

One-Dimensional Relations

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Abstract

As a social system, society is mainly composed of two social actors of which cultural sociological characteristics differ. Nevertheless, these two actors are interconnected in different manifestations of relationships; whether it is accord, conflict, tension, harmony or any other forms of relationships. As a result, individuals tend to form such relationships that stem from the social development they experience; which is often reflected on the individual's demonstration of interests, strengths, personality, decisions, authority, as well as on the parlance they use to communicate. It appears that completely new forms of relationships are transpiring within several societies; forms that are underpinned by the rapidly accelerating postulates of the current age. In fact, this causes most relationships to lean towards a more inhumane and unvirtuous form of interaction; ending up being a one-dimensional relationship that is based on reciprocal or non-reciprocal interests between two or several parties, which is absolutely void of any promotion of individual relationships. This situation is taking its toll on the society as a whole by undermining the social cohesion. Undoubtedly, the fierce competitions between individual interests as well as the dramatic shift of lifestyle have both rendered the formerly perpetual stream of unconditional generosity and bestowal; namely social interactions, meaningless. The tremendous variation of living standards, the sky rocketing burdens, as well as the distortion of principles are to blame for the dominance of a monistic attitude some individuals adopt upon starting, during, or ending a relationship; especially when the relationship is influenced by the presence of individual interest. With that being said, this paper was developed to shed light on the transformation of intermingled, complex, and multidimensional relationships into one-dimensional relationship.

Keywords: Social relationships, society, individuals, communication, interests.

Preface

Social relationships are supposed to be underpinned by a profundity of effective communication; which actively realizes the objective of a social network. Furthermore, social networks are supposed to be diverse as opposed to being dominated by one factor; such as interest, narcissism, flaunting or showing off, as well as proving self-worthiness at the expense of others. On the other hand, this relationship should also be based upon mutual respect, trust, and philanthropy in order for balance to be achieved despite the various attitudes, interests, and desires.

Often, as a human you would instinctively endeavor to achieve better things in life and to find new ways of adapting to the developments around you. As a result of this, while a human's taste, needs, and interests are influenced to change, a part of his/her personality also changes in order to remain stable in a rapidly changing world. When compared to previous epochs, this world seems to have a complete new set of requirements, a world of which many affairs are often dependent on speed and the desire of self-realization. For instance, achieving profit requires speed, precision, skills, and the necessary relationships to allow one to achieve his/her goals.

In order to achieve the goals and meet the tight deadlines of the pre-contemplated plans, one must renounce some traits; whether voluntarily or forcibly. One-dimensional relationships often appear obvious in the instances where the employer cares less whether or not the employee is tired, whereas the earlier relationship with the later takes a one-dimensional form; which having the work done.

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Similarly, this employee/worker wouldn't also care whether or not his/her coworkers are tired nor have any trouble, whereas his/her interest is vested in finishing the job assigned thereto; which makes his/her relationship with other coworkers one-dimensional as well towards his/her individual interest; being finishing the job in a timely manner to avoid reprimanding by the superior. This how the cycle of relationships revolves, whether at work, home, marketplaces, restaurants, and banks.

Some might argue that the employee's job is to achieve the determined daily, monthly, or annual outcomes of his/her function. Here we must clarify that the research attempts to explore the multi-dimensional social relationship's mutation into a one-dimensional one that is based on achieving a certain thing regardless of the humanitarian aspect, which imposes its presence in any organization for the social fabric not to lose an essential foundation pillar. Otherwise, the world will turn into a world of robots. It's appropriate at this stage to invoke (One dimensional man); a book authored by the philosopher Herbert (Marcusein 1964), in which the author argues that people in contemporary capitalism and the Communist society suffer a "one-dimensional" syndrome, and that capitalism has neglected ethics and religions; rendering one a "modern society" human.

