

A THEORETICAL COMPARISON ON THE PSYCHOSOCIAL MANNER OF MODERN MAN IN THE INTERNET

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ABSTRACT

Psychosocial frame assesment of the derivated datum of many anthropological and ethnographic studies leads us to realize that from primitives to modern man the significant struggling to survival acts of human both within nature and cultural environment is being followed smiliar psychophysical ways, and this points out that it is being functionalized not in completely different modes on the basis of cognitive and behavioral processes of human. The organization of cognitive processes which neurologically give shape to the human behavior, have being organized throughtout paralel defense mechanisms and is being processed on smiliar adaptation processes from primitive human to modern man. Here it apparently indicates that, adaptive ordinary abilities of human cognition is being “protected and preser-ved”, and this preservation mechanism is psychodynamically being processed on equivalent ways and follows paralel paths for both modern man and primitives.

The major assertion of Critical Theory and Simulation postulate does not neighter denominate nor reflects the reality of psychodynamic structure of human nature by claiming that; In the consumption culture the usage of internet denaturizes and converts the behavior of individual, and modifies the aptitude and tendencies of society, by concealing the human conscious and/or corrupting some divisions of human cognition and inhibiting mental faculties.

According to the proposition of Critical Theory which alleges that the preferences and the behaviors of modern man is being somehow inhibited and corrupted,and the mental capabilities of Individuals are being censored. As a matter of fact; In this study we shall poly-syntetically try to argue that how much this mentioned asertation does have proximity impacts with the reality.

Keywords: Adaptation, Simulation, Conscious, Internet, Mandala, Screen.

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PROLOGUE

The dead sometimes can be stronger than the ones on alive; the ghosts of past will follow us forever; we can not be not to be inheritors, “on the Neurologic and Consciousbasis”...²

Derrida

Frankfurt School and Critical Theory critically discuss historical dialectic within a philosophical framework and criticize Industrial Revolution that has been intensively revealed by the Positivist point of view especially from 19th century; World of Machines; and new world order and new sociologies rationalized by the capital. As a result, by presenting new ‘reason’s’ new functional ‘language’ they suggest the individual human and society a critical ‘consciousness’, which is the reason of self and the other and has an adaptive potential; and ‘cognition’.³ Hence, the School and the Critical Theory, critically analyze the given dialectic system within the context of historical dialectic and Marxist perspective; and criticize Cartesian Dualism that has been continues since Descartes and its philosophical valuations; criticize the process of constructing meaning based on the opposites and binary logic; and refuse Hegelian philosophy’s premises and axioms based on the law of identity. In addition, in his work *Minima Moralia* Adorno, who stays the course of Negative Dialectic, critically discusses even Psychoanalysis, which is a new science and aims to solve some pathologic problems of human beings and tries to offer a psychodynamic explanation for social and cultural structures through the theory that it is based, for trying to enlighten mental world through a logic based on dichotomy, and trying to adapt ‘Determinism’ which is a product of a Positivist logic to mental structure, and for some other reasons.⁴

Within the framework of Critical Theory, School’s followers and poststructuralist scientists critically discuss the individual trying to survive from the practices of culture industry based on capitalist system; society’s state of mind; and, individuals’ perception and interpretation platforms shaped through the new order by pessimistically describing them within a psycho-social frame.

In this study, it was revealed that the way organizing cognitive processes of mechanism that shapes individual’s behaviors neurologically, has been protected from past to present. It was also shown that internet usage, like all texts presented to masses and commoditized instruments, diversifies modern individuals’ structure of behavior

² See, S. SIM, *Derrida ve Tarihin Sonu*, çev. Kaan H. Ökten, Everest Yayını, İstanbul, 2000, s. 36

³ See, W. T. Adorno, *Kültür Endüstrisi*, çev. Nilüfer Ülner-Mustafa Tüzel-Elçin Gen, İletişim Yayını, İstanbul, 2007

⁴ See, W. T. Adorno, *Minima Moralia*, çev. Orhan Koçak-Ahmet Doğukan, Metis Yayını, İstanbul, 2005, s. 64-65; See also M. Horkheimer, *Akıl Tutulması*, çev. Orhan Koçak, Metis Yayını, İstanbul, 2005

instead of negatively changing it; and this is not an unconscious process, but an informed choice.

