Technology and Human Condition after COVID-19

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Technology and Human Condition after COVID-19[1]

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Abstract
In the modern period, the bidirectional relationship between machine and human self can roughly be understood by dividing it into three periods. The first phase of these three periods corresponds to the process that started after the Enlightenment and came to a head as the Industrial Revolution. The second stage of the process was experienced at the 20th century, when modern urban life has been established, nation states emerged and determined political systems, and capitalism was cherished as the end of history. The last stage of this period includes technology such as artificial intelligence, genetics, robotics, bioengineering, and that is related to the existential situation of people, which has changed and will continue to change the character of everything once again through internet technology, in particular.

It should be stated that the threat of new Coronavirus (COVID-19), which has recently locked social life on a global scale, secluded all humanity into their homes, and isolated the human self, from everything, and evoked a dystopia in all its dimensions, constitutes an important divergence between machine-human nexus. Since with the technologies developed recently in the context of machine-human relationship, the existing state of the human in the universe has begun to be discussed intensely, and a hybrid universe design with heavily compacted technology in the center has emerged. In this regard, COVID-19 should be recognized as an important sign in machine-human relations, with its dimensions that minimize existing human relations and transfer all areas of individual and social life to technological sphere, which, in return, trigger a process that can be called the end of the world as we know it.

Keywords
COVID-19, technology, human, new normal period

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Introduction

In the modern era, the machine-human adventure can be understood by roughly dividing into three eras. As the first phase of these three eras, it can be stated that the process took start after the Enlightenment was the era peaked along with the Industrial Revolution. The second phase of the process can now be materialized as the 20th century during when the modern urban life took shape, nation states emerged and determined the political systems, and the capitalism was characterized in a concrete way. As the last phase of the process, it can be stated that it is a phase that changed again and will continue to change the character of everything particularly pre- and post-internet technology era, that includes artificial intelligence, genetics, robotics, bioengineering, etc. technologies, and that is more related to the existential status of the humanity. In this sense, the effort to understand by dividing into three eras refers to the content difference of these technological developments and the meaning attributed to these technologies in question.

There is a significant difference in terms of nature between the technique developed in post-Enlightenment era and the technology developed in the 20th century (particularly the communication technologies). Likewise, there is a difference in terms of nature between the technology that was developed in the past century and still available to a great extent and the technologies that are in development in the last era and accommodating artificial intelligence, genetics, robotics, bioengineering, etc. The first era was considered as a legitimacy tool for the human willing to establish an authority within the machine or technical universe, and mainly served to facilitate the human life in that era. As the 20th century came, it was recognized that it is a tool allowing the human turn to himself by changing the nature of the technology and enabling the use as a tool for manipulating the human. Along with the

development of the mass communication tools in particular, the potentials of both individual and mass impact revealed. In this sense, the tools of mass communication sometimes functioned as the legitimacy tool of the political systems, sometimes the consent tool of the capitalism, and sometimes the information tool of the human. However, with the technologies developed at the end of the 20th century and in this first quarter of the 21st century, it is seen that the machine-human relation changed its nature once again. In this sense, it should be identified that the technology developed in the last era has a character that causes a crisis in the existential status of the human within the universe, and transforming the human into anything by taking him out of his current position.

The nature that is changing in every era as directly proportionate to the development of the technology changes the whole human and community relations again and again. However, the most significant difference of nature in the era that as referred as third era above and accommodating the today's technological developments is, without any doubt, the existential status of the human. In other words, it is the miserable state of God being banned from the centre of the universe in the post-Enlightenment era and the human who substituted the nature being the design of God and transformed into a simple *thing* in the universe then by being reversed again and again. In the first era, merely from a man to whom a Godship was attributed; to a manipulable, steerable man; from there to a man whose impotence, simplicity and mediocrity are seen as an ever-mounting concern and for whom the death warrant was signed...

