Family and Religion in a Humanless World: A Transhumanist Perspective

İnsansız Dünyada Aile ve Din: Transhümanist Bir Perspektif

Dr. Öğr. Üyesi Talip DEMİR

Şırnak Üniversitesi, İlahiyat Fakültesi, Din Sosyolojisi Ana Bilim Dalı

Şırnak University, Faculty of Divinity, Department of Sociology of Religion,

talipdemir83@gmail.com

0000-0003-0030-9481

1051702/esoguifd.1133359

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Abstract ▸ In the historical process, family and religion are supportive of one another, even needy to one another. The family became the bearer of religious values, while religion protected the family by sanctifying. In doing so, they have secured the survival of social life and themselves. However, secularization has reduced the influence of religion on individual and social life. This process is promoted by transhumanism, a socio-cultural movement that has increased its fans and is getting stronger, especially since the beginning of the 21st century. Because transhumanism, unlike religions, is driven by the assumption that man is a flawed creation and therefore needs to be developed physically and spiritually. It has a mindset that sees the use of all kinds of technologies as necessary and compulsory, which gives man a painless, comfortable, and long life in this world. Thus, the adoption of transhumanist values means the transformation of religion and all traditional structures powered by religion. In this study, the transformations which the Turkish family structures both experience and are likely to experience will be discussed from the perspective of transhumanism. The main purpose of the study is to demonstrate both the current and future impacts of the global value atmosphere, which transhumanist movement contributed to the spread, on the Turkish family.

Keywords: Sociology of Religion, Family, Religion, Transhumanism, Secularization.

Öz ▸ Tarihsel süreçte aile ve dinin birbirinin destekçisi, hatta birbirine muhtaç olduğu söylenebilir. Aile dinî değerlerin taşıyıcısı olurken din de aileyi kutsallaştırarak koruma altına almıştır. Bu sayede toplumsal yaşamın ve kendilerinin bekasını güvence altına almışlardır. Ancak sekülerleşme süreci dinin bireysel ve toplumsal yaşamdaki etkisini azaltmıştır. Bu süreç özellikle 21. yüzyılın başlarından itibaren taraftar kitlesini artıran ve gittikçe güçlenen sosyokültürel bir hareket olan transhümanizm aracılığıyla körüklenmektedir. Zira transhümanizm, dinlerin aksine, insanın kusurlu bir yaratım olduğu, bu nedenle de fiziksel ve ruhsal açıdan geliştirilmesi gerektiği varsayımından hareket etmektedir. Bunun için her türlü teknolojinin kullanımını gerekli ve zorunlu gören, insana bu dünyada acısız, rahat ve uzun bir ömür vadeden bir yapıya sahiptir. Dolayısıyla transhümanist değerlerin benimsenmesi dinin ve dinden güç alan geleneksel yapıların dönüşüme uğraması anlamına gelmektedir. Bu çalışmada aile-din ilişkisi ekseninde Türk aile yapısının hem yaşamakta olduğu hem de yaşaması muhtemel dönüşümler transhümanizm perspektifinden ele alınacaktır. Çalışmanın temel amacı transhümanist hareketin yayılmasına katkıda bulunduğu küresel değer atmosferinin Türk ailesi üzerindeki hem cari hem de gelecekteki olası etkilerini ortaya koymaktır.

Anahtar Kelimeler: Din Sosyolojisi, Aile, Din, Transhümanizm, Sekülerleşme.

Introduction

The vital role that the family carries in terms of the individual and the community is to do with the fact that it is both a network of social interactions and one of the core institutions of society. In particular, the individual has an interaction pattern in which his basic instincts such as protecting his existence and continuing his generation are met, which are the qualities that make the family indispensable and obligatory. It has been stated that the family derives from the nature of what is called human beings and is an institution in which the values and

norms of society are passed on to the next generations, therefore it is one of the indispensable components of the social structure. [1]

The most accepted approach to the origin of the family is the one that suggests that it has existed since the beginning of humanity.[2] Perhaps the most fundamental reason is that it has functions that "cannot be transferred to another institution" in social life as an institution. Because while the family has experienced some functional contractions in the modernization process, it continues to perform many vital tasks in society. The first is the regulation of sexual activities and ensuring that sexuality is maintained on a legitimate footing. The second is socialization, and the first and most important setting for the raising of children is provided by the family. Finally, providing financial and emotional security is one of the family's most basic functions. Many people see the family as a "refuge in a heartless world" that offers physical protection, emotional support, and financial help.[3]

On the other hand, religious institutions and values have long been one of important factors in family structure and relationships. However, the changing role of religion both in social life as an institution and in the lives of individuals has had an impact on the course of change of the family in the last century.[4] As a matter of fact, with the effect of the secularization process felt in Turkey as in many societies, individual expectations have begun to diverge, and the basis of marriage, which is the founding ritual of the family, has begun to be reduced to secular ideals such as love, fondness and, romance. Therefore, it is stated that the family, which holds an important place in Turkish culture, has shown significant signs of dissolution today.[5]

Social scientific studies on the family have shown that the Turkish family structure has been less transformed compared to Western societies, but it shows a tendency towards disintegration. Fundamental transformations in individual, family, and social values are suggested as the most fundamental reasons for this situation.[6] In this study, transformations in the family-religion relationship in which the Turkish family structures both experience and are

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[1]   F. Beylü Dikeçligil, "Aileye Dair Kabullerin Ezber Bozumu", *Muhafazakar Düşünce Dergisi* 8/31 (2012), 44-45.

[2]   İslam Can, "Ailenin Tarihsel Gelişimi: Dünü, Bugünü Yarını", *Sistematik Aile Sosyolojisi,* ed. Mustafa Aydın (Ankara: Çizgi Kitabevi, 2019), 61.

[3]   John Macionis, *Sociology* (Harlow: Pearson Education Limited, 2017), 488-489.

[4]   Arland D. Thornton, "Reciprocal Influences of Family and Religion in a Changing World", *Journal of Marriage and Family* 47/2 (1985).

[5]   İslam Can, "Tarih, Toplum ve Kültür Bağlamında Aile ve Kadın", *Sistematik Aile Sosyolojisi,* ed. Mustafa Aydın (Ankara: Çizgi Kitabevi, 2019), 199-200.

[6]   Nedim Öz, "Modern-Seküler Süreçte Ailenin Çözülmesi", *Kilis 7 Aralık Üniversitesi İlahiyat Fakültesi Dergisi* 6/11 (December 2019), 823.

likely to experience will be addressed from the perspective of transhumanism, a rising movement of the 21st century. The main purpose of the study is to demonstrate both the current and future impacts of the global value atmosphere, which transhumanist movement has contributed to spreading, on the Turkish family.