This "one-dimensional" human is nothing but a closed mono systemic machine; which has to escape the reality for it to escape this confining system. As a very simple explanation, the "one-dimensional" mentality which Marcuse referred to has been reflected on the components of the society to render social relationships one-dimensional, to the extent that relationships have become desire-biased or oriented towards achieving the individual's goal without consideration for the humanitarian dimension *Vis a vis* the other individual. The false needs created by the "Advanced industrial society" via mass media, which integrated individuals into the existing system of production and consumption, were also reflected on the social relationships. As a result, the human perspective of the other has become pure business oriented or desire fulfilling, meaning that an individual asks him/her self: what gains will transpire if I befriend this person? How will I best serve my interests if I colonize this country? How will I ensure my popularity at work is unharmed if I hire this person?

This way, consumerism is perpetually teleported to the intellects and physiques of others within an anticipatory cycle of relationships, which all stream down to the same destination; being the mono systemic social interaction away from religions and ethics that used to govern relationships.

For example, children nowadays perceive their parents from one dimension, which is often financial. During the various development stages, parents are responsible for securing the basic needs of their children while in the course of the children's education or during any other stages which is completely normal. Nevertheless, such a relationship develops overtime to become one-dimensional where the children would expect financial support from their parents regardless of the parents' financial situation at the time, thinking that it is their parent's obligation towards them. However, they never ask themselves: is my father ok? Or is collecting this money to make me happy cumbersome for my parents?

In another example, sanitation workers who function in market places are often perceived as cleaners whose job is only to tidy up the place and keep it clean while some people perceive such a worker from a one-sided perspective as a cleaner with whom we should not interact or befriend, to the extent that some people might think it's ok to litter because it's his job to clean. This perspective neglects the other dimensions that manifest in the fact that this cleaner is a human being who has a limit on his span of endurance and fore mostly dignity, and that many unknown circumstances may have brought him to this place. This is an example of a one-dimensional relationship between this cleaner and other individuals; being keeping the place tidy-up. One the other hand, this cleaner perceive others to be in a better situation than him as they are not forced to perform such duties, and that they have the money to spend in the market place. Further, this money is received by the cashier who also (in most instances) has a very serious relationship with the customers; which all boils down to speed and accuracy in order to avoid customer crowding. This seems to be an actual incarnation of what Marcuse had explained "an active productive individual progresses as much as the effort he/she exerts, and that there is no place for a loving person (Zakarya, 1987). It is rare to see a cashier developing a friendly relationship with a customer or a customer doing the same with the cleaner since each one of them is has a predetermined form of his/her relationship with the other that is associated with pre-stored or instantly generated characters and images. Therefore, individuals no longer enjoy their relationships with the others, whereas the business nature of the relationship, materialism, or interest supersedes any other aspect of the relationship.

It is worth mentioning that many individuals offer multiple services to others without expecting any return (whether financial or moral). Such services may not necessarily be tangible; such as an advice, consultation...etc. In this case, both the provider and the recipient of the service embark on an unconditional sort of a relationship. Here, we shall examine two scenarios; the first is where the recipient of the service perceives the provider as gullible who is easy to be taken advantage of, thus the later will provide multiple services with no return. The second scenario is where the service provider is fully aware that the service he/she is offering is provided voluntarily for one reason or another. In both scenarios, the relationship could suffer if it shifts towards or continues to be exploitative and unappreciative. This is however another issue that affects social relationships which requires a separate in-depth research.

By examining the hypotheses of Marxism; which argue that the increasing poverty of the working class due to its assiduous for productivity improves its awareness of its class reality, we find that relationships at all levels have grown more and more impoverished while the people have grown more unaware of its essence. The concept of "delusive freedom" which Marcuse has referred to is evident in our time but in the form of delusive social relationships. This includes without limitation many individuals in the society who develop virtual relationships with others entailing fame, without any regards for the followers social, economic, or health status. This is due to the fact that this is a (unilateral) relationship in which the followers falsely think that they of any significance to those celebrities. Instead, those celebrities exhibit themselves to their audience in different looks and statements; which can only give rise to one sort of relationship that can never be multi-dimensional. Here, another type of superficially unilateral social relationships unfolds which follows success and fame.

