On Alienation In The Process Of Political Culturization

Eray ACAR[1], Bakko Mehmet BOZASLAN[2]

Abstract

Alienation is the manifestations that the individual has buried inside. The individual can create a society within himself. A rupture occurs in the subject without internalized cultures, norms, geographies, and socialization processes. The subject, who is in the struggle for existence, cannot fulfill the requirements of existence (socialization, communication, performance of role, and status requirements) after the break. The subject, who has difficulty communicating and prefers introjections instead of expressions, builds his adaptation field and imprisons himself in this field. In this scenario, the subject with Stockholm Syndrome, in love with the space he created and the alter ego he created, is his hostage and hostage taker. Not being able to feel belonging, not owning, cultural conflicts, hegemonies, ruptures, and isolation are the pathogens that form the basis of alienation disease. This study aims to reveal the situation of the individual's distancing and indifference towards the political in the political development stage of the culture, which is the common value, in the context of a cause-effect relationship.

Keywords: Alienation, Anomy, Commodity Fetishism, Object Hegemony.

Jel Code: H80, M21, N30.

Siyasal Kültürlenme Sürecinde Yabancılaşma Üzerine

Özet

Yabancılaşmak, bireyin içine gömdüğü dışavurumlardır. Birey, kendi içinde bir toplum yaratabilmektedir. Kültürleri, normları, coğrafyaları, toplumsallaşma sürecini içselleştirememiş olan öznede bir kopuş meydana gelir. Varoluş mücadelesi içerisine giren özne, kopuş sonrası var olmanın gerekliliklerini(sosyalizasyon, iletişim kurma, rol ve statü gerekliliklerinin ifası) yerine getirememektedir. İletişim kurmakta güçlük çeken özne, dışavurumların yerine içevurumları tercih eder, kendi adaptasyon alanını inşa eder ve bu alana kendini hapseder. Yarattığı alana ve yarattığı alter egosuna âşık olan Stockholm Sendromlu özne, kendisinin rehinesi ve rehin alıcısıdır bu senaryoda. Ait hissedemeyişler, sahiplenemeyişler, kültürel çatışmalar, hegemonyalar, kopuşlar ve yalnızlaşım yabancılaşma hastalığının zeminini oluşturan patojenlerdir. Bu çalışma, ortak değer olan kültürün siyasal gelişim aşamasında bireyin siyasete karşı mesafeli ve kayıtsız kalma durumunu neden-sonuç ilişkisi bağlamında ortaya koymayı amaçlamaktadır.

Anahtar Kelimeler: Yabancılaşma, Anomi, Meta Fetişizmi, Nesne Hegemonyası.

Jel Kodu: H80, M21, N30.

[1]Assoc. Prof.Dr., Dumlupinar University/, Faculty of Economics and Administrative Sciences, Public Administration, Kütahya/ Turkey. **EMAIL:** eray.acar@dpu.edu.tr **ORCID:** 0000-0002-5375-7555

[2] Assoc. Prof.Dr., Dumlupinar University/, Faculty of Economics and Administrative Sciences, Political Science and International Relations, Kütahya/ Turkey **EMAIL:** mehmet.bozaslan@dpu.edu.tr **ORCID:** 0000-0002-5789-9876

1. INTRODUCTION

Culture is the sum of perspectives resulting from the construction of common values. Cultural conflicts; are the impossibility of consensus, agreement, and negotiation. Individuals who cannot keep up with the rules, rules that cannot be kept up while in the braking phase, they are busy losing their sanction and authority. The socialist perspective, which is losing its importance daily, leaves its place to individualism.

Inspired by natural selection, individuals; It carries out selection, elimination, and marginalization under the umbrella of artificial and social selection. Social Darwinism emerged from the idea that the idea of natural selection put forward by Darwin should be applied to the social sphere. It means the extermination of weak or inferior races to ensure the progress of societies. Social selection, on the other hand, can occur as a result of the exclusion of individuals by social actors in the process of socialization or feeling that way. At the same time, it can occur due to individuals and groups losing the importance of their social status due to periodic and socioeconomic changes.

In this study, in the context of alienation, Existential philosophy, Hegel's dialectical idealism, Feuerbach's alienation, Marx's commodity fetishism and alienation theory, Adorno and Horkheimer's culture industry, Durkheim's anomie concepts have been tried to be discussed. The study is descriptive, synthesizing the interpretations and inferences from etymological conceptualization.