It should be expressed that Coronavirus (COVID-19) threat that has recently ended the social life on a global scale, locked all human beings in their home, isolated the human being at the centre of life from everything, and caused the experience of a dystopia in all its dimensions is an important turnout in machine-human relations. Because, with the technologies developed in the last era being mentioned as the third phase in terms of machine-human relationship, the existential state of the human in the universe started to be discussed, and a hybrid universe design where more technology rather than human is in the centre has emerged. In this regard, COVID-19 should be read as an important station in machine-human relations through the triggering of a process that can be referred as the end of civilization as we know it with its dimensions that minimizes the existing human relations and that transfers all areas of human and communal life to technology. In this sense, it should be discussed whether we will witness the existential crisis and the resilience of the human in the machine-human relationship in the post-COVID-19 period, or rather remembering the existential position of the human in the universe.

Development of Technique and State of Human in Post-Enlightenment Era

The adventure of all the concepts and institutions of the modern world formed after the idea of enlightenment should be read in parallel with the

development progress of the tool, technique, machine and the advanced technology. Because the success of the human rationality that is located at the centre of the enlightenment idea required the automatization of everything by isolating from its metaphysical dimension by causing a crisis of legitimacy for this universe - the design of God - and everything in it. And doing this required to make everything as concrete as possible and to be visibly presented. In this sense, on one hand, the concrete experimental developments in nature and science were applied for human and society, and on the other hand, attention was given to the development of technique-mechanics in terms of materializing the experienced change on the rational ground.

It seems possible to depict the modern era and to read the new state of the human and community form within the epistemological boundaries of many different disciplines. However, the perspective of reading the essential spirit and character of the modern era on the technical-mechanical ground becomes more of an issue in terms of understanding today. In this sense, George Frankl (2003: 198) summarizes the status of human against the technique-mechanic in the modern era with the following statements:

> *"The mankind who reflected his self, which he formed by inheriting from his family first, then the role, aims, acts of his 'father' (God) in this world, as well as his own idealized narcissistic power and greatness fantasies for thousands of years, to the skies as an almighty God, then took his own identity sense from God, destroyed the god that is vanishing into the skies; and it is observed that the new mechanic system - an apparatus resembling a machine, dominates the world and the destiny of human beings."*

Enlightenment idea and subsequently formed ecosystem can be summarized as taking the sovereignty of the universe and its contents designed by God from God and giving it to the man. In other words, it can be understood as by killing the God, his decisiveness and dominance on earth is finished and this power is granted to the man. In this respect, this universe that is now in the centre of man had to operate differently from the Divine order. This new universe where the man is at the centre and the civilization formed in this universe had to be materialized within a technical-mechanical framework. Because, along with the development of the technical-mechanical power, the humanity was achieving concrete successes and these achievements again were requiring how the technique-mechanics would be developed more. Because "the most basic difference between a machine and a vehicle lies in the degree of being independent from the skill and actuating force of the operator during operation process; the vehicle itself allows its control, and the machine allows automatic action" (Mumford, 2017: 22). In this respect, witnessed from the tools used with human labour in the traditional period to the emergence of the machine that takes an automatic form of action beyond the human labour, even thousands of times of its strength. Thus, the existence ground of the technical-mechanical civilization continued from vehicle to machine, from machine to technology, from technology to artificial intelligence technology.

Essentially, the reason of all these technical-mechanical developments is not only facilitating the human life, but also providing a Divine power to the man that he had not experienced in this universe before. But, the "status of human" always remained as a fundamental question in all phases and transitions.

The 'machine' that is located in the centre of the civilization with technical-mechanical character of the modern era was appearing as a distinctive sign showing that everything will progress in a different manner as of that day through causing legitimacy crisis for the all accumulation of humanity until that date. The moment that the *machine* adds to human and human power has reinforced the central role of the machine in all areas in the modern era. But at the same time, the status of the human against the development and central role of the machine, and more beyond, what happened to the *human* started to be questioned in a parallel manner.

