

Original Article

An Unorthodox Embrace of Techno-Human Togetherness in Language Education: An Apology for a Non-Equilibrium That Favors the Social over the Technological

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Abstract: Streams of technological innovations are immensely influencing language learning and teaching in this age of a seeming co-existence of language and technology. This techno-human togetherness is reported to have brought forth positive results in terms of enhanced language learning and pedagogical efficiency. However, it has also created a sociological tension. Decentralization of human teachers from the scene of language pedagogy, overreliance on technology as almost a human alternative, and personalized isolation as language learners desert classrooms and peers as social non-essentials have posed a million-dollar question: Is language learning and teaching becoming more technological than social in the time of techno-human togetherness? This paper argues for a “posthumanist triad” that reimagines a new ecology where language teachers, learners, and technology come to coexist in a balanced positionality of humans with anthropocentricity in the learning process as the “social major” and technology as a peripheral “technological minor” for instrumentation. This paper advocates for going beyond the orthodoxical sense of language learning within human thresholds and embracing technology as a new digital scaffold. However, it is based on the principle that language learning should prioritize social interactions over technological celebrations.

Keywords: Techno-Human, EdTech, Techno-Social, Language Teaching, Techno-Language Education.

I. INTRODUCTION

Man has always traversed along the long trajectory of an overall evolution as a dynamic and creative being, the full expression and exploration of which is subject to historical excavation. Anyhow, the long-actualized evolution has not just advanced man socially, mentally, and intellectually; it has transformed him internally and externally in all aspects (Bingham, 2000). Thus, if viewed from a secular perspective, the non-stop evolution of man over time within multiple spaces in the face of changing norms and traditions. At the same time, it has made humans reposition and fit themselves in emerging new habits, mechanisms, and reset multifaceted goals especially in education (Bulut, 2025) has eventually resulted in a pervading conflict between humans’ fragmented selves and varying, fluid identities, such as, digital, professional, ethnic, social, political, technological, modern identities, as research explores (e.g., Goto, 2021; Guga, 2025). One of the most striking examples is the case of the seeming conflict that has brought forth head-on the phenomena of compatibility and balance of educational advancement and technological sophistication. The most challenging aspect of this contemporary conundrum appears to be the challenge of settling down with a (non)equilibrium of humans’ (de)centrality and technology’s proportionate participation in the process of educational delivery and practices. Understanding this challenge and envisaging the best solutions to this problem is a crucial matter needing scholarly attention.

II. DISCUSSION

Generally speaking, everyone (perhaps except for the savages of the Amazon jungles) of this modern time and age will admit alike that education is man’s biggest need, and being deprived of education would mean an encompassing deprivation of every other thing (Eyster, 1957; Alam & Asmawi, 2023). Therefore, efforts made to maximize educational benefits and welfare to make humans’ lives far easier, faster, and more efficient are the greatest attempts by humans for humans across the civilized globe. However, the educational efforts do not adequately bear the optimal fruits if they are contingent on human actors alone, according to the contemporary technological perspectives. In this backdrop, technology can be a great partner to bring forth increased outcomes from educational efforts. In fact, technological innovations have made an unthinkable revolution and remarkable evolution of education (Kozma & Johnston, 1991; Collins & Halverson, 2010; Kim & Park, 2020). Language education



has also been hugely influenced by the overall wave of the techno-educational convergence and co-evolution (Derakhshan & Zhang, 2024; Alam & Asmawi, 2025; Alam & Asmawi, 2023).

Language education has become the key to the access to other categories of education. More specifically, it is no exaggeration that English language education has seemingly turned out to be a common need of the whole world, being a so-called global village. Although the global population, diverse in every detail, should not have a reductionist perspective and be limited to a singular language choice (i.e., the colonialist's language, English) or a so-called lingua franca to materialize their international communication (Seidlhofer, 2005), it is now a reality. Given that, a decolonial denial of the implicit and explicit compulsion to learn English often sounds ambitious, inadequately powerful, and unhelpful. Conflict that this paper focuses on may, in a random way, be indicated in this critical spirit. However, it does not engage in linguistic criticality. Instead, it focuses on the intersectionality of technology and language education as being grounded in the conflict of other aspects: (non)equilibrium of the technological and the social.