1. Family and Religion as Two Interdependent Institutions

The functionalist approach, which holds an important place in the modern tradition of sociology, thought of society as an interrelated and interdepended system. Accordingly, providing social order and equilibrium can be achieved by performing the duties of the sub-systems in harmony. Auguste Comte, one of the most important intellectual pioneers of functionalism, described static sociology as "an exploration of the laws of action and response of different parts of the social system," while essentially expressing the fundamental acceptance of functionalism that " there is an *interdependence* between the components of the social system".[7]

It seems that there has been a close relationship between family and religion, two of the fundamental institutions that make up the social structure. In this regard, issues such as the fact that religion can thrive in society through the family and the functions that the family undertakes in maintaining social stability overlap with the ultimate objectives of religion have brought an inevitable rapprochement between these two institutions throughout history.[8] It is understood that there has been a mutual and dynamic interaction between religion and family since the ancient era, and these two have been looking out for each other and protecting each other. The first of the intersections of the family-religion relationship relates to both performing the social control and supervision function, and the ability of society to keep up with changing conditions over time depends on this basic function. The joint actions of these two institutions have brought cooperation.[9]

It can be argued that the family is considered indispensable because of its two fundamental qualities in terms of religion. The first is that the basic function of the family in maintaining social order overlaps with the orientations of religion. The second is that it is

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[7] Ruth A. Wallace-Alison Wolf, *Contemporary Sociological Theory: Continuing the Classical Tradition* (U.S.A.: Prentice-Hall, 1995), 19-20.

[8] Ahmet Rifat Geçioğlu-Ertuğrul Döner, "İslâm'da Evlilik ve Aile Bağlamında Günümüzde Tartışılan Konular Üzerine Psiko-Sosyal Bir Değerlendirme", *Çukurova Üniversitesi İlahiyat Fakültesi Dergisi* 19/2 (December 2019).

[9] Mustafa Aydın, "Aile ve Din/İslam", *Sistematik Aile Sosyolojisi,* ed. Mustafa Aydın (Ankara: Çizgi Kitabevi, 2019), 269.

possible for religions to reach the deepest points of society with the family. Because family is the place where the intergenerational transmission of religious beliefs and practices is very important for the persistence and continuation of religious traditions and communities. This is why religions have since taken on the role of the most basic guardian of the family institution.[10]

From the standpoint of religions, the religions such as Confucianism, Hinduism, Zoroastrianism, Islam, and Christianity can be said to exhibit familial traits because they are, without exception, more interested in the sanctity of family relations than any other worldly subject. In other words, the family system has been adopted as the most sacred or divine aspect of society, and according to the general principles of these religions, being religious has been considered equivalent to being a good husband, a good parent, and a child, or a relative.[11] Moreover, Christianity accepted the family as a religious institution rather than a social or human institution. Jesus preached that the relationship between the family members was a mirror of the relationship between man and God. In Islam, the family is not considered a completely religious institution as it is in Christianity, but this institution has been given great importance and people have been encouraged to establish families.[12]

Since family occurs through marriage in almost every society or culture, it is the first condition for starting a family. In this context, almost every religion can be said to approve, promote, and often even consecrate the institution of marriage/wedding. In other words, in many religions and belief systems, the institution of family and the institution of marriage have been encouraged so that they can be formed in legitimate ways. In this context, the Abrahamic religions, such as Judaism, Islam, and Christianity (especially Catholicism), have been in almost the same line, although there is a difference in degree between them. In Catholics, for example, marriage/wedding and family were considered sacred and the path to divorce was tightly closed.[13]

It is understood that the widely accepted understanding in the basin of Islamic traditions and culture attributes a great deal of holiness to the family and marriage but does not look very warmly at divorce. Islam has made a man and woman heirs to each other as a

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[10] Mustafa Tekin, "Dinlerin Perspektifinden Aile Kurumu", *Aile Sosyolojisi,* ed. Kadir Canatan-Ergün Yıldırım (İstanbul: Açılımkitap, 2013); Paul Vermeer, "Religion and Family Life: An Overview of Current Research and Suggestions for Future Research", *Religions* 5/2 (2014), 402.

[11] Carle C. Zimmerman, "Family Influence Upon Religion", *Journal of Comparative Family Studies* 5/2 (1974), 6.

[12] Mehmet Akif Aydın, "Aile", *Türkiye Diyanet Vakfı İslâm Ansiklopedisi*, (Accessed 25 February 2022).

[13] Mehmet Ali Kirman, "Moderleşme Sürecinde Nikahın Kutsallığı Üzerine Sosyolojik Bir Araştırma", *Dinlerde Nikâh: Milletlerarası Tartışmalı İlmi Toplantı*, (İzmir: Dokuz Eylül Üniversitesi İlahiyat Fakültesi İslami İlimler Araştırma Vakfı, 2012), 629-632.

result of marriage, which has created a religious and legal connection between them. In this regard, religious holiness was attributed to the marriage.[14] For example, the Prophet Muhammad's words, "Whoever marries, half of the worship is given to him", "Half of the faith of the person who marries is completed", "He who does not marry even though he has the opportunity is not from us"[15], "He who dies defending his family is a martyr"[16], "Marriage is my sunnah. It is not from me who does not practice my sunnah"[17], as well as the proverb "There is miraculousness in wedding", which is widely used in Turkish society, show that marriage and family are attributed holiness.

The context of the family being considered sacred by religion is fundamentally about the perpetuation of communal life. For society to continue, it must reproduce itself. The most important factor in this regard is the human being himself, and the continuity of society depends on the continued existence of the human species.[18] This situation means society has and must have physical immortality. This physical immortality is accompanied by social or psychological immortality (and makes it possible). Because society is something that lives above and beyond the sum of individuals. So, the immortality of the social system is achieved through the family. These acts and forms of behavior that are thought to make a society immortal are the real issues that religion is interested in. Religion is therefore directly related to the family because physical immortality must be warranted for psychological immortality.[19] Because if social life does not continue, traditions, state, and politics, especially religion, will mean *nothing*. Religion has therefore had to sanctify family and domestic roles to encourage people to start a family. More clearly, the only condition that religion continues as a social institution and way of living is the continuation of social life. But this life should not be indiscriminate and unregulated. This requires the existence and continuation of a well-drawn network of relationships, the family. Human reproduction needs to be kept in control to ensure this. Accordingly, the only legitimate way to satisfy one's sexual desires is through marriage, extramarital partnerships are codified as "sins," and people are channeled into starting a family (in fact, compelled). Moreover, since starting a family often involves sacrificing a great deal of

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14   Kirman, "Moderleşme Sürecinde Nikahın Kutsallığı", 635.

15   Ebu'l-Hasan Nureddin Ali b. Ebibekir Heysemî, *Mecmeu'z-zevâid ve menbeu'l-fevâid*, thk. Husamuddin el-Kudsi (Kahira: Mektebetu'Kudsi, 1994), 4/251- 252.

