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TERTIARY RELATIONS AND CONSCIENCE¹

ÜÇÜNCÜL İLİŞKİLER ve VİCDAN

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Abstract

Contemporary sociology, while ranking factors affecting change, always counts technological changes at the front. Digital technology is now an integral part of daily life. So this digital process began to take place in the centre of sociological thought. Because information technology and internet tend to establish new social structures and relationships. These new relationships create their own social consequences. Here H C. Cooley, referring to the nature of the relationship the people have established with each other for the first time, identified the primary relationships and identified the relationships resulting from the ongoing change as secondary relationships. However, the digital revolution is reshaping society today. Now it is talking about a network society. These relationships create a new morality and law, rebuilding of identity, new forms of social movements, protest and action and even new forms of crime. All these processes can be identified under the concept of "tertiary relations and conscience."

Key Words: Tertiary Relations, Conscience, Social Change, Digital Revolution.

Özet

Çağdaş sosyoloji, değişikliği etkileyen faktörleri sıralarken, teknolojik değişimleri her zaman en ön saymaktadır. Dijital teknoloji artık günlük yaşamın ayrılmaz bir parçasıdır. Bu yüzden bu dijital süreçler sosyolojik düşüncenin merkezinde yer almaya başladı. Çünkü bilgi teknolojileri ve internet, yeni toplumsal yapılar ve ilişkiler kurma eğilimindedir. Bu yeni ilişkiler kendi sosyal sonuçlarını yarmaktadır. Burada C. H Cooley, insanların ilk kez birleriyle kurdukları ilişkinin doğasına bakarak birincil ilişkileri, devam eden değişimin sonucunda oluşan ilişkileri de ikincil ilişkiler olarak tanımladı. Ancak, günümüzde dijital devrim topluma yeniden şekillendirmektedir. Artık bir network toplumundan bahsedilmektedir. Öyleki bu ilişkiler yeni bir ahlak ve hukuk, kimliklerin yeniden inşasını, yeni sosyal hareketleri ve protesto ve eylem biçimlerini, hatta suç biçimlerini yaratıyor. Bütün bu süreçleri "üçüncül ilişkiler ve vicdan" kavramı altında tanımlayabiliriz.

Anahtar Kelimeler: Üçüncül İlişkiler, Vicdan, Sosyal Değişme, Dijital Devrim.

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1. Introduction

Almost all of the 18th and 19th century philosophers agreed that the society was no longer the old society, it changed, and new relations and structures dominated the society. The disagreement among the philosophers was on what the dynamics of this change were and how orientations these dynamics had. For example, Saint-Simon asserted that the real element creating change was the Industrial Revolution rather than the revolution of 1789. In this new industrial social form, he foresaw a management of technocrats consisting of technicians, accountants and bankers. While it was also an industrial society for Spencer, it was a capitalist society for Marx and it would finally complete itself in a communist society. However, Comte called it as positive society.

Since the second half of the 20th century, awareness of social changes has begun to gain momentum again increasingly. New descriptions and nomenclatures which are also including worldwide societies have been referred. In the new era, in order to identify the culmination of the change, commonly referenced notions like atomic age, space age, cybernetics, information society, post-industrial society and postmodern society have been used. Recently, the most popular one is "globalization".

Just as in the 19th century, even nomenclatures and the context of these nomenclatures have always been discussed; it is a presupposition (aposteriori): We live in a new era. Nothing is as it was. Things are changing and there are social consequences of these changes. Then what is changing, what kind of social outcomes occur?

2. On Social Change

In contemporary sociology, technological changes always come first while ranking factors that affect change. Today, the technological dimension of the changes is grossing technologies with less energy, which correspond to information technology and internet. Instead of the machines running the arm strength, hardware and software functioning brain power are leading the trend. 'Know how' has become an economic value.

Because of the informatics, digital technology has begun to be life itself, rather than an integral part of everyday life now. For example, while kindergartens and child care centers, which are located in the first stage of life, are offering tablet computers as part of the facilities, older people, who are in the late stages of their lives, are encouraged to make a connection to social media in elderly care facilities or at home. So digital technologies take place in all our lives from birth to death.

That's why these digital processes have begun to take place in the center of sociological thought. How they have come to such a significant extent and their possible social consequences require serious work because the changes in the flow of everyday life will not be understood unless the process of change is viewed from this perspective.

2.1. On Social Relations

People build new structures and relations above the existing structure but in a differentiated form using information technology and the Internet. These new relations create their unique social consequences: The latest version of these relations is 'Tertiary Relations' and conscience. Namely, the concepts of community and society which were developed by F. Tonnies in order to describe the social movement of the time were also describing two kinds of social groupings, as well as types of society. As

parallel to Tonnie's, Durkheim took the variables such as law, religion, and ethics into account and described the types of mechanical solidarity and organic solidarity society. These concepts were also describing traditional and modern society.

