

Technology and Alienation in Modern-Day Societies

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Abstract

Technology as a major social form has been heavily structured into societies and has tremendously affected and continues to affect all aspects of peoples' life, particularly interacting and communicating with one another. The goal of this qualitative study is to comprehend the impact of technology on human interaction, utilizing the Social conflict perspective. Social conflict perspective perceives and faults many societal problems on capitalism. Capitalists have created technology and continue to create mass production of new technology to suit their imagination and maximize their profits. For this study, a qualitative research; secondary analysis of data is used to see how technology affect human social interaction and social structure.

Analysis of data reveals that technology has benefited human society, particularly in revolutionizing the medical field and playing a major role in scientific research. However, it has its own drawbacks for individuals and the society as a whole. Nowadays, technology has serious social cost, most notably, "mass alienation." It has already weakened our "collective conscious", has become opiate of the masses and a source of disintegration, deviance, strain, and divisiveness. If the progression of technology continues at the current pace, we are likely to witness more class conflict, war, environmental degradation, poverty, and more internal and external alienation.

Keywords: Alienation, technology, globalization, conflict perspective, social structure, capitalism.

1. Introduction

The purpose of this study is to explore and explain the impact of technology on both human interaction and society as a whole. Using qualitative research; secondary analysis of data the aim is to answer the following questions: What have been the consequences of existing technology on social structure of the modern-day or contemporary societies? And what more effects would there be on our societies if we continue advancing our technology at the same pace as we already have?

Throughout the evolution and progression of human civilization, technology has had played roles in the creation of societies (Sernau, 2006; Ritzer, 2008; Rothman, 2005). It is easy to see or identify great accomplishments that are outcomes of technology. Many research indicate that technology has led to social integrations, increase in social ties and involvements, longevity, effective mass production, and globalization. It has revolutionized the medical field and plays a major role in many scientific research. Information technology has also made possible and easier for people to access almost any information online, work at home, and interact without seeing one another; using telephones, fax machines, e-mails, and text messaging. People may also use technology such as internet to seek family and social support (Hurst, 2000, 2007). However, when looking and quarrying a little deeper, one can see unspeakable deceit, corruption, destruction, and depression that technology has brought to people. We have become and continue to become captives of our own creations.

Technology as a major social form has heavily been structured into societies and has tremendously affected and continues to affect all aspects of people's life. At the beginning of technological development, the basic idea of the creation was very clear. It was about helping people to survive, avoid misery and death, to work easier and more efficiently. But as human need, demand and competition increased, and modern, complex societies replaced the simple and traditional ones, surviving was no longer a human agenda. Today, the goals of technology are ambiguous. The goals are not about surviving, having higher life expectancy, work efficiency, informing, or knowledge, but rather attractiveness and profit-making (Hurst, 2000, 2007; Wendling, 2009; Rothman, 2005). Today, for example, the goal of

mass media is not all about informing and increasing people's knowledge, but filtering and selling whatever they can sell; it is about ratings and attracting more viewers, and making more profit. While technological tools serve to liberate us from constraints and help us do our work at a faster pace and in a more efficient way, it can also bring domination, alienation, destruction, and dependency of one over another. Technology in the wrong hands and its production by the wrong people or social deviants who lack compassion for human beings can be very detrimental in generating human misery.

Prior to industrialization, societies were largely rural, small, and agricultural. Most products were man-made and handcrafted, with many people devoting their time and energy to some forms of production (Rothman, 2005). People had more face-to-face social interaction, a stronger social bond, and shared the same social norms and values, or as Durkheim termed it "collective consciousness". However, industrial revolution and technological innovation reshaped societies. Technology and mechanization displaced the independent individuals who crafted products manually (Rothman, 2005; Wendling, 2009). According to Rothman (2005) and Hurst (2000) when technology began to advance in industrialized societies in the forms of assembly lines, it affected mostly the working class in terms of alienation, separation, or social interaction. But as technology continued to advance, and machines replaced people's jobs without interacting to one another, the impact has been on all social classes. According to Marx (Ritzer, 2008; Wendling, 2009), as mechanization proceeds, more people will be forced down into the rank of proletariat and progressively into the industrial reserve arms as they lose their jobs. Therefore, when a worker does not want to do a job at the wage the capitalist offers, someone else in the reserve army will do the job. Political and economical powers undertake everything possible to make profit, consolidate power, and maintain control. Technological tools have often been used to influence the interest of elite and upper middle class. Thus, the elite and upper middle class have encouraged more national spending on technology and bring into play nationalism to advance technological tools.

