

Overhuman and Hegemony in the Context of Trans-Humanism

Mustafa Eren AKPINAR
Bağımsız Araştırmacı
m.erenakpinar@gmail.com
ORCID ID: 0000-0002-3917-3203

Derleme Makale

DOI: 10.31592/aeusbed.1506181

Geliş Tarihi: 27.06.2024

Revize Tarihi: 19.11.2024

Kabul Tarihi: 29.11.2024

Atf Bilgisi

Akpınar, M. E. (2024). Overhuman and hegemony in the context of trans-humanism. *Ahi Evran Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 10(3), 952-963.

ABSTRACT

In today's structure, where technological developments are making greater breakthroughs day by day, many complex concepts brought about or created by technology are exposed. In particular, it is necessary to mention many concepts that have been newly conceptualised or have been mentioned again. Among these concepts, transhumanism, theorised by Julian Huxley is of particular importance. Indeed, the fact that this concept, which focuses on the elimination of situations that may be considered unnecessary for humanity with developing technologies, becomes realistically possible creates a very valuable formation. At the same time, Friedrich Nietzsche, with his concept of the overhuman (übermensch), emphasised that the creation of a kind of overhuman could be in question by evaluating the level of humanity in general between the animal level and the transhuman level. In this case, the concepts of transhumanism and overhuman have become intertwined. Likewise, when the concept of hegemony, which is frequently encountered in the works of Antonio Gramsci, that is, the dominant class gaining power with the permission of the subjugated, is handled together with the concepts of overhuman (overman, übermensch), trans-humanism, the process of imagining the future of the social structure obtained will also show a very important development. For this reason, within the scope of this article, which is written as a compilation study, literature review will be frequently utilised and each of the concepts mentioned in the title will be shed light on both in detail and by harmonising and associating them with each other. Thus, within the framework of the study, these concepts, which may affect each other in the future, will be handled holistically and will focus on the foundations of the future age that appears before us.

Keywords: Transhumanism, overhuman, hegemony, manufacturing consent, technological reevaluation.

Trans-Hümanizm Bağlamında Üstinsan ve Hegemonya İlişkisi

ÖZ

Teknolojik gelişmelerin her geçen gün daha da büyük atılımlar gerçekleştirdiği günümüz yapısında teknolojinin getirdiği ya da oluşturduğu pek çok karmaşık kavrama maruz kalmaktadır. Özellikle de yeni kavramlaşan veya yeniden kendinden bahsettiren birçok kavramdan söz edilmesi gerekmektedir. Bu kavramlar arasında ise Julian Huxley tarafından kuramsallaştırılan trans-hümanizm ayrı bir öneme sahip olmaktadır. Çünkü, gelişen teknolojiler ile insanlık için gereksiz görülebilecek durumların ortadan kaldırılmasına odaklanan bu kavramın realistlik açısından olanaklı hale gelmesi oldukça değerli bir oluşum yaratmaktadır. Aynı zamanda üstinsan (Übermensch) kavramıyla da Friedrich Nietzsche, insanlık mertebesini genel olarak hayvan mertebesi ve insan ötesi mertebesi arasında değerlendirilerek bir nevi üstinsan yaratımının söz konusu olabileceği üzerinde durmuştur. Bu durumda trans-hümanizm ve üstinsan kavramlarını iç içe geçmeye müsait hale getirmiştir. Aynı şekilde Antonio Gramsci'nin eserlerinde de sıklıkla rastlanan hegemonya kavramı yani baskın sınıfın boyun eğenlerin izniyle gücü kazanması durumu da üstinsan, trans-hümanizm kavramları ile beraber ele alındığında elde edilen toplumsal yapının geleceğinin imgelemesi süreci de çok önemli bir gelişim gösterecektir. Bu nedenle de derleme bir çalışma olarak kaleme alınan bu makale kapsamında literatür taramasından sıklıkla faydalanılacak ve başlıkta bahsi geçen kavramların her biri hem detaylı olarak hem de birbirleriyle uyumlanıp, bağdaştırılarak ilişkilendirilmelerine ışık tutulacaktır. Böylelikle de çalışma çerçevesinde gelecekte birbirini etkileyebilecek bu kavramlar bütüncül olarak ele alınarak önümüzde beliren gelecek çağın temellerine odaklanılacaktır.

Anahtar Kelimeler: Trans-hümanizm, üstinsan, hegemonya, rıza imalatı, teknolojik revalüasyon.

Introduction

In today's conditions, where technology is developing, renewing itself and evolving towards its best, it is a necessity to redraw some conceptual frameworks. Considering that some of the old and stereotyped concepts and definitions do not have an active participation in current academic, social and daily life, it is of great importance to review the literature and adapt it to new conditions. One of

the clearest indicators of this is technological reevaluation (teknolojik revalüasyon). Given that technology is taking more and more valuable steps every moment, the academic community should be able to follow these steps regularly, show effective developments and adapt quickly to the latest changes. For this reason, it was considered a logical step to make rearrangements and minor updates to old concepts while conducting a study. The first concepts that are taken as premises for these notion updates and explanations are the concepts of transhumanism, overhuman and hegemony.

When the concept of trans-humanism is considered in terms of the general framework, it appears as a concept that includes the use of technology for humanity and the integration of social, cultural and biological developments. Therefore, the notion of trans-humanism is mentioned within the scope of the study, and it is aimed to draw the right frames by emphasising the relationship of the concept with other concepts. Within this framework, the future of the social order and the changes predicted to be experienced by the human existence are discussed in a comprehensive and inclusive perspective.

