

# Chaotic Awareness in Gezi Park

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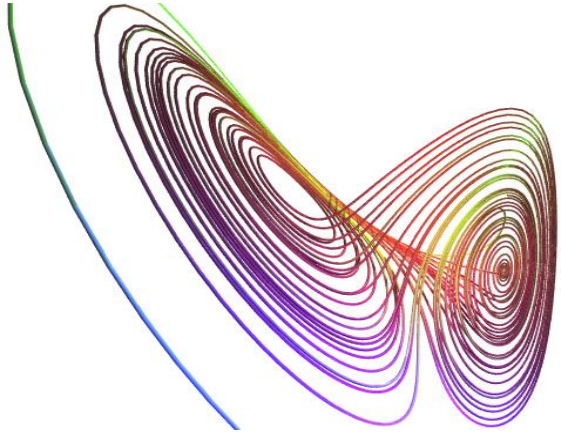
[www.gedizakdeniz.com](http://www.gedizakdeniz.com)

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The chaos theory revolution has been ended the power of cosmos (order) by the chaos theory.

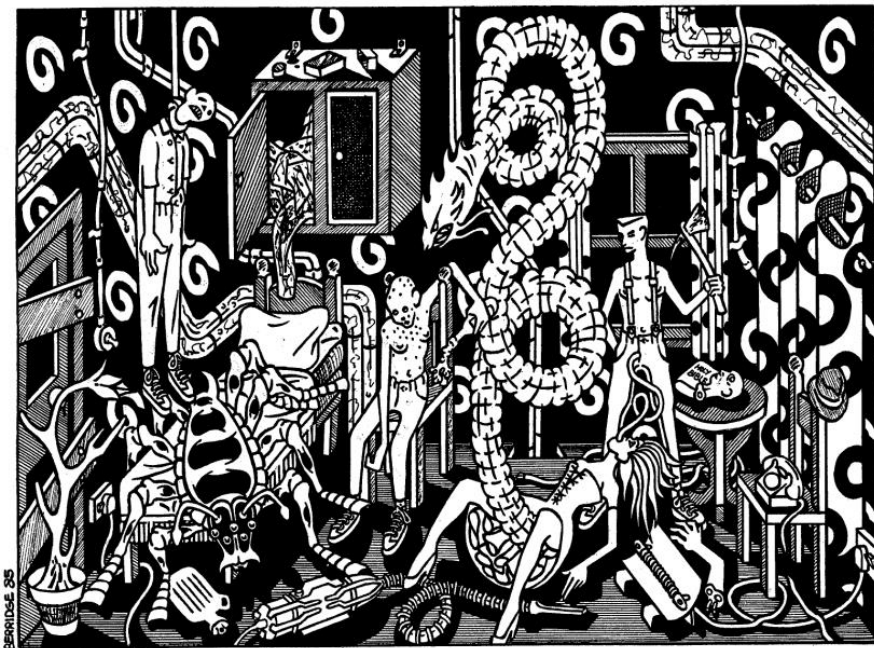


In particular, according to the modern vision of utopia; disorder, uncertainty, coincidence and surprise can not have any role in building up the human systems.

The most of modern utopias are isolated from the disordered human dynamics with paradigms (western knowledge).

- **The formation of the body and mutual interactions are left to digital technological, communication mechanisms and coding the techno-genetics of the body.**