Josephson (2005) argues that eugenics movements and generating a sense of nationalism in many states strongly contributed to the advancement of technology in modern societies. Physical science, namely technology became "true science" in many nationalistic states such Germany and the Soviet Union. Today, the ideologization of the physical science is clearly visible in many Nations. Technology became and continues to become the symbol of national dignity, pride and national achievements. It demonstrates the competency of the nations' scientists and engineers (Josephson, 2005; Hurst, 2000). Competition for advancement in science and technology is wide-spread and is noticed in today's world arena. In 2008, when the United States and the United Kingdom sent warships to the coasts of Somalia to protect the international shipping cargos from Pirates, China, Russia, India, Netherland, Ukraine, and Iran also joined the act. We can also see the competition over technology by nations' testing missiles or sending shuttles to space. We have witnessed that whenever Pakistan tests a missile, India also will follow, after South Korea talks of military drills, North Korea tests nuclear bombs, or when the United States sends a shuttle to space, China tries to do the same thing, and when Iran exhibits his military might, Saudi Arabia will execute the same affair. The ancient Greeks were fond of new ideas but also were afraid of the changes that ideas might bring them. They told stories about these hopes and fears. The story of Prometheus, in Greek mythology, tells of how he delivered fire to humanity in defiance of the gods, who feared that humans with control of fire would become god-like themselves (Sernau, 2006). With its merits, technology is not immaculate; it is a form of oppression (Scharff & Dusek, 2003).

2. Technology

Technology is a broad concept and everyone more likely to have different perceptions, understanding, and meaning of it and its applications. As an idea and form and with its many different types of applications, technology can be defined in many different ways and in its macro possible term, are those that are recognized by almost everybody. Sociologically, technology refers to a functional subsystem of society which observes the domain of tools, techniques and its application. According to Rafael (2013, p. 330), technology is a social system operating through communicative event and from its etymological perspective, is the scientific study of the practical arts. Technology can also be defined as knowledgeable ability and ability to apply any types of machine in any form and shape in interaction, operation, and production to achieve an objective.

Generally, "technology is the accumulated store of cultural knowledge about how to adapt to, make use of, and act upon physical environments and their material resources in order to satisfy human wants and needs (Johnson, 2000, P. 325)." Technology came to human life as the results of human needs. The satisfaction or dissatisfaction of those needs (means and ends), both subjective and objective needs, has led and continues to lead to creation of more new needs and more new technology, which eventually leads to mass alienation (figure 1). Here, objective need refers to the basic human needs such as food, shelter, health, transportation, clothing, and doing daily tasks more efficiently. Subjective need is more about internal and mental satisfaction, intellectuality, and desire for more; not to necessarily meet the human basic needs and efficient methods of doing tasks. Since technology is a major source of capital for capitalists and it has flexibility of use, its production would be continued. This does not mean humans are in need of further production.

In this paper, technology refers to all kinds of technological objects and tools that are often used on daily bases in communication, construction, medicine, entertainment, commerce, and education. Some of these technological objects include phones, computers, e-mails, fax machines, cars, airplanes, television, radios, DVDs, cameras, internet, videos, and iPods.

3. Theoretical Framework

There are many sociological perspectives that can be applied to explain technology and alienation. However, when it comes to the detrimental impact of technology, social conflict perspective provides a useful framework to identify and explain tension and contradiction inherited in technology. Social conflict theory, particularly its focus on dialectical materialism, is primarily the work of Karl Marx. Dialectical materialism is a set of theoretical statements proposed to explain why there is constant social tension and conflict. Social conflict theory assumes that social structure and human life is shaped by individuals who struggle and compete over limited resources. This human struggle and competition result in differences in distribution of income, wealth, prestige, power, and control. Marx (Ritzer, 2008; Wendling, 2009) argues that most conflict is the result of unequal distribution of resources between those who control the means of production and those who sell their labor to the key-holders. According to Dahrendorf (Ritzer, 2008), conflict centers primarily on power between those who control others and those who are controlled.