In what can be considered the second main topic of the study, Friedrich Nietzsche's concept of a overhuman (übermensch), which has the ability to exhibit overhuman characteristics and can be evaluated independently of a being or a particular nation or ethnic identity, is mentioned. In addition to mentioning the structure that this concept can evolve in today's conditions, it is also tried to shed light on how it can be associated with the concepts of transhumanism and hegemony, and it is tried to be integrated with the article by emphasizing how it has a field in the light of the positive and negative criticisms it received at the time.

In the third part of the study, the concept of hegemony, which deals with the concepts of coercion and consent in a common unity within the general structure explained by Antonio Gramsci, and which can be expressed as the state of superiority and dominance of the element in the existing system over the others, is emphasized, the functioning of hegemony in today's world order is mentioned and it is aimed to be elaborated with current information in the context of this functioning. In addition, by trying to examine how it has a relationship with the concepts of transhumanism and superhumanism, which constitute the other main themes of the study, it is tried to express how the new social ideologies or social reality that are predicted to be formed in the future will be.

In the last part of the study, the meaning worlds created by the processes of fusing and matching the concepts of transhumanism, overhuman and hegemony, which constitute, are tried to be summarised and the study is completed by aiming to guide other scientific studies to be carried out in the future.

A Movement of Radical Humanism: Trans-Humanism

As a reflection of the technological reevaluation (teknolojik revalüasyon), it is a reality that some of today's assumptions cannot resist change and will differentiate, which is also revealed in previous studies. One of these differentiations can be considered as the diversification of the concept of humanism. For this rationale, it is important to look at the basic definitions of the concept of humanism in order to make the differentiation more visible.

Humanism, which is of Latin origin and has been discussed since ancient times, is basically explained within the framework of humanism, humanitarianism (Aytaş, 2010, p. 139), transcendentalism focusing on human happiness, the ethical tradition of metaphysics and supernaturalism (Kayıntu, 2019, p. 500). However, in the 1600s, when the concept of humanism first emerged in the modern sense, it was explained semantically as a set of intellectual and philosophical movements aiming at the development of basic competences in human beings (Kadioğlu, 2011, p. 157) and handled from a different perspective. For this respect, it would not be wrong to say that the concept of humanism is a human-centred approach (Akyüz, 2021, p. 354 as cited in Keller, 2010) that focuses on human beings in general, such as anthropocentrism, and puts human beings at the core of events (Akpınar, 2022, p. 17). Nevertheless, considering that some concepts have taken different

forms over time, especially as a result of technological revaluation, it should be mentioned that the humanism approach has also achieved some radical variations. Among these variations, one of the most critical values is trans-humanism.

In order to understand the concept of transhumanism, which has gained value and started to be discussed with technological revaluation, it is first necessary to look at what technology and technological revaluation (teknolojik revalüasyon) means. While technology was an applied art in Ancient Greek history, it can be generally defined as tools designed to enable people to sustain their lives and organise themselves (Savcı, 1999, p. 125). From this point of view, technology can be considered as a broad structure covering research, development, production and marketing processes (Şenel and Gençoğlu, 2003, p. 49). Revaluation is generally defined as an increase in the external value of money (Kubar and Çoban, 2021, p. 192). Yet, within the scope of this study, the concept of revaluation is handled from a different perspective and revaluation and technology are combined. Within this perspective, the concept of "Technological Revaluation (Teknolojik Revalüasyon)" has been by author derived as a holistic and umbrella concept in order for technology to gain value and to be able to repeat the technological movements that are increasing day by day. Within this subject, it can be emphasised that technology has reached a position that can bring itself to the forefront and increase its own importance even under changing conditions, and that the technological revolution is now taking place much faster and adapting to change.

The concept of transhumanism, which is considered as the next stage or step of humanism, can be explained as a value that can be formed by the direct application of technology on humans (Demir, 2018, p. 96). Huxley (2015, p. 12), mentions that it is an evolutionary process, in which a small part of the universe achieves self-awareness. However, this is not the only reasonable definition of transhumanism. According to Dağ (2017, p. 52), transhumanism is explained as human endeavors that include the promise of immortality or the extension of life through the possibilities provided by modern scientific and technological developments. Within the scope of this explanation, the importance of the concept of technological revaluation is once again understood and it is predicted that new generation acceptances and possibilities may exist with the appreciation of technology. Furthermore, as Kruzweil puts it, the physical and mental limits of human beings are all transcendable limits, and with technological developments, it is said that a superhuman can be created with various chips that can be added to the DNA helix or added to the body (Kruzweil, 2017, p. 23). During this creation, by referring to the concept or narrative of the overhuman (übermensch) put forward by Nietzsche in his book "Also Sprach Zarathustra", it can be mentioned that a new social arrangement can be made with the effects of technological revaluation (teknolojik revalüasyon). In order to point to the structure of this social order, the book "Brave New World" (Huxley, 2020) written by Aldous Huxley can be cited as an example. However, in order to address these concepts from a more holistic perspective, it is necessary to mention the concept of overhuman (übermensch).

A Social Narrative of Humanity: The Overhuman

The concept of society (Canlıoğlu, 2008 as cited in Arı, 2021, p. 458), which changes within the framework of the needs and conditions of the period, can also vary according to how society is perceived and assimilated (Canlıoğlu, 2008, p. 21).

