# A CRITICAL OUTLOOK ON ANTHROPOCENTRISM

# FROM THE URBAN PERSPECTIVE

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# ABSTRACT

This thesis examines how the anthropocentric approach produces meaning from the Critical Post-humanist perspective, and also claims to examine the deconstructive possibilities of socially constructed oppression systems through the urban ecosystem. It deals with the intersection of individualization and collectivism and sub-policies through social movements. In addition, this thesis emphasizes that the continuity of modernization and the great changes brought about by technological determinism leads to cultural, social, symbolic and economic ruptures and that biopolitics has a meaning beyond human body and population policies. For this purpose, it defends the circular and derivative economy model and emphasizes the principle of pluralism with inclusiveness, by addressing the situation of ecological crises arising from the nature-culture duality with Cartesian logic, with today's understanding, through development and sustainability.

***Keywords:*** Anthropocentrism, Globalization, Modernization, New Materialism, Social Movements, Pluralism, Sub-policies, Urban Ecosystem

# ÖZET

Bu tez, insanmerkezci yaklaşımın, Eleştirel Post-hümanist perspektiften nasıl anlam ürettiğini mercek altına almakta ve aynı zamanda toplumsal olarak inşa edilmiş baskı sistemlerinin yapısökümcü olasılıklarını kentsel ekosistem üzerinden irdeleme iddiası gütmektedir. Bunu bireyselleşme ve kolektivizm ile toplumsal hareketler üzerinden alt-politikaların kesişimselliğiyle ele almaktadır. Ek olarak, modernleşmenin sürekliliğinin ve teknolojik determinizmin getirdiği büyük değişimlerin kültürel, sosyal, sembolik ve ekonomik kırılmalara yol açtığını ve biyopolitikanın insan bedeni ve nüfus politikalarının ötesinde anlam ifade ettiğini vurgulamaktadır. Bu amaçla, doğa-kültür ikiliğinden kaynaklanan ekolojik krizlerin durumunu Kartezyen mantıkta, günümüz anlayışıyla, kalkınma ve sürdürülebilirlik üzerinden ele alarak döngüsel ve türev ekonomi modelini savunur ve çoğulculuk ile kapsayıcılık ilkesini vurgular.

***Anahtar Kelimeler:*** İnsanmerkezcilik, Küreselleşme, Modernleşme, Yeni Materyalizm, Toplumsal Hareketler, Çoğulculuk, Alt-politikalar, Kent Ekosistemi

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# CHAPTER 1

# INTRODUCTION

## 1.1 Research Questions and Methods

The main starting point of this study was to seek answers to how the anthropocentric approach produces meaning in the axis of the Critical Post-humanist perspective, what the deconstructive [1] possibilities of socially constructed oppression systems are, and how the sustainable urban ecosystem can be read. This thesis is a qualitative and literature-based study. It is also a component of critical theory[2] and the interpretive approach. It is obvious that there have been discussions about the method of accessing information in scientific circles for centuries epistemologically. Therefore, without going into the debates about whether sociology is a science or whether the data obtained is soft evidence, it is more important to pay attention to its content as a Master of Art' thesis. This prospected degree to be acquired provides assurance for integrative literature-based analysis. It is an issue to consider that acquiring information cannot be reduced to a single method, and each study and field can have its own special conditions and dimensions. As David Bloor (1976) indicates in his book Knowledge and Social Imagery, the boundaries and content of our concepts are created as a result of the reproductive character of negotiation (p. 130). His book a section includes a discussion of

[1] Deconstruction indicates a post-structuralist semiotic mode of textual analysis. Here, I use deconstruction through directly the social structure and condition to quest the problematic of representation and signification of truth.

[2] Critical theory is based on the fact that social problems arise from social structure and cultural assumptions. It also can be explained as a multidisciplinary knowledge base with the implicit goal of advancing the emancipatory function of knowledge.

Western science over the African Azande tribe. This study reveals the relationship between ideology and society and is based on research by social anthropologist Evans-Pritchard. Bloor asserts that the two cultures have similar tendencies but different institutions, therefore negotiations are inevitable in obtaining knowledge. This thesis naturally reflects my personal experiences, observations, and views as an individual and as part of the cultural and social identity. For this reason, taking a narrow sample and conducting a survey or interview with them does not mean that it will reach accurate information, and not doing this does not mean that this study is less valid for analyzing the target. In this context, social constructionism becomes one of the starting points of my thesis. Social facts and meanings are constructed as a result of interactions. We cannot treat knowledge as an objective reality and also treat meanings and categories as true reflections of reality, because social phenomena change over time. The creation process of knowledge shows how it is conducted and the social structure is shaped. The positivist vein in the social sciences is skeptical of qualitative research studies and tends to exclude them. However, this attitude hinders the development of the theories due to the existence of certain judgments. Scientific knowledge shows that findings are reproducible as well as objective. For example; meta-analysis is a method of combining the results of independent studies on a subject and statistical analysis of the findings (Rosenthal, 1986). Thus, instead of relying on a single judgment, many studies are brought together to reach an opinion. Meta-analysis also allows for the review of criticisms. However, many scientific studies are in a replication crisis where it is difficult or impossible to reproduce their results in ongoing methodologies (Freese & Peterson, 2017; Peterson & Panofsky, 2021; Lakomý et al. 2019). Social science can self-correcting by avoiding publication bias, following the agenda, and

developing new theories. In order to systematize science, first of all, suggestions and theories need to be put forward. This work contains generalizations because I draw on the critical theory known as deconstructionism.

### 1.2. The Main Purpose and Arguments of the Thesis

This thesis is a deconstructive criticism rather than an enlarged of how social oppression systems are established, and how they produce themselves and maintain their own field since these literature studies have been done times without numbers before, so I pretend with a different suggestion. After enlightenment with the humanist philosophy putting humans at the center as the subject of everything; the dualism of self and the other lies in the idealization of the human phenomenon and thus the legitimation of relations of domination. Critical literature, on the other hand, does not accept this dualism, sees differences, and therefore accepts multiplicities. Despite their differences, multiplicities are influenced by each other within the same network. One pillar of this study is a critique of anthropocentrism and its reflections in the city on the axis of social paradigms; such as urbanization, modernization, social movements, and ecological crisis to clarify by way of sub-policies. The city was on several occasions handled with space studies and the production of space constituted a fundamental problem for the city. In the 21st century, we can accept space not only with its physical dimension but also with cyberspace and a component of them. The city and the phenomenon of urbanization cannot be treated without modernization and technological developments nowadays, it is also an ongoing process and experience. Apart from that the main reason for the emphasis on social movements in this study is to trace the urban ecosystem in a holistic sense within multiplicity and intersectionality relationships. Another pillar of this study is to include a

discussion in the context of de-growth versus global development goals. In other words, this study investigates social problems in the context of modernization and progress with reference to criticism of anthropocentrism and focuses on the representation problem. Finally, it desired to enclose suggestions for sustainability through the representation problem.

### 1.3. Outlines of the Following Chapters

Urban studies are handled through modernization, that's why, in this study, the lead into the urban ecosystem has been made in the context of modernization from the second chapter. After mentioning what the continuity of modernization and the experience of urbanization mean, a rethinking of alienation has been carried out, because it is needed to understand the social realities we live in beyond the exploitation of labor. Then, the concept of polycentric[3], (which is also important for post-humanism), and the uncertainty, risks, and sub-policies brought about by globalization have been focused on with particular reference to Anthony Giddens, Ulrich Beck, and Zygmunt Bauman. Finally, the socio-economic change in Istanbul after the 1950s is included in order to relate it to the theoretical framework as a sample case and to read through the city. The aim here is to associate industrialization with the concept of displacement and alienation and to examine the position of individual and collective identity within the themes of modernization, risk, and uncertainty. In the third chapter, the politics of polycentric and sub-policies with social movements, the changing ways of thinking, and the tendencies of social movements are discussed through the right to the city. It is defended from a holistic point of view that there

[3] Policentricy can refer to multinational policies characterized by moving away from the nation-state understanding and increasing localization.

is no sharp distinction between individuality and collectivism. Although social movements seem to be unrelated to each other, it has been argued that they are culturally connected to each other. At the same time, the promising feature of the performance and Simmel's stranger concept are also discussed. In the fourth chapter, the conditions under which critical post-humanism studies emerged, deterritorialization, and post-colonialism are analyzed sociologically. Post-humanism studies' stance against anthropocentrism has been discussed in the context of ecological crises. For this reason, in the theoretical framework, the subject of social pathology and bio-politics has been discussed together with the new materialism and relationality theory. Thus, this section points to the more dynamic and active natural world with references to Rosi Braidotti and Donna Haraway. In the fifth chapter, all these discussions were evaluated and the issue of sustainable development and downsizing was discussed in the context of today's sustainable environmental policies and how Istanbul affects sustainable environmental policies. As a result, it has been concluded that anthropocentrism lies at the root of social oppression systems as a representation problem. Additively, the principle of inclusiveness and the importance of circular and derivative economy has been emphasized as a suggestion.

# CHAPTER 2

## THE RELATIONSHIP BETWEEN THE URBAN ECOSYSTEM AND THE PUBLIC

One of the first steps of this study is about the urbanization phenomenon and how social paradigms evolve in the context of modernization. Then, socio-economic and cultural changes will be examined and the urban ecosystem will be associated with the critical post-humanist perspective. For this purpose, it is necessary to define the ecosystem. *The ecosystem, first of all, consists of the mutual interactions of living things in a particular place and the non-living things that surround these living things.*[4] In that sense, we can summarize the reading of the city and its surroundings as 'the society within the urban ecosystem is figurated by the influence of natural and cultural elements.[5]

Today with globalization and technological developments, the way and speed of spreading of information can affect the levels of intercultural interaction and leave complex cultural and social traces in daily life practices, and sometimes cause social ruptures. From this point of view, social ruptures in the urban ecosystem pave the way for the formation of polycentric policies. This is what manifests in the formation of societies in uncertainty and fear. There have been attempts to give various names to the age we live in, such as the

[4] In literary literature, it is also necessary to mention the studies of ecocriticism, especially developed in literary circles, which make the urban ecosystem valuable in terms of posthumanism studies. Eco-criticism deals with the relations between the literature and the physical environment in the direction of environmental crisis problems. The approach here is based on the argument that everything in ecology is related to everything else (Oppermann, 1999, p. 30).

[5] Eco-criticism, which has gained importance in literature, results in the need for more work in this field in humanities and social sciences (cf. p. 33 in the same resource).

information society, post-truth, post-industrial or chaotic age. However, with the intertwining and blurring of these concepts, there is no possible clear definition to make, because these definitions are insufficient, thence it becomes an obligation to criticize with new explanations again.