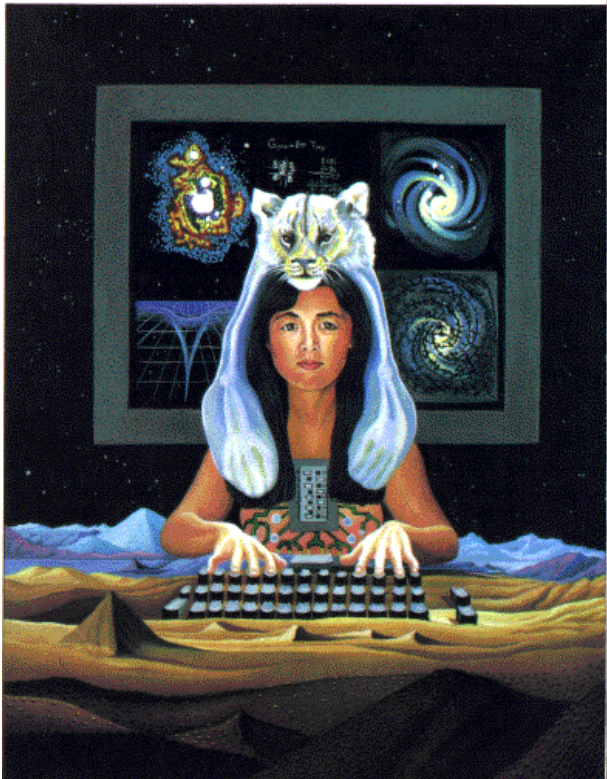




**We are living in a simulated world by internet, media, cinema, etc. and human life becomes more and more complex by each day.**

**The revolution of chaos theory led the way of the non-linear sciences (post-modern science!) such as simulation theories, complexity science and self-organization to shake hegemony of modernity.**

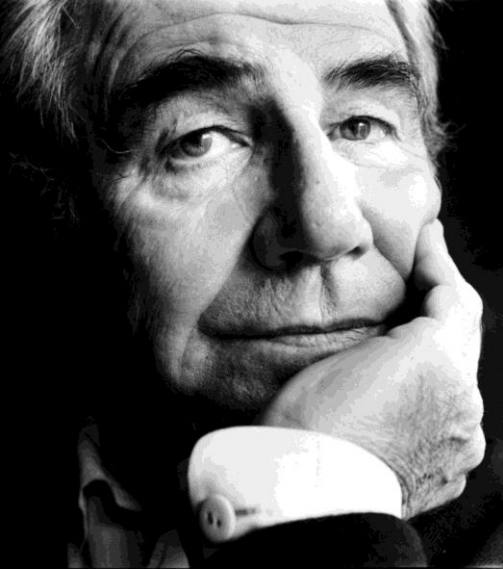
**Non-linear and non-positivist movements begin to be defined in social systems as being important for finding new life (post-modernizm).**



In modern societies deconstruction begins everywhere. All identities disappear. **Linear** simulation mechanisms (modern) such as othering, revolutions, utopias or orientalism are not needed anymore. Simulation mechanisms like progress, optimism, rationality, absolute knowledge are started to lose power.

Post-modernists, began to criticize the projects of modernity. They claim that such studies have changed our worldview.

The linear simulation mechanisms with modern realities are replaced by the disorder simulation of human behaviors with awareness realities in non-Modern Societies.



## We are living in Simulation World.

In this world, according to Jean Baudrillard simulation theory [1],

**Modern Concepts** of system, mostly social, political, economic, cultural modern forms and modern human behaviors are “The Principle of Reality” of Modern societies. Since today’s they are are fastly and globally simulated, modern societies passes from reality to simulation very easy.

Simulacra, representation of emergence of such ordered simulation, could cover reality with hyper-reality in modern societies. It could be take a role only in modern societies.

But simulation, especially in societies, is an extremely complexity world and it is very difficult to be recognized it, using only workable modernity realities.

**Baudrillard Jean; *Simulacred et Simulation*; (Galilee, 1981)**



# **“Disorder-Sensitive Human Behaviors (DSHB)” simulation theory [2]**

**is to complete Baudrillard’s theory in outside of a modern context.**

**DSHB theory takes into account Chaotic Awareness as an additional reality to Reality Principle, which is existing mostly in non-modern societies. Chaotic awareness is connected by local simulation mechanism to the non-modern concepts of the society like commune type traditions, heterodoxy and human behaviors undefined for Modernity.**

**Today modern and non-modern societies are belong to same global simulation world. But this reality (Chaotic awareness) is disorderly simulated.**

**Of course emergence of this simulation will be different than simulacra. For that we would like to call it as zuhur (Arabic *Zahara*). This is not consider as paradox between Baudrillard Theory and**

**DSHB theory [2].**

**Zuhur and Simulacra are not in duality connection.**

**[2] K. G. Akdeniz, *Disorder in Complex Human System, Proceedings of the Conference in Honour of Murray Gell-Mann's 80th Birthday Quantum Mechanics, Elementary Particles, Quantum Cosmology and Complexity*, edited by H Fritzsche and K K Phua, World Scientific Publishing, p. 630-637 (2010).**



# “DSHB” simulation theory

Since **ZUHUR** is not defined emergence by modernity and they can not predictable (disorder surprise). But it is not neglected in today's non-Modern societies and it could play very import role like butterfly effect.