Rousseau, emphasises that the family is the oldest and only natural society and claims that the family is in fact a small, nuclear society (Rousseau, 2024). In this context, it is not wrong to define society as a collection of crowds formed by individuals coming together or human organisations with common values. Within this framework, it is possible to explain the perception or concept of sociality as a structure that emerges as a result of the suppression of the individuality aspect of the human commodity and allows it to be objectified within the social structure (Tülüce, 2022, p. 305).

The overhuman, on the other hand, can be defined as a bridge that should be evaluated in this context, which helps the human being, who is a commodity in the social, to move from the commodity in the social to the beyond-human state. Prior to mentioning the concept of the overhuman, however,

Nietzsche first mentions what the herd man is. According to Nietzsche, herd people are described as a structure that accepts the existing moral rules before them, does not question them and acts according to the rules of the past (Sumer and Alan, 2018, p. 51). It is also explained as a formation that is never free and submissive (Cevizci, 2010, p. 408), which is described as the opposite of the overhuman in the human typology mentioned by Nietzsche. In this respect, Nietzsche's concept of the overhuman is actually conveyed in the form of a process of lightning (Kutluay, 2021, p. 62), which is considered as the madness of a sea sinking into great humiliations (Kutluay, 2021, p. 62). Aydemir, on the other hand, defines the overhuman as a structure that reorganises everything, including its own self (Aydemir, 2019, p. 11). At the same time, Nietzsche mentions that man is something that must be overcome and that the meaning of the world is the overhuman, expresses those who speak of supernatural hopes as those who spew poison (Nietzsche, 2023, p. 6), explains man as a rope stretched between the animal and the overhuman, and mentions that man is not the goal but the bridge and connects the overhuman and the human (Nietzsche, 2023, p. 8). In this aspect, it would not be a very wrong evaluation to consider the overhuman as a goal that humanity should reach. On the contrary, it allows this concept developed by Nietzsche to be understood more easily and its scope to be measured within more specific frameworks. Nonetheless, the evaluation of the hegemonic relationship that the concepts of overhuman and transhumanism will create within the society is at least as important as their definition.

For this reason, it is necessary to shed light on the various relationalities that these two notions will cause in the social context and the many complex structures they will create. Within these structuralities, the concept of hegemony is among the most valuable conceptual environment. Because, the notions of transhumanism and overhuman constitute a complicated connectivity that can renew itself within the framework of semantics by producing many creations within or on the side of hegemony. Hence, hegemony must also be mentioned in order to understand both notions.

A Story of Social Diffusion: Hegemony

In order to understand the social structure, it is necessary to be familiar with social dynamics. In this sense, it should be mentioned that the social superstructure, which is evaluated within the scope of civil society and political society in the context of Gramsci's school, evaluates society as two-layered (Bates, 1975, p. 353). Within the duality of this duality, it is important to define civil society and political society. In the most general manner, civil society can be defined as a self-created, autonomous and organised structure (Aslan, 2010, p. 261) located between the state and the family. On the other hand, the concept of civil society, first used by Locke in 1690 (Gözübüyük Tamer, 2010, p. 90), is expressed as a structure that legitimises the existence of the state (Keane, 1993, p. 49). In this regard, it would not be an unreasonable definition to describe civil society as a state of unity created by the peoples that make up states, or in other words, by individuals, the public, the mixed relations or the whole. In addition, the political society, which is another party to the duality situation, should also be considered and evaluated within this framework.

In order to understand the concept of political society, it is first necessary to look at Tocqueville's *Democracy in America* (*De la démocratie en Amérique*). Thus, in his work, Tocqueville mentions three basic distinctions: civil society, political society and the state (Tumay and Okatan, 2015, p. 332). From the perspective of this distinction, he expresses political society as an umbrella value and mentions that civil society is actually a framework that constitutes political society. Tocqueville (1994, p. 47), tried to explain political society as an organisation separate from the state, and at the same time, by mentioning that it is much more possible and easier for people to come together within the scope of political goals (Özkul, 2017, pp. 18-19), he underlines that it is individuals who form political society.

Gramsci approached this concept from a slightly different angle, arguing that political society is thought to be the most visible and complex structure of the state, but in fact the complex and organic relations between civil society and political society enable certain sections of society not only to dominate within the state, but also to maintain this dominance by maintaining the submission of other

sections (Buttigieg, 1995, p. 4). On the basis of these explanations, political society can be evaluated in its simplest form within a hegemonic framework that is created as a result of the individuals who make up the society coming together with similar or different political perspectives, similar but different from the state or civil society. In order to better understand these concepts, however, the notion of hegemony should also be analysed.

Many different perspectives have been brought to the notion of hegemony, but among these perspectives, Gramsci's concept of hegemony is considered to be much more valuable as it is thought to better explain the purpose of this study. Hegemony has a perspective based on consensus, in contrast with domination, and where force and consent are side by side (Dural, 2012, p. 309). Gramsci (1997, p. 28), on the other hand, deals with this concept in a more in-depth framework; by evaluating the concept through the relationship between the ruling class and the proletariat class, he refers to the coercion that the ruling class must exert on the opposing groups of the ruling class and speaks of its rule from the perspective of ideas and culture. At the same time, it can be mentioned that the term hegemony, which can be considered as a contribution to the theory of the state as power, refers to the combination of dictatorship and hegemony within the framework of the integral state (Morton, 2011, p. 129). In this light, Çoban (2012, p. 7) evaluates the concept of hegemony as a structure, that tries to maintain its balance with many movements on a moving ground like an acrobat on a tightrope. From another standpoint, the concept of hegemony can be defined as a social and political control that combines physical force, coercion, intellectual and cultural persuasion and consent (Okur, 2015, p. 137). Within these scopes, it is possible to evaluate the concept of hegemony in the most basic way as the whole of the efforts of the power holders who have superiority within the social, cultural, economic, political and civil frameworks to dominate and dominate the societies that have opposing groups, which are relatively weaker or can be considered as minorities. As Gramsci emphasised, hegemony can be explained as a struggle for supremacy, an effort to establish dominance and the creation of persuasion (consent engineering). Hence, it can be stated that the data presented by hegemony in the context of karmic relations can be evaluated more favorably within the scope of this discussion, and that hegemony cannot always be considered as a coercive action that occurs only as a result of the pressures provided by the higher powers. As mentioned above, when hegemony wants an action to be carried out, it can be said that it does not always use coercion and pressure methods, but also through the production of consent.