In the following section, I discuss the continuity of modernization, the experience of urbanization and its impact on society through risk, self-reflection and sub-policies, and new social movements, with particular reference to Giddens, Beck and Bauman.

### 2.1. Continuity of Modernization and Experience of Urbanization

When we consider the phenomenon of modernization and define the century we are in, the urbanization phenomenon with modernization becomes a helpful tool while explaining the urban ecosystem. Many social scientists needed various concepts to explain modernization. For this reason, we cannot talk about a clear and single definition because modernization is a process and urbanization is an experience that updates itself hence modernizing societies are in a dynamic and continuous transformation. Besides, we can not make sharp segregation between traditional and modern because there is continuity between them in history. Even if it is thought that there are some disconnections, they should not be considered completely apart from each other. The reason for this is the rate of change, the field of change, and the nature of modern institutions.

Modernity (from the Eurocentric perspective) emerged with the Renaissance and Reformation Movements and continued with the French Revolution. When we look at its basis, it is a reaction developed against the old regime, mentality, and belief system. The idea of humanism emerged with the Enlightenment and deeply affected scientific and

philosophical knowledge. On the other hand, a non-modern other has been created and called tradition. The knowledge, experience, judgment, and acceptance of societies have not developed independently of their historical and cultural backgrounds, but have developed in spite of or along with them. Moreover, there are changes in social and cultural values and the emergence of differences in the new way of thinking. This situation caused the formation of *polycentric policies*, the production of *sub-policies* and *new social movements*. While individualism, division of labor and professionalization gained importance, the importance of integration with the environment remained as it always was. Modernization also brings about alienation. Because when viewed from the point of view of classical social theory, conflict and anomie may arise at points where individual wishes and expectations of society do not match. But due to the diversity in sub-cultures and policies, we can no longer say that this is exactly the case, there are many more transitions.

Since the urbanization process is characterized by migration from rural to urban and accordingly the transition from community life to society[6] individualization and then the emergence of different sub-policies; the urban ecosystem, urbanization experience, and social movements that draw attention to the framework of ongoing modernization are examined in this section. Change continues in continuity, as Giddens (1996) indicates that high or late modernity brings further development because the risks we face are mostly uncertainties that we have not encountered before. In this case, the habits of the communities have devastating effects on the truths they know. To the extent that this situation is reached, it forces us to re-read and transform all that we know to be true and

[6] cf. Tönnies's Gemeinschaft (community) and Gesellschaft (society) as granted open society-closed society dichotomy

produces new literature. All human activities in making sense of individual and social existence, scientific studies, cultural progress, and efforts to create civilization correspond to a socially constructed system. With the transition to settled life, people define themselves by embodying their culture and developing a sense of belonging. Urbanity, peasantry, civic consciousness, and the idea of being cohesive communities are revealed and they are firmly attached to these feelings. They pose a threat to the group consciousness that is different from themselves and is called the other. In every community, human or non-human feels safe in their ecosystem and needs to maintain their existence by belonging as a part of the community. McLuhan (1964/1994) claims that the world is a global village as a result of everyone having the same cultural interaction with the developing communication technologies. However, this will not be a sufficient explanation, because this situation brought many differences into consideration. We see that there are changes in citizenship, social movements, and values, and there are variations in the way of thinking of sub-political movements. These can be more visible, and cause the formation of polycentric policies, the emergence of sub-policies, and new social movements. However, due to the uncertainties that may arise, it would be appropriate to mention Ulrich Beck's concept of risk society. One of the main arguments of Ulrick Beck (1996) who introduced the concept of the risk society to the literature, is that we are now in the second “post-industrial” modernization period, where the welfare division is replaced by the logic of risk distribution. It is claimed that this change is due to the development of information technologies and social state guarantees to objectively reduce real financial difficulties. For this reason, as a result of the self-reflexivity of societies, sub-policies have emerged with the effect of globalization and individualization. These sub-policies are political formations

outside the representative institutions of the nation-state. As examples of these sub-policies, we can give non-traditional political movements such as Green Movement, Animal Rights Movement, Feminist Movement, and Queer Movement. It would be appropriate to say that the existing sub-policies paved the way for the formation of social movements. At the same time, these social movements have a reflective and transformative effect on the whole society with their oppositional sides without being against modernity. This combative attitude develops modernity and societies. Yet, sub-politics is not traditional politics, thus, it is often excluded. Traditional politics does not encompass this new unusual and unexpected understanding of politics that is ambiguous and suspicious but goes evenfurther, imposing restrictions or prohibitions on the right to speech. For this reason, sub-politics tries to be visible on an individual basis in different ways. We can talk about many different ways of doing politics. Today, for environmentalists, building a hydro electric power plant is a risk because it disrupts the ecosystem, while for traditional politics and someone who opposes this view, it can be a risk in terms of the nation-state, economy, and progress. It shows that, the risk can be multifaceted.

Self-reflexivity[7] acts as a balance in risky societies and leads society forward and change. However, the following effect should not be ignored; conceptually, it makes many differences much more obvious and noticeable. In his book on globalization, Bauman (1998) argued that although globalization unites, it also divides so much (p. 2) because the existence of differences[8] brings with it more divisions and conflicts. The disappearance of

[7] Reflecting one's self-knowledge, attitudes, and behaviors in mind and in a way that makes a consideration and self-criticism as a projection.

[8] Deleuzian philosophy is based on singularity and multiplicity. According to the concept of the rhizome, different singularities form a rhizome and are in constant interaction with each other, and such an ontological

temporal-spatial distances through technology tends to polarize rather than homogenize the human condition (p. 18). In that sense, from a Deleuzian point of view, we can say that when considering globalization from the point of view of capital, capital has become globalized and thus became de-territorialized[9] within a wide network.

### 2.2. Rethinking Alienation

Modernization also brings alienation in classical understanding, because when viewed from the point of view of classical social theory, conflict and anomie may arise at points where individual wishes and expectations of society do not match. To discuss the concept of alienation and related concepts, we can associate one of the main and important themes of the modernization process on capitalist societies with the *ambiguity of progress*. According to Callinicos (1999), many Enlightenment thinkers were willing to doubt the meaning of progressive development described by theories of history. Rousseau as cited in Callinicos (1999) argues that man's rational mind is the source of all his misfortunes (p. 33) because it brings with it endless criticism.

The idea of progress and development enabled Marx, who devoted himself to the critique of political economy, to put the concept of alienation into a theoretical framework. In this sense, alienation is a philosophical concept taken by Karl Marx from Hegel and Feuerbach, most importantly the concept of human self-alienation or self-alienation (Tucker, 1978, p. 66). Some of the main key concepts that Marx uses to explain the concept

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formation is conceptualized. This situation, being far and close, also creates the duality of certainty and uncertainty but it focuses on differences unlike dualism it does not make the sharp distinction.

[9] We can summarize deterritorialization as a nomadism that continues to belong or not belong. Also in his three ecologies book, Guattari (2000) emphasizes that the capitalist power has displaced, deterritorialized, expanded and spread its influence to the entire cultural, economic and social life of the world, and that it continues its intention by infiltrating the level of the most unconscious subjective layers. (p. 36)

of alienation are the objectification of labor and the loss of reality. Basically, Marx bases his theories on the conflict between classes. The concept of alienation itself is a also result of class unconsciousness. In the light of this thought, according to Marx, labor is not the satisfaction of a need because the activity of the worker is not spontaneous. Moreover, labor is the labor of someone else (proprietors), not the workers themselves (propertyless workers). It belongs to someone else because in capitalist society labor is the necessary external labor of the worker. As Tucker points out (1978) the worker gives his life to the object; but his life no longer belongs to him, but to the object (p. 72). In Marxist terminology, capitalism is based on the exploitation of labor, which brings about mechanization. Thus, workers begin to objectify labor and lose the meaning of life as well as the reality in nature. To summarize, first of all, human has become alienated from nature and has lost its meaning. Secondly, the person alienated from her/himself, her/his own nature, her/his own existence and her/his own labor as a result of modernization and capitalism, because the sole purpose of capitalism is to maximize profits and progress with the least loss.

Another concept is similar to the concept of alienation in a different way is Durkheim's concept of anomie. Durkheim is known for his functionalist approach. According to this view, society is distinctively separated from its constituent elements. He likens society to a biological organism made up of parts with different functions to form a whole. Therefore, he focuses on the distinction between the normal and the pathological. While the division of labor is quite different in conceptualizing society as a fundamentally moral reality, it resonates with echoes of Comte and Spencer. Both understood social evolution as a progressive process of differentiation; Spencer took the development of the

division of labor as the fundamental mechanism upon which this process depends (Callinicos, 1999, p. 129).

At this point, however, Durkheim's view approaches Marx, because Marx speaks of forced labor and Durkheim speaks of forced division of labour. Moreover, in this progressive differentiation of capitalist societies people try to maximize their profits. Adam Smith mentions two important concepts in his works, namely human nature and resources. According to Smith, human nature is selfish and her/his desires have no limits. Infinite human needs create a constant supply-demand balance in capitalist society. Supply is limited and demand is unlimited. Coser cited from Durkheim (1977) since individual needs are infinite, *society sets limits on human desires* (p. 132). In addition, Jeremy Bentham and J. Stuart Mill, who are pioneers of utilitarianism, discuss what is morally good action. For utilitarian approach, the morally right action is the one that produces the highest utility. Unlimited desires are by definition insatiable, and insatiability is justifiably regarded as a symptom of disease, because they are limitless, they constantly and endlessly exceed their means; they cannot be extinguished (Giddens, 1972, p. 175).

Seeing the utilitarian understanding as a moral act can actually bring along normlessness. This condition harms the social function of society, so Durkheim calls it anomie. If the aim of morality is individual perfection, it cannot allow such humiliation of the individual, and if its aim is society, it cannot allow the source of social life to dry up; because evil threatens not only economic functions but all social functions, however high (Giddens, 1972, p. 178). In that sense, we can clearly see that anomie is the problem of the individual's adaptation to society. As a result, the view that the individual is alienated from society and himself as a pathological element of the social organism was dominant.

However, these discussions were carried out in the economic-political sense through the actor and factor relationship, and their positions were much clearer in the theoretical sense and they were suitable for categorization in terms of stance.

