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Asimilasyon, Kültürlenme*

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**Egemenlik ve yönetimde hüküm sürmek, asimilasyonun tam aksidir, birey hakkının kaldırılması ile zorbalık tam tersi bir yaklaşımdır. 27 Mayıs 1960 Darbesinin amacı asimilasyon olduğu görülecektir.
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Dikta, hakimiyeti kurabilmesi için, balkı asimile etmesi gerekir, bunu da kültürel yaklaşım adı altında yapar. Kültür tanımını kendi algısına göre olup, bunu tanımlarken, tam tersini yaparlar; Demokrasi derler, diktatörlük yaparlar.

Eğitim yerine, sözel ve yazı ile oluşturulan plan, sözler, dikta tutmayacağı için, bunu üst düzey üniversite eğitimi, akademik elemanları etkilemek için yaparlar. Diktaya göre askerlikteki gibi bir düzen olmalı, her devletin silahlı gücü gibi kendisine göre özellikleri olmalıdır.

Amaç düşmanı öldürmek ve yok etmek, asimile etmek iken, onlarla antlaşma yapmak değil, onların size tam teslim olarak katılması beklenir.

Bu makalede, asimilasyon ve diğer ilintili konuları irdelemek amaçlanmaktadır.

Özet

Asimilasyon, Kültürlenme

Amaç: Toplumlar arasında kültürel etkileşim adı altında, halkın belirli bir şekilde, etkileşimi ile başlıca: a) Ayrı kalma, toplumu kabile şeklinde tutma (segregasyon), b) Entegrasyon (uyum sağlanması), c) Asimilasyon (kültür içinde, toplumda erime), d) Marjine olmak (aykırı olarak kalmak) şeklinde etkilendiği görülmektedir. Türklerin tarihine bakınca, esir olma durumunda bile, asimile olmadıkları, kendi kültürleri ile diğer kültür uyumunu ayrı bir yapı ile sağladıkları (Almanca tanımı gibi), gözlenmiştir.

Ancak kendi yurdunda, darbeler, muhtıralar, özellikle 27 Mayıs 1960 Darbesi ile başlayan, muhtıra ve diktalar ile verasetin sürdürüldüğü gözlenmiş, 15 Temmuz halk hareketi ile önlenmesine karşın, muhalefet seçimlerde azınlık (%20) olması nedeniyle her bir seferinde yaklaşımlar içinde olmuştur. Bir sosyal sınıf, bir muhalefet görüşün, hakimiyet kurma amacı ile asimilasyon boyutunu dikkate alması söz konusu olunca, bu konu Makale olarak ele alınmaktadır.

Dayanaklar/Kaynaklar: Asimilasyon, baskı ile kültürlenme boyutu özellikle literatür kaynaklarının. M. Arif Akşit tarafından yorumlanması yapılmaktadır. Kaynaklar tam verilmiştir.

Genel Yaklaşım: Sosyal olarak kendisini üstün gören bir yapı, yönetim ve egemenliğin kendisinde olmasını ister, bu açıdan diğer bakışları baskı, dikta ve sosyal etkileşim ile hakimiyet kurmak isterler. Serbest seçim bu açıdan önemlidir, ancak ekseriyet yapısı ile, bazı görüşlerin egemen olması tamamen kalkmaktadır, bu açıdan asimilasyon işlevini iktidara gelince yapmaları gerekir. Cumhurbaşkanlığı sistemi, vesayet yapısını kaldırdığı için, mutlaka seçim ile olmayacağına göre, asimilasyon yönetimi ile darbe yaklaşımında olmaları izlenir. Buna karşı uyanık olunmalıdır.

Sonuç: Toplumlar da değişimin gelişim üzere olması, özellikle yöneticilerin bir görevi olmalıdır. Bu sevgi ve insanlık yöntemleri, etik ilkelerde olursa halk benimser, destekler. Buna karşı olan 27 Mayıs 1960 Darbesi dahil, istediğim olsun diyerek bir politik görüşün, haksızlık, zorba, zalim, işkence ve mobbing yaparak etkileşim kurması boyutuna karşı çıkmak bir insanlık görevidir. 2748 Sayılı Kanun ile Kurulan Komisyonun bu işlevi yapacağı sanılırken, işkence dahil birçok zorlamayı yapan bir rejime, sembolik tazminat ile kapatmaya çalışması, bir Tarihsel hata ötesi, yalan olacaktır.

Yorum: Darbeye karşı kurulan bir 2748 Sayılı Kanunla kurulan Komisyon, olayı insanlığa karşı işlenen bir suç gibi olarak görmesi ve buna göre tüm hukuksal yöntemleri yapması beklenirken, tam tersi bir aklama gibi yaklaşması, kabul edilemez bir urumdur.

Anahtar Kelimeler: 27 Mayıs 1960 darbesi ve yapmaya çalıştığı, asimilasyon ile Türkiye'deki kültürü değiştirme yaklaşımlarının başarısız olduğu hikayesi

Outline

Assimilation, culturation

AIM: At the community, as noted cultural influences, by the relation and cooperation under the influences, leads to a) Segregation, b) Integration, b) Assimilation, d) Being a marginal community. When considering the Turkish History, even being capture, in prison, save and caret their own culture, not assimilate, differentiated the other culture with own one.

Thus, the coup and memorandum to the elected government, jurisdiction, especially being from 27th May 1960 coup, continuing forceful and oppressions were going on to authority, the direct opposition from people as 15th July, still active for getting the managing. Opposition parties, the politicians, as 20% vote configuration, so waiting any expectation of any light to get. Therefore, for dominancy, assimilation is the only way, after taken the managing.

Grounding Aspects: Assimilation, and pressure for changing as cultural formation, evaluated under the references. References completely added.

Introduction: At social bases, a group as a high status, for taken the managing, governing the State, must perform, pressure, oppression and being active by social dominancy, assimilation as main fact. Free election is therefore important, not being at authoritarian votes so, stay at minor position. Republican presidency System disturbed the old system, minor dominancy at Parliaments, so, we must be awake.

Notions: In population, the progress and advancing for differentiation, thus the main duty, obligation of the manager, leader. Thus, the 27th of May 1960 Coup, making torture, punishment, cause even physical damage, pain, major and psychiatric injury, mobbing, so, opposition to this aspect must be a

humanitarian response. So, considering criminal act to humanity, being the reality. The Commission is not close that idea, the torture, mobbing performed coup, symbolic compensation, as an Historical fault, and a liar.

Conclusion: The commission establishing or counter of 27th May 1960, by 7248 Law, expecting this coup being a humanity criminal act, and establishing every legal reaction, thus by minimum compensation, being opposite position, and not be an acceptable aspect.

Key Words: Unsuccessful approach of 27th of May in 1960 coup, for making assimilation, changing the culture of Turkey

Giriş

622 Medine Antlaşması, bir bakıma Anayasa yapısındadır, Türklerde savaş mantığı, işgal ve yok etme yerine, fetih, onlarla antlaşma ve birliklilik kavramıdır.

Dikta ise kendi halkından ayırıştırarak, bizden ve sizden mantığı ile, dışlar ve üstün nitelik denilerek bir hakimiyet kurmak isterler. Bunun en uzun süren şekli asimile edilme yöntemidir.

Kelime anlamı olarak:

[asimile etmek \(nedirnedemek.com\)](#)¹

1. Benzeştirmek, kendine uydurmak.
2. Kendi içinde eritmek.

Asimilasyon (nedirnedemek.com)

1. Özümleme.
2. Benzeşme.
3. Farklı kökenden gelen azınlıkları veya etnik grupları, bunların kültür birikimlerini, kimliklerini baskın doku ve yapı içinde eriterek yok etme sürecinin sonu.
4. Özümleme
5. Bk. özümleme

[özümleme \(nedirnedemek.com\)](#)¹

1. Edinilmiş olan bilgileri kendi öz malı durumuna getirme.
2. Özümlemek işi, yapım, temessül, temsil, asimilasyon, anabolizma, yadımlama karşıtı.
3. Ototrof organizmalarda karbondioksit, azot, su gibi basit inorganik maddelerin çevreden alınarak organizmanın kompleks organik bileşiklerine katılması.
4. Heterotrof organizmalarda sindirilen besin maddelerinin kompleks biyo-moleküllere dönüştürülmesi. Asimilasyon.
5. Yoğaltım.
6. Metabolizmanın doku yapısıyla ilgili bölümü, parçalanmış gıda maddelerinin özümleme sonucu vücuda yararlı biçime sokularak dokuların yapısında yer alışı, bu amaca yönelik vücutta seyreden biyokimyasal olaylar dizisi, anabolizma, asimilasyon, yeniden sentez, anabolik reaksiyonlar.

Yorum

Bir güç, kendine benzeştirmek, kendi içinde yok etmek, değiştirmektir. Dikta bunu yaparak bin yıl yönetimde kalacağını düşünür, söyler, ancak kültürel yavaş değişim ile benzer yapıya dönüşmesini umut eder. Ancak ilk seçimde %20 oranını geçmeyeceği algısı ile, yönetimi bir şekilde bırakmak istemez, azınlık

yönetimini ister, bürokrat kişilerin yönetimi taraftarıdır, ki bürokratları kendisi seçmeli ve emekli olana kadar etkin olmalıdırlar.

Burada bir aile, çocuklarının da kendisi gibi yetişmesi, baba mesleği ve işini yapmasını, şirketin asırlarca sürmesini isteyebilir. Bunun için sevgi boyutu, işin bir sevgi faktörü ve insanlık yaklaşımı olması, bir taktir edilen boyutu ve teknolojik gelişime de açık olmalıdır. Semercilik artık eşek ve at kullanılmadığı için solar, bakır kaplarda ancak hediyelik olabilir. Şerbet üretimi her ne kadar şişeleme olsa bile, devam ettirilebilir. Tek bir şart vardır, sevgi ve yapılan işten taktir görmeleridir.

Dikta sevgi görmesi beklenmez, zorbalık ve zulüm yoksa zaten yok olacağını bilir, ama etkisinin sürmesi için nesillere etki eder.

1960 Darbesi Başbakan, Dış İşleri ve Maliye Bakanları gibi Devletin üç ana unsurunu idam etmiş, ayrıca müebbet dahil hapis cezaları ile 5 milyon insanı fişlemiş ve baskı altına almış iken, 1980 Darbe yapanlar mahkeme olurken, bunların “İnsanlığa karşı suç” kavramında ele alınmaması, bundan söz edilmemesi, bir Kanun çıkarılmış, hukukçular görev almış, yazılı olarak bu husus Yazar tarafından geniş irdeleme ile anlatılmış iken, ayrıca daha önce tazminat davası açılmış, özel Kanun gerekir diyerek askıya alınmış, bu bile dikkate alınmaması, olsa, olsa akla kasıt gelmektedir. Darbeler, dikta aradan geçen zaman ile örtülmesini isterler.

Srebrenitsa katliamı, Birleşmiş Milletler güvenli bölge diye bir yer saptıyorlar, dağdan gelenleri topluyor, silahlarını alıyor ve sonra düşmana teslim ediyorlar. Teslim eden askerler, özel madalya ile taltif ediliyor, İnsanlığa karşı suç kabul edilmesine karşın, sadece resmi olmayan özür dileniyor. 1960 Darbe için hazırlanan Komisyon buna benzer bir işlem yapmaktadır.

Sosyal ve politik olaylar çıkmasın, olaylar yatışsın, ölenler ölmüş, olan olmuştur mantığı temel olarak görülmektedir. Ancak adalet uygulanmaması, gelecek nesiller boyutuna bir kara leke düşürmektedir.

Ataları, Babaları sessiz kalma ile idamdan kurtulabilecek, tehditlere karşı çıkan, darbenin iyi olmaz diyen kişilerin yeni nesli olarak, canından öte adalet kavramını alan kişilerin mirasçıları bunun devamını sorgulamaları bir görevdir. Bir insanlık görevi, bir adaletin gereğidir. Bundan vaz geçilmesi bile düşünülemez. İdealler kuvvetli kılar, yanındakiler aynı yolda, irfanda ise anlam kazanır. Güç yaratılıştadır, Yaratanda ve inanıştıdır, hukuk bilimidendir.

Toplumda hakimiyetin milletin eline geçmesi ile, bir diktatörlüğün hiçbir şekilde egemen olmaması demektir. Tarihte diktatörler, seçimde azınlıkta olanlardan çıkmış, seçim metotlarının değişmesi ile, açık oy, kapalı sayım gibi usuller ile ancak kazanabilirler ki bu demokrasi ile bağlantılı olamaz.

Kavramların İncelenmesi

Konular birbiri ile iç içe olduğu için, öncelikle asimilasyon konusu Wikipedia Ansiklopedisi ile başlanacak, sırası ile yorumlarla birlikte sunulacaktır. İngilizce kaynak daha geniş bilgi kapsadığı için, doğrudan okunarak anlam kayması olmaması için eklenmektedir.

Assimilation (Wikipedia)²

Assimilation may refer to:

Culture

- [Cultural assimilation](#), the process whereby a minority group gradually adapts to the customs and attitudes of the prevailing culture and customs

- [Language shift](#), also known as language assimilation, the progressive process whereby a speech community of a language shifts to speaking another language
- [Cultural assimilation of Native Americans](#) in the United States
- [Jewish assimilation](#) refers to the gradual cultural assimilation and social integration of Jews in their surrounding culture
- [Assimilation effect](#), a frequently observed bias in social cognition
- [Religious assimilation](#)
- [Assimilation \(French colonial\)](#), an ideological basis of French colonial policy in the 19th and 20th centuries

Science

- [Assimilation \(biology\)](#) the conversion of nutrient into the fluid or solid substance of the body, by the processes of digestion and absorption
- [Assimilation \(phonology\)](#), a linguistic process by which a sound becomes similar to an adjacent sound
- [Data assimilation](#), updating a numerical model with observed data
- [Assimilation \(psychology\)](#), incorporation of new concepts into existing schemes

Yorum

Kültürel Benzeştirme, kendi yapısı altına eritme, boyutu olarak ele alınmaktadır. Kültürel öğelere uygun yapıya dönüşmedir. Daha sonra Kültürel Yapılar irdelenecektir.

- Kültürel Benzeştirme: Azınlık veya bir toplumdaki fertlerin birbiri ile aynı çatı, yapı ve kültürel öğeler altında toplanmasıdır.
 - Dilde bütünlük, hâkim olan devlet dilinin kullanılması değil, azınlığın dilinin kullanılmamasını sağlamaktır. Başka dil kalkmaktadır.
 - Bir ülkedeki temel eski halkın da bütünleştirilmesi
 - İnanış olarak tek bir din altında bütünleşmek
- Benzeştirmenin etkisi sosyal açıdan aykırılıkların ortadan kaldırılmasıdır.
- İnanışta bütünleşme: Demokratik ülkelerde inanışlar bağımsız ve bağlantısız olması ile bu oluşamaz.
- Avrupa Kolonilerinde tek tip oluşturulmuş, yerel halkı göz ardı edilmiştir.

Bilimde

- Biyolojide asimilasyon, yenilen maddelerin metabolize olmasıdır.
- Ses boyutunda asimilasyon, bir sesin bastırılmasıdır
- Data asimilasyonu, diğer parametrelere izin verilmemesidir
- Psikolojik asimilasyon, mevcut şema yerine yeni tablonun örtülmesi hâkim olmasıdır

Burada temel olan, asimilasyon kavramını kabul etmemektir. Etkileşim olabilir ama hâkim olması kabul edilmemelidir. Yenileme, değişim, gelişim olabilir ama bunun asimilasyon şeklinde olması farklıdır, kabul edilemez.

Kültürel Yapılar

Bozkurt Güvenç'in Sosyal Antropolojik açıdan Kültürel yaklaşımlar yapılmaktadır³. Bunlar:

- 1) Kabile Kültürü:** Büyük aile yapısıdır. Bazı dernekler bu yapıda görev alırlar. Türkler TOY denilen meclis ile, bu yaklaşımları adalet üzere devşirirler. Akşit sülalesinde de kararlar alınırken, meclis toplanır, son sözler de 7-14 yaşlarındaki çocuklara verilir. Söz almasa bile onlar da konuşturulur, *çocuktan al haberi mantığı* işletilir.
 - Aile Yapısı:** Bir ortak amaç için toplanan gruplar, klan veya aile yapısında olanlar, birliktelik ile varlığı sürdürürler. Göçmenler hangi kültürel yapıda olursa olsun, kabile anlayışını oluştururlar. Bir baba işlevini yapan kişi, kahraman, grubu bir arada tutandır.
 - Kaynaklar, Kültürel Özellikler:** Ailenin bütünlüğünü oluşturanlar, TOY kültürü veya örf, adet ve gelenekler ile sürdürülür. Devamlı değişim olduğu için, esneklik esastır.
 - Çevre yapısı:** Göçme söz konusu olduğundan, çevre devamlı değişir, buna göre uyum sağlanmalıdır.
 - Yönetim: Din, Devlet ve İdare:** Yönetici rolü, çeşitli etkileşim ile oluşurlar. Dini roller de üstlenirler, ahlak kavramı ve yönetimde güçlü olmalıdırlar. İdare onların yönetmelikleri ile sürdürülür.
 - İnsan:** Kabilenin insan yapısı bir oluşumu tanımlar. Fenerbahçe ve Galatasaray bir kabile kültüründe oluşmaktadır.
 - Sağlık durumu:** Bulaşıcı hastalıklar yakın ilişki nedeni ile tümünü etkiler ve tümü hastalığı geçirirler.
 - Teknoloji:** Varlığın devamı için önemlidir. Kamu malı gibi, ailede bireyler değil, mal tüm kabilenin hizmetinde olmalıdır.

DİKTA: Ben varsam, kabile vardır mantığı geçerlidir. Kendilerine aziz, hazret gibi sıfatlar ile dokunulmaz, kutsal kırlarlar. Geleceği bilmeleri, hikmet sahibi oldukları iddiası geçerlidir. Tüm çaba, onun dediğinin yapılması, diğerlerinin ona hizmet, kulluk ve kölesi olmasıdır. Sanki o, onlar olmaz ise varlıkları olmayacaktır.

- 2) Tarım Kültürü:** Bir yerleşim yerinde, mahalle kültürü veya köy, kasaba yapısında, ihtiyarlar meclisi yapısı ile örf, adet ve geleneklere göre yapılanma gözlenir.
 - Aile Yapısı:** Büyük aile yapısında yaşlılar geleneklere göre usulleri açıklarlar. Kadınlar önemli rol oynarlar. Eş seçmede de etkindirler.
 - Kaynaklar, Kültürel Özellikler:** Her mahallenin, yerleşim yerinin özelliğine göre oluşurlar. Buğday yetiştiren yer ile mısır tüketenlerin aletleri farklı, adetlerinde de farklılıklar vardır.
 - Çevre yapısı:** Yetiştirilen ürün, iklim ve buna göre oluşan asırlık yaklaşımlar birden değişim değil, yavaş değişimi öngörür. Eskinin korunması, kılanması ve devamlılığı sağlanmalıdır.
 - Yönetim: Din, Devlet ve İdare:** Oluşan bir sülale, bir kral yapısı, bir idareci yapısı devam etmesi esastır. Seçimlerde de eskiler beğenilirse devam etmelidir. Mutlaka dini temalar işlenir.
 - İnsan:** Kültür yapısına göre insanların kıyafet, konuşması, tattıkları lezzetler birbirine benzer.
 - Sağlık durumu:** Aynı çevre, aynı hastalık yapısını da toplumda görülmesi demektir.
 - Teknoloji:** Tarım yapılan ürüne göre teknoloji oluşur, buna göre toplumsal algılar ve yaklaşımlar olur.

DİKTA: Örf, adet ve gelenekler ile aristokrasi veya bir seçilmiş ailenin devamlılığıdır. Kral ben isem, benim sözün geçer mantığı geçerlidir. Toplumda iş bölümü, güç dağılışı da kişi tarafından yapılmalıdır.

3) Endüstri Kültürü: Fabrikanın sahibi, okulun, Üniversitenin yönetimine uyulmalı, yönetmelik en güçlü yapıdır.

- Aile Yapısı:** Yönetmelikler ile güdülür, birey yönetmelik üzere olmalıdır. TCK yönetmeliklere uymamayı suç diye kabul etmezken, bu kültürde işsiz kalırlar.
- Kaynaklar, Kültürel Özellikler:** Fabrika, üretilen iş, eğitim boyutu olarak kendi kaynakları temeldir.
- Çevre yapısı:** İş yeri, fabrika, görev yeri çevresidir, buna uymalıdır.
- Yönetim: Din, Devlet ve İdare:** Tüm güç idarenin başındadır, buna uygun yaklaşımlar ile mevcut kurumu yükseltmelidir.
- İnsan:** Her işe göre iş yapma kapasitesi benzer, bu açıdan birbirine kopya kişiler olmaktadır.
- Sağlık durumu:** İş ürettikleri için sağlıklı olmaları istenir, beklenir, buna göre tedbirler alınır. Toplu spor yapma gösteriş bile olsa yaklaşımlar vardır.
- Teknoloji:** Çalışanın hizmeti kolay yapması düşünülerek teknoloji kullanılır.

DİKTA: Sermaye ve kurumun sahibi veya atanmış yöneticisi güç sahibi, onun dedikleri olmalıdır. Kurum kültüründe, iş veya görev temelli olmaktadır.

4) Yüksek Teknoloji Kültürü: Globalleşen Dünyada sermaye, doların iç piyasadaki değeri ve hizmet üretim teknolojisi kontrol edilmektedir. Sıklıkla uyumlu yönetim istenir. Her üst yapı, kendi kültürüne hayran olmaları, ona uyum ve asimile olmasını bekler.