Another example of that is seen with those who embark on a political journey, where a candidate works tirelessly to prepare speeches, cue cards, signs, and slogans to begin reaching out to constituents who he/she had never knew previously. The candidate would then start to articulate political rhetoric, ideas, and promises; transforming the course of the previously inexistent relationship into a relationship of respect, support, and appreciation. This type of relationships is often interim and only subjunctive, i.e. a temporary relationship built on individual need and interest (namely being elected) as opposed to serving the public interest in most cases. This is particularly evident in the fact that most candidates sever their relationships, lay low, cease their visits, and fail to operationalize the promised services once elected.

This tremendous degeneration in what social relationships used to stand for is attributed to the fact that social relationships are no longer governed and regulated by the traditional set of principles, norms, and systems. Instead, social relationships have become exclusively subject to one dimension that rebelled against all of the above-mentioned constants. This of course excludes the injections of law or the traditions endorse thereby. This is however a dimension that is primarily driven by a cling for supremacy, success, and proving one-self not only economically, but socially, culturally, and politically as well.

Perhaps, mass media had also taken its toll on shaping human interactions. For instance, if we were to brows social media webs we would stumble upon much profanities, discrimination, and vicious competition among people of different backgrounds. Our world today suffers with fierce clashes between societal classes and ideologies, as well as politically, culturally, or economically driven clashes. This conflict is mainly caused by the one-dimension mentality; namely "the survival of the fittest"; rendering humanity retrogressing back to the days when ethnic supremacy was believed to be self-evident. On this basis, we can safely claim that social relationships are endangered, as when two rivals lock horns based on hatred or a perceived religious, ethnic, or color supremacy, human relationships all over the globe are gruesomely jeopardized to an extent that could potentially cripple the social building blocks all over; bringing about the doom and gloom. This takes us back to the social fabric, even though the physiological and cultural features of which may differ from one place to another, but ultimately different societies must interact, cooperate, or dialogue for one reason or another. That is why everyone has to understand that relationships should be multi-dimensional, as opposed to one-dimensional which entails perceived advantage or supremacy.

Effective communication leveraged by individuals in their relationships could potentially develop or destroy a relationship. Upon examining the communication philosophy by Jürgen Habermas, it appears that he enhanced his conception of communicative action in order to better understand social relationships within the society, whereas the communicative action can be distinguished from other actions by its refrain from seeking the means to enable it influence the others, but rather communicating towards accord and understanding without compulsion.

We can clearly see that Habermas who argued for language as a mean of communication had focused on universally agreed ethical standards that govern relationships (Davis, 1999). On this basis, we can decipher this conception as it strives to restore societies that have positively oriented dimensions in relation to social relationships; embracing dialogue, debate, and parlance as the foundation of communication in social relationships. Nevertheless, this conception is difficult to embody nowadays due to the constant quest for securing the individual's basic needs by optimization of time, achieving triumphs or fame, or due to the ever-lasting disputes, wars, and social volatilities. As a result, we find it imperative to induce new ethics for social relationships to be adopted by all parties, in a manner in which the humane perspective of relationships would transform the unilateral mentality we are adopting into a multi-pronged perspective.

Theoretical Background and related studies:

The issue of social relationships is somewhat intertwined, either due to being multi-faceted, differently perceived, or due to having several theories touching upon it. Being the pivot of life, social relationships between the different components of society had been categorized using various criteria and principles as established by sociologists on the basis of the relationship's nature and motives; guaranteeing the needs and patterns of interaction in the society. Habermas argues that a society is composed of the relationships that link its members who have been fully configured prior to the social presence or politics; and even though individuals are not formed via their relationships with each other or with society, but society is formed as a result of the relationships between its members (Finlayson, 2015).