Although the individual has different opinions that differ in the general society, s/he feels more secure in a part of a sub-political element of a group, due to the feeling of identity and belonging. However, this does not make the future of sub-politics clear. But it has an impact on the emergence of new social movements. Culturally, similarities and differences in society are intertwined layer by layer. For this reason, we cannot make such sharp distinctions in the 21st century. It also should not be ignored that today's civilization has a distant stance against social realities. The rapid change in the structure of society and the diversity of cultural elements create a fog cloud at the point of what is pathological and what is not, because it dissolves and weaves social relations in continuity.

### 2.3. The Changing Socio-economic Visage of Istanbul after 1950's

Modernization has affected the rise of the urbanization phenomenon such as economic, technological, political and social reasons. When we define the city in the simplest terms, cities are settlements where non-agricultural production is carried out, and more importantly, the control functions of the distribution of both agricultural and non-agricultural production are gathered which have reached different levels of size, heterogeneity, and integration (Kıray, 1998).

At the beginning of Turkey's democratization process, most of the small farmers were living as sharecroppers with low standards. Often their seeds and equipment were provided by a large landowner or wealthy city dweller, and in return took from a quarter to

half of the harvest. Apart from this, since Turkey became impoverished after the years of war mobilization, it desperately needed American financial assistance. That's why, a new Turkish development plan was adopted and emphasis was placed on free enterprise, the development of agriculture and industry (instead of heavy industry), highways instead of railways, and the development of energy sector (oil) (Zürcher, 2017, p. 210-216). We can say that the policies implemented, the decrease in the influence of farmers in agriculture with mechanization, and the development of road transportation affect migration from rural to urban areas. In other words, Turkey's rapid population growth, lack of opportunities in agriculture, and the attractiveness of new industries have increased the influx from rural areas to large cities that began in the 1950s.

After all, the main actors accelerating urbanization have been the workers who came to the city to work along with the industrial revolution. Workers' quarters were formed, and the increase in industrialization, class differences, and access to basic needs such as security and shelter caused social problems, so the industrial revolution and changes in urban life affected people in many ways. The modernization process in Turkey spread throughout the country at the end of the 19th century and after the Second World War, and accelerated in the 1950s as a result of the migration from rural to urban areas. Household size has been a solution for families whose labor needs have become unbalanced. The paid work of immigrants shows that they are liberated from their families and become individualized in the place where they migrate. However, the family has always been of central importance and the domestic labor of women continued, so it cannot be said that they were liberated. In addition, men were the first to migrate from rural to urban areas, and their earning income enabled them to be free from their families and to be

visible in the public sphere (Özbay, 2015). While physical distance evokes weakening in patriarchal extended family relations, on the other hand, the continuation of mutual assistance has shown that patriarchal family relations are maintained by changing their form. (p. 58) Migrants are able to continue their lives with the help and support of both the nuclear family they established in the city and the extended family they left in the village. Especially in the 1960s and 70s, there was an increase in squatter dwellings (Keyder, 1987; Zürcher, 2017).

The main problems in the city are lack of housing, slums, environmental problems and socio-cultural problems. Namely, there is a socio-economic as well as a socio-cultural problem regarding people who have difficulty adapting to urban life by bringing village life to the city with unplanned urbanization. There is a relationship between urbanization and following world trends as cultural capital. This is expected to bring cosmopolitanism with include diversity. This is where individuation emerges because there is also a cultural hybridization, and it depends on how represent themselves. The transformation of urban spaces by the global capital in the 2000s and the privileged position of Istanbul in the global city debates in Turkey made it possible to address issues such as urbanity, urban identity, and being from Istanbul in terms of urban sociology (Tekeli, 1998). Modernization can be grasped with 4 dimensions and the tension between them, these are the economic dimension, the dimension of approach to information, the individual breaking away from traditional social ties, and the institutional structure of modernism. The modernization project proceeds in two different ways in countries outside of Europe, the first is to renew itself with the continuous development of capital, and the second is through social engineering (Tekeli, 1998, p. 139-141).

The localization of industrial zones accelerated during the 1980s and the following years. The post-Fordist economic sector was located on the European side for the local market, and Fordist businesses were located on the Anatolian side for ease of transportation. Thus, Istanbul turned into a gigantic industrial city from east to west in the early 1990s. However, the comparison with the developed capitalist countries, the definitions of powers and duties between central and local governments could not be clear due to the political uncertainties in Turkey and there were legal disputes. Besides, immigrants who came to the city had social and cultural diversity. For this reason, the forms of integration with the city have also changed. The development of Istanbul's political geography is closely related to its economic and social geography. Farther, the geostrategic position of Istanbul was decisive in the growth of Istanbul after the Cold War rather than former political activities. In the field of strategic sectors of neoliberal economies, Istanbul's competitiveness with the large metropolises of the world's global economies is limited. Considering the inequalities and hierarchies between cities, Istanbul is at the periphery of such a power dynamic. In addition to all these, natural beauties and cultural heritage had to be sacrificed for the growth of Istanbul. That's why, the ecological sustainability of the area surrounding the city and whether it will be possible to maintain it in the future is an important issue. (Arlı, n.d.).

The tensions that arise in the globalization of metropolises manifest themselves in information, goods, people, indicators, and international money. For this reason, it is necessary to examine these cities transnationally. In addition, the loss of the influence of populist discourses in the city is characterized by the decrease in the power of the state. This causes political and ideological instability. Further, globalization points to the

concepts of intercultural struggle instead of the concepts of conflict based on political economy but also shows the transformations and political struggles in the leaks in the social structure. However, due to political reasons, the legal and infrastructure conditions necessary for Istanbul to attain its global city status could not be provided. Nevertheless, the processes of change in Istanbul should be considered together with the global city phenomenon (Keyder, 2013, p. 223-235). It is an important issue that forms of production, urban culture, and politics are transformed under globalization and the free market economy. Sassen (2002a; 2002b) states that today's telecommunication tools and digital technologies have melted the concepts of distance and geography, and cities are expected to collapse in their urban economies as physical existence loses its importance, on the contrary, they come to the fore even more. However, there is a problem in our understanding of development, it is important to increase the income level of society, but it is more important to share the income equally. At this point, the development level of society can be measured with the second, not with the first. The understanding of advanced democracy is based on a primitive pluralistic understanding that is not inclusive. That is, the majority rule is essential. Therefore, we see that social disintegration, conflicts, risky situations and uncertainties are on the rise. We should look for the reason for this in the structure of the understanding that works for the benefit of anthropocentrism and ignores the ecosystem. On the other hand, as a social projection as self-transformative that was mentioned before in this thesis, sub-policies toward systems of oppression emerge. Since Istanbul is the only city with its size and industrialization that largely shapes Turkey's politics and agenda, every social movement here affects the country in general. It would not be correct to reduce the existence of sub-political movements to just treating them as

major social uprisings, riots, and marches because they can have unique features which transcend the physical space of the city.

According to the Istanbul Planning Agency Vision 2050 Strategy document outputs (2022), it is aimed to protect natural values, repair and rehabilitate destroyed areas, strengthen Istanbul's fight against the climate crisis, and ensure the continuity and healthy functioning of all activities in the city. It shows that determining the goals and objectives to strengthen the regional and global connections of the city, increasing the share of renewable energy in the city in line with Istanbul's sectoral trends, digitizing services and providing open data, sustainability of Istanbul's spatial development dynamics and the city's bio-cultural areas have become important issues (p.15).

The development of the sub-centers of the city in a way that will increase the quality of life in the city is important in terms of making adequate and qualified urban facilities accessible to everyone. In short, with the protection of nature and space, freedom, inclusiveness, and transparency gain importance, and it is important to eliminate various disadvantages such as age, gender, income, and cultural differences. The themes here are closely related to the UN's sustainable development goals. From this point of view, we can understand that the understanding of economic growth and development is unstoppable or we can receive why biodiversity, space, and inclusion are vital for the urban ecosystem in order to prevent the destruction caused by the anthropocentric approach. In the section Rethinking Alienation, it is mentioned that the utilitarian moral approach will affect not only the economy but all relations.

# CHAPTER 3

## SOCIAL MOVEMENTS AND THEIR RELATIONS WITH URBAN PATTERNS

Posthumanism studies take humans out of the center and evaluate all human and non-human species together. Beyond being a philosophical ontological problem, posthumanism also includes the environmental discipline as an ecosystem (Wolfe, 2010). Polycentric policies which are attributable to the new left and applicable to local governments are among the factors that affect the urban ecosystem and urban patterns. The existence of polycentric policies can cause weak ties due to governance differences. However, it is important for cohesion that there are common points of the new movements (such as Occupy Movement, Extinction Rebellion, Anti-war Movement, Queer Movement, Feminist Movement, and Ecological Movement). Thus, it is thinking styles and the establishment of strong ties between them to transfer and creates a new mind world to work with or to cooperate. Therefore, intersections and existing proximities can be rediscovered because they can be reconstructed. These polycentric policies can basically be brought together more locally. This seems possible with new social movements and this can be achieved by fluctuating locally, from local to national, and from national to global. What makes new social movements new is that they are non-centralized, unconventional, and mostly on the rise as of the 20th century.[10] They also contain currents that have serious criticisms of anthropocentrism.

[10] For more information and discussion on the emergence of new social movements cf. Calhoun, C. (1993).

In terms of its relation to posthumanism, new social movements are likely to emphasize the principle of hope against disaster scenarios for urban problems as a result of their new way of thinking, because it can be environmentally indiscriminative and benefit disadvantaged groups as well. Social movements are a multidimensional issue, the need of politics and civil society. Thus, community participation and awareness are very important issues. Traditional policies are not participatory enough or may remain symbolic. This is also an environmental issue, as it is a problem of how to share scarce resources, at the point of understanding the urban ecosystem here. At the point where there is no active participation and cooperation, it is difficult to say that sustainability in the urban ecosystem is very possible. Despite the polarizations of social movements and new ways of thinking, it is necessary to open space and weave urban textures with an understanding based on the principle of hope, with science, awareness, learning, and trying different coalitions that activate social movements.

In today's social movements, especially some values stand out and gain meaning from rising lifestyles and trends. In the past, generations have absorbed material development more rather than values such as awareness, fairness, inclusiveness, and equality. The problems which affect the urban ecosystem like the problem of the climate crisis, have gone beyond a technical issue and become a matter of responsibility in people's lives and have created a series of rings extending from social life to the world of the mind. At the point of bringing the environmental issue to the fore in the context of social movements, because the world is an ecosystem, there is an initiative from the local to the global. Thus, the same can be said for cities at this point.