We can roughly summarize the reasons of opinions that descriptively define the given situation and do not offer solution in general terms; and refer to the descriptions of modern society's current circumstances from cognitive and social perspectives.

Since the second half of 19th century, through increasing efficiency, the phenomenon of excessive consumption has been turned into an ideology for masses on the basis of culture industry. New equations were derived in order to sustain the relationship of dominance and independence; and social formation was reconstructed. Consumption is a kind of diet and compensation in exchange for maintaining the dominant and dependent groups' socially separate status, and detaining human beings from humane abilities. The aim of the phenomenon of excessive consumption is far more than sustaining object's major usage functions and vital factors. It prevented human's ability to think freely by forming new aims and meanings. A great majority of the needs of the modern human is, in fact, artificial. Properties and objects are consumed not because of their material values, but due to their cultural forms and icon meanings. Passive human being who cannot change his real world and sees everything as a tool and turns into a tool himself, and alienates to his inner world and external reality, cannot experience his humane sides; as a result, he acts out by fetishizing his external appearance, transforming his lacking of individuality to an idol and being in his own inner world in a narcissist and transsexual state of mind. Liberation and freedom of an individual are objects instrument-talized with the aim of sustaining the existence system, not to realize and improve human being's humane abilities through symbolic exchange and iconological communication that actualize within the structure and existence of consumption-production relations. Actual platforms based on the so-called freedom and its concepts transformed our identity, status, and power into structural objects of pleasure, which can be bought and sold, circulated, produced and consumed; and modern playgrounds. Individuals, the very topic of the culture industry, were impregnated with pragmatic and utilitarian thoughts that reduce account to the society. The individual, as a machine, became shallow; his relationships with others in his spare time were limited, and he was drawn away from the consciousness of social existence. The blinkers in his eyes only aim to reach to the upper class life style; and/or aim to be able to at least pretend that life style. By doing so, the individual became alienated first to himself, then to his status in society, and to his society as a whole.⁵ According to Baudlaire; 'Modern human continues his life with himself and with the

⁵See, A. B. Kaplan, *Kimliğin İfşasında Göstergenin Başat Söylemi: İletişim Kuramları Açısından Modern İnsanın Kendini Tanımlamasında (Kimlik ve Kimliksizleşmesi) Kimliğin Göstergeye Dönüştürülerek Fetişleştirilmesi Olgusuna Eleştirel Bir Yaklaşım, Medyada Olmayanlar: Medya Eleştirileri*, der. Can Bilgili, Beta Yayını, İstanbul, 2006

social environment, via a very relationship that indicates as if it is a *fraternal prostitution*'.⁶

Modern human rapidly became alienated to himself, to his society and external reality along with the industrial revolution; he was commoditized. Dependent technology and all its products, which are imposed in a polarized way by cultural hegemony created by Industrial Capitalism, has turned the social formation against its own potential competence; human became alienated to goods and to himself.

Icon and Meta fetishism, as phenomenon, is not an absolute individual inconsistency or absolute social result or problem. In a given society, in which technology is regularly-randomly injected in an ordered-unordered, programmed-unprogrammed way; this fetishism is not an absolute imaginary interaction or reflex problem either. Spectral-imaginary existence is a problem of alienation basically created by asymmetrical mind that comes with icons.⁷

Fantasies existing outside of the real world have become to be life itself. Being manipulated by capitalist hegemony, political personnel and pressure groups; science and technology have been transformed into an icon, which is the sole pattern, instrument, and message, serves to change the individual and individual's perception of reality, and the world as a whole. Science and technology, which turned into a puppet, even engineers and scientists -whether aware or not- alienate human beings from the basic values of their real world and bereave individuals of their humane potentials and remove them. Science diverges from its aims, to give hope; to grace; and to bring prosperity. It is transformed into a quasi-science that will destroy the human being; so far from the main subjects of science; perfecting human being and transcending itself. According to Horkheimer and Adorno, the progress as development of machines and technology has become identical to the power of capitalist system in terms of subordinating and manipulating humanity and nature. Individual's ability to reason and imagine were both dried up. A human being can only stay as 'the part of nature' until the moment that he is separated from the uterus. Later, he becomes the modular fetish human of the imaginary artificial world that was deflected with the concept and consciousness of time; a world filled with commoditized objects, icons, symbols, and virtual relations. Rather than being nature's wrought creature, the individual becomes a digital circuit of this fictional virtual structure of modified physical world filled with re-shaped and re-created Meta and icons. In the external reality, human becomes the beaten-human, a formatted virtual so-called individual detached from nature, himself, and his humane competences in a virtual society. The world within he lives is a matrix world, of which the resource codes are captivated by capitalist hegemony. A world that

