



# Critique of Transhumanism, Artificial Intelligence, and Digital Society in Terms of Social Values

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## ABSTRACT

Transhumanism, which has become a trendy topic today, means ensuring human psychological and physiological transformation by using the opportunities brought by science. In addition, developments in artificial intelligence technologies have accelerated this transformation, and the survival of societies and moving into the future depends on keeping up with these transformations and adapting to digital transformations. This study examines the effects of transhumanism, artificial intelligence, and digital society on social values. For this purpose, a traditional literature review, also known as a narrative literature review, was adopted, and the results were synthesized by establishing a relationship between the relevant research topic and the literature. Accordingly, in the first stage of the study, the main goals and benefits of transhumanism, from the ideas of development and liberation, were mentioned in terms of social values. In the second stage, digital society was criticized in terms of social value and technological determinism about the Society 5.0 philosophy that artificial intelligence has brought about through social transformation. In this respect, the effects that will develop on social values in the context of transhumanize philosophy and artificial intelligence have been critically examined. Various suggestions have been developed in line with the literature review conducted within the scope of this study, the findings obtained from previous research, and the synthesis resulting from the study. Accordingly, while discussing the effects of technological developments on society, it is emphasized that observing social and ethical values is important in maintaining social harmony and balance.

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## 1. Introduction: Digitalisation and Future

Is it speed? Or is it convenience? Although this question is often asked today, developments in information and communication technologies have accelerated globalisation and the spread of events taking place anywhere. At this point, it can be seen that developing technology has begun to take a faster and more permanent place in human life, but it has also created a certain comfort zone for people. In particular, the increasing use of mobile electronic devices (phones, tablets, smartwatches, etc.) and internet technology (networks, wifi, bluetooth, etc.), which have become an important part of our lives, has provided fast and effective access to information and has begun to be used for leisure, entertainment, and socialising. In this way, people, who are social beings, interact with other technology users through the Internet (Kamilaris and Pitsillides, 2016). In addition, the development of

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communication technologies has broken down economic, political, and social boundaries in our daily lives. For example, the speeches of any political leader can be accessed in a short time, a product offered for sale in another country can be purchased in a short time, and people from different cultures can communicate virtually (Öngören, 2022). Today, digital culture and new values influenced by it have begun to enter our lives. At this point, there is a need to understand the relationship between the new digital culture and the social values emerging from digitalisation.

These developments in technology have also given rise to the idea of unmanned execution of these technologies in the future. Artificial intelligence, which is frequently mentioned today, is based on exactly this idea and means the self-control and management of technological devices. According to some experts researching (Soylu, 2018; Bozkurt, 2023; Cao et al., 2023) artificial intelligence, we are heading towards a time when machines will soon reach the working capacity of human intelligence and then reveal a new type of superhuman intelligence. It is believed that technology should be integrated into human life in order to maximise the benefits of developments in this process. Ultimately, it is also important for the humankind race to control the technology it produces in order to prevent it from becoming uncontrollable in the future, and while these ideas about the human-centred future are being imagined, it is also being promised that many abilities, especially immortality, that humans do not currently possess will be made available to humans through the introduction of a non-biological but highly effective intelligence (Uğurlu, 2020).

As Brette (2013) states, the digital culture that has emerged with the development of technology and innovation in all fields has brought about a critical examination of society in terms of social values. As society becomes increasingly digital, the values and norms that guide our interactions and behaviours are being re-evaluated and critiqued. The question that needs to be asked here is how the use of digital media and technologies, which challenge traditional and social values, affects society. Indeed, examining society from the perspective of digital culture highlights potential conflicts between new technological developments and established social values and raises new questions about the implications of digital ethics and the need to ensure that our digital society is compatible with our core social values. First, in order to manage the potential conflicts and ethical implications arising from the use of digital media and technologies, as Gül (2022) notes, an understanding of digital culture is crucial. It allows us to critically analyse the impact of technological developments on societal values and to make informed decisions about their integration into society.

Transhumanism, which began with the question “What will the future of humanity be like?” and emerged to advocate the use of technology to improve the human condition physically and cognitively, has become philosophically functional with artificial intelligence (Manzocco, 2019). In this context, transhumanism has become a very important issue in terms of artificial intelligence and social values, which is the subject of this study. With the philosophy of “Society 5.0” first proposed in Japan, it has become an important question mark in the direction in which a development based on the integration of technology and human beings will change the values, cultures, and purpose of life of humanity (Fukuyama, 2018). It is crucial that people live in accordance with their core values, and those core values are carried into the future for the survival and sustainability of societies. In this context, it has become essential to critique the digital society in terms of the philosophy of transhumanism and the philosophy of Society 5.0, which points to the ideal of an improved society in the context of artificial intelligence (Kozacıoğlu and Yazgan, 2022).