> *"We approach these machines with an ambiguity mixed with fear; on one side, these machines give us a great sense of satisfaction, on the other side, they make us encounter with a danger never seen before in the history of humanity. The thing that gives this weird and scary power owned by these machines is not only the fact that these machines have unlimited power and capacity of destruction; but also the fact that they have the capacity to make their own decisions. We have now fallen into the trap of the logic of the machines; the machines follow the rules they set, and we feel that we have to resign ourselves to these." (Frankl, 2003: 216)*

The depicted machines in question are the technologies that have the character of post-Industrial Revolution era more. This determination that was made by Frankl concerning the technologies of this first era can be read as a very advanced interpretation for that era when the artificial intelligence technology of today is taken into consideration. But eventually, the determination of Frankl concerning the human and technology points to today more since the technological developments are the processes that progress by completing and developing each other.

The detection of George Frankl is not just limited to this. At the same time, which is also the claim of this study, his detection concerning the regression of the man today in terms of existence against the technology, being the effort/product of the rational mind, carries great importance; "The throne of the humankind, who is the representative of the Gods, to whom mind, intelligence, foresight and imagination power has been granted, is the king of the creatures, friend and protector of the earth, is shaking; the humankind is encountering the danger to lose his power and entrap his mind to the machines he made (2003: 216). Because, the establishment of an order by the human - the owner of mind, will and conscious - through being at the centre of the universe and ensuring all technical-mechanical development required for this order in question were also within the priority of the Enlightenment idea. But, over time, the technical-mechanical development that has a fundamental

philosophy of for human and where the human is at the centre started to take a position despite the man and against the man. It should be stated that this change of technique/technology over the time, in other words, the quality of being for human to being against human, fundamentally caused due to the positioning of the man within his own existence universe. In other words, the dialectical relationship of modern man with the technique and technology has evolved over the time and turned into an opposition that took himself in. In this sense, the idea of controlling the universe, possessing the power, being a man who can afford everything and overcome everything has weakened the thinking and acting capabilities of the man over the time and made him dependent on the technique/technology.

With a simple expression, the dependence of the man to the technique/technology does not mean getting used to the ease of use of any vehicle. Essentially means the entrance of the man into an impact that deeply shakes his mental and intellectual efforts, religious and moral quests, and spiritual and psychological meaning efforts. In this respect, the presence of the technique/technology at the centre of this wide ecosystem that surrounds the man with his everything will, after a while, necessarily bring the establishment of a dependency relationship with that and the acceptance of it as the most concrete indicator of civilization by glorifying it. Lewis Mumford (2017: 62), one of the most important philosophers of the 20th century, expresses this situation as follows; "mechanical inventions are the answers given to a belief that is losing power and shrinking more and more even more dominantly than science and a stumbling life impulse." Mumford continues and summarizes the machine-human relation as follows:

> *"Due to the living and dynamic nature of the machines, they act as a self-fulfilling religion. Because now 'living means working' for the mankind. Indeed, what kind of other life do the machines know? Belief eventually found a new object, directed to the movement of engines and machines, instead of the motion of the mountains. Power, the application of the force to the motion and the application of the motion to production and the application of the production to earning money, and therefore the increase of power even more This has become the most valuable object that is put by the mechanical mind habits and mechanical action form in front of the humankind. As everyone can remember, this new technique has brought hundreds of useful tools together; but since the 17th century, the machine indeed played the role of a substitute religion, and a religion having a vitality does not need simple things such as useful devices to justify itself."*

In contrast to an understanding of universe where the human and human determination are at the centre; a new religion, to which Divinity has been attributed for its power/potential, emerged by virtually blessing the machine-technique. This new religion in question had a character that made the man dependent on the machine by largely eliminating the mental and intellectual efforts, ancient religious and moral quests, spiritual and psychological efforts.

In this respect, the existential crisis in question experienced by the man against the machine-technique points out the initiation of the withdrawal process of his founder role at the core of the life. The constant meaning attribution of the man, who is experiencing an existential meaning crisis, to the machine-technique, and blessing and glorifying it continues in a dialectical manner.

Development of Technology and Status of Human in 20th Century

The second main stop of the existential crisis in question experienced by the human against the machine-technique during the process took start after the Enlightenment is experienced following the intensive inclusion of the mass communication tools/technologies, in particular, into the human and communal life. The carrying power of the information, which is the fundamental mortar of the modernity now being materialized with its concepts and theories in this century, was, without any doubt, the mass communication tools. The communication technologies were the fundamental carrier of information in all other individual and social relations from individual to the state, from political parties to the political systems, from market to marketplace.