New Age Karma: The Manufacturing of Consent Resulting from the Fusion of Hegemony with the Overhuman and Transhumanism

When the structure of the new age we live in, or in other words today's structure is analysed, it should be mentioned that an environment has been created in which the concepts of hegemony, overhuman and transhumanism are intertwined with each other. Indeed, within the framework of today's conditions, transhumanism has a structure that refers to the transition of human beings to an advanced stage with modern scientific methods together with technological reevaluation (teknolojik revaluasyon), while the overhuman is a sociological and philosophical term that speaks of the evolution of human beings to a point beyond human beings in a similar way. Similarly, hegemony is a concept that comes into question in cases where a certain person or a certain oligarchic, i.e. public power that restricts political and social rights is in favour of a certain minority (Atmaca and Günay, 2020, p. 202). In this point of view, it can be predicted that the hegemony in the social structure can be provided by the overhuman or overhuman communities that are likely to be formed with transhumanism, and thus the social structure is likely to be eroded. Given that societies have always experienced various changes from the past to the present and that adaptation processes have become even faster in the light of these changes, it is predicted that all changes that may occur with transhumanism and overhuman within the framework of hegemony can spread in the social environment in a very short time and spread its scope to a wider area with this spread. In the context of this foresight, it is believed that social acceptance can be created within a very short period of time. The main reason for this is that there is evidence that consent engineering has been used very effectively in the past. However, since it is not possible to perceive the situation without looking at

what is meant by persuasion creation, consent production or, in other words, consent engineering, it is necessary to briefly look at what is meant by consent engineering.

The consensual engineering or consent production concept, which is based on Bernays, can generally be expressed as the approval process obtained by acting in accordance with the aims and wishes of the authorities in order to be protected from common fears as a result of conflicts that can create social cohesion (Kahraman, 2021, p. 427). In addition, Bernays (1947, p. 114) sees the management or conscious manipulation of public opinion as an important element of mass democracy and states that there is no alternative to public relations in this regard. Bernays (1947, p. 116) emphasizes that these new techniques for shaping minds are used by the smart few to ensure that the dumb masses are kept on the right track. At the identical time, it can be explained as producing consent, achieving hegemony, establishing domination and creating manipulation by directing the minds of the masses (Güler, 2018, p. 77). In parallel to this, it can also be mentioned that the production of consent is a public relations work (Dilsiz, 2022, p. 4) that affects all decision-making processes throughout life by entering all areas of life. In the view of these definitions, it is assumed that there are many variables in the creation of consent production and that it can be considered as a manipulation method created in social environments in order to control individuals, individuals or societies. Thus, it should be underlined that this concept, which has been mentioned in various forms such as persuasion creation, consent engineering, consent production or consent generation, can also have serious effects on hegemony. As a result, it would not be wrong to assume that the hegemony that can be created with transhumanism and overhuman karma will have a framework based on consent engineering and that it will gain a place within this framework. In this connection, it can be stated that concepts such as hegemony, trans-humanism, overhuman and consent production are intertwined terms, that their existence can act in coordination with each other, and that they can form a complete whole when they combine.

Conclusion and Suggestions

It is necessary to mention the existence of a life intertwined with certain concepts in social life. The main cause of this is, in the clearest terms, the fact that man is a social being. Due to the fact that man is a social being, he can be affected a lot by his social environment and social experiences. As a result of these influences, complex structures are formed. Each of these complex structures may have different evaluations and scopes within itself. Accordingly, at each moment in today's life, we have to evaluate the concepts with renewed versions by having different perspectives and, when necessary, we have to combine and match some concepts. The study also sheds light on a structure that can be considered as a combination or matching of concepts. Within the confines of this structure, in the first part of the study, the concepts of trans-humanism and technological reevaluation, in the second part, the concept of the overhuman, and in the last part, concepts such as hegemony and consent production, these terms have been combined or, in a different way of expression, the common points of the notions have been touched upon in an attempt to shed light on alternative situations that may occur in the future. It is thought that it would be more appropriate to evaluate the sections of the study separately in order to obtain a more detailed result.

The justification of each academic study is different. For this purpose, the evaluation of each study separately will make a significant contribution to the understanding of the whole. The sections of the study should therefore be evaluated separately. Therefore, in the first part of the study, the concepts of technological reevaluation (teknolojik revalüasyon), which are used in the literature for the first time in this study, are mentioned. While transhumanism sheds light on the re-creations that may occur with the development of science and technology, the concept of technological reevaluation is actually a new notion that has been revealed for the first time in this study with the combination of two different concepts. Within the boundaries of this term, since life has evolved in a different direction with technological changes and updates, and the concept of reevaluation, which is generally defined as an increase in the value of money, is aimed to draw a holistic framework covering the appreciation and importance of technology, the concept of technological reevaluation (teknolojik revalüasyon) has been introduced, and the semantic dimension has been deepened by referring to the fact that technology is

increasing, gaining value, meaning and creating a revolution with a great acceleration day by day. By referring to the process of trans-humanism, which is foreseen to be experienced with technological developments, it has been redefined, evaluated and an attempt has been made to shed light on its near future.

