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English Composition 110  
22 April 2025

In *The Empathy Diaries*, Sherry Turkle shares her own experience from researching trying to make sense of the emotional and social cost of how much we rely on technology for our daily life and communication. Her research challenges us readers to think about the ways technology has affected us. She shows us the ways of how it is making us unable to have real human connection and think for ourselves. This topic also shows throughout first year students Faith Santiago's and Tyler's Pelletier cases. They both discuss the impact modern technology has had on their behavior, their attitudes, and how they connect with other human beings. Faith brings up technology's two-way street in which technology makes information accessible to us, but in doing so it harms our intellectual engagement at the same time. Whereas Tyler explains how constantly using technology has made it harder to deal with real life relationships and experiences. Through Turkle, Faith and Tyler we see a constant worry about losing ourselves through technology and the features that keep advancing. They all show that technology is giving us more connectivity but quietly damaging the very human connection that it is supposed to be growing as we mature. Not only is our reliance on technology changing what we do, it's changing who we are, and not necessarily for the better.

Turkle, Faith, and Tyler all discuss the fact that possibly one of the greatest impacts of technology is how it has progressively harmed our capacity to think by ourselves and in detail. Turkle writes in *The Empathy Diaries* about how the research she did uncovered signs like us students who were once able to concentrate for hours, are now constantly distracted and emotionally unavailable. This is through something she says happens as a result from our excessive use of screens. She states, "We find ways of getting around talk. We camouflage ourselves from one another even while we are continually linked to one another" (Turkle). Turkle is not just discussing our tendency to text more than speak. She is talking about our loss in human connection and the way we interact with others. Faith also reflects this problem when she states, "These apps have conditioned me into preferring the way that they release information, because the more I rely on them for entertainment or as a time filler, the more they profit." Both Turkle and Faith speak of the cycle we are experiencing. The more easily content can be accessed with less effort, the less we think critically or reflectively. Turkle calls it an empathy crisis, and Faith calls it an intellectual independence breakdown. Devices meant for ourselves are now conditioning us to need speed and ease instead of reflection and depth. As technology reduces our patience for effort, we begin to lose something essential. It is harming our ability to learn, connect, and belong in the world.

A common theme through the three pieces is how technology makes things more accessible, taking away authenticity in our work and interactions too. Tyler's essay is stating this point of how he describes how AI writing programs and autocorrect has harmed his level of confidence in his own skills: "This tool has been a virus of the human brain, eliminating the need

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to think for themselves." His point regarding his mother utilizing AI to produce report cards for students is showing how even the most people-oriented profession can lose touch with reality by using the work of feeling and thinking to machines. Turkle would likely agree. She warns that "what computers deliver is not intimacy but the illusion of intimacy" (Turkle). Each time, one feels that something valuable is being lost. She says, "Technology that is of no intellectual interest to its consumers tends to have a purpose of making people dependent upon it in return for maximum return." We are losing our significance which is much greater than losing our ability. The moment technology comes in to do something with our thinking or feeling, the more efficient, but less human, we will be.

Commented [9]: Good analysis of the quote

Though Turkle discusses in detail the emotional loneliness brought about by technology, Tyler offers an intimate approach through his narrative of how behavior on the Internet has affected his social anxiety. He states, "In real, non-technological interaction, it's very difficult to be vulnerable because there's so much uncertainty." His discomfort with situations, like delivering a speech or attending a party alone, is typical of a trend among our generation that Turkle also observes among her students. They have a preference for the edited and controlled world of online life. Turkle informs us, "We use technology to keep one another at distances we can control: not too close, not too far, just right" (Turkle). Both are fighting against the emotional security that technology provides and the price it extracts in return. Faith's essay references tension when she writes about how she tends to question herself immediately upon looking at difficult viewpoints on the internet, "I start to doubt my original position and get persuaded to side with the crowd." We can observe a lack of self-confidence as well as social confidence in each of these stories. Regardless of whether it is Tyler's paranoia in the public arena, Faith's lack of ability to form independent opinions, or Turkle's students' difficulty with empathy, the message is concerning. Life on the Internet may feel safer, but it is just as isolating. It keeps us from gaining that emotional strength formed by actual, human connection.

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Together, the research of Turkle, Faith, and Tyler is an insightful critique of our intellectual and emotional investment of technology. Turkle's own extended studies on empathy and connection are matched in real students' lives like those of Faith and Tyler. They reveal how technology has quietly changed their feelings, thoughts, and behaviors. Though each of these voices offers slightly different perspectives, they all have the same unsettling conclusion of technology and how it does not simply change the way we behave it changes the type of people we are. It makes us more connected and less present, more knowledgeable and less reflective, more efficient but less authentic. So we can reclaim our empathy and our focus, by learning to be comfortable with the uncomfortable, and better with real connection.

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Commented [14]: Katie, overall this is a good rough draft. I think by expanding more on your explanation, working to include more "I" in your body paragraphs and presenting yourself in the conversation