16   Ebu Abdurrahman Ahmed b. Şuayb Nesâî, *es-Sünenu'l-kubrâ*, nşr. Hasan Abdulmunim (Beyrut: el-Mektebetu'r-Risâle, 2001), "Muhârebe", 23.

17   İbn Mâce, *Sünen*, nşr. Şuayb Arnavut (Beyrut: Dâru'r-Risale el-Alemiyye, 2009), Nikah, 1.

18   Önal Sayın, *Aile Sosyolojisi* (Ankara: Doğubatı Yayınları, 2020), 357.

19   Carle C. Zimmerman, "Family and Religion", *Social Science* 48/4 (1973), 212-213.

one's individual life, the issues such as parenting and having children are consecrated. Through this, the family institution becomes continuous, mediating the survival of both religion and social life. If not, why would people sacrifice so much for the continuation of a societal life they will never see, and probably no one will remember themselves in an uncertain future?

In its early stages, all Abrahamic religions introduced important principles and detailed provisions in the functioning and termination of the family. The family provides the child with an environment where religious values are transferred. In this respect, religion has a crucial role to play in the establishment of the family as well as its preservation. This is largely because religion can maintain its persistence with the help of domestic dynamics. The family institution can survive because of the sanctity it receives from religion. So, it can be said that the two institutions need each other to a certain extent to maintain their presence.[20] In this context, the common ground of the family and religious institution is that both are surrounded by a similar state of sanctity. As a sacred institution, the influence of religion can be seen in the family's formation process and its consecration of the responsibilities and meanings imposed on its members.[21] People often see family, marriage, and family relationships as sacred. For this reason, religious traditions have offered various prescriptive statements about what constitutes a "good" family member.[22]

On the other hand, the declining effect of religion on social life, coupled with the secularization process, which has increased its influence since the 19th century, has led to both structural and functional changes in the family institution.[23] Moreover, the rise of transhumanism as a movement that has increasingly revealed its influence in the world since the turn of the 21st century also stands before us as an existential threat to religion (and therefore the family). It is possible to say that both institutions are some kind of "companion in fate" considering the relationship between religion and family.

2. Transhumanism as a Radical Challenge to Religion

As ancient as human history, the term transhumanism was first used by Julian Huxley in 1957 as "Mankind's transcending itself in its entirety and coming to a new kind of existential

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[20] Saffet Köse, *Genetiğiyle Oynanmış Kavramlar ve Aile Medeniyetinin Sonu* (Konya: Mehir Vakfı Yayınları, 2015), 23-24.

[21] Mehmet Ali Aydemir-Erhan Tecim, "Türk Toplumunda Aile ve Dinin Sosyal Sermaye Potansiyeli", *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 28 (2012), 47.

[22] Annette Mahoney et al., "Religion and the Sanctification of Family Relationships", *Review of Religious Research* 44/3 (2003), 222.

[23] Celaleddin Çelik, "Değişim Sürecinde Türk Aile Yapısı ve Din: Paradigmatik Anlam ve İşlev Farklılaşması", *Karadeniz Uluslararası Bilimsel Dergi* 8 (2010), 31.

threshold."[24] Huxley's vision became a philosophically systematic worldview. While it has different dimensions and types in itself, transhumanism is described as "an intellectual and cultural movement that affirms the possibility and desire to fundamentally improve the human condition through practical reason by developing and utilizing widely usable technologies to eliminate aging and greatly enhance human intellectual, physical and psychological capacity."[25]

Transhumanism is a socio-cultural movement that began to develop in the 1980s but was systematized towards the end of the 90s. The focus of the movement is on technologies that specifically cope with threats against the survival of human civilization or, by contrast, promise to create opportunities to overcome fundamental human limitations. These are technologies that enable radically extended human lifespan, the elimination of diseases and unnecessary suffering, or the development of human intellectual, physical and emotional capacity. Transhumanism argues that the use of science, technology, and other experimental methods is necessary and imperative to improve human conditions and physiologically enhance the human organism. In this context, transhumanists view human nature as a sketchy or incomplete process.[26] This "imperfectiveness" reflects a potential that can be reshaped in desirable ways through the clever use of improving technologies. In this sense, transhumanism is not only a workspace but also a worldview[27] that contains many moral components.

The question of whether transhumanism is a human religion or a secular ideology based on science and technology is controversial. Some say that there are some similarities between transhumanism and religion in the context of salvation, transcendence, glorification, and hope.[28] Transhumanism, which is also said to be a hybrid containing secular and religious motifs, is a "secular belief" that secularizes traditional religious motifs while giving Messiah meaning to technology.[29] In this context, Bostrom describes transhumanism as a cultural and philosophical movement aimed at enhancing human capacity using technology, noting that although transhumanism is not a religion, it has some functions of religion because it offers

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[24] Julian Huxley, *New Bottles For New Wine* (London: Chatto & Windus, 1957), 17.

[25] Nick Bostrom, "The Transhumanist FAQ: A General Introduction", *Transhumanism and the Body: The World Religions Speak,* ed. Calvin Mercer-Derek F. Maher (New York: Palgrave Macmillan, 2014), 1.

[26] Max More, "The Philosophy of Transhumanism", *The Transhumanist Reader: Classical and Contemporary Essays on the Science, Technology, and Philosophy of the Human Future,* ed. Max More-Natasha Vita-More (Chichester: Wiley-Blackwell, 2013), 4.

[27] Nick Bostrom, "Transhumanist Values", (Accessed 5 April 2022).

[28] Michael S. Burdett, *Eschatology and the Technological Future* (London: Routledge, 2017), 194.

[29] Hava Tirosh-Samuelson, "Transhumanism as a secularist faith", *Zygon* 47/4 (2012), 719.

people a sense of direction and purpose, a vision that people can achieve something greater than their current state. He implied that transhumanism could replace religion in the future, saying, "*Unlike most religious believers, however, transhumanists seek to make their dreams come true in this world, by relying not on supernatural powers or divine intervention but rational thinking and empiricism, through continued scientific, technological, economic, and human development.*"[30]

The issue highlighted in this quote is particularly important because the promise of "fulfilling one's dreams in this world" contrasts sharply with the traditional monotheistic understanding embodied around the hereafter belief. Because monotheistic religions often adjust their doctrine to human physical/spiritual limitations, the reality of death, and the search for meaning. But the technological advances envisaged by transhumanism aim to drive a radical transformation at this exact point. Although technology has always shaped human society and culture, today the convergence of nanotechnology, biotech, robotics, informatics, communication technology, and applied cognitive science suggests an unprecedented condition. Today, technology is used not only to shape the outer environment to improve the conditions of human life but also to change the biological structure of man. For example, new cognitive tools combine artificial intelligence with interface technology, molecular biology, and nanotechnology; genetic manipulations improve human mental and physical capacity; diseases are being tackled more effectively; the aging process is slowed down which makes human desires, moods, and mental states controlled by a variety of chemicals. These rapid technological developments raise the hope that people will have longer, healthier, and happier lives because it is thought that the mentioned technologies will eliminate biological defects and the social problems they cause.[31] Thus the transhumanism movement can be understood as an attempt at a radical challenge to religion as it aims for the transformation of the most fundamental human elements that enable religion to continue to exist. Some researchers, such as John G. Messerly, have stated that if science advances at this speed, we may one day redesign the human genome, rearrange the atom, and expand the capacity of the human mind. Moreover, if science overcomes pain and death, then the religion that we know will die because without pain and death, religion will have lost its cause.[32]

Scientific discoveries and technological developments which advanced from the 19th century onwards and increased exponentially over the 21st century have profoundly changed human life. The process that is happening gives the impression that nothing will ever be the

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[30]   Nick Bostrom, *The Transhumanist FAQ: A General Introduction-Version 2.1* (World Transhumanist Association, 2003).