The second part of the study, the overhuman section, focuses on the term overhuman as conceptualised by Nietzsche and discusses the depths and frameworks of the social structure. In the course of this mention, the definitions of the concept of society and the concept defined by Nietzsche as herd people before the overhuman were mentioned. Thereby, in this conceptual structure, the position of the human being and the positions that the overhuman should occupy are emphasised and the world of meaning is helped to gain a clearer expression. In besides, by mentioning the path to be travelled in order to reach the overhuman, the semantic integrity created by the term is tried to shed light on the future necessity of the overhuman, and it is mentioned that the overhuman can actually be a roof that can be created together with trans-humanism.

The concept of hegemony, which has acquired a comprehensive structure by Gramsci, talks about the openings that the ruling powers can create in the society in today's conditions. For this sake, in this section, which can be explained as the third part of the study, in addition to Gramsci's views within the framework of the general structure, the views of Locke and Tocqueville are included, and different conceptual dimensions such as civil society, political society and the state before the concept of hegemony are tried to be clarified. Consequently, the differences between civil society and political society were first mentioned, and then the terms state and hegemony were analysed and the framework was further expanded. As a corollary to this, hegemony was evaluated as the consciousness of dominance created by oligarchic structures with a certain superiority over other segments of society, and within this framework, the study was elaborated through the triad of transhumanism, overhuman and hegemony.

In the last chapter, which focuses on the karmic processes of the new age, the triad of transhumanism, overhuman and hegemony is tried to be evaluated. In the present evaluation, the meaning of oligarchic structure and the concept of consent production theorised by Bernays were tried to be explained. As a logical consequence of the explanations, it was tried to briefly mention the effects of the persuasion creation process on hegemony by mentioning that the hegemony should actually cooperate in consent engineering on society in order to maintain its ability to dominate, and as a result of this cooperation, it is necessary to obtain the consent of the people in order for the hegemony not to lose its power. Otherwise, it is foreseen that it may not be possible to maintain its hegemonic power over the society or to obtain the consent of the society. Otherwise, it is foreseen that it may not be very possible for society to maintain its hegemonic power over society or for society to consent to hegemony.

As a summarised result of all these data, although the theorisation or, in other words, the conceptualisation of each term examined within the scope of the study has been made by different people in different periods, from a holistic perspective, it has been determined that each concept examined within the scope of the study actually has intertwined structures at certain rates and that they can close various gaps of each other within the framework of these structures. With this determination, it is estimated that these concepts will be emphasised more in the coming centuries and perhaps even in the coming decades, depending on the speed of current processes, and that their scopes will be examined in more detail and combined. Since each of the concepts mentioned in the study will gain an angle that complements each other, it is thought that in future studies, this trinity (trans-humanism, overhuman, hegemony) or quaternity (trans-humanism, overhuman, hegemony, consent production) will be mentioned together more often and these notions will be encountered more frequently in future academic studies. For this reason, it was felt necessary to carry out this study and it was decided to circulate it in the scientific environment as a data that will shed light on future studies.

Contribution Rate of Researchers

The author's contribution to the article is 100%. The author wrote the entire article alone.

Conflict of Interest

It is declared that there is no conflict of interest in the study.

References

- Akpınar, M. E. (2022). *Dijital aktivizm ve linç kültürü: Save Ralph örneği çerçevesinde hayvan hakları üzerine bir inceleme*. Yüksek lisans tezi, İstanbul Aydın Üniversitesi, Lisansüstü Eğitim Enstitüsü, İstanbul.
- Akyüz, E. (2021). *Çevre etiği ve sokak hayvanları: İstanbul örneği*. Online Eurasian Conference on Language & Social Sciences XII (p. 349- 358). Ekaterinburg: ECLSS International.
- Arı, E. S. (2021). Süper akıllı toplum: Toplum 5.0. *Dokuz Eylül Üniversitesi Sosyal Bilimler Enstitüsü Dergisi*, 23(1), 455-479.
- Aslan, S. (2010). Türkiye’de sivil toplum. *Elektronik Sosyal Bilimler Dergisi*, 9(31), 260-283.
- Atmaca, Y. ve Günay, M. C. (2020). Bürokratik oligarşi: Türk kamu yönetimi sistemi ekseninde bir analiz. *R&S- Research Studies Anatolia Journal*, 3(3), 199-210.
- Aydemir, D. (2019). Automata filminin Nietzsche’nin üstinsan öğretisi ve toplumsal cinsiyet bağlamında çözümlenışı. *Isophos Uluslararası Bilişim, Teknoloji ve Felsefe Dergisi*, 2(2), 1-17.
- Aytaş, G. (2010). Hacı Bektaş Velî ve Thomas More’da hümanizm. *Türk Kültürü ve Hacı Bektaş Veli Araştırma Dergisi*, (55), 139-148.
- Bates, T. R. (1975). Gramsci and the theory of hegemony. *Journal of the History of Ideas*, 36(2), 351-366.
- Bernays, Edward L. (1947) The engineering of consent. *The ANNALS of the American Academy of Political and Social Science Table of Contents*, 250(1), 113-120.
- Buttigieg, J. A. (1995). Gramsci on civil society. *Boundary 2*, 22(3), 1-32.
- Canlıoğlu, G. (2008). *Değişen toplum yapılarında bilginin değişen konumu*. Yüksek lisans tezi, Marmara Üniversitesi, Türkiyat Araştırmaları Enstitüsü, Bilgi ve Belge Yönetimi Ana Bilim Dalı, İstanbul.
- Cevizci, A. (2010). *Felsefe sözlüğü*. İstanbul: Say Yayınları.
- Çoban, S. (2012). *Gramsci, Hegemonya ve Kapitalizm*. In First International Interdisciplinary Social Inquiry Conference.
- Dağ, A. (2017). *Hümanizmin radikalleşmesi olarak transhümanizm*. *Felsefi Düşün-Academic Journal of Philosophy*, (9), 46-68.
- Demir, A. (2018). Ölümsüzlük ve yapay zekâ bağlamında trans-hümanizm. *AJIT-E: Academic Journal of Information Technology*, 9(31), 95-104.