The way to survive today is to understand and follow the processes of transformation, change, and new philosophical thoughts in the rapidly digitising and developing world. In addition, integration into the changes and transformations experienced by individuals, societies, and nations is one of the important necessities of digitalization (Berry, 2011). With digitalization, transhumanism and artificial intelligence tools, which are now more frequently mentioned, appear as important elements for social change. In this context, the aim of the research is to examine the impact of transhumanism and artificial intelligence on social values by critiquing the digital society. These evaluations provide us with preliminary information about the problem-solving situation of the research. For this purpose, a

traditional literature review, also referred to as a narrative literature review, was used, and the results were synthesised by establishing a relationship between the relevant research topic and the research findings distributed in the literature (Baumeister and Leary, 1997). Within the framework of similar research, it is effective to serve current information as a whole, to determine the requirements related to the researched subject, to make assumptions, and to develop suggestions (Cronin et al., 2008). As a result of the evaluations to be made as a result of the research, it is believed that it will contribute to the issues of social value and transhumanism that are lacking in the literature.

## 2. Transhumanism and Goals?

Transhumanism has emerged as a philosophical movement that advocates the use of technology to enhance the current structural state of humans, both cognitively and physically (More and Vita-More, 2013). Natasha Vita-More, the founder of transhumanist philosophy and author of *The Transhumanist Manifesto* (1983), stated that “biological humans are not the final stage of human evolution”. According to the idea of “posthuman”, widely used by transhumanists, the final stage of human evolution will be reached and the current human condition will be overcome (Young 2005). Based on these assessments, it can be said that the main purpose of transhumanism is to overcome the mental and physical limitations of human beings. It is believed that death, which is seen as the greatest obstacle to overcoming these mental and physical limitations, can be overcome through the use of technology. In this context, transhumanists want to shape and even control human evolution by using all kinds of technological tools similar to information technology, molecular nanotechnology, genetic engineering, neuroscience, artificial intelligence, and other technologies that will emerge in the future (Lee 2010; Vita-More 2011).

Despite some differences, it is possible to say that people who want to realize transhumanist goals in today’s world agree on the basic common issues that concern everyone. Medium-term goals, such as increasing the contribution of technological possibilities to raising living standards, improving human potential and health, and minimizing social inequalities, and long-term goals, such as the realization of some advanced issues, including the complete elimination of the phenomenon of death, are among the agreed goals (Aydeniz, 2020). Since it would be beyond the scope of this study to include all the goals of transhumanism in this study, it would be appropriate to make an evaluation of the goals of emancipation and progressivism, which reveal the general character of transhumanism.

### 2.1. Progressivism

Progressivism is a political philosophy that aims to raise the status of society and improve people’s current situation by applying progressive measures in almost every field, and to this end, it supports social reform (Rodgers, 2017). It is based on the idea of progress, which states that advances in technology, science, economic development and social organisation are of great importance in improving human living standards. If progressivism is considered in general terms, it essentially means cultural and social progressivism (Demir, 2020). Cultural liberalism, which has a similar meaning to the term progressivism, has many proponents in modern times. Cultural liberals have put forward very important ideas about ensuring social justice, establishing political correctness, and protecting the rights of minorities and have contributed to the social progressive view in this regard (Cohen, 2012).

Today, with technological progress in almost every field, it is predicted that people’s potential for social prosperity and enrichment will increase and that social peace and happiness will be comfortably established. To say that the realisation of this prediction depends only on the attainment of a good economic level is an open question. In fact, Hauskeller (2009) states that it is necessary to take into account the possibility that some unexpected changes in the facts that have occurred in various periods of history may hinder progress or destroy social values, and that it is necessary to act cautiously instead of being overly optimistic about progressive understanding. In addition to these developments, it should be recognised that the sovereign powers have a say in determining what the concept of progress means in terms of content and what its purpose is. Therefore, in an order where sovereign powers determine the criteria of what is progressive and what is regressive, a uniform structure will emerge. In

this case, as stated by Aydeniz (2020), the sovereign powers will become culturally superior and make it their main goal to create for themselves an order of exploitation over other subcultures with the truths that fit their own intellectual lives.