It will not only transform non-modern societies to an unidentified structure. As undefined representation, it could also provoke modern thinking or reconstruct modern conception of reality principle in modern societies.

Since chaotic awareness is belong to non-modern concepts of the society in complexity like commune type traditions, heterodoxy and human behaviors undefined for Modernity by local simulation (with ethnically, culturally and historically via public TV and media, own film and tv serials... ) context.

Than, the Middle East is one of the most attractive and most fruitful geographies for the emergence of *zuhur*

[2] K. G. Akdeniz, *Disorder in Complex Human System, Proceedings of the Conference in Honour of Murray Gell-Mann's 80th Birthday Quantum Mechanics, Elementary Particles, Quantum Cosmology and Complexity*, edited by H Fritzsche and K K Phua, World Scientific Publishing, p. 630-637 (2010).



American soldiers (**simulacra**)

Who is simulated via modern reality principles; for example, equality, justice, freedom

and

Suicide bombers (**emergence-zuhur**) in Iraq:

But who is preserving chaotic awareness as reality.

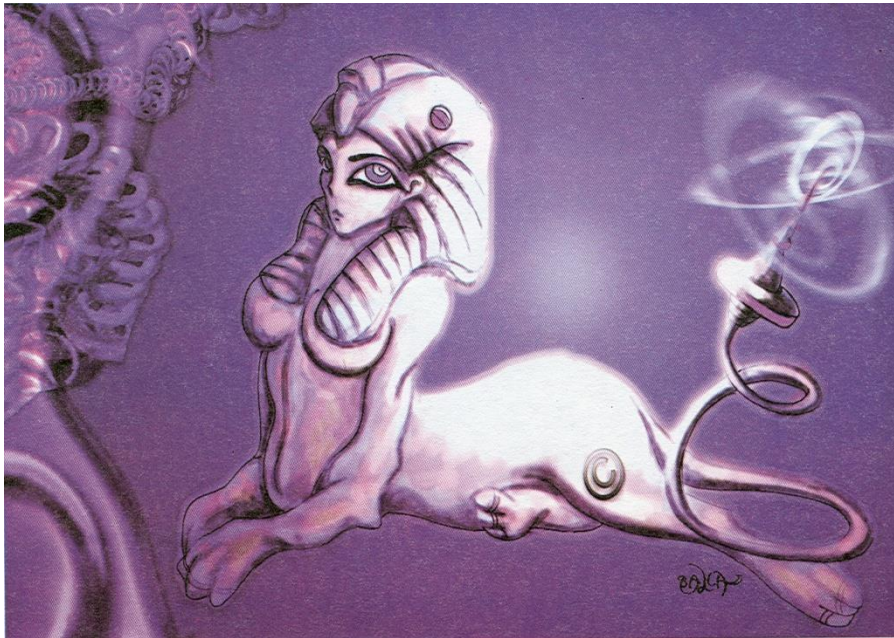


# COMPLEXITY IS SCIENCE OF NEW AGE

In the last couple of decades “Complexity Science” as non-linear science is presented as the science of all sciences. It is considered one of an ideal candidate to study complex systems.

According to complexity scientists who study the phenomena which emerge from a collection of interacting objects, a crowd is a perfect example of such an emergent phenomenon which emerges from a large number of interacting people (any collective action of humans in human system)

From human cells to cancer tumors, from financial movements in stock exchange (money!) to global crashes in world market (petroleum!), from traffic jams (Istanbul traffic is good example!) to guerrilla actions (suicide bombers!).



## COMPLEXITY SCIENCE

**The complexity researchers believe that complexity science will lead us to transform our view of the universe**

**But complexity scientists don't agree "yet" on rigorous definition of the complexity.**

**But most of them already consider common ingredients as composing complex system. On the other hand complexity philosophers are still talking about whether or not the complexity science is postmodern. [3].**

# The Complex Utopia

The problem is how utopian people could be agree on the definition of complex utopia which is far away from stability, objectivity, reductionism, linearity and collective consensus? But utopian people can not neglect the progress in complexity science by saying this is a behind of utopia. It might lead us new windows to look in utopian world.