2. ON CULTURE, POLITICAL CULTURE, SOCIAL SELECTION, AND CONFLICTS

Etymologically, the word culture has evolved from the Latin word "colere", which means to sow, to make arable, to the words "cultura" and "cultus" (agriculture, cultivation, development, planting and cultivation of arable land). The common point of all these uses related to agriculture is that it is shaped and constructed, "made by man, human," as opposed to what occurs naturally (without humans).

In all its early uses, culture described processes such as caring for crops and animals. But in this process until today, culture; has become the product of the traditions built by the societies, the attitudes, behaviors, and rituals they have made into habits, the ways of perception, comprehension, thinking, and expressions. In short, culture is the identity document of nations.

The concept of political culture has been defined by its founders, Gabriel Elmond, Sidney Verba as follows: "It is the political system internalized in the perceptions, thoughts, and evaluations of the entire population of a society." (Altındal, 1982, as cited in Acar, 2016). At the stage of the people's adoption of the ideological culture, people who create authorities and are busily subordinating those authorities become subject to political regimes or oppositional by taking an opposing stance. At this point, it will be inevitable to be the architect of a new political culture, whether a party or opposition.

In political or apolitical formations that we join to satisfy our urge to belong, While our pleasure in being together and thinking alike is busy with creating group consciousness, this group consciousness builds political culture thanks to a body of ideas built on common values. Although political power has the power of sanction, today, many social power subjects, especially the media, specifically social media, have established social powers and created a different political culture than the traditional one by directing the masses to the truth or mischief. This process of change and transformation has created a new and modern tradition of democracy in social media, providing access to platforms that offer the opportunity to discuss, interpret and direct the moves of the political power, the economic, social, and financial situation of the country, thanks to the social powers. This situation is reminiscent of the agora, where the people discussed political issues, voted, and carried out many other social, economic, and artistic activities during the Ancient Greek period.

"Ancient political culture" and beyond modern; rather, the difference between "technological, political culture" shows us that the theory of democracy is still evolving. In the Athenian polis, women, children, and methods could not vote (Uygun, 2014, p.18). Today, this primitive and rudimentary tradition of democracy is gaining the public's dislike (except for radical theocrats, fundamentalists, autocrats, and patriarchs). One of the reasons for this antipathy is the emergence of a post-conservative, post-status quo, and secular group with the progress of science, technology, art, and communication as a reaction to the traditionalist and conservative mentality. This mob started to build a new political culture with it.

Individuals; are excluded by the existing social structure due to inability to adapt to friend groups, social environment, social institutions and organizations, bilateral relations, family, or feeling excluded even if not excluded, which means falling victim to social selection. Imagine a single religious individual in a social group with intense secular thought. Because of this subject's identity and thoughts, he or she should adapt to the identity of that group and should feel marginalized, marginalized, or marginalized and excluded. This shows that with the destructive development of the age and technological developments, a subject falls victim to social selection due to the inability to adapt to these destructive developments.

Social selection can also occur with the occurrence of revolutionary events. For example: When the feudal system was implemented, feudal lords or overlords were barons of that period because they owned land. However, trade developed, and industrialization increased in Europe in the following times. The bourgeoisie began gaining power when feudal lords lost their importance. As a result of the change in socioeconomic life, feudalism lost its importance along with the lords and fell victim to social selection (Slattery, 2008: 93-95).

People who fall victim to selection after social selection does not survive in terms of status. They will become lonely and alienated. Introspections replace expressions, and alienation is sometimes an expression that the individual has buried inside. One of the best examples of social selection is the culture of cancellation. Cancellation culture, in other words, lynching culture, is a modern, corrupting, and polarizing point of view that means harassing, excluding, marginalizing, mocking, and humiliating the advocates of ideas contrary to the opinion of the majority or that are not liked, demanded, or outdated. Defenders of outmoded arguments are lynched, especially on social media. The lynched are also victims of the brutal elimination of social selection.

Not acting following the demands and demands of the age does not mean that a person is out of date. This is just a label that those concerned about being modern attach to those who are not or cannot be modern. We are in an age where the contemporary finds the non-contemporary outdated. Sometimes, we realize that philosophers, scientists, writers, and artists, whom we thought were not contemporary in their own time or today, are beyond the age as the age progresses.

Based on alienation, there is the problem of not being able to feel belonging to the political culture that is wanted to be imposed or accepted. It is difficult for these people, who did not grow up in the same conditions, to come to a consensus or agree on a common idea because there are great differences between their perspectives on life, experiences and observations, and lifestyles. As a result of the old generation's imposing a more authoritarian, patriarchal, gerontocratic perspective on their lower generation and this new generation's conflict with the democratic, libertarian, and anarchist perspectives, a conflict arises between two different cultures. The old's desire to preserve the old brings the status quo, but the new is the post-status quo and rejects the resistance of the current situation or old viewpoints to change. It is impossible to say that "there were no conflicts before these generational conflicts" or that "the conflict is only intergenerational."