2.2. On Conscience

How did the conscience form? Unfortunately, it is not possible to find a convincing answer to that question. Moreover, a consensus on what conscience is has not been achieved. So we have to discuss the answer to the question what conscience is by separating it into different parts.

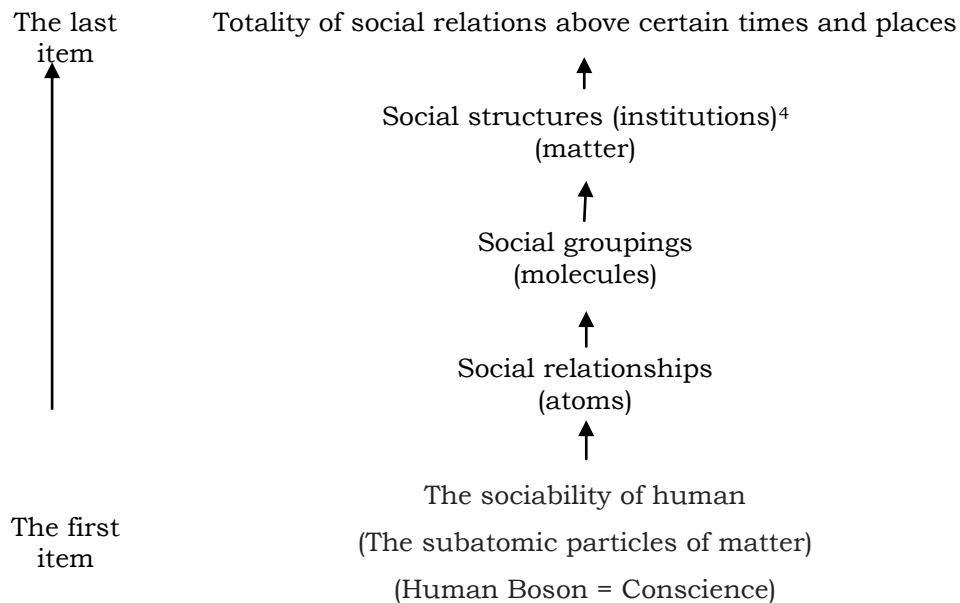
Conscience is a personality trait that people ponder what they did and what they will do on the basis of their moral values about their own intentions and behaviors. Although the concept of consciousness also typically refers to the individual's moral stance, according to Durkheim, the collective consciousness or moral is basically a social event outside the individual and it refers to "the common consciousness exceeding the events of the spiritual life of individuals representing the common thoughts, desires and excitement of the group"(Encyclopedia of Social Sciences, 1991). So, it tells about a normative order or a social phenomenon compelling the members of the group and deciding on how the members of the group will think and behave. All cultural values, in other words, all value judgments take place in this context. According to Durkheim, this phenomenon expressing common emotions and beliefs that people have in a society, it is also "collective conscience" for Ziya Gokalp (1981:130-131).

The collective conscience, expressing an extremely important role in the society, was making individuals unite around a single spirit and a sense by taking place above and beyond the individuals' conscious so it was playing an important role in maintaining of the communities. For example, "religious brotherhood" and "ummah consciousness" can be considered as a kind of collective conscience. But as the division of labor increases in industrial society, individualism develops and as a result, collective conscious collapses. "It has been replaced by individual conscious" (Kösemihal, 1971).

In fact, while morality is the system of rules created by 'society', conscience concerns about 'individual' attitudes and behaviors (Altan, 2011:40). In general, people evaluate their behaviors, purposes and characters in terms of psycho-cultural perspectives within the framework of a sense of obligation developed in line with the idea of doing what is right or good so, people are in relationships with other people in a direct or indirect way. Thus, human sociality is almost like the subatomic particles of matter that can form atoms (social affairs), molecules (social grouping) and substance (social structures)³(See: Turner, 1994: 83). Now we even have to think on totality of social relations above certain times and places. The boson of this process is the values and conscience because the human is a being that ascribes meaning (See: Vexliard, 1965; Karadağ, 2009). At the same time, the human is also a creature that can be said to have a conscious which is "the sum total of the mental processes that effectively enable individuals to understand objective world and their personal presence" (Frolog, vd. 1997: 59)

³The first particles were scattered around just after as millionth of seconds of Big Bang accepted as the beginning of universe. These particles were pure energy, they did not have mass. It was raised in 1964 that the mechanism giving them mass was Higgs boson. This 48-year theory was also proved experimentally with the announcement at CERN.