⁶See, Ü. Oskay, XIX. Yy'dan Günümüze Kuramsal Bir Karşılaştırma Kitle İletişiminin Kültürel İşlevleri, Der Yayını, İstanbul, 2000

⁷A. B. Kaplan, Kimliğin İfşasında Göstergenin Başat Söylemi: İletişim Kuramları Açısından Modern İnsanın Kendini Tanımlamasında (Kimlik ve Kimliksizleşmesi) Kimliğin Göstergelye Dönüştürülerek Fetişleştirilmesi Olgusuna Eleştirel Bir Yaklaşım, Medyada Olmayanlar: Medya Eleştirileri, der. Can Bilgili, Beta Yayını, İstanbul, 2006

has a vicious algorithm and competence and turns into one of the rewritable 'Jpg' extensions or 'download' slavery programs⁸.

According to Bauman, modular human is a mobile, disposable, and changeable creature in nature. *Modular human* is constantly drawing his own model and changing it according to the circumstances. This nature gives the liberal democratic system and civil society the opportunity to function. The quasi egalitarian democratic mainstreams of liberal global world and its system press mass community to expose the indicators of the external compulsory forms of liberation as an indicator of modern existence adapted on itself. As a result, it is punctuated that when the human being consumes more, he becomes more 'visible' and 'free'; therefore, more civilized. By doing so it is insinuated⁹ that this is the only way for an individual to be a meaningful, joint owner, and acceptable part of the modern world.

As Baudrillard sharply points that we pull our lives on just like a digital petticoat. The external reality, which became comprehensible through the model screens indicated by orbits of symbolic compen-sationsystem in which only the given society and individual cognitive processes rapidly get into circulation, is; in fact, composed of commoditized appearances and hallow images of the individual; not the relations between individuals with humane potentials, ability and awareness. External reality has turned into images-spectrum based on fetish relations¹⁰.

Jean Baudrillard points out that the reality that we experience, has transformed into a reality created by communication technology; in other words, we are in a virtual reality. For him this reality is threatening. Distances are removed; boundaries between real and imaginary, subject and object, and sexes are disappeared; now, everything is intermingled, hybridized, and transexuallized; everything has lost its essence. This is the reality that we experience; this is a simulative universe.¹¹ According to Baudrillard, he is; in point of fact, making the individuals-the main context of his propagandist discourses- recycling wastes of the similarizing homogeneous world. We live in an order that life and its image are intermingled¹².

Therefore, according to the critical theory; the individual has began to lose the meaning and awareness of his unity with nature, society, and himself.¹³

Tocqueville and Oskay claim that although the width of relationships has increased, its intensity and depth have so much decreased that imprisoned the human being in the

⁸See, W. T. Adorno, **Kültür Endüstrisi**, çev. Nihat Ülner-Mustafa Tüzel-Elçin Gen, İletişim Yayını, İstanbul, 2007; M. Horkheimer, **Akıl Tutulması**, çev. Orhan Koçak, Metis Yayını, İstanbul, 2005

⁹See, Z. Bauman, **Siyaset Arayışı**, çev.. Tuncay Birkan, Metis yayını, İstanbul, 2000

¹⁰See, J. Baudrillard, **Ekran Total**, çev. Bahadır Gülmez, YKY, İstanbul, 2002

¹¹See, J. Baudrillard, **Simülklar ve Simülasyon**, çev. Bahadır Gülmez, YKY, İstanbul, 2002