Furthermore, studying the relationship of production to the society that is historically determined by the birth, development, and diminishment of relationships is the essence of the Marxian economic doctrine. As Karl Marx claims in the introduction of his book (*Das Kapital*). And since production is the trending dominator in capitalistic society, individuals find themselves forced to establish such necessary un-willful relationships during the social production. (Marx, 1947).

On another hand, the Social exchange theory suggests that during interactions (individual and collective relationships) individuals tend towards achieving the highest possible gain at the lowest possible cost, whereas the interaction is based upon expediency. (Talcott Parsons) however, indicates that different societies depend on emotion, quality, and privacy; while industrially advanced societies depend on specialty, sentimental neutrality; while depending on reproduction, performance, and generality (Ben Sa'eed 200 – 2007).

On the other, (Max Weber) suggested that social relationships means exchange of actions between individuals according to the interpretation each individual adds to his/her behavior (Al-Ghareeb, 2015). It's worth mentioning that Max Feber had made a distinction between social relationships and humane relationships; arguing that every humane relationship is necessarily social at the same time, whereas a human relationship is one manifestation of social relationships which develop to become a social relationship that has principles leading to social interaction. (Jum'ah, 2003).

In this context, many researchers have indicated that the term "social relationships" is complex and intermingled due to the complexity of social life, but has to be defined despite that. Based on the foregoing, we can define social relationships as a fixed arrangement of the elements that appear in the social action and that cannot exist beyond the social action. Rather, these are imaginative arrangements of the action that cannot be conceptualized as such similar to the social action styles (Abdul-A'ati, 1984). (Khalil, 1999) defines it as the result of social interaction (influencing and being influenced, or taking and giving) between two people who occupy social position within the group, organization, or the social institution.

(Fu'ad Al-Sayed, 1980) on the other hand defines it as a liaison officer, an ambassador, or the engineering of the friendly relationship between individuals. Max Weber defines social relationships as a terms referring to a situation through which two or more persons engage in a certain behavior, while such relationships may change and shift according to the realm in which they are in (Mu'awi , 2008 – 2009). Other scholars define social relationships as the relationship which perceive individuals as people as opposed to focusing only on the materialistic or economic aspects, in addition to being attentive to the organizational relationships and to what extent the social climate is present to enable the circumstances leading to the fulfillment of the individuals' needs (Banijaber, 2004). Social relationships can also be defined as a stage of the organizational structure, where such relations often develop between coworkers, divisions, and admin units.

This arrangement depends on such relationships to manage the organization (Al-Louzi, 2003). In turn, (Othman, 2004) defines social relationships as an image depicting the social interaction between two or more parties, where each party forms an impression about the other; influencing each party's judgment of the other whether positive or adversely. Examples of these sorts of relationships can manifest in friendship, family or relatives, work fellowship, distant friends, and finally isolation.

Based on the foregoing theoretical foundations and definitions, it becomes clear that there is a variation and a sometime complicated overlap in the sort of relationships and analytics thereof. If we were to dive into each type separately, we would undoubtedly find ourselves overwhelmed with social relations studies, as social relationships are the first historic action society carries out at birth (Ben Nabi, 1986). Therefore, with the development of life and social interactions between individuals in the society, social relationships have accumulated and pronged tremendously to take several forms and bear many features, which may be positive or negative. We should not neglect to acknowledge the significance of the family in forming social relationships within society, whereas an individual must graduate from the family institute to other institutions in the society with robust principles and a profound understanding of social relationships.

A society defined as a system composed of authority, tradition, humanitarian standards and liberties is in fact a fabric of social relationships which types are determined by the standards and arrangements that gather a group of people (Ahmad, 1987). Social relationships in such a society could crack up or erode if neglected, and in lack of a new foundation of social relationship which may ensure progress of social life without shifting towards one-dimensional type of social relationships.

According to Plato, society is similar in unity and harmony of its elements to the unity and harmony of the human body; which otherwise would be ill (Hasan, 2003). This is reflected on the social relationships which may spoil if the one-dimension persists among the individuals in the society; rendering such relationships sick without any remedy within reach of the society. This will in turn shatter the social relationships system, converting the same to one-dimensional relationships. If this was ever to occur, then we should be aware that the society is disintegrated from a humane society into a robotic society.

