (Breque et al., 2021).

Morphogenesis referring to new social formations in society based on the complex interchanges within a system ensuing from the positive feedback loop. It occurs when such changes prevail over the negative feedback reproducing the existing social order – morphostasis (Archer, 2017; Buckley, 1967).

We draw on Archer’s (1995) morphostatic/morphogenetic (M/M) framework of society, which analytically disentangles the effects of structure, culture and agency. According to

Archer (1995, p. 9), these levels are interrelated in terms of having their own emergent and irreducible properties and generative mechanisms. Consequently, every social outcome is the emergent product of their interplay. Each of them has its own causal forces, given that structural ones are operating automatically, while those of agents work through their reflexive deliberations (Archer, 1996).

The interaction between all levels presupposes temporal sequences, in terms that social structures and culture always predate social action. Agents respond to given context by elaborating it and enabling structural change to occur. Social context, in which actors find themselves, is thus the outcome of their past social interactions (Archer, 1995). Social structures are in that regard of historical nature, and are based on previous human actions.

Agents respond to given context by elaborating it and enabling structural change to occur. Social context, in which actors find themselves, is thus the outcome of their past social interactions (Archer, 1995).

The contemporary late-modern society is bound to multiple, ambivalent and complex structures hardly offering a stable referential point for individual to act. The erosion of shared normativity ignites new morphogenetic cycles of society that not only expands the variety of meanings for people to select but also encourages them to develop new perspectives and skills to act upon them properly.

As Archer (2012, p. 64, 2017, p. 1) says, due to the mutual reinforcement of social change ensuing from an inconsistency between structure and culture through positive feedback, we live in an anormative society. This anormativity (cf. Archer) encourages individuals to develop new perspectives and skills to act upon them properly. It also enhances their deliberation on a social context through reflexive internal conversation (Archer, 2003; 2012). Social actors are forced to counteract specific social settings and are encouraged to contribute to more favourable social condition, which enables them to respond to challenges of globalisation and market demands. In that regard, morphogenesis can provide space for a social change towards a good society, in which “flourishing of one is depended on flourishing of all” (Lawson, 2017).

The fundamental novelties in social practices linked to late-modernity lead to the emergence of a new social structures, exposed to the increasing dynamics of social change. Such radical changes are bound to a morphogenesis of the society, which is nowadays not just a necessity, but also encouraged by social structuresmile themselves. This kind of society implies the generative mechanism providing diversity, which subsequently leads to further morphogenesis.

Relational differentiation as a new structuring of society ensuing from on intensive social morphogenesis towards Society 5.0. Emerging social order is based on relational networks of ethical collaboration, which are supposed the transcend isolated logics of functional subsystems.

The idea has been adapted by Pierpaolo Donati (2011) from Niklas Luhmann's (1995) social systems theory, which sees the primary mode of social differentiation as the key distinguishing feature between different archaic, traditional and modern societies. Functional differentiation as the prevailing organising logic of modern society refers to self-organizing functional subsystems (e.g., politics, economy, religion, science, etc.), each based on its own specific principles and specialized in performing its specific function(s).

Nowadays we can observe that subsystems are trapped within their functional principles, making their effects on the society significantly disproportionate causing major problem for humanity (Golob & Makarovič, 2020). For instance: a) the autonomous (market-based) logic of the economic subsystem has become increasingly destructive for the natural environment and social solidarity; b) the operations of the political subsystem seem to be severely isolated in space (i.e., focused on the demands of the segmentary national constituencies) and time (i.e., planning until the next electoral cycle or, at best, within the leaders' and their voters' expected lifespans). Since the functional logics of politics rewards nothing else (Golob & Makarovič, 2017), this encourages the selection of public discourses promoting radical nationalism and hegemony of provincialism etc (Hofkircher; Mikulan and Malinović 2024); c) the ecologies lack the self-organisation enabling to maintain a balance of life on Earth, which can be observed in deforestation, loss of biodiversity, climate changes etc.