¹²See, J. Baudrillard, **Tüketim Toplumu**, çev. Hazal Deliceçaylı-Ferda Keskin, Ayrıntı Yayını, İstanbul, 2004, J. Baudrillard, **Simülakrlar ve Simülasyon**, çev. Oğuz Adanır, DoğuBatı Yayını, Ankara, 2008

¹³See, D. Kellner, **Frankfurt Okunu'nu Yeniden Değerlendirmek**, edit. H. Emre Bağçe, Frankfurt Okulu, çev. H. Emre Bağçe-H. Arman Öztürk, DoğuBatı Yayını, Ankara, 2006, s. 134-164

loneliness of his own heart; new equality only juxtaposed humans without any connection; political powers did not destroy the society, but limited life; it did not oppress but pressed the nation to a point that individuals became nothing but a herd composed of timid and hard working animals; and stupified them; and all of these were done easier than everyone assumes, by bringing together freedom's external shapes.¹⁴

On The Functionality of Social Networks and Human Needs: Assay Sample of Arabian Awake and Gaddafi Based on Psychoanalytical Perspective

Internet and social networks can be counted as the examples of transformations of the structure of modern technologies, which bring mutually complementary transactional multi dimensional opportunities into use for individuals, on social basis.¹⁵

Let's use the example of Arab Spring, West's so-called democracy initiative project in Egypt, Libya, and currently in Syria:

We watched wide open how the people of Libya, organized through social networks on internet, tragically assassinated their own leader in 2011. We watched the indefinable assassin through social networks and Television, on which the videos and images were posted by the participants. Gaddafi (as the leader of an authoritarian regime) who had –oil- which is a reserve tool that has an indisputable function and a real value in the real world, to this respect, succeeded in being in opposition to imperial powers and dominant ideologies for a long time; from the moment that he allowed internet usage in his country and allowed to set-up the social networks believing that he would contribute to the freedom and development of the children of his country, he must have underestimated that this communicational object of consumption taken home would in due course seduce his children according to their mental and cultural potential in terms of liberation, globalization, and consuming more; and make them patricides and the victim is his very self. West innocently leaks in and causes a number of transformations in order to possess oil, which represents objective power and penis, freely and without being precluded/limited. Internet and social networks are like West's potential virtual penis and the Jerusalem of free sharing. Gaddafi could not have coped with this virtual enemy; and, he was killed publicly in a holiday atmosphere by his own children who have developed hysterical-liberal symptoms under the heading of 'social media brotherhood and solidarity' in the mood for a new Apollo Brotherhood; they were charmed in the virtual world and registered to the new master as a volunteering disciple.¹⁶ The killing ritual turned into a sacred savageness in the name of freedom.¹⁷ The amoral views were recorded through the miraculous mobile phones in which sacred applications were installed, and disciples sent them to

¹⁴See, Ü. Oskay, XIX. Yy'dan Günümüze Kuramsal Bir Karşılaştırma Kitle İletişiminin Kültürel İşlevleri, Der Yayını, İstanbul, 2000

¹⁵See, M. Castells, The Rise of The Network Society, Wiley-BlackwellPub., UK, 2010

¹⁶See, J. Baudrillard, **Kusursuz Cinayet**, çev. Necmettin Sevil, Ayrıntı Yayını, İstanbul, 2006

¹⁷See. S. Freud, **Totem ve Tabu**, çev. Akın Kanat, İlya Yayını, İzmir, 2010

the Temple as an 'offer'. We, as modern primitives, 'only watched' them without any inner pain. We; as the free computational participants of dominant consciousness watched them in the Jungles of virtual media sharing within the framework of our new understanding of entertainment and intelligence, as if it is a religious ceremony where primitive people sacrifice their totem ancestor and collectively eat its flesh and drink its blood, and go into trans because of the demonstration and become numb not feeling bodily pain; as if nothing happened.¹⁸