- Aile Yapısı:** İnsanlar global yapının bir ferdi, bir ortak yapısı olmak isterler, onların seçtikleri diğerlerinin de hoşuna gitmelidir. Büyük Dünya insanları kavramı içinde kişiliklerinin silindiği gerçeğini kaçırmaktadırlar.
- Kaynaklar, Kültürel Özellikler:** Seyahatler ile, bazı yerle hayran kalınan yerler olmakta, burada olmayı mutluluk sanarak, bir bakıma aldanırlar, kendi kişiliklerinin yıpranmasına göz yumarlar.
- Çevre yapısı:** Mahalleleri Dünya olmuş, medya ve sosyal medya ile etkileşim içinde girerler.
- Yönetim: Din, Devlet ve İdare:** Büyük sermaye ve etkileşime ortak olmak için, onlardan hisse senedi almaya çalışırlar.
- İnsan:** Bir Dünya temsilcisi olmuş, milli yapılar yerine global bir kültürün yapısı, insanı olmuşlardır.
- Sağlık durumu:** Sağlığa önem verme adına, plasebo denilen, etkisi şüpheli birçok yaklaşımı benimserler.
- Teknoloji:** Üstün teknolojiye sahip olmak isterler, işlerine yaraması şüpheli olsa bile sahiplik onları mutlu kılar.

DİKTA: Globalleşen kültürlerde, bir üst yönetim, lider ülkeler, kendi dediklerinin olması için güdümlü yöneticiler isterler. Birçok dikta onların onayı ile olmaktadır. Bizim çocuklar yapmışlar sözü duyulan sözlerdendir.

5) Birey Hakları Kültürü: İnsan kendini tanımak ister, bilmek, farkındalık içindedir. Her birey yapısı, inancı kendisine özgündür, bunu algılamalıdır.

- Aile Yapısı:** Kendisi ailenin temel direği olduğunu algılar, buna göre bir aile kurar.
- Kaynaklar, Kültürel Özellikler:** Kendi kültürel özelliğini yapılandırma aşamasındadır.
- Çevre yapısı:** Her yaşadığı çevre, her yapı bir kendi varlığına katkı sağlamalıdır.
- Yönetim: Din, Devlet ve İdare:** 109/6 Kuran ayeti gereği, *senin inancın, dinin sana, benimki bana* yapısı ile, yönetim ve sorumluluk kendisindedir.
- İnsan:** Varlığın ana unsuru olarak, kendi tanınmasının içindedir.
- Sağlık durumu:** Mutluluk yapısı sağlıklı olmak, kendisini bilmektir.
- Teknoloji:** Önemli olan teknoloji değil, kendi mutluluğunu, memnuniyeti sağlayanlardır.

DİKTA: Birey bilgilendirme ile kendi kararını verir, sorumludur. Alternatif, danışma almaması ile sıklıkla keşke, yapmamalı idim diyerek pişmanlık, azap duyabilir. Kendi kendisine yapar.

- 6) Karma kültürel yapı (Multi-kültürel yapı):** Tek bir kültürel yapı yerine, bir insan çoklu kültürel yapı içinde olabilir. Önemli olan hâkim olan değil, mutlu olanı yakalayabilmektir.
- Aile Yapısı:** her boyut, kendi ailesini oluşturmali, büyük, çekirdek ve izole aile yapısını kendi mutluluğu için bir gerekçe yapmalıdır.
 - Kaynaklar, Kültürel Özellikler:** Çoklu etkileşim olduğu için, tek düze değil, karma kültürel yapıyı bir kişide bütünleşmesi yapılmaktadır.
 - Cevre yapısı:** Yaşamda, iş yeri, tatil yeri ve birçok ortam, farklı kültürel yapı, farklı kültürel kişi oluşturmaktadır.
 - Yönetim: Din, Devlet ve İdare:** Bağlı olmak istediği yönetim şeklinde yaklaşım yapmaktadır.
 - İnsan:** Temel yapı, insanın kendisinin yapısı olmaktadır. Bireye göre kültürel görünüm gözlenmektedir.
 - Sağlık durumu:** Sağlıklı olmak, varlık için gereklidir, spor ve diğer yaklaşımlar içinde olmaktadır.
 - Teknoloji:** Mutluluk için kaliteli en sût teknolojiyi kullanmak istemektedir.
- DİKTA:** İnsanların yapısına göre yönetimi ele alırlar.

ÖZET: Dikta, hangi yapıyı kendisine uygun görmekte ise, onu hâkim kılmak ister. Genel yapısı bir kabile yönetimi şeklindedir.

Dikta kabile kültüründe ise tüm toplum kendi kabile anlayışında olmalıdır. Tarım kültüründe ise, tüm örf adetler bu yapıda olmalı, tanrısal güçleri kullanmalıdırlar. Endüstri kültüründe, sermaye ve gücü elinde tutarlar. Yüksek Teknoloji Kültüründe bir ağabeyleri vardır. Birey Hakkı kültüründe ise dikta pek rastlanılmaz, karma kültür ile adapte etmeye çalışırlar.

Halka dayandığı sözde vardır, gerçekte ise belirli zümreye dayanır.

Kabul edilmeyen nokta, aradan yıllar geçmiş olsa da diktayı destekleyen, onun yargılanmasını istemeyenler bulunur. Almanya'da bir arkadaş, bana, *Hitler aleyhinde konuşmamı bekleme, Alman Devletini varlığını ortaya koymuş ve Dünyaya kafa tutmuştur dedi. Yöntemi kabul edilmeyebilir ama, varlığımızı, bizleri yeniden ayağa kaldırmıştır dedi. Cevap olarak, bunu sevgi ile yapsa idi, insanlık boyutunu kullansa idi, Osmanlı ve 622 Medine Antlaşmasında olduğu gibi, temel esaslar hukuk yapısında kalarak, birey ve halkın haklarını savunsa idi, başkalarını örnek alsaydı, dikta yerine sevgiyi seçse idi keşke dedim. Düşündü, haklısın, keşke dedi.*

Cultural assimilation (Wikipedia)⁴

Cultural assimilation is the process in which a [minority group](#) or [culture](#) comes to resemble a society's [majority group](#) or assume the values, behaviors, and beliefs of another group whether fully or partially.^[1] The different types of cultural assimilation include full assimilation and [forced assimilation](#); full assimilation being the more prevalent of the two, as it occurs spontaneously.^[2] During cultural assimilation, minority groups are expected to adapt to the everyday practices of the dominant culture through language and appearance as well as via more significant socioeconomic factors such as absorption into the local cultural and employment community.^[3] Some types of cultural assimilation resemble [acculturation](#) in which a minority group or culture completely assimilates into the [dominant culture](#) in which defining characteristics of the minority culture are less obverse or outright disappear; while in other types of cultural assimilation such as **cultural integration** mostly found in [multicultural](#) communities, a minority group within a given society adopts aspects of the [dominant culture](#) through either [cultural diffusion](#) or for practical reason like adapting to another society's [social norms](#) while retaining their original culture. A conceptualization describes cultural assimilation as similar to acculturation^{[4][5]} while another merely considers the former as one of the latter's phases.^[1] Throughout history there have been different forms of cultural assimilation examples of types of acculturation include voluntary and involuntary assimilation.^[6] Assimilation could also involve the so-called

additive acculturation wherein, instead of replacing the ancestral culture, an individual expands their existing cultural repertoire.^[4]

Overview

Cultural assimilation may involve either a quick or a gradual change depending on the circumstances of the group. Full assimilation occurs when members of a society become indistinguishable from those of the dominant group in society.^[2]

Whether a given group should assimilate is often disputed by both members of the group and others in society. Cultural assimilation does not guarantee social alikeness. Geographical and other natural barriers between cultures, even if created by the predominant culture, may be culturally different. Cultural assimilation can happen either spontaneously or forcibly, the latter when more dominant cultures use various means aimed at forced assimilation.^[2]

Various types of assimilation, including forced cultural assimilation, is particularly relevant in regards to Indigenous groups during colonialism taking place between the 18th, 19th and 20th centuries. This type of assimilation included religious conversion, separation of families, changes of gender roles, division of property among foreign power, elimination of local economies and lack of sustainable food supply. Whether via colonialism or within one nation, methods of forced assimilation are often unsustainable, leading to revolts and collapses of power to maintain control over cultural norms. Often, cultures that are forced into different cultural practices through forced cultural assimilation will revert to their native practices, and religions that differ from the forced cultural values from other dominant powers.^[2] In addition throughout history, voluntary assimilation is often in response to pressure from a more predominant culture, and conformity is a solution for people to remain in safety. An example of voluntary cultural assimilation would be during the Spanish Inquisition when Jews and Muslims accepted the Roman Catholic Church as their religion, meanwhile, in private, many people still practiced their traditional religions. This type of assimilation is used to convince a dominant power that a culture has peacefully assimilated yet often voluntary assimilation does not mean the group fully conforms to the accepted cultural beliefs.^[6]

The term "assimilation" is often used with regard to not only indigenous groups but also immigrants settled in a new land. A new culture and new attitudes toward the origin culture are obtained through contact and communication. Assimilation assumes that a relatively tenuous culture gets to be united to one unified culture. That process happens by contact and accommodation between each culture. The current definition of assimilation is usually used to refer to immigrants, but in multiculturalism, cultural assimilation can happen all over the world and within varying social contexts and is not limited to specific areas.

Indigenous assimilation

Australia

Legislation applying the policy of "protection" over Aboriginal Australians (separating them from white society^[2]) was adopted in some states and territories of Australia when they were still colonies, before the federation of Australia: in the Victoria in 1867, Western Australia in 1886, and Queensland in 1897. After federation, New South Wales crafted their policy in 1909, South Australia and the Northern Territory (which was under the control and of South Australia at the time) in 1910–11. Mission stations missions and Government-run Aboriginal reserves were created, and Aboriginal people moved onto them. Legislation restricted their movement, prohibited alcohol use and regulated employment. The policies were reinforced in the first half of the 20th century (when it was realized that Aboriginal people would not die out or be fully absorbed in white society^[2]) such as in the provisions of the Welfare Ordinance 1953, in which Aboriginal people were made wards of the state. "Part-Aboriginal" (known as half-caste) children were forcibly removed from their parents in order to educate them in European ways; the girls were often trained to be domestic servants.^[8] The protectionist policies were discontinued, and assimilation policies took over. These proposed that "full-blood" Indigenous Australians should be allowed to "die out", while "half-castes" were encouraged to

assimilate into the white community. Indigenous people were regarded as inferior to white people by these policies, and often experienced [discrimination in the predominantly white towns](#) after having to move to seek work.^[79]

Between 1910 and 1970, several generations of Indigenous children were removed from their parents, and have become known as the [Stolen Generations](#). The policy has done lasting damage to individuals, family and Indigenous culture.^[7]

Canada 1800s–1990s: Forced assimilation

During the 19th and 20th centuries, and continuing until 1996, when the last [Canadian Indian residential school](#) was closed, the Canadian government, aided by Christian Churches began a campaign to forcibly assimilate [Indigenous peoples in Canada](#). The government consolidated power over Indigenous land through treaties and the use of force, eventually isolating most Indigenous peoples to reserves. Marriage practices and spiritual ceremonies were banned, and spiritual leaders were imprisoned. Additionally, the Canadian government instituted an extensive residential school system to assimilate children. Indigenous children were separated from their families and no longer permitted to express their culture at these new schools. They were not allowed to speak their language or practice their own traditions without receiving punishment. There were many cases in which violent or sexual abuse by the Christian church was committed. The [Truth and Reconciliation Commission of Canada](#) concluded that this effort amounted to [cultural genocide](#). The schools actively worked to alienate children from their cultural roots. Students were prohibited from speaking their native languages, were regularly abused, and were arranged marriages by the government after their graduation. The explicit goal of the Canadian government, through the Catholic and Anglican churches, was to completely assimilate Indigenous peoples into broader Canadian society and destroy all traces of their native history.^[10]

Brazil

In January 2019, newly elected [Brazil's](#) president [Jair Bolsonaro](#) has stripped the Indigenous affairs agency [FUNAI](#) of the responsibility to identify and demarcate [Indigenous lands](#). He argued that those territories have very tiny isolated populations and proposed to integrate them into the larger Brazilian society.^[11] According to the [Survival International](#), "Taking responsibility for Indigenous land demarcation away from FUNAI, the Indian affairs department, and giving it to the Agriculture Ministry is virtually a declaration of open warfare against [Brazil's tribal peoples](#)."^[12]

Latin America

A major contributor to cultural assimilation in South America began during exploration and colonialism that often is thought by Bartolomé de Las Casas to begin in 1492 when Europeans began to explore the Atlantic in search of "the Indies", leading to the discovery of the Americas. Europe remained dominant over the Americas' Indigenous populations as resources such as labor, natural resources i.e. lumber, copper, gold, silver, and agricultural products flooded into Europe, yet these gains were one-sided, as Indigenous groups did not benefit from trade deals with colonial powers.^[13] In addition to this, colonial metropolises such as Portugal and Spain required that colonies in South America assimilate to European customs – such as following the Holy [Roman Catholic Church](#), acceptance of Spanish or Portuguese over Indigenous languages and accepting European-style government.^[14]

Through forced cultural assimilation, colonial powers such as Spain used methods of violence to assert cultural dominance over Indigenous populations.^[15] One example occurred in 1519 when the Spanish explorer [Hernán Cortés](#) reached [Tenochtitlán](#) – the original capital of the Aztec Empire in Mexico.^[16] After discovering that the Aztecs practiced human sacrifice, Cortés killed high-ranked Aztecs and held [Moctezuma II](#), the Aztec ruler, captive. Shortly after, Cortés began creating alliances to resume power in Tenochtitlán and renamed it Mexico City. Without taking away power through murder and spread of infectious diseases the Spanish [conquistadores](#) (relatively small in number) would not have been able to take over Mexico and convert

many people to Catholicism and slavery. While Spaniards influenced linguistic and religious cultural assimilation among Indigenous peoples in South America during colonialism, many Indigenous languages such as the Incan language [Quechua](#) are still used in places such as Peru to this day by at least 4 million people. This demonstrates that forced cultural assimilation is not long-term or fully effective on different cultures such as the Indigenous peoples in Latin America.

New Zealand

In the course of the [colonization of New Zealand](#) from the late-18th century onwards, assimilation of the indigenous [Maori](#) population to the culture of incoming European visitors and settlers at first occurred spontaneously. Genetic assimilation commenced early and continued – the 1961 [New Zealand census](#) classified only 62.2% of Māori as "full-blood Maoris".^[17] (Compare [Pākehā Māori](#).) Linguistic assimilation also occurred early and ongoingly: European settler populations [adopted and adapted Māori words](#), while European languages affected Māori vocabulary (and possibly phonology).^[18]

In the 19th century colonial governments *de facto* encouraged assimilation;^[19] by the late-20th century policies favored supporting [bicultural](#) development.^[20] Māori readily and early adopted some aspects of European-borne [material culture](#) (metals,^[21] [muskets](#),^[22] potatoes^[23]) relatively rapidly. Imported ideas – such as writing,^[24] Christianity,^[25] [monarchy](#), [sectarianism](#), everyday European-style clothing,^[26] or disapproval of slavery^[27] – spread more slowly. Later developments (socialism,^[28] anti-colonialist theory,^[29] [New Age](#) ideas^[30]) have proven more internationally mobile. One long-standing view presents Māori communalism as unassimilated with European-style [individualism](#).^[31]

Immigrant assimilation

Social scientists rely on four primary benchmarks to assess immigrant assimilation: [socioeconomic status](#), geographic distribution, [second language](#) attainment, and [intermarriage](#).^[32] William A.V. Clark defines immigrant assimilation in the United States as "a way of understanding the social dynamics of American society and that it is the process that occurs spontaneously and often unintended in the course of interaction between majority and [minority groups](#)."^[33]

Studies have also noted the positive effects of immigrant assimilation. A study by Bleakley and Chin (2010) found that people who arrived at or before the age of nine from non-English speaking countries tend to speak English at a similar level as those from English speaking countries. Conversely, those who arrived after nine from non-English-speaking countries have much lower speaking proficiency and this increases linearly with age at arrival. The study also noted sociocultural impacts such as those with better English skills are less likely to be currently married, more likely to divorce, have fewer children, and have spouses closer to their age. A 2014 study done by Verkuyten found that immigrant children who adapt through integration or assimilation are received more positively by their peers than those who adapt through marginalization or separation.

Perspective of dominant culture

There has been little to no existing research or evidence that demonstrates whether and how immigrant's mobility gains—assimilating to a dominant country such as language ability, socioeconomic status etc.—causes changes in the perception of those who were born in the dominant country. This essential type of research provides information on how immigrants are accepted into dominant countries. In an article by Ariela Schachter, titled "From "different" to "similar": an experimental approach to understanding assimilation", a survey was taken of white American citizens to view their perception of immigrants who now resided in the United States.^[34] The survey indicated the whites tolerated immigrants in their home country. White natives are open to having "structural" relation with the immigrants-origin individuals, for instance, friends and neighbors; however, this was with the exception of black immigrants and natives and undocumented immigrants.^[34] However, at the same time, white Americans viewed all non-white Americans, regardless of legal status, as dissimilar.

A similar journal by Jens Hain Mueller and Daniel J. Hopkins titled "The Hidden American Immigration Consensus: A Conjoint Analysis of Attitudes toward Immigrants" confirmed similar attitudes towards immigrants.^[35] The researchers used an experiment to reach their goal which was to test nine theoretical relevant attributes of hypothetical immigrants. Asking a population-based sample of U.S citizens to decide between pairs of immigrants applying for admission to the United States, the U.S citizen would see an application with information for two immigrants including notes about their education status, country, origin, and other attributes. The results showed Americans viewed educated immigrants in high-status jobs favourably, whereas they view the following groups unfavorably: those who lack plans to work, those who entered without authorization, those who are not fluent in English and those of Iraqi descent.

Adaptation to new country

As the number of international students entering the US has increased, so has the number of international students in US colleges and universities. The adaption of these newcomers is important in cross-cultural research. In the study "Cross-Cultural Adaptation of International College Student in the United States" by Yikang Wang, the goal was to examine how the psychological and socio-cultural adaption of international college students varied over time.^[36] The survey contained a sample of 169 international students attending a coeducational public university. The two subtypes of adaption: psychological and socio-cultural were examined. Psychological adaption refers to "feelings of well-being or satisfaction during cross-cultural transitions;"^[37] while socio-cultural refers to the ability to fit into the new culture.^[37] The results show both graduate and undergraduate students showed both the satisfactory and socio-cultural skilled changed over time. Psychological adaption had the most significant change for a student who has resided in the US for at least 24 months while socio-cultural adaption steadily increased over time. It can be concluded that eventually over time, the minority group will shed some of their culture's characteristic when in a new country and incorporate new culture qualities. Also, it was confirmed that the more time spent in a new country would result in becoming more accustomed to the dominant countries aspects of characteristics.

Figure 2 demonstrates as the length of time resided in the United States increase—the dominant country, the life satisfaction and socio-cultural skill increase as well—positive correlation.^[36]

In turn, research by Caligiuri's group, published in 2020, shows that one semester of classroom experiential activities designed to foster international and domestic student social interaction serve to foster international students' *sense of belonging and social support*.^[38]

In a study by Viola Angelini, "Life Satisfaction of Immigrant: Does cultural assimilation matter?", the theory of assimilation as having benefits for well-being.^[39] The goal of this study was to assess the difference between cultural assimilation and the subjective well-being of immigrants. The journal included a study that examined a "direct measure of assimilation with a host culture and immigrants' subjective well-being."^[39] Using data from the German Socio-Economic Panel, it was concluded that there was a positive correlation between cultural assimilation and an immigrant's life's satisfaction/wellbeing even after discarding factors such as employment status, wages, etc. "Life Satisfaction of Immigrant: Does cultural assimilation matter?" also confirms "association with life satisfaction is stronger for established immigrants than for recent ones."^[39] It was found that the more immigrants that identified with the German culture and who spoke the fluent national language—dominant country language, the more they reported to be satisfied with their lives. Life satisfaction rates were higher for those who had assimilated to the dominant country than those who had not assimilated since those who did incorporate the dominant language, religion, psychological aspects, etc.

Willingness to assimilate and cultural shock

In the study "Examination of cultural shock, intercultural sensitivity and willingness to adopt" by Clare D'Souza, the study uses a diary method to analyze the data collected.^[40] The study involved students undergoing a study abroad tour. The results show negative intercultural sensitivity is much greater in participants who experience "culture shock."^[40] Those who experience culture shock have emotional expression and responses of hostility, anger, negativity, anxiety frustration, isolation, and regression. Also, for one who has traveled to the country

before permanently moving, they would have predetermined beliefs about the culture and their status within the country. The emotional expression for this individual includes excitement, happiness, eagerness, and euphoria.