Wouldn't this be the best way to build an imposing culture that sees itself as unique and superior? On the other hand, is it not correct to say that the new and progressive culture that is being proposed is not really such? These questions require a detailed sociological and philosophical analysis of the phenomenon introduced as progressivism. The goals of transhumanism and progressivism should include respect for human rights, equality, justice, environmental sustainability, and the pursuit of the common good. In the process of developing and using technology, it is also important to pay attention to issues such as security, privacy, and discrimination. In conclusion, the relationship between transhumanism and progressivism represents the goal of developing human potential and improving the quality of life through the use of technology (Thompson, 2017). However, in the process of achieving these goals, it is essential to take into account issues such as ethics, social and security issues, and the protection of social values.

## 2.2. Emancipation

Freedom, terminologically, refers to the state of being free from oppressive restrictions imposed by authority in society on one's lifestyle, behavior, or political views and opinions. In religious terms, freedom means freedom from the effects of "sin, spiritual bondage, and worldly attachments." (Nancy, 1993). In economics, freedom means fair and open competition, generally referred to as a free market (Stevenson and Lindberg, 2010). The Brazilian philosopher Roberto Unger (1983) defined freedom as "the development of one's personality in order to reach a higher level of personal achievement," and similarly, Isaiah Berlin (2017) stated that "creating a positive space of freedom for oneself is freedom itself." This positive space of freedom is made possible by adhering to an educational curriculum that creates a foundation for curiosity and development (Hughes, 2012). There are rights and freedoms that states offer to their citizens within the borders of the country. These rights and freedoms are constitutionally guaranteed in order to create a mechanism for citizens to trust the authority of the state (Howie, 2018). In this context, according to US constitutional law, liberty means creating a balanced society where individuals have the freedom to act without undue interference (negative liberty) and access to facilities and resources to achieve their goals (positive liberty), all within a fair legal arrangement (Currie, 1986).

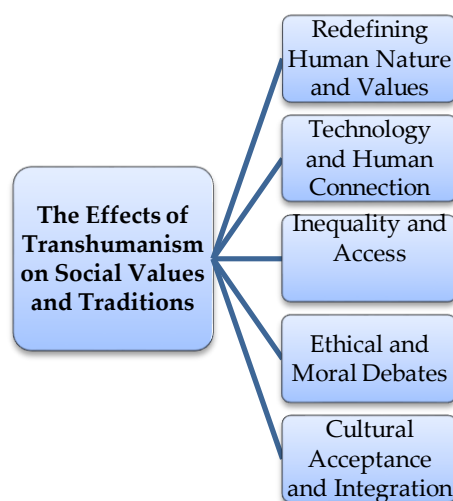
Since emancipation means the full self-expression of the individual, the realisation of his/her potential, and the removal of limitations, it seems possible to state that transhumanism is a thought that is compatible with a philosophical and technological movement that aims to overcome the biological and mental limitations of human beings (Tekke, 2019). Since transhumanist thought aims to overcome the natural limits of human beings and increase their potential, it is also possible to speak of the existence of a relationship between transhumanism and emancipation. Indeed, as Bostrom (2005) notes, it is possible for individuals to seize the opportunity to increase their own freedom and potential for self-realisation. However, the relationship between transhumanism and emancipation is a complex one. While transhumanism focuses on the transformation of human nature through technological developments, emancipation can be seen as a broader ideal of humanity. As Günay (2023) states, emancipation should enable individuals to respect the rights of society and other individuals while crossing boundaries and creating a positive impact on the changes to increase the general welfare of humanity. Therefore, the relationship between transhumanism and emancipation should involve the use of technology as a tool to enhance human potential and individuals respecting the values of society and the rights of others without limiting their own freedom. It is important to strike this balance, to consider ethical issues, and to adopt a human-centred approach.

## 3. Transhumanism and Social Values

It is important to remember that transhumanism is a diverse and evolving field and that different individuals and groups may have different interpretations and priorities in terms of social values. These

points provide a general overview, but the specific social values associated with transhumanism may vary depending on ethical, cultural and philosophical perspectives (Persson and Savulescu, 2010). As transhumanism involves interventions in the human body and mind, ethical issues and value conflicts may arise. For example, the idea of changing and improving human nature may be a natural process for some but a source of ethical concern for others. Accordingly, Thompson (2017) highlighted that with the development and use of transhumanist technologies, important social issues may arise in the case of injustices that may occur in access to these technologies. According to Kurt (2019), the most important reason for this is that technological developments are only accessible to a certain group or class. As a result, deep inequalities and injustices can arise in society.