Relational differentiation is seen as a key to go beyond the challenges and limits of the prevailing functional differentiation (Golob & Makarovič, 2020), by generating ethical collaboration enabled by new technological advances and expansion of communication. Its existence is conditioned by the emergence of the world wide web and increasingly advanced technological development. In a similar way as the printing press has enabled the creation of national 'imagined communities' (Anderson, 2016) connecting their members beyond direct presence and beyond stratificatory divisions, the Internet has opened unprecedented new ways of cooperation in the virtual space, such as the user-generated content of Wikipedia or open-source programming (Golob & Makarovič, 2020).

The relational differentiation is emerging from the relational subjects generating common relational goods based on their collective reflexive deliberations. Relational subjects are individuals, groups and/or networks, who share the same intentions, have common goals and take collective action to achieve them. In that regard, they are able to generate common relational goods through social relations (Donati, 2011). They do not share the same thought or beliefs in terms of collectivities in traditional society (Donati, 2011), but deploy into relational reflexivity, which is based on the unique inner dialogue of each individuals. Relational reflexivity requires conditions of the late-modern society enabling individuals to be empowered, free and socially mobile (Hofkirchner, 2017).

Donati (2011) sees the actions of relational subjects as a viable alternative to the prevailing systemic level based on the neo-liberal order, which does not encourage social solidarity and generates catastrophic consequences for the natural environment. The emergent nature of social relations implies that they are ‘activity-dependent’ and must be triggered by individuals, but have their own structure, whose causal powers work back upon the subjects (Donati & Archer, 2015, pp. 55–56). In that regard, social reflexivity playing »a key role in defining a network in which actors make use of relational feedback and are able to steer the network in a relational manner (Donati & Archer, 2015, p. 12).

Relational networks are seen as a way towards a new social order based on the new type of social differentiation – relational one (Donati, 2011). In order to apply Society 5.0 in rigorous research, we consider it in the context of this new type of structuring the society.

In that regard, it is able to provide more sustainable developmental performance on all social levels.

Reflexivity as the intrinsic feature of human psyche enabling individuals to consciously and strategically orient their actions to achieve their goals, having the potential to alter social settings to meet their needs.

The consideration of social change to Society 5.0 goes beyond mechanistic developmental patterns rooted in evolutionism or materialism claiming linearity and irreversibility for social processes (Sztompka, 1993). Instead, the focus is on the contingency of events emphasising human agency, innovativeness and creativeness (Modic and Rončević, 2018; Fric, O’Gorman and Rončević, 2023). These aspects are sociologically conceptualised in terms of reflexivity as an imperative of late modernity (Archer, 2012).

We draw on the sociological conceptions of the reflexivity, which has been grounded by Margaret Archer. Based on critical realism, she has rejected the ideas that the ontological domain of existence can be reduced to the epistemological domain of knowledge, which works against both positivist and constructivist ideas. She argues that there is an ontological subjectivity of every individual (Archer, 2003). There is no structural determination directly influencing individual subjectivity. If the whole of reality can be divided into the social realm, the physical realm and the psychological realm, the first two have an objective ontology. In contrast, the psychological has a subjective ontology, meaning that ‘objectively it exists, but subjectivity is its mode of existence’ (Archer, 2003, p. 38). The psychological systems have their own personal emergent properties, and reflexivity is one of them.

Her approach strongly opposes the stream of scholarly thinking that has been called ‘extended reflexivity’ (Adams, 2006), which stems from interpretations of social transformations and increased individualization linked to the expansive changes in communication technologies and structures. It was explored by Anthony Giddens (1986)

in his structuration theory, which emphasizes the duality and dialectical interplay of agency and structure, and sees structural properties as both the medium and outcome of practices. On a basis of critical realism, Archer not only rejects his conflation between structure and agency being two sides of the 'same coin' but also points to the flawlessness of reflexivity as being a mere observation and monitoring of the continuing flow of activities and structural settings.