Another article titled "International Students from Melbourne Describing Their Cross-Cultural Transitions Experiences: Culture Shock, Social Interaction, and Friendship Development" by Nish Belford focuses on cultural shock.^[41] Belford interviewed international students to explore their experience after living and studying in [Melbourne](#), Australia. The data collected were narratives from the students that focused on variables such as "cultural similarity, intercultural communication competence, intercultural friendship, and relational identity to influence their experiences."^[41]

United States

Between 1880 and 1920, the United States took in roughly 24 million immigrants.^[32] This increase in immigration can be attributed to many historical changes. The beginning of the 21st century has also marked a massive era of immigration, and sociologists are once again trying to make sense of the impacts that immigration has on society and on the immigrants themselves.^[32]



This graph shows the trend of (Forced) Immigration and (Voluntary) Immigration in the United States from 1925 to present-day

Assimilation had various meanings in American sociology. [Henry Pratt Fairchild](#) associates American assimilation with Americanization or the "melting pot" theory. Some scholars also believed that assimilation and acculturation were synonymous. According to a common point of view, assimilation is a "process of interpretation and fusion" from another group or person. That may include memories, behaviors, and sentiments. By sharing their experiences and histories, they blend into the common cultural life.^[42] A related theory is structural pluralism proposed by American sociologist [Milton Gordon](#). It describes the American situation wherein despite the cultural assimilation of ethnic groups to mainstream American society, they maintained structural separation.^[43] Gordon maintained that there is limited integration of the immigrants into American social institutions such as educational, occupational, political, and social cliques.^[4]

During The Colonial Period from 1607 to 1776, individuals immigrated to the British colonies on two very different paths—voluntary and forced migration. Those who migrated to the colonies on their own volition were drawn by the allure of cheap land, high wages, and the freedom of conscience in British North America.^[44] On the latter half, the largest population of forced migrants to the colonies was African slaves.^[45] Slavery was different from the other forced migrations as, unlike in the case of convicts, there was no possibility of earning freedom, although some slaves were manumitted in the centuries before the American Civil War.^[46] The long history of immigration in the established gateways means that the place of immigrants in

terms of [class](#), [racial](#), and [ethnic](#) hierarchies in the traditional gateways is more structured or established, but on the other hand, the new gateways do not have much immigration [history](#) and so the place of immigrants in terms of class, racial, and ethnic hierarchies are less defined, and immigrants may have more influence to define their position. Secondly, the size of the new gateways may influence immigrant assimilation. Having a smaller gateway may influence the level of [racial segregation](#) among immigrants and native-born people. Thirdly, the difference in institutional arrangements may influence immigrant assimilation. Traditional gateways, unlike new gateways, have many institutions set up to help immigrants such as legal aid, bureaus, social organizations. Finally, Waters and Jimenez have only speculated that those differences may influence immigrant assimilation and the way researchers that should assess immigrant assimilation.^[42]

Canada

Canada's multicultural history dates back to the period [European colonization](#) from the 16th to 19th centuries, with waves of ethnic European [emigration](#) to the region. In the 20th century, [Indian](#), [Chinese](#) and [Japanese-Canadians](#) were the largest immigrant group.^[47]

1900s–present: Integration

Canada remains one of the largest [immigrant populations](#) in the world. The 2016 census recorded 7.5 million documented immigrants, representing a fifth of the country's total population.^[48] Focus has shifted from a rhetoric of cultural assimilation to cultural integration.^[49] In contrast to assimilation, integration aims to preserve the roots of a minority society while still allowing for smooth coexistence with the dominant culture.^[47]

Furthermore, the advancement and integration of immigrants into the United States has accounted for 29% of U.S. population growth since 2000.^[50] Recent arrival of immigrants to the United States has been examined closely over the last two decades. The results show the driving factors for immigration including citizenship, homeownership, English language proficiency, job status, and earning a better income.^[51]

Yorum

Güçlü kültür içinde zayıf kültürün asimile olacağı düşünülür. Almanya Türk işçileri asimile olacakları sanılırken, kendi yapılarına göre bir kabile kültür yapısında kalıp, birbirleri ile dayanışma içinde, bir etkinlik oluşturduklar. İş nedeni ile zorlama olsa bile, yabancı dili öğrendiler ama kendi dillerini aile içinde kullandılar. Kürt ve diğer halk, yok olmamak için, Türkçe öğrenmeyi tüm çocuklarına zorunlu kıldılar, çünkü varlıklarını sağlayan dil unsuru oldu. Maddi açıdan dominant olması ile, elde ettikleri gelir ile işletmeler açıp, patron oldular. Memleketlerine para gönderip, orada da yer, yurt edindiler. Bazı yerlerde bir yapı, mahalleler oluşturduklar ve zorda, darıda kalanlara yardım ettiler.

Bazı kişilerin Alman yapısı içinde kalması durumunda da dışlandıkları ve ülkelerine gönderildikleri izlenmiştir.

İspanya'da Müslüman yönetim düşünce, kalanların Hristiyan olduğu sanılmış, ancak namaz kıldıkları, aynı inanış olduğu algısı taşımışlardır.

Bu Bölgeye yapılan gezi ile, İspanyol değil, sanki İzmir gibi bir yapıda oldukları anlaşılmış, farklı bir kültürel yapı oluşturmuşlardır.

Avustralya'da Aborjin'ler beyazlardan ayrı tutulmuş, onları hayvan gibi değerli kabul etmemişlerdir. 1953 yılında çocuklar zorla ailelerinden alınmış ve onlara eğitim verilmiş, farklı kültür aşılanmıştır. Çalınmış nesil diye adlandırılmaktadır.

Benzer yaklaşım Türkler yapmaz, ama, onlar ile birlikte yaşamak, farklı yerleşim yerleri ile, onların yaşama ve sağlık desteği ile gönüllerini kazanıp, kendi lisansları ile eğitime ve belirli sosyal boyuta gelmelerine çaba sarf edilirdi diye düşünmekteyim.

Kanada da yerliler önce Hristiyanlaşması istenmiş ve zorla din yaklaşımları ile, uyanlar geçimleri sağlanmıştır. Kültürel soykırım denilmektedir.

Brezilya'da da Yeni Zelanda da yerli halkın sahip olduğu zenginlikler ele geçirilmiş, onlar işçi olarak çalıştırılmıştır. Afrika'da gibi elmaslar, kanlı elmas tanımı ile dışlanması söz konusu olmuştur.

Göçmenlere benzer yaklaşımlar görülmektedir. Bunlar: a) sosyo-ekonomik durum sağlamak, b) yerleşim yerlerinin belirlenmesi, c) ikinci lisan, memleketin dilini öğrenmeleri, d) evliliklerin sınırlandırılması.

İnsan Haklarına göre, eğer bir yerde yaşam tehlikesi varsa, göçmenler oraya gönderilemez, yaşam garantisi sağlanana kadar imkân tanınmalıdır.

Ülkemizde göçmenlere bazı kesimler dışlama içinde olmuşlar, ancak oranları düşüktür. Suriye göçmenleri sermaye getirmişler, yeni iş yeri açmışlar ve ayrıca doğal olarak aldıkları konutlar ile vatandaşlık hakları kazanmışlardır. Elbette işsiz olanlar vardır, bunlar da Kabile Kültürü içinde çözüm aranmaktadır. Güvenli yerlerde milyonlarcası kendi ülkelerinde yerleştirilmiştir. Yönetim bunları istememekte, dikta kendilerine oy atmayacakları için dışlamakta, öldürmektedir. Mevcut evleri de terör örgütlerinde verilmiştir. Eğitimleri ve yerel halka bağlı yönetimleri de sağlanmıştır.

Ülkemizde nüfus dinamizmi değişmemesi için %20-25 oranından fazla olmamasına dikkat edilmektedir.

Almanya'daki Türk işçileri göçmen değil, işçi olarak davet üzere gitmişlerdir.

Üniversite ve diğer meslek için başka ülkelere giden kişiler, o kültüre uyum sağlayacağı, asimile olacağı sanılırken, çocukları Türkçe bilmeseyse bile, insanlık ve sevgi boyutu ile kendi ülkelerine hayranlıkları devam etmekte, yaşamlarını da mevcut yabancı ülkelerde sağlamaktadırlar.

Amerika farklı aşamalar içinde olmuştur. Kızılderilileri dışlamışlar, belirli alanlara hapsedmişler ve onları silah ile öldürmekten daha fazla olarak, çiçek virüslü battaniye ve salgınlarla yok olmalarını sağlamışlardır.

Endüstrileşme ile yabancı eğitilmiş elemanı gereksinimi olmuş, birçok ülkeden almışlar ve halen %40 oranında kritik düzeyde elemanlar yer almaktadır. Bunlar Amerika içinde bazı yerlerde kendi kolonilerini kurdukları da gözlenmektedir.

Bunlar ana ülkelere gönderilmeleri düşünülse bile, o ülkelere bilgi transferi yaptıkları için Amerika'da kalmaları istenilmektedir.

Kanda da giderek artan şekilde dış göç almıştır, kalkınmak için gerekli olduğunu düşünmektedir.

ÖZET: Osmanlı bir İmparatorluk olarak yaptıkları, 622 Medine Anayasası ile ortaya konulduğu gibi, hiçbir topluluğun birbirlerine üstün olması değil, kendi yapıları içinde varlıklarını sürdürmeleri, ama çatışmalarını öngörmüş. Kendi lisan ve kültürel özelliklerini korumasına da çalışmış. Osmanlı diline her kabilenin kelimeleri alınmış, Kuran kelimelerinin ise kullanılması ve yerleşmesi de istenilmiştir. Suriye sorununda her kabile görünüşte Türkiye'yi karşı çıkmış ama 676 kabile tek Türkiye altında toplanmak istemişlerdir. Amerika Mısır ve Suudi Arabistan desteğini önermiş, kabul etmemişlerdir. Biz bozulmak istemiyoruz demişlerdir.

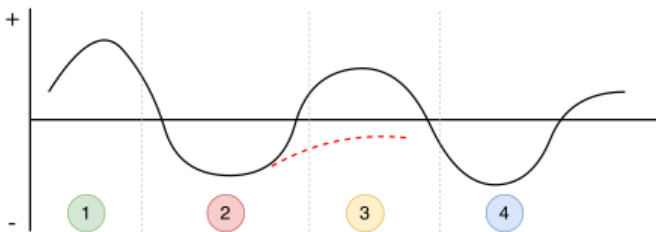
Culture shock (Wikipedia)⁵

Culture shock is an experience a person may have when one moves to a cultural environment which is different from one's own; it is also the personal disorientation a person may feel when experiencing an unfamiliar way of life due to immigration or a visit to a new country, a move between social environments, or simply transition to another type of life.^[1] One of the most common causes of culture shock involves individuals in a foreign environment. Culture shock can be described as consisting of at least one of four distinct phases: [honeymoon](#), negotiation, adjustment, and adaptation.

Common problems include: [information overload](#), [language barrier](#), [generation gap](#), [technology gap](#), skill interdependence, formulation dependency, [homesickness](#) (cultural), boredom (job dependency), [ethnicity](#), [race](#), [skin color](#), response ability ([cultural skill set](#)).^[2] There is no true way to entirely prevent culture shock, as individuals in any society are personally affected by cultural contrasts differently.^[3]

Oberg's four phases model

According to [acculturation model](#), people will initially have (1) honeymoon period, and then there will be (2) transition period, that is, cultural shock. This period may be marked by rejection of the new culture, as well as romanticizing one's home culture. But then, with some time and perhaps help from local people or other culture brokers, people will start to (3) adapt (the dotted line depicted some people hated by new cultures instead). And (4) refers to some people returning to their own places and re-adapting to the old culture.



[Kalervo Oberg](#) first proposed his model of cultural adjustment in a talk to the Women's Club of Rio de Janeiro in 1954.^{[4][5][self-published source][6]}

Honeymoon

During this period, the differences between the old and new culture are seen in a romantic light. For example, in moving to a new country, an individual might love the new food, the pace of life, and the locals' habits. During the first few weeks, most people are fascinated by the new culture. They associate with nationals who speak their language, and who are polite to the foreigners. Like most [honeymoon](#) periods, this stage eventually ends.^[7]

Negotiation

After some time (usually around three months, depending on the individual), differences between the old and new culture become apparent and may create [anxiety](#). Excitement may eventually give way to unpleasant feelings of frustration and anger as one continues to experience unfavorable events that may be perceived as strange and offensive to one's cultural attitude. Language barriers, stark differences in public hygiene, traffic safety, food accessibility and quality may heighten the sense of disconnection from the surroundings.^[8]

While being transferred into a different environment puts special pressure on communication skills, there are practical difficulties to overcome, such as [circadian rhythm](#) disruption that often leads to [insomnia](#) and daylight drowsiness; adaptation of [gut flora](#) to different [bacteria](#) levels and concentrations in food and water; difficulty in seeking treatment for illness, as medicines may have different names from the native country's and the same [active ingredients](#) might be hard to recognize.

Still, the most important change in the period is communication: People adjusting to a new culture often feel [lonely](#) and homesick because they are not yet used to the new environment and meet people with whom they are not familiar every day. The language barrier may become a major obstacle in creating new relationships: special attention must be paid to one's and others' culture-specific [body language](#) signs, linguistic faux pas, conversation tone, linguistic nuances and customs, and [false friends](#).

In the case of students studying abroad, some develop additional symptoms of loneliness that ultimately affect their lifestyles as a whole. Due to the strain of living in a different country without parental support, international students often feel anxious and feel more pressure while adjusting to new cultures—even more so when the cultural distances are wide, as patterns of [logic](#) and [speech](#) are different and a special emphasis is put on [rhetoric](#).

Adjustment

Again, after some time (usually 6 to 12 months), one grows accustomed to the new culture and develops routines. One knows what to expect in most situations and the host country no longer feels all that new. One becomes concerned with basic living again, and things become more "normal". One starts to develop problem-solving skills for dealing with the culture and begins to accept the culture's ways with a [positive attitude](#). The culture begins to make sense, and negative reactions and responses to the culture are reduced.^[9]

Adaptation

In the mastery stage individuals are able to participate fully and comfortably in the host culture. Mastery does not mean total conversion; people often keep many traits from their earlier culture, such as accents and languages. It is often referred to as the [bicultural](#) stage.

Development

Gary R. Weaver wrote that culture shock has "three basic causal explanations": loss of familiar cues, the breakdown of interpersonal communications, and an identity crisis.^[10] Peter S. Adler emphasized the psychological causes.^[11] Tema Milstein wrote that it can have positive effects.^[12]

Reverse culture shock^[edit]

Reverse culture shock (also known as "re-entry shock" or "own culture shock"^[13]) may take place—returning to one's home culture after growing accustomed to a new one can produce the same effects as described above.^{[14][15]} These are results from the [psychosomatic](#) and psychological consequences of the readjustment process to the primary culture.^[16] The affected person often finds this more surprising and difficult to deal with than the original culture shock. This phenomenon, the reactions that members of the re-entered culture exhibit toward the re-entrant, and the inevitability of the two are encapsulated in the following saying, also the title of a book by [Thomas Wolfe](#): *You Can't Go Home Again*.

Reverse culture shock is generally made up of two parts: idealization and expectations. When an extended period of time is spent abroad, we focus on the good from our past, cut out the bad, and create an idealized version of the past. Secondly, once removed from our familiar setting and placed in a foreign one we incorrectly assume that our previous world has not changed. We expect things to remain exactly the same as when we left them. The realization that life back home is now different, that the world has continued without us, and the process of readjusting to these new conditions as well as actualizing our new perceptions about the world with our old way of living causes discomfort and psychological anguish.^{[17][self-published source?]}

Outcomes

There are three basic outcomes of the adjustment phase:^[18]

- Some people find it impossible to accept the foreign culture and to [integrate](#). They isolate themselves from the host country's environment, which they come to perceive as hostile, withdraw into an (often mental) "[ghetto](#)" and see return to their own culture as the only way out. This group is sometimes known as "Rejectors" and describes approximately 60% of expatriates.^[19] These "Rejectors" also have the greatest problems re-integrating back home after return.^{[20][failed verification]}
- Some people integrate fully and take on all parts of the host culture while losing their original identity. This is called [cultural assimilation](#). They normally remain in the host country forever. This group is sometimes known as "Adopters" and describes approximately 10% of expatriates.^[19]

- Some people manage to adapt to the aspects of the host culture they see as positive, while keeping some of their own and creating their unique blend. They have no major problems returning home or relocating elsewhere. This group can be thought to be [cosmopolitan](#). Approximately 30% of expats belong to this group.^[19]

Culture shock has many different effects, time spans, and degrees of severity.^[21] Many people are hampered by its presence and do not recognize why they are bothered.^[22]

There is evidence to suggest that the psychological influence of culture shock might also have physiological implications. For example, the psycho-social stress experienced during these circumstances is correlated with an early onset of puberty.^[23]

Transition shock

Culture shock is a subcategory of a more universal construct called transition shock. Transition shock is a state of loss and disorientation predicated by a change in one's familiar environment that requires adjustment. There are many symptoms of transition shock, including:^[24]

- Anger
- Boredom
- Compulsive eating/drinking/weight gain
- Desire for home and old friends
- Excessive concern over cleanliness
- Excessive sleep
- Feelings of helplessness and withdrawal
- Getting "stuck" on one thing
- Glazed stare
- Homesickness
- Hostility towards host nationals
- Impulsivity
- Irritability
- Mood swings
- Physiological stress reactions
- Stereotyping host nationals
- Suicidal or fatalistic thoughts
- Withdrawal

Yorum

Kültürel Şok boyutunda 4 temel özellikten söz edilmektedir. Bunlar: a) Balayı dönemi, b) Pazarlık boyutu, c) Anlaşma ve d) Uyum sağlamaktır.

Hepimiz insan isek, kardeşlik bağı genetik olarak geçerli ise, niye çatışacağız, etik ilkelerde bütünleşme daha nettir. 622 Medine Antlaşması esasları halen geçerli olmalıdır.

Problem olarak sunulan: 1) yüksek bilgi yükü, 2) Dil engeli, 3) Nesiller arası açmazlar, 4) Teknolojik açlık, 5) Beceride bağımsızlık, 6) Kurala uyma zorunluluğu, 7) Kendi kültürünü özleme, 8) İşe bağımlı olmak ve sıkınlık, 9) Etnik bakış, 10) İrk, 11) Cilt rengi, 12) Reaksiyon zamanı, kültürel beceri seti, gibi boyutlar dikkate alınabilir.

Bir yere gittiğiniz zaman, elbette farklı olduğunu kabul edin, siz kendinize bakın, doğru boyutta olmaya, doğru olan eylemi yaratmaya çalışın.

İngiltere 1970 yıllarında Beatles zamanında tamamen İngiliz Tıp Fakülte öğrencileri ile kaldım, hiç Türkçe konuşmadım. Bazı sorunlara bakış açımı belirtmeliyim.

Salonda tek üçlü kanepeler vardı, TV seyrediyorduk, fazla olursa, iç kendi odasına çekiliyordu. İlgili programa göre yeri paylaşıyorduk. Bir arkadaş kız arkadaşını getirmiş, otururken öpüşmeye başladılar, ben kızın yanında otuyordum. Herhangi bir cinsellik olmadan, elini beline bile atmıyor, aynı zamanda erkek arkadaşımın hiçbir cinsel ilişki yapmadığını, Katolik olması yanında biliyordum. Arada kavga yaptılar, bir Tıp Öğrencisi ile nasıl evlenmeden önce ilişki yaşarsın diye kızışmışlardı. Hyde Park dahil, görünen boyut, iç çamaşırını gözükken mini eteklerin bile aldatmaca olduğu, profesyonel kendini satanlar dışında, mazbut yaşamları olduğunu gördüm, yaşadım.

Bir pikap vardı, nasıl kullandığını biliyor musun dediler, hayır deyince, açma, kapama dahil geniş açıklamalarda bulundular. Ben, bizim evde daha gelişmiş var dedim. Ben anlatmış olayım dedi.

Banyo ve tuvalet 5 daireli evin ortak kullanımında idi, para atarak çalışıyordu. Bir keresinde tuvalette iken arkadaşlar evi kitleyip gitmişler. Ufak iç pencere vardı, oranın camını çıkarıp içeri girdim. Balkondan girmeye kalksam, polise haber verirler diye korktum.

Elektrik sigorta attı, dikkatlice evi inceledim, farklı yapıda idi, tel koyarak bağlanıyordu, onu tamir ettim.

Haşhaş yedin mi dediler, ekmeği çok lezzetli olur dedim. Bayılıyorlardı. Afyon ile haşhaşı anlatmaya çalıştım, anladıklarını sanmıyorum.

Dil engel olur sanıyordum, bizler aristokrat İngilizcesi konuşuyormuşuz, bu açıdan, her yerde farklı bir hürmet gördüm.

Kısaca insan, insandır dedim ve olayların üstüne gittim. Ben orada yaşamaya gelmişim, bunu sağlamam gerekli idi ve yaptım.

Balayı değil, onlara onlar gibiyim dedim, insanlık boyutu, sevgi yaklaşımı yaptım, bunda da başarılı oldum sanıyorum.

En çok yediklerim üzerinde sorun çıkar sanıyordum. Bana dokunanları yemedim, özellikle bira nefretim onları çok ilgisini çekti.

Hepimiz Tıp Öğrencisi idik, ben Hocalarının destek verdiği kişi olarak, hiçbir hırpalanma, aşağılanma görmedim. Cerrahi İntörnlik sonunda verilen partide, bir arkadaşın eli kırılan cam ile kanayınca, hepsi Hastaneye gitti, mecburen ücreti ben ödedim. Bu onlar için büyük hayret nedeni oldu.

Pozitif tutum olarak, onlar bana yük olmadı, daha doğrusu ben onlara yük olmadım, kaldığım yere para da ödedim.

Giderken Hocam, Prof. Dr. Guy Blackburn istememe karşın, çok güzel bir mektup verdi. Hacettepe cerrahi stajından sayalım dediler, hayır ben yapmak istiyorum dedim, bu bir fazla intörnlik olsun dedim.

Uyum olarak bakınca, her yede yazılanı okuyup, anlıyordum, resmi olsa bile insancıl yapıları vardı. Bu açıdan neden uyum sağlamayacaktım. Farklı olanlar uyum için değil, bir farklı bakış olarak ele alınabilir, tadını beğenmediğim şeyi, onlar yiyor diye niye yemeliydim?

Hepimiz genetik olarak RNA ile tek anadan doğma, kardeşiz, birbirimizi tanımalı sevmeli ve saygı duymalıyız diyerek yaklaştım.

yapılmaktadır.

Korkum, ters kültürel şok olması idi. İzolasyon olmasın istedim. Lort gibi davranmaları ötesinde, kendi kültüründe olduğu için sorun oluşturmadı. Asimilasyon değil, kendi benliğimi taktim ettim. Türkler ile temas etmeyerek, bir sınıf arkadaşım ile nadiren buluşarak etkilenme yaşamadım.

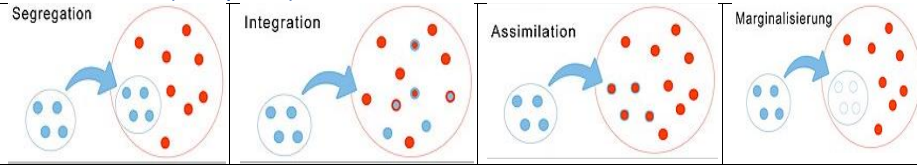
Sadece sabah kahve/neskafe içmenin tadına vardım, halen bu tadı istiyorum.