Here, a part of the people of Libya; in other words, a part which was ignored and was not included to administrative levels, has nothing to do with the arrangement of necessary requirements that are supposed to enhance vital conditions of motivations which prepared the basis of such a process. Compared with Western democracies and apart from their lack of fundamental human rights and related problems, the people of Libya who live under an authoritarian and despot regime, has average and high individual income among the people of the continent in which they live and in comparison with a number of less developed countries. Historically, primary factor that leads societies to revolt against the system in which they live is to be denied consistently regarding the fundamental needs-which are primarily material needs. It can be said that in general sense there is no material basic need of people of Libya that is denied and neglected. What caused the rioters whom were kept under pressure for many years and were not allowed to participate to administrative processes is, repressed hostile feelings of the 'other' tribe, who wants to take the place of current tribe that has the power. The tribes that cannot draw conclusion through conventional ways, have instrumentalized the virtual platform in order to afford advantage, they were organized through the social networks on internet, which is one of the channels (medium) brought by informatics technology.¹⁹ The potential content of social media that directs masses- as McLuhan also puts, affectionally directs an interpreter's perception and interpretation processes because the 'tool is the message'; and if under any circumstances the interpreter does not have an inner cause to satisfy his own privations, then all presentations of social media became the play ground's unstable ghosts. Hence, if the people of Libya did not have the desire to change the strong power, which is represented by opposite tribes, new media tool and its content would have stayed as a modern play ground and a cathalitical medium that fulfills communicational functions. From psycho-social perspective, a human being tends to release his desires, deficiencies, privations, and suppressed sides once he discovers an environment that he can freely reveal himself; and/or an authority to apply and complaint that will help to satisfy his needs. For example, in a rural society, an individual has to account for the community; because, the rural society does not have

¹⁸See, E. Durkheim, **Dini Hayatın İlk Biçimleri**, çev. Fuat Aydın, Ataç Yayını, İstanbul, 2005; S. Freud, **Uygurlık Toplum ve Din**, çev. Emre Kapkın, Payel Yayını, İstanbul, 2004

¹⁹See, E. Fromm, **İnsandaki Yıkıcılığın Kökenleri I-II**, çev. Şükrü Alpagut, Payel Yayını, İstanbul, 1995; E. Fromm, **Toplumsal Bilinçaltının Araştırılması**, çev. Aydın Arıtan, Artına Yayını, İstanbul, 2004

the space and domain to escape from its social reality.²⁰ In such a community individual's all behaviors are imprisoned in an area in which they can be observed, followed, and known. The individual can verify his tendencies that are conflicting with the society's values and rules and not satisfying community's rules by disguising under different identities and disappearing in a populous fast city life in which accounting for community has almost minimized and nobody knows nobody, time is divided into pieces, and relations are superficial and inconsistent. A similar process can be seen in social networks that are under hypertexts on internet, which is in a way the virtual substitution of the city from psychosocial perspective.²¹

On the psychosocial basis, we may assert that a similiar process as well is being derivatively available and also having presence on the social networks in the Internet under hypertexts. In this case, here the social networks are virtually having role like an urban plane and functionalized as the psychosocial factor of cities in a replacement.²²

All living and functionally differentiable fields and mediums are eventually subjected to rules.²³ Considering the primary usage of internet, idle behaviors that do not account for the others were reduced with the introduction of IT crimes act; and the individuals moving on hypertexts became responsible to the act as much as they are to the written and oral laws when they go out.²⁴

Then the social change in Libya, we may claim, is not a result of neighter a struggle of democracization nor a challenge of any natural campaign of civilization movement, it seems like opposite assumptions are being holding on under de facto presence of mentioned parameters, those Libya public had naturally socalled mental investment in to. The psychosocial circumstances of the given fact indicate with its entire psychodynamical factors that indeed It was the movement having a conculusion as a result in a form of sentimental "revenge, vengeance and hostility" which those emotions do have a certain historical basis in primitive figures.²⁵ That well suits West's purposes on East, as an interference "to satisfy the defect of rulership" of the public in Arab Awake, in the name of socalled civil insurrection.²⁶

²⁰See, M. Weber, **Sosyoloji Yazıları**, çev. Taha Parla, İletişim Yayını, İstanbul, 2006; S. Freud, **TheFuture of an Illusion**, trans. James Stracheyetc.,Standard Edition XXI, HogarthPress, London UK, 1961 (Orj. 1927)

²¹See, A. Giddens, **Modernliğin Sonuçları**, çev. Ersin Kuşdil, Ayrıntı Yayını, İstanbul, 2004