Power refers to the distribution of chances to perform, an exchange relation that depends on resources and their control on others (Berger and Zelditch, 1998). "Power is concentrated in the hands of those who supervise and control the large organizations that dominate the business, governmental, and military landscape (Rothman, 2005, P: 4)." The possession of power is relevant to creation, domination, and manipulation. According to Marx (Ritzer, 2008; Wendling, 2009; Kalekin-Fishman, 2006), power is determined according to one's relationship to the means of production. Owners of the means of production possess all the power in the system and maintain their power and economical advantage at the expense of not only the workers who produce the goods and services, but the general public who buy and use those goods and services. If only a selected few have the power to produce and the others only to purchase and consume, then it could be expected that those who control the means of production will have greater power to influence and control others. Despite the increasing diffusion of technology, a deep divide remains between those who possess the resources to produce and those who do not (Guerrero, 2005). Those who possess resources produce any quantity and quality that they wish or desire; the production reflects their own purpose. As stated by Marx (Ritzer, 2008), no longer does our production reflect our purposes, but also reflect external thoughts; the ideas of the capitalists.

Capitalists have created technology and continue to create new technology to suit their own imagination (Hurst 2000), and to find more efficient ways to maximize their profits, which in turn grants them power and control. Technology and advancement in technology is constructed through new ideas, invention, and discovery for profit-making, often for the powerful. Domhoff (2002) and Thiebaud (2010) argue that most technical development is in the hands of the corporate community, which are profit-seeking organizations interlocked into a single network by overlapping directors. Marx (Hurst 2000) argues that capitalism rests on "naked self interest". This self centeredness seeds destruction of the social structure and weakens the social ties that once united small communities. Capitalists support science and technology not only for greater productivity, but to justify their own status quo. Those who own the means of production do not want quick solutions to the existing social problems. For example, they may not want to root out poverty, the cause of many illnesses, but instead, they want to have more opportunities to create more new technology to challenge or improve those illnesses. The reason for this is to accumulate more wealth and power. As Francis Bacon puts it, "science abandons its search for truth and turns to the search for power." Of course, many things including views on science and technology have changed as the period of Fordism moved to the era of post-Fordism (Sweeney 2010). According to Sweeney, during the era of Fordism, people were more interactive, hopeful and happy, less distraught, and healthier consumers in capitalistic economy. However, as Fordism gradually moved toward post-Fordism, so did society and its structure. As the result of more flexibility, immateriality, accessibility fetishism of commodity, and a more totalizing application of commodity, post-Fordism made an incursion into peoples' private space and everyday activities.

Post-Fordism was the end of job security, labor's autonomy, specialization and flexibility and relied mostly on the network of exchange of knowledge and information. Post-Fordism greatly emphasized choice and product of differentiation and targeting consumers by life styles rather than social class. Post-Fordism caused a decline in manual working class and gave rise to the service related jobs and white-collars classes (Hall, 1989). Production of technology in the era of post-Fordism has become a circulating capital for capitalists. Fetishism of technology is a production of technological alienation in itself. Workers use technology not only as means of production, but also to provide them with mobility and skills in variety of diversified tasks (Wendling, 2009). Marx saw the products and the producers of science and technology as the forces of dissolving communities. This is because he perceived the sciences as a solid form of wealth.

Technology has created employment opportunities for some and unemployment for many others; higher profit for some, and lower income for others. All these mean that some will remain onlookers, lacking access or participation in it and not being able to enjoy the benefit of it, while others will do very well from the ongoing technological revolution (Hurst, 2007). According to Hurst (2007), more individuals have become billionaires since 1985 in the United States than ever before, and technology and prospects for new technology have provided the basis for their wealth. This in turn has resulted in more social inequality, building up more tension and conflict in society. Conflict and contradiction, both at a micro and macro level, often go through different steps and occur during different phases of action.