Onunla babalarımız izni olmadığı için İngilizce konuşurken, arada Türkçe duygu ifadesi yapıyorduk. Bu arada, her şart ve duruma göre merhaba usulleri olduğunu fark ettik.

Başlıca beklenen sorunlar: Kızgınlık, sıkılmak, devamlı yemek, yemek, kilo almak, takıntılı temizlik, devamlı uyku hali, kendini yalnız ve yardımsız hissetme, bir şeye takılma, ıratabil olmak, ev özlemi, çok samimi davranışlar, huzursuzluk, moral dalgalanmaları, stres bulguları, papağan benzeri tekrarlar, intihar düşünceleri, geri çekilme bulguları olmamış, tam tersi çok aktif ve iletişim içinde oldum

Burada kendi ülkem ile gurur duydum, her insan eşit olmasından kaynaklanan sevinç oldu.

Acculturation (Wikipedia)⁶



The four essential (paradigm) forms of acculturation

Acculturation is a process of social, psychological, and [cultural change](#) that stems from the balancing of two cultures while adapting to the prevailing culture of the society. Acculturation is a process in which an individual adopts, acquires and adjusts to a new cultural environment as a result of being placed into a new culture, or when another culture is brought to you.^[1] Individuals of a differing culture try to incorporate themselves into the new more prevalent culture by participating in aspects of the more prevalent culture, such as their traditions, but still hold onto their original cultural values and traditions. The effects of acculturation can be seen at multiple levels in both the devotee of the prevailing culture and those who are assimilating into the culture.^[2]

At this group level, acculturation often results in changes to culture, religious practices, health care, and other social institutions. There are also significant ramifications on the food, clothing, and language of those becoming introduced to the overarching culture.

At the individual level, the process of acculturation refers to the socialization process by which foreign-born individuals blend the values, customs, norms, cultural attitudes, and behaviors of the overarching host culture. This process has been linked to changes in daily [behaviour](#), as well as numerous changes in [psychological](#) and physical well-being. As [enculturation](#) is used to describe the process of first-culture learning, acculturation can be thought of as second-culture [learning](#).

Under normal circumstances that are seen commonly in today's society, the process of acculturation normally occurs over a large span of time throughout a few generations. Physical force can be seen in some instances of acculturation, which can cause it to occur more rapidly, but it is not a main component of the process. More commonly, the process occurs through social pressure or constant exposure to the more prevalent host culture.

Scholars in different disciplines have developed more than 100 different theories of acculturation,^[3] but the concept of acculturation has only been studied scientifically since 1918.^[4] As it has been approached at different times from the fields of [psychology](#), [anthropology](#), and [sociology](#), numerous theories and definitions have emerged to describe elements of the acculturative process. Despite definitions and evidence that acculturation entails a two-way process of change, research and theory have primarily focused on the adjustments and adaptations made by minorities such as [immigrants](#), [refugees](#), and [indigenous people](#) in response to their contact with the dominant majority. Contemporary research has primarily focused on different strategies of acculturation, how variations in acculturation affect individuals, and interventions to make this process easier.

Historical approaches

The history of [Western civilization](#), and in particular the histories of Europe and the United States, are largely defined by patterns of acculturation.

One of the most notable forms of acculturation is [imperialism](#), the most common progenitor of direct cultural change. Although these cultural changes may seem simple, the combined results are both robust and complex, impacting both groups and individuals from the original culture and the host culture. Anthropologists, historians, and sociologists have studied acculturation with dominance almost exclusively, primarily in the context of colonialism, as a result of the expansion of western European peoples throughout the world during the past five centuries.^[4]

The first psychological theory of acculturation was proposed in [W.I. Thomas](#) and [Florian Znaniecki](#)'s 1918 study, [The Polish Peasant in Europe and America](#). From studying Polish immigrants in Chicago, they illustrated three forms of acculturation corresponding to three personality types: Bohemian (adopting the host culture and abandoning their culture of origin), Philistine (failing to adopt the host culture but preserving their culture of origin), and creative-type (able to adapt to the host culture while preserving their culture of origin).^[5] In 1936, Redfield, Linton, and Herskovits provided the first widely used definition of acculturation as:

Those phenomena which result when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups...under this definition acculturation is to be distinguished from...[assimilation](#), which is at times a phase of acculturation.^[6]

Long before efforts toward racial and cultural integration in the United States arose, the common process was [assimilation](#). In 1954, [Milton Gordon](#)'s book *Assimilation in American Life* outlined seven stages of the assimilative process, setting the stage for literature on this topic. Later, Young Yun Kim authored a reiteration of Gordon's work, but argued cross-cultural adaptation as a multi-staged process. Kim's theory focused on the unitary nature of psychological and social processes and the reciprocal functional personal environment interdependence.^[7] Although this view was the earliest to fuse micro-psychological and macro-social factors into an integrated theory, it is clearly focused on assimilation rather than racial or ethnic integration. In Kim's approach, assimilation is unilinear and the sojourner must conform to the majority group culture in order to be "communicatively competent." According to Gudykunst and Kim (2003)^[8] the "cross-cultural adaptation process involves a continuous interplay of deculturation and acculturation that brings about change in strangers in the direction of assimilation, the highest degree of adaptation theoretically conceivable." This view has been heavily criticized, since the biological science definition of [adaptation](#) refers to the random mutation of new forms of life, not the convergence of a monoculture (Kramer, 2003).

In contradistinction from Gudykunst and Kim's version of adaptive evolution, Eric M. Kramer developed his theory of Cultural Fusion (2011,^[9] 2010,^[10] 2000a,^[11] 1997a,^{[10][12]} 2000a,^{[11][13]} 2011,^[14] 2012^[15]) maintaining clear, conceptual distinctions between assimilation, adaptation, and integration. According to Kramer, assimilation involves conformity to a pre-existing form. Kramer's (2000a, 2000b, 2000c, 2003, 2009, 2011) theory of Cultural Fusion, which is based on systems theory and [hermeneutics](#), argues that it is impossible for a person to unlearn themselves and that by definition, "growth" is not a zero-sum process that requires the disillusion of one form for another to come into being but rather a process of learning new languages and cultural repertoires (ways of thinking, cooking, playing, working worshiping, and so forth). In other words, Kramer argues that one need not unlearn a language to learn a new one, nor does one have to unlearn who one is to learn new ways of dancing, cooking, talking, and so forth. Unlike Gudykunst and Kim (2003), Kramer argues that this blending of language and culture results in cognitive complexity, or the ability to switch between cultural repertoires. To put Kramer's ideas simply, learning is growth rather than unlearning.

Conceptual models

Theory of Dimensional Accrual and Dissociation

Although numerous models of acculturation exist, the most complete models take into consideration the changes occurring at the group and individual levels of both interacting groups.^[16] To understand acculturation at the group level, one must first look at the nature of both cultures before coming into contact with one another. A useful approach is Eric Kramer's^[17] theory of Dimensional Accrual and Dissociation (DAD). Two fundamental premises in Kramer's DAD theory are the concepts of [hermeneutics](#) and semiotics, which infer that identity, meaning, communication, and learning all depend on differences or variance. According to this view, total assimilation would result in a monoculture void of personal identity, meaning, and communication.^[18] Kramer's DAD theory also utilizes concepts from several scholars, most notably [Jean Gebser](#) and [Lewis Mumford](#), to synthesize explanations of widely observed cultural expressions and differences.

Kramer's theory identifies three communication styles (*idolic*, *symbolic*, or *signalic*) in order to explain [cultural differences](#). It is important to note that in this theory, no single mode of communication is inherently superior, and no final solution to intercultural conflict is suggested. Instead, Kramer puts forth three integrated theories: the theory Dimensional Accrual and Dissociation, the Cultural Fusion Theory^[19] and the Cultural Churning Theory.^[20]

For instance, according to Kramer's DAD theory, a statue of a god in an *idolic* community is god, and stealing it is a highly punishable offense.^[21] For example, many people in India believe that statues of the god [Ganesh](#) – to take such a statue/god from its temple is more than theft, it is blasphemy. *Idolic* reality involves strong emotional identification, where a holy relic does not simply symbolize the sacred, *it is* sacred. By contrast, a [Christian crucifix](#) follows a *symbolic* nature, where it represents a symbol of God. Lastly, the *signalic* modality is far less emotional and increasingly dissociated.

Kramer refers to changes in each culture due to acculturation as *co-evolution*.^[22] Kramer also addresses what he calls the *qualities of out vectors* which address the nature in which the former and new cultures make contact.^[23] Kramer uses the phrase "interaction potential" to refer to differences in individual or group acculturative processes. For example, the process of acculturation is markedly different if one is entering the host as an immigrant or as a refugee. Moreover, this idea encapsulates the importance of how receptive a host culture is to the newcomer, how easy is it for the newcomer to interact with and get to know the host, and how this interaction affects both the newcomer *and* the host.

Fourfold models

The fourfold model is a bilinear model that categorizes acculturation strategies along two dimensions. The first dimension concerns the retention or rejection of an individual's minority or native culture (i.e. "Is it considered to be of value to maintain one's identity and characteristics?"), whereas the second dimension concerns the adoption or rejection of the dominant group or host culture. ("Is it considered to be of value to maintain relationships with the larger society?") From this, four acculturation strategies emerge.^[24]

- [Assimilation](#) occurs when individuals adopt the cultural norms of a dominant or host culture, over their original culture. Sometimes it is [forced](#) by governments.
- [Separation](#) occurs when individuals reject the dominant or host culture in favor of preserving their culture of origin. Separation is often facilitated by immigration to [ethnic enclaves](#).
- [Integration](#) occurs when individuals can adopt the cultural norms of the dominant or host culture while maintaining their culture of origin. Integration leads to, and is often synonymous with [biculturalism](#).
- [Marginalization](#) occurs when individuals reject both their culture of origin and the dominant host culture.

Studies suggest that individuals' respective acculturation strategy can differ between their private and public life spheres.^[25] For instance, an individual may reject the values and norms of the [dominant culture](#) in their

private life (separation), whereas they might adapt to the [dominant culture](#) in public parts of their life (i.e., integration or assimilation).

Predictors of acculturation strategies

The fourfold models used to describe individual attitudes of immigrants parallel models used to describe group expectations of the larger society and how groups should acculturate.^[26] In a [melting pot](#) society, in which a harmonious and homogenous culture is promoted, assimilation is the endorsed acculturation strategy. In [segregationist](#) societies, in which humans are separated into racial, ethnic and/or religious groups in daily life, a separation acculturation strategy is endorsed. In a [multiculturalist](#) society, in which multiple cultures are accepted and appreciated, individuals are encouraged to adopt an integrationist approach to acculturation. In societies where cultural exclusion is promoted, individuals often adopt [marginalization](#) strategies of acculturation.

Attitudes towards acculturation, and thus the range of acculturation strategies available, have not been consistent over time. For example, for most of American history, policies and attitudes have been based around established ethnic hierarchies with an expectation of one-way assimilation for predominantly White [European immigrants](#).^[27] Although the notion of [cultural pluralism](#) has existed since the early 20th century, the recognition and promotion of [multiculturalism](#) did not become prominent in America until the 1980s. Separatism can still be seen today in autonomous religious communities such as the [Amish](#) and the [Hutterites](#). Immediate environment also impacts the availability, advantage, and selection of different acculturation strategies. As individuals immigrate to unequal segments of society, immigrants to areas lower on economic and ethnic hierarchies may encounter limited social mobility and membership to a disadvantaged community.^[28] It can be explained by the theory of Segmented Assimilation, which is used to describe the situation when immigrants individuals or groups assimilate to the culture of different segments of the society of the host country. The outcome of whether entering the upper class, middle class, or lower class is largely determined by the socioeconomic status of the last generation.^{[29][30]}

On a broad scale study, involving immigrants in 13 immigration-receiving countries, the experience of discrimination was positively related to the maintenance of the immigrants' ethnic culture.^[31] In other words, immigrants that maintain their cultural practices and values are more likely to be discriminated against than those whom abandon their culture.

Most individuals show variation in both their ideal and chosen acculturation strategies across different domains of their lives. For example, among immigrants, it is often easier and more desired to acculturate to their host society's attitudes towards politics and government, than it is to acculturate to new attitudes about religion, principles, values, and customs.^[32]

Acculturative stress

The large flux of migrants around the world has sparked scholarly interest in acculturation, and how it can specifically affect health by altering levels of stress, access to health resources, and attitudes towards health.^{[33][34][35]} The effects of acculturation on physical health is thought to be a major factor in the [immigrant paradox](#), which argues that first generation immigrants tend to have better health outcomes than non-immigrants.^[33] Although this term has been popularized, most of the academic literature supports the opposite conclusion, or that immigrants have poorer health outcomes than their host culture counterparts.^[33]

One prominent explanation for the negative health behaviors and outcomes (e.g. [substance use](#), [low birth weight](#)) associated with the acculturation process is the *acculturative stress theory*.^[36] [Acculturative stress](#) refers to the stress response of immigrants in response to their experiences of acculturation.^{[34][33][31]} Stressors can include but are not limited to the pressures of learning a new language, maintaining one's native language, balancing differing cultural values, and brokering between native and host differences in acceptable social behaviors. Acculturative stress can manifest in many ways, including but not limited to anxiety,^[37] depression, substance abuse, and other forms of mental and physical

maladaptation.^{[38][39]} Stress caused by acculturation has been heavily documented in phenomenological research on the acculturation of a large variety of immigrants.^[40] This research has shown that acculturation is a "fatiguing experience requiring a constant stream of bodily energy," and is both an "individual and familial endeavor" involving "enduring loneliness caused by seemingly insurmountable language barriers".^[37]

One important distinction when it comes to risk for acculturative stress is degree of willingness, or migration status, which can differ greatly if one enters a country as a voluntary immigrant, refugee, asylum seeker, or sojourner. According to several studies,^{[24][16][26][41]} voluntary migrants experience roughly 50% less acculturative stress than refugees, making this an important distinction.^[39] According to Schwartz (2010), there are four main categories of migrants:

1. *Voluntary immigrants*: those that leave their country of origin to find employment, economic opportunity, advanced education, marriage, or to reunite with family members that have already immigrated.
2. *Refugees*: those who have been involuntarily displaced by persecution, war, or natural disasters.
3. *Asylum seekers*: those who willingly leave their native country to flee persecution or violence.
4. *Sojourners*: those who relocate to a new country on a time-limited basis and for a specific purpose. It is important to note that this group fully intends to return to their native country.

This type of entry distinction is important, but acculturative stress can also vary significantly within and between ethnic groups. Much of the scholarly work on this topic has focused on Asian and Latino/a immigrants, however, more research is needed on the effects of acculturative stress on other ethnic immigrant groups. Among [U.S. Latinos](#), higher levels of adoption of the American host culture has been associated with negative effects on health behaviors and outcomes, such as increased risk for depression and discrimination, and increased risk for low self-esteem.^{[42][34]} However, some individuals also report "finding relief and protection in relationships" and "feeling worse and then feeling better about oneself with increased competencies" during the acculturative process. Again, these differences can be attributed to the age of the immigrant, the manner in which an immigrant exited their home country, and how the immigrant is received by both the original and host cultures.^[43] Recent research has compared the acculturative processes of documented Mexican-American immigrants and [undocumented](#) Mexican-American immigrants and found significant differences in their experiences and levels of acculturative stress.^{[35][44]} Both groups of Mexican-American immigrants faced similar risks for depression and discrimination from the host (Americans), but the undocumented group of Mexican-American immigrants also faced discrimination, hostility, and exclusion by their own ethnic group (Mexicans) because of their unauthorized legal status. These studies highlight the complexities of acculturative stress, the degree of variability in health outcomes, and the need for specificity over generalizations when discussing potential or actual health outcomes.

Researchers recently uncovered another layer of complications in this field, where survey data has either combined several ethnic groups together or has labeled an ethnic group incorrectly. When these generalizations occur, nuances and subtleties about a person or group's experience of acculturation or acculturative stress can be diluted or lost. For example, much of the scholarly literature on this topic uses [U.S. Census](#) data. The Census correctly labels [Arab-Americans](#) as Caucasian or "White".^[33] By doing so, this data set omits many factors about the Muslim Arab-American migrant experience, including but not limited to acculturation and acculturative stress. This is of particular importance after the events of [September 11, 2001](#), since Muslim Arab-Americans have faced increased prejudice and discrimination, leaving this religious ethnic community with an increased risk of acculturative stress.^[33] Research focusing on the adolescent Muslim Arab American experience of acculturation has also found that youth who experience acculturative stress during the identity formation process are at a higher risk for low self-esteem, anxiety, and depression.^[33]

Some researchers argue that education, social support, hopefulness about employment opportunities, financial resources, family cohesion, maintenance of traditional cultural values, and high [socioeconomic status](#) (SES)

serve as protections or mediators against acculturative stress. Previous work shows that limited education, low SES, and underemployment all increase acculturative stress.^{[39][35][24][3][26]} Since this field of research is rapidly growing, more research is needed to better understand how certain subgroups are differentially impacted, how stereotypes and biases have influenced former research questions about acculturative stress, and the ways in which acculturative stress can be effectively mediated.

Other outcomes

Culture

When individuals of a certain culture are exposed to another culture (host) that is primarily more present in the area that they live, some aspects of the host culture will likely be taken and blended within aspects of the original culture of the individuals. In situations of continuous contact, cultures have exchanged and blended foods, music, dances, clothing, tools, and technologies. This kind of cultural exchange can be related to selective *acculturation* that refers to the process of maintaining cultural content by researching those individuals' language use, religious belief, and family norms.^[45] Cultural exchange can either occur naturally through extended contact, or more quickly through [cultural appropriation](#) or [cultural imperialism](#).

Cultural appropriation is the adoption of some specific elements of one culture by members a different cultural group. It can include the introduction of forms of dress or personal adornment, music and art, religion, language, or behavior.^[46] These elements are typically imported into the existing culture, and may have wildly different meanings or lack the subtleties of their original cultural context. Because of this, cultural appropriation for monetary gain is typically viewed negatively, and has sometimes been called "cultural theft".

Cultural imperialism is the practice of promoting the culture or language of one nation in another, usually occurring in situations in which assimilation is the dominant strategy of acculturation.^[47] Cultural imperialism can take the form of an active, formal policy or a general attitude regarding cultural superiority.

Language

In some instances, acculturation results in the adoption of another country's language, which is then modified over time to become a new, distinct, language. For example, [Hanzi](#), the written language of Chinese language, has been adapted and modified by other nearby cultures, including: [Japan](#) (as [kanji](#)), [Korea](#) (as [hanja](#)), and [Vietnam](#) (as [hán tự](#)). [Jews](#), often living as ethnic minorities, developed distinct languages derived from the common languages of the countries in which they lived (for example, [Yiddish](#) from [High German](#) and [Ladino](#) from [Old Spanish](#)). Another common effect of acculturation on language is the formation of pidgin languages. [Pidgin](#) is a mixed language that has developed to help communication between members of different cultures in contact, usually occurring in situations of trade or colonialism.^[48] For example, [Pidgin English](#) is a simplified form of English mixed with some of the language of another culture. Some pidgin languages can develop into [creole languages](#), which are spoken as a first language.

Food

Food habits and food consumption are affected by acculturation on different levels. Research indicated that food habits are discreet and practiced privately, and change occurs slowly. Consumption of new food items is affected by the availability of native ingredients, convenience, and cost; therefore, an immediate change is likely to occur.^[49] Aspects of food acculturation include the preparation, presentation, and consumption of food. Different cultures have different ways in which they prepare, serve, and eat their food. When exposed to another culture for an extended period of time, individuals tend to take aspects of the "host" culture's food customs and implement them with their own. In cases such as these, acculturation is heavily influenced by general food knowledge, or knowing the unique kinds of food different cultures traditionally have, the media, and social interaction. It allows for different cultures to be exposed to one another, causing some aspects to intertwine and also become more acceptable to the individuals of each of the respective cultures.^[50]

Controversies and debate

Definitions

Anthropologists make a semantic distinction between group and individual levels of acculturation. In such instances, the term [transculturation](#) is used to define individual foreign-origin acculturation, and occurs on a smaller scale with less visible impact. Scholars making this distinction use the term "acculturation" only to address large-scale cultural transactions. Acculturation, then, is the process by which migrants gain new information and insight about the normal and values of their culture and adapt their behaviors to the host culture.^[51]

Recommended models

Most research seems to indicate that the integrationist model of acculturation leads to the most favorable psychological outcomes^[52] and marginalization to the least favorable.^[53] An initial [meta-analysis](#) of the acculturation literature found these results to be unclear.^[3] However, a more thorough meta-analysis of 40 studies showed that integration was indeed found to have a "significant, weak, and positive relationship with psychological and sociocultural adjustment".^[53] A study was done by Berry (2006) that included 7,997 immigrant adolescents from 13 countries found that immigrant boys tend to have slightly better psychological adaptation than immigrant girls. Overall, immigrants in the integration profile were found to be more well-adapted than those in other profiles. Perceived discrimination was also negatively linked to both psychological and sociocultural adaptation.^[54] There are many factors that can explain the differences in these findings, including how different the two interacting cultures are, and degree of integration difficulty ([bicultural identity integration](#)). These types of factors partially explain why general statements about approaches to acculturation are not sufficient in predicting successful adaptation. As research in this area has expanded, one study has identified marginalization as being a maladaptive acculturation strategy.^[55]

Typological approach

Several theorists have stated that the fourfold models of acculturation are too simplistic to have predictive validity.^[41] Some common criticisms of such models include the fact that individuals don't often fall neatly into any of the four categories, and that there is very little evidence for the applied existence of the marginalization acculturation strategy.^{[55][56]} In addition, the bi-directionality of acculturation means that whenever two groups are engaged in cultural exchange, there are 16 permutations of acculturation strategies possible (e.g. an integrationist individual within an assimilationist host culture).^[3] According to the research, another critic of the fourfold of acculturation is that the people are less likely to cultivate a self-perception but either not assimilate other cultures or continuing the heritage cultures.^[1] The [interactive acculturation model](#) represents one proposed alternative to the typological approach by attempting to explain the acculturation process within a framework of state policies and the dynamic interplay of host community and immigrant acculturation orientations.