Archer sees reflexivity as 'the regular exercise of the mental ability, shared by all normal people, to consider themselves in relation to their (social) contexts and vice versa' (Archer, 2007, p. 4). Through inner dialogue, they are able to define their concerns, develop projects and establish practices. Therefore, on the basis of reflexivity, individuals adopt certain 'stances' towards society, which constitute the micro-macro link and produce the 'active agent'. In that sense, reflexivity is a mediator between structure and agency (Archer, 2003; 2007).

Reflexivity as a process of inner dialogue is also changing through time and differing among individuals. By using a qualitative approach, Archer was able to recognize different modes of reflexivity, which preceded the quantitative tool ICONI, enabling her to determine consistent practitioners of each mode (Archer, 2007; 2012). As Archer says, reflexivity takes place through inner dialogue, which is common to all people, but quite heterogeneous. Based on biographical interviews, she defined four different modes of reflexivity: communicative, autonomous, meta and fractured (see Archer, 2003, 2007). Differences in modes exercised by individuals refer to a nexus between a context contributed by the socio-cultural structure, and concerns contributed by active agents:

- Communicative reflexivity is defined by internal conversation, which needs to be confirmed and completed by others before they lead to action. The context is stable and continuous.
- Autonomous reflexivity stems from the internal conversation, which is self-contained, leading directly to action and characterized by instrumental rationality. The initial context itself lacks stability.
- Meta-reflexivity is based on the inner dialogue, which critically evaluates previous inner dialogues and is critical about effective action. It acquires an ultimate driving concern: to go no further than insisting upon relative autonomy of the structural and the cultural domain.
- Fractured reflexivity stems from an internal conversation that cannot lead to purposeful courses of action and only intensifies personal distress and disorientation.

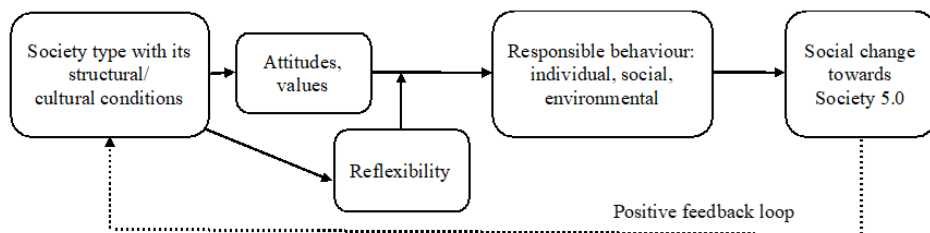
All those modes are practised in late modern society; however, there is a certain connection between the modes and social change. Archer (2003; 2007) has, for instance, argued that different periods induce particular modes of reflexivity. In traditional societies, the dominant mode of reflexivity is the communicative one, as it is collectivistic towards the social. Because of social transformations, uncertainties and 'contextual incongruity' between new openings and the expectations emanating from individuals'

family backgrounds (Archer, 2007), one can see communicative reflexivity to be in decline, as young people are compelled to establish their own *modus vivendi*. In recent decades, new unpredictable and uncertain social areas have emerged that have influenced various transitions in everyday life. Modernity enabled autonomous reflexivity, which is accommodative towards social settings. Structural uncertainties have increased the importance of meta-reflexivity, which is transcendental towards the social, and also allow defining a sub-category of fractured reflexivity.

We argue that when reflexivity refers to critical considerations towards the social contexts it can cater to more sustainable social practices and society. Meta-reflexivity is seen as a precondition for responsible behaviour, which leads to specific dynamics of social change enabling morphogenesis of the society to occur.