²²See, A. B. Kaplan, Kimliğin İfşasında Göstergenin Başat Söylemi: İletişim Kuramları Açısından Modern İnsanın Kendini Tanımlamasında (Kimlik ve Kimliksizleşmesi) Kimliğin Göstergeye Dönüştürülerek Fetişleştirilmesi Olgusuna Eleştirel Bir Yaklaşım, *Medyada Olmayanlar: Medya Eleştirileri*, der. Can Bilgili, Beta Yayını, İstanbul, 2006

²³See, S. Freud, **Uygurlık Toplum ve Din**, çev. Emre Kapkın, Payel Yayını, İstanbul, 2004; L. H. Morgan, **Eski Toplum I-II**, çev. Ünsal Oskay, Payel Yayını, İstanbul, 1994

²⁴See, Z. Bauman, **Küreselleşme: Toplumsal Sonuçları**, çev. Abdullah Yılmaz, Ayrıntı Yayını, İstanbul, 2006; Z. Bauman, **Ölümlülük Ölümsüzlük ve Diğer Hayat Stratejileri**, çev. Nurgül Demirdöven, Ayrıntı Yayını, İstanbul, 2000

²⁵See, S. Freud, **Totem ve Tabu**, çev. Akın Kanat, İlya Yayını, İzmir, 2010

²⁶See, E. Fromm, **Sahip Olmak Ya Da Olmak**, çev. Aydın Arıtan, Arıtan Yayını, İstanbul, 2003

We should immediately mention that Western so-called democracy initiative is not a hidden policy. That is, the ‘so-called’ part of it is known. West is the new image of Imperialism, and the real purpose of its policy to liberate east, is known. This policy is an initiative to capitalize the entire world and especially those countries governed by authoritarian regimes and have oil resources. It is known that these interventions have both economical and strategic reasons, and We think the reason why the discourse of media and social media, which includes individuals, is ‘democracy, liberation, protecting civilians’ is pretty clear.²⁷ In 21st century, the human being revels in the ‘violence and crime’ culture in which he lives and applies himself. This is not a delusion; that is, crimes around us cannot exist as the imposition of an external authority; Initiative and Primitive Necessities are ever going to give up following human of which closed-down running at the background curtain of humanity.²⁸ The thing browsed around especially through media and social media networks, is like an image of the initiative to ‘liberate crime and violence’. This culture is designed as a ‘committal and confession’. In other words, for today’s individual who experiences opposing feelings at the same time, revenge (subconscious-violence) and feel guilty (super ego), goodness of collective (social Eros) is a lost feeling.²⁹ We assume the discovery of global policy, behave childishly, will suit modern human’s book (!) however, science and arts can develop an independent discourse from this policy and guide to the future; because in science and art it is known that human being has a psychological side; and, because, what science and art desire to reach is the ‘universal goodness’ and ‘reality’.³⁰

²⁷See, Z. Bauman, **Modernlik ve Müphemlik**, çev. İsmail Türkmen, Ayrıntı Yayını, İstanbul, 2003; Z. Bauman, **Yasa Koyucular ile Yorumcular**, çev. Kemal Atakay, Metis Yayını, İstanbul, 2003; Z. Bauman, **Bireyselleşmiş Toplum**, çev. Yavuz Alogan, Ayrıntı Yayını, İstanbul, 2005; I. Wallerstein, **Tarihsel Kapitalizm**, çev. Necmiye Alpay, Metis Yayını, İstanbul, 2006

²⁸See, E. Fromm, **Yanılsama Zinciri**, çev. Akın Kanat, İlya Yayını, İzmir, 2006; E. Fromm, **Sahip Olmak Ya Da Olmak**, çev. Aydın Arıtan, Arıtan Yayını, İstanbul, 2003; Z. Bauman, **Postmodernlik ve Hoşnutsulukları**, çev. İsmail Türkmen, Ayrıntı Yayını, İstanbul, 2000

²⁹See, S. Freud, **Uygurluk Toplum ve Din**, çev. Emre Kapkın, Payel Yayını, İstanbul, 2004; S. Freud, **Uygurluğun Huzursuzluğu**, çev. Haluk Barışcan, Metis Yayını, İstanbul, 2004; S. Freud, **Psikopatoloji**, çev. Hakan Atalay, Payel Yayını, İstanbul, 1999; S. Freud, **Metapsikoloji**, çev. Emre Kapkın-Ayşen TekşenKapkın, Payel Yayını, İstanbul, 2002