Yorum

Batı Medeniyeti denilen boyut, gerçekte bir Avrupa ve Amerika Kültürel yapıdır, kendi kültürünün hâkim olması için, gerekirse güç kullanmak ve mevcut halkı yok etmek, dışlamak, sürmek üzere yapılmıştır. Zenginlikleri de kendi menfaatleri olarak kullanmışlar. Global kültür denilerek, kendi hakimiyetlerini, lisanlarını da etkinleştirmişlerdir.

Çeşitli kültürlenme modeli olsa da kültürel değişim kavramı önemlidir.

Kültürleşme, bir topluma değerleri, inanışları, lisanı ve gelenekleri ile davranışları ile uymak, aynı olma boyutudur. Burada bazı tipleri olabilmektedir. Bunlar:

- Topluma uyum sağlamayan, ayrı olan grup yapısı ayrımcı boyutu olur. Almanca denilen Türkler bu grupta sayılabilir.
- Entegrasyon; diğer topluma uyum sağlayarak, bazı değişiklikler ile aynı düşünce içinde olmaktır. Genellikle ilk nesilden sonrası olabilmektedir.

- Asimilasyon ise o kültür içinde erimek, eski yapıyı kaybetmektir.
- Marjinal kalmak, bir uçta ayrı olmak, zencilerin/Afrika Kökenlilerin Amerika'da halen ayrı olduğu söylenebilir.

Avrupa'dan göçenler, açlık ötesi, diktadan da kaçmışlar ve silah gücü ile Amerika'da Kızılderililer, Güney Amerika'da yerlilerle tahta kılıçlara karşı öldürmüşler, çiçek virüslü battaniyeler ile toplu ölümlere neden olmuşlar, kendileri aşılmışlar. emişlerdir. Sarışın, mavi gözlü olmasını, Güneşin çocukları sanarak, onlarda Albino, bir kutsal soy olduğu için, dokunmamışlar ve ölmüşlerdir.

Göçmenler bu açıdan:

- İstek üzere, iş, aş ve emek için göçmen olanlardır.
- Sığınmacılar: Savaş ve ölümden kaçan gruplar
- Ülkelerinde ceza görmekten kaçan, kaçaklar
- Yeni yer keşfetmek isteyen araştırmacı ve gezginler olarak tanımlanabilir.

Göçmenlerin yerleşmesi için bazı faktörler öne çıkmaktadır.

- Daha önce gelen kendi kültüründen kişilerin olması
- Aynı dili konuşmaları
- Yemek adetleri, Çinliler kendi kültürel yapısı içinde suşi gibi yemeklerini getirmişlerdir.

Bazı gruplar kendi adetlerini bırakarak, bir uyarlama içinde olmuşlardır.

İzole olmamak ve silinmemek için bazı özelliklerini öne çıkararak bir farklı modül oluşturmuşlardır.

Burada tarih içinde, zarar veren, zalim olan kü

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Tarih açısından zarar veren ve zulüm yapanların, bir süre sonra karşı olaylar ve insanlığa karşı olan yaklaşımları tenkit edilmiş, dışlanmışlardır. *America Go Home* bir simge olmuştur.

Naturalization (Wikipedia)

Naturalization (or **naturalisation**) is the legal act or process by which a non-citizen of a country may acquire [citizenship](#) or [nationality](#) of that country. It may be done automatically by a [statute](#), i.e., without any effort on the part of the individual, or it may involve an [application](#) or a [motion](#) and approval by legal authorities.^[1] The rules of naturalization vary from country to country but typically include a promise to obey and uphold that country's laws and taking and subscribing to an [oath of allegiance](#), and may specify other requirements such as a minimum legal [residency](#) and adequate knowledge of the national dominant language or culture. To counter [multiple citizenship](#), some countries require that applicants for naturalization renounce any other citizenship that they currently hold, but whether this renunciation actually causes [loss of original citizenship](#), as seen by the host country and by the original country, will depend on the laws of the countries involved.

The massive increase in population flux due to [globalization](#) and the sharp increase in the numbers of [refugees](#) following [World War I](#) created many [stateless persons](#), people who were not citizens of any state. In some rare cases, laws for mass naturalization were passed. As naturalization laws had been designed to cater for the relatively few people who had voluntarily moved from one country to another (expatriates), many [western democracies](#) were not ready to naturalize large numbers of people. This included the massive influx of stateless people which followed massive [denationalizations](#) and the expulsion of [ethnic minorities](#) from newly created [nation states](#) in the first part of the 20th century.

Since [World War II](#), the increase in [international migrations](#) created a new category of migrants, most of them [economic migrants](#). For economic, political, humanitarian and pragmatic reasons, many states passed laws allowing a person to acquire their citizenship after birth, such as by marriage to a national – [jus matrimonii](#) – or by having ancestors who are nationals of that country, in order to reduce the scope of this category. However, in some countries this system still maintains a large part of the immigrant population in an illegal status, albeit with some massive regularizations. Examples include Spain under [José Luis Rodríguez Zapatero](#)'s government, and Italy under [Silvio Berlusconi](#)'s government.

Summary by country

The following list is a brief summary of the duration of legal residence before a national of a foreign state, without any cultural, historical, or marriage ties or connections to the state in question, can request citizenship under that state's naturalization laws.

Laws by country

Australia

The *Australian Citizenship Act 1973* ended the preferential treatment for British subjects from 1 December 1973.^[257] People who became permanent residents from 1 July 2007 must have been lawfully resident in Australia for four years before applying for citizenship by conferral.^[16] Those who were present in Australia as permanent residents before 1 July 2007 remain subject to the previous residence requirement (in force since 1984, e.g. resident for 2 years).

People's Republic of China

The [People's Republic of China](#) gives citizenship to people with one or two parents with Chinese nationality who have not taken residence in other countries. The country also gives citizenship to people born on its territory to [stateless people](#) who have settled there. Furthermore, individuals may apply for nationality if they have a near relative with Chinese nationality, if they have settled in China, or if they present another legitimate reason.^[258] In practice, few people gain Chinese citizenship; as of 2010, China had only 1,448 naturalised Chinese in total.^[259]

The naturalization process starts with a written application. Applicants must submit three copies, written with a ball-point or fountain pen, to national authorities, and to provincial authorities in the Ministry of Public Security and the Public Security Bureau. Applicants must also submit original copies of a foreign passport, a residence permit, a permanent residence permit, and four two-and-a-half inch long pictures. According to the

conditions outlined in the [Nationality Law of the People's Republic of China](#), authorities may also require "any other material that the authority believes are related to the nationality application".^[260]

France^[edit]

People who fulfil all of the following criteria can obtain French citizenship through naturalisation:^[261]

- At least 5 years' residence, although reduced to the following minimum periods in certain situations:
 - 2 years:
 - Successfully completed 2 years of studies with a view to obtaining a degree or diploma at a French higher educational institution;
 - Made an exceptional contribution to France's standing and influence in the arts, science, sport, culture, academia, entrepreneurship, etc.
 - No minimum residence period:
 - Performed military service with the [French Army](#);
 - Served voluntarily in wartime in the French Army or an allied army;
 - Rendered exceptional service to France (requires personal ministerial approval);
 - Attained the official status of a refugee in France;
 - Citizen of a member state of the [Organisation internationale de la Francophonie](#) and have French as their native language or have completed at least 5 years of schooling in a French-speaking educational establishment.
- Integration into French society, including adhering to the values and principles of the Republic, and having a sufficient knowledge of French history, culture and society;
- Sufficient spoken command of the [French language](#);
- No serious criminal convictions, defined as follows:
 - Never been sentenced to more than 6 months' imprisonment (not including suspended sentences) for any crime (unless the applicant has been legally deemed rehabilitated or the sentence has been wiped from their criminal record);
 - Never been convicted of any crime that counters France's fundamental interests (unless the applicant has been legally deemed rehabilitated or the sentence has been wiped from their criminal record);
 - Never been convicted of any act of terrorism (unless the applicant has been legally deemed rehabilitated or the sentence has been wiped from their criminal record).

The fee for naturalisation is €55, except in [French Guiana](#), where it is €27.50.

Germany

People who fulfil all of the following criteria can obtain German citizenship through naturalisation:^[262]

- At least 8 years' residence in Germany with a valid residence permit. This minimum period is reduced as follows:
 - 7 years for people who have successfully completed an official integration course;
 - 3 years for spouses and registered same-sex partners of a German citizen (must have been married or in the registered partnership for at least 2 years at the time of application).

[Türk Dünyası, Türkiye-Irak Tıp Dergisi: 2022/1 \(4\)](#)

[Turkish World, Turkey-Iraq Medical Journal: 2022/1 \(4\)](#)

- Declaring allegiance to the [German Constitution](#);
- Sufficient command of the [German language](#);
- No serious criminal convictions.

The dependent minor children of an applicant for naturalisation may also themselves become naturalised German citizens.

The fee for standard naturalisation is €255, while it is €51 per dependent minor child naturalised along with their parent. The fee may be waived in cases of extreme hardship or public interest.

People who naturalise as German citizens must usually give up their previous nationality, as German law takes a restrictive approach to [multiple citizenship](#). Exceptions are made for [EU](#) and [Swiss](#) citizens (provided that the law of their country of origin does not prohibit the acquisition of another citizenship) and citizens of countries where renouncing one's citizenship is too difficult or humiliating (e.g. [Afghanistan](#)), prohibitively expensive (e.g. the [United States](#)) or legally impossible (e.g. [Argentina](#)).

Grenada

The Grenadian Government grants citizenship of Grenada for the following reasons:

- By Birth
 - Any person born in Grenada after 1974 or later acquires Grenadian citizenship at birth. The exception is for children born to diplomat parents.
- By Descent
 - Children born outside Grenada to a Grenadian-born parent.
- By Registration
 - Children (over 18) born outside of Grenada to a Grenadian parent.
 - Children (under 18) born outside of Grenada to a Grenadian parent.
 - A person who was born outside of Grenada who is a Grandchild of a Grenadian citizen by birth.
 - A person who is/ or has been married to a citizen of Grenada.
 - Citizens of Caribbean Countries may apply for citizenship by registration provided that person has been living in Grenada for 4 years and 2 years as a Permanent Resident (within the four-year period) immediately preceding the date of application.
 - Commonwealth & Irish citizens may apply for citizenship by registration provided that the person has been living in Grenada for 7 years and 2 years as a Permanent Resident (within the seven-year period) immediately preceding the date of application.
- By Naturalisation
- An Alien or a British Protected Person may apply for citizenship by naturalisation provided that the person has been living in Grenada for 7 years and 2 years as a Permanent Resident (within the seven-year period) immediately preceding the date of application..

India

The [Indian](#) citizenship and nationality law and the [Constitution of India](#) provides single citizenship for the entire country. The provisions relating to citizenship at the commencement of the Constitution are contained in Articles 5 to 11^[263] in Part II of the Constitution of India. Relevant [Indian](#) legislation is the Citizenship Act 1955, which has been amended by the Citizenship (Amendment) Act 1986, the Citizenship (Amendment) Act 1992, the Citizenship (Amendment) Act 2003,^[264] and Citizenship (Amendment) Ordinance 2005.^[265] The Citizenship

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(Amendment) Act 2003 received the assent of the President of India on 7 January 2004 and came into force on 3 December 2004. The Citizenship (Amendment) Ordinance 2005 was promulgated by the President of India and came into force on 28 June 2005.^[266]

Following these reforms, Indian nationality law largely follows the [jus sanguinis](#) (citizenship by right of blood) as opposed to the [jus soli](#) (citizenship by right of birth within the territory).^[citation needed]

In 2019, a [Citizenship Amendment Act](#) was passed by the Parliament of India. This Act aims at fast tracking citizenship for illegal immigrants who have entered India on or before 31 December 2014 from the neighbouring countries of Pakistan, Afghanistan and Bangladesh.^[267]

Italy

The [Italian Government](#) grants Italian citizenship for the following reasons.^[268]

- Automatically
 - [Jus sanguinis](#): for birth;
 - If an Italian citizen recognizes, at a time after birth, a minor child;
 - For [adoption](#);
 - To obtain or re-obtain from a parent.
- Following declaration
 - By descent;
 - [Jus soli](#): by birth or descent in Italy;
- By marriage or naturalization
 - By marriage: the foreign or stateless spouse of an Italian citizen may acquire Italian [citizenship](#) after two years of legal residence in Italy or, if residing abroad, after three years from the date of [marriage](#);
 - By naturalization: the foreigner can apply for Italian citizenship after ten years of legal residence in [Italy](#), reduced to five years for those who have been recognized as stateless or refugee and four years for citizens of countries of the [European Community](#).

Indonesia

[Indonesian](#) nationality is regulated by Law No. 12/2006 (UU No. 12 Tahun 2006). The Indonesian nationality law is based on [jus sanguinis](#) and [jus soli](#). The Indonesian nationality law does not recognize [dual citizenship](#) except for people under the age of 18 (limited double citizenship principle). After reaching 18 years of age individuals are forced to choose one citizenship (single citizenship principle).^[269]

A foreign citizen can apply to become an Indonesian citizen with the following requirements:

- Age 18 or older, or married
- Resided in Indonesia for a minimum of 5 consecutive years or 10 non-consecutive years
- Physically and mentally healthy
- Ability to speak [Indonesian](#) and acknowledge [Pancasila](#) and [Undang-Undang Dasar Negara Republik Indonesia Tahun 1945](#)
- Never convicted of a crime for which the punishment is imprisonment for one year or more
- If having Indonesian citizenship will not give the person dual citizenship
- Employed or have fixed income
- Pay citizenship fee

Any application for citizenship is granted by the [President of Indonesia](#).

Israel

[Israel's Declaration of Independence](#) was made on 14 May 1948, the day before the British Mandate was due to expire as a result of the United Nations Partition Plan.^[270] The Israeli parliament created two laws regarding immigration, citizenship and naturalization: the [Law of Return](#) and the [Israeli citizenship law](#).^[271] The Law of Return, enacted on July 15, 1950, gives [Jews](#) living anywhere in the world the right to immigrate to Israel. This right to immigrate did not and still does not grant citizenship. In fact, for four years after Israel gained independence, there were no Israeli citizens.^[271]

On July 14, 1952, the Israeli parliament enacted the Israeli Nationality Law.^[271] The Nationality Law naturalized all citizens of [Mandated Palestine](#), the inhabitants of Israel on July 15, 1952, and those who had legally resided in Israel between May 14, 1948, and July 14, 1952. The law further clarified that naturalization was available to immigrants who had arrived before Israel's creation, immigrants who arrived after statehood was granted, and those who did not come to Israel as immigrants but have since expressed desire to settle in Israel, with restriction. Naturalization applicants must also meet the following requirements: be over 18 years of age, have resided in Israel for three out of the five preceding years, have settled or intend to settle permanently in Israel, have some knowledge of Hebrew, and have renounced prior nationality or demonstrated ability to renounce nationality after becoming a citizen of Israel.^[271]

Because of Israel's relatively new and culturally mixed identity, Israel does not grant citizenship to people born on Israeli soil. Instead, the government chose to enact a jus sanguinis system, with the naturalization restrictions listed above. There is currently no legislation on second-generation immigrants (those born in Israel to immigrant parents). Furthermore, foreign spouses can apply for citizenship through the Minister of the Interior, but have a variety of restrictions and are not guaranteed citizenship.^[271]

Luxembourg

People who fulfil all of the following criteria can obtain Luxembourg citizenship through naturalisation:^[273]

- At least 18 years old.
- At least 5 years of legal residence in Luxembourg, including an uninterrupted period of one year immediately before applying for citizenship.
- Passing a [Luxembourgish language](#) exam.
- Taking a course on "Living together in the Grand Duchy" and passing the associated examination.
- Never having been handed an immediate custodial sentence of 12 months or more or a suspended custodial sentence of 24 months or more, in any country.

Malaysia

Naturalisation in Malaysia is guided by the 1964 [Malaysian Constitution](#). According to the law, those who want to be the country citizen should live in the country for a period of 4 years. The would-be-citizens are required to speak the [Malay language](#) as well submitting the identity cards of two Malaysians who recommend the applicant for citizenship.^[274] As the [Government of Malaysia](#) does not recognise dual citizenship, those who seek naturalisation are needed to reside permanently in the country and renouncing their former country citizenship.^[275]

The requirements are as follows:^[276]

- The applicant shall appear before the Registrar of Citizenship when submitting the application.
- The applicant must be aged 21 years and above on the date of the application.
- The applicant has resided in the federation for a period of not less than 4 years, including the 12 months immediately preceding the date of application.
- The applicant intends to reside permanently in the federation.
- The applicant is of good character.

- The applicant has adequate knowledge of the Malay language.
- The applicant must be sponsored by two referees who are citizens aged 21 years and above and who are not relatives, not hired people, and not advocates or solicitors to the applicant.
- Form C must be completed and submitted together with copies of the necessary documents.

The Article 16 of 1957 Malaysian Constitution also stated a similar condition previously.^[277]

Philippines

Commonwealth Act No. 473, the Revised Naturalization Law, approved June 17, 1939, provided that people having certain specified qualifications may become a citizen of the Philippines by naturalization.^[184] Republic Act No. 9139, approved June 8, 2001, provided that aliens under the age of 18 who were born in the Philippines, who have resided in the Philippines since birth, and who possess other specified qualifications may be granted Philippines citizenship by administrative proceeding subject to certain requirements.^{[278][279]}

Russia

Naturalization in [Russia](#) is guided by articles 13 and 14 of the federal law "About Citizenship of Russian Federation" passed on May 31, 2002. Citizenship of Russia can be obtained in general or simplified order. To become a citizen in general order, one must be 18 years of age or older, continuously live in Russia as a permanent resident for at least five years (this term is limited to one year for valued specialists, political asylum seekers and refugees), have legal means of existence, promise to obey the laws and [Constitution of Russia](#) and be fluent in the [Russian language](#).

There is also a possibility to naturalize in a simplified order, in which certain requirements will be waived. Eligible for that are people, at least one parent of whom is a Russian citizen living on Russian territory; people, who lived on the territories of the former [Soviet republics](#) but never obtained citizenships of those nations after they gained independence; people, who were born on the territory of [RSFSR](#) and formerly held [Soviet](#) citizenship; people married to Russian citizens for at least 3 years; people, who served in [Russian Armed Forces](#) under contract for at least 3 years; parents of mentally incapacitated children over 18 who are Russian citizens; participants of the State Program for Assisting Compatriots Residing Abroad; and some other categories.^[280]

Spain

People who fulfill all of the following criteria can obtain Spanish citizenship through naturalisation ^[281]

- At least 10 years' residence in Spain. This period is reduced to 5 years for people who have obtained refugee status; 2 year for nationals of Ibero-American countries, Andorra, the Philippines, Equatorial Guinea, Portugal or persons of Sephardic origin; 1 years for spouses, widows, widowers, people born in Spain or by a Spanish mother or father.
- Sufficient command of the Spanish language and culture;
- Declaring allegiance to the Spanish Constitution;
- No serious criminal convictions.

People who naturalise as Spanish citizens must usually give up their previous nationality, as Spanish law takes a restrictive approach to multiple citizenship.

South Africa

Chapter 2 of the South African Citizenship Act, enacted on October 6, 1995, defines who is considered a naturalized citizen at the time of the act and also outlines the naturalization process for future immigrants.^[282]

Any person who immediately prior to the commencement of the act had been a South African citizen via naturalization, had been deemed to be a South African citizen by registration, or had been a citizen via naturalization of any of the former states now composing South Africa is now considered to be a naturalized citizen of South Africa.

Those wishing to apply for naturalization in the future must apply to the Minister of Home Affairs and must meet a slew of requirements. First, naturalization applicants must be over the age of 18 and must have been a permanent resident of South Africa for five years prior to application (prior to 2010, the permanent residence

requirement was one year prior to application and for four out of the eight years prior to application).^[283] Applicants must also demonstrate good character and knowledge of the basic responsibilities and privileges of a South African citizen. The ability to communicate in one of the official languages of South Africa is also required. Applicants must show the intention to reside in South Africa after naturalization, and they are required to make a declaration of allegiance. The [Constitution of South Africa](#) states that national legislation must provide for the acquisition, loss and restoration of citizenship.^[284]

Being a naturalized South African citizen is a privilege, not a right. Even after meeting all the requirements and going through the naturalization process, the minister holds the right to deny citizenship.^[285] Foreign spouses of South African citizens can apply for naturalization after two years of marriage, but is subject to potential denial of the minister. The minister can also grant citizenship to minors, if their parent applies for them.

The minister also holds the power to revoke naturalization at any time for specific reasons listed in the Act. Reasons for revoking the naturalization certificate include marrying someone who is a citizen of another country and holding citizenship in another country, or applying for citizenship of another country without prior authorization for retention of citizenship. If a permanent resident is denied naturalization, he or she must wait at least one year before reapplying.

United Kingdom

There has always been a distinction in the [law of England and Wales](#) between the subjects of the monarch and aliens: the monarch's subjects owed the monarch allegiance, and included those born in his or her dominions (natural-born subjects) and those who later gave him or her their allegiance (naturalised subjects). Today, the requirements for naturalisation as a citizen of the [United Kingdom](#) depend on whether or not one is the spouse or [civil partner](#) of a citizen. An applicant who is a spouse or civil partner of a British citizen must.^[286][\[verification needed\]](#)

- hold [indefinite leave to remain](#) in the [UK](#) (or an equivalent such as [Right of Abode](#) or Irish citizenship)
- have lived legally in the UK for three years
- been outside of the UK no more than 90 days during the one-year period prior to filing the application.
- show sufficient knowledge of life in the UK, either by passing the [Life in the United Kingdom test](#) or by attending combined English language and citizenship classes. Proof of this must be supplied with one's application for naturalisation. Those aged 65 or over may be able to claim exemption.
- meet specified [English, Welsh](#) or [Scottish Gaelic language](#) competence standards.