### 3.1. Holism Debate in the Process of Individuation and Collective Action

The process of individuation and collective action has been fundamental in the progress of humanity. It is possible to say that the agency of the individual in traditional societies is quite limited, as traditions include repetitive and settled behaviors over long periods of time. On the other hand, ontologically, the superiority of the collective, that is, the community, over individuals is indispensable for social movements as well as for these traditional societies. It would be wrong to think that only one among individualism or collectivism is satisfactory to coexist. Collectivism can be defined as any philosophical, political, religious, economic, or social view that emphasizes the interdependence of people like the collective structure requires the identity of the community to be above any individual identity. As such, collectivism is not in favor of the individual, but ontologically in favor of the community. It creates a social structure closed to individual autonomy as much as possible. However, we can support not choosing between the two with the following arguments; First of all, the developments in the modernization process, namely industrialization, secularization and democratization, have significantly dissolved traditional social life. Along with specialization and professionalization, individual qualities came to the fore. With the weakening of hierarchical structures, individuals have begun to have a greater say. Individuation thus marked the rise of greater freedom in all spheres. Still, this sense of freedom can be found weak in the trend of political society. Individuality can be seen as an aberration. Some values, such as solidarity, collective success, responsibility, and cooperation, which are the basis of the functioning of the society, become secondary next to freedom but with collectivism, people can be more easily managed and controlled, but this is difficult when individualized. However, the

distinction between individualism and egoism needs to be well-defined, not every individual act has to contain it.

Today, with technological developments, people have come closer to each other in terms of culture and distance. People who think independently and are more aware of their surroundings may be more sensitive to the problems of others with broad thinking. Thus, the individual who gets rid of stereotypes can also pioneer new collective movements. Today, we can say that the boundaries between collectivism and individualism are not very sharp. Because the adoption of technology and formations such as social media can allow people to act individually and also join collective groups. However, in individualism, collective life is not completely rejected, but a lifestyle is adopted according to the individual's own wishes, desires and agenda. Therefore, although the definitions of methodological individualism are different, it is noteworthy in terms of social sciences and debates (Sarker & Valacich, 2010). However, it should not be overlooked many important aspects of social reality, which are important at this point.

There are methodological, ontological, and metaphysical approaches in philosophical discussions on individualism and collectivism. According to the collectivist approach, society is governed by laws that predetermine its destiny. We cannot defy laws, but we can try to understand them. This is an incomplete view that cannot be completely falsified. According to the individualism assumption, individuals aspire to change social tendencies that are thought to be unchangeable. First of all, the discussion of methodological individualism[11] is shaped around this comparison of individualism and

[11] First introduced by J. Schumpeter (1908) to distinguish individualism as a political position in the economic methodological approach (cf. Ylikoski, 2017, chapter 12).

holism. There is a micro-foundationalist view among social scientists, more commonly among economists. Ylikoski asserts (2017) methodological individualism can be called more explanatory[12] individualism (p. 135-145). The holistic explanation is based on social facts, social organizations, processes, and statistical characteristics of groups, etc. indicates the reference (Zahle & Kincaid, 2019, p. 659). It shows that microeconomics is essential for macroeconomics to understand the preferences, degrees of knowledge and interrelationships among individuals. Society, in methodological individualism, refers to the sum of the relationships that individuals are in. For example, the folk theorem on methodological individualism deals with social phenomena that necessarily involve more than one individual (Hodgson, 2007, p. 217). Those who follow methodological individualism, like all social judgments, produce moral judgments based on the individual. According to the methodological individualism principle, all economic and social decisions in society are determined by individual preferences. Individualism is a system that affects the social order. Society's goals and preferences, interests and attitudes cannot emerge independently of the individual, but still there are some different definitions of methodological individualism. When we look at ontological individualism or collectivism, we can say that this issue is not only an academic discussion, but also has political and social reflections. Thus, ontological individualism claims that many social phenomena can be observed rather than many individual characteristics.

[12] Hodgson (2007) on the other hand, calls methodological individualism the Latin explanantia. It means that explenantia is an element that supposedly helps to explain something else. Methodological Individualism simply points to the importance of individuals in explanations of social phenomena (including economics) involving interactive relations between individuals (p. 217) and also presumes relations between individuals and social institutions (p. 218).

Finally, metaphysical individualism puts the individual forward instead of God. The mind of the individual connects it to the universal in its individuality. Therefore, the individual is the entity that combines the universal from the individual in a single structure. In addition, it should be accepted as the basic truth and all institutions, especially religious institutions, should be arranged according to individual interests. According to this view, the individual is a goal and a superior value in himself. Society is only a means for the individual to achieve his goals. But at the same time, all individuals are in some sense morally equal. No one can be seen solely as a tool for the good of another individual. In the light of this, the individual can be accepted as a part of a whole with individuality and trends can be observed from here, but there are some social facts and individuals are not completely independent from social groups and social institutions. Although they have more freedom with individualism, they are not completely separate from social realities because they interact. Also, when we look at methodological collectivism, we see that it does not deny that individual actions have consequences. In this approach, there are supra-individual[13] entities and individual actions derived from collective patterns, but these patterns are primarily political because large-scale behavior is governed by macro laws. It is clear how the ruling elites influence the social environment on politics, society and economy and provides evidence in concrete details of the influence of certain social entities (Kincaid, 2015).

It is thought with individualism that people become much more selfish and act only by thinking of their own interests. There are concerns about the danger of disrupting social

[13] It can be defined as a higher level, encompassing individual entity or nature presences their parts as complexity.

cohesion and interpersonal relationships to promote individual liberties. However, we can argue that this is a shallow view. The focus of today's debate between individualization and collectivism is undeniably about globalization. Therefore, there is a debate about these issues at the moment. There is a need to create a common culture and all discussions revolve around it. Diversity is an opportunity and should not be destroyed. Respect for different views, beliefs, cultures, nationalities, genders and sexual orientations is not just an ethical issue. This is also necessary for the balances in the world. A world culture without a moral basis is likely to destroy itself eventually. The social change experienced is observed in many areas such as family life, economy, business world, politics, mass media, education, science and religion. The problem facing the modern world is primarily seen as how to integrate different value systems, social systems and social identities to come together and live. When different social groups and classes represent their belongings, ideas, collective identities, they often differ greatly because of their habits and awareness of certain differences. Therefore, it is very possible for contradictions and conflicts to arise between them. Collective representations are crucial to beings, and multiculturalism often enriches societies because collective identity refers to the ways in which a group sees itself as different in composition but also similar in composition to other groups (Berting, 2016, p. 124-137). For reasonable collective representation, inequalities should be reduced and social justice should be provided with a holistic perspective, starting from the individual. According to cultural research findings, individuality plays an important role in innovation and long-term growth, but not in culture. However, cultural dimensions are also important for understanding long-term growth (Gorodnichenko & Roland, 2012, p. 1-29). For this, it is necessary to look at the new ways

of thinking of social movements. Since neoliberalism is a growth-based system that aims to increase capital accumulation and gives priority to capitalists, state regulation is weak. A system that gives consent has also been created by the society, which also benefits households. Despite the atomization of individuals, solidarity can also emerge in extraordinary situations. Therefore, we cannot speak of complete indifference against social problems by society. However, here, the concept of 'care for' needs to be converted to 'care about' if we are willing to point to the world of perception. Hereby, it can become a part of society and the lifestyle of individuals. As for how to use it; it is necessary to build participatory states and institutions that take care of the public interest. Instead of narrowing the public space, it is necessary to expand it. On an individual basis, this can be possible not only by recognizing others but by standing together by transcending those identities. Society itself and on an individual basis should have a say and be participatory, in order to ensure that the state and its institutions are transparent and accountable. Therefore, in the next sub-title, I refer to the concepts of pluralism and the right to the city.

### 3.2. Examining the Right to the City with Sub-policies and Pluralism

Since urban social movements are rights-based, we can examine all of them, within the scope of urban rights, instead of considering them separately. We can examine the will-dominated demand and city rights under 4 main headings; social justice, spatial justice, participation, and collective rights. We can consider these four basic elements in the birth of social movements. In city life, everyone is responsible for the production of urban space, the relationship between social class, minority power, and underpower has a lot to do with space. Urbanization causes the process of population accumulation that increases the urban population and leads to industrialization and economic development, creating an increasing

level of organization, division of labor, and specialization in the social structure. City-specific changes occur in human behavior and relationships. However, privatization in the development of cities does not guarantee city rights for everyone. For these reasons, we need new instruments, mindsets, and elements. In other words, perspectives need to change but current paradigms of growth do not promise these warranties. Therefore, it is necessary to have a discussion on growth and degrowth.

Every day in the city there are very important encounters that we do not think much about. It is necessary to walk through it, and wandering unconsciously, without a set route, can provide us with very interesting encounters to understand a city. This gives the city an air of mystery to be constantly explored. In this sense, the city is more of a city practice. Instead of understanding the city as a concept, it is necessary to understand the practices of the city. Because there are certain patterns, we should travel as we want instead of always following these drawn paths (De Certeau, 1984a). It is important to go to different places and meet different people. Thus, you go out of your own neighborhood and come into contact with other differences and mingle (De Certeau, 1984b).

Population growth can turn rural into urban, at the same time the population has a decisive influence on relationships. Although the relations of the people living in the countryside are very close, the human relations in the city are not so close. Although we meet a lot of people, we are unlikely to have an affinity for all. However, the city is a place of many primary and secondary relationships, and these encounters are very important. Because the axioms we make here are important. Because we are urban, our actions in the city are what defines the city. In this respect, cities are the cradles of civilizations (Mumford, 2011, p. 91-95). In addition to these axioms, it would not be wrong to say that

the city is like a stage as a place of urban practice and we use it as city dwellers. However, people are not always very willing to step out of their own safe space. The outside world carries uncertainty and risk. Life in the big city creates a constant mental tension between individualization and addiction. The individual wants to preserve his singularity but has to become invisible and normalized in order to enjoy the freedoms promised by the metropolis. Moreover, despite the heavier and deeper forms of social oppression, s/he yearns the rural life, where everyone knows each other closely and therefore the emotional stimuli are more direct, but because s/he has learned to turn off the emotional stimuli, s/he cannot endure the rural life for long and becomes selective for the other in the metropolis. However, metropolitan life is also full of handicaps brought about by loneliness and invisibility. Apart from this, the most important element in city life is money. Values are defined by converting them into money. In other words, everything is in a salable condition, tangible or intangible, everything has a price (Simmel, 1903/2002, p. 91-95).