The mass communication technologies are not only the fundamental carrier of information in this era, but, at the same time, played a successful role during the course of the First and Second World Wars, in the propaganda activities of the political parties, being the tool of legitimacy of nation states, being the locomotive of the consumption and capitalism, and many other areas. The mass communication technologies had important function in terms of being a common denominator for the information required in the intersecting lives of millions of people who do not know each other, particularly in large-sized industrial cities emerged after the Industrial Revolution. In this respect, the communication technologies have become an inevitable element of the modern communal system for everyone. However, in addition to this, acted as the most important tool of the social engineering; the production, consumption and capitalism relations; and the propaganda, advertising and public relations world. The essential thing in all these processes is the design of a *mass* that is consisted of the individuals (Gasset, 2010) and the continuous creation of the *consent* of this designed mass (Herman & Chomsky, 2012).

The existential crisis experienced by the human after the Enlightenment continues by being deepened with the mass communication technologies in the 20th century. Because mass communication technologies have been the carrier of the fundamental character of this century, such as the consideration and design of the human as a *thing* that can be removed and reassembled, the transformation of every authentic thing owned into an industrial product, and interpreting the human fundamentally in the axis of production-consumption. In this era, the general understanding can be summarized as; "each effort to benefit from everything existing other than human is an industrial, worthwhile effort," (Veblen, 2005: 24). An effort where the human is at the centre can only be meaningful in the context of production, consumption and working.

Because in a post-traditional modern society; "in a society that evaluates and accordingly rewards its members according to their preference talents and initiatives; *working* was at the centre of the lifelong formation and protection of man's identity" (Bauman, 1999: 31).

The cycle of working, production, and consumption where the modern man is kept as equal to existence philosophically leads man to the meaning crisis. The solution of the experienced meaninglessness is more continuous and regeneration of the working, production and consumption cycle by means of communication technologies. With following statements, Guy Debord (2010: 52) summarizes that everything is rendered as an object of *show* in an ecosystem surrounded with communication technologies and that the show essentially means the commodifying the man and what belongs to him; "Show is the moment when the commodity manages to occupy the social life completely. What is visible is not only the relationship established with the commodity, but nothing else can be seen; the world seen is the world of the commodity."

In this second phase where the man loses the subject-object relationship in his relationship established with the commodity, the process of commodification by making everything visible by means of communication technologies and therefore detaching everything from its essence is experienced in a painful way. Make everything visible and commodify them in this ecosystem where the man is surrounded by all psychological, ideological, sociological and aesthetic aspects by means of communication technologies. The fundamental triangulation point of commodification is the simultaneous experience of the process on the evaporation of the meaning related to man himself and his existential status. It is the enjoyment of freedom in a restricted world within the boundaries of designed thinking and life practices of a world presented to him. Timoty Bewes (2017: 24) tries to explain this existential crisis in question by using the term 'reification' as an expression of abstraction in his capitalism critique. "*Reification* is the process itself where *being a thing* becomes the criterion of objective reality, in other words, where the given world is accepted as the truth of this world". The transformation of this world to some*thing* for man now means that the man is experiencing an existential withdrawal as a being having mind, will and consciousness.

In such a phase where man is experiencing an existential withdrawal through the communication technologies, Max Horkheimer (2010: 146) states that "the way to seize the social power passes from establishing the power over the objects and this relationship in question is more prominent than ever at that time." And by continuing, he expresses the following important determination by focusing on the relationship of man with the object/commodity; "the more intense the desire of the man to establish power over the commodity, the heavier the domination of the commodity on him and the man gets further away from the real individual characteristics, and his mind gradually turns into a formal mental automate".

Briefly, it can be expressed that the man, who lived in a given world being mostly designed, in terms of psychological, ideological, sociological, aesthetic, etc., by the 20th century mass communication tools and the ecosystem that they created, got prepared for today (the era stated as third phase) through both mentally and with life practices. In this respect, the existential withdrawal of the man and the infinite continuation of his relation established with the technology as an effort for overcoming the crisis of meaning were always important. Because, as a mind, will and conscious owner creature, the failure of the man to exhibit a performance in compliance with his existential reality has led the attribution of meaning to the technology in each and every day.