For those not married to or in a civil partnership with a British citizen, the requirements are:

- Five years legal residence in the UK
- Indefinite leave to remain or "equivalent" for this purpose (see above) must have been held for 12 months
- the applicant must intend to continue to live in the UK or work overseas for the UK government or a British corporation or association
- the same "good character" standards apply as for those married to British citizens
- the same language and knowledge of life in the UK standards apply as for those married to British citizens.

United States

Persons who are not US citizens may receive citizenship through the process of naturalization, following the Congressional requirements in the [Immigration and Nationality Act](#) (INA).^[287] Naturalized citizens have the same rights as those who acquired citizenship at birth.^[287]

The INA states the following:

No person, except as otherwise provided in this [subchapter](#), shall be naturalized unless such applicant, (1) immediately preceding the date of filing his [application for naturalization](#) has resided continuously, after being [lawfully admitted for permanent residence](#), within the United States for at least five years and during the five years immediately preceding the date of filing his application has been physically present therein for periods totaling at least half of that time, and who has resided within the [State](#) or within the district of the [Service](#) in the United States in which the applicant filed the application for at least three months, (2) has resided continuously within the United States from the date of the application up to the time of admission to citizenship, and (3) during all the periods referred to in this subsection has been and still is a person of good moral character, attached to the principles of the [Constitution of the United States](#), and well disposed to the good order and happiness of the United States.^[1]

The [Naturalization Act of 1795](#) set the initial rules on naturalization: "free, White persons" who had been resident for five years or more.^[288] An 1862 law allowed honorably discharged Army veterans of any war to petition for naturalization after only one year of residence in the United States.^[289] An 1894 law extended the same privilege to honorably discharged five-year veterans of the Navy or Marine Corps. Laws enacted in 1919, 1926, 1940, and 1952 continued preferential treatment provisions for veterans.^[290]

Following the [Spanish–American War](#) in 1898, Philippine citizens were classified as US nationals, and the 1917 [Jones–Shafroth Act](#) granted US citizenship to natives of [Puerto Rico](#). But the 1934 [Tydings–McDuffie Act](#) reclassified Filipinos as aliens, and set a quota of 50 immigrants per year, and otherwise applying the [Immigration Act of 1924](#) to them.

The [Magnuson Act](#) repealed the Chinese Exclusion Act. During the 1940s, 100 annual immigrants from [British India](#) and the Philippines were allowed. The [War Brides Act](#) of 1945 permitted soldiers to bring back their foreign wives and established precedent in naturalization through [marriage](#). The [Immigration Act of 1965](#) finally allowed people from all nations to be given equal access to immigration and naturalization.

[Illegal immigration](#) became a major issue in the United States at the end of the 20th century. The [Immigration Reform and Control Act of 1986](#), while tightening border controls, also provided the opportunity of naturalization for illegal aliens who had been in the country for at least four years. Today, [lawful permanent residents](#) of the United States are eligible to apply for US citizenship after five years,^[291] unless they continue to be married to a US citizen, in which case they can apply after only three years of permanent residency.^[292]

The [Child Citizenship Act of 2000](#) streamlined the naturalization process for children [adopted internationally](#). A child under age 18 who is adopted by at least one US citizen parent, and is in the custody of the citizen parent(s), is now automatically naturalized once admitted to the United States as an immigrant or when legally adopted in the United States, depending on the visa under which the child was admitted to the United States. The Act also provides that the non-citizen minor child of a newly naturalized US citizen, whether by birth or adoption, also automatically receives US citizenship.

Mass naturalizations

A few rare mass naturalization processes have been implemented by nation states. In 1891, Brazil granted naturalization to all aliens living in the country.^[293] In 1922, [Greece](#) massively naturalized all the Greek refugees coming from [Turkey](#). The second massive naturalization process was in favor of Armenian refugees coming from Turkey, who went to [Syria](#), [Lebanon](#) or other former [Ottoman countries](#). Reciprocally, Turkey massively naturalized the refugees of Turkish descent or other ethnic backgrounds in Muslim creed from these countries during a redemption process.

[Canada](#) instituted a mass naturalization by [Act of Parliament](#) with the enactment of the [Canadian Citizenship Act 1946](#).

After [annexation](#) of the territories east of the [Curzon line](#) by the [Soviet Union](#) in 1945, Soviets naturalized *en masse* all the inhabitants of those territories—including ethnic [Poles](#), as well as its other citizens who had been deported into the Soviet Union, mainly to [Kazakhstan](#). Those people were forcibly naturalized as Soviet citizens.^[citation needed] Later on^[when?], [Germany](#) granted to the ethnic [German](#) population in [Russia](#) and Kazakhstan full citizenship rights. Poland has a limited [repatriation](#) program in place.

The most recent massive naturalization case resulted from the [Argentine economic crisis](#) in the beginning of the 21st century. Existing or slightly updated [right of return](#) laws in [Spain](#) and [Italy](#) allowed many of their [diasporic](#) descendants to obtain—in many cases to regain—naturalization in virtue of [jus sanguinis](#), as in the Greek case. Hence, many Argentines acquired European nationality.

Since the [Fourteenth Amendment to the United States Constitution](#) grants citizenship only to those "born or naturalized in the United States, and subject to the jurisdiction thereof", and the original [United States Constitution](#) only grants Congress the power of naturalization, it could be argued that all acts of Congress that expand the right of citizenship are cases of mass naturalization. This includes the acts that extended U.S. citizenship to citizens of [Puerto Rico](#), the [United States Virgin Islands](#), [Guam](#), and the [Northern Mariana Islands](#), as well as the [Indian Citizenship Act of 1924](#) which made all [Native Americans](#) citizens (most of them were previously excluded under the "jurisdiction" clause of the 14th Amendment).

In the eastern Malaysian state of [Sabah](#), mass naturalisation also happened during the administration of [United Sabah National Organisation](#) (USNO) and [Sabah People's United Front](#) (BERJAYA's) Muslim-dominated political parties to increase the Muslim population in the territory by naturalising immigrants and refugees from the mainly-Muslim dominated areas of [Mindanao](#) and [Sulu Archipelago](#) of the Philippines and [Sulawesi](#) of Indonesia. ^{[294][295][296]}

In occupied territories

The mass naturalization of native people in occupied territories is illegal under the laws of war (Hague and Geneva Conventions). However, there have been many instances of such illegal mass naturalizations in the 20th century. ^[citation needed]

Yorum

Her ülke kendisinin yasalarına göre vatandaşlık hakkı vermektedir. Hayati tehlikede olarak göç edenler için vatandaşlık değil, sadece barınma hakkı verilmektedir. Emniyetli olmadıkça da gitmeleri sağlanmamaktadır.

Her ülkeye göre farklılıklar olsa da benzer yaklaşımlar içindedirler.

[Avustralya](#) da 4 yıl kalmış olmak

[Çin Halk Cumhuriyeti](#): Ailelerinin Çin'de oturmuş olması.

[Fransa](#): Fransa'da 5 yıl oturmuş olmak.

[Almanya](#): 8 yıl oturmuş olmak.

Genel olarak o ülkede doğmuş olmak geçerli neden olmaktadır.

Toplu vatandaşlık haklarının verilmesi de savaştan dolayı göç edenler için olmuştur.

Vatandaşlık kazanılması (www.nvi.gov.tr)⁸

1. Doğum Yeri Esasına Göre Türk Vatandaşlığının Kazanılması
2. Evlenme Yoluyla Türk Vatandaşlığına Kazanılması
3. Sonradan Türk Vatandaşlığının Kazanılması
4. Evlat Edinilme Yoluyla Türk Vatandaşlığının Kazanılması
5. K.K.T.C. Vatandaşlarının Türk Vatandaşlığını Kazanması
6. Seçme Hakkı İle Türk Vatandaşlığının Kazanılması
7. İstisnai Olarak Türk Vatandaşlığının Kazanılması
8. Göçmen Olarak Türk Vatandaşlığının Kazanılması
9. İkamet Şartı Aranmaksızın Yeniden Türk Vatandaşlığının Kazanılması
10. İkamet Şartına Bağlı Olarak Yeniden Türk Vatandaşlığına Kazanılması

Yorum

Ülkemizde vatandaşlık hakkı kazanmak için 10 yol vardır. Bunlar sunulmaktadır.

Acclimatization (Wikipedia)⁹

Acclimatization or **acclimatisation** (also called **acclimation** or **acclimatation**) is the process in which an individual **organism** adjusts to a **change in its environment** (such as a change in altitude, temperature, humidity, **photoperiod**, or **pH**), allowing it to maintain **fitness** across a range of environmental conditions. Acclimatization occurs in a short period of time (hours to weeks), and within the organism's lifetime (compared to **adaptation**, which is evolution, taking place over many generations). This may be a discrete occurrence (for example, when **mountaineers** acclimate to **high altitude** over hours or days) or may instead represent part of a periodic cycle, such as a **mammal** shedding heavy winter **fur** in favor of a lighter summer coat. Organisms can adjust their morphological, behavioral, physical, and/or biochemical traits in response to changes in their environment.^[1] While the capacity to acclimate to novel environments has been well documented in thousands of species, researchers still know very little about how and why organisms acclimate the way that they do.

Names

The nouns **acclimatization** and **acclimation** (and the corresponding verbs **acclimatize** and **acclimate**) are widely regarded as **synonymous**.^{[2][3][4][5][6][7]} both in general vocabulary^{[2][3][4][5]} and in medical vocabulary.^{[6][7]} The synonym **acclimatation**^{[4][6]} is less commonly encountered, and fewer dictionaries enter it.

Methods

Biochemical

In order to maintain performance across a range of environmental conditions, there are several strategies organisms use to acclimate. In response to changes in temperature, organisms can change the biochemistry of **cell membranes** making them more fluid in cold temperatures and less fluid in warm temperatures by increasing the number of **membrane proteins**.^[8] In response to certain stressors, some organisms express so-called **heat shock proteins** that act as **molecular chaperones** and reduce **denaturation** by guiding the **folding** and refolding of proteins. It has been shown that organisms which are acclimated to high or low temperatures display relatively high resting levels of heat shock proteins so that when they are exposed to even more extreme temperatures the proteins are readily available. Expression of heat shock proteins and regulation of membrane fluidity are just two of many biochemical methods organisms use to acclimate to novel environments.

Morphological

Organisms are able to change several characteristics relating to their **morphology** in order to maintain performance in novel environments. For example, birds often increase their organ size to increase their

metabolism. This can take the form of an increase in the mass of nutritional organs or heat-producing organs, like the pectorals (with the latter being more consistent across species^[9]).^[10]

The theory

While the capacity for acclimatization has been documented in thousands of species, researchers still know very little about how and why organisms acclimate in the way that they do. Since researchers first began to study acclimation, the overwhelming hypothesis has been that all acclimation serves to enhance the performance of the organism. This idea has come to be known as the [beneficial acclimation hypothesis](#). Despite such widespread support for the beneficial acclimation hypothesis, not all studies show that acclimation always serves to enhance performance (See [beneficial acclimation hypothesis](#)). One of the major objections to the beneficial acclimation hypothesis is that it assumes that there are no costs associated with acclimation.^[11] However, there are likely to be costs associated with acclimation. These include the cost of sensing the environmental conditions and regulating responses, producing structures required for plasticity (such as the energetic costs in expressing [heat shock proteins](#)), and genetic costs (such as linkage of plasticity-related genes with harmful genes).^[12]

Given the shortcomings of the beneficial acclimation hypothesis, researchers are continuing to search for a theory that will be supported by empirical data.

The degree to which organisms are able to acclimate is dictated by their [phenotypic plasticity](#) or the ability of an organism to change certain traits. Recent research in the study of acclimation capacity has focused more heavily on the evolution of phenotypic plasticity rather than acclimation responses. Scientists believe that when they understand more about how organisms evolved the capacity to acclimate, they will better understand acclimation.

Examples

Plants

Many plants, such as [maple trees](#), [irises](#), and [tomatoes](#), can survive freezing temperatures if the temperature gradually drops lower and lower each night over a period of days or weeks. The same drop might kill them if it occurred suddenly. Studies have shown that tomato plants that were acclimated to higher temperature over several days were more efficient at photosynthesis at relatively high temperatures than were plants that were not allowed to acclimate.^[13]

In the orchid [Phalaenopsis](#), [phenylpropanoid enzymes](#) are enhanced in the process of plant acclimatization at different levels of [photosynthetic](#) photon flux.^[14]

Animals

Animals acclimatize in many ways. [Sheep](#) grow very thick [wool](#) in cold, damp climates. [Fish](#) are able to adjust only gradually to changes in water temperature and quality. Tropical fish sold at [pet stores](#) are often kept in [acclimatization bags](#) until this process is complete.^[15] Lowe & Vance (1995) were able to show that lizards acclimated to warm temperatures could maintain a higher running speed at warmer temperatures than lizards that were not acclimated to warm conditions.^[16] Fruit flies that develop at relatively cooler or warmer temperatures have increased cold or heat tolerance as adults, respectively (See [Developmental plasticity](#)).^[17]

Humans

The [salt](#) content of sweat and urine decreases as people acclimatize to hot conditions.^[18] Plasma volume, heart rate, and capillary activation are also affected.^[19]

[Acclimatization to high altitude](#) continues for months or even years after initial ascent, and ultimately enables humans to survive in an environment that, without acclimatization, would kill them. Humans who migrate permanently to a higher altitude naturally acclimatize to their new environment by developing an increase in

the number of [red blood cells](#) to increase the [oxygen](#) carrying capacity of the [blood](#), in order to compensate for lower levels of [oxygen](#) intake.^{[20][21]}

Yorum

Biyolojik olarak iklime uyması bir insan için, bedeninin dış etkenler korunmasıdır. Özellikle soğuk durumu için giyinme önemlidir. Belirli düşük ısıda, uyku gelir ise donar, bu açıdan nöbetleşe uyum şarttır.

Terleme durumunda tuz ve mineral kaybı olacağı için, sade su içmek, halsizlik ve yorgunluk demektir.

Bitki ve hayvanlar için çevre değişimi veya sera veya ev içi gibi ortamlar ile sağlanması, yalnız bir iklim oluşturulması gereklidir.

Burada uyum, adaptasyon ötesi, tolere edebileceği kadar bir sınırdan olmayı gerekli kılar. İnsanlar için, köle olan için, zorbalık, işkence bir sahibin normal davranışı diyerek bekler, ama hür, bağımsız kişi için tahammül edilemez. Bu nedenle dikta belirli ortamlar için etkinliği sürdürülebilir. Türkler bağımsızlıklarına düşkün oldukları için, diktalar seçim ile başa geldik demek isterler, azınlık hükümetleri, vesayet sistemi boyutunda olurlar. Parlamenter sistemde oynamalar yaparlar. %20 oranında bir taban olması, minimum beklenen orandır, ama bunu etkin kullanmak isterler.

Socialization (Wikipedia)¹⁰

In [sociology](#), **socialization** is the process of [internalizing](#) the [norms](#) and [ideologies](#) of [society](#). Socialization encompasses both learning and teaching and is thus "the means by which social and [cultural](#) continuity are attained".^{[1]:5[2]}

Socialization is strongly connected to [developmental psychology](#).^[3] Humans need social experiences to learn their culture and to survive.^[4]

Socialization essentially represents the whole process of learning throughout the life course and is a central influence on the behavior, beliefs, and actions of adults as well as of children.^{[5][6]}

Socialization may lead to desirable outcomes—sometimes labeled "[moral](#)"—as regards the society where it occurs. Individual views are influenced by the society's [consensus](#) and usually tend toward what that society finds acceptable or "normal". Socialization provides only a partial explanation for human beliefs and behaviors, maintaining that [agents](#) are not [blank slates predetermined by their environment](#).^[7] scientific research provides evidence that people are shaped by both social influences and [genes](#).^{[8][9][10][11]}

Genetic studies have shown that a person's [environment interacts with their genotype](#) to influence behavioral outcomes.^[12]

History

Notions of [society](#) and the [state of nature](#) have existed for centuries.^{[13]:20} In its earliest usages, socialization was simply the act of socializing or another word for [socialism](#).^{[13][14][15][16]} Socialization as a concept originated concurrently with sociology, as sociology was defined as the treatment of "the specifically social, the process and forms of socialization, as such, in contrast to the interests and contents which find expression in socialization".^[17] In particular, socialization consisted of the formation and development of social groups, and also the development of a social state of mind in the individuals who associate. Socialization is thus both a cause and an effect of [association](#).^[18] The term was relatively uncommon before 1940, but became popular after [World War II](#), appearing in dictionaries and scholarly works such as the theory of [Talcott Parsons](#).^[19]

Stages of moral development

[Lawrence Kohlberg](#) studied moral reasoning and developed a theory of how individuals reason situations as right from wrong. The first stage is the pre-conventional stage, where a person (typically children) experience the world in terms of pain and pleasure, with their moral decisions solely reflecting this experience. Second, the conventional stage (typical for adolescents and adults) is characterized by an acceptance of society's conventions concerning right and wrong, even when there are no consequences for obedience or disobedience. Finally, the post-conventional stage (more rarely achieved) occurs if a person moves beyond society's norms to consider abstract ethical principles when making moral decisions.^[20]

Stages of psychosocial development

[Erik H. Erikson](#) (1902–1994) explained the challenges throughout the life course. The first stage in the life course is infancy, where babies learn trust and mistrust. The second stage is toddlerhood where children around the age of two struggle with the challenge of autonomy versus doubt. In stage three, preschool, children struggle to understand the difference between initiative and guilt. Stage four, pre-adolescence, children learn about industriousness and inferiority. In the fifth stage called adolescence, teenagers experience the challenge of gaining identity versus confusion. The sixth stage, young adulthood, is when young people gain insight into life when dealing with the challenge of intimacy and isolation. In stage seven, or middle adulthood, people experience the challenge of trying to make a difference (versus self-absorption). In the final stage, stage eight or old age, people are still learning about the challenge of integrity and despair.^[21] This concept has been further developed by Klaus Hurrelmann and Gudrun Quenzel using the dynamic model of "developmental tasks".^[22]

Behaviorism

[George Herbert Mead](#) (1863–1931) developed a theory of social [behaviorism](#) to explain how social experience develops an individual's self-concept. Mead's central concept is the self: It is composed of self-awareness and [self-image](#). Mead claimed that the self is not there at birth, rather, it is developed with social experience. Since social experience is the exchange of symbols, people tend to find meaning in every action. Seeking meaning leads us to imagine the intention of others. Understanding intention requires imagining the situation from the other's point of view. In effect, others are a mirror in which we can see ourselves. Charles Horton Cooley (1902-1983) coined the term [looking glass self](#), which means self-image based on how we think others see us. According to Mead, the key to developing the self is learning to take the role of the other. With limited social experience, infants can only develop a sense of identity through imitation. Gradually children learn to take the roles of several others. The final stage is the generalized other, which refers to widespread cultural norms and values we use as a reference for evaluating others.^[23]

Contradictory evidence to behaviorism

Behaviorism makes claims that when infants are born they lack social experience or self. The social pre-wiring hypothesis, on the other hand, shows proof through a scientific study that [social behavior](#) is partly inherited and can influence infants and also even influence fetuses. Wired to be social means that infants are not taught that they are social beings, but they are born as prepared social beings.

The social pre-wiring hypothesis refers to the [ontogeny](#) of [social interaction](#). Also informally referred to as, "wired to be social". The theory questions whether there is a propensity to [socially oriented action](#) already present *before* birth. Research in the theory concludes that newborns are born into the world with a unique [genetic](#) wiring to be social.^[24]

Circumstantial evidence supporting the social pre-wiring hypothesis can be revealed when examining newborns' behavior. Newborns, not even hours after birth, have been found to display a preparedness for social interaction. This preparedness is expressed in ways such as their imitation of facial gestures. This observed behavior cannot be contributed to any current form of socialization or [social construction](#). Rather, newborns most likely [inherit](#) to some extent social behavior and [identity](#) through genetics.^[24]

Principal evidence of this theory is uncovered by examining Twin pregnancies. The main argument is, if there are social behaviors that are inherited and developed before birth, then one should expect twin fetuses to engage in some form of social interaction before they are born. Thus, ten fetuses were analyzed over a period of time using ultrasound techniques. Using kinematic analysis, the results of the experiment were that the twin fetuses would interact with each other for longer periods and more often as the pregnancies went on. Researchers were able to conclude that the performance of movements between the co-twins was not accidental but specifically aimed.^[24]

The social pre-wiring hypothesis was proved correct, "The central advance of this study is the demonstration that 'social actions' are already performed in the second trimester of [gestation](#). Starting from the 14th week of gestation twin fetuses plan and execute movements specifically aimed at the co-twin. These findings force us to predate the emergence of social behavior: when the context enables it, as in the case of twin fetuses, other-directed actions are not only possible but predominant over self-directed actions."^[24]

Types of Socialization

Primary socialization

Primary socialization for a child is very important because it sets the groundwork for all future socialization. Primary Socialization occurs when a [child](#) learns the attitudes, values, and actions appropriate to individuals as members of a particular culture. It is mainly influenced by the immediate family and friends. For example, if a child saw his/her mother expressing a [discriminatory](#) opinion about a minority, or majority group, then that child may think this behavior is acceptable and could continue to have this opinion about minority/majority groups.

Secondary socialization

Secondary socialization refers to the process of learning what is the appropriate behavior as a member of a smaller group within the larger society. Basically, is the behavioral patterns reinforced by socializing agents of society. Secondary socialization takes place outside the home. It is where children and adults learn how to acting in a way that is appropriate for the situations they are in.^[25] Schools require very different behavior from the home, and children must act according to new rules. New teachers have to act in a way that is different from pupils and learn the new rules from people around them.^[25] Secondary socialization is usually associated with teenagers and adults and involves smaller changes than those occurring in primary socialization. Such examples of secondary socialization are entering a new profession or relocating to a new environment or society.