[31]   Hava Tirosh-Samuelson, "Transhumanism as a Secularist Faith", *Zygon* 47/4 (December 2012), 711.

[32]   John G. Messerly, "The End of Religion: Technology and the Future", (Accessed 29 May 2022).

same, including human life itself, in the future. Some philosophers have even described the transhumanist movement as "the humanless world".[33] However, the concept of humanless here does not refer to a world in which people have completely disappeared, but a world in which there is no human as we know it, where its genetic structure has changed radically, where human beings have lost their central position in social life, while science and technology dominate everything. It is observed that technology has become a magical tool that transforms people and life altogether. Therefore, the transhumanist movement no longer became a utopia or a theory, but a reality of today. The fields of nanotechnology, cybernetics, pharmacology, gene therapy, bioengineering, biophysics, and biochemistry are developed and implemented in the service of the transhumanist agenda. In this context, transhumanism implies that humanity is no longer the creator of technology, but rather technology is the creator of man. Centering technology in human creation embodies deep theological implications. While many religions, including Islam, proclaim that God is the creator of mankind, transhumanism represents a radical challenge for all religions and mankind by replacing God with technology.[34]

Transhumanists believe that today we have reached a point where fundamental changes in human nature are possible. By manipulating and vastly accelerating the evolution process, the human need for gods and religion will diminish, and such a situation could disable traditional religions.[35] Indeed, Max More describes "extropianism," which he calls the most advanced form of transhumanism, as a functional equivalent of religion. This philosophy, which ignores all differences, is considered to be equivalent to religion with its high value, being a system that develops meaning for human life and function, eliminating the greatest evil, death, and a corresponding vision of a bright future. In his view, transhumanism will legitimately replace religion. It will perform the basic functions of religion to give meaning to people's lives and adopt some religious content, particularly the quest to overcome mortality. But in doing so, it will substitute reason for dogmatism and science for faith.[36] These non-religious elements in their content position the transhumanism movement against religion and directly link it to the secularization process. At this point, some researchers even stated that "today we are at the end of the great secularization movement that began with the Renaissance

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[33] Ahmet Dağ, *İnsansız Dünya Transhümanizm* (İstanbul: Ketebe Yayınları, 2020).

[34] Bilal Sambur, "Transhumanism: A Great Challenge to Islam and Humanity", *Yapay Zeka, Transhümanizm, Posthümanizm ve Din Uluslararası Sempozyumu Bildiri Özet ve Tam Metin Kitabı*, ed. Muhammed Kızılgeçit et al. (Erzurum: Atatürk Üniversitesi Yayınları, 2021), 52-53.

[35] William Sims Bainbridge, "The Transhuman Heresy", *Journal of Evolution and Technology* 14/2 (August 2005).

[36] Max More, "Transhumanism: Towards a Futurist Philosophy", (Accessed 8 April 2021).

in the 14th century". [37] Moreover, the "end" here is a potential threat not only to religion but also to the family institution, which has shared a "common fate" with religion.

3. Is the Sacred Halo Dissipating? The Future of the Family in the Humanless World

In the historical process, the family institution, which is preserved either directly by the consecration of religion or by religious-integrated traditions, has undergone serious transformations since the 19th century with the secularization process beginning to increase its influence. This picture applies not only to Western societies but also to Muslim societies such as Turkey. Indeed, there is no isolation from interaction in a world where globalization is radicalized, where cultural boundaries between countries have disappeared. It is no longer trouble for a process that is happening anywhere in the world to pass to other societies.

Research on the Turkish family structure and opinions raised today suggest that family and marriage institutions are under the influence of secularization with the modernization process. It has been stated that institutions, where the effects of the transformation from traditional society structure to modern society are seen as apparent, are family and religion and the relationship between them has also transformed. In the process of extremely rapid socio-cultural changes, the Turkish family has become structurally and functionally smaller, while marriage has taken different forms. But in any case, the institutions of family and marriage have lost their former significance and sanctity, gaining a sort of secular character. Therefore, the family institution, which gained a sacred character due to its position and social prestige gained in the process, began to lose its sanctity first of all.[38] In other words, the decline of the social influence of religion led to the demolition of the religious foundations of the social institutions, and the family which until that day had the protection and legitimacy of the religion was negatively affected by this process. With the dissipation of the *protective sacred halo* present around the family, it became available for intervention, resulting in serious transformations in quantity and quality.[39] As a result, the family structure has undergone a serious change in Turkish society. It has been stated that the philosophies and priorities of life of individuals have changed and there has been a serious mental change and transformation in

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[37]   Ted Chu, *Human Purpose and Transhuman Potential: A Cosmic Vision of Our Future Evolution* (USA: Origin Press, 2014), 20.

[38]   Kirman, "Moderleşme Sürecinde Nikahın Kutsallığı", 637-638.

[39]   Faruk Turğut, "Tarihsel Süreçte Aile Kurumunun Dönüşümü ve Geleceğine Yönelik Çıkarımlar", *Medeniyet ve Toplum* 1/1 (2017), 104-105.

the perception of family and marriage.[40] The changes in the Turkish family structure have been so radical that it has been expressed that conservatives are concerned about this progress.[41]

It is possible to say that the family structure has begun to unravel in Turkey in the last two decades. Indeed, it is expressed as a factual situation where problems with the family are increasing and unravelment is deepening. This shows that there is a significant change of mindset in Turkey, which is directly related to the secularization process. In this process, such matters as family, marriage, and children, which were previously considered sacred, are losing their importance; marriage is only reduced to a signature at a wedding and devalued. As marriage-free cohabitation increases and the legitimacy ground of this expands, the need for starting a family and marriage may diminish.[42]

The first dimension of the transhumanist movement's impact on family transformation is the effects of the developments in technologies supported by transhumanism and to which it has a supreme mission on the family structure. Although transhumanism generally supports technological development, in this context, we can evaluate technological innovations such as artificial womb and reproductive technologies that allow determining the sex of the baby, applications that allow sexual activity in the virtual world, and sex robots. Although such technologies have not yet become fully prevalent in both Western and Turkish society, they have the potential for the near future. So, the propagation of such technologies has the potential to disrupt traditional definitions of family relationships.