Kedzie (1997) states that technology creates conflict in many ways and through many stages; during initial procedures and planning, disputes over regulation, operating procedures, rules and norms, and issues of privacy and control. He adds that with the advancement of technology, the concept of conflict has expanded beyond the local location or personal face-to-face interaction. New social conflicts emerge with the emergence and advancement of new technology. These conflicts can be, for example, over the violation of “collective consciousness”, such as testing or using military weapons in violation of human rights and international law. Uneven development of technology and differences in technological sophistication among nations will also result in conflict. For example, some nations may consider others as colonized power and seek power themselves to challenge them, or seek out power to compete in the world stage. Some nations equip themselves with technology to deter any external and internal risks that may threaten their status quo. Obviously, it has been shown that superior technology is not always benefiting to those that possess it. For example, the high powered former Soviet Union was not able to subdue Afghanistan during 1970s. Today, with all the advanced technological tools, the major world powers failed to capture or locate many terrorist’s leaders and their accomplices, or bring social equality to the most brutal regimes in the world. After years of fighting in in countries such as Afghanistan, Iraq, Yemen, and Syria utilizing advanced technology, extremists still challenge and threatening our securities. Changes in technology and the ambiguities associated with it have resulted in inconsistency in group relationships in social structure. One of the effects of dialectical change in technology in our modern-day societies is human alienation. This serious social cost is the primary product of the unjust economic system.

4. Alienation

The concept of alienation as relates to technology goes beyond Karl Marx definition of science and technology in this paper. Marx alienation is mostly relevant to production, but I perceive consumption, particularly consumption of technology, as a core agent of alienation. Generally, alienation as a psychological condition that refers to the breakdown of the natural interconnection among people and their production and feeling of disconnectedness from social settings as the individual views his/ her relationships from social context as no longer reasonable. It is an objective and subjective feeling of isolation, unhappiness, lack of involvement, or only instrumental involvement with work and with others (Kalekin-Fishman, 2006; Ritzer, 2008; Johnson 2000; Bronfenbrenner, 1979).

Technology and advancement in technology not only limits workplace interaction, but also increases employers’ control of workers using monitors at computer terminals. Technology alienates people from their actual work, potential, and their fellow human beings (Marx in Ritzer 2008; Kalekin-Fishman 2006; Scharff, and Dusek 2003). As the result of technology, we no longer need to talk to clerks in shopping centers, post offices, and grocery stores because there are self-check-out stations. We no longer need to interact with tellers in banks, because we are increasingly interacting with ATM machines or using online banking. We do not have to interact with salespersons in bookstores because we are more likely to order our books online (Ritzer 2008). When it comes to computers, we interact with keyboards and computer screens, websites, e-mail, chat room, etc. In casinos, people do not need to interact with others; instead they interact with slot machines. Technological tools such as iPods, cell phones, palm pilots, headsets, texting and global positioning systems prevent us from face-to-face conversing and sharing our ideas and experiences with one another. Technology has robbed humans of their natural abilities and capacities and has caused poor health, depression, isolation, and obesity among many people (Thiebaud, 2012). Thiebaud (2012) adds that more people spend less and less time together with families, friends, neighbors and colleagues and more and more on consuming technology. Our compassion and companionship has become technology so much that our living rooms, dining rooms and bedrooms are invaded by Computers, I-pads, I-phones, etc.