Anticipatory socialization

Anticipatory socialization refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships. For example, a couple might move in together before getting married in order to try out, or anticipate, what living together will be like.^[26] Research by Kenneth J. Levine and Cynthia A. Hoffner suggests that parents are the main source of anticipatory socialization in regards to jobs and careers.^[27]

Resocialization

Resocialization refers to the process of discarding former behavior patterns and reflexes, accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle.^[28] Resocialization can be an intense experience, with the individual experiencing a sharp break with his or her past, as well as a need to learn and be exposed to radically different norms and values. One common example involves resocialization through a total institution, or "a setting in which people are isolated from the rest of society and manipulated by an administrative staff". Resocialization via total institutions involves a two step process: 1) the staff work to root out a new inmate's individual identity & 2) the staff attempt to create for the inmate a new identity.^[29] Other examples of this are the experience of a young man or woman leaving home to join the military, or a religious convert internalizing the beliefs and rituals of a new faith. Another example would be the process by which a [transsexual person](#) learns to function socially in a dramatically altered gender role.

Organizational socialization

Organizational socialization is the process whereby an employee learns the knowledge and skills necessary to assume his or her organizational role.^[30] As newcomers become socialized, they learn about the organization and its history, values, jargon, culture, and procedures. This acquired knowledge about new employees' future work environment affects the way they are able to apply their skills and abilities to their jobs. How actively engaged the employees are in pursuing knowledge affects their socialization process.^[31] They also learn about their work group, the specific people they work with on a daily basis, their own role in the organization, the skills needed to do their job, and both formal procedures and informal norms. Socialization functions as a control system in that newcomers learn to internalize and obey organizational values and practices.

Group socialization

Group socialization is the theory that an individual's peer groups, rather than parental figures, are the primary influence of [personality](#) and behavior in adulthood.^[32] Parental behavior and the home environment has either no effect on the social development of children, or the effect varies significantly between children.^[33] Adolescents spend more time with peers than with parents. Therefore, peer groups have stronger correlations with personality development than parental figures do.^[34] For example, twin brothers, whose genetic makeup are identical, will differ in personality because they have different groups of friends, not

necessarily because their parents raised them differently. Behavioral genetics suggest that up to fifty percent of the variance in adult personality is due to genetic differences.^[35] The environment in which a child is raised accounts for only approximately ten percent in the variance of an adult's personality.^[36] As much as twenty percent of the variance is due to measurement error.^[37] This suggests that only a very small part of an adult's personality is influenced by factors parents control (i.e. the home environment). Harris claims that while it's true that siblings don't have identical experiences in the home environment (making it difficult to associate a definite figure to the variance of personality due to home environments), the variance found by current methods is so low that researchers should look elsewhere to try to account for the remaining variance.^[32] Harris also states that developing long-term personality characteristics away from the home environment would be evolutionarily beneficial because future success is more likely to depend on interactions with peers than interactions with parents and siblings. Also, because of already existing genetic similarities with parents, developing personalities outside of childhood home environments would further diversify individuals, increasing their evolutionary success.^[32]

Stages

Individuals and groups change their evaluations and commitments to each other over time. There is a predictable sequence of stages that occur in order for an individual to transition through a group; investigation, socialization, maintenance, resocialization, and remembrance. During each stage, the individual and the group evaluate each other which leads to an increase or decrease in commitment to socialization. This socialization pushes the individual from prospective, new, full, marginal, and ex member.^[38]

Stage 1: Investigation This stage is marked by a cautious search for information. The individual compares groups in order to determine which one will fulfill their needs (*reconnaissance*), while the group estimates the value of the potential member (*recruitment*). The end of this stage is marked by entry to the group, whereby the group asks the individual to join and they accept the offer.

Stage 2: Socialization Now that the individual has moved from a prospective member to a new member, they must accept the group's culture. At this stage, the individual accepts the group's norms, values, and perspectives (*assimilation*), and the group adapts to fit the new member's needs (*accommodation*). The acceptance transition point is then reached and the individual becomes a full member. However, this transition can be delayed if the individual or the group reacts negatively. For example, the individual may react cautiously or misinterpret other members' reactions if they believe that they will be treated differently as a newcomer.

Stage 3: Maintenance During this stage, the individual and the group negotiate what contribution is expected of members (role negotiation). While many members remain in this stage until the end of their membership, some individuals are not satisfied with their role in the group or fail to meet the group's expectations (*divergence*).

Stage 4: Resocialization If the divergence point is reached, the former full member takes on the role of a marginal member and must be resocialized. There are two possible outcomes of resocialization: differences are resolved and the individual becomes a full member again (*convergence*), or the group expels the individual or the individual decides to leave (*exit*).

Stage 5: Remembrance In this stage, former members reminisce about their memories of the group and make sense of their recent departure. If the group reaches a consensus on their reasons for departure, conclusions about the overall experience of the group become part of the group's *tradition*.

Gender socialization

Henslin (1999:76) contends that "an important part of socialization is the learning of culturally defined [gender roles](#)." Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This "learning" happens by way of many different agents of socialization. The behaviour that is seen to be appropriate for each gender is largely determined by societal, cultural, and economic values in a given society. Gender socialization can therefore vary considerably among societies with different values. The family is certainly important in reinforcing [gender roles](#), but so are groups including friends, peers, school, work, and the mass media. Gender roles are reinforced through "countless subtle and not so subtle ways" (1999:76). In peer group activities, [stereotypic](#) gender roles may also be rejected, renegotiated, or artfully exploited for a variety of purposes.^[39]

[Carol Gilligan](#) compared the moral development of girls and boys in her theory of gender and moral development. She claimed (1982, 1990) that boys have a justice perspective meaning that they rely on formal rules to define right and wrong. Girls, on the other hand, have a care and responsibility perspective where personal relationships are considered when judging a situation. Gilligan also studied the effect of gender on self-esteem. She claimed that society's socialization of females is the reason why girls' self-esteem diminishes as they grow older. Girls struggle to regain their personal strength when moving through adolescence as they have fewer female teachers and most authority figures are men.^[40]

As parents are present in a child's life from the beginning, their influence in a child's early socialization is very important, especially in regards to gender roles. Sociologists have identified four ways in which parents socialize gender roles in their children: Shaping gender related attributes through toys and activities, differing their interaction with children based on the sex of the child, serving as primary gender models, and communicating gender ideals and expectations.^[41]

Sociologist of gender R.W. Connell contends that socialization theory is "inadequate" for explaining gender, because it presumes a largely consensual process except for a few "deviants," when really most children revolt against pressures to be conventionally gendered; because it cannot explain contradictory "scripts" that come from different socialization agents in the same society, and because it does not account for conflict between the different levels of an individual's gender (and general) identity.^[42]

Racial socialization

Racial socialization, or [Racial-ethnic socialization](#), has been defined as "the developmental processes by which children acquire the behaviors, perceptions, values, and attitudes of an ethnic group, and come to see themselves and others as members of the group".^[43] The existing literature conceptualizes racial socialization as having multiple dimensions. Researchers have identified five dimensions that commonly appear in the racial socialization literature: cultural socialization, preparation for bias, promotion of mistrust, egalitarianism, and other.^[44] Cultural socialization refers to parenting practices that teach children about their racial history or heritage and is sometimes referred to as pride development. Preparation for bias refers to parenting practices focused on preparing children to be aware of, and cope with, discrimination. Promotion of mistrust refers to the parenting practices of socializing children to be wary of people from other races. Egalitarianism refers to socializing children with the belief that all people are equal and should be treated with common humanity.^[44]

Oppression socialization

Oppression socialization refers to the process by which "individuals develop understandings of power and political structure, particularly as these inform perceptions of identity, power, and opportunity relative to gender, racialized group membership, and sexuality."^[45] This action is a form of [political socialization](#) in its relation to power and the persistent compliance of the disadvantaged with their oppression using limited "overt coercion."^[45]

Language socialization

Based on comparative research in different societies, focusing on the role of language in child development, [linguistic anthropologists Elinor Ochs](#) and [Bambi Schieffelin](#) have developed the theory of language socialization.^[46] They discovered that the processes of [enculturation](#) and socialization do not occur apart from the process of [language acquisition](#), but that children acquire language and culture together in what amounts to an integrated process. Members of all societies socialize children both *to* and *through* the use of language; acquiring competence in a language, the novice is by the same token socialized into the categories and norms of the culture, while the culture, in turn, provides the norms of the use of language.

Planned socialization

Planned socialization occurs when other people take actions designed to teach or train others. This type of socialization can take on many forms and can occur at any point from infancy onward.^[47]

Natural socialization

Natural socialization occurs when infants and youngsters explore, play and discover the social world around them. Natural socialization is easily seen when looking at the young of almost any mammalian species (and some birds). Planned socialization is mostly a human phenomenon; all through history, people have been making plans for teaching or training others. Both natural and planned socialization can have good and bad

qualities: it is useful to learn the best features of both natural and planned socialization in order to incorporate them into life in a meaningful way.^[47]

Positive socialization

Positive socialization is the type of social learning that is based on pleasurable and exciting experiences. We tend to like the people who fill our social learning processes with positive motivation, loving care, and rewarding opportunities. Positive socialization occurs when desired behaviours are reinforced with a reward, encouraging the individual to continue exhibiting similar behaviours in the future.^[47]

Negative socialization

Negative socialization occurs when others use punishment, harsh criticisms, or anger to try to "teach us a lesson"; and often we come to dislike both negative socialization and the people who impose it on us.^[47] There are all types of mixes of positive and negative socialization, and the more positive social learning experiences we have, the happier we tend to be—especially if we are able to learn useful information that helps us cope well with the challenges of life. A high ratio of negative to positive socialization can make a person unhappy, leading to defeated or pessimistic feelings about life.^[47]

Institutions

In the social sciences, institutions are the [structures](#) and [mechanisms](#) of [social order](#) and [cooperation](#) governing the [behavior](#) of [individuals](#) within a given human collectivity. Institutions are identified with a [social purpose](#) and permanence, transcending individual [human](#) lives and intentions, and with the making and enforcing of rules governing cooperative human behavior.^[48]

Productive processing of reality

From the late 1980s, sociological and psychological theories have been connected with the term socialization. One example of this connection is the theory of [Klaus Hurrelmann](#). In his book *Social Structure and Personality Development*,^[49] he develops the model of *productive processing of reality*. The core idea is that socialization refers to an individual's [personality development](#). It is the result of the productive processing of interior and exterior realities. Bodily and mental qualities and traits constitute a person's inner reality; the circumstances of the social and physical environment embody the external reality. Reality processing is productive because human beings actively grapple with their lives and attempt to cope with the attendant developmental tasks. The success of such a process depends on the personal and social resources available. Incorporated within all developmental tasks is the necessity to reconcile personal individuation and social integration and so secure the "I-identity".^{[49]:42} The process of productive processing of reality is an enduring process throughout the life course.^[50]

Over-socialization

The problem of order or Hobbesian problem questions the existence of [social orders](#) and asks if it is possible to oppose them. [Émile Durkheim](#) viewed society as an external force controlling individuals through the imposition of sanctions and codes of law. However, constraints and sanctions also arise internally as feelings of guilt or anxiety. If [conformity](#) as an expression of the [need for belonging](#), the process of socialization is not necessarily universal. Behavior may not be influenced by society at all, but instead, be [determined biologically](#).^[51] The behavioral sciences during the second half of the twentieth century were dominated by two contrasting models of human political behavior, [homo economicus](#) and [cultural hegemony](#), collectively termed the [standard social science model](#). In response, the fields of [sociobiology](#) and [evolutionary psychology](#) developed notions such as [dominance hierarchies](#), [cultural group selection](#), and [dual inheritance theory](#). Behavior is the result of a complex interaction between [nature and nurture](#), or [genes](#) and [culture](#).^[52] A focus on innate behavior at the expense of learning is termed undersocialization, while attributing behavior to learning when it is the result of evolution is termed oversocialization.^[53]

Yorum

Toplum bilimine göre sosyalizasyon, o halkın ideolojileri ve kuralları içinde, mevcut kültürel yapıya göre oluşmaktadır. Kısaca "Ortak Akıl" denilen bir yapıya dönüşmektir. İnsan bağımsız değil, kuralcı olmaktadır. Ancak gelişim ve değişimi de bu çerçevede yapacaktır.

Din ve inanış algoritmasında, oluşan bir kalıp öğrenilecek, 109/6 "senin dinin/inanışın sana, benimki de bana" yaklaşımı yerine bir kalıp içinde olunacaktır. Hucurat 49/14: "Bedeviler iman ettik dediler de ki, siz iman etmediniz, ancak Eslemna/kurala uyanlardan olduk deyin, iman sizin kalbinize girip, davranışlarınızda yerleşmemiştir." Anne, baban bile olsa, bilim ve gerçeklik üzere olmayana inanmayın denilen yerde kurala toplum dediği için uymak, eğitim almış, akademik bir kişiye yakışmaz.

Çocukların gelişimsel boyutta, Kohlberg, gelenek öncesi dönemde, ağrı ve mutluluk boyutunda yol gösterici, geleneksel fazda da doğru ve yanlış olarak toplum kuralını kabul eder, gelenek sonrasında ise, etik ilkelerde olmayı tercih edecektir.

Erikson psikososyal gelişim durumunda, güven ve güvensizlik, sonra istek veya şüphe, üçüncü safhada içten gelen ve suçluluk hissi, iç sellik ve dışa vurum, daha sonra kimlik ve değişim boyutu gündeme gelmektedir. Kısaca olumlu ve olumsuzluk boyutu ile yaşamda daima farklı olsa da karar verme aşamasında olmaktadır.

Çocuk doğunca biyolojik olarak değil, topluma bir aday olarak gelmektedir. Aile kendilerinin aynası olmasını ister ve beklerler. Çocuk eğitmenleri ve toplumdaki farklı etkileşim içinde kalmaktadır. İnsanlar tek tür ve genetik kardeş oldukları için, genetik özelliklerin temelde kültürel yapıdan oluştuğu gözlenmektedir.

Sosyalizasyon Tipleri:

- İlk sosyalizasyon: Değerler, tutum ve hareketleri öğrenmesidir. Toplumda kabul edilen davranışlardır.
- İkincil sosyalizasyon: Okul veya belirli grupta öğrendiği farklı davranış biçimleridir.
- Katkılı sosyalizasyon: Evlenme ile gelecekte oluşacak yaşam boyutlarının tanımlanmasıdır.
- Tekrar sosyalizasyona girme: Daha önceki sosyal kalıptan, başka bir kalıba geçmesidir.
- Organizasyon sosyalizasyonu: Bir futbol takımını değiştirmen gibi, bir meslek değiştirmen, iş yerini değiştirmen ile gruplaşmanın, kurum yapısına göre sosyalleşme kavramıdır.
- Grup sosyalizasyonu: Bir partiye girince, parti başkanın sözlerine karşı çıkmak büyük risk taşımaktadır, çünkü seçici başkan olmaktadır.

Sosyalizasyon safhaları:

Aşama 1 Araştırma: İki tarafta kişileri inceleyerek gruba girmesine onay verip vermeyeceklerine karar verirler. Bazı sorular ve kanaatleri önemlidir.

Aşama 2 Sosyalizasyon: Yeni kimlik olarak genel yapı içinde asimile olmalıdır. Artık kendi fikirleri değil, grubun fikirlerini savunmalıdır.

Aşama 3 Devamlılık: Kişiler kendilerine biçilen karakteri sevmeyebilir, devam veya ayrılma kararı vermelidir.

Aşama 4 Tekrar sosyalizme girmek: Fikirler değişebilir, ayrılabilir veya daha belirgin taraftar olacaktır.

Aşama 5 Hatırlanma: Geleneksel anılar, olaylara karşı tutumlar ve bireyin yaptıkları bir anı ve geleceğe bir öğüt olarak kalmaktadır. Bu iç kuvvetlenmeyi sağlamak içindir.

Cinsiyet, ırk ve diğer ayırıcı özellikler ile oluşan birliktelikler, insanların kardeş olması ile birlikteliği bozacağı için kabul edilmeyenler olmalıdır.

Dil belirli bir ifade tarzı iken, zorlama ile oluşan boyut kabul edilemezdir.

Eğitim bir planlı sosyalizasyondur, doğal olanın bir gelişim ve değişime yönelmesidir.

Sosyalizasyon pozitif olmalı, bireye katkı sağlamalı, kimliğini bulmalıdır.

Negatif sosyalizasyon ise bir ayrımcılık ile bölünme, parçalanma ve fitne üretme konusudur.

Kurum ve kuruluşlar bir amaç altında toplanıp, akademik çalışmada bütünleşmek isterler.

Üretim ve gelişim için sosyal boyutun öne çıkarılması önemlidir.

Muasır medeniyet ötesi hedeflenmesi, Atatürk önerisi iken, bu sosyalizasyonun kalıp değil, gelecek boyut üzerine olmasıdır.

Dikta sosyalizasyonu: İnsanlar askerlikte bile Amerika'da olduğu gibi adam öldürme değil, Türkiye'de ise savunma eğitimi aldıkları algılanmalıdır. Dikta devamlılığı için tüm seçim ve yönetim yapısını değiştirirler, yeni anayasa ile etkili olurlar. Politik sosyalizasyonu da buna benzerdir, tüm seçici, yasal yapı olarak Parti Başkanına verilir ve tek adam rolü geçerli olmaktadır. Halk sadece Parti Başkanının listesini seçmesi istenir, tercih oyu var iken kaldırılmıştır. 1960 ihtilaline karşı 15 Temmuz harekâtı halkın bu işe dur demesidir. Mahkeme ile 1960 vesayeti sonlandırılmalıdır.

Belediye Başkanlığında ekseriyet seçimi olması, başkanın daha net halkın seçtiği olduğu gerçeğini yansıtmaktadır. Ancak burada da çeşitli hizmet değil, politik amaç ortaya konulması ile başkan değil, temsilci olmaktadır.

Deculturalization (Wikipedia)¹¹

Deculturalization is the process by which an ethnic group is forced to abandon its language, culture, and customs. It is the destruction of the culture of a dominated group and its replacement by the culture of the dominating group.^[1] Deculturalization is a slow process due to its extensive goal of fully replacing the subordinate ethnic group's culture, language, and customs. This term is often confused with [assimilation](#) and [acculturation](#).

Methods of deculturalization

- [Geographical segregation](#)
- Forbidding education to the dominated group
- Forceful replacing of language
- Superior culture's curriculum in schools
- Instructors are from the dominant group
- Avoiding the dominated group's culture in curriculum

Deculturalization in the United States

African Americans

The enslavement of [African Americans](#) during the 18th and 19th centuries in the United States is a form of deculturalization. [Slavery in the United States](#) made the African Americans dependent on their owners allowing for the owners to exploit them. The owners removed their African names, did not allow them to read, and did not allow them to practice their culture and language. Deculturalization of African Americans stems back to when the African American slaves were forbidden access to education due to fear of a slave revolt against the slaveholders.^[2] A series of court cases occurred in the United States helping deculturalization of African Americans as well as there were cases that went against deculturalization. For example, the addition of the [14th Amendment to the United States Constitution](#), the [Dred Scott v. Sandford](#) decision, [Brown v. Board of Education](#), [Plessy v. Ferguson](#), and countless others.^[3] After the [Civil War \(United States\)](#) segregated education continued and was a struggle to integrate fully and completely. While integration was achieved, the textbooks [Sayfa/Page. 338](#)

that the African American students learn from are bias and contain material from the dominant, Anglo-American culture.

Latin Americans

The deculturalization of [Latinos](#) can refer back to the Mexican–American War and [The Treaty Of Guadalupe Hidalgo](#). Once the United States won California, Texas, New Mexico, Arizona, Nevada, Utah, and parts of Wyoming and Colorado Mexicans who were living in these areas were removed from their lands. Their identity in the United States changed constantly from Mexican to White and vice versa until the word Hispanic was created to refer to these Mexican Americans. By simply using the word Hispanic to refer to the Mexican Americans and later the Latin-American immigrants refers to the conqueror's culture-the Spanish culture. Latinos in the United States also had segregated schooling.^[4] In schools they were given second-hand material from the wealthy, Anglo schools. When Latinos were being integrated, they as well as the African Americans, were being taught from bias, Anglo-cultured, Anglo-praising textbooks. Latinos did have a win to have bilingual education.^[5] While they were allowed to have bilingual education, the primary, enforced language is the English one. In some schools Latinos were corporally punished for speaking Spanish in the classroom. In some universities, Latinos were also forced to take many speech classes in order to remove the accents of the Latinos when they spoke English.^[6] While that is not seen evidently in schools anymore, the education system continues to enforce English, Anglo-American customs, culture and language as the dominant one.

Asian Americans

[Asian Americans](#) began to be deculturalized by not being allowed to be naturalized, the Chinese-Exclusion Act, Japanese Internment, forbidding land ownership, and enforcing the Anglo-culture onto them. The [Naturalization Act of 1790](#) did not allow for the Chinese along with other Asians to become naturalized, because the naturalization process was limited only to the Anglo community in the United States.^[7] In terms of schooling, in some cases Asian Americans were denied an education entirely. It was not until the 1900s when Asian Americans were allowed to receive an education through the implementation of certain provisions. In 1855, the Chan Yong case fortified that the Chinese are not "white" therefore ineligible for citizenship due to the Naturalization Act of 1790.^[citation needed] Also, in 1922, the court case *Ozawa v. United States*, the Japanese man understood he was not allowed to be naturalized due to the former act, but asked for the Japanese to be considered white, but was denied the request.^[7] The *Ozawa v. United States* shows how some Asians would rather refer to themselves as white than as Japanese or their individual ethnic group, because of the advantages that being "white" bring. The enforced Anglo-American culture upon the Asians and using them during the Cold War as a model minority that the United States is not racist, it is the individual's fault allows for deculturalization to be successful. [Jade Snow Wong](#) is a Chinese-American writer who was used by the American government to travel to the Asian world and show how an Asian can succeed in America.^[8]

Indigenous Americans

Once the first settlement in Jamestown 1607 occurred, the [Pre-American deculturalization process](#) began. When the English came to America they looked to the [Native Americans](#) as "pagans" and "savages". Native Americans believed that the land was not property, a thing to be claimed and owned. Once the English settlers arrived this was one of the major culture difference that needed to be extinguished. The idea of private property and ownership was enforced upon the Native Americans. While even those who accepted it, because they understood the consequences, their lands were taken away. They wanted to impose the traditional "Christian" nuclear family as well among the Native Americans. In order to gain success the colonists made Native American Educational Programs. Christian missionaries such as John Eliot learned the Native American language in order to convert them into Christianity began the segregation among the "pagans" and the "holy".^[9] The Native Americans were exploited. There was a cultural genocide and simply genocide against the Native Americans. From the Trail of Tears to the appropriation of their designs in order to gain capital, corporate gains.