The 19th century is an era in which ideologies that prevent people from thinking independently from external factors and that offer a life with boundaries almost explode (Kiraz, 2015). In the 20th

century, World War II broke out. Ideologies have homogenized people and dragged them into the inevitability of wars. Then, the cold war period started, and due to the polarizing and manipulative assimilation policies of the Western bloc, where liberals were getting stronger. In the socialist eastern bloc, which is getting weaker, people have become alienated from their selves, cultures, and habits and have become hostile to those not of their own. As a result of ideological manipulations, polarizations fueled and revived ideological despotism.

Ideological power, totalitarian power, anti-pluralist power, and military teaching may want to prevent individuals from participating in the political process by following depoliticization policies. With the depoliticization process, the individual or the public can be alienated from politics and the political process. Anti-democratic authorities, who see active participant individuals as a threat, aimed to eliminate threats through political prohibition and military tutelage policies. In illiberal democracies, with the strengthening of the state and the weakening of the people, Even the tendency to refrain from talking about the current power is a result of the depoliticization process. After all these processes, the individual may lose interest in politics, and at this point, depoliticized apoliticalism may occur. In other words, the political individual has been intimidated by apolitical activities and has become apolitical when he lost his interest in politics. As a result, subjects can become alienated from politics (Yalçınkaya, Göngen, 2020).

On the other hand, the apolitical individual is already alienated against the political process, the state, and the power. It would be a mistake to expect apolitical individuals to take ownership of the political process because of their indifference. On the contrary, as these individuals try to keep political facts and processes away from themselves, their alienation from politics will increase. In any case, the powerful may want the people to remain apolitical outside the election period to implement their policies more easily. However, democracy; is more than just a phenomenon that we will remember pragmatically during election periods.

3. THE CASE OF GREGOR SAMSA AND ALIENATION

"*When Gregor Samsa woke up one morning from his restless dreams, he was transformed into a huge insect in his bed*" (Kafka, 2018, p.1). This example, the first sentence of Franz Kafka's Metamorphosis, is a source of inspiration for evaluations of alienation. Alienation can be explained by standing on the fine line between being misunderstood and not being understood. Gregor Samsa was an insect only understood by his brother Grete Samsa. "Who decides who we are?" It can occur at an advanced level until the individual finds himself alienated even from himself while seeking an answer to the question.

Alienation is the basis of the process that abstracts the individual from reality. Behind the isolation of oneself from society, traditions, and ideas is a feeling of not belonging. The desire to isolate himself is a dilemma that causes him to build a new world different from the real world in the "adaptation cage." We can also call it a kind of "adaptation cage," where the person can only adapt to himself and his inner world in a certain area, and he feels so stuck in this cage that he can neither go out nor allow anyone or thought to enter. In this case, the person can surrender his isolated mood to inaction to avoid leaving his comfort zone.

"The mother died today. Maybe yesterday, I don't know" (Camus, 2020, p.11). Albert Camus; is one of the marginalized, traumatized, and marginalized writers, and at the same time, he is one of the foreigners who managed to write the State of rupture very well. Stuck in his adaptation cage in the introductory sentence he wrote, Mearsault is a character so disconnected from reality, ethical rules, and the outside world that he does not even know how to face his mother's death. A person trapped and alienated in the grip of anxiety, depression, and burnout syndrome is even alienated from his nature. Making existence meaningless is the first step to alienation. The second step is to be on the fine line between being misunderstood and not being understood. Owning things (ideas) that do not

belong to one also leads us to alienation. Failure to establish a relationship of ownership or belonging between the subject (our self) and the object (produced by selves) leads to incompatibility between the subject and the object. This incompatibility leads us to the alienation in the subject-object relationship.

4. ON EXISTENTIALISM, POSTMODERNISM, AND ALIENATION

Almost all existentialist philosophers and men of letters tend to problematize existence. This is because they attribute too much meaning to their existence. Even though their constant search drives them into pessimism and depression, they continue to put the subject in the center. Existentialism, in short, is the struggle for existence and the ontological grounding of the concept of "me" or "subject." Existential philosophers oppose Descartes' famous "*I think, therefore I am"* philosophy. Because they defend the ideas of "first of all, it is necessary to exist," "to exist comes before consciousness," and put forward the idea that "it is necessary to exist to think."