Of course it should not be far from common composition given by the complexity researchers and complexity philosophers [3]

Complex utopia also contain a collection of interacting objects (agents).

[3] M.M. Waldrop, *Complexity: The Emerging Science at the Edge of Order and Chaos*, Simon&Schuster, New York, (1992) and N. Johnson, *Simply Complexity*, Oneworld Publications, Oxford, (2007).



# THE COMPLEX UTOPIA

Additional to the metaphor of common ingredients. In our complex utopia definition is also an agent-based social system (both in Modern and non-Modern).

- **Agents; (people, or/and human system-societies) are characterized by simulacra and zuhur.**
- **Simulacra (emergence of ordered simulation both in modern societies and modern non-modern societies with modernity reality principle and they are linked each other by long correlation (global information),**
- **and zuhur (emergence of disordered simulation both in modern societies and modern non-modern societies with chaotic reality principle, they are linked each other by short range correlation (local information)).**
- **simulacra and zuhur are conflictly interacting challenging each other (globally or/and locally).**



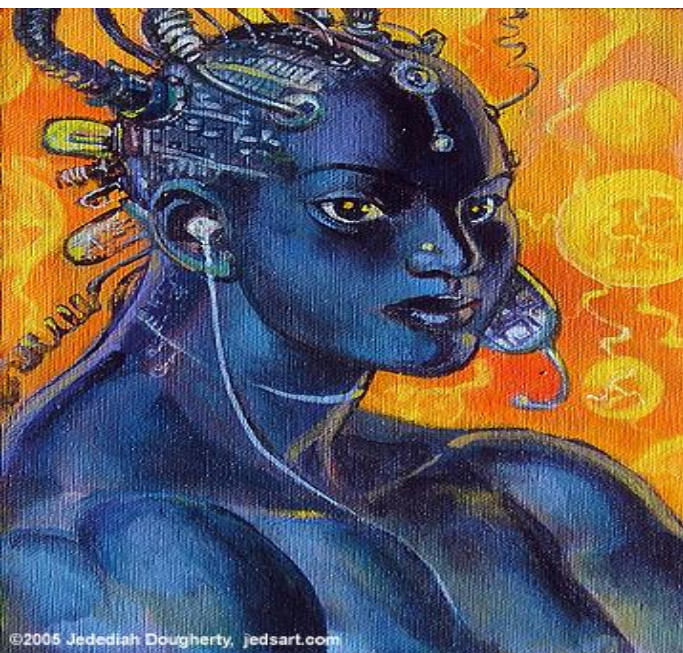


# THE COMPLEX UTOPIA

Additional to the metaphor of common ingredients. In our complex utopia definition is also an agent-based social system (both in Modern and non-Modern).

- **Complex utopia must be also open to self organization. This means that it is close to stability and prediction with the no limitation of modern reality principle and chaotic awareness. This also means that it is close to stability, prediction and the border of complex utopia which can be drawn by its environment without central-control (close to normalization).**
- **Complex utopia must be autonomous. But the borders can be drawn by its own simulation environment without global-control and normalization.**





The general speaking, complex utopia is a deconstruction which appears as a result of interaction and challenge (conflicts) between simulacra and zuhur.

- By this definition, one can conclude that the complex utopia is a typical complexity societies in simulation world.

The complex utopia **is already started** everywhere in every respects and in every scale.

It will appear in all forms of human systems; family, society, religion, science, art and literature world, national and international constitutions.

An example for COMPLEX UTOPIA:

## CONFLICTS BETWEEN CYBORG SCIENTIST AND POST-PHYSICIST (not in duality connection, in complexity)



**The identity deconstruction in scientific community as a good example for the complex utopia**

[5] G. Akdeniz, "*From Simulakr to Zuhur in Complex Utopias*" 11th Int. Conference of the Utopian Studies Society/Europe Marie Curie-Sklodowska University, Lublin- Poland, 7-10 July 2010

G. Akdeniz, "*Post-Physicist Manifesto*" Istanbul University, Journal of Sociology , 15 , p. 31-41 (2007)  
[www.gedizakdeniz.com](http://www.gedizakdeniz.com)