The relations between the individual, public, and space in urban life are based on values. Everyone is responsible for the production of urban space. The city needs to have an aura and it is understood from the use of the city that the place belongs to us. The citizens of the city decide how the city will be, organs of the capitalist system are involved in this production. There may be a dispute from this, but the real right of use has been given to the citizens of the city. The role of social movements in change is undeniable, as the social sphere is a social production. In addition, all these cannot be considered separately from space. We have said that the relationship between social class, minority power, and insufficient power has a lot to do with space. Access to the right to the city is one of the main problems in urban studies. Displacement and gentrification are seen as serious

problems in the face of diversity, inclusion, and opportunities. The promises of cities lead to rapid population growth, but people in cities suffer inequalities and lack pluralism and inclusion.

Lefebvre (1996) was the first to propose the idea of the right to the city. The right to the city, in its simplest definition, is the equal use of all inhabitants of the city's potential benefits, the participation of all inhabitants in decision-making processes, and the realization of all fundamental rights and freedoms of its inhabitants. He defined this concept as the right to determine/control all the city and urbanization processes. Also, he describes the right to the city as the right of access to urban life, a renewed centrality, spaces of welcome and exchange, rhythms of life and use of time, and the right to change them according to the wishes of the inhabitants. The right to the city, in other words, is an effort to target everyone living in cities with various differences, but especially the groups under threat, and to prevent the potential of democracy to turn into the dictatorship of the majority (Smith & Hetherington, 2013).

Everyday life shows that cyclic time loses its importance, and linear time reveals its importance in an uncertain progress process. Everyday life is situated at the intersection of two modes of repetition: the cyclical, which dominates in nature, and the linear, which dominates in processes known as "rational" (Lefebvre, Levich, 1987, p. 10). In this sense, Gardiner (2002) states that daily life in modernity is completely routinized and deteriorated (p. 158). As a social product, time and space are seen as the right of certain regions and citizens, but the capitalist system interferes with this and conflict arises. In this linear repetition, citizens who contribute to the development of the city become alienated from themselves and their surroundings.

The right to the city is not only a simple legal demand but also a moral demand. Also, it is much more than individual freedom to access urban resources. Merely, it is the right to change ourselves by changing the city. It is also a collective right rather than an individual right because this transformation inevitably relies on the use of collective power to reshape urbanization processes. In other words, the right to the city is the right to change ourselves, to determine our own future by changing the city, far beyond individual freedoms for accessing urban resources. Harvey underlines that this right is not an individual but a common right, and declares that it is the most precious but most neglected human right. According to Harvey, the right to the city is in the hands of a small political and economic elite today and must be regained. In this recovery process, he discusses the possibility of opposition together through the concept of the right to the city.

The concept of the right to the city, which focuses on the production and use of surplus value in urbanization processes and questions who will manage it, is a slogan and a political concept that works to ensure the democratization of the right to the city, to take and reproduce urban space, to regain and protect public spaces for the construction of a broad social movement that defines it as ideal. Harvey also has a concept of creative destruction. Destruction often has a negative connotation and is associated with violence. He supports the idea that violence is required to build a new urban world on the wreckage of the old (Harvey, 2003, p. 939).

In the next two sections, I talk about what can be used in terms of new ways of thinking in social movements and its performative effects. In this respect, I emphasize the importance of mentioning which devices can be used without violence. The possibilities of deconstruction that I want to reach in this study; is not to invoke successive catastrophes

and crises, of course. We are in the age of multiple crises, and risks, one crisis triggering and chasing another, and we are already in a geographically fragile place. However, it is important that this field of fracture is transformative. Social movements are taking shape with crucial events. There are various indications that the new social movements are already positioned against anthropocentrism such as 'The Extinction Rebellion Movement' is an example of this. These social movements have an impact on the formation of social memory and shape the social structure and show its expectations.

The idea of progress maintains this system of ideas in a better world. However, the idea of this development is ambiguous and contradictory in itself. "Neo-capitalism continues to generate internal contradictions and crises that erupt in periodic manifestations of social revolt which evinces a desire for a better world, a better way of life" (Gardiner, 2002, p. 100). Science, technology and information society lead to the development of a revolutionary change. Furthermore, it is important to create the perfect person, but this idea of perfection brings both competition and uncertainty. "Since Nietzche, the dangers of the Superhuman have been cruelly evident. Moreover, this 'new man' emerging from industrial production and planning rationality has been more than disappointing" (Lefebvre, 1996, p. 149). The city might function as a collective body politic, a site within and from which progressive social movements might emanate, appears implausible" Increasing the share of the surplus under state control will only work if the state itself is brought back under democratic control (Harvey, 2003, p. 939-941).

When the interaction that is initiated by "first impressions" is itself merely the initial interaction in an extended series of interactions involving the same participants, we speak of "getting off on the right foot" and feel that it is crucial that we do so" (Goffman, 1978,

p. 5). Postmodernism implies the realities are artificial, the real world actually consists of metaphors. It should be understood that the cynic, with all his professional disinvolvement, may obtain unprofessional pleasures from his masquerade, experiencing a kind of gleeful spiritual aggression from the fact that he can toy at will with something his audience must take seriously (Goffman, 1978, p. 10). We can consider that this cynical attitute kind of a private gain and self-experience. In addition, we can consider that some cultural practices are produced by the bourgeois class, which holds power of knowledge. Specifically, we must take into account how particular cultural practices are construed as objects of knowledge by elite social groups that have donned the mantle of science and objectivity (Gardiner, 2002, p. 161). It will be convenient to label as 'front' that part of the individual's performance which regularly functions in a general and fixed fashion to define the situation for those who observe the performance. Front, then, is the expressive equipment of a standard kind intentionally or unwittingly employed by the individual during her/his performance (Goffman, 1978, p. 13).

Whereas the procedures and techniques (or what Certeau terms 'strategies') that Foucalt describes are visible manifestations of power, and occupy and identifiable physical space (the academy, the clinic, the prison), unofficial or marginal practices ('tactics') operate without such a fixed locus In essence, Adorno and Horkheimer suggested that the arrival of modernity signalled the manipulation of culture for political and economic ends (Gardiner, 2002, p. 159-168). Finally, The bourgeois class wants endless progress and it manipulates culture through its political and economic hegemony. On the one hand, however, there are contradictions and fears within it-self.

### 3.3. New Ways of Thinking in Social Movements

In this section, in the context of social paradigms of post-humanism, rather than the dualist approach of being reactionary or progressive in classical theories, or the struggle of classical social movements in the economic or political field. In this sense, cultural organizational forms such as identity, equality, democracy, and pluralism have emerged instead of class. On the basis of this lies individual, collective, and public identities.

In order to understand the urban ecosystem, before moving on to the posthumanist subject, it is necessary to talk about how social movements affect the urban fabric and how different formations that seem similar at first glance intersect within themselves. For this, first of all, we can look at the 4 major new social movement theorists to understand the new social movements framework, these can be listed as Habermas, Touraine, Melucci, and Castells. According to Habermas, rationalized life is a communicatively structured and socially integrated sphere of action. Habermas focuses on the relationship between media, power, and money. As a result of the colonization of life in the face of mediatization, new social movements mobilize against it. Touraine, on the other hand, points out that industrial societies are programmed by technocrats, and points out the control of the historicity struggle between the public and technocrats. This struggle indicates different kinds of apparatus and their users. Historicity indicates the program of some models such as knowledge, culture, cognitive, economic, and ethical. According to Melluci, new social movements aim at democratization by demanding freedom from the domination of the system and politicizing daily life. They localize for solidarity and reject representation. Lastly, according to Castells, new social movements are a form of decentralized

organization based on networking that produces and distribute cultural codes (Koçer, 2007, p. 17-22).

Tactical repertoires, conflict, resource mobilization, opportunities, and collective action are fundamental elements in social movements. Tactical repertoires are the whole of the tools that express various demands, performed by various groups in a collective sense in social movements. These tools can be very diverse. At the same time, these tools enable groups to act collectively. The movements of the groups may vary according to their purposes. Sometimes the symbolism given by the action itself may have a much more important place than the purpose of the action. In addition, social and economic changes in the historical process can also affect the changes in the action repertoire. The concept of repertoire has a dynamism and can change and develop with creative and striking actions in every period. One of the most important factors in this dynamism is the media element. Thanks to the media, the visibility of actions increases. Mostly, social media can play an effective role in the spread of actions. All of these, as a political stance, can also be on the agenda of the power of the period and can be shocking. For example, civil disobedience falls under the category of a repertoire of actions and may be perceived as more conspicuous by the authority. Conflict, purposefulness, and collective identity are fundamental n the tactical repertoire (Taylor & Van Dyke, 2004, p. 262-293).

Social movements emerged and developed with class conflict, symbolic interaction, process change, or contentious politics. Cooperation, competition, and conflict can occur with social movements. In all this cooperation, competition, and conflict, the role of reference groups is great. Reference groups include audience members, third parties, and mediators. Alliance typology also includes cooperation and conflicts. When there is

over-organization, in other words, when there is more than one resource group in the organization, cooperation needs to be coordinated, because groups may naturally not share a common goal in the broadest sense. Competition can be seen when target groups have more or less identity characteristics. First, different groups may harbor different ideological tendencies, social bases, experiences, and strategic preferences. Secondly, movements prioritize their own survival and growth in relation to their respective fields. All of this potentially creates distance and creates competition. Conflict also gives rise to new social movements. Internal conflict allows differing views to arise and they diverge.

According to Edwards and McCarty (2004), the resources of the social movement are; cultural, moral, organizational, social, human, and material resources. Existing resources in social movements play an important role in matters such as the course and development of the movement. Resources in society are not distributed equally and fairly to everyone. However, they can be more successful in organizations that reach these resources more easily. The easy accessibility of resources ensures that resources can be used effectively. The use of social resources makes the movement better heard and adds sympathy to the movement. The desire of individuals and social groups to take action can be perceived as reducing their individual losses and increasing their gains. This shows that people act with rational decisions. People who participate in social movements may take actions that require sacrifice, but the purpose here is to support the view they defend, and they do this by taking into account the advantages they will bring to society. The primary goal is to maximize both their own earnings and the earnings of the groups they support. Therefore, resource mobilization theorists are of the opinion that collective action, acting

with strategic logic, has a relationship with the interests of the people and rational thinking. It can be said that resource mobilization and rationality act together.