Postmodernism is used as a definition in the sense of postmodernism and beyond. It is carried out by problematizing modern thought and culture's basic concepts and perspectives and even their negation" (Seyrek, 2019, p. 122). Postmodernism is a way of thinking with unusual differences, is not innovative or antiquated, is far from monotony, wants the original in general, is opposed to stereotypes, and is full of many rejections, such as the rejection of absolute truth and the rejection of truth. There is the rejection of a single and absolute truth, the impossibility of perfect knowledge. This idea, which contradicts the dualist understanding that divides human beings as soul-body and assigns the meaning of complexity to the subject, does not accept objectivity but also expresses that everyone can be right at the same time from the point of view. There is an alienation against modernism in the understanding of postmodernism and existentialism.

The subject, who was not encouraged to have self-management, went in search of identity and then lost his self-respect and alienated from his nature with the stigmatization of identities, statuses, and roles as a result of the domination of the authorities (family, ethics and etiquette, ideological manipulations). Postmodernists have also stood against such identity politics and claimed the view that individuals are more than just these identities stuck to them.

4.1 On Feuerbach and Hegel's Dialectical Idealism on the Axis of Divine Alienation

Feuerbach, who places religion based on alienation, defines God as the absolutization of human essence and alienation from himself (Uluç, 2020, p.34). According to Feuerbach, by creating an unreal being higher than his essence, man sees it as superior to himself. He alienates himself by becoming a slave in the face of this being. On the other hand, Marx accepted Feuerbach's views on alienation and accepted religious alienation as one of the types of alienation (Cevizci, 1999, p.907). Feuerbach was especially seriously criticized by marxists for limiting another alienation only to the religious dimension and conceptualizing only the religious dimension.

According to dialectical idealism, that is, the Hegelian dialectical method: Everything is in a continuous process of becoming and disappearing. Nothing is permanent in this process; everything changes and leaves its place to something else. All "things" contain contradictory aspects. The conflict between these aspects drives change and eventually causes things to change or disappear. For Hegel, change and development express the "absolute spirit" or idea embodied in nature and society. To explain briefly, dialectical idealism is the expression of consciousness, and matter is the reflection of consciousness. Being is materialized consciousness. Hegel gave a dialectical interpretation of idealism. Idealism is a paradigm, a dialectical method. Consistent with Hegel's dialectical method, man's emancipation and attainment of his essence occur because he is alienated from himself. Therefore, human alienation is put forward as a condition for absolute freedom. In this context, Hegel argues that the soul, which he conceptualizes as "spirit," moves from the incomplete to the

"complete," "complete," and "absolute." Everything is part of the absolute. Hegel systematized the process of coming from spirit and going to spirit. For this movement to occur, the spirit must become alienated and create its opposite. However, it can create itself by creating its opposite. Therefore, his alienation from himself is a prerequisite for his existence.

Marx explained the difference between dialectical idealism and dialectical materialism as follows: "*My dialectical method is not only different from the Hegelian method but its exact opposite. For Hegel, the life process of the human brain, that is, the thinking process, Hegel transforms it into an independent subject under the name of "Idea" ("Idea"), he is the creator and architect of the real world, and the real world is only the external and visible (Phenomenal) form of the "Idea*." On the contrary, the idea; is nothing but the reflection of the material world in the human mind and its transformation into thought forms." (Marx, 1978, p.28).

This Marxist assumption, which sees thought as a reflection of matter and knowledge as a reflection of reality (concrete reality), is called "Reflection Theory." Politics The superstructure consisting of abstract phenomena such as art, culture, literature, philosophy, and science reflects the material and materialist economic infrastructure. Dialectical materialism is a synthesis that has taken Hegel's dialectic and Feuerbach's materialism and built itself. Hegel's Dialectic method and Feuerbach Marx's dialectical method are materialist, but "dialectical materialism is not used by Marx (who speaks of his own "dialectical method") nor by Engels (whose term is "materialist dialectic").), it was invented in 1887 by the socialist worker and philosopher Joseph Dietzgen with whom Marx corresponded" (Balibar, 1996).

Dialectical materialism is a synthesis that emerged due to the dialectic of materialism and dialectical idealism. Economic conditions accepted as infrastructure in dialectical materialism; determines the spiritual and abstract concepts in the superstructure, such as politics, art, law, and science. In this method, the material infrastructure is the independent variable, and the abstract superstructure is the dependent variable.

Feuerbach criticizes the Hegelian dialectical idealist theory of alienation as theological and not materialist. asserts." (Erdost, 2010 p. 11). According to Feuerbach, religion, All the limits, norms, and laws that man invents and submits to when he realizes his nature are manifestations in the form of laws. Another definition is: Religion consists of a dream we see. "All religious values and belief in God are only reflections of human subjective nature and expectations. Therefore, without man, there is no God. Because man is God himself" (Aydın, 2000, p.190).