Meta-reflexivity is an important path towards responsibility, which has been consistently confirmed by our previous survey research on representative Slovenian national samples. This way, we have demonstrated that meta-reflexivity is a significant factor on the paths towards socially and environmentally responsible behaviours (sustainability). The same conditioning has been confirmed in the domain of media practices and media education. We have thus shown that meta-reflexivity makes one significantly more likely to check media content through additional media sources. In addition, parents with higher meta-reflexivity scores tend to be more responsible in educating their children for the media. They are more likely to discuss media content with their children, limit their access to the media, and watch the media together with them (and with that giving them necessary skills to combat disinformation and fight cyberbullying; in Džajić and Pandiloska Jurak 2023).

Figure 1: Path towards Society 5.0 through reflexivity



Source: Authors own, 2023.

To underline the connection between meta-reflexivity and responsibility, we coin a new concept of reflexivity on this basis. Being responsible may be matter of routines, habits and internalised norms and values. However, in an extremely dynamic complex morphogenetic society, responsibility can no longer rely on that only. On this basis, we emphasise the contrast between normative responsibility and reflexivity. While both of them may be present in any society, the former is more typical for traditional societies

while the latter mostly characterises late modern ones – especially Society 5.0. Reflexibility can thus be related to Archer's concept of anormative society – being an active and empowered response to the ever-emerging inconsistencies between structure and culture.

4 Discussion

The concept of reflexibility refers to sustainable and responsible behaviour that no longer relies on pre-existing norms, as they are undermined by intensive morphogenesis. Reflexibility is also a key for morphogenesis to emerge, and also a crucial factor for igniting responsible behaviour. New social configurations based on intensive morphogenesis lead to unstable and ambivalent rules with no clear legitimacy in firm values. This calls for individuals' on-going reflexive deliberations on the not yet tested solutions for responsible social action. The concept of reflexibility refers to sustainable behaviour that no longer relies on pre-existing norms, but is increasingly based on reflexive deliberation of individuals.

Reflexibility should be centred on social relations, as changing the world is not one-man job. In order to act responsibly and to achieve radical social transformation, individuals have to cooperate and to pursue certain joint-commitments. It is therefore not only individual meta-reflexivity playing an important role, but also a collective one, which pertains to concept of the relational subjects (Donati & Archer, 2015, p. 61).

Reflexibility is a crucial component of the new social order, which we seen as the Society 5.0. This kind of society is defined by four sociological concepts referring to society type, predominant morphology of social structure and predominant differentiation mode. In our conceptual model Society 5.0 is related to Industry 5.0, meta-reflexivity, morphogenetic forces of society and relational differentiation.

When compared to Industry 5.0, Society 5.0 attempts to provide a broader social perspective that may go beyond industry, production and economy. This is clearly a step in the right direction, but it is questionable if it is sufficiently broad and clear. At least some of the interpretations of Society 5.0 (or even 6.0) still tend to reduce humans to "employees" and members of organisations (Žižek et al., 2021, p. 11), thus contributing to some additional confusion through simplistic and reductionist views on human and social reality. Obviously, human's existence and co-creation of the reality goes far beyond the economy, productive work and formal organisations. Any serious attempt to picture the contours for a better social order should clearly take this into account.

However, even the concept of Society 5.0 fails to grasp the wholistic nature of change that is required to adapt to the new challenges. A truly sustainable solution requires more than just another version in the long line of societal development – all typically implying the development of technologies enabling better harnessing of the natural resources. During the recent decades, this line of development has reached its peak: by operating on

the level of our entire planet and by accelerating technological change to an unprecedented level.

This calls for a more dramatic change that would establish completely new ways of connecting humans to each other, of connecting them to technology and connecting them to the other living beings and the natural aspects of our planet. While these connections might have been previously anchored in traditional values and norms in pre-industrial Society 1.0 and 2.0, they have been seriously disrupted by the rapid technological and social change brought forward by Society 3.0 and 4.0. They may be re-established in a new and dynamic way through a new paradigm of responsible and reflexive relations not only between ourselves but with our planet as a whole.

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