³⁰See, F. Nietzsche, **Trajedyanın Doğuşu**, çev. Mustafa Tüzel, İthaki Yayını, İstanbul, 2005; F. A. Lange, **Materyalizmin Tarihi ve Günümüzdeki Anlamının Eleştirisi**, çev. Ahmet Arslan, Ege Üni. Edebiyat Fak. Yayını, İzmir, 1982; Gulbenkian Komisyonu, **Sosyal Bilimleri Açın: ‘Sosyal bilimlerin Yenden Yapılandırılması Üzerine Rapor**, Metis Yayını, İstanbul, 2004

This culture does not suggest be mature. In this culture there are no wise characters that take lesson from individual and collective historicalness of Jung, matured and complete its individuation.³¹ This culture accepts that existence of such a being is against its nature, even dangerous. For this very reason, culture needs children wander between id and superego. These mature-look children enjoy to play with the strategy, to live between 'to possess in order to consume more' and the feel of guilty. The new look of modern society is just like a 'children's play' fictionalized through informatics technology and social media networks; a play addresses to regress; not maturity. Just like in the world of the primitives.³²

CONCLUSION

Infact, potential perception and explanation capabilities of primitif human about his cultural world and on physical environment, essentially are not much far different than our actual perceptions in the presence modern world and cultural sphere. In consequence, on the basis of the relationship that we facilitate and establish with Reality, there is no historical detachment, but uninterrupted continuity; at least at neuro-logical base in the frame of obtaining upper preferences of utilizing the abilities into adaptive advantages to stay on alive on the multiparameters of cultural and physical environment.³³

For human groups who are bond with kinship and attached to the piece of nature that they belong, instead of the content of this attachment, the stimulating logical structure of the process comes to the fore. From a pseudo dynamical point of view, this structure is closely related to the process of interpreting ontological being on the basis of holding on to life regarding the "Uncertainty of Sphinx" which shows the basic problematic in human babies at oedipal phase. The fact that this generic problematic goes for both communities composed of adult individuals and modern human from the perspective of psychosocial dynamic; has been proved in many studies. Furthermore, cultural and social platforms, institutions function with their sole being as ontological components to which human beings can attach their existence. In human communities in which individuals are bond with kinship, Totem is the indicator of social Eros. Determining the terms of marriage for the individuals who are bond with love, and the basic element of these terms are the Ancestor Totem that they are bound up. This is, in fact, the indicator of Erotic Resource of social coupling. Ontological being is

³¹See, C. G. Jung, **Analitik Psikoloji**, çev. Ender Gürol, Payel Yayını, İstanbul, 2006; C. G. Jung, **Dört Arketip**, çev. Zehra Aksu Yılmaz, Metis Yayını, İstanbul, 2005; C. G. Jung, **İnsan ve Sembolleri**, çev. Ali Nihat Babaoğlu, Okuyan Us Yayını, İstanbul, 2004; C. G. Jung, **İnsan Ruhuna Yöneliş**, çev. Engin Büyükin, Say Yayını, İstanbul, 2004

³²See, G. Debord, **Gösteri Toplumu**, çev. Aşen Emekçi, Ayrıntı Yayını, İstanbul, 2006; Z. Bauman, **Parçalanmış Hayat**, çev. İsmail Türkmen, Ayrıntı Yayını, İstanbul, 2001; J. Baudrillard, **Kötülüğün Şeffaflığı: Aşırı Fenomenler Üzerine Bir Deneme**, çev. Işık Ergüden, Ayrıntı Yayını, İstanbul, 2004; J. Baudrillard, **Amerika**, çev. Yaşar Avunç, Ayrıntı Yayını, İstanbul, 2006