- Dilsiz, V. (2022). *Rızanın imalatında büyük veri etkisine ekonomi politik bir yaklaşım*: <https://istanbulmarka.science/rizanın-imalatında-buyuk-veri-etkisine-ekonomi-politik-bir-yaklasim> Access Date: 3.05.2024
- Dural, A. B. (2012). Antonio Gramsci ve Hegemonya. *Elektronik Sosyal Bilimler Dergisi*, 11(39), 309-321.
- Gözübüyük Tamer, M. (2010). Tarihsel süreçte sivil toplum. *Hacettepe Üniversitesi Edebiyat Fakültesi Dergisi*, 27(1), 89-106.
- Gramsci, A. (1997). *Hapishane defterleri*. (Çev. A. Cemgil). İstanbul: Belge Yayınları.
- Güler, M. (2018). Bir manipülasyon aracı olarak rızanın imalatı. *Abant Kültürel Araştırmalar Dergisi*, 3(5), 75-101.
- Huxley, A. (2020). *Cesur yeni dünya* (Vol. 4). İthaki Publishing.
- Huxley, J. (2015). Transhumanism. *Ethics in Progress*, 6(1), 12-16.
- Kadıoğlu, M. (2011). Hümanizm. *Istanbul Journal of Sociological Studies*, (23), 157-165.
- Kahraman, Ö. E. (2021). Yeşil aklama, bir rıza mühendisliği örneği. *FLSF Felsefe ve Sosyal Bilimler Dergisi*, (31), 413-433.
- Kayıntu, A. (2019). Hümanizm ve din kavşağında edebiyat. *RumeliDE Dil ve Edebiyat Araştırmaları Dergisi*, (16), 499-529.
- Keane, J. (1993). *Sivil toplum ve devlet*. (Çev. E. Akın). İstanbul: Ayrıntı Yayınları.
- Keller, D. R., ed. (2010). *Environmental ethics: The big questions*. West Sussex: John Wiley & Sons.
- Kruzweil, R. (2017). *İnsanlık 2.0*. (Çev. M. Şengel). İstanbul: Alfa Yayınları.
- Kubar, Y. ve Çoban, H. (2021). Makroekonomik değişkenlerin döviz kuru değişmelerine etkisi: Bir panel veri analizi. *Finansal Araştırmalar ve Çalışmalar Dergisi*, 13(24), 189-206.
- Kutluay, F. (2021). Nietzsche: Üstinsan'ın ölümü. *Fikriyat*, 1(1), 54-68.
- Morton, D. (2011). *Gramsci'yi çözümlmek*. (Çev. B. Baysal). İstanbul: Kalkedon Yayınları.
- Nietzsche, F. (2023). *Böyle söyledi Zerdüşt* (32. baskı). (Çev. M. Tüzel). İstanbul: Türkiye İş Bankası Kültür Yayınları.
- Okur, M. A. (2015). Gramsci, Cox ve Hegemonya: Yerelden küresele, iktidarın sosyolojisi üzerine. *Uluslararası İlişkiler*, 12(46), 129-151.
- Özkul, O. (2017). Demokratik hakların gelişmesinde sivil toplum düşüncelerinin katkısı. *Hak İş Uluslararası Emek ve Toplum Dergisi*, 6(14), 10-24.
- Rousseau, J. J. (2024). *Toplum sözleşmesi*. (Çev. S. Ugan). Doğan Yayınları.
- Savcı, İ. (1999). Toplumsal cinsiyet ve teknoloji. *Ankara Üniversitesi SBF Dergisi*, 54(01), 123-142.
- Sümer, B. A. and Alan, D. Ö. Ü. B. (2018). Nietzsche felsefesinde bir ideal olarak üstinsan. *Sosyal Bilimler Araştırma Dergisi*, 31, 49-58.

Şenel, A. ve Gençođlu, S. (2003). Kreselleşen dnyada teknoloji eđitimi. *Gazi niversitesi Endstriyel Sanatlar Eđitim Fakltesi Dergisi*, 11(12), 45-65.

Tocqueville, A. (1994). *Amerika'da demokrasi*. Ankara: Yetkin Basım ve Yayıncılık.

Tumay, M. and Okatan, F. (2015). Alexis De Tocqueville'e gre sivil toplum. *Ankara Hacı Bayram Veli niversitesi Hukuk Fakltesi Dergisi*, 19(3), 321-340.

Tlce, H. A. (2022). Bireysellik ve toplumsallık bađlamında modern bireyin anlam arayışı. *niversite Arařtırmaları Dergisi*, 5(3), 305-312.