Transhumanism can create a problematic situation in redefining the nature and identity of human beings in terms of identity and understanding of humanity. This situation can also deeply affect the way people define themselves and their understanding of humanity. Aydeniz (2020) stated that the social acceptance and change brought about by transhumanism have begun to be accepted by societies with the technological progress experienced today and stressed that societies may differ in determining how they will react to and accept technological developments and changes. Considering that transhumanism has various effects on the social and intellectual development of societies, the degree and nature of these effects may depend on many factors, such as the development trend of transhumanism, the structure of societies, cultural differences and the rate of technological progress (Guerreiro et al., 2022). In this regard, societies should think carefully about the impact and extent of social change and carefully consider the issues that may arise in the future.



**Figure 1.** The effects of transhumanism on social values and traditions (Persson and Savulescu, 2010; Aydeniz, 2020; Guerreiro et al., 2022)

Transhumanism is a belief system and movement that advocates the development of human capabilities through the use of technology. It aims to overcome the limitations of the human body and mind and develop various aspects of human potential, including physical, intellectual, and psychological capabilities. As shown in Figure 1, transhumanism may have various implications for societal values and traditions (Demir, 2022).

- **Redefining human nature and values:** As transhumanism aims to overcome the limitations of human nature, it can offer a new perspective on traditional humanity and human values. The idea of enhancing human potential and developing physical and mental capabilities may conflict with traditional values.
- **Technology and human connection:** As transhumanist philosophy have the potential to change the relationship between technology and human beings, people may look at technology in a different light, considering the possibility of achieving health, longevity or superior abilities through technology.

- Inequality and access: As the development and use of transhumanist technologies may increase inequalities in access to these technologies, the easier access of wealthy or privileged groups to these technologies may deepen inequalities in society.
- Ethical and moral debates: As the ethical and moral problems of altering, developing or enhancing human nature can be a major source of controversy around transhumanism, different views on the ethical use and limits of intrusive technologies may emerge.
- Cultural acceptance and integration: As transhumanism may conflict with the cultural, religious and ethical norms of societies, some societies may be open to such philosophical and technological changes to alter human nature, while others may take a more conservative stance.

As transhumanism is a philosophy that may challenge cultural, religious and societal values, it is important to consider how societies react to these changes and whether they accept this philosophy. According to MacKenzie and Wajcman (1999), the impact of philosophical and technological changes on social structures may vary depending on the cultural and historical context of the society. For example, Middle Eastern societies, whose historical and cultural background is based on the Islamic tradition, are unlikely to be affected by transhumanist philosophy in the same way as Western countries. It is important to remember that transhumanism is a diverse and evolving field and that different individuals and groups may have different interpretations and priorities in terms of social values. These points provide a general overview, but the specific social values associated with transhumanism may differ depending on cultural, ethical and philosophical perspectives. However, Kır (2019) emphasises that the benefits of transhumanism should be evaluated together with ethical, social and cultural considerations, stating that it is crucial to balance individual freedoms, social welfare and potential risks in order to move towards human development in a responsible and sustainable manner. In fact, as Manzocco (2019) states, transhumanism aims to increase the average life expectancy of people, realise improved mental and physical abilities, resist diseases, put forward creativity and innovation-centred thinking, and make human nature sustainable.