The present age is, by its most striking character, technological. Along with all other things, language education has also been technologically characterized. What does language education itself mean when it is technologized? More than that, what does a language learner or a language educator mean when it comes to technologized language education? Like all other activities, momentum and a fast-paced character have been salient in the delivery of language education. Thanks to technological support of myriad types, language education attained that momentum and fast pace. As outcomes, a concern of (de)centrality of human teachers has come about in the scene of language education (Peng et al., 2022; Qassrawi & Al Karasneh, 2025). Teacher-centeredness has declined while student-centeredness has increased in technology-integrated language teaching and learning. This swap of positionality of language teachers and students is often appreciated. Yet, this change has led to a question: Is the language teacher pushed to a peripheral role in the scene of technology-integrated language learning? Is he being replaced by technology by any chance? Unthoughtful distancing between language teachers and their students for an excuse of techno-integration may essentially signify language education as being a less humanistic process. In some other words, it would be tantamount to a process of avoiding the classical, "whole-person" teaching process and humanistic pedagogy. Overreliance on technology for language learning may be fruitful in the short term, as language learning is better accomplished with a techno-partner (Asmawi and Alam, 2024). However, if viewed from the perspective of long-termism, it closes the doors of human-to-human socio-emotional exchanges for which we are essentially humans and for which we are greater than animal folks. Learning language skills should not be bought at the price of the cuts in the social ties and severing the contingency between teacher and students. Humans do not just exist well by language skills alone; they also need emotional food such as love, care, humor, protection, etc., which is all what a non-human, technological partner can offer.

As an increasing trend, "personalized language learning" (Chen et al., 2021) with the assistance of technological artifacts is another concept which constitutively shares this big concern of dehumanization process in the ecology of techno-based language education. Learning is a social process and students and teachers are social beings (Bernstein, 1960; Wenger, 2009; Wals, 2023). This essential social process of human togetherness in the mission of language learning should not be in any way replaced by a language learner's personalized isolation with a technological partner. If so happens, it is true that students may still be successful in mastering the target language, but the side effects of this aloofness may result in their being socially stupid and emotionally malnourished. In such a precarious scenario, an L2-skilled human child may be empty of crucial emotional and social skills typical of a human child as a social being. Ideally, a language learner should not just be prepared for a lingua franca, they should be holistically prepared for the society wherein he is supposed to interact with other socials with all human compassion, care, and commitment. Therefore, the detachment between language educator and student caused by the over-interference of technology as a panacea may result in a stalemate in the way of unlocking language learners' possibility and means of growing as a well-rounded social being.

In the context of this seeming predicament in technology-integrated language education that brings risks of fracturing human exchanges, increasing techno-dependence, personalized isolation, and that leads to producing humans (under the cover of language learners) emptied of social and emotional essences, this paper recommends considering a triad of teacher, learner, and technology. In this triadic mechanism, the intent to dismiss technology in language education would mean conservatism or an orthodoxical worshiping of the old paradigms. On the other hand, overreliance on technology that pushes human teachers to the periphery would mean desocialization. Therefore, what could be a middle ground between the stated extremist negative ends? The proposed triad may be a potential solution. The essence of the tri-agent system for language teaching is grounded in a striking balance between the three actors. Agency distribution is the key to the proposed balancing. The triad ensures an ecology

where language teachers are now replaced by technology. He should be rather empowered by an added pedagogical efficiency offered by technology as a peripheral actor in the triadic pedagogy. In the envisaged techno-human ecology, technology would mean something, but not everything. It would not take the role of a language teacher, but just as a teacher's teaching aid. Language teachers would not be subservient to language tools. However, in order to ensure such a position as a language teacher, it is crucial that they be digitally smart and technologically literate.