Feuerbach does not treat God as a being independent of man. God emerges due to man's self-objectification, which is the stage at which man becomes alienated from himself. While reaching God by objectifying his nature, man has become alienated from himself and his essence. Man negates and impoverishes himself by exaggerating all his positive qualities and transferring them to God; "For God to become rich, man must become poor, that is, God must be everything and man nothing." (Feuerbach, 2004, p. 51). Feuerbach's assumptions also criticize the approach that religion is perfect. Still, people who believe in that religion are flawed because a person who perfects religion and God exalts these two degrades himself by imperfecting himself and becoming alienated from his nature. Consequently, for Feuerbach, alienation corresponds to religious alienation.

In the model of God and religion that he has created in his mind or believes in, man sometimes avoids and renounces the behaviors he wants to realize by moving away from his habits and characteristics because he fears this model to which he obeys. Sometimes, he breaks the rules to which he is subject and enters criminal psychology. In the end, a person can either not do what he feels like and suppresses it, or he regrets what he has done and urges himself to act cautiously. This situation causes the individual to become alienated from his nature.

4.2 On the Object Hegemony of Man Alienated to His Labor and Commodity Fetishism

While putting forward the theory of alienation, Karl Marx discussed the alienation of the worker from his labor in the first stage. In capitalist societies, the worker does not produce for his consumption. Workers; produce their labor, commodities, or products to sell them for money, necessarily to their employers, i.e. the bourgeois, since they have no capital. Money is exchanged for labor. Even if they receive money in return, they no longer have the right to savings, ownership and ownership of the products they have produced. Because of this lack of possession, their labor has become an object that does not belong to them. Thus, the worker becomes alienated from his labor. Also, the more the worker produces, the more impoverished he becomes, just as with Feuerbach, the more man enriches God, the more he impoverishes himself; "The more wealth the worker produces, the greater the power and scope of production, the poorer he becomes. The more commodities he creates, the cheaper they become as a commodity." (Marx, 2014).

In the second stage of alienation; As the worker is alienated from what belongs to him, he is also alienated from the act of working. His work does not belong to him because it belongs to his boss. The boss is the authority. It is as if a colonial state was established on the worker who had to submit to this authority. Being in service to this powerful power leads it to alienate from the act of working. "The worker is unhappy at work and does not volunteer. The lack of volunteering indicates that he was forced to work. It is the capitalist who compels him to work. In addition, this work belongs to someone else" (Marx, 2014).

When it comes to the third stage of alienation; The worker's normally cooperative and cooperative attitude deteriorated due to the capitalist system, and the worker, by nature, displays a competitive attitude to survive, causing conflict with other workers, thus becoming alienated from other co-workers because they are rivals, not friends, in the capitalist system.

In the last stage of alienation; The worker sees that machines have taken their place after the industrial revolution. It is less needed now. The machine's replacement for it renders its existence meaningless. It is now a simple commodity in his mind, such as raw materials, machinery and equipment used in production. This sense of shame and inferiority alienates him from himself. Marx states that the alienation of labor, which has always existed in the history of humanity, has reached its extreme in capitalist society and that labor has been transformed into a "thing" dependent on capital.

In summary, as Erich Fromm stated, it can be said that the factors that tend to weaken the individual self gain weight under the influence of the capitalist economic system, while the factors that strengthen the individual weaken relatively against the commodity (Fromm 2008: 108). With commodity fetishism, the individual almost worships and becomes addicted to the commodity. The meta he owns begins to dominate over time. As a result of this fetishism, the subject lost its active role and reduced itself to passivity.

The subject is objectified and the object is subjectified. To make this domination more understandable and in terms of the roles of the subject and the object, this situation has been tried to be given in the table below.

Table 1: Subject / Object Domination Relation Before and After Commodity Fetishism

	Subject	**Object**
In the Hegemony of the Subject before Commodity Fetishism	Active Owner Master	Passive Belonging Slave
In Object Hegemony After Commodity Fetishism	Passive Belonging Slave	Active Owner Master

As can be seen in the two tables above, the individual has lost his ability to be powerful. The consumption frenzy in the commodity pile has blinded the eyes of this pacified individual. As such, not only is there an alienation against spiritual values and abstracts, but a few substances made up of atoms have also been enslaved. Perhaps this is another definition of being a prisoner. In terms of terminology, meta; are tangible assets such as money, goods, property, and consumption-driven labor (not for one's consumption, but priced to meet someone else's consumption and be sold). In the modern world, meta; are materials (substances) that can potentially be the subject of commodity fetishism, such as money, phones and social media, cigarettes, alcohol, drugs, cars, brands and drugs.