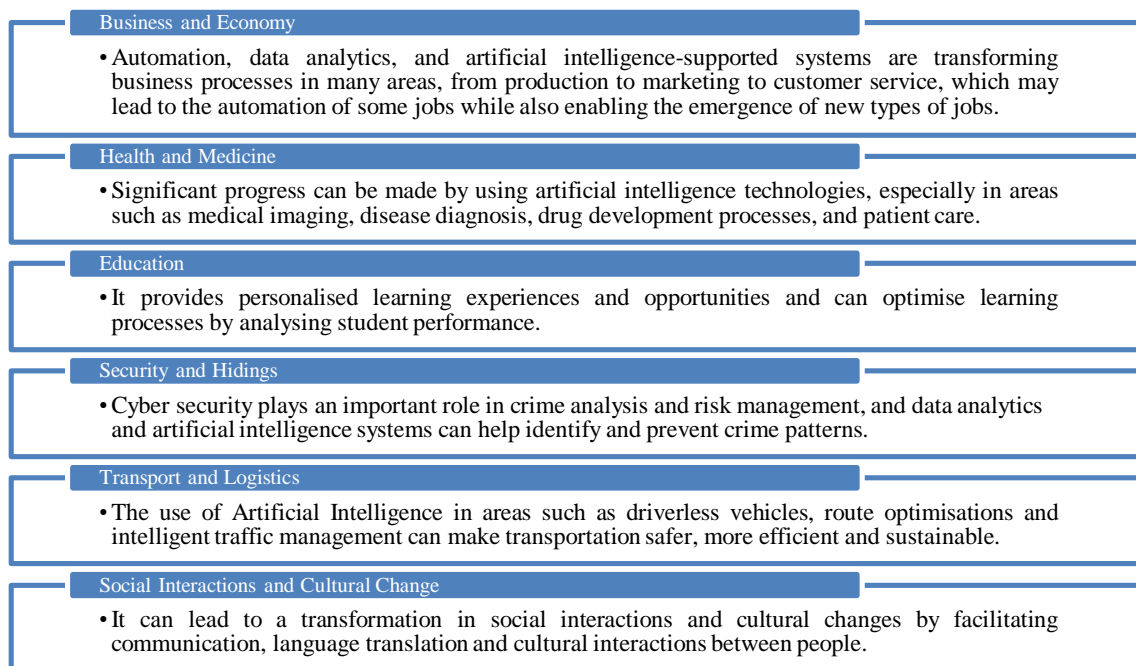
It is important to consider the ethical, social, and cultural implications as well as the benefits of transhumanism. Transhumanism supports the idea of individual autonomy and personal choice in the development of one's abilities (Fitzsimons, 2006). However, according to Kurt (2019), it has also raised various issues regarding equality and fair access to these technologies. Furthermore, rapid advances in transhuman technologies may lead to increased inequality by creating a distinction between those who can afford improvements and those who cannot. It is therefore important to consider the potential impact on social norms and values. For example, as individuals integrate technology into their bodies and minds, the notion of human identity and what it means to be human will be challenged. Therefore, as DeFalco (2020) notes, while recognising the potential benefits of transhumanism, it is crucial to critically assess its ethical, social, and cultural implications.

#### **4. Artificial Intelligence and Social Change**

Artificial Intelligence is a concept that has entered our lives as a result of technological developments and is having a major impact in various fields. So much so that artificial intelligence has begun to transform the functioning of society, social order and structure, as it has a significant impact on people's lives. Therefore, the role and impact of AI in social transformation are important. Looking at the studies dealing with the role and impact of artificial intelligence in social transformation, Boyd and Holton (2018) highlighted all the changes that may occur in society in the historical process related to artificial intelligence, especially in the field of employment. Similar to this study, Turan et al. (2022) explained the beginning and impact of the concept of artificial intelligence and assessed the impact and transformation of artificial intelligence on society, while Adas and Erbay (2022) discussed sociologically that artificial intelligence is a social and cultural construction and what role it plays in social transformation.

The role and impact of artificial intelligence in social transformation are of great importance, as it has a serious impact on various aspects of society. So much so that in today's world where healthcare,

weather forecasting and other elements of society are increasingly dependent on artificial intelligence technologies, understanding the role and impact of artificial intelligence in social transformation has become a very important issue (Kile, 2013).



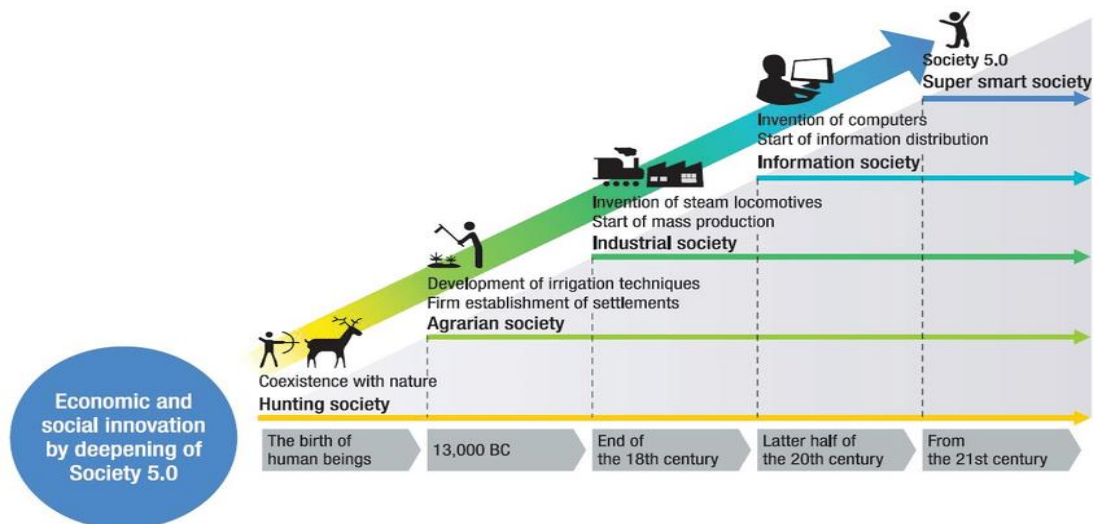
**Figure 2.** The role of artificial intelligence in social transformation (Bozkurt, 2023, Cao et al., 2023; Soylu, 2018).