Development of Technology in 21.Century: COVID-19 and Status of Humankind

In the last era, as a philosophy of the existential withdrawal of the man against the technique/technology, the conceptualizations more likely such as *posthuman*, *transhuman,* etc. bring everything regarding the ancient accumulation of the humanity, such as the man himself, individual, community, state, justice, freedom, etc., into question and even tries to eliminate them. Recently, this is even referred to as the end of *homo sapiens* in one of the most debated works of art of Yuval Noah Harari (2017: 388). In his claim, Harari may equipped the natural selection *homo sapiens* with a play area bigger than all other organisms, but this area also has borders. The implication here is, regardless from the efforts and achievements, that it is not possible to get out of the borders biologically determined for *homo sapiens*. This is no longer valid at the dawn of the 21st century. *Homo sapiens* cross these borders and by eliminating the laws of natural selection, and completing this instead by putting his own smart design.

The thing that should be stated just here is that the discussions carried out around these concepts in question are far beyond the *scientific progress* or *technological development* dimension. Such as the scientific development or technological development, the subject should be recognized with its existential and moral dimensions in the basis of 'machine-human' relations beyond the phenomenon coming today through more positive meaning attribution and even accepted as holy. Therefore, although both the *posthuman* and *trans-human* thoughts are theoretically different from each other, they define themselves over the presence and centricity of the technology. Because "The machines belonging to the end of the 20th century ambiguated the difference between the natural and artificial, mind and body, self-developing and designed, many other distinctions between organisms and machines. While our machines are irritatingly vibrant, we are scarily inert" (Haraway, 2010: 50). But the main point here is the necessity to see that the historical role of the man materialized in the lines of both Harari and Haraway is eliminated as a creature having mind, will and consciousness. By acting from here, it can be said that; how the situation of *man* and the status of man will be positioned against this approach

that brings the man and his existential background in question against the technology, likewise reduces the man to any*thing* in the world of existence and atomizes the truth in every way.

In this third phase where the man, truth, authentic, culture and almost everything are atomized against the technology and the meaning concerning everything is attributed to the technology, a development that will cause the man be in limb once again is experienced. With the threat of COVID-19 (coronavirus), the whole humanity is necessarily isolated from everything, however awakened to an era where he has to live with technology. As a development that can be evaluated as the end of civilization as we know and experience it, the existential situation of man during and after COVID-19 period against the technology has started to be discussed once again. In this sense, it is a subject of discussion about what/where the human accumulation, which is tried to be summarized under two previous topics and which the humanity managed to carry to today in somehow although both of the phases experienced after the Enlightenment, will be evolved to in this new era in question.

It is thought that hereinafter the discussion on the existential status of the man against the technology during and after COVID-19 period will have two fundamental themes. One of these is; in addition to two fundamental post-Enlightenment topics summarized above, it is the existential withdrawal adventure of man who peaked with the *posthuman*, *transhuman* discussions to be summarized here. The other one is; a perspective that will reveal an approach accepting that man, commodity and therefore the universe is still the work of art of a Divine design despite all the experiences, and position the man in accordance with his existential position.

Post-humanism (post-human) and Trans-humanism (Beyond Human) Concepts

Omitting everything that belong to the man and the universe through accepting them as divine design during the Enlightenment era, instead redesigning everything by centring the mind can be stated as the fundamental postulates of humanism. Indeed it is killing God and his design, and putting the man at the centre and leaving everything to the design of human.

> *"The Enlightenment defined the Universe and its contents as an explanation process without relying on theological principles and making attributions, as humanism that is reached by claims such as the extraction of matter first and then man from meaning, and the man as an autonomous, fully determined individual with free will. With the theory of evolution, saw the man as a function of the Universe and emphasized that he had no privileged position. Subjecting the entire reality to a 'relational' reading, humanism perceived the man as a node of this relational network" (Fazlıoğlu, 2020).*

Today, with *posthumanizm* discussions, the *essential* central role and sovereignty of the man once again brought in question in a stronger manner, and indeed, a philosophical ground has started to be formed for the sovereignty of the machine and technology.