Chart 1: Social Formation of HumanBoson



3. Changing Nature and Conscience of Social Relation

C.H.Cooley developed the definition 'primary relations' by looking at the nature of the relations that people establish with each other and at the end of the ongoing process of change, the definition 'secondary relations' was developed. (See: Cooley, 1909). However, in the process of the new millennium, the digital revolution reshapes society on the basis of the society's basis of relation. It's almost mentioned a 'network' society. These relations, exceeding the limits, create a new understanding of morality and law, rebuilding of identities, new social movements, new forms of protest and action, dependencies and even new forms of crime. For example, Redhack, a cyber-attack, or some organizations that are called as data banks, collecting individuals' personal information and marketing this information collected from digital media regardless of possible consequences. We have experienced 'search engines' like 'google' in addition to four-stroke engines nowadays.



four-stroke engines



search engines

⁴Social processes improve phenomena, association forms above groups, ever being institutionalized, , semi-institutionalized and institutionalized forms. The final phase of this process is the emergence of a new collective personality. Institutions are defined as forms of quite continuous social pattern, role and relation which are predetermined, approved by the community and demonstrating consistency in themselves. However, institutionalization refers to the process of predetermination, approval by the community and being made consistent in themselves of the quite continuous social pattern, role and relation forms mentioned in the definition in previous sentence. A collective personality, advancing towards institutionalization, is supposed to establish not primary but secondary relations, discriminate not private but public demands (Celebi, 2013: 52).

The people who know or do not know each other, perhaps will never know each other create new social networks in digital environment. While we can connect with everyone who is present at the time on one hand; on the other hand, we need to come together on digital platforms in order to maintain many of our relations. Now, companies have to make their own web pages. We are able to fulfill many of our business to the extent permitted by the Internet in everyday life today. For example, if the internet connection is broken at a bank, we cannot withdraw money from the bank, we cannot carry out our banking transactions⁵. Social networking sites, blogs, etc. have members up to a million. Thousands of people can communicate with each other beyond national boundaries simultaneously; they can be in very different guise from time to time in cyber world. Even cultural groups distant from each other for a long time like the ones sustaining diasporal lives stay informed about each other and have relations. Similarly, it is determined that the ones who gathered in Tahrir Square got informed about the time, place and nature of the action on the internet. The impact of Twitter, Facebook in 'Gezi' movement is now known to all.

Redhack and similar hacker groups organize cyber-attacks and they are also classified as terrorists by public authorities. However, during the periods that primary and secondary relations were dominant, one was, at least, supposed to be throwing Molotov cocktails around in order to be classified as a terrorist or illegal and there was supposed to be a secret but known organization and its members. However, Redhack etc. just touch the keys on the keyboard on the computer. It is also possible to see counter movements. For example, government bodies and the private sector organize exercises against such cyber-attacks from time to time. WikiLeaks documents are quite significant in this regard. One day, Cryptolock or a similar program may demand a ransom by means of locking our computer files like Wild West cowboys who once put a gun to our forehead and said "fork over the cash!" In short, emails and web pages always refer to these relations. All these inform us about the presence of tertiary relations. That is, all human-human, human-machine, machine-machine relations that we establish directly or indirectly within the possibilities provided by information technology can be defined as tertiary relations.

In the periods the primary relations were defined, agricultural economics and mechanical solidarity conscience were dominant. Traditional extended family was functional for the agricultural economics. Although there were many vertical and horizontal generations in this family, the roles of men and women formed the main structure in relations. Morals, rules of law and some values equivalent to that form of family and agricultural economics have been indicated but the social economy has turned into industrial economics with industrial revolution instead of remaining an agricultural economics. In parallel, nations and cities have begun to grow. The momentum created by the industrial economics and the cities have begun to affect human relations. For example, secondary relations has taken the place of primary relations. Now the conscience of organic solidarity has begun to be dominant. It has also affected family structure and its functions. As extended family decayed, nuclear family has begun to be constructed instead. As the nuclear family is organized as parents and unmarried children now, it minimizes a family structurally and narrows it down functionally. For example, family has stopped being a unit of production and left

⁵ One day I went to the bank to withdraw some of the money in my account. The officer told me that he would not make payment so I asked "why? Isn't there any money in the safe?" and the officer answered "yes, there is". Then why? The officer told me that there is no internet connection. However, I was a real person, he was an officer, moreover, there was money in the safe. In the past I could get my money with only a signature but our relation moved to tertiary level and was going on at that level. We can maintain our relations to the extent permitted by that level. The officer might have been my relative(primary relation) but it is that as it may, he was a bank employee (secondary relation) but the internet was broken (tertiary relation).