Some important points about the role of artificial intelligence, which is playing an important role in social transformation and is expected to be even more effective in the future, are listed in figure 2. The impact of AI on society also depends on many factors, such as the rate of acceptance, the expansion of applications, and regulations on the management of the technology. In fact, as stated by Tamer and Övgün (2020), there are many variables that direct and shape the impact of artificial intelligence technology on social transformation, and it is important to monitor and manage these variables at the point of impact of artificial intelligence on social transformation. Therefore, it is considered necessary for the purpose of the research to elaborate on the impact of artificial intelligence on social transformation in detail and to explain its relationship with Society 5.0, which is often mentioned today.

#### 4.1. Interaction between Artificial Intelligence and Society 5.0

The term "Society 5.0", which was first introduced in Japan, has started to take place rapidly with the frequent use of artificial intelligence technologies today. The concept of Society 5.0, which refers to a new stage after industrial transformation, is based on the idea of using technology to improve people's quality of life and find solutions to social problems (Fukuyama, 2018; Wolniak ve Skotnicka-Zasadzień, 2021). The main principle of Society 5.0 is to create a more humane society by bringing people and technology together. In addition, the concept of Society 5.0 emphasises the integration of artificial intelligence (AI), the Internet of Things (IoT), big data and other advanced technologies. As stated by Saracel and Aksoy (2020), the use of digital technologies with a human-centred approach aims to achieve a better standard of living, a more sustainable environment and greater prosperity in society. Society 5.0 aims to transform people through the development of technology and puts the human factor at the centre of this transformation process. For example, technologies such as artificial intelligence and automation make people's work easier while enabling more effective and human-centred services in areas such as education, health and transport (Wulandari et al., 2021).





**Figure 3.** Evolution of human societies, leading to Society 5.0 (Mavrodieva and Shaw, 2020)

Society 5.0 offers a high degree of convergence between cyberspace (virtual space) and physical space (real space) (Granrath, 2024). In the past, in the information society (Society 4.0), people accessed a cloud service (databases) in cyberspace via the internet and searched, retrieved and analysed information or data. In contrast, in Society 5.0, large amounts of information are collected from sensors in physical space in cyberspace (Beniiche et al., 2022). In cyberspace, this big data is analysed by artificial intelligence (AI) and the results are transmitted back to humans in physical space in various ways. This process has added new value to industry and society that was not possible before (Zengin et al., 2021). The sustainability of societies has also become an important issue with the new values that have emerged. The sustainability of societies has emphasised that the values of the past should be based on equality with sustainable development, and in this context the goals of sustainable development and society 5.0 have been established. Accordingly, common culture and future, smart culture applications, early warning and alarm systems, e-education and distance learning applications, gender equality, clean water and sanitation, accessible clean energy, planned economic growth, industry and innovative infrastructure, reduction of inequalities, sustainable living spaces, responsible consumption and production, peace and justice, terrestrial life and establishing partnerships for goals are among the goals of sustainable development and Society 5.0 (Figure 3). The advantages and disadvantages of Society 5.0 may vary depending on factors such as the type of technology used, the structural characteristics of society and how these technologies are managed. Therefore, a careful approach is needed to manage such changes and minimise potential risks (Wolniak, 2023).

According to the philosophy of Society 5.0, it is suggested that artificial intelligence can help humanity to tackle problems such as inequality, stratification, population growth, climate issues and poverty, and to live a more productive life. In addition, the concept of transhumanism promises a different perspective by allowing humanity to rethink the relationship between life, body and death. This means that the world will become a place full of possibilities in many ways. As a result, technology and lifestyle in the superintelligent society will begin to create a new order by disrupting the global balance.