Genişletilmiş Özet

Modern çağ, teknolojinin sürekli yenilediği, insan hayatını ve toplumsal yapıyı kökten değiştiren bir dönüşüm sürecine sahne olmaktadır. Bu dönüşüm, yalnızca teknolojik yeniliklerin etkisiyle değil, aynı zamanda bu yeniliklerin insanlık üzerindeki derin felsefi, sosyal ve kültürel etkileriyle de şekillenmektedir. Özellikle transhümanizm, üstinsan (übermensch) ve hegemonya gibi kavramlar, bu değişimlerin hem nedenlerini hem de sonuçlarını açıklamak için kritik birer araç haline gelmektedir. Çalışmanın amacı, bu kavramların birbiriyle nasıl ilişkili olduğunu incelemek, onları teknolojik revalüasyon (technological revaluation) çerçevesinde ele almak ve geleceğin sosyal düzenine dair kapsamlı bir analiz sunmaktır. Bu sayede kapsamların daha temelleri sağlam oturmuş bir biçimde ele alınabileceğine inanılmakta ve her bir kavramın günümüz şartları göz önüne alındığında ciddi bir etki yaratabileceği bu etki sayesinde de pek çok kavramın yeniden temellendirilebileceği düşünülmektedir. Böylelikle de çalışma içerisinde bu kavramlara ışık tutularak anlamsal boyutları ve etkileri üzerine düşünülmüştür.

Teknolojik Revalüasyon: İnsan ve Teknolojinin Evrimi

Teknolojik revalüasyon kavramı çalışmanın yazarı tarafından bir araya getirilen iki farklı kavramın entegrasyonunu içeren bir perspektife sahip olmaktadır. Bu nedenle de genel bir tanımlama yapılmaya çalışılırsa yazar bu iki kavramı birleştirerek oluşturduğu perspektifi, teknolojinin yalnızca gelişen bir araç değil, aynı zamanda kendi değerini sürekli artıran ve toplumsal yapıların merkezine yerleşen bir güç olarak tanımlanmasını ifade etmek için kullandığını söylemek doğru olacaktır. Bu kavram, teknolojinin insan yaşamını dönüştürme potansiyelini anlamak için yeni bir çerçeve sunmaktadır. Revalüasyon terimi geleneksel olarak ekonomik bir bağlamda kullanılsa da bu çalışmada, teknolojinin kendini sürekli geliştiren ve sosyal yaşamı yeniden şekillendiren bir dinamik olarak ele alınmasıyla yeniden tanımlanmıştır. Böylelikle de yeni bir kavramsal boyut elde edilmiş, kavramlara yeni bakış açıları kazandırılmıştır.

Bu bağlamda, transhümanizm kavramı, teknolojinin insan yaşamındaki dönüştürücü rolünün bir yansıması olarak öne çıkmaktadır. Julian Huxley tarafından ortaya atılan bu kavram, insanın fiziksel ve zihinsel sınırlamalarını aşmak için teknolojiyi kullanmasını savunmaktadır. Transhümanizm, yalnızca bireylerin ömrünü uzatmayı ve sağlık durumlarını iyileştirmeyi değil, aynı zamanda insanlığı "insan-sonrası (post-hümanizm)" bir aşamaya taşımayı hedeflemektedir. Ray Kurzweil gibi transhümanist düşünürler, biyolojik sınırlamaların genetik mühendislik, yapay zeka ve nanoteknoloji gibi araçlarla aşılabileceğini öne sürmektedir. Bu sayede de insanların biyolojik varlıklarının ve sınırlılıklarının ötesine çıkabileceği tahmin edilerek insanların gelecek yıllarda bambaşka bir varlığa dönüşebileceği ve insani kusurlardan arınabileceği öne sürülmektedir.

Üstinsan: İnsanlık için Felsefi Bir Hedef

Friedrich Nietzsche'nin üstinsan kavramı kendisi tarafından kaleme alınan ve detaylandırılan belirli durumlar ve belirli koular çerçevesinde insanın yolculuğunu anlatan ya da insanın varoluşunu yükseltmesi hususunda birtakım söylemler üreten "Böyle söyledi Zerdüş" ya da diğer adıyla "Böyle Buyurdu Zerdüş" adlı kitaplarında söz ettiği bir yapı olmaktadır. Kastettiği temel nokta ise, insanın kendi sınırlarını aşarak daha yüksek bir varoluş düzeyine ulaşmasını ifade etmektedir. Nietzsche'ye göre, insan, hayvan ve tanrı arasında bir köprü niteliğindedir; bu köprü, insanın mevcut değerlerini sorgulamasını ve kendi ahlaki düzenini yaratmasını gerektirmektedir. Üstinsan, bu sürecin nihai hedefidir ve mevcut ahlaki normların ötesine geçerek yeni bir değer sistemi inşa eden bir varlık olarak tanımlanmaktadır.