G. Akdeniz, "*Disorder In Complex Humasn System*" in Conference Proceeding in Honour of Murray Gell-Mann's 80th Birthday Celebrations (2010) (\*)

G. Akdeniz; "*The Post-Physicist in Harran*"; paper presented in *Utopia 2007: 8th International Conference of the Utopian Studies Society*, July 12-14th 2007, Plymouth



# COMPLEX UTOPIA: CONFLICTS BETWEEN CYBORG SCIENTIST AND POST-PHYSICIST

In this example the simulacra (as agent) is characterized by “cyborg scientist” which is emergence of the ordered simulation in science (big science, space and high energy experiments, global information and education, global information and education) with the principle of modern science reality.

zuhur is characterized by “post-physicist” which is emergence of the disordered simulations in science with chaotic awareness. They will not participate in schizophrenically uncertain experiments for the global technology and energy domination. (Mostly they are interest in ecologist trans-disciplinary and non-linear science)

## An example for COMPLEX UTOPIA: CONFLICTS BETWEEN CYBORG SCIENTIST AND POST- PHYSICIST

Interactions between cyborg scientist (simulacra) and post-physicist (zuhur) already started and it could cause unpredictable identity deconstructions in science. On the other hand such conflicts in future could give new direction to science and it could transform scientific and education methods (complex revolution in science and education).

Since chaotic awareness is belong to non-modern concepts of the society in complexity like commune type traditions, heterodoxy and human behaviors undefined for Modernity by local simulation (with ethnically, culturally and historically) context.

Than, the Middle East is one of the most attractive and most fruitful geographies for the emergence of *zuhur*

For this reason, it is not going to be a surprise that the conflicts between cyborg scientists (simulacra) and post-physicists (*zuhur*) in scientific and educational simulation world will play the central role of human homogenization

This competition as “**clash of civilization**” could be able to change the world for the better, and improve the quality of life, but it is also possible that it could have adverse effects on the world.

# Example From History: Heterodoxy (Dervishes)

Between 14-18 centuries, the movements among the religion people, mostly in Anatolia & Balkan, can be considered as typical Complex Utopia example.

Heterodoxy dervishes (zuhur) are linked by disordered simulation (tasavvuf) with a chaotic reality (shamanism).\*

Official Islam people (simulakra) are linked by order simulation (power control).

The conflicts (not in duality connection, in complexity) were between zuhur and simulakr was typical Complex Utopia. New anarchic practices of today.

\*Also Kabala in official Jewish religion and Gnostic philosophy in official Christian Religion





Collective "Seed bombing" events



People's Initiatives



Collective strawbale building



Syntagma Square  
"Indignados"



Ecofestival at  
Marathon



Public Assembly  
Embros Theater



Ecofestival at  
Istiaia, Evia



A "public" dinner in  
Psyrri neighborhood



The Navarinou  
parking-turned-into-a  
park initiative

**IS "COMMUNITARIANISM A COMPLEX UTOPIA?"**

1905



- **complex utopia** is a  
**deconstruction in**  
**simulaton world via**  
**conflicts between**  
***zuhur* and *simulacr.***

(not in duality  
connection, in  
complexity)

**Global one is  
conflict between  
civilizations.**







**IS “ARAP SPRING” A COMPLEX UTOPIA?**

# IS “ARAP SPRING” A COMPLEX UTOPIA?

Complex utopias are also occurring spontaneously in many socio-political contexts around the world. Let's have a look today's what happening in the Middle East and North Africa? For example, Arab Spring is remarkable event for complex utopia.

First of all, we should remember that çarşı/bazaars (public markets) in the Middle East (Iran and Turkey including) and North Africa could be considered as one of the right examples of a complexity system.

Due to this property, on December 18, 2010, it is not coincidence that a Tunisian young protestor burned himself in a bazaar (public market) rather than any place of city. (An another most recent example, In October 2012, public protests *currency protest* in Iran started in Tehran Grand Baazar.)

This is, according to DSHB simulation theory, an emergence of disordered simulation of çarşı-baazar complexity with chaotic awareness reality principle (non-modern reality principle).

# ZUHUR IN ARAP SPRING

Namely Arab Spring with a typical **zuhur** (as an agent) behaviors is a good example for our complex utopia definition.