As a result, social media addiction, smoking, alcohol and drug addiction can be examples of commodity fetishism. Subjective objects, which dominate the objectified subject, proved their dominance when withdrawal symptoms arising from their absence appeared and showed the addicts who the boss was. Even in capitalist societies, the power of objects has become divine and has gone beyond the dimension of domination. For example, the absence of money commodities can cause subjects to commit suicide suddenly or to disappear gradually (starvation, lack of shelter, socialization). In other words; The commodity owes its power to create to its power to destroy.

5. ALIENATION ON THE AXIS OF THE CULTURE INDUSTRY AND CRITICAL THEORY

In the modern period, subjects and objects have changed places. Instead of a culture produced by people, there are people produced by culture (Topçu, 2017). According to the sociologist, philosopher and critic Georg Simmel, one of the founders of German Sociology, the subject has difficulty adopting the subjective or artificial culture and continues his life as a foreigner. The individual is compelled to conform to this order, and the homogenizing operation succeeds by making them the same. Capitalism; wants to integrate the artificial culture existing within the framework of consumption frenzy, commodity fetishism and homogenized society into individuals and societies. The capitalist system prefers people who are the products of their artificial culture rather than individuals who build cultures.

Max Horkheimer and Theodor W. Adorno, co-founders of the Frankfurt School, discussed the destructive effects of modernism on the individual with the dialectic of Enlightenment they built. These two critical theory thinkers, who used concepts such as mass culture and popular culture, later preferred to use the concept of the culture industry to eliminate misunderstandings or misunderstandings. The term "culture industry" refers to sectors and institutions that make culture an area that can be bought, sold, and made money from. Mass media, advertisements and art productions are parts of the culture industry. Mass culture includes the meaning that capitalist organization is determined according to the needs of the mass, not the capital (Adorno 2003: 76).

According to the Frankfurt School, Cultural Industries have spread to Every cell of society and constantly transmit a unilateral message to the masses. The masses are losing the message-sendıng feature because they have no representatıve capabılıty. Defınıtely not represented, ıt ıs frequently trıed to learn theır thoughts, but this method is used for the control and manıpulatıon of a

propagandıst mass. (Baudrillard 2006: 26). The culture industry aims to provide consumption frenzy, creating object hegemony by inciting commodity fetishism, and aiming for the objects owned by the subject to have the subject (the domination of the subject over the subject or object hegemony), suppressing the differences and antagonistic thoughts and homogenizing the society, turns everything it produces into an axiom. It is a populist imposition. The toy of capitalism that loves to play is human. There is no race called human; there is a race of customers. There is the racialization of the concept of the customer. The capitalist system sees individuals as customers rather than people (Özel & Mumyakmaz, 2018).

In the work "Dialectic of Enlightenment", which Adorno and Horkheimer wrote together, it is discussed that the "reason" brought forward by the Enlightenment leads to the erasure of the individual. The system of thought that shapes modern life and promises freedom to people, such as science and rationality, contradicts itself. The modern capitalist order is the new power dominating and instrumentalizing the mind. "For example, a historical mansion can be turned into a cafe and we can see many examples today. We consume both the past and the future with the culture industry. While trying to add meaning to the future and maintain this meaning, we also consume the "moment" we are in" (Topçu, 2017).

"George Ritzer, in his work titled "McDonaldization of Society", which consists of main chapters and various sub-titles, emphasized the economic and social developments and rationalization process that had the opportunity to spread more with globalization, and emphasized that it brought an 'irrationalization' with it criticized in this context" (Dursun, 2019). Ritzer criticizes that the methods used by the McDonalds brand in the production and marketing are embedded in social life and people are turned into machines. McDonalds assimilated and deformed religion, social activities, professions, and families with popular culture. McDonalds, whose main purpose is only to make money and become a brand, has achieved success by acting within the framework of four basic principles. These are; efficiency, calculability, predictability and control. Ritzer observed that the abovementioned four principles are applied especially in business and social life. The working principle of a company has been integrated into organizations and social life. As a result, employees and individuals have become alienated from their human existence because they cannot avoid becoming the system's cogs. It means alienation of man from himself; It can be defined as the inability of a person to recognize himself, to forget his self because he has no choice but to play the role assigned to him, and to isolate himself from the social world as if refusing to be a zoon politic being (Ritzer, 2017).