Yorum

De-kültürleşme, azınlıkta olan bir toplumun kendi yapısını koruma çalışmasıdır.

İmparatorluk kültüründe, belirli bir devlet yapısı içinde her kabile kendi kültürünü yaşaması istenebilir. Osmanlıda da benzer olmuş, yok olmamak için tek bir yapıda birleşme olmuştur. Bazı yerlerde ise alternatif yapı yok edilmeye çalışılmış, burada kargaşaların önu alınmamıştır. Türkiye’de Kürtler sıklıkla yönetime oy vermektedirler.

Kültürleşmenin bozulma boyutları:

- Coğrafik parçalanma: Burada terör yapısı ile memleketinden kovulma söz konusu edilmektedir. Ayrıcalık yapanlar, kendi yerleşim yerinde de kalamamaktadırlar.
- Eğitim hakkı verilmemesi: Yabancı dil eğitimi söz konusu olabilmelidir, devlet tek dili öne almak zorundadır, ama yasak koymak farklıdır. Ülkemizde TV kanalı dahil çoklu yaklaşım görülmektedir.
- Lisanda zorlama yerine, kullanma hakkı verilmesi ile sorun gözlenmez. Ancak resmi dil devlet dili olmalıdır.
- Müfredatta üstün kültür tarihsel yapısı olması:
- Uygulamalar, kanunlar dominant grup tarafından çıkarılmaktadır. TBMM her türlü görüşten insan olmasına karşın, ayrıcalıklı olmak çabası gözlenmektedir.

Dikta, kendi görüşünü hâkim kılmak ister ve 1960 Darbesi bu yaklaşımda Anayasanın giriş maddelerinde bile dışlama yapmıştır.

Kısaca iki temel yaklaşım oluşturulmuş, dikta taraftarı ve karşılarıdır. Dikta sosyal açıdan üstün, bilen, oyu kıymetli, eğitimli kişidir. Diğerleri anlamaz denilir. Kültürel açıdan ve inaniş olarak da kabul edilebilir yapıları yoktur. Başörtüsü sorunu bunun simgesi olmuştur.

Buna karşın %20 oy civarında bir kemikleşmiş oyları dışında bir destek olmadığı için, farklı yöntemlerle hakimiyet kurmak isterler.

Globalization (Wikipedia)¹²

Globalization, or **globalisation** ([Commonwealth English](#); see [spelling differences](#)), is the process of [interaction](#) and integration among people, companies, and governments worldwide. Globalization has accelerated since the 18th century due to advances in transportation and communications technology. This increase in global interactions has caused a growth in international [trade](#) and the exchange of ideas, beliefs, and culture. Globalization is primarily an economic process of interaction and integration that is associated with social and cultural aspects. However, disputes and [international diplomacy](#) are also large parts of the [history of globalization](#), and of modern globalization.

Economically, globalization involves goods, [services](#), data, technology, and the economic resources of [capital](#).^[1] The expansion of global markets liberalizes the economic activities of the exchange of goods and funds. Removal of cross-border trade barriers has made the formation of global markets more feasible.^[2] Advances in transportation, like the steam locomotive, steamship, jet engine, and container ships, and developments in telecommunication infrastructure, like the telegraph, Internet, and mobile phones, have been major factors in globalization and have generated further interdependence of economic and cultural activities around the globe.^{[3][4][5]}

Though many scholars place the [origins of globalization](#) in [modern times](#), others trace its history to long before the European [Age of Discovery](#) and voyages to the [New World](#), and some even to the third millennium BCE.^[6] The term *globalization* first appeared in the early 20th century (supplanting an earlier French

term *mondialization*), developed its current meaning some time in the second half of the 20th century, and came into popular use in the 1990s.^[7] Large-scale globalization began in the 1820s, and in the late 19th century and early 20th century drove a rapid expansion in the connectivity of the world's economies and cultures.^[8] The term *global city* was subsequently popularized by sociologist [Saskia Sassen](#) in her work *The Global City: New York, London, Tokyo* (1991).^[9]

In 2000, the [International Monetary Fund](#) (IMF) identified four basic aspects of globalization: trade and [transactions](#), [capital](#) and [investment](#) movements, [migration](#) and movement of people, and the dissemination of knowledge.^[10] Globalizing processes affect and are affected by [business](#) and [work](#) organization, economics, sociocultural resources, and the natural environment. Academic literature commonly divides globalization into three major areas: [economic globalization](#), [cultural globalization](#), and [political globalization](#).^[11]

Etymology and usage

The word globalization was used in the English language as early as the 1930s, but only in the context of education, and the term failed to gain traction. Over the next few decades, the term was occasionally used by other scholars and media, but it was not clearly defined.^[7] One of the first usages of the term in the meaning resembling the later, common usage was by French economist [Francois Perroux](#) in his essays from the early 1960s (in his French works he used the term *mondialization* (literary worldization), also translated as *mundialization*).^[7] [Theodore Levitt](#) is often credited with popularizing the term and bringing it into the mainstream business audience in the later in the middle of 1980s.^[7]

Since its inception, the concept of globalization has inspired competing definitions and interpretations. Its antecedents date back to the great movements of trade and empire across Asia and the Indian Ocean from the 15th century onward.^{[12][13]} Due to the complexity of the concept, various research projects, articles, and discussions often stay focused on a single aspect of globalization.^[14]

In 1848, [Karl Marx](#) noticed the increasing level of national inter-dependence brought on by [capitalism](#), and predicted the universal character of the modern world society. He states:

"The bourgeoisie has through its exploitation of the world market given a cosmopolitan character to production and consumption in every country. To the great chagrin of Reactionists, it has drawn from under the feet of industry the national ground on which it stood. All old-established national industries have been destroyed or are daily being destroyed. . . . In place of the old local and national seclusion and self-sufficiency, we have intercourse in every direction, universal inter-dependence of nations."^[15]

Sociologists [Martin Albrow](#) and Elizabeth King define globalization as "all those processes by which the people of the world are incorporated into a single world society."^[16] In *The Consequences of Modernity*, [Anthony Giddens](#) writes: "Globalization can thus be defined as the intensification of worldwide [social relations](#) which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa."^[16] In 1992, [Roland Robertson](#), professor of sociology at the [University of Aberdeen](#) and an early writer in the field, described globalization as "the compression of the world and the intensification of the consciousness of the world as a whole."^[17]

In *Global Transformations*, [David Held](#) and his co-writers state:

Although in its simplistic sense globalization refers to the widening, deepening and speeding up of global interconnection, such a definition begs further elaboration. ... Globalization can be on a continuum with the local, national and regional. At one end of the continuum lie social and economic relations and networks which are organized on a local and/or national basis; at the other end lie social and economic relations and networks which crystallize on the wider scale of regional and global interactions. Globalization can refer to those spatial-temporal processes of change which underpin a transformation in the organization of human affairs by linking together and expanding human activity across regions and continents. Without reference to such expansive

spatial connections, there can be no clear or coherent formulation of this term. ... A satisfactory definition of globalization must capture each of these elements: extensity (stretching), intensity, velocity and impact.^[18]

Held and his co-writers' definition of globalization in that same book as "transformation in the spatial organization of social relations and transactions—assessed in terms of their extensity, intensity, velocity and impact—generating transcontinental or inter-regional flows" was called "probably the most widely-cited definition" in the 2014 [DHL Global Connectiveness Index](#).^[19]

Swedish journalist Thomas Larsson, in his book *The Race to the Top: The Real Story of Globalization*, states that globalization:

is the process of world shrinkage, of distances getting shorter, things moving closer. It pertains to the increasing ease with which somebody on one side of the world can interact, to mutual benefit, with somebody on the other side of the world.^[20]

[Paul James](#) defines globalization with a more direct and historically contextualized emphasis:

Globalization is the extension of social relations across world-space, defining that world-space in terms of the historically variable ways that it has been practiced and socially understood through changing world-time.^[21]

[Manfred Steger](#), professor of [global studies](#) and research leader in the [Global Cities Institute](#) at [RMIT University](#), identifies four main empirical [dimensions of globalization](#): economic, political, cultural, and [ecological](#). A fifth dimension—the ideological—cutting across the other four. The ideological dimension, according to Steger, is filled with a range of [norms](#), claims, beliefs, and narratives about the phenomenon itself.^[22]

James and Steger stated that the concept of globalization "emerged from the intersection of four interrelated sets of '[communities of practice](#)' ([Wenger](#), 1998): academics, journalists, publishers/editors, and librarians."^[23] They note the term was used "in education to describe the global life of the mind"; in [international relations](#) to describe the extension of the [European Common Market](#), and in journalism to describe how the "American Negro and his problem are taking on a global significance".^[24] They have also argued that four forms of globalization can be distinguished that complement and cut across the solely empirical dimensions.^[25] According to James, the oldest dominant form of globalization is embodied globalization, the movement of people. A second form is agency-extended globalization, the circulation of agents of different institutions, organizations, and [polities](#), including [imperial](#) agents. Object-extended globalization, a third form, is the movement of [commodities](#) and other objects of exchange. He calls the transmission of ideas, images, knowledge, and information across world-space disembodied globalization, maintaining that it is currently the dominant form of globalization. James holds that this series of distinctions allows for an understanding of how, today, the most embodied forms of globalization such as the movement of [refugees](#) and [migrants](#) are increasingly restricted, while the most disembodied forms such as the circulation of financial instruments and codes are the most [deregulated](#).^[26]

The journalist [Thomas L. Friedman](#) popularized the term "[flat world](#)", arguing that [globalized trade](#), [outsourcing](#), [supply-chaining](#), and political forces had permanently changed the world, for better and worse. He asserted that the pace of globalization was quickening and that its impact on business organization and practice would continue to grow.^[27]

Economist [Takis Fotopoulos](#) defined "economic globalization" as the opening and deregulation of [commodity](#), [capital](#), and [labor markets](#) that led toward present [neoliberal](#) globalization. He used "political globalization" to refer to the emergence of a transnational [élite](#) and a phasing out of the [nation-state](#). Meanwhile, he used "cultural globalization" to reference the worldwide homogenization of culture. Other of his usages included "[ideological](#) globalization", "[technological](#) globalization", and "social globalization".^[28]

Lechner and Boli (2012) define globalization as more people across large distances becoming connected in more and different ways.^[29]

"Globophobia" is used to refer to the fear of globalization, though it can also mean the [fear of balloons](#).^{[28][29][30]}

History

There are both [distal and proximate causes](#) which can be traced in the historical factors affecting globalization. Large-scale globalization began in the 19th century.^[31]

Archaic

Archaic globalization conventionally refers to a phase in the history of globalization including globalizing events and developments from the time of the earliest [civilizations](#) until roughly the 1600s. This term is used to describe the relationships between communities and [states](#) and how they were created by the geographical spread of ideas and social norms at both local and regional levels.^[32]

In this schema, three main prerequisites are posited for globalization to occur. The first is the idea of Eastern Origins, which shows how [Western states](#) have adapted and implemented learned principles from the [East](#).^[32] Without the spread of traditional ideas from the East, Western globalization would not have emerged the way it did. The second is distance. The interactions of states were not on a global scale and most often were confined to Asia, [North Africa](#), the [Middle East](#), and certain parts of Europe.^[32] With early globalization, it was difficult for states to interact with others that were not within a close proximity. Eventually, technological advances allowed states to learn of others' existence and thus another phase of globalization can occur. The third has to do with inter-dependency, stability, and regularity. If a state is not dependent on another, then there is no way for either state to be mutually affected by the other. This is one of the driving forces behind global connections and trade; without either, globalization would not have emerged the way it did and states would still be dependent on their own [production](#) and resources to work. This is one of the arguments surrounding the idea of early globalization. It is argued that archaic globalization did not function in a similar manner to modern globalization because states were not as interdependent on others as they are today.^[32]

Also posited is a "multi-polar" nature to archaic globalization, which involved the active participation of non-Europeans. Because it predated the [Great Divergence](#) in the nineteenth century, where [Western Europe](#) pulled ahead of the rest of the world in terms of [industrial production](#) and [economic output](#), archaic globalization was a phenomenon that was driven not only by Europe but also by other economically developed [Old World](#) centers such as [Gujarat](#), [Bengal](#), coastal [China](#), and [Japan](#).^[33]

The German [historical economist](#) and sociologist [Andre Gunder Frank](#) argues that a form of globalization began with the rise of trade links between [Sumer](#) and the [Indus Valley civilization](#) in the third millennium [BCE](#). This archaic globalization existed during the [Hellenistic Age](#), when commercialized urban centers enveloped the axis of [Greek](#) culture that reached from India to Spain, including [Alexandria](#) and the other [Alexandrine](#) cities. Early on, the geographic position of Greece and the necessity of importing wheat forced the Greeks to engage in maritime trade. Trade in ancient Greece was largely unrestricted: the state controlled only the supply of grain.^[6]

Trade on the [Silk Road](#) was a significant factor in the development of civilizations from China, [Indian subcontinent](#), [Persia](#), Europe, and [Arabia](#), opening long-distance political and economic interactions between them.^[34] Though silk was certainly the major trade item from China, common goods such as salt and sugar were traded as well; and [religions](#), [syncretic](#) philosophies, and various technologies, as well as diseases, also traveled along the Silk Routes. In addition to economic trade, the Silk Road served as a means of carrying out cultural trade among the civilisations along its network.^[35] The movement of people, such as refugees, artists, craftsmen, [missionaries](#), robbers, and envoys, resulted in the exchange of religions, art, languages, and new technologies.^[36]

Early modern

"[Early modern](#)" or "proto-globalization" covers a period of the history of globalization roughly spanning the years between 1600 and 1800. The concept of "proto-globalization" was first introduced by historians [A. G. Sayfa/Page](#). **343**

[Hopkins](#) and [Christopher Bayly](#). The term describes the phase of increasing trade links and cultural exchange that characterized the period immediately preceding the advent of high "modern globalization" in the late 19th century.^[37] This phase of globalization was characterized by the rise of maritime European empires, in the 15th and 17th centuries, first the [Portuguese Empire](#) (1415) followed by the [Spanish Empire](#) (1492), and later the [Dutch](#) and [British Empires](#). In the 17th century, world trade developed further when [chartered companies](#) like the [British East India Company](#) (founded in 1600) and the [Dutch East India Company](#) (founded in 1602, often described as the first [multinational corporation](#) in which [stock](#) was offered) were established.^[38]

Early modern globalization is distinguished from modern globalization on the basis of [expansionism](#), the method of managing global trade, and the level of information exchange. The period is marked by such trade arrangements as the [East India Company](#), the shift of [hegemony](#) to Western Europe, the rise of larger-scale conflicts between powerful nations such as the [Thirty Years' War](#), and the rise of newfound commodities—most particularly [slave trade](#). [The Triangular Trade](#) made it possible for Europe to take advantage of resources within the [Western Hemisphere](#). The transfer of animal stocks, plant crops, and epidemic diseases associated with [Alfred W. Crosby's](#) concept of the [Columbian Exchange](#) also played a central role in this process. European, [Muslims](#), Indian, [Southeast Asian](#), and Chinese merchants were all involved in early modern trade and communications, particularly in the Indian Ocean region.

Modern

According to economic historians [Kevin H. O'Rourke](#), Leandro Prados de la Escosura, and Guillaume Daudin, several factors promoted globalization in the period 1815–1870:^[39]

- The conclusion of the [Napoleonic Wars](#) brought in an era of relative peace in Europe.
- Innovations in transportation technology reduced trade costs substantially.
- New industrial military technologies increased the power of European states and the United States, and allowed these powers to forcibly open up markets across the world and extend their empires.
- A gradual move towards greater liberalization in European countries.

During the 19th century, globalization approached its form as a direct result of the [Industrial Revolution](#). [Industrialization](#) allowed standardized production of household items using [economies of scale](#) while rapid [population growth](#) created sustained demand for commodities. In the 19th century, steamships reduced the cost of international transportation significantly and railroads made inland transportation cheaper. The [transportation revolution](#) occurred some time between 1820 and 1850.^[31] More nations embraced [international trade](#).^[31] Globalization in this period was decisively shaped by nineteenth-century [imperialism](#) such as in [Africa](#) and [Asia](#). The invention of shipping containers in 1956 helped advance the globalization of commerce.^{[40][41]}

After World War II, work by politicians led to the agreements of the [Bretton Woods Conference](#), in which major governments laid down the framework for [international monetary policy](#), commerce, and finance, and the founding of several [international institutions](#) intended to facilitate economic growth by lowering [trade barriers](#). Initially, the [General Agreement on Tariffs and Trade](#) (GATT) led to a series of agreements to remove trade restrictions. GATT's successor was the [World Trade Organization](#) (WTO), which provided a framework for negotiating and formalizing trade agreements and a dispute resolution process. Exports nearly doubled from 8.5% of total gross world product in 1970 to 16.2% in 2001.^[42] The approach of using global agreements to advance trade stumbled with the failure of the [Doha Development Round](#) of trade negotiation. Many countries then shifted to bilateral or smaller multilateral agreements, such as the 2011 [South Korea–United States Free Trade Agreement](#).

Since the 1970s, aviation has become increasingly affordable to [middle classes](#) in [developed countries](#). [Open skies](#) policies and [low-cost carriers](#) have helped to bring [competition](#) to the [market](#). In the 1990s, the growth of low-cost communication networks cut the cost of communicating between countries. More work can be

performed using a computer without regard to location. This included accounting, software development, and engineering design.

[Student exchange programs](#) became popular after [World War II](#), and are intended to increase the participants' understanding and tolerance of other cultures, as well as improving their language skills and broadening their social horizons. Between 1963 and 2006 the number of students studying in a foreign country increased 9 times.^[43]

Since the 1980s, modern globalization has spread rapidly through the expansion of capitalism and neoliberal ideologies.^[44] The implementation of neoliberal policies has allowed for the privatization of public industry, deregulation of laws or policies that interfered with the free flow of the market, as well as cut-backs to governmental social services.^[45] These neoliberal policies were introduced to many developing countries in the form of structural adjustment programs (SAPs) that were implemented by the World Bank and the International Monetary Fund (IMF).^[44] These programs required that the country receiving monetary aid would open its markets to capitalism, privatize public industry, allow free trade, cut social services like healthcare and education and allow the free movement of giant multinational corporations.^[46] These programs allowed the World Bank and the IMF to become global financial market regulators that would promote neoliberalism and the creation of free markets for multinational corporations on a global scale.^[47]

In the late 19th and early 20th century, the connectedness of the world's economies and cultures grew very quickly. This slowed down from the 1910s onward due to the World Wars and the [Cold War](#),^[48] but picked up again in the 1980s and 1990s.^[49] The [revolutions of 1989](#) and subsequent [liberalization](#) in many parts of the world resulted in a significant expansion of global interconnectedness. The migration and movement of people can also be highlighted as a prominent feature of the globalization process. In the period between 1965 and 1990, the proportion of the labor force migrating approximately doubled. Most migration occurred between the [developing countries](#) and [least developed countries](#) (LDCs).^[50] As economic integration intensified workers moved to areas with higher wages and most of the developing world oriented toward the international market economy. The collapse of the Soviet Union not only ended the Cold War's division of the world – it also left the United States its sole policeman and an unfettered advocate of free market.^[according to whom?] It also resulted in the growing prominence of attention focused on the movement of diseases, the proliferation of popular culture and consumer values, the growing prominence of international institutions like the UN, and concerted international action on such issues as the environment and human rights.^[51] Other developments as dramatic were the Internet's becoming influential in connecting people across the world; As of June 2012, more than 2.4 billion people—over a third of the world's human population—have used the services of the Internet.^{[52][53]} Growth of globalization has never been smooth. One influential event was the [late 2000s recession](#), which was associated with lower growth (in areas such as [cross-border phone calls](#) and [Skype](#) usage) or even temporarily negative growth (in areas such as trade) of global interconnectedness.^{[54][55]}

The [China–United States trade war](#), starting in 2018, negatively affected trade between the two largest national economies. The [economic impact of the COVID-19 pandemic](#) included a massive decline in tourism and international business travel as many countries temporarily closed borders. The [2021–2022 global supply chain crisis](#) resulted from temporary shutdowns of manufacturing and transportation facilities, and labor shortages. Supply problems incentivized some switches to domestic production.^[56] The [economic impact of the 2022 Russian invasion of Ukraine](#) included a blockade of Ukrainian ports and [international sanctions on Russia](#), resulting in some de-coupling of the Russian economy with global trade, especially with the European Union and other Western countries.

Economic globalization

Economic globalization is the increasing economic interdependence of national economies across the world through a rapid increase in cross-[border](#) movement of goods, services, technology, and capital.^[58] Whereas the globalization of business is centered around the diminution of international trade regulations as well as [tariffs](#), taxes, and other impediments that suppresses global trade, economic globalization is the process of

increasing [economic integration](#) between countries, leading to the emergence of a global marketplace or a single world market.^[59] Depending on the paradigm, economic globalization can be viewed as either a positive or a negative phenomenon. Economic globalization comprises: globalization of production; which refers to the obtainment of goods and services from a particular source from locations around the globe to benefit from difference in cost and quality. Likewise, it also comprises globalization of markