



Nature as a Space of Signification and Laboratory and the Communicative Existence or Reality Problem of Fragmented (Episodic) Human*

Ali Barış KAPLAN¹

Keywords

Homogeneity,
Prostitutification,
Communication,
Mystification,
Incest Motif.

Article History

Received
1 Aug, 2018
Accepted
30 Sep, 2018

Abstract

This study is a kind of text that examines the relationship or the communication of humans with nature, as a consequence of their psychic structures and processes through the phenomenon of *fictional reality* in a philosophical debate. The subject of this debate text is that *the fictional human constructs its fictionality by imitating nature*. The reference field which inspires this philosophical debate is basically Platon, Spinoza, Sigmund Freud, Jean Baudrillard and Karl Marx. Constructed in forms of fragments, this text fundamentally tries to present a meaning universe that *comprehend nature totally as a data field for humans*.

1. Fragment I: As A Space Of Experiment; “Nature Laboratory & Human Laboratory”

*Against historical menances that reality produces, authority every time apply to a detainer simulative game and deterrence...
If there is a fundamental disease specialized to this era: It is the thing production and reproduction of reality. (Baudrillard, 2016a: 42)*

In nature as an upmost laboratory, humans with the acts that set out unique anomaly and perverse qualities in the routine structure of the universe but still bear the traces of nature are a part of *controlled experiment* which seems random and constructed by and for nature.

In this experiment, while the control elements are all the existing universal *elements* except for nature and human, uncontrolled elements are humans' acts as a whole, therefore *humans*.

I wonder for which element, is freedom an identifiable being or non-being? All elements exist with their praxises. And as being the *uncontrolled factors* of this *self* existence, humans reconstruct their *selves* as an *other universe*, a human-made

* The summary of this philosophical debate text was shared with Jean Baudrillard (July 2006) before his death and widened due to his interest.

¹ Corresponding Author. Assist. Prof. Dr., Istanbul Medipol University, School of Communication, abkaplan@medipol.edu.tr

world, *artificial nature* and *simulation* within the natural elements that are controlled elements (within the outside world which is relatively stable to its ownself). Humans reconstruct and produce in the form of a big game (by the introverted and extroverted projections). Such a construction of reality happens in different forms but in “same essence” in the historical process (Spinoza, 2004: 28; Freud, 1998a: 95; Freud, 2000: 215, 269, 270; Jung, 1915: 49-51, 98, 129).

Humanity’s fictional reality design comes from totem times to pagan times and then to monotheistic religions and to industrial revolution and finally up to today’s information world in the forms of simulation versions (Freud, 1998b: 13-44). Humanity exists by curiosity, trial, experience and imitation. In this sense, children can be considered as a laboratory to comprehend what essentially human is. And so what is this essence? Doesn’t it show that child and the primitive man also construct experiment (game)? Game is experiment (Kaplan, 2018: 202, 203; Freud, 1998b: 24).

Our determination, our totality, our mentality, our reasoning are all fictional. Therefore, our significations are fictional.

Humans position at first their own existence and then the events and the singular and universal phenomenons by perceiving as all are effected by *total* and effect total (data universe). Our perception of linking random singular events to universe’s all elements (or law-making) has still been ongoing. Humans imagine themselves as the law-makers of the universe (Spinoza, 2004: 70, 71). Is this human’s nature? Is explaining the universe only a human reality? Or else do humans only live in delusion by constructing *imaginary human reality*. Because humans who position themselves the only law-makers in understanding universe think in the forms of human communication (Freud, 1998b:18-27; Jung, 1931: 506).

Humans who look for coexistence of opposites in cultural formations just as in nature, and spend enormous surplus psychic energy for the will of synthesizing cultures like the synthesis of peaceful proteins, almost imitates nature, appear to project onto nature consciously or unconsciously. But the main characteristic which differentiates humans from nature and natural is their fictionality and masks. As a consequence of suppression of the interior by being smoked, darkening and thickening of these masks in time, human turns into a destructed *i/ego* and also a fetish object of intuition by being more alone and becoming introverted by narcissist affections. Communication which occurs in not between humans, but masks is a fetishistic communication. In this world of identicals which is culturally homogeneous, “everyone regards his/her own imagination and spectre’s object of intuition/spectral existence/imaginary simulacrum as real” (Baudrillard, 2002: 129).

For example, in closed systems, tendencies like *integration with simulated, intertwinement, simulation, transsexualism as stated by Baudrillard, co-consensus building* attract attention. Briefly, ideals of *sameness/homogeneity* are produced and sanctified. Humans condemn/close their own selves and all the things they externalised into a human-centered closed system.

Like bacteria have an *incest* relationship in same colony in a *cesspoll*, clansmen of multicultural environment in postmodern world almost resemble bacteria with the convenience of modification and with the structural forms which immediately can change its modular identity.

Just as in the transfer of genetic material between bacteria (bacterial conjugation), there is a *conjugation* also between humans and cultures. And this is like creation of *global single clan* by transferring of libidinal investments and discourses such as equality, welfare, democracy between nations and cultures. Is that *global uniform clan* which builds powerful and durable relations/communication network by discourse exchanges, the *super-human* that Nietzsche mentions?

But there is putridity/putrefaction in this *cesspoll*. Also there is poisoning and annihilation in this amorphous and amebaceous population. And this is such a kind of redemption of incest relationships of global simulacrum or corresponds to the confessions of them. Putridity is everywhere (Freud, 1998a: 14-21, 33-40; Jung, 1915: 70).

Since our internality bears our nature of putrid inclinations, the projection of interior to the outside world also creates a putrid new world. By globalisation we have passed to a world intertwined with the phenomena of cultural diversity, pluralism, worlds of others, disintegrations and integrations. The distinctions have disappeared not only in terms of global standards but also between subject and object and ideologies. An homogeneous culture has been built by the process of intertwining. The distinctions has also disappeared in our interior and exterior. Our physical reality and our interior world has been intertwined and simulated and thus in all cultural and individual levels *incest relationship* has occurred. In the world of things that are identified with their simulated, there is in fact nothing about the other, the different and the unique. *The creations of the other and tendencies and demands of differentiation* that are discussed and going around in public space/sphere are essentially seen as a delusive practice. Essentially, by the death of the other and the different, *i/ego* who identifies oneself with the other also died. With Baudrillard's words, this is a mutation, transsexualisation and a simulated being (Baudrillard, 2002: 10, 21). How weird it is that a man as confused as not to comprehend the events and phenomena's complicated, webby and correlative existence (random, predictable/unpredictable, determined or not determined), can anyhow easily relate the reason of *one to all others*. This situation should be a delusion of *an existence where there is similarized others*.

Global warming, up and downs in stock markets, democracy promising wars, exchange rate fluctuations, amorphous politics, carbon dioxide emission, greenhouse gases and their effects, *earthquakes/hurricanes/tsunamis*, viruses that threaten humanity like *mad cow/ebola/sars* diseases. All these phenomena and problems seem like related with the reasons and consequences of all the same tendencies. In a world wherein reality is lost and simulated, causality relationship between the events is always constituted through a constructed other. Here it is the main tendency, the blinding on covering of the real by the fictional. In the end

of this blinding and the transsexual osmosis, heavenly and humane level *entropy*, universal entropy will come (Freud, 2000: 229-237, 302).

For humans fictionalise their reality by imitating nature, it is possible to make such an analogy: Nature also wears masks like humans and all human systems, represents oneself *rituals of catharsis-confessions-mourning*s and ritualize its own reality tragically.

Rain, earthquakes, ice ages, volcanos, storms, global warming. All these natural events are rituals of nature and happens in a cycle. And humans give all these phenomenons a name and even personalize them, such as Tommy, Johny, El Nino, Katrina. What on earth are these vegetations and forests? What masks are these of? Or else are the plants and forests in earth seductive/masker *honour covers/costumes* of female genitalia that whet our erectile /heavenly god's appetite? Don't we completely peel off our earth by the forest fires and desertification and leave it naked? The balance has broken down. Then it is possible for us to cause our erectile/heavenly god *roar passionately* at *our mother earth* more violently and deeply. It is obvious that we have spoiled the standarts of the sexuality/communication/relation and balance between them toward our new democracy(!). A sado-masochist violence has been used to this naked, seductive undressness of earth by means of punishing and giving pleasure by ambivalent affections.

If we continue our analogy, in this case oceans also should be the plasenta and the amniotic fluid which vitality/life comes from. And it can be said that volcanos pretend to be nutritious semen through the emission of gas and lava which provide a basis for organic components. And lavas sembolizes the menstruation period of our mother earth in heat. Since after every intensive volcanic activity, vitality is reshaped and new life forms emerge.

Nowadays, with all reasonings about natural events (like earthquakes, storms, climate change) and with *emission of carbondioxide, ozon layer depletion, greenhouse gases, nuclear activities and all other acts* we are essentially intervening in our god's sexual life and sexuality and so to say we are making artificial insemination to *mother nature* instead of god perhaps unconsciously. Maybe we are annoying nature by ruining natural menstruation period with the change of seasons. Maybe we are giving artificial hormone to nature. At the end of all these we are face to face with the possibility of a birth of a mutant or a premature baby or at worst the infertility of our mother nature by going through the menopause (Freud, 2000: 49, 267-280, 300; Jung, 1931: 274, 448).

2. Fragment II: Entropy & Menopause Or Andropause Of Universe

It is obvious that we have put nature into menopause. And also our universe has been forced to enter in andropause by humans. In consequences of all these abuses, the danger of being the *excommunicated* children of nature should not be overlooked. Universe tends towards an *incest* relationship and goes to entropy. But going to entropy and tendency to *incest* relationship is excessively fastened/accelerated by human hand. Even though in radioactive manner, everything is reduced, stabilizing and becoming homogeneous in micro. Universe which is going to incest in micro level and starts with sexual distinction in macro

world is going to homogeneity and totally incest by simulation of macros and also simulations in micro level. But it is not only a catastrophe, but also an annihilation which goes to Big Bang. Because catastrophe is a product of human imagination and the definition of a state of being according to humans. However universe's course to entropy not only could happen in human imagination but also is a process or a being outside (also including) the human. Humans who sprang to life by coming from this annihilation/big bang (or nothingness) again are driven to annihilation. But this is not only a catastrophe (the end) since it is (x) phase of an oscillation/circle. Here it is the state of end of *sexual activity* comes by a dedifferentiation, homogeneity and absolute entropy outside the human. Herein *sexual activity* is all universal acts. Of course this is a process which includes humans and also are triggers of it. And it is expressed by significations of *utopic/disutopic, divine/holy, catastrophe/the end* for humans (in linguistic category). The moment of expiration of -whether based on gender or not- all discrimination pairs, all antinomies and opposite structures and all stars/galaxies is the expiration of every thing that produce *desire and pleasure hormones* for humans. And thus analogically, for everything it is the phenomenon of *purity/divinity/holiness* comes through nullification of sexuality/disappearance of discriminations. The similarization of passing cosmologically to nothingness from earth wherein castrated identicals. Maybe that is the death of discourses such as *equality, purity, transparency, force, power, freedom, existence, sublimity* caused by universal entropy. The fertility of death shouldn't be ignored. And isn't death the initial cause of reproduction of good sides of everything and all concepts for human? Like fraternity, unity, charity and purity.

3. Fragment III: "Fictional Human" As A Child Of Universe

Ancient Greek philosophers like Aristoteles, Anaxagoras, Empedokles made analogies by referring elements such as *air, water, soil, fire* and concepts. They tried to explain the dialectics of nature and human through fictionalizing of the dichotomies in given culture. They set forth a language through the system of dichotomies such as unity-multitude, natural-unnatural, high culture-low culture.

Mythological and religious references also used *identification, generalisation, induction and deduction* similar to this philosophical approach. Then where does the motivation of creating or looking for simulated/parallel elements come from? And what is the meaning of finding out the traces of basic patterns on the elements from micro to macro cosmos which we create or imposing (dictating/shifting/reflecting) this characteristics onto them?

The thing is, *tendency of reduplication, unity of opposites, identification and mechanism of reflection* has become an ongoing form of *signification /language/communication*. And Freud tried to understand primitive humans' world by examining child development and primitive natives' nature (Freud, 1998a: 39-111; Freud, 1998b: 45-128; Freud, 2000: 197-243).

Humans' search for *analogy, identification and of course differentiation-anomaly* is both linguistic and sets forth a pattern of fictional reality. The tendency of assuming the formation and origin of a phenomenon as a cause of all other phenomena and elements has always taken place. And ever since archaic ages, it

has been asserted that a phenomenon could effect all the elements in the universe by the function of unconscious processes through different forms/texts for thousands of years.

Such a perception of the reality was same as in the eras of *spell-magic, animalist, animistic, totem belief*. In heavenly/monotheistic religions' discourses and today's modern world' texts, there have always been this perception: *Our doings-acts-actions-axioms turn back to us!* (the form or the empirical-content or the abstract).

In physics, conservation of matter-energy essentially means *the transition from a form to another form*. So the things are in transformation and effects each other. Gravitational waves oscillates in space-time dimensions. They curve space-time. Gravitational waves make permanent effects. Their effects surround everything and create time.

Physics laws represents an alternate/spiral mechanism (or a chaos in an order) in which a totality is in interaction with and one thing effects all the others in an absolute way. Humans' cultural creations are also effected by physics laws and they are transferred /reflected interiorly in all humanbeings' designs for thousands of years.

Just like in animistic and magic eras, today's *perception about reality* also occurs in similar interpretations and significations. Humans thought that they effected nature (even if by delusion) in magical eras. This thought was so powerful during primitive epochs. For a thousands of years of development this idea has weakened. However the humans' intervention to nature and evidently the reshaping/ffecting of it caused adhering/holding on to *the idea that every created action effects all the other elements* once again at least as much as in animistic and magical perception eras. Humans who have come to an edge of a metaphysical perception again are fictional with all their acts today (Freud, 1998b: 18, 27; Freud, 2000: 48-52; Jung, 1916: 294, 295; Jung, 1931: 167, 217).

For humans who are a part of nature and substitute of it bear at least the derivatives of the material qualities of it in their bodies, their mental and psychological world is also constituted through this objective structure (Marx, 2005: 80, 113). This leads us to interactively and transformation of the matter-spirit or matter-energy. Because *the 'ideas' of our being's consequences are experienced*.

According to Jean Baudrillard, Same desire can only reflect itself on an other that is similar to itself. Then if universe hasn't been similar to us, how would we reflect ourselves to it and read back ourselves from it? How would our determination be such like this? And so we are all simulated, universe and miniature universes. We are the organs of the universe.

History reproducing itself becomes Farce

Farce reproducing itself becomes History

(Transferred by Baudrillard, 2002: Preface)

History might not allow us to eat the same dinner again. But it never gives up making you eat the same dinner's spectre in differential forms over and over (Baudrillard, 2002: 35). And these can be derivative meals that will be made to eat

again and again. They can be hormonal or not, rich in minerals or not. And as a result this makes the existence of human form and maybe the beginning of the annihilation everlasting in various ways within the processes. And the meal which is going to be the beginning of the annihilation, whether hormonal-artificial or rich in mineral, is the part of a circle/transformation.

4. Fragment IV: The Drive To Substitute A Transcendental Justice Instead Of Nature Drives Humans to Incest Tendencies

Humans have began to shift, reflect on and transfer their sexual identities (sexuality) as well as their libidinal drives to the commodities. Our commodities have been representing more feminine characteristics. Even if we go softer on them, we throw them away when we are done. This is an anomaly. It is possible to say that each of us treats as a neurotic at first to ourselves and then to society and to our commodities. Our commodities are not as rough, monolith, unattractive, durable, hardy and long-lasting as the commodities in the mechanical eras. These very *visual, purchasable, non-durable* commodified objects which are thrown after pleasure and enjoyment has been taken are almost regarded as *prostitutes*. *Ergonomic, non-durable, version-designed, serial-produced, composite, modular icons* which are reduced to prostitute status are the commodified commodities which take place everywhere in our daily lives. Then humans constitute the relationship with everthing that surrounds and shapes their lives through a moral perception of *prostitutification*.

Today new clans and clan members (phraties) of consumption society which seems like allegedly differentiated from each other appears to be pleased with being coerced to more consumption. And the essentials of the clan members to whom consumption is almost coerced are *consumption temples* which improves *the quality of life* (Baudrillard, 2016b: 22-24). For the clan fraternities (phraties) which are pleased with being coerced, the supreme divinity is *fashion temple and fashion followerness*. Also the participation in all rituals which improves the quality of life and the consumption practices of trendy things which present modern life standarts are the only sources of pleasure of this new epoch's followers. And erotic and pornographic-looking *new Kybele* who is admired by the followers of consumption ideology has the characterics of the *objective-god* which transforms constantly through the modified/adapted/trendy formations of fashion industry. In every level transformed to a mental hospital, in our modern called world and in multicultural mosaic of our globalisation delusion not only the metas are consumed but also the commodified god is consumed/eaten/killed as a redemption of this culture.

Everything that is needed to be seen and listened became tunning erotic. Everything that requires to be consumed is in pursuit of sexual exhibition.

(Baudrillard,
2016b: 184)

We build interactive, touch-pad and vulnerable relationships with metas. We almost realize our fantasies of sexual intercourse by raping them in the *incest world(!)* of commodities that are similar/homogeneous to each other. Now our computers, intelligent/smart mobile phones, cars, furnitures, office machines, briefly everthing that surrounds us has become *touch-pad*. Such as smart-houses, smart-doors, smart-(auto)mobiles. We have been in short-lived loves with signs, digital signs, our cars, our phones, shortly metas (including social media profiles like facebook, twitter). We fictionalise substituted loves. Maybe hereafter individuals can marry their computers and social media accounts and this can be legalized by the laws. Thus homosexual marriages has been legalized and began to multiply. Today's modular individuals who have become homogeneous, transsexualised, been blunted to themselves and also to each other are managed and *driven* by the system. The system puts these new humans to an eternal panning plane as if rotating easily a *soft, ergonomic, composite, dijital, touch-pad and interactive 'steering wheel'*. While humans are turning their own car's digital steering wheel, they are indeed driven round and round in such a panning circle by the system.

Even one milimetersquare none used erogenous space is not remained/lasted: J. F. Held

(Transferred by
Baudrillard, 2016b: 184)

Becoming of interactivity as an ideal, a fashion discourse, a goal, only aim in our social life through the *touch-pad, interactive* relationships with the commodities, humans almost build a relationship with their enviroment similar to *auto-erotism*. Because all forms of relationships which humans built with each other, objects and instutions of system nearly seem like an *auto-erotic* communication form which is built by children to explore the outside world by means of their toys/hands/mouths (Freud, 2000: 15). Then today we are in the *oral* sexual stage in the state of behaving childish. We are doing an interfere *oral sex* with our exterior reality. What if the dedifferentation of sexes, pushing women a little into positions of men and pushing men into positions of women is a result of this new *equalitarian, liberal, free, democratic, modern(!)* world's given simulated reality? *The drive to substitute a transcendental justice instead of nature; drives humans to tendencies of incest*. Being a reflection of this desire, the designs of superior race which are purified and free from sexuality have been made. For instance, in *UFO* designs and films like E.T.

Sperm banks, reproduction by artificial insemination, micro injection, cloning, plastic surgery, anti-aging, the rituals of *the return to nature/ eastern theraphies/ eastern philosophy search for a 'ideal culture'* interactive with *local/modern/global*, variability in social statuses and transtivity (lubricity) in ideological discourses are phenomenons that deepens this process as well as appears as *basic and subordinate elements* of this process.