It is necessary to look at the theory of resource mobilization from the perspective of opportunities. In the political sense, the opportunity approach is a more advanced version of the resource mobilization theory. Political opportunities aim to put pressure on the institutional structure. Various actors come into play here. These actors consist of three basic components; the hero (protagonist), the opponent (antagonist), and the spectator (bystander). The opportunities approach divides social movements into the excluded and the non-excluded who interact. The actions of excluded groups are seen as non-institutional movements, while the actions of non-excluded groups are seen as institutional movements. The interaction of non-excluded groups with the institutional structure makes them institutionally acceptable. Excluded groups are resorting to non-institutional forms of political action. This approach is mostly applied in the national political context of western liberal democracy (Kriesi, 2004, p. 67-90).

A social movement can be explained as the whole behavior of people coming together as a collective. Collective behaviors are actions with a large number of participants, often performed against the values of a dominant group. These actions, and protests, have combative content against the dominant group. The more combative and decisive the actions, the greater the impact. Many inequalities and injustices have occurred in social life, and these have led to resistance and rebellion. Revolts against the existing order can sometimes cause conflict and chaos. Although social movements sometimes target institutions or values in a political or cultural sense, the main purpose here is to reject the existing order. The structure that exists in almost every period does not appeal to all

segments of society, and therefore social movements play a role in changing society or resisting change. With collective behavior, people from all walks of society can find a way to make their voices heard against authority. Often these behaviors occur in an unplanned, impromptu way. Social movements become collective, first of all, when a small group of determined ones comes together and then, through the social network they have won, other people who share the same cause come together. Thus, we can call collective behavior a social movement.

Together with the social movement, the activists can express their wishes against the authorities they have targeted. These actions can manifest themselves in a variety of ways. Collective groups can form associations, hold rallies, put up posters and inform the media of their activist movements. In this way, they can move forward in their goals more decisively and expansively. The sustainability of the movement is also ensured. Social movements are much more than just a group of people getting together to march or unfurl banners. Social movements can sometimes be effective in instant changes or in maintaining or changing the existing order in the long run (Rucht, 2004, p. 197-216). In light of this information, it has been shown what kinds of thought forms exist in social movements and aimed to reveal and address sub-policies arising from new social movements that can be interconnected and transformative with their stance against anthropocentric understanding.

### 3.4. The Performative Aspect of Social Movements

The main topic I want to discuss in this chapter is to look at the performative aspect of social movements through the concept of the stranger and its utopian characteristic. The main argument is I want to emphasize that performance has a political function and because the practice of performance is an intellectual act, it has a guiding and transforming power.

All people want to feel safe. Therefore, they can give management authority to people they deem competent. Intellectuals think about abstract issues and are the ones who can use them with symbols and signs. There are many different voices today and there is no single truth. This creates anxiety and conflict as well as change because these different voices are constantly interacting with each other. With globalization, the boundaries of these differences disappear. They can be both near and far. However, the culture industry aims to produce uniform people for consumption under the influence of capitalism. Many different worldviews are formed with individualization. The important thing is to live together. Performance is an artistic and dramatic style of expression. Therefore, it has an inclusive and unifying power. Intellectual knowledge can be conveyed through performance. We can see this, especially in theatre, music, and humor. The theories of Bauman and Hall are important for understanding concepts such as change, progress, identity, and belonging in contemporary societies. The common themes they draw attention to are mainly individuation, and globalization and these are related to cosmopolitanism. It would be incomplete to analyze contemporary societies without discussing these issues because these are the most fundamental problems of contemporary societies. An intellectual can be a performer intellectual just as s/he is a performer. Their views are closely related to performance as a representative. At this point, the political function of performance can be discussed. Also, Marxist perspectives and origins bring their theoretical frameworks closer. It is seen that both of them were influenced by Simmel's concept of the stranger. It can be said that the stranger is someone who does not belong but also has this potential. He looks like an actor, like a theater artist. It is the same thing if we substitute the other for the stranger or if we put the relationship between subject and object.

The stranger provides a kind of social interaction and reshapes the group with this interaction because it redefines the group as a stranger. The world is potentially envisioned as an 'ordered whole', subject to control, order through the exercise of mastery achieved through technologies of planning, design, and intervention (Smart, 2001, p. 332). This is the dominant worldview, but the role of an intellectual, according to Bauman, is to foster communication between and among different community-based traditions through interpretation and translation. Bauman may be deconstructing here as he conceives of a vague, open-ended new idea. According to Bauman (2001), it is absolutely necessary to end the exclusion of different identities and to refuse to live with other identities.

Both the intellectual Bauman and Hall focus on diasporas and cultural hybridity as key concepts. These include race, ethnicity, gender, and religious issues. People are in constant interaction with each other. Therefore, they become carriers of culture. They also introduce their own cultures to other cultures with which they interact, and a synthesis occurs as a result of a process. There are things that can be steered, but it can also bring uncertainty. Because you can't always predict exactly how the audience will react at the end of a performance. It is also about the orientation of individuals. The text of Jill Dolan and Hirabayashi is also about these topics, because they look like an outsider, they describe their experience by separating it from their performance. According to German idealism, everything interacts with everything else, there are forces between any two points in the world, and there are varying relations between them. Thus they should be accepted as a universal organizing world principle (Beiser, 2011, p. 130). At this point, from a Simmelian point of view, strangers may be more objective in interacting with some group members through distance. Since the performance has a reflective effect on the audience, it has a

performative role like an outside intellectual, able to both reflect and redefine them because it is a synthesis production. Diasporic culture is closely related to popular culture and consumer society, contemporary societies, and globalization. As collective social subjects—class, nation, or ethnic subjects—are fragmented and pluralized, the individual subject becomes more important (Hall & Jacques, 1990). However, the individual, free from collective difficulties, has difficulty positioning her/his place and identity in contemporary societies. Also, some groups of people don't want to give up their privileges and traditions, but culture is articulating. According to Hall, it is achieved through interaction, seeing differences, and being inclusive. On the other hand, Hauser claims that art is a product of society except Dolan argues the utopia in performance provides a productive way of thinking. “The utopian character of the doctrine of reconciliation between social and artistic values is most strikingly expressed in the desire to punish injustice and oppression by intellectual sterility; this is an expectation that never materialized in these days of social reforms” (Hauser, 2011, p. 214). Dolan and Hauser have common sense and a clue that there is a correlation between performance and politics. Here he may associate the utopian character with the marginal or the strange. Therefore, Simmel's theoretical view is important and also influences the views of Bauman and Hall. Both of them hint that it takes some optimism to make a change.

The performance can engage the audience and immerse it in social action. Thus, the utopian performance becomes reality. More universal values can be achieved against radical moral relativism, as Dolan argues. Perspective is also closely related to living together. As cited in Dolan (2005) the philosopher Ernst Bloch believes that hope points to possibilities and that its aim is “true humanism” that abolishes all conditions of oppression

and enslavement (p. 141). As a result, with the reflective effect of performance, it is possible to better understand different lives and reach a common consciousness. This requires long-term optimism and performance must be sustainable.

Simmel in his work titled ‘The Stranger’ says: “If wandering, which is considered as a state of breaking away from every given point of the space, is the conceptual opposite of being attached to any point, then the sociological form of the 'stranger' offers synthesis both of these features, so to speak” (Levine, 1971, p. 143). With this sentence, which seems difficult to understand at first glance, we can say that the foreigner is someone who does not belong but also has this potential. Simmel explains this in terms of distance and proximity. According to Simmel, if the stranger is too close to the group, he will no longer be a stranger, and if the stranger is too far away, he will break away from the group. So the stranger is somewhere between this distance and proximity.

Simmel does not see the stranger only as a social type, he thinks that the stranger provides a kind of social interaction, and s/he reshapes the group as s/he redefines the group as a stranger with this interaction. To be objective, according to Simmel, one must be outside the group, but in reality, the stranger is neither outside nor inside the group. “Objectivity can also be defined as freedom. The objective human being is not bound by ties that may impair his perception, understanding, and evaluation of data” (Levine, 1971, p. 146). Thus, we can say that the stranger is objective, independent of the group, mobile (no landlord, not just physical, but metaphorical), and has its own peculiarity.

The concept of society can be accepted as the sum of all interactions between individuals (Beiser, 2011, p. 131). Simmel also associates the foreigner with the merchant and starts with the European Jews. We might think that this is a key point to better

understand his view because the Jews have always been seen as foreigners and they are active and successful in business, but the tension of non-belonging, and interaction brings about change (Katz, 2017). “Despite being inorganically attached to it, the stranger is still an organic member of the group. His combined life involves the special conditioning of his element, but we do not know how to define the characteristic unity of this position other than to say that certain amounts of proximity and distance are outside together. Although both of these qualities are present to some degree in all relationships, a special proportion and mutual tension between them produces the specific form of the relationship with the 'stranger' (Levine, 1971, p. 149).

# CHAPTER 4

# THE POSITION OF CRITICAL POST-HUMANISM ACROSS THE ECOLOGICAL CRISIS

## 4.1. Displacing the Anthropocentric Perspective

Braidotti (2013) clearly stated in her book “The Post-human” that she is against the anthropocentric understanding as well as enthusiastically welcoming the historical decline of the notion of humanism. She sees the Eurocentric essence and imperialist tendencies of humanism as the reason for this. She says that during the 1960-70 years, the new social movements and youth cultures of the period developed an activist anti-humanism: feminism, anti-colonialism, and anti-racism, the struggle against nuclear power, and pacifist movements produced social theories and new epistemologies (Braidotti, 2013, p. 16-17; Goodley, 2014). According to Braidotti, whose work is located in Continental philosophy and especially influenced by the works of philosophers such as Foucault, Irigaray, and Deleuze, Deleuze's notion of becoming an animal is a radical conceptual version of anti-anthropocentrism. From this point of view, the idea of being an animal overturns the human-centered perspective, instead of romanticizing being an animal or animal love, or approaching animals with a sense of superiority or compassion.

On the other hand, Haraway (2004) emphasizes in the Cyborg Manifesto that man is not separate from animals or machines today, but rather interrelated with them. In this respect, she refuses to underestimate the contradictions and discontinuities between the human and non-human environment. Posthumanism questions the human-centered

understanding of humanism as well as the current understanding of human being. At this point, the posthumanist view focuses on a new basic materialism and relationality theory that replaces the anthropocentric perspective. According to Fox and Aldred (2018) sociology has for many years been eager to expose binary oppositions or culturally used thought systems. The Western Eurocentric paradigm treats the dialectic between self and the other and the dual logic of identity and otherness as the driving force and cultural logic of universal humanism, respectively. At the heart of this universalizing stance and its dual logic is the satirical treatment of the notion of 'difference'. While subjectivity is equated with consciousness, universal rationalism, and self-regulating ethical behavior, Otherness is seen as its negative and self-reflective counterpart. Insofar as the difference indicates a lower level, it has both essentialist and fatal connotations for people labeled as "other". They are other people with expendable bodies, degraded to a subhuman status, gendered, racially determined, and naturalized (Braidotti, 2013, p. 47). Although Braidotti brings the feminist theory to the fore in her book, the idea of human in idealized humanism is the Vitruvian model, that is, the male human image as a rational animal (Braidotti, 2013; Morgan, 2014).