Among the different types of technology, internet and its application is getting much more serious than others. Although the creation of internet has been positive in many aspects of people’s life, its dependency has already led to many depressions, suicide, divorce, and separations (Guerrero, 2005; Hurst, 2000). People may use the internet to seek partners, do research, establish contact with others, or even seek family and social support. With electronic mail (email), social networking websites, and text messages, face-to-face conversation is becoming more obsolete. Instead of taking time to call someone or write letters to family, many people send text messages that barely make grammatical sense. It is true that technology has made it easier for people to interact, but it also has and continues to diminish the value of human communication. The internet has allowed people to blackmail, threaten each other, invade privacy, and

demonstrate how to make bombs, which has already helped “lone wolf” terrorists to succeed in their grimy plans. From a social conflict perspective, technology and advancement in technology are often for monetary gains. The self-interests of individuals and private companies offering to sell data on everyone and everything makes people less safe and exposes people to many unknown situations. No matter how concerns people are about their privacy, it would be difficult to guard or block the surge of technology. There have been numerous companies, banks, and private accounts that have been hacked by online hackers in the past few years, worldwide. Technology, particularly the internet is not only threatening people’s privacy and rights, but also traditional ways of learning, interacting, and positions in society. Technology has replaced traditional classrooms, where people interact, share ideas, and learn from each other. According to Dickey (2004), offering online courses creates a feeling of isolation, alienation and frustration for both teachers and learners. In addition, there are concerns over the lack of clear feedback, and limited communication opportunities. However, the concerns have not discouraged many colleges and universities from offering courses, and in many cases offering online degrees to students. In 2004, 78 percent of the public four-year institutions and 62 percent of public two-year institutions in the United States offered long-distance education courses (Dickey 2004: 279).

Although to lesser extend nowadays, television is another type of technological tool that limits or reduces people’s social interaction and socialization. Generally, people spend half of their free time watching television. “About 68 percent of children under two years old view two to three hours of television daily, and on average, seventh to twelfth-graders spend about seven hours a day using technology compared with the two hours spent with parents and friends, and less than one hour doing their homework (Rideout, Roberts, and Foehr, 2005, Pp.36-39).” According to Rideout et al., from 1999 to 2004, media exposure time, particularly screen media, was increased by an hour.

Research into factory work in the 1930s has revealed alienation and work-related illness such as visual and postural fatigue, headache and stress in highly mechanized factories has increased (Stewart, 2006). Stewart adds that, in the 1970s and 1980s, reports of similar problems were common among those who were working in high tech environments. Today, we are witnessing not only visual and postural fatigue, headache, and stress, but alienation, depression and many other physical and mental problems as a result of environmental pollution and degradation such as water and air pollution, deforestation, and desertification. Today, stress and environmental problems, lack of physical activities, and artificiality of our foods can cripple and be as defective as tuberculosis, typhoid, malaria, and chickenpox (Guerrero, 2005). Sernau (2006) states that people living in advanced societies are more likely to suffer from health problems than those lived in hunting and gathering societies. They ate organic diet, exercised frequently, and lived in small and less competitive societies that were not the best breeding ground for dangerous microbes. Sernau adds that as people travel around the world; they also take and transport many viruses, bacteria, and parasites. Many of them may not be dangerous, but some are deadly.

Technology is one of the major contributing factors to the rise of “information society”, diffusion of culture, and eventually globalization. Globalization is the world-wide social, cultural, economic, and political interconnectedness through information technology. The rise of globalization has not always been positive, fair, and beneficial to many people. The rise of globalization is linked to poverty, uneven patterns of development, class division, social inequality and estrangement both within and between countries (Lee, 2001; Perrons, 2004; Mills, 2009; Naim, 2009). This is because global circulation and exchange of goods and services brought new forms of working methods, heavily relying on utilizing information technology leading to polarization of employment. People who lack the knowledge and skills of information technology cannot compete in the current model of globalization and techno-industrial society. This in turn, diminishes their importance and their social status, resulting in alienation from their own potential and others (Bailey, 2005; Petrenk & McArthur, 2010). Technology and globalization has changed more structured and collective societies to more individualistic, mobile and disengaged ones (Lee, 2001). Lee (2001) and Bailey (2005) state that globalization draws people towards more consumption by sending false impressions of choices and freedom.

Political alienation and ideological control are other outcomes of technology, which lead to alienation from “human potential” and productivity, leading to subordination and inequality. There are some research findings that relate technology to the spread of democracy at home and abroad. However, there are also others findings indicating that technologies can be equally counterproductive and strengthen dark forces; the agents of oppression (Kedzie, 1997). Herbert Marcuse (cited in Ritzer, 2008) was severe critic of modern technology. He saw technology in contemporary capitalistic society as leading to totalitarianism. He viewed technology to be more effective and even more pleasant method of control over individuals, leading to isolation and misery. Technology is developed and deployed to further the political, ideological, and economical interests of the powerful actors; the elite (Josephson, 2000; Orlikowski, 1992).