#### 4.2. Social Values and Technological Determinism

In the nineteenth century, the structural changes associated with the Industrial Revolution, and thus the changes in society, led to the question "What is society?" This situation led to efforts to define society and to explain and make sense of social change. Society is a social structure in which individuals come together and interact with each other and share common values (Williams, 1985). According to Briggs (2000), these interactions can take place through personal, family or business relationships, as well as through people coming together to develop communication skills and cooperation to achieve common goals. Society also aims to sustain a better life by interacting with each other, sharing resources,



supporting each other and working together. To do this, people come together to form social relationships around common goals, share resources, create social norms and support each other. Nicholas Garnham, (2000) and Bryman (2004) defines societies as structures in which individuals have social relationships and prefer to live together, and notes that these structures are shaped by cultural, economic, political and religious factors and can take different forms of organisation. There are social interactions, interdependencies, cultural heritage and social roles among individuals in societies. Social roles are social norms by which individuals in a society express certain behaviours and responsibilities. These norms determine the role and expectations of each individual in society (Barkin and Lemus, 2013). Social values are the beliefs, norms, behaviours, expectations and priorities adopted and shared by members of a society. These values shape the cultural, social and moral structures of society and influence people's behaviours, relationships and decisions. Respect, love, helpfulness, tolerance and kindness are some of the most important examples of social values (Doğan, 2014; Türkkahraman, 2014).

Social values are generally transmitted from generation to generation, and while they shape the individuals of the society, they also determine the social norms and rules. These social values may differ from one society to another, and these values allow individuals to adapt to the society. Bicchieri et al. (2018) highlighted that during the social adaptation phase, individuals encounter certain norms and the norms in question are all the rules that indicate how and how individuals will behave towards each other. Accordingly, social norms express a common acceptance that a certain behaviour or action is or is not appropriate in a society. These norms are standard patterns of behaviour that are accepted, expected and adopted by members of a society (Özkul, 2023). Chung and Rimal (2022) stated that social norms are determined by the values, beliefs and cultural structure of a society to ensure that individuals live together in harmony. A range of sanctions are applied in the event of non-compliance with the norms within the society. These sanctions differ depending on whether the norm is formal or informal.

As stated by Avcioglu (2014), it can be said that technology plays an important role in the loss or even the loss of the importance of culture and social values, and with these changes, society is rapidly moving towards a network society. Following the impact of technological developments on social values, it has become important to understand what kind of ruptures these social values are exposed to in digital societies.

## 5. Critique of the Digital Society in Terms of Social Values

According to the We Are Social 2023 report on the use of digital technology, 68% of the world's 8.01 billion people are mobile phone users, 64.4% are internet users and 59.4% are social media users. According to the same report, by 2023, 95.4% of Turkey's 84.6 million population will be mobile phone users, 83.4% will be internet users and 73.1% will be social media users (We Are Social, 2023). As a result, while the use of technology is on the rise around the world, it is growing faster in Turkey than the global average. Accordingly, with the development of digitalisation in the world, innovations such as digital society and society 5.0, which have been assessed earlier, have emerged. Fukuyama (2018) has put forward the idea that in the digitalised world with Society 5.0, digital technologies can be used for the welfare and benefit of society, existing problems can be solved, and a social structure with people at the centre can make development sustainable. Describing the concepts of digital society and digitalisation as society in the digitalising world would be a more realistic approach than interpreting it as an element that determines the basic characteristics of society and the society emerging with digitalisation. As a result, it is people who produce both information and digital technologies that bring about digitalisation (Martin, 2008). Therefore, when defining the concept of digital society, it is of strategic and vital importance to pay attention to what the subject and object are and to present the arguments in this direction.

With the emergence of the digital society, the idea of Education 4.0 has also emerged. Accordingly, different knowledge and skills have been presented to increase the sustainability and quality of education. These knowledge and skills are technology skills, interpersonal skills, personalised and self-directed learning, accessible and inclusive learning, problem-solving and collaborative learning,

student-centred lifelong learning, innovation and creativity skills, and global citizenship skills (Hussin, 2018; Öngören and Yılmaz, 2023; WEF, 2019). Moreover, according to the WEF (2019), the adaptation of educational models in the context of the above-mentioned points will ensure their adaptation to changes in different sectors of society. In this integration process, it is necessary to define digital transformation correctly and follow a correct transformation strategy. Çepni (2020) also stated that education, as a pioneer of digital transformation in this way, will also provide important opportunities for the protection of social values. In fact, the negative effects of digitalisation on society can be minimised with values education at the basic education level. Accordingly, the social education programme given in basic education in our country includes various skills related to digital citizenship and digitalisation, as well as skills, achievements and goals for values education (Ministry of National Education, 2018). In this context, the education provided in this context aims to make individuals who respect and adapt to individual rights in the digital society, have basic knowledge and skills in the digital field and comply with the rules of digital citizenship (Karataş et al., 2022).