Production of information values, rather than material values, takes as the driving force in information societies. When we look focus on the technological developments and information society perspective, we can argue that the information society makes possible the mass production of cognitive, systematized information, technology, and knowledge. Also, it makes possible the intellectual industries with the rebirth of synergism, and the symbiosis of things because the information society is functional and decentralized. This

approach to possible invisible civilization and refers to an information society in the future (Masuda, 1971).

Castells (2009; 2012) claims that virtual community doesn't have to be opposed to physical community and they're different forms with specific rules and dynamics. Also, it interacts with others communities. By the way, cyber-space makes virtuality our reality. From the presence of the alphabet until now, many inventions came together and create a new form, so individuality spread and when we come to an information society centralism is disappeared. Cyborg skin is a hybrid organism of biological and artificial or virtual. Haraway (2004) claims that everyone is a cyborg theoretically in the 21. Century. In her Cyborg Manifesto, Haraway (2013), lifts the boundary between the machine and the organism and imagines a new world order.

According to Haraway (2004), the Marxist approach is successful in detecting the underlying causes of consciousness, because the late capitalist subjects ignore their share in the creation of these conditions of domination. "It is important that the feminist approach is aware of the ways of repressing or emerging as a modernized parallel to technological developments. Feminism is always partial, and apart from certain issues, it could not focus on improvements. The solution for, Haraway (2004) is perhaps ironically, a feminist science, to get rid of the general human cosmos that makes us human.

Haraway penned her works in order to establish an ironic political myth, which she believes in feminism, socialism, and materialism. Her work is based on the criticism of social roles and models. The attitude of linguistic extension to these sacred things will protect humanity from the "social" and "moral" majority, which tends to ensure that certain inequalities are maintained forever, and will open the way for a break. This cybernetic

organism that she mentions in her work is a creature of fictional and social reality. There is a similarity between the woman who is constructed with social practices and the cyborg that is produced and produced. Haraway sees a woman in a "cyborg" because women also have a side to be fictionalized by society. The natural reality of women gradually turns into a cultural reality. Gender is the biological difference between women and men, and gender is what society makes by placing these differences in a social system. Feminine experience is a feature imposed on women, later imposed. The human organism is now integrated with many technological tools. The organism is, in this respect, a machine-body component. According to Haraway, the cyborg is not only a social reality, a living social relation, and an important political fiction, but also a fiction that has the potential to change the world. In addition, "femininity" is also a political and social construct (Haraway, 1991; 2004; 2014).

As a result of technological developments, the difference between the organism and the cybernetic organisms is gradually disappearing. The organism is now beginning to machine mechanics with technological tools when it is not self-sufficient. Eyeglasses, lenses, heart pads, and wheelchairs now function like the basic organs of the organism. According to Haraway, the world is now a component of organisms and machines. The body, which is predominantly under the control of the organism, will become a cyborg with no cosmos by increasing the mechanization rate. This cyborg has a non-gender plant-animal mixture with the potential for the prevention of heterosexism, a product of social imposition. Haraway tells us that we are now all cyborgs in the 20th century, emphasizing that we are all hybrids, expressed in a theoretical ground of the machine and the organism, fabricated as if fabricated. The tradition of the West, based on patriarchal and capitalist

production processes, has minimized the distinction between man-made cyborgs and women through the social role imposed on women and the dominance they establish on women. Now the boundaries are intermingled. Haraway welcomes this new world in which there are no singularizations, the subject is not produced (female-male, sick-healthy, good-bad) and the boundaries are intermingled. In this argument, Haraway seeks to make a contribution to the socialist-feminist approach, to the pessimism of the postmodernist system, to a utopian world that is freed from all established patterns, is not sexist or categorized, and is not birth or death Haraway sees cyborg as an actor, an image of the post-gender world. Cyborg is an imperial who has been freed from all dependence on patriarchal and private ownership, from family oppression, and from the domination of women on the basis of capitalist relations of production. According to Haraway nowadays, with the use of language in US scientific culture, changes in social behaviors or mental events, even the boundaries separating are becoming more and more unclear between humans and animals.

The relationships people build with other living things have changed the traditional patterns of behavior. The friendship between humans and animals, or when humans are thought to have spent their time with machines, can be said to have reduced the need for humans and animals in social life. This transformation is regarded as a positive development by some feminist groups. According to Haraway, the theory of biology and evolution, which developed in the last century, also produced modern organisms as information objects, making it a faint trace between humans and animals. According to the cyborg manifesto, we live in an age in which many boundaries are left or become obscured as in the postmodernist approach, simulated by the fact that everything is confused,

physical and non-physical, distant and near and many disciplines intertwined. Haraway's cyborg world is the beginning of a total struggle against systematic self-control over women. This world; a world in which the boundaries between human beings, animals and machines arise, is a consciousness that identity, racial or biological differences are not used as arguments against any other species.[14] Haraway criticizes groupings, singularizations, fixed definitions in the Cyborg Manifesto, and the cyborg metaphor refers to the destruction of all theseAccording to Haraway, we are all dead, including gods and goddesses and they have come back to life in worlds loaded with micro-electronics and bio-technological politics. Now a simulation of almost everything is available, before the technology, reproduction mechanisms entered into an evolutionary process in the post-modern era. For example, the organism has evolved the biotic component, reproduction evolves to replicate, and the house evolves towards fabrics and the mind to artificial intelligence. Even sexual reproduction has begun to change and it has come out of being natural. Women remain obliged to integrate with the technological developments and the capitalist system in order to acquire a place in socialization and the new world order (Höppner, 2017). The relations of domination are also resumed at this time and women continue to work against it at that point. The mind and the body, the animal and the human, the organism and the machine, the public and the private, nature and the culture, and the duality between the primitive and the civilized are all ideological problems. Haraway states that as a result of social practices, liberation from identities acquired from limited choices will change our point of view. The identity here is the identity that has emerged as a result

[14] Foucault (2004) also refers to the power of subject-making practices and, accordingly, objectifying the production subject of subject matter.

of discourses through linguistic practices. According to Haraway, in feminist science fiction, native cyborgs are not candidates to be members of a particular race. They can not be forced to be men or women and can not be left to make a choice. Cyborg means both establishing and destroying imagination, machines, identities, categories, associations, and space stories. Thus, like many examples of postmodern literature, they deconstructed the anthropocentric understanding through gender and species. Thence, new materialism, and relational theory gained more importance to be discussed.

### 4.2. New Materialism and Relation Theory

The new materialism is a philosophy that questions what non-human species and things mean, including nature. The new materialism focuses on the relationship of eco-systems, nature and society, by removing the human as the object of study from the center of sociology. In other words, new materialists think of a more dynamic and diffractive world than the traditional mechanical understanding (Barad, 2003; Fox & Aldred, 2016, p.19) and reconceptualize matter, especially starting from biology and physics. It takes into account all kinds of power in the production of the world, from 'physical interactions to biological processes and from social communication to emotional reactions', and the understanding of materialism goes beyond the classical mind/matter or nature/culture duality. Thus, knowledge-based discourse studies also gain importance (Keller 2019; Fox & Alldred, 2020b; Engert & Schürkmann 2021).

In this redefinition of matter, the new materialist understanding rejects the distinction between 'society' and 'natural' sciences as well as between nature and culture (Braidotti, 2013). It is something that emerges and is both material and cultural.

The new materialism, green ecology, advocates eco feminism, and reconsiders materialism by relating it to man's environment.

In order to consider the urban ecosystem from a critical posthumanist point of view, it is necessary not to think about the social entropy phenomenon and system theory. According to the entropy law, which has a place in the principles of thermodynamics, especially used in philosophy and physics, systems are prone to deterioration. It is possible to encounter the phenomenon of entropy in many areas in daily life. “A materialist approach to policy, we would argue, supplies an innovative approach to policy analysis whose utility extends beyond the specific area of climate change, to social, political, or natural world problems. It supplies an alternative to analysis of the social construction of policy, based on analysis of the material interactions between event and policy” (Fox & Alldred, 2020a, p. 280).

### 4.3. De-territorialization and Post-colonialism

Bauman described the crisis of colonialism and migration as a crisis of humanity. He, first of all, focuses on two important values in order to understand human life and argues that human life cannot be considered without them. These are security and freedom. "Security without freedom is slavery and freedom without security is chaos," he says. Today we are freer than our anchestors, but we pay a price for our safety if we dare every day because there is a struggle. At the beginning of his speech, he made a minefield analogy. Today almost everywhere is full of explosives, but you don't know exactly where because of the uncertainty. Here he also approached Ulrich Beck's concept of risk society. But Bauman means of liquid modernity accompanying liquid horror. We want to have freedom, and when we achieve freedom, we also fear whether that freedom has some

degree of danger. Therefore, liquid modernity creates a need for security. We can see and derive some examples of migration, gender, and race. According to him, this is because development is not linear but like a pendulum. Reversed with more freedom, we started looking for security (Davis, 2008).

Secondly, according to Bauman, there are two great unknowns behind the "human crisis". There are two reasons why he focuses on migration and the entire uncertainty of the road that all humanity faces. The first can be state control. For example, we can think of immigrants as the precariat, meaning precarious class. This means that their feet cannot be firmly on the slippery ground. It's possible that such a ground and class can be created. People need to feel safe, so they support populist and firm-spoken people, but in the latter, no one has control over it. This fluid is about fear and is the source of contemporary fear. We can think that it's also about the future and the unpredictable parts of the future. We would say most people are afraid of outsiders because foreigners create uncertainty because they are also somewhat unpredictable.