The second is related to the radicalization of the secularization process which is already underway. Because it is a movement arranged for technological development, as technology develops, the sense of trust in what human beings as a species can do increases. This situation feeds a vague value that *almost anything* is "possible" thanks to technology and that *God* does not interfere much in human life. This is accelerating the secularization process, increasingly narrowing the sphere of influence of religion, and paving the way for the erosion of traditional acceptance of family. In short, the rise of transhumanism directly means the loss of power of religion, religious acceptance, and the sacred, while indirectly causing the disintegration of the protective halo around the family.

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[40] Kirman, "Moderleşme Sürecinde Nikahın Kutsallığı", 642.

[41] For more information, see Kadir Canatan, *Muhafazakar Endişe: Aile* (İstanbul: Mana Yayınları, 2018).

[42] Mustafa Tekin, "Sekülerleşme Bağlamında Aile ve Kadın", *Aile Sosyolojisi Yazıları,* ed. Mustafa Aydın (İstanbul: Açılımkitap, 2014), 260.

The third and final dimension is about the values that transhumanism espouses and propagates. These values are spread rapidly through various academic publications, as well as the content published today, particularly on social media, print, and visual media, the cinema industry, and various virtual platforms (e.g., Netflix, Amazon Prime, etc.). Although the values espoused by transhumanism include a wide range of meanings, their overall lines are often evident. The proliferation of these value judgments directly or indirectly leads to the questioning and unravelment of acceptances of traditional family structure. Here's how Nick Bostrom, one of the leading defenders of the movement, summarizes the general framework of these values [the highlights belong to me]:

1. Transhumanists place great emphasis on *individual freedom and individual choice*, especially when it comes to technologies aimed at developing/improving human beings.

2. *Critical thinking* and open-mindedness include must-have principles.

3. *Questioning* assumptions and false boundaries. This questioning attitude refers to a tendency to review one's beliefs and assumptions.

4. Transhumanism tends to *pragmatism.*

5. Racism and *gender discrimination* are unacceptable.[43]

These three dimensions, which set out the general framework of both current and future possible impacts of transhumanism on the Turkish family structure, will be detailed under several headlines below. The second of these (radicalization of secularization) will not be mentioned directly, as it is the main driving force behind other dimensions.

3.1. Genderless Society

The main starting point of the family institution is based on the identification of women and men as two genders that are different from each other and cannot be reduced to one another. For thousands of years, this fundamental gender divide has been embraced almost everywhere in the world as the dogma of the family, which is considered unquestionable. In particular, the ancient traditions of Turkish society attributed different and sharp social roles to both sexes, both before and after marriage. These roles prevented confusion in domestic relationships, establishing the *boundary* between men and women, and thus ensuring the stability of family and therefore social life. However, the LGBT movement, which is a socio-

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[43]   Bostrom, "Transhumanist Values".

cultural movement that has started to make a name for itself throughout the world, especially since the last quarter of the 20th century, has deeply shaken the definition and distinction between men and women that have been dominant for thousands of years.

The guiding principle of this movement, which began to gain systematic and mass features from the 1980s onwards, is that people should be free to change the type of gender temporarily or permanently they have been assigned since infancy. Accordingly, the nature of gender types is an ongoing process, as even if a gender type is coming from birth, it can now be changed at any time during a person's lifetime.[44] It argues that in addition to changing gender, there may be intermediate species outside of men and women and different preferences outside of heterosexuality as sexual orientation. These ideas have allowed the rights afforded to homosexual individuals to grow over time and gain legal ground. In 1989, Denmark became the first country in the world to allow homosexual couples to marry. This change has broadened the social legitimacy of gay and lesbian couples, giving them equal advantages in inheritance, taxation, and shared property ownership. Since then, more than twenty countries have followed this.[45]

On the other hand, the question of where the rights advocated by the LGBT movement intersect with transhumanism can be approached from several different perspectives. The most obvious of these is the individual freedom of choice, in which individuals are free to act on their perceived identity. Another can be seen in the use of reproductive technology by same-sex couples. Finally, possible technologies for body adaptations for transgender people can also be articulated in this context.[46] It's actually not surprising that the LGBT movement and transhumanism have so much in common. Almost all transhumanists support the LGBT movement. Indeed, the desire to be free to change, express, and control one's sexual preference and identity has an implication that evokes transhumanist values. So, the two movements are like the different faces of the same coin in practice, and it's possible to say that in the future, as radical technologies transform species, one will take power from the other.[47] Because we can also identify trans-humans as people who hybridize themselves with technology as part of an effort to control the evolutionary destiny of humanity. In this context, a trans-human is a

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[44]   Martine Rothblatt, *From Transgender to Transhuman: A Manifesto on the Freedom of Form* (U.S.A.: Martine Rothblatt, 2011), 10-11.

[45]   Macionis, *Sociology*, 501.

[46]   Matteo Winkler, "What's in a Label? Transhumanism and the "LGBT+" Acronym", (Accessed 25 May 2022).

[47]   Zoltan Istvan, "The Future of the LGBT Movement May Involve Transhumanism", (Accessed 5 June 2022).

person who is open to overcoming biological limitations and adapts in this direction by developing synthetic mental pathways.[48]

Sexual liberty and transhumanism share a common anthropological backdrop. Because both see man as a nascent phenomenon and something transformable. Both make the self-dominant, and ultimately hold the will accountable to nothing but its privileges.[49] Although transgender people have existed on our planet for thousands of years, today they are offered new possibilities through technology. Because the increase in body modification and reassignment procedures constitutes a suitable ground for redefining concepts of gender and identity.[50] In this context, both transhumanists and LGBT advocates view their already possessed bodies as flawed or created in the wrong way and are in an effort to get rid of the current body. Moreover, this effort has been considered by some researchers as a process leading to a genderless society.[51]

From the perspective of Turkish society, it is observed that the LGBT movement has started to come into the spotlight in the last decade, though not as much as in Western societies. The fact that this movement began to be visible and discussed in Turkey was almost concurrent with the adoption of the Istanbul Convention.[52] When looking at the fundamental principles passed in this convention, the use of the phrases "gender, sexual orientation, and gender equality" instead of "female-male equality" has provoked a serious backlash. It has been claimed that this document has destroyed the definitions of men and women and transformed them into equality of heterosexual, lesbian, gay, bisexual, trans, queer, and other forms. It was stated that the Istanbul Convention aimed at such a transformation could be considered a legal infrastructure study of the "family-free community project".[53] Although the majority of Turkish society disapproves today, we can say that this movement is becoming increasingly

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[48] Rothblatt, *From Transgender to Transhuman*, 117.