Based on the foregoing we can conclude that individuals within society are associated together via links that vary according to the nature of their interaction. Therefore, the relationships network evolves during the social interaction process, and is governed by a number of links and purposes, some of which are direct or indirect, positive or negative. The evolved relationships may end-up cooperative or conflictive, long or short ranged. Society itself as well as the interactions and affairs there within would stem from these relationships; leading individuals to adopt various means and forms to change or to blend-in the society.

Ethics of Humane Relationships: Communication & Social Relationships:

In the course of continual social interaction, individuals within the society find themselves interacting with individuals of different attitudes, beliefs, and colors; postulating that social relationships are inevitable. However, the nature of interaction and behaviors are the determinants of the path the relationship would follow. But are there any standards or methods individuals must adhere to in the course of these relationships? Addressing communication and social interaction skills, As Az-zu'bi; lecturer at the University of Jordan while indicated that many people are lacking the proper standards of positive social interaction due to various circumstances. On this basis, individuals must possess the ethics and etiquette of positive social interaction, in addition to a firm believe in the in the significant value of positive relationships. In this context, many virtues do overlap; such as mutual respect, good listening, honesty and other virtues that an individual should have in order to build healthy social relationships.

Establishing and complying with ethics for social relationships is not a walk in the park, this is attributed to the multitude of orientations, beliefs, and goals, and as individuals are supposed to adhere to such ethics in the first place, it's very difficult to convert multiple generations who inherently adopted a one dimension of the social relationships they acquired during the different stages of development, via work or interacting with others. Therefore, if we take a look at the etiquette of interaction and ethics of social relationships as agreed by all people on the globe and as taught to individuals via the family, TV, friends, school, or places of worship, individuals then must utilize what they have learned positively and constructively. This is the essence of social relationships between two or more individuals. However, the question on how these ethics areacquired, and how do they change over time, is another question that required separate in-depth research.

Social relationships are a prerequisite for the establishment and development of the social structure. It is very normal for individuals to engage in a number of relationships utilizing various means of communication, which the individual may have developed to serve his/her relations with others. As a result, some individuals with certain social composition develop the capabilities and skills necessary to serve the requirements of their social interactions with the others; developing along such social relationships system.

Nevertheless, social relationships in the course of communication are a function of the individual's experiences, personality, and traits. Thus, the dimensions of his/her social relationships with the others would have to be a reflection of his/her personal perceptives of their personally perceptive status and social functions, and according to the limitations and conditions, the individual may deem most convenient for his/her goals and thoughts. This takes us back to the method and skills of communication with the others, where some people excel and others do not. But is possession of these skills the determinant factor of the social relationship face? And what way are there to better comprehend the social relationships individuals develop?

Here, an important question comes to mind; do we need to develop a hypothesis to more clearly interpret and explain the transformation of social relationships into one-dimensional ones. Such a hypothesis would have to resynthesize and rearrange social relationships within society in a manner that fine-tunes the change and defacement of social relationships; restoring society's awareness on the significance of a healthy social relationship away from expedience, perceived supremacy, discrimination, racism...etc. Social relationships are not only confined to the etiquette of dialogue or communication skills amongst individuals, but rather go way beyond that. On the one hand, actors in the society; which is a comprehensive complex of social behavior and the social relationships network (Maryanski, and Turner, 1992), must have positive behaviors and skills that are automatically put to work upon interacting with others. Since these skills and behaviors are acquired in course of upbringing or were acquired later on via reading and self-development, they constitute a significant part of which benefit is reaped upon establishing a relationship. On the other hand, a clear and a profound understanding must be abundant with individuals on the nature of social relationships; therefore, it is natural for individuals to seek after their desires and needs. What we want however is for the human being not to turn into a robot; i.e. to avoid the social relationship turning from one that entails humane, ethical, and value aspects into a one-direction path that can only transpire into a one-dimensional relationship, a relationship tremendously affected by the evolution of society and the shift in the code of values and traditions.