As for the position of technology in the triadic togetherness, a peripheral conjugation is allowed. Technological tools should not overshadow the human presence as the central actors in the language learning process. All the cognitive creations involved in language learning have to be humanly performed by language learners and teachers through retaining and demonstrating social articulation of learning. Technology participation should ensure minimal instrumentation in different aspects and activities pertaining to different language skills. The anthropological essence in language learning should be the main commitment and uncompromising centrality in this triadic gathering in which technology remains as aiding instances of a tooling scaffold. Such decidedness and thresholding for technology in language education may better account for the social unambiguity of techno-integrated language teaching. If maintained, this should dwarf the possibility of technology's proliferated overtaking of sociality played out by humans in language learning and making language learning look more technological.

Besides the centrality of the language teacher and the peripheral inevitability of technology in the triad, language learners are required to be reoriented to the greater purpose of language education. They should be given to understand that they need weaponization of the lingua franca while society needs them as socially robust and responsible inhabitants. Social normativity is that no society accepts unsocial or anti-socials, regardless of someone being a master of an L2. In this thread, a language education program has to be able to offer a larger-than-narrow purpose of language education. The social objectives should be prioritized and made bigger than the technological obsession and reliance so that language learners understand that language learning is deeply social. Repurposing language education may thus offer greater cause for language learners who would consider and expect (a) classrooms as a space for social persuasion, (b) peers as inevitable learning fellows and companions of non-language activities, and (c) teachers as surrogates of loving figures, knowledgeable friends, and better human and language models for them to follow. It is crucial to position the social to be the major conviction, while the technological as a minor aiding apparatus. If technology creates a habit in students of resorting to technology as a jack of all trades, trust in human abilities of theirs and others (their teachers) may decline. Otherwise, it may establish a mindset about human deficiency and inferiority. Any society where humans hold a sense of self-inferiority against technology may start to devalue diverse skills and abilities that God has bestowed upon humans as social beings besides being cognitive. Therefore, reorienting language education towards greater socialization may push language learners towards language learning as more social activities and humanistic persuasion, and less helpless slaves of technology.

The proposed triad is encapsulated in the following graphic representation:

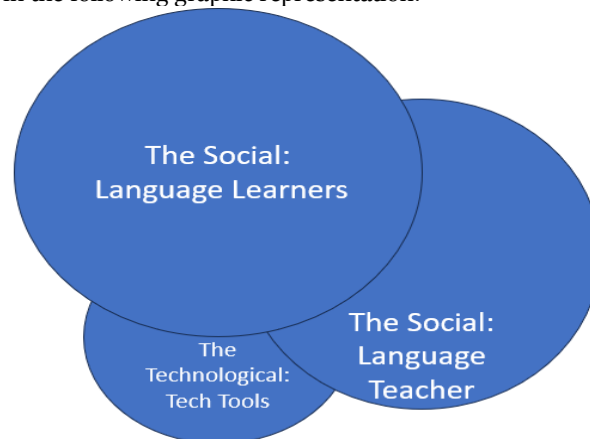


Figure 1 : The Triad of the Proposed Non-Equilibrium of the Social Optimal with Technological Minimal

III. CONCLUSION

To sum up, this paper advocates for posthumanism that accommodates an admixture of the triad: teachers + learners + technology. A balanced distribution of agency among these three counterparts is the fundamental premise which breaks away

with any conservative reluctance to accept technology for a digital scaffold. However, humans are encouraged to remain at the center of language pedagogy as a social diabolism that interconnects humans and intra-connecting inspiration for humanistic nurturing, while embracing technological artefacts as a peripheral instrumentation in the process. This triad is principled into “let us make language teaching more social than technological in the age of technology.”

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