[49] Sean Haylock, "Sexual Liberation and the Emergence of Transhumanism", (Accessed 1 June 2022).

[50] Shareena Z. Hamzah-Osbourne, "Transgender, Transhuman: Technological Advances Offer Increased Choices but also Create New Prejudices", (Accessed 30 May 2022).

[51] İsmail Kurt, "Lût Kavminin Transhümanist Hareketteki İzdüşümü: Cinsiyetsiz Toplum", *Yapay Zeka, Transhümanizm, Posthümanizm ve Din Uluslararası Sempozyumu Bildiri Özet ve Tam Metin Kitabı*, ed. Muhammed Kızılgeçit vd. (Erzurum: Atatürk Üniversitesi Yayınları, 2021), 198.

[52] The convention was adopted at the 121st meeting of the Committee of Ministers of the Council of Europe in Istanbul. Because it was signed on 11 May 2011 in Istanbul, it was briefly known as the "Istanbul Convention" and came into force on 1 August 2014. Turkey was the first to sign the convention on 11 May 2011 and the first to ratify it in its parliament on 24 November 2011. Due to the reactions received, Turkey announced its withdrawal from the Convention on March 20, 2021.

[53] Ahmet Hakan Çakıcı, *Ailesiz Toplum, Modern Family...Ya Sonrası?* (İstanbul: Mütalaa Yayınları, 2019), 42.

legitimate, especially in the major cities and among the younger generation. Because while homosexuality was previously viewed as immoral or heretical, it is increasingly being seen as a "sexual tendency" and becoming normalized. [54]

Today, even though Turkey has withdrawn from that contract, it can be said that the influence of the LGBT movement, which is getting stronger every day in the world, cannot be avoided. Because it is now an undeniable fact that a trend in this direction has begun in Turkish society as well. However, sociological processes are independent of individuals, and once begin, it is difficult, if not impossible, to stop and resist the current, especially in today's digital world. Indeed, it is predictable that globalization is radicalized, virtual platforms are entering every home (in every pocket), and social media's uninterrupted network of interactions without borders will also subject Turkish society to a shift in this direction. The exchange of basic definitions for gender and gender roles is an existential threat faced by the traditional Turkish family structure. Because it is possible to say that in a society where gender identifications and boundaries evaporate, first of all, the family will have a crisis.

3.2. Excessive Individualization and Loss of the Sense of Us

It is a phenomenon known to all that families, not individuals, marry in traditional Turkish society. This parallels the sense of us dominating traditional societies. However, changes in the structure of Turkish society over time have led to a change in perceptions of both family and family relations as an institution. The sense of selfism dominating modern societies and the relationship structure based on democratic equality in exchange for the solidaristic structure of traditional societies have led to a serious transformation of the family. [55]

The resulting tendency of individualism in the modernization process has enshrined the individual as an independent and self-sufficient entity. As a result of this trend in Turkish society, constituents such as women, men, children, mothers, and fathers, each with separate categories and living areas, rather than as a whole, are formed and are positioned independently of each other. Individualization in this context has been described as breaking up the family, bringing relationships and ties between family members to a breaking point, and

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[54] Çakıcı, *Ailesiz Toplum*, 113. For some research results, especially regarding young people's view of homosexuality, see. Elif Söğüt, "Eşcinselliğe Kuşaklararası Yaklaşım Farklılıkları: Trabzon Örneği", *İmgelem* 3/5 (2019); Ergün Yıldırım-Recep Yıldız, *Türkiye'de Cinsiyet Algısı Araştırması* (İstanbul Sabahattin Zaim Üniversitesi, 2021); Mary Lou O'Neil-Aslı Çarkoğlu, *Türkiye'de Toplumsal Cinsiyet ve Kadın Algısı Araştırması* (Kadir Has Üniversitesi, 2020).

[55] Ali Bayer, "Değişen Toplumsal Yapıda Aile", *Şırnak Üniversitesi İlahiyat Fakültesi Dergisi* 4/8 (2013), 105.

the family has become individualized.[56] What is meant by individualizing family expression is that the identity of "me" rather than the sense of "us" among family members comes to the fore, that individuals prioritize their own choices, that instead of spending time together, often they start to live in their own built personal world.[57] In such an environment, the identity of "self" has preceded human roles in the family, and in modern societies, the family has been formed from such a combination of subjective identities. This led to the transformation of the family structure of traditional societies based on responsibility, loyalty, and sacrifice, blunting family belonging.[58]

The excessive emphasis on freedom and individualism, driven by the change worldwide, is leading to the emergence of different types of relationships in Turkish society, especially among young people. In this context, rather than institutional marriage, situations such as unmarried partnerships and extramarital pregnancy have begun to spread. It is even observed that this individualism sometimes turns to selfishness, therefore young people are unwilling to fall under the series of responsibilities that they will assume through marriage. Moreover, as people can obtain what they can hope for from marriage through extramarital partnerships, the legitimate ground for ensuring it begins to form, so the traditional family turns to alternative partnerships.[59] A recent study of young people highlighted that young people postpone marriage in Turkey because it is a relationship in which many people are involved rather than two people.[60] In this context, it has been stated that increasing obligations and familial ceremonies with the transition to the family institution can become a source of stress for a new generation that is individualized and distant from traditional norms. In addition, according to a 2015 ruling by the Court of Cassation Grand General Assembly, one of Turkey's top judicial institutions, the purpose of reflecting "family unity" through a common surname does not constitute a sufficient justification for different treatment based on gender. Accordingly, it is legitimate for a woman to use her last name alone before marriage.[61] This situation shows the point where individualization has come, opening the door to the concept

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[56] Öz, "Modern-Seküler Süreçte Ailenin Çözülmesi", 803-804.

[57] İhsan Çapcıoğlu, "Sekülerleşen Toplumda Bireyselleşen Aile", *Turkish Studies* 13/2 (2018), 25.

[58] Turğut, "Tarihsel Süreçte Aile Kurumunun Dönüşümü", 104.

[59] Bayer, "Değişen Toplumsal Yapıda Aile", 112; Yasin Aktay, "Modern Dünyada Ailenin Dönüşümü ve Muhtemel Geleceği Üzerine Mülahazalar ve Geleneğe Dayalı Problemler", *Aile Sosyolojisi Yazıları,* ed. Mustafa Aydın (İstanbul: Açılımkitap, 2014).

[60] Nurşen Adak, "Evlilik veya Evlilik Dışı Birlikte Yaşama: Üniversite Öğrencileri Üzerine Bir Araştırma", *Sosyoloji Dergisi* Özel Sayı (Şubat 2016).

[61] Court of Cassation Grand General Assembly (CCGGA), K. 2015/2011 (30.09.2015)

of the *invisible family*, and preparing the ground for the disappearance of the sense of "us" symbolized by the family under the concept of surname *unity*.