that function to other economic institutions but still, the basis of relations within the family is based on the roles of men and women. The rules like rules of morality and law have been reshaped as well. For example penal law has been replaced by mandator of repayment law; and it has been confirmed that men and women have equal rights. However, in these global times, it is mentioned quite different forms of marriage and family in post-industrial societies. In addition to single parents, same-sex marriages can also be seen and they keep their presence legitimate in the society. Such changes are significant in these days experiencing tertiary relations and connect individuals with all humanity by organizing the individuals' own understanding of the conscience. It is possible to deepen this type of analysis differentially but when we look from the viewpoint of relations, we face with a table as below:

Table 1: Types and Characteristics of Social Relations

Key Features	Primary Relations	Secondary Relations	Tertiary Relations
<i>Dimension of relation</i>	<i>Few</i>	<i>In general, many members</i>	Unlimited but may be limited
<i>Basis of relation</i>	<i>Personal role and status</i>	<i>Nonpersonal role and status</i>	Nonindexed any role and status, multivariate
<i>Status of identification</i>	<i>High</i>	<i>Low</i>	Flexible
<i>Social control</i>	<i>Informal</i>	<i>Formal (rational-legal)</i>	Irrational-Rational, arbitrary
<i>Expressing feelings</i>	<i>Spontaneous/natural</i>	<i>Limited</i>	Unlimited-productible according to the conditions; insensitive
<i>Objectives</i>	<i>Uncertain</i>	<i>Certain</i>	Changable objectives; aimless
<i>Groups</i>	<i>Family, group of friends, neighborhood, the workplace factions</i>	Companies, religious organizations, political parties, government agencies, associations	The ones coming together in network environment such as social networking sites provided by the digital opportunities
<i>Social forms</i>	Community	Society	Global
<i>Conscience</i>	Mechanical	Organic	Universal

Note: The important features of primary and secondary relations indicated in italics belong to Shapiro 1977).

In short, if we consider the establishment of human relations at certain levels, the primary relations took place in the first layer at first, then relations moved to an upper layer dominated by the secondary relations; now, with digital inventions, in network environment, we can say that people develop other relations in the third level. In this context, now with the moving of social relations to digital environment (through virtualization), relations have come to a state of not needing a second person. For example, the responses like “press 1 if your complaint is, press 2 if your complaint is.....” that we receive when we call the programs as ‘Manga’ or telephone lines of companies are typical examples. In this process of change, people tend to regroup around their principal, i.e. religious, ethnic, territorial and national identity. While people are gradually organizing their meaning of life around not what they do but what they are or what they believe to be, societies are gradually being constructed around a bipolar opposition between the ego and network. In short, depending on the diversity

of institutions, cultures on the planet, a new social structure which is manifested in different forms is the matter now. This new social structure is associated with the emergence of new form of development, informationalism shaped by restructuring of the capitalist mode of production, historically toward the end of the 20th century. (Castells, 1996: 3-17).



primary relations



secondary relations



tertiary relations

In today's social structure that the 'information is enclosed'⁶ and commodified'; conscience of tertiary relations constitutes new dichotomies and oppositions. While spherical formations that consist of NATO, disintegrated nuclear family, ethnic consciousness, WHO (WorldHealth Organization), and Guantanamo on one hand but conscientious objectors, gay marriage, global conscience, MSF (Doctors Without Borders-Médecins Sans Frontières), and Amnesty International on the other hand take people beyond certain times and places and they form tertiary relations as new social relations to gain social reality by objectivizing the conscience of tertiary relations, as well.



land is enclosed



information is enclosed'

⁶ The hashing starting from 14th century until the 18th century and that also can be summed up as the soil commercialization is also called as enclosure movement. It gets its name with the beginning of land's being fenced. It is the acquisition of state lands under state supervision that are cultivated by small farmers, small families by large landowners with the enacted agricultural law. In other words, with the transition to private ownership of land, villagers who could not afford the costs of lands increased gradually in value and rent were forced to migrate to the cities so large landowners patronised public lands. It is possible to state the process, in which it is started to make market-oriented agriculture for profit, as one way of capital accumulation through the lands and also similar enclosure movements occurred in different countries in Europe. Even today, when we analyze the transformation of information, it can be said that although it is not exactly the same, the capital makes enclosure parallel to the past (See, Foster, 2000; Neeson, 1993). The examples of Bill Gates, etc. show that accumulation of capital is now based on enclosure of knowledge.

4. Conclusion

In this new era that brain-based production beyond capital takes place, people-oriented education and an era in which the individual's conscience replaces the morals of society are being constructed. Thus, social organization and thinking system must be people-oriented, almost 'Panhumanism' centered by surpassing the nation-state, which is based on race, ethnicity, etc. Darwin says, "It is not important being powerful but being able to adapt to changing environmental conditions." Then, only the societies that adapt to the digital world with their legal systems and conscience will carry on or take place in the hierarchy of the world communities to the extent of their adaptation. Unfortunately, the societies insisting on dogmatic education and its policy will go down to the bottom of the hierarchy.

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