6. EMILE DURKHEIM'S CONCEPT OF ANOMIE ON ALIENATION

"Durkheim never used alienation as a concept. However, he introduced the concept of "anomie", which would eventually lead to the phenomenon of alienation, into the literature. He focused heavily on anomie in his works titled "Social Division of Labor" and "Suicide" (Ofluoğlu & Büyükyılmaz, 2008). Individuals; may experience problems internalizing the ethical, political and legal norms that dominate society. With the inability to adapt to the hegemony of norms that cannot be internalized, alienation from the rules occurs and problems occur at the point of being subject to the norms. As a result of these problems, the possibility of control of social rules over the individual gradually decreases. Subsequently, their existence becomes unnecessary as the rules lose their dominance and power. As a result of unnecessaryness, they are doomed to disappear. As a result, it indicates the existence of anomie, that is, irregularity.

Anomie, which Durkheim frequently uses and also deals with by Merton, expresses the state of non-normality that occurs in situations such as the loss of the validity and sanction power of the norms, the deterioration of the hierarchy of values and norms, and the dominance of a value turmoil in the society. In other words, in a society whose rules have lost their validity and cannot create new rules

to be adopted by everyone, breaking the ties that bind individuals to the social whole is called anomie. As a result of the migration from the village to the city, the transition from the community culture to the community culture occurred and the villagers, who were subject to the sincere, informal, collectivist community culture, could not keep up with the formality, bureaucracy and discipline in the community culture. Failure to keep up has resulted in a break with culture and norms. This rupture has questioned the universality and generalizability of norms. In addition, this break led those who migrated from the village to the city to anomia (anomie), that is, to rulelessness.

"Anomie, according to Seeman, is one of the manifestations of alienation. In cases of irregularity, individuals may become strangers to their environment and themselves" (Ertaş, 2021). In a situation where there is anomie, Thomas Hobbes's assumption to describe the state of nature, "homo homini lupus", that is, man is the wolf of man, comes to mind. In the absence of rules, individuals perceived everyone, including their closest ones, as a threat and became alienated from each other. In such a scenario, anomie is the cause and alienation is the effect.

With the separation of the subject from the social norms that he could not internalize, social rules lost their dominance and importance, and then an anomaly prevailed in society. The reason for the dominance of anomie is the existence of individuals who do not tend to embrace and obey the norms. Norms that have lost their importance and authority are also on the verge of disappearing. Just as depressed people are indifferent to activism, praxis thinking, and movement, people who do not feel like they belong to rules and authority and refuse to be subordinate also have an anomic mindset. In this respect, anarchists and depressed subjects exemplify anomie.

The idea of anarchism, which opposes authority, norms and hierarchy, reveals its existence; anarchist philosophers cannot internalize authority. They do not feel close to authorities such as the state, god, and clerical. In the hegemony of norms, the sanction of the rules and the legitimacy or illegitimacy of the authority may be in question. In the context of authority, norms generally give their legitimacy; They have been established and protected by divine, ideological, racial, and traditional sources. Powers that are in power in modern society derive the sustainability and legitimacy of their normative hegemony from sociopragmatic areas such as economic developments (national income, inflation, public expenditures), welfare and public interest.

7. CONCLUSION

Artificial culture has replaced the culture built from the common values of people. Artificial culture; aims to create a consumption frenzy by building a homogeneous society and encouraging commodity fetishism. In the modern period, subjects and objects have changed places. "Instead of a culture produced by people, there are people produced by culture" (Topçu, 2017). As a result of anomie, or rulelessness, it is possible to see that the person (as in the movie The Purge Night) sees everyone around him as a threat and becomes alienated. A second form of anomic alienation and vice versa; In the transition from community culture to community culture, that is, in the transition from village to city, anomie occurs with the inability to keep up, not feeling belonging and not adapting. In other words, in the first assumption, anomie caused alienation. In the second assumption, alienation caused anomie.
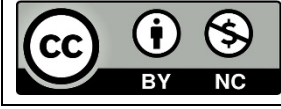
With commodity fetishism, the object has become the subject, and the subject has become objectified. Object hegemony emerged in this context. People have belonged to the commodity they have with a high level of love and devotion as if they adore commodities. Commodities also can exist. For example, the absence of money commodities is a situation that threatens our existence. The absence of money commodities is an obstacle to realizing the act of feeding. The body that cannot be fed begins to die gradually. The same is true for pharmaceuticals. The power of creation of commodities comes from their power to destroy.

A person is born as a foreigner, socializes over time, realizes himself, and has a status. However, as soon as the individual enters with the effect of commodification, the individual returns to the beginning. That is, the individual becomes a foreigner again. It traps itself in a kind of adaptation cage: the space it creates. For the foreigner in alienation, norms, culture and politics begin to lose their importance and become meaningless.

REFERENCES

Acar, E. (2016). Siyaset Bilimine Giriş. Önder Kutlu (Ed.),Birey ve Siyasal Hayat: Siyasal Kültür (p. 62-81). İstanbul: Lisans Yayıncılık.

Adorno, T. (2003). "Kültür Endüstirisini Yeniden Düşünürken" Cogito, (B. O. Doğan, Çev). İstanbul: YKY.

Aydın, A. (2000).Düşünce Tarihi ve İnsan Doğası. Alfa Basım Yayınevi, İstanbul.

Balibar, E. (1996). Marx'ın Felsefesi, (Ö. Laçiner, Çev.). İstanbul. Birikim Yayınları.

Baudrillard, J. (2006). Sessiz Yığınların Gölgesinde, (O. Adanır, Çev.) 3. Basım, Ankara: Doğu Batı Yayınları.

Camus, A. (2020). Yabancı. (A. Sezen, Çev.). İstanbul: Can Sanat Yayınları.

Cevizci, A. (1999). Paradigma Felsefe Sözlüğü. İstanbul: Engin Yayıncılık.

Dursun, M. (2019). Toplumun Mcdonaldlaştırılması . İzmir Katip Çelebi Üniversitesi İktisadi ve İdari Bilimler Fakültesi Dergisi, 2(2), 233-238.

Erdost, B. (2010). Karl Marx: Yabancılaşma. Ankara: Sol Yayınları.

Ertaş, İ. (2021). Anomi Nedir? Durkheim ve Merton'a Göre Anomi. Retrieved on 05.02.2023 from: https://www.sosyologer.com/anomi-nedir/

Feuerbach, L. (2004). Hristiyanlığın Özü. çev. Devrim Bulut, Ankara: Öteki Yayınevi.

Fromm, E. (2008). Özgürlükten Kaçış, (Ş. Yeğin, Çev.) 5. Press, İstanbul: Payel Yayınları.

Kafka, F. (2018). Dönüşüm. (G. Sert, Çev.). İstanbul: Türkiye İş Bankası Kültür Yayınları.

Kiraz, S. (2015). Kitle, Kültür, Bunalım ve Yabancılaşma. Mavi Atlas Dergisi, (5), 126-147.

Marx, K. (2014). 1844 El Yazmaları. (Çev. Murat Belge). İstanbul: Birikim Yayınları.

Marx, K. (1978). Kapital, Birinci Cilt, (Çev.: Alaattin Bilgi). (s.28). Ankara: Sol Yayınları.

Ofluoğlu, G. Büyükyılmaz, O. (2008). Yabancılaşmanın Teorik Gelişimi ve Tarihsel Süreç İçinde Farklı Alanlarda Görünümleri. Kamu-İş, 10(1), 113-144.

Özel, F.B. & Mumyakmaz, A. (2018). Max Horkheimer Ve Theodor W. Adorno'da Modern İnsan Ve Tüketim İdeolojisi, Akademik Hassasiyetler Dergisi, 5/10, 61-82.

Ritzer, G. (2017). "Toplumun McDonaldlaştırılması". İstanbul: Ayrıntı Yayınları.

Seyrek, A. M. (2019). İzmler Sözlüğü. İstanbul: Yediveren Yayınları.

Slattery, M. (2008). Sosyolojide Temel Fikirler. (Ü. Tatlıcan, & G. Demiriz, Çev.) Ankara: Sentez.

Topçu, S. (2017). Retrieved on 10.02.2023 from Gaia Dergi: https://gaiadergi.com/kultur-endustrisine-genel-bakis/

Uluç, M. A. (2020). Karl Marx Ve Yabancılaşma: Sosyolojik Bir Analiz . Hafıza ,2 (1) , 26-38.

Uygun, O. (2014). Demokrasi Tarihsel, Siyasal ve Felsefi Boyutlar, 2. Baskı, İstanbul: On İki Levha Yayıncılık.

Yalçınkaya, B. & Göngen,M. (2020).Tekilden Çoğula El Değiştiren Diktatörlük: İlliberal Demokrasi, Akademik Hassasiyetler Dergisi, 14/7, 269-289.

Özel, F.B. & Mumyakmaz, A. (2018). Max Horkheimer Ve Theodor W. Adorno'da Modern İnsan Ve

Tüketim İdeolojisi, Akademik Hassasiyetler Dergisi, 5(10), 61-82.