(Anthony Giddens) claims that no social system can survive without social relationships, regardless of the method used (Crib, 1999). Social relationships are of a significant weight similar to the basic needs of life such as food, water, and housing. Therefore, building a healthy system of characteristically social relationships is intrinsically irreplaceable. It is incumbent upon specialists in the field to study the ways of salvaging social relationships, which will otherwise diminish according to the one-dimension theory.

Study Methodology:

The study was conducted by analyzing the answers provided to the questionnaires administered on the focus groups; which totally consisted of 20 members of the Jordanian society (5 members per group), with a 50/50 male to female ratio. A number of questions on social relationship were posed to the focus groups as follows:

- How do you define social relationships?
- What do social relationships mean to you?
- What is your opinion on the transformation occurring to social relationships?
- In your opinion, what should social relationships be based upon?
- Do you think that social relationships take different dimensions?
- According to your knowledge, do social relationships nowadays need standards, overarching morals?

By analyzing and interpreting the answers, we found several but relatively similar opinions in terms of the perspective on social relationships. The majority of participants in the focused groups indicated that social relationships are not an easy matter nor it is just an implication of the interaction of two or more parties, but rather a system that has standards and rules that tend to be complicated. This system however is being subjected to crushing pressures, which may lead to the disintegration and demolition of social relationships.

In respect of the definition of social relationships, Anoud says, "social relationships in simple terms represent a complex fabric, which I manage to understand sometimes". Tayseer suggests that it is "a number of people of which some need each other so they interact, and who doesn't". Abdullah on the other hand thinks that social relationships "have specific purpose and time, and it could be negative or positive".

In respect of what social relationships mean to individuals, Omar answered "as an actor in society, I find that social relationships are growing more stale and harsh whether on my part or on the part of society". "Social relationships are bridges to achieving interest, which is normal, but it's happening in a selfish manner. This is true for most relationships, as we only think about how to attain our interests at the expense of other," he added. Mohammad indicated that "social relationships are nothing but means to justify and achieve what I want, regardless of the results". However, Su'aad thinks that social relationships are "the most important thing in life, as I would not be able to achieve anything if it was not for the social relationship circle, which I have developed. Most achievements come about because of this circle, not because we deserve to".

Shaher says, "Social relationships have changed to become hideous. In the past I used to care for humans as humans, but now I don't really care, I only care about my needs". Taghreed agreed with him by saying "yes indeed, social relationships have become confined to a single realm, lost its essence, and only focuses on interest. Nowadays, I view people in the course of interacting with them as things not humans, and that my only purpose is to achieve my goals even if at the expense of others, and I know they view me in a similar way". Raneem continues by saying, "the transformation we had witnessed in the form of technological and economic developments, as well as the development in the form of social relationships is one that is indeed different of anything we've seen before. But this is especially true for social relationships. In the past we used to establish relationships with the others but they were not one-sided; meaning that currently they only revolve around what I am striving to achieve, regardless of the others feelings or desires. Nowadays, relationships have become very noticeably one-sided, where no one cares anymore about the form of the relationships and its importance, whether I am comfortable in it, sad or happy. Philanthropy no longer exists and people have no feeling anymore".

Hayfaa' says, "No clear form and concept of relationships exist anymore. It's true that we all achieve our goals and desires via the different relationships; like for example the student has a goal to pass thus his/her relationship with the teacher and class mates is undoubtedly reciprocal. However, nowadays the relationship has become one-sided, where the teacher enters the classroom to having to adhere to the schedule, while the student attends the class also having to comply with the rules. This is a relationship of ideas exchange, it is however void of any respect and the joy of the lesson. I remember that we used to enjoy the lesson in the past, and then we go home eager for the next day. We use to view the teacher as a human being worthy of respect, appreciation, and prestige. But today, the relationship with the teacher is rather boring, and sometimes could get to insults and complaints. It seems like the teacher and the student have become rivals. In a nut shell, social relationships between people have become cumbersome; taking one purport which is conflict".