Üstinsan kavramı, transhümanizmle birleştirildiğinde, insanın hem biyolojik hem de ahlaki bir yeniden doğuş sürecine girebileceğini öne süren bir perspektif, bakış veya açı sunmaktadır. Teknolojik revalüasyon sayesinde bireyler, yalnızca fiziksel sınırlarını değil, aynı zamanda psikolojik ve entelektüel kapasitelerini de geliştirebilme yeteneği ya da yetisi kazanır ve bu yetiyi, bu yeteneği geliştirebilirse kendi varlığını çok daha üst bir konuma yükseltebilme ayrıcalığı elde edebileceği

düşünülmektedir. Ancak Nietzsche'nin "sürü insanı" (herd man) eleştirisi, bu sürecin yalnızca teknolojik gelişimle değil, aynı zamanda bireysel irade ve özgürlükle desteklenmesi gerektiğini vurgulayan bir açıya da sahip olduğunun ve tek başına çok daha başka bir çerçeve çizebileceğinin altının çizilmesi gerekmektedir. Sürü insanı, mevcut düzenin değerlerini sorgulamadan kabul eden bir yapıyı temsil ederken, üstinsan bu düzeni aşan bireyi ifade etmektedir. Böylelikle varlığını daha anlamlı bir konuma yükseltebilir ve kendini geliştirebileceği düşünülmektedir. Bu çalışmada, Nietzsche'nin üstinsan vizyonunun transhümanizmin sunduğu imkanlarla nasıl somutlaşabileceği detaylı bir şekilde analiz edilmiştir.

Hegemonya: Güç, Rıza ve Toplumsal Düzen

Antonio Gramsci tarafından kavramsallaştırılan ya da söz edilen hegemonya kavramı, toplumsal düzenin nasıl sürdürüldüğünü açıklayan kritik bir teorik çerçeve sunması bakımından çok önemli bir yapıya işaret etmektedir. Gramsci'ye göre hegemonya, yalnızca fiziksel güçle değil, aynı zamanda kültürel ve entelektüel ikna yoluyla kurulabileceği için tek başına fiziksel gücün hegemonik bir etkisinin olduğunu söylemek ya da tek başına yeterli olduğunu düşünmek anlamsızlaşmaktadır. Bu kavram, baskın sınıfın, alt sınıfların rızasını kazanarak otoritesini pekiştirmesini ifade etmesi açısından aslında bir bakımdan gizlilik ile açıklık arasındaki bir güç olduğunu söylemek yanlış olmayacaktır.

Hegemonya kavramı, transhümanizm ve üstinsan kavramlarıyla birlikte ele alındığında, gelecekteki toplumsal yapıların nasıl bir güç dinamiğiyle şekillenebileceğine dair önemli ipuçları sunması noktasından yola çıkıldığında da çalışmanın içeriğinin daha net çizgiler ile anlaşılabilirliği görülmektedir. Transhümanist teknolojilerle güçlenen bireyler veya gruplar, toplumsal düzenin yeni hegemonik unsurları haline gelebilmektedir. Bu bağlamda, Edward Bernays'in "rıza imalatı" (consent engineering) kavramı, toplumsal kabulün nasıl üretileceğini anlamak için kritik bir araç olarak değerlendirilebilmektedir. Bernays'e göre, toplumların rızası, stratejik bir şekilde manipüle edilebilir ve bu süreç, hegemonik yapıların devamlılığını sağlamak için kullanılabilir. Bu nedenle de rızanın üretimi hem hegemonik bir yapı hem de etkin bir ikna yöntemi olarak ifade edilebilmektedir.

Transhümanizm, üstinsan ve hegemonya kavramları, geleceğin sosyal düzenine dair bir öngörü sunmak için bir araya getirilmiştir. Bu kavramların birbirini tamamlayan yapıları, insanlık tarihindeki en büyük dönüşümlerden birini işaret etmektedir. Örneğin, transhümanist teknolojilerle donatılmış bir üstinsan sınıfı, toplumsal hiyerarşiyi yeniden tanımlayabilir ve hegemonik yapılarla etkileşim içinde, yeni bir otorite mekanizması yaratabilme yetisine sahip olabilmektedir. Böylelikle de aslında var olan klasik yönetim ya da klasik algılar değişkenliğe maruz kalabilmektedir.

Bu çalışmada, bu üç kavramın birleşiminden doğan potansiyel toplumsal yapılar detaylı bir şekilde incelenmiştir. Bu kavramların birleşimiyle bireylerin biyolojik sınırlarını aşarak yeni bir varoluş biçimine geçmesi sağlanabilirken aynı zamanda hegemonya bu dönüşümün toplumsal kabulünü ve sürdürülebilirliğini sağlayabilme özelliği gösterecektir. Çalışma, bu kavramların gelecekte daha sık tartışılacağını ve insanlık için yeni bir sosyal düzenin temelini oluşturacağını öngörmektedir.

Sonuç ve Öneriler

Bu çalışmada, transhümanizm, üstinsan ve hegemonya kavramlarının birbiriyle nasıl ilişkili olduğu ve bu ilişkilerin gelecekte toplumsal düzeni nasıl şekillendirebileceği detaylı bir şekilde ele alınmıştır. Çalışma, yalnızca teorik bir çerçeve sunmakla kalmamış, aynı zamanda gelecekteki araştırmalar için pratik bir rehber de oluşturmuştur. Teknolojik revalüasyon sayesinde transhümanizm, insanlığın sınırlarını aşarak yeni bir çağa geçmesini mümkün kılarken, hegemonya ve rıza imalatı bu sürecin toplumsal kabulünü sağlayacak mekanizmalar olarak öne çıkmaktadır.

Gelecekte, bu kavramların bir arada ele alınacağı daha fazla çalışma yapılması gerektiği açıktır. Transhümanizm, üstinsan ve hegemonya üçgeni, insanlığın evrimini anlamak ve yönlendirmek için kritik bir çerçeve sunmaktadır. Bu bağlamda, bu çalışmanın, insanlığın geleceğini şekillendiren bilimsel ve felsefi tartışmalara katkıda bulunması beklenmektedir.