When evaluating the digital society in terms of social values, it seems possible to mention that digitalisation affects social values in almost every area. Therefore, the digital society can be criticised. The relationship between the individual and society, privacy and security concerns, the digital divide, addiction, mental health, information pollution and reality are the social value critiques of digital society. Accordingly, digital society can be the subject of criticism and discussion because of the far-reaching effects of technology on human life, and social values are being shaped according to the changes brought about by digitalisation, and how society responds to these changes has become an important issue. These criticisms are an important topic of discussion in understanding and balancing the social impact of technology and how to integrate these technologies into society.

## **6. Discussion, Conclusions and Recommendations**

Castells (2008), Ling (2010) and Gül (2022) also emphasise that young people, in particular, have weakened the solidarity bonds of the family, which is the basis of society, while benefiting from the possibilities of technology, and have started to come into conflict with family members by imposing almost everything they see as good-bad, positive-negative in their lives. Transhumanism can have different effects on societies, and how these effects manifest themselves can vary depending on the values, beliefs and acceptance of society. The acceptance or rejection of the philosophy of transhumanism depends on society's perceptions and attitudes towards technology and scientific developments in general. In fact, transhumanism is a current of thought that aims to overcome the natural limitations of human beings and improve them through technology, but the impact of this current of thought on social values can be interpreted differently and may differ according to priorities (Brette, 2013). Transhumanism is a school of thought that emphasises the freedom and development of the individual, but as Martin (2008) points out, it is also a phenomenon that needs to be consciously considered in order to balance social benefits and risks. As stated in the title of the research, since social values constitute the basic dynamics of society, where and how to position these social values with transhumanist philosophy has been an important problematic situation. In addition, as it is seen, with the rapid development of artificial intelligence technology, while transhumanist thought is not fully understood, the rapid introduction of transhumanism into our lives has made it necessary for us to make social criticism.

Technological developments such as transhumanism and artificial intelligence bring with them a series of discussions about social values (Kim and Lee, 2022). Accordingly, issues such as human nature and human values, inequality and access, privacy and security concerns, ethical and moral debates, and cultural acceptance and adaptation are some of the topics of discussion that arise from these developments. In addition, whether the advances in the field of transhumanism and artificial intelligence, also highlighted by Günay (2023), will be accepted by society, how society will react to these changes, and how to ensure the ethical use of these technologies have also been important topics of discussion. These debates play an important role in understanding and balancing the impact of technological developments on society and the integration of technology into society. For example, it

does not seem possible that Middle Eastern societies, whose historical and cultural background is based on the Islamic tradition, will be affected by the transhumanist philosophy in the same way as Western countries. Accordingly, the impact of technological developments on social values may differ from one society to another.

As a result, technological developments such as transhumanism and artificial intelligence may have an important impact on social values. According to this idea, technologies such as transhumanism and artificial intelligence have the potential to enhance or improve human capabilities, and in this case, in relation to the social values of individuals, human nature and man's place in the universe can be redefined, as in the philosophy of Society 5.0. In addition, as Aydeniz (2020) states, the idea of transhumanism, which aims to improve people's physical and mental abilities through technological possibilities, causes major changes in the values and beliefs of individuals.

In line with the literature review conducted in this study, the findings of previous studies and the synthesis that emerged from the study, the following recommendations have been developed:

- Given the importance of awareness-raising and education activities about the impact of technological developments such as artificial intelligence and transhumanism on society, it is necessary to inform society about the potential impacts, risks and opportunities of these technologies and to acquire knowledge and skills in the use of digital technologies in relation to the goals of Society 5.0. In this context, multidisciplinary discussions should be organised with the participation of experts from different disciplines and society, and different perspectives should be evaluated. Indeed, different perspectives can help us to better understand the impact of technological developments on society.
- As the ethical use of technological developments and their compatibility with human values are of great importance, it may be useful to establish ethical standards and guidelines for the development and use of these technologies. The involvement of society in the development and use of these technologies appears to be important, as involving society in the processes of determining the direction of these technological developments and assessing their impact can ensure that societal values are taken into account. In addition, the establishment of public policies and regulations in technological areas such as artificial intelligence and transhumanism can contribute to the management of technological developments in accordance with social values.

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