Serene says, "Family relationships are supposed to carry love and intimacy. But based on my personal experience, even such a type of relationship has become purely selfish and interest-oriented. I can no longer feel the positiveness I used to feel in the past, but rather my relationship with my children has become associated with money and food. They stopped viewing me as a mother, but a mobile amount of money and a kitchen. They lost all feelings, and I wish I could turn back time to reshape the relationships in my household. However, I'm now accustomed to this feeling". "Trust, love and respect" this is what social relationships should be built upon, not "egoism and selfishness", as Suleiman said. He added "the foundation on which relationships are to be built starts from the moment when the individual becomes conscious, and therefore the values of love and respect must be seeded in the hearts of people from the beginning for the relationships to be stronger and sincerer. In regards to the form of relationships, I do not think anything is as it used to be anymore. In the past, I used to spend a long time with my friends and we would share the tasks, but now I have become the boss of some of them, which changed the fashion of our relationship. They think that I have become a bad person, but I think I am doing my job properly. It's true that I've become more rigorous, but this is a requirement of the job".

Wafaa' says "the etiquette of dialogue and interaction with others. As a human being, I would like to achieve my dreams and to live as I want, but I hate the hideousness of relationships nowadays. Very often, I find myself forced to ask for different favors from different people, but I get angry when the favor does not come to be.

I know I do not have the right to get angry, but the fashion of my relationship with such people reinforced my perception of them as people who I use to meet my personal needs. I hate this and I do not like when people do it unto me, but I still use it to survive. But the nature of life has changed, reflecting on society and tumbled down on the relationships between people. Indeed, relationships do take one form which is all that I can see; being attaining my personal goals even if the other side of the equation is a very close person to me".

In regards to the standards and overarching morals of social relationships, Munasays, "of course, undoubtedly we are in a dire and an urgent need for them. But is compliance easy? We need much research and effort to achieve that". Commenting on the same question, Amina says, "We must raise awareness and make a change to the methods and means of social upbringing, because the situation is deteriorating continuously. Whenever I watch TV or read the newspaper, I see that people stopped having honest relationships, and no one cares for the other. I might sympathize with my neighbor whose house was robbed, but I wouldn't visit to offer consolation because this would establish an unwanted relationship on my part". She added, "Even the neighbors' occasions, I only attend funerals not weddings or celebrations. This how my relationship started with them and has been for the last 4 years". Osama says, "Communication between people has become bad. I emphasize the necessity and importance of teaching the ethics of social relationships at schools, colleges, universities and everywhere. This is not a waste of time; this is to change the people's mentality. There is still goodness in social relationships, but it is diminishing. I wouldn't like for my children to live in a time where relationships are one-sided, I would like to see relationships that carry all dimensions". Noura had also suggested, "Establishing a code of conduct and ethics in public administration departments to be circulated and everywhere, taught to people, and how would they be beneficial for the society as a whole". She believes that establishing codes of conduct, rules and standards may bring back social relationships to right path, as they lost their taste in lack of any friendliness between the people. Social relationships have become of a courtesy that is inclined towards hypocrisy. This situation is further amplified in light of the rapid developments surrounding us. In this context, she says, "It's like I want this relationship to last despite my dissatisfaction just because I'm forced to it or because I need it, because I had lost philanthropy".

Based on the foregoing, we can conclude that different individuals have different perspectives that nevertheless consort in essence on the concept of social relationships. It is evident that this is a complex issue that is difficult to analyze or define, the concept of which is reflected on individuals according to their opinions, tendencies, and repository of experiences. It is also safe to say that interest plays a significant part in the management of relationships amongst individuals in society. This is in addition to the presence of affectation and dishonesty in relationships most cases.