On the other hand, it is understood from the statistics that the majority of divorce cases in Turkey are filed due to shaking the foundation of the marriage union (an incompatibility of temperament).[62] This is based on emotional and intellectual reasons caused by individualization. With excessive individualization, people's tolerance for each other diminishes and problems within the family can lead to divorce within the framework of the means afforded by existing legal rights. In bringing family problems to this extent, the role of diminishing the effects of moral, traditional, and belief values, which were undoubtedly applied for a solution before and which also assumed the protection of the family, is an undeniable fact.[63]

As stated in the previous chapter, one of the most important values that transhumanism espouses and propagates is that it attaches great importance to individual freedom and choice. In this sense, the possible threat that transhumanism poses to the family is fueling the tendency to individualize. This trend, as expressed above, has experienced a historic breaking point with modernity. But today there is a risk that this trend, along with the transhumanist movement, will reach its peak.[64] Because transhumanism imposes an excessive degree of value on the individual as an autonomous rational actor who can to shape both himself and his environment.[65] This aspect has been established by transhumanists as the principle of self-orientation and means "valuing independent thinking, individual freedom, personal responsibility, and self-respect".[66]

3.3. Reproductive Technologies and the Changing Nature of Sexuality

Why do people get married or start a family? The answer to this question is hidden in the family's functions, as expressed in the introduction. Because the first place among the functions of the family is to meet the sexual needs of the spouses through legitimate means.[67]

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[62]   Çapcıoğlu, "Sekülerleşen Toplumda Bireyselleşen Aile", 29-30.

[63]   Turğut, "Tarihsel Süreçte Aile Kurumunun Dönüşümü", 112.

[64]   Hüsnü Aydeniz, "Geleneksel Değerler Üzerinden Bir Transhümanizm Eleştirisi", *İlahiyat Tetkikleri Dergisi* 53 (Haziran 2020), 370.

[65]   Andrea Palk, *The Morality of Transhumanism: Assessing Human Dignity Arguments* (Stellenbosch: Stellenbosch University, Faculty of Arts, Master Thesis, 2014), 36.

[66]   More, "The Philosophy of Transhumanism", 5.

[67]   Kirman, "Moderleşme Sürecinde Nikahın Kutsallığı", 638.

In traditional societies, the satisfaction of sexuality was considered legitimate only by matrimony. At this point, we see technological developments that can cause radical changes in this area. For example, the Neuralink project on brain chips has the potential to completely change sexual life. Because it has been stated that thanks to Neuralink, the pleasure centers in the brain can be activated and sexual responses can be obtained.[68] This kind of development is a potential threat to the family's future as it ensures that sex drives can be satisfied without starting a family or even needing the opposite gender.

On the other hand, considerable work is being done on developing an "artificial womb" where babies can grow outside the womb. Accordingly, in an experiment conducted solely on animals, an embryo was placed in a cube of liquid nutrient media, and the developing embryo was followed through artificial intelligence. Researchers have commented that this can eliminate the need for pregnancy by changing the nature of motherhood.[69] While serious moral limitations have been set on artificial womb technology for today, it can be said that it can gain pervasiveness due to its benefits. Furthermore, it has been stated that this could be the end of a phenomenon such as motherhood because it eliminates risks such as painful pregnancy, threats of miscarriage, vertically transmitted infections, misbehaviors in pregnancy, and their effect on infant development. Similarly, in augmented reality (such as metaverse) it can be said that the dissemination of sexuality or sex robots will result in changes in human ways of reproduction and sexual satisfaction.[70] From here, it is possible to predict that over time the values that individuals hold will transform to keep up with technological and scientific advances, and also that future advances in reproductive technology will further shake the boundaries of biological parenting that are considered insurmountable.[71] So with technological advances in reproduction and sexuality, having children can be reduced to biological reproduction and motherhood can lose its sacred function. Today such technological innovations seem to be quite new and remote to Turkish society. But given the boundless and dizzying speed of technology, it should also be considered that it will eventually affect all societies in some way.

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[68]   newsbulletin.com (247news), "Famous scientist explained Elon Musk's Neuralink project: It will completely change sexual life" (Accessed 1 June 2022).

[69]   iflscience.com (IFLS), "This Artificial Womb And AI Nanny Is The Future Of Child Development, Claim Chinese Scientists" (Accessed 1 June 2022).

[70]   Cengiz Dağdelen, *Post-Hüman: Transhümanizm Hareketi'nden Posthümanizm'e* (Konya: Tılsım Yayınevi, 2021), 45.

[71]   Begüm Köse, "Geçmişten Günümüze Aile", *Değişen Toplumda Değişen Aile,* ed. Nurşen Adak (Ankara: Siyasal Kitabevi, 2020), 36.

Conclusion

The transhumanism movement approaches a tsunami-like wave with the potential to profoundly affect entire societies. Today, the movement is now on track to become the dominant ideology of the 21st century rather than a utopia or theory. It stands in opposition to religion in terms of its core assumptions, the values it espouses, its promises to the human being, and the ultimate goals it seeks to achieve. Therefore, the development of the transhumanist movement means changing all traditional value systems and meaning frameworks, especially religion and family. The loss of power of religion means the disintegration of the sacred dome around the family of which it is the protector. The transhumanist movement has the potential to deconstruct whatever was once considered sacred to the family. It will undoubtedly do so thanks to technology. Robotics, artificial intelligence, autonomous machines, genetic manipulations, augmented virtual reality, etc., which we can see as a precursor to the humanless world, are now among the innovations that are beginning to enter the agenda of Turkish society. So, it seems unlikely that the Turkish family would not be affected by this wave of change.

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İnsansız Dünyada Aile ve Din: Transhümanist Bir Perspektif

Dr. Öğr. Üyesi Talip Demir

Genişletilmiş Özet

Ailenin birey ve toplum açısından taşıdığı hayati rol, onun hem bir sosyal etkileşim ağı hem de toplumun temel kurumlarından biri olması ile ilgilidir. Özellikle bireyin kendi varlığını koruma ve neslini devam ettirme gibi temel içgüdülerinin karşılandığı bir etkileşim örüntüsüne sahip olması, aileyi vazgeçilmez ve zorunlu kılan nitelikler olarak karşımıza çıkmaktadır. Buradan hareketle ailenin insan denen varlığın doğasından kaynaklandığı, toplumun değer ve normlarının sonraki kuşaklara aktarıldığı bir kurum olması bakımından da toplumsal yapının vazgeçilmez bileşenlerinden biri olduğu ifade edilmiştir.