> *"Humanism set off by rejecting God; and Trans-humanism wants to continue by rejecting the man. Because, in terms of this thought, like 'God', 'man' also exists as long as we, the humans, believe in their existence. Trans-humanism does not want to see the man as a pure function of DNA by defining him according to an essential nature that is an illusion of modernism/humanism. Because material nature has turned into a cultural/spiritual nature with consciousness. However, the consciousness cannot be limited; it is dynamic, open to development; tries to overcome itself through man. For this reason, wants to continue its evolution with technology, the cultural/spiritual production. There is no meta-person or meta-criterion to limit evolution. Homo-sapiens will/must evolve to homo-deus over homo-cybernetics"* (Fazlıoğlu, 2020).

The importance attributed by the humanist thought to the human and human mind has been existentially shaken by the *post-humanism* thought, and redefines the position of man against the machine and technology. In this sense:

> "Post-humanist thinkers, by means of the digital technologies, think that information has lost its body, has turned into an intangible structure, and an artificial life that tries to imitate life as it is has emerged. *They say they distinguish the real vitality and artificial vitality. They conceptualize the mind as a universal symbol processor. They agree that the mind and computer share some common mechanisms of functioning, although they are not exactly the same. Nature-culture, human-animal, human-machine, life-game, female-male distinctions are false according to them, they want to overcome all"* (Göka, 2017: 46).

In the post-humanism literature, there are very different definitions and forms related to the concept, but its frame has been formed through the criticizing of humanism, positivism, colonialism, modernism and many other social theories representing the post-Enlightenment accumulation (see Ferrando, 2013, Cabrera, 2015, Sharon, 2014). In this sense, the posthumanist and transhumanist, by deconstructing the Enlightenment approach that positions the human in the central role as the subject, point out that technology can exhibit a performance beyond a human during the post-human era. He argues that genetics, robots, chips and other artificial intelligence elements can design much more than the world designed by human.

> *"According to posthumanist thinkers, there are no fundamental differences or absolute boundaries between the physical existence and computer simulation, cybernetic mechanism and biological organism, robotic teleology, and human goals Now nothing can convincingly reveal the differentiation between the human and animal... At the end of the 20th century, the machines completely*

made many other distinctions applied to the organisms and machines, such as natural and artificial, mind and body, self-developing and externally designed distinctions, blurred. While our machines are irritatingly vibrant, we are scarily inert" *(Kara, 2014: 68).*

And briefly the trans-humanism is an approach arguing going beyond the current biological existence and boundedness of the human by means of science and technology. This definition is clearly expressed in two articles provided in Nick Bostrom's *Transhumanist Values* in 2011.

> 1. *Humanity is in a place that will be deeply affected by science and technology in the future. We anticipate that ageing, cognitive restrictions, involuntary suffering, and expansion of the human potential by overcoming our imprisonment in the third rock from the sun are within the possibility.*
>
> 2. *We believe that the potential of humanity is still largely unrealized. There are possible scenarios that can lead to extraordinary and extremely important improvements in the status of the human"* *(Kara, 2014: 57-58).*

Post-humanism and trans-humanism discussions form an extremely wide philosophy, intellectual literature. Since it will exceed the boundedness of our study, it is not possible to evaluate all discussions and dimensions in question. Along with this, opening the existential position of the human in the universe once again and even in a stronger manner for discussion and also imputing the entire meaning to the technology, the post-humanism and trans-humanism philosophical thesis should be discussed vigorously. The legitimacy of adiaphory to take the human and the entire accumulation of the humanity into brackets with an approach having its own rightfulness and righteousness should be questioned. It is an inevitable obligation to discuss the perception that a good ground and legitimacy is provided for the dominance of the chips, implants, artificial intelligence robots and other technologies within the life of the human particularly by means of recent social life closures due to COVID-19 and the sentencing of the entire humanity to technology somehow (Chadwick & Wasserman, 2020).