Finally, the underlying problem is that we still do not have global consciousness. The point is to be cosmopolitan rather than multicultural because today we are already under the influence of a multicultural environment. On the other hand, outsiders are also somewhat unpredictable and create uncertainty. Communities think of themselves and others because the other is perceived as an enemy and threat. We can create a space for ourselves in our comfort zones and remove the things we don't want from our network. However, we may encounter people who criticize us and we cannot block them as we do on the internet, maybe not around us, but they will still exist. According to Bauman, it takes a long time to develop dialogue and understanding, but consciousness can be developed

through art and technology. We should understand and think on a global scale to live together. In this context, Orientalism as a dualist assumption between East and West becomes evident in social construction. According to E. Said (2014), in fact, the West created an imaginary East to justify Colonialism and such colonialist ambitions. While the West represents reason, logic, and rationality, the East, on the contrary, represents uncivilization. Negative meanings were loaded to the East and an image was created. This image has come into play in almost every area of life and prejudices have been created with discourses. While the East is characterized by all these negative features, the West has a natural right to dominate the East. Orientalism is a cultural and political phenomenon and its sphere of influence is wide. However, three basic definitions can be mentioned. First, Orientalism is the study of the Eastern world. The second is the epistemological and ontological distinction between the definition of East and West. Third and lastly, it is a system of thought based on images and assumptions that causes the West to dominate the East. The West defines the East and makes its own definition of it. Therefore, the accuracy of the information is limited to a Eurocentric perspective. The East has been marginalized by the power of knowledge. In the face of this, the East remained defenseless, and the West continued to hold the duality of knowledge and power. Another problem is that the West sees the East as dependent on itself, the subjective identity of the East disappears, and the perception that the East cannot be civilized without the influence of the West is dominant. This Orientalist thought aims to legitimize the West's aspirations to dominate the East economically and politically. Orientalism also laid the groundwork for the birth and development of imperialism. Although Edward Said is perceived and criticized by some as anti-Western civilization and anti-modernity, he actually aimed to speak with a

Foucauldian method and a universal language (Gandhi, 1998, p. 64-80). Despite all this, in his book Humanism and Democratic Criticism (2004), Said supports humanism and demands a critical self-transformation emphasis on humanism, saying that humanism should be viewed from a non-Western perspective, emphasizing the way humanism questions modernity, the world of the mind through the use of language (p. 34). However, by falling into the dilemma of self and the other, he falls into the Cartesian error of logic and believes that the essence of humanist endeavors and achievements is always based on individual effort and individual uniqueness of one kind or another (p. 55). He advocates a more democratic understanding of humanism, but this does not seem possible with an anthropocentric and Eurocentric understanding of humanism that marginalizes other species. In this study, the falsity of this view is supported by Braidotti's views in his critique of anthropocentrism.

### 4.4. Social Pathology & Biopolitics

This section is included because the body has both a political and economic meaning and shapes the subject and power relations. First of all, a discussion about the social and cultural qualities attributed to the body has been opened. Throughout history, many elites and intellectuals were keen to study the human body, but dismemberment of the human body was not welcomed due to religion and various taboos. While science has developed by overcoming restrictions, it has also had a historical background in social and cultural terms. Many anatomical facts have inherited the findings of their predecessors. In ancient times, people had the idea that illness was a god or a punishment for the gods themselves. Therefore, they would sacrifice animals or humans to the god to please the god. But the art of healing was developed to learn more about the human body. In the face

of fear, hunger, and weakness, the supernatural was embraced, but more information was sought to explain nature. Because of prehistoric superstitions, cults, and belief in supernatural powers, there weren't many possibilities for studying human anatomy. In fact, when we look at history, we can see that at first, anatomy was considered a clinical and religious practice. We can find this primarily in the Ancient Egyptian civilization. We can say that it was closely related to myths and mythology before it became a purely worldly science. After the burning of the Library of Alexandria, knowledge began and developed towards the West.

Citing Galen's definition of anatomy (2006), Park states that "Anatomy is the artificial cutting and illumination of what is hidden in the hidden body" (p. 16). The curiosity of accessing information and seeing the invisible behind the visible has increased the popularity of dissections. Ferrari (1987) suggests that "every well-educated citizen has a ready and high-minded reason to attend public anatomy sessions where the "mysterious depths of nature" are revealed (p. 58). Since taboos and dogmas have been destroyed by anatomical studies, the ground has been prepared for the spread of a secular, materialized body perception. Studies have actually shown people that the human body is a tangible, biological, and finite entity. On the other hand, although the human body has a material aspect, the human body is also a subject of discussion both socially and psychologically. Various references to the body can be made within discourse and power relations, as the body is a social structure as well as a physical one. We can say that body shape is an important determinant in the social relations of individuals, especially gender, height, weight and color are effective in this. Even the fact that the body has a language of its own is effective in people's thoughts and attitudes about each other. On the other hand, religion

has been influential in making sense of people's social life and content throughout history. Thus, the human body, which is extremely material, attained a sacred content within the framework of religious existence. The authority of discourse has established a social hegemony over the inviolability of the body. Discipline and obedience towards the body create a political anatomy that is also a power mechanic (Foucault, 2019, p. 211).

If we take it in terms of philosophical contexts; according to Aristotle, the direct aim of all knowledge is to know, but the ultimate aims of the sciences are knowledge, management, and the combination of useful and beautiful objects, respectively. Aristotle claims that sciences are divided into three theoretical, practical, and applied. In Western rationality, we see the term apodeixis, Aristotelian logic, which refers to propositions that are provable, necessary, or obviously true. The logical conclusion is an essential component of rational knowledge. It is not possible to prove the divine, luminous, or spiritual existence, which is mentioned abstractly in religious discourse, by experimental method and observation. All operations performed in anatomical dissections in scientific studies consider the body as a system related to the organism and its working principle. However, medicine and philosophy still share some of the same pre-Socratic concepts of natural philosophy.

Scientific research results may not indicate a scientific consensus. In addition, we cannot accept that all knowledge is scientific. Some scientific knowledge can be shaped by old knowledge and associated with causality. On the other hand, there was a belief that the human mind would explain the facts in nature with the Renaissance. In Plato's analogy of divided line, first the imaginary, then the senses, and the mind at a higher level take place. Mathematics and geometry correspond to reason. Renaissance philosophy re-adopted this

geometric mathematical structure and the perfection thought to exist in nature was revived with works of art. It can be thought that the existence of cultural knowledge that has causality on the body, which we call the secular body, creates the effect of a rational point of view rather than empirical observation. The ideal human body is defined according to an idealized human image and the law of proportions.

Criminal cadavers have been used in anatomy studies, and in these anatomy dissections, most of the cadavers were male, because few women were executed for crimes of death. In addition, anatomy has been about knowing that the general human body is understood as male (Park, 2006, p. 14). Psychoanalytic theories point out that amputation brings with it a fear of disaster and involves punishment characterized by fear of extinction. From this, it can be deduced that there is a historically dominant worldview that the male body is seen as a whole and that he will be punished if he commits a crime. It also gives us an idea of the socially constructed and idealized body. According to Kusukawa (2012), Vesalius' masterpiece was integral to the ancient quest for anatomical knowledge, as it uses images to embody a canonical body, a teleological method, and judgment (p.199). Thus, idealized bodies, mostly men, were portrayed and a built-in perception emerged that these classical bodies were perfect. On the other hand, women have become research objects, not research subjects. Body perception has been shaped and idealized in the light of historical, social, and technological information and has become a determinant in today's society. Besides, dominant human body perceptions are effective in shaping the spatial organization of cities and show themselves in culture, belief, and power relations.

Since space in sociology is examined especially with means of production, it can be understood how social relations transform modern life with the reproduction of space

and the division of social classes together with the urbanization process. Mazower (2004) describes the city as an almost constantly changing society of interaction. There has been a great deal of interaction between different religious communities at different levels of their daily lives. This view may invalidate the ethnocentric logic of the nation-state and its biased history. On the other hand, Sennett (1996) claims that modern urbanization design is based on the fear of touching. Rich places or ethnic places that leave poor places are also often separated from each other. Thus, town planning represents breaking contact with a stranger to meet or touch him. Since bodies are idealized generalizations, distinctions such as gender, class, and species emerge, and the privileged dominate, marginalize or exclude those who are seen as inferior. Thus, new urbanization and lifestyle emerge.

# CHAPTER 5

# CONCLUSION

The economization of life, individual and social problems lies at the center of the world view, which is basically focused on the protection and improvement of people's physical living conditions. However, in the human-centered understanding, the requirements have caused the environmental conditions to be adapted to themselves. Development can only be possible with the equal and fair sharing of productivity-based gains and the protection of resources. In other words, sustainability is closely related to social development, welfare, and environmental protection, not quantitative increase. This gives a clue to understanding the urban ecosystem.

When we look at the social movements that stand out today and have a wide following, we see that these are social movements in line with the UN's global sustainable development movements. Can the UN's global sustainable development goals be sustainable or do we need to downsize? It can be deduced that these questions may point to a representation problem and may be shaped through policies and social movements.

> "In terms of etymology, the word economy (οἰκονομία —household management), comes from the same ancient Greek origin as ecology (οἶκος, house -λογία, study of) meaning the study of the household. This makes it all the more fitting that these concepts should come together. Indeed, the circular economy has, as its main concern, the management of the economy in such a way as to leave the house undamaged" (Murray et al. p. 372).

Economics is mostly used in terms of the management of material resources. Ecology, on the other hand, as a branch of biology, describes the relationship between organisms and the environment. The concept of sustainable development, on the other hand, has been on the world's agenda since the 1970s, when awareness of the problems facing our world, both locally and globally, began to emerge. This concept has emerged as a result of the search for effective solution strategies for the problems created by the understanding and practices that are based only on profitability and economic benefit in the production-consumption processes and ignore the environmental and social benefits in the long run. Today values such as participation, pluralism, diversity, and transparency are gaining importance and they have a tendency to act for them. Issues such as the deeply poor, socio-cultural inequalities, climate crisis, and inability to access equal and fair education and treatment methods are a part of the deepening of inequalities by existing neo-liberal policies and are the result.

From this point of view, in this thesis, the phenomenon of modernization and development is first explained by starting from the experience of urbanization. The uncertainties and alienation phenomenon brought about by neo-liberal policies and globalization have been socially constructed and have given birth to relations and discourse of domination, and therefore, in contrast to this, new ways of thinking and social movements have emerged. However, in interaction through technology and telecommunications, the levels of human-to-human interaction as well as human-non-human interaction have increased. Thus, it can be said that apart from the use of the human body as a commodity and in the production of labor, the non-human is also involved in this process. Moreover, since the rational human image is shaped by a Eurocentric

understanding, colonialism, and deterritorialization are mentioned, because from here, how the distinction in dualist philosophy was constructed and how the dominant relationship between communities was reinforced in the macro context was tried to be examined. Therefore, the literature in this study focuses on the representation problem created by the Cartesian worldview by questioning the possibility of a new understanding of materialism that is not anthropocentric and deconstructs the relations of domination. At the same time, the importance of a non-anthropocentric and interspecies understanding of the sustainability of the urban ecosystem has been tried to be examined.

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