Hurst (2000) saw technology as a double-edged sword. He stated that technology could free us or enslave us. Technology, the internet, for example, can link individuals and communities together and also makes it possible for people to obtain any information on almost any topic imaginable. On the other hand, technology as the means of

integration, wealth and leisure has also become a source of disintegration, strain, divisiveness, and misery. For example, gambling and pornography has created millions of dollars for some and have resulted in conflict and violence such as child abuse, domestic violence, divorce, and delinquency for others. The rise in suicide, particularly among the young, demonstrates the fact that technology has created more disintegration than integration of people into society. Technology has replaced religion to opiate the masses. Even though the concept of alienation is associated with the work of Marx, its inherent themes of individuals suffering, personal degradation and social malaise can also be found in the anomie of Durkheim, the iron cage of Weber, and the overreaching Simmel's objectivism of culture (Nisbet, 1966). They all warned us about the power and impact of science and technology on people's life experience in our modern societies (Kalekin-Fishman 2006). Although these classical sociological theorists have different perspective on alienation, they all share the idea that alienation leads to loss of self or relations with others, negatively impacting both private and social life and cause maladies.

Karl Marx focused on sources of change, power, and conflict in industrial society. He suggested that changes in technology and economic development result in contradictions in relationships within the structure of society, creates problem between groups and leads to further changes in social structure. For Marx, it was about capitalism and class conflict. Capitalists encourage competition in order to achieve more production, disregarding the negative consequences of the production (Kalekin-Fishman, 2006; Hurst 2000).

Simmel envisaged that technology can alienate and cut us off from others. He advised that the form and the content of social phenomena are analytically separate. As a form, technology is powerful instrument, but the content, for example, how we use it and what we put into it is totally different (Ritzer, 2008; Hurst, 2000). For Simmel, too much preoccupation with objective culture make us forget and not concern ourselves with subjective culture, or morality of our way of life. The more we preoccupy ourselves with the fetishism of commodity, in this case technology, the more we are secluded and distanced from others.

Durkheim foresaw that technology would break down social integration in modern societies, creating anomia, which is a state of mind, a subjective condition that exists in persons who live in anomic conditions and relates to the breakdown of the individuals' sense of attachment to society" (MacIver, 1950:84). Anomic conditions occurs when societies undergoing rapid social change and our "collective consciousness" weaken. Indeed, technology has brought about a rapid and remarkable social change in the whole social structure of social relationship and has installed novel ideas, replacing the old ones. Technology as a disintegrating force in society has left and continues to leave many people out of place, experiencing anomie, which subsequently leads to deviant behaviors such as bullying and suicide, particularly among young people. If Durkheim was alive today, he might not reject some of the the Marxian conflict perspectives as related to capitalism and technology. He could see the closeness has departed from us, distances have widened, and technology has created too much individualism, disintegration and isolation.

Max Weber perceived bureaucracy and rationality of legal authority as a major contributing factor to human alienation. He felt legal rational authority create an iron cage, where people lose their emotion and values and substitute their traditional way of life with a bureaucratic and legal rational one. He argued that in modernized and technological society, people lack the ability to determine their own destiny; society becomes less fascinated, less magical, less integrated, more complex, and less meaningful to people. From Weber's point of view, technology tends to be one of the irrationalities of rationality (Ritzer, 2008; Hurst, 2000; Wendling, 2009; Kalekin-Fishman, 2006). We are placed and are alone in the "iron cage", where there is no escape. We are alienated as the result of the rapid change of our daily interaction, artificiality and superficiality of our everyday life.