The thought that God was killed after the Enlightenment and everything, which was his design, now is realized by the mind and hand of the human expands to going beyond the human with post-humanism and trans-humanism discussions today, and even the killing of the human. The essential emphasize of such topics that are focusing on understanding the machine-technology adventure of the human in three main eras is briefly the fact that the human has sentenced himself to machine-technique and technology at the end of the day in all his efforts concerning the interpretation, overcoming, building, etc. in this world designed by him. The most concrete example of this case is summarized with the following expressions by Erol Göka who points out the existential crisis concerning the human himself and the life he experiences over the technologies developed recently.

> *"The developments that are revealed recently in the engineering sciences, information technologies and bio-technology have come to a level to allow some to say that the natural characteristics of the human have been exceeded, and the previous human and related humanity expression have come to an end. No utopia we dreamed of during the modern times came true. A 'blood-thirsty' new world that is not brave as expected and where trans-humanism and post-humanism are mentioned instead human has emerged (Göka 2017: 27).*

Constituting the foundation of the study in terms of machine-human relation and each tried to be summarized briefly, the three eras can be summarized as the digitalization, commoditization, evaporation of the human/the meaning and reality belonging to the human against the developing technique-technology. Likewise, it can be summarized as the attribution of all these meanings to the technology by being abstracting from the human through even going beyond many notions such as freedom, individuality, human rights, ethics, etc. that are the fundamental outputs of the own rationalism of the humankind in this era.

Conclusion

The nature that is changing in every era as directly proportionate to the development of the technology changes the whole human and community relations again and again. The most important matter in such relation; is the state of God being banned from the centre of the universe in the post-Enlightenment era and the human who substituted the nature being the design of God and transformed into a simple *thing* in the universe then by being reversed again and again. In the first era, merely from a man to whom a Godship was attributed; to a manipulable, steerable man; from there to a man whose impotence, simplicity and mediocrity are seen as an ever-mounting concern and for whom the death warrant was signed...

> *"The desperation feeling of the modern human due to the permanent crisis forces him to glorify and bless the machine which he sees as the precursor of the new civilization. In places where humankind fails to fulfil the requirements of civilization, it is perceived that it is inevitable for the machine to replace the human. However, we should never ignore that the new gods, at the intellectual level, represent a childlike and low-level line of reasoning that is very similar to a little child's reasoning skills. These new lines of mind and reasoning that are emerging are both intellectually (mentally) and spiritually return to a childlike sensitivity and world" (Frankl, 2003: 217).*

The thing that is desired to be emphasized throughout the entire article where the machine-human relation is tried to be summarized can be summarized as 'the childlike attitude of the human towards the technology by attributing meaning to it to overcome the crisis of meaning and the existential withdrawal experienced later.'

How this entire background concerning the machine-human adventure shaped the perceptions during and after COVID-19 will become clearer over the time. In addition to this, the machine-human adventure that is summarized up to here should be evaluated by bracketing in the discussions on how the life of the human and community will be and how it will be shaped after COVID-19. And it should be emphasized that the discussion on the existential status of the human against the technology at least during and after COVID-19 period should be carried out under two fundamental themes. Along with the adventure of the existential withdrawal of the human who peaked with the post-humanism and trans-humanism discussions in the last era of the machine-human adventure; these themes in question should be the perspective of an approach that recognizes the human, commodity and therefore the universe are divine designs and that positions the human in accordance with his existential position.

The life promised by post-humanism and trans-humanism, which accordingly take their accuracy, rightfulness and legitimacy significantly from the development of the technique-technology and impose this to the humanity in a form derived from them, should be discussed with all dimensions. Because, it should be discussed whether such a mind thinking that it killed the God first, and now attempting to kill the humankind can offer anything to the humankind in a universe where God has not died and the divine order continues to progress despite everything. İhsan Fazlıoğlu (2020) summarizes this as following; "in other words, we should writing a new story; because criticizing the internal structure of an existing story enhances that story and enables it to become more refined." A discussion must be carried out around how the paradigm that started after the Enlightenment and reached peak with post-humanism and trans-humanism today sentenced the human with an existential poverty towards the machine, technique and technology, and writing a new story should be in quest.

Kaynakça

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