³³See, S. Freud, **The Future of an Illusion**, trans. James Strachey etc., Standard Edition XXI, Hogarth Press, London UK, 1961 (Orj. 1927)

interpreted through the act ensuring the continuity of ancestor and the Totem to which the ancestor is attached. Just like a kid who bases his being to his mother through psychophysical processes and has autoerotic and incest affections; human communities also base their beings to a common totem; yet, on society level, the bond of incest is replaced by a kinship that strongly emphasizes on incest prohibition.³⁴ Let's refer to the resource of totem and taboo, which were generally accepted ethnographically before coming to the state of today's societies. Totem is related to the ecological being that includes the flora and fauna in which the species live in. It is not a metaphysical, but an objective nature being to which the continuity of biological and cultural existence that determines the relationship between sexes of a certain species is attached. In short, totem is the necessary element of nature on which human communities try to hold and base their life. According to the studies in all around the world, totem is a thing that societies associate with ecological environment in which they live and its vital resources like wheat, barley, monkey, deer, oil palm, and frog; or, life-threatening creatures and elements including rhino, lion, wolf, bear, and thunder. Primitive people are attached to their totems, as the selection of totem shows, with ambivalent affections. In this attachment/bond love and violence is, in fact, intermingled, and this situation is externalized through disguised ceremonial demonstrations and rituals. Social organization, including language, is shaped through ambivalent assessments.³⁵ As a matter of fact, Claude Levi Strauss relates the relationship between functions and subjects to structural context of dual oppositions by grounding the community's myth-mystical forms of organization on etiological resources of linguistic structure.

Primitive human perceives and interprets the world he lives through spirits and the absolute power of thoughts based on magical assessments. Primitives' interventions and participations to the real world are representatively formed by Mandala-screens in which Animas are used.

The screen total (ecran total) of today's human being is represented by all means of audio and visual fields (surrounding all his life) through reanimating the real world phenomenon and events.³⁶ The hunter who draws a sketch in a Mandala the representation of prey that he is going to hunt, by reanimating this process, a plan regarding real life, on Mandala screen the primitive human participates to the Animistic platform surrounding all his life. A modern human being who lives in a real world, works on the field in which he is expert- so he can hold on to life; develops functional adaptations in order to satisfy sociocultural need. At the end of the day,

³⁴See, S. Freud, **Totem ve Tabu**, çev. Akın Kanat, İlyay Yayını, İzmir, 2010

³⁵See, E. Durkheim, **Dini Hayatın İlk Biçimleri**, çev. Fuat Aydın, Ataç Yayını, İstanbul, 2005; L. H. Morgan, **Eski Toplum I-II**, çev. Ünsal Oskay, Payel Yayını, İstanbul, 1994; J. Campbell, **İlkel Mitoloji**, çev. Kudret Emiroğlu, İmge Yayını, Ankara, 2006; L. L. Bruhl, **İlkel İnsanda Ruh Arayışı**, çev. Oğuz Adanır, DoğuBatı Yayını, Ankara, 2006

³⁶See, J. BAUDRILLARD, **Simülklar ve Simülasyon**, çev. Bahadır Gülmez, YKY, İstanbul, 2002; J. Baudrillard, **Amerika**, çev. Yaşar Avunç, Ayrıntı Yayını, İstanbul, 2006

from psycho dynamical perspective, there are no profound differences between the impulsive causal reasons of the attitudes of hunter and the modern individual who is in front TV and computer, which can be described as modern Mandala-screen.

The pragmatist necessity of a primitive hunter's need to ceremonially and regularly draw Mandala on the floor before or during the hunt; however the techno-cultural opportunities are imposed to this individual by the commands of the given technology and social order of the society in which he lives, and whatever advantages and disadvantages those given imposition have; and how much free choice this ritual is, which is thought to gain objective favor, for the individual regarding the functioning of the real life; modern individual's participation to visual and audio fields and especially interactively arranging his life on Internet, presenting himself and the other as signifier and the signified, watching the other's and following it; joining to hyper textual fields where he can express his thoughts, opening blogs and mail accounts, registering to sharing portals like Facebook and Tweeter, watching movies, reading newspaper, online shopping and online organizing through various sharing can also be the imposition of the given society. Questioning the advantages and disadvantages of these meta-product and cultural-mental fields asking how much of it is free choice, is similar to the functionality of the meaning of a primitive human's drawing Mandala on the floor, as was taught by given order taught and transferred by his ancestors.

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