Today, we have more nuclear bombs, social deviance, cars, computers, guns, telephones, and other technological tools than ever necessary. At the same time, we live in a world where millions of people struggle against calamities such as hunger, thirst, disease, lack of shelter, and security. Technology was supposed to bring us comfort and security, but nowadays, people no longer feel safe to walk on their own alley's and streets. If the progression of technology continues at the same pace, we are more likely to witness more class conflict, war and terrorism, environmental degradation, social distance and suicide, poverty, and more internal and external alienation. Now, we can see why God was not willing to grant fire to ancient Greeks!

5. Conclusion

Throughout the evolution and progression of human civilization, technology had played a major role in society. The impact of technology on society has been both beneficial and damaging. Technology has changed the mode of production and consumption and has altered social relations. Technology as a human idea has become a materialistic idea and the material idea has become the ruling idea in today's society. Social conflict theory perceives and faults many societal problems on capitalism. Capitalists have created technology and continue to create more new technology to suit their imagination and to find more efficient ways to maximize their profits.

Changes in technology have created contradiction in group relationships, resulting in “mass alienation”. People’s “collective consciousness” has been weakened and continues to disappear. Technology has replaced religion to opiate the masses and has become a source of disintegration, strain, and divisiveness. People are alone, in the “iron cage” as Max Weber was predicted and they are too preoccupied by objective culture and fetishism of commodity as were discussed by Georg Simmel, Emile Durkheim and Karl Marx.

At the pace which technology advances, people are more likely to witness more class struggle, inequality, tension, social distance, suicide, more socio-cultural and environmental destruction, and more malaises than presently existed in society. In order to escape the tragedies of technology, there is a need to reduce the power and control of dominant corporates over the production of technology; mass production would more likely contribute to the downfall of capitalism.

Finally, since technology applies to a broad range of forms and application, future research should narrow the focus on specific form of technology and how it might led to social alienation.

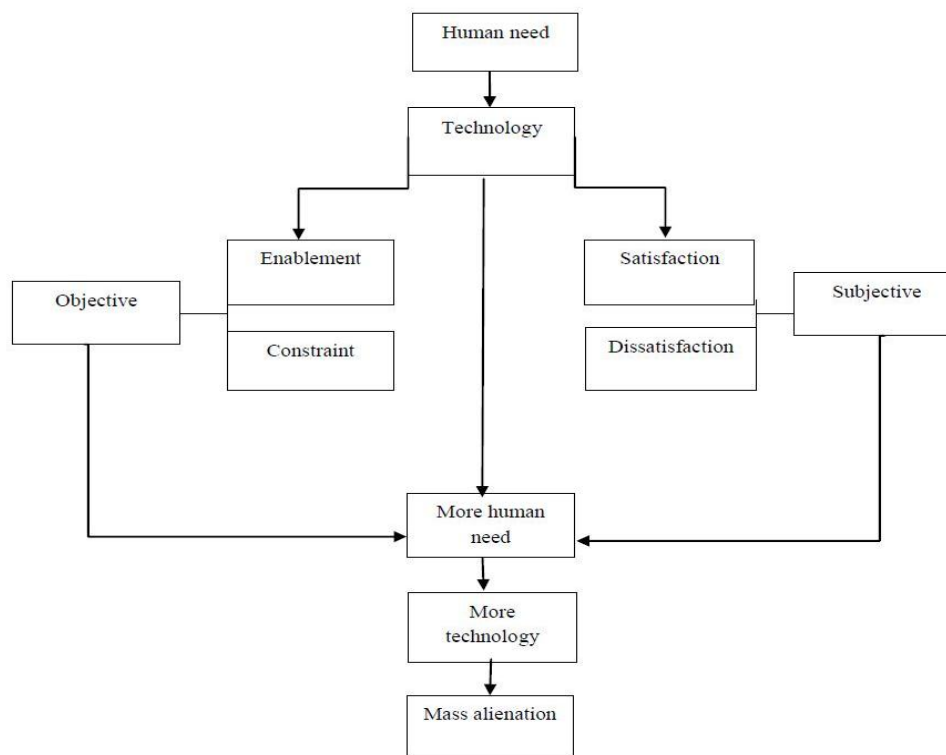


Figure 1. Process in Developments of Technology

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