Diğer yandan dinî kurum ve değerler öteden beri aile yapısı ve ilişkilerinde önemli faktörlerden biri olmuştur. Ancak dinin gerek bir kurum olarak toplumsal yaşamda gerekse bireylerin yaşamlarındaki değişen rolü, geçtiğimiz yüzyılda ailenin değişim seyri üzerinde etkili olmuştur. Nitekim birçok toplumda olduğu gibi Türkiye'de de hissedilen sekülerleşme sürecinin etkisiyle bireysel beklentiler farklılaşmaya başlamış, ailenin kurucu ritüeli olan evliliğin temeli giderek aşk, sevgi ve romantizm gibi seküler ideallere indirgenmeye başlamıştır. Buradan hareketle Türk kültüründe önemli bir yere sahip olan ailenin günümüzde önemli çözülme belirtileri gösterdiği ifade edilmiştir.

Toplumsal yapıyı oluşturan temel kurumlardan ikisi olan aile ve din arasında öteden beri yakın bir ilişkinin olduğu görülmektedir. Bu bağlamda dinin aile sayesinde toplumda gelişme imkânı bulması ve ailenin sosyal istikrarın korunmasında üstlendiği fonksiyonların dinin nihai hedefleriyle örtüşmesi gibi hususlar tarih boyunca bu iki kurum arasında kaçınılmaz bir yakınlaşmayı beraberinde getirmiştir. Zira kadim dönemlerden bu yana din ve aile arasında karşılıklı ve dinamik bir etkileşimin olduğu, bu ikisinin birbirini kollayıp koruduğu anlaşılmaktadır. Aile-din ilişkisinin kesişim noktalarından ilki her ikisinin de toplumsal kontrol ve denetleme işlevini yerine getirmesiyle ilgili olup zaman içerisinde toplumun değişen şartlara ayak uydurabilmesi bu temel işleve bağlıdır. Bu iki kurumun söz konusu işlevi ortaklaşa yapmaları karşılıklı iş birliğini beraberinde getirmiştir.

Transhümanizm 1980'li yıllarda gelişmeye başlayan ancak 90'lı yılların sonuna doğru sistematik hale getirilen sosyokültürel bir harekettir. Hareketin odak noktası, özellikle insan uygarlığının hayatta kalmasını tehdit eden veya aksine temel insani sınırlamaların üstesinden gelmek için fırsatlar yaratmayı vadeden teknolojilerdir. Bunlar radikal biçimde uzatılmış insan ömrünü, hastalıkların ve gereksiz ızdırabın ortadan kaldırılmasını veya insanın entelektüel, fiziksel ve duygusal kapasitesinin geliştirilmesini sağlayan teknolojilerdir. Transhümanizm insan koşullarını iyileştirmek ve insan organizmasını fizyolojik olarak geliştirmek için bilim, teknoloji ve diğer deneysel yöntemlerin kullanımının gerekli ve zorunlu olduğunu savunmaktadır. Bu bağlamda transhümanistler insan doğasını yarım yamalak ya da tamamlanmamış bir süreç olarak görmektedir. Bu "bitmemişlik" ise iyileştirme teknolojilerinin akıllıca kullanılmasıyla arzu edilen biçimde yeniden şekillendirilebilecek bir potansiyeli yansıtmaktadır.

Transhümanist hareketin ailenin dönüşümü üzerindeki etkisinin ilk boyutu transhümanizmin desteklediği ve yüce bir misyon yüklediği teknolojilerde yaşanan gelişmelerin aile yapısı üzerindeki etkileridir. Transhümanizm genel olarak teknolojik gelişimi desteklese de yapay rahim ve bebeğin cinsiyetini belirlemeye imkân veren üreme teknolojileri, sanal alemde cinsel aktiviteye imkân veren uygulamalar, seks robotları gibi teknolojik yenilikleri bu bağlamda değerlendirebiliriz. İkincisi hâlihazırda yaşanmakta olan sekülerleşme sürecini radikalleştirmesiyle ilgilidir. Zira o, teknolojik gelişmeye endeksli bir hareket olduğundan teknoloji geliştikçe bir tür olarak insanın

yapabileceği şeylere olan güven duygusu artmaktadır. Bu durum da teknoloji sayesinde hemen her şeyin "mümkün" olabileceği, Tanrı'nın insan yaşamına pek de müdahale etmediğine dair üstü kapalı bir değeri beslemektedir. Bu durum sekülerleşme sürecini hızlandırmakta, dinin etki alanını giderek daraltmakta ve aileye dair geleneksel kabullerin aşınmasına zemin hazırlamaktadır. Üçüncü ve son boyut ise transhümanizmin benimsediği ve yaydığı kimi değerlerle ilgilidir. Bunlar bireysel özgürlüğe ve bireysel seçimin öncelenmesi, eleştirel düşünme ve açık fikirlilik, pragmatizm, ırkçılık ve cinsiyet ayrımcılığına karşı olma gibi değerlerdir. Bu değerler çeşitli akademik yayınların yanı sıra günümüzde özellikle sosyal medya, yazılı ve görsel basın, sinema endüstrisi ve çeşitli sanal platformlarda (örneğin Netflix, Amazon Prime vb.) yayınlanan içerikler aracılığıyla hızla yayılmaktadır. Transhümanizmin benimsediği değerler oldukça geniş bir anlam yelpazesini içerse de genel hatları çoğu zaman belirgindir. Bu değer yargılarının yaygınlaşması doğrudan ya da dolaylı olarak geleneksel aile yapısına ilişkin kabullerin sorgulanmasına ve çözülmesine neden olmaktadır.

Sonuç olarak Transhümanizm hareketi bütün toplumları derinden etkileme potansiyeli taşımaktadır. Bugün artık bu hareket bir ütopya ya da teori olmaktan ziyade 21. yüzyılın baskın ideolojisi olma yolunda ilerliyor. Temel varsayımları, benimsediği değerleri, insana dair vaatleri ve ulaşmaya çalıştığı nihai hedefleri bakımından din ile karşıt konumda duruyor. Bu yüzden transhümanist hareketin gelişmesi başta din ve aile olmak üzere tüm geleneksel değer sistemlerinin ve anlam çerçevelerinin değişmesi demektir. Dinin güç kaybetmesi ise koruyucusu olduğu ailenin etrafındaki kutsal kubbenin dağılması anlamına gelmektedir. Öyle ki transhümanist hareket aileye dair bir zamanlar kutsal kabul edilen her ne varsa onları yapı bozumuna uğratma potansiyeli taşımaktadır. Kuşkusuz bunu teknoloji sayesinde gerçekleştirecektir. İnsansız dünyanın habercisi olarak görebileceğimiz robotik, yapay zekâ, otonom makineler, genetik manipülasyonlar, artırılmış sanal gerçeklik vb. teknolojik gelişmeler artık Türk toplumunun da gündemine girmeye başlayan yenilikler arasındadır. Dolayısıyla Türk ailesinin bu değişim dalgasından etkilenmemesi pek mümkün görünmemektedir.