This feeling towards others may explain the genesis of the changes affecting relationships. By analyzing the above, we find that that participant unanimously view themselves and other as means and instruments to achieve the goal in the course of the social interaction. The process is indeed reciprocal, but it does not offer them the safety and comfort they strive for. Some think that the rapid developments we are witnessing are the primary drivers, while others concluded that people were transformed into instruments of which the only function is to help them accomplish their goals, and that compassion no longer exists in the process of social communication. We can sense that some participants recognize an obvious variation between social relationships in the past and now; which lead them to feel the absence or demise of philanthropy. Perhaps, the negligence in this area is attributed to multiple factors; including but not limited to the society's negligence of the importance of social relationships, lack of awareness and underestimation of the significant impact of relationships on either building or demolishing the society, in addition to the lack of in-depth research on this issue.

Both the concept and essence of relationships have changed, whether within the family, at work, school...Etc; hence changing the habits associated thereto. Relationships have also become volatile and pegged to the place, time and person, where they are formed according to the purpose and place, or even reformed according to the mental image the person in question has. There is also apathy and loss of friends and relatives, mutual doubt in some instances, and lack of continuity, which feels cumbersome for the individual sometimes. This could ultimately lead to isolation, while the reasons are often attributed to the change in life style, burdens, development, and rapid changes afflicting the relations from all sides, in addition to the fact that traditional values and habits have been replaced with new and modern concepts; adversely affecting all systems within society and its networks; including social relationships.

On another hand, we can sense violations of the people's rights and transgression over their feelings, even if indirectly, in addition to dishonesty. The presence of dishonesty, hypocrisy, and double-standardization in understanding and utilizing social relationships could potentially transform the whole society into a void structure. We notice the stress on the necessity to raise awareness by concentrating on social development responsible for preparing individuals to integrate within society, especially the family which represents the first social development institution. It is also imperative for governments and institutions to intervene by introducing social rules and awareness-raising programs, as well as reinforcing links and ties. This is in addition to increasing the number of purposeful awareness programs to be broadcasting on TV, radio, and social media and to be rendered in educational institutes. This aims at raising the necessary awareness around the topic via the researchers, scholars, teachers, and experts, which all aims ultimately at avoiding social disintegration and weakness of social relationships.

Conclusion:

One of the main drivers of success and continuity in life is the diversity of social relationships. In the psycho status, a human being is in constant need to have a sense of stability, belonging, love, and appreciation, away from conflicts, loneliness, anger, and isolation. This positivity can only be accomplished through social relationships. Communication amongst individuals within society must be underpinned by awareness and broad horizons of perspective, as opposed to being based only on interest. People should not be viewed as "things", otherwise human traits will turn very deadlocked. As (Lukács) said, social relationships are the result of an evolutionary process of which essence is ousted by reification; turning it into a scary rigged thing which makes relationships between human look like the relationship between things. People's view of themselves and others around them has become purely materialistic, which what could potentially lead to reification. Individuals need each other to thrive, and that there is a diversity of the social relationships' levels and types, as well as different type of people with different sets of goals. Without all of this, the whole universe would not have continued to evolve to what it looks like today, provided that relationships are not limited to one dimension or one mechanism.

Undoubtedly, human life including social relationships is capable enough of sustaining the universe, such as maintaining friends, family, neighbors, neighboring countries, as well as recruiting and exchanging expertise. It is incumbent upon each one of us to revisit the way we think of our relationships with others, which requires us to quite viewing them from one angle. It also requires us to take the humane aspect into consideration, whereas the contemporary advancements and developments do not necessarily postulates ridding ourselves of philanthropy and traditionally deeply-rooted values, otherwise, social relationships would turn to one lane.

If we fail to do so, future generations will be hit with a reality void of any balanced constructive social relationships, a reality in which only one type of relationships is predominant. The societal entity depends on the form of interactions amongst its members to reproduce the different forms of social relationships. If social interaction between them is fine then the whole, society is fine and vice versa.

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