But please note that, it does not mean that all **zuhur** in Arab Spring are to be identified as burned himself.

Since chaotic awareness is belong to non-modern concepts of the society in complexity like socio-political human behaviors by local simulation (with ethnically, culturally and historically) context [6].

**We know that Middle East is one of the most versatile environments and most fruitful geographies for zuhur.**

# SIMULACRA IN ARAP SPRING

On the other hand, a great number of educated people and students in Middle East and North Africa are organized in modern context. They (simulacra) are the emergence of ordered simulation of the Reality Principle globally connected to the modern concepts.

Even to be simulacra of modern societies, additionally, they are also orderly simulating by non-Arabic social media and civil society operations. Recently operations of such organizations growing steadily in this region via TV programs from all over the world with dish antennas and accessing to the Internet.

So they are also losing their ability which comes from chaotic awareness to overcome the modern civilization (not to be only simulacr) with new ideas and dynamics. And they are living with the difficulty of finding new roles to improving modernizations using their own realities of this region.



# CONFLICTS BETWEEN ZUHUR AND SIMULACRA IN ARAP SPRING

But, Arap Spring could not be a complex utopia because arap societies are on chaos edge between simulacra and zuhur.

In this phase how can it be possible for **zuhur** to stay alive to transform modern concepts in new forms for humanity when they are surrounded by such simulacra supported by international programs.

The conflicts between **simulacra** and **zuhur**, they are both responding to the new global projects. From one side they are both experiencing dramatic new opportunities and from another side they challenges (internal interact) each other in the evolving context of the “Arab Spring” in the Middle East.

In addition to the external pressure of the still complex legal and regulatory environment in which civil society operate, organizations face internal challenges as well.

In simulation world (TV and internet axsesss) they are playing a model role in “clash of civilization” in Middle East. As new **COMMUNITARIANISM** forms of the meetings with different groups (first time in Egypt history) and clashes in Tahrir square are not a surprise.







# conclusions

It is definitely not possible to predict the outcome of what happened in Tahrir Square today.

For this reason, the Arab Spring could be finalized as complex humanist revolution in simulation world.

In this case according to our definition it will be a fundamental example of complex revolution utopia first time in simulation history which has been defined and shaped by conflicts between simulacra and zuhur.

Or it will be first sustainable revolution in simulation world.

In this result, Arab countries could be a collective simulacra of modern societies (image) with changing noting in universal human behaviors,

# conclusions

**Ofcourse there is a potential risk of human homogenization through a regional revolutions. But as the result of such conflicts, Arap Spring could be a butterfly effect for the region where there is sensitive condition.**

**As a model of clashes of civilization, this could be able to change, not only the Arab countries, also could have effects to transform modern thinking. Such that western civilization to be non-universal.**

**Since it is disorderly simulated by both global (modern) and local (non-modern) simulation mechanisms. It will not only transform non-modern societies to an unidentified structure. As undefined representation, it could also provoke modern thinking or reconstruct modern conception of reality principle in modern societies.**

**This is the why, ABD, most of the EU countries and Russia are very involve in all dimensions (not only colonist aim like goods and petroleum ect.)**

**But, Arap Spring could not be a complex utopia for the Iran and Turkey, because their societies are not on sensitive phase (chaos edge) between simulacra and zuhur.**





**THANKS-TEŞEKKÜRLER**

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1997-

*The Urban Void*  
Artists and architects  
Collective  
(Farewell to the Free City, 2002)



12/2008

*Uprisings on the occasion of a youth's death, who was shot by a police squad*



2007

*The Kypseli Market*



02/2009

*Occupation of the National Opera House*



2008-

*The bikers movement*



03/2009

*The "Navarhou" Collective Initiative for transforming a parking lot into a park*



2009

*Kyprou and Petission Ave. garden*



6-9/2011

*The Syntagma Square "Indignados"*



2009

*Autonomous collective urban gardening in four Eliniko airport*



2010-

*Plato's Academy*



2011

*The Psyrri urban garden*



An experimental **spectral complex-utopia** on “Terraneous Cephalus Net” which held in Karaburun peninsula in Turkey (2007).

It is prepared to fishing a human who does not able to discover that he/she is already a “Terraneous Cephalus”. (SPECTRAL COMPLEX-UTOPIA)