5. Conclusion

Humans are *game-makers*, in the most brief statement, are living-beings that apply experiment. And humans have their experiences in a given concrete space that they have been born into. They try to explain the meaning of their existence by exploring the ongoing laws of nature and universe exterior to themselves. But here it is the most crucial point is that humans try to understand the reality by means of languages created by themselves. Then the reality is independent from humans. And humane reality is seldom the reality of human. It is fictional. A human-centered reality can solely be the overlook of truth. The thing we called as fictional whether in praxis of everyday life or in imaginery world of mental faculties of mankind, it is fundamentally can be asserted that through out human techno-culture sphere extention along modern times, so called fiction once upon a time in the world of archaic man belongings as a functional division of game, recently via the opportunities of Internet and digital transformations, just is turned into simulation-real. Hence what the Social Media, IoT, Industry 4.0 Revolution, Digital/Virtual Coins, 3D printers, Wearable Digital Devices, UAVs and near future Robot Ethics and Rights, Asteroid Mining, extraterrestrial formation programmes provide to political, economy-political, social, cultural, educational, occupational and philosophical field of human being over all change. All those available-today elements intermingled each other interactively in the form of logarithmic expotent blast together with geometric extention recently started to transform classical algorithm of human in culture and technology. In this technosphere of era-nova the things once we call as virtual and fictional started turning into true and the concrete activities we do have been mechanically performing ever since are started to move into digital interfaces vice versa in which lot and Industry 4.0. In front of screens via interfaces simulation comes true and real turns into virtual in charge of servicing high velocity at processing communication, needs, jobs and politics. Hence the sudden stock Exchange oscilations and destabilizations in international foreign relations just because of a few sentences written by USA president on twitter in internet and/or just take how mobile smart devices have been changing human everyday life habits and manners into account. The form of game is changed deeply unlike what it was like at back towards thousands of years of *homo homo sapiens* untill millenium 2nd. Putting palms on a crystal sphere (orb), represents Earth globe, in Riyad, D.Trump, Saudi King S. bin Abdulaziz and Egyptian president A. F. Al Sisi indicates the differential form of omnipotency to make imaginations come true not via the magics but through out technological potentials and new holy grails assisted by scientific and political targets. Humans try to understand the reality by means of language and just hence through the Internet, Iot, Industry 4.0 the linguistics of clasical sphere and scene of game in other words the matrix of human world has been radically changing which will be concluded in a new cultural codex and mental-nova.

As a matter of fact human will be go on his game and try to find better surviving ways in the yards of simulations and virtual desires about to come true whether via primitive magical plays as have for ages in a golden holy grail journey of man happened in any era or today by Iot, Industry 4.0 and linguistic new era of (soft ware) Coding to posess concrete presence in front of screens and/or in the matrix

of digital identities and yards socially accepted as it is equal to real, will be seen as a new normal at future society societal-new-testament.

References

- Baudrillard, J., (2002). Tam Ekran. Çev. Bahadır Gülmez, 2. bs., İstanbul: YKY.
- Baudrillard, J., (2016a). Simülakrlar ve Simülasyon. Çev. Oğuz Adanır, 10. bs., Ankara: DoğuBatı.
- Baudrillard, J., (2016b). Tüketim Toplumu. Çev. H. Deliceçaylı, F. Keskin, 8. bs., İstanbul: Ayrıntı.
- Freud, S., (1998a). Totem ve Tabu I. Çev. Niyazi Berkes, 1. bs., İstanbul: Cumhuriyet.
- Freud, S., (1998b). Totem ve Tabu II. Çev. Niyazi Berkes, 1. bs., İstanbul: Cumhuriyet.
- Freud, S., (2000). Metapsikoloji Freud. Çev. Aziz Yardımlı, 1.bs., İstanbul: İdea.
- Jung, C. G. (1915). The Theory of Psychoanalysis. Trans.&Ed. by Smith Ely Jelliffe, W. M. A. White, Nervous and Mental Disease Monograph Series, No. 19, Printed in New Era Press Co., PA, NY, USA: The Journal of Nervous and Mental Disease Publishing Company.
- Jung, C. G. (1916). Analytical Psychology, Collected Papers on Analytical Psychology. Trans.&Ed. by Constance E. Long, 1st Edit., Printed in Britain, NY, USA: Moffat Yard and Company.
- Jung, C. G. (1931). Psychology of the Unconscious: A Study of the Transformations and Symbolisms of the Libido, A Contribution to the History of the Evolution of Thought. Trans. and Intro. by Beatrice M. Hinkle, Printed in Britain, NY, USA: Moffat Yard and Company.
- Marx, K., (2005). 1844 El Yazmaları. Çev. Murat Belge, 3. bs., İstanbul: Birikim.
- Spinoza, B., (2004). Etika. Çev. H. Ziya Ülken, Ankara: Dost.



Strategic Research Academy ©

© Copyright of Journal of Current Researches on Social Science is the property of Strategic Research Academy and its content may not be copied or emailed to multiple sites or posted to a listserv without the copyright holder's express written permission. However, users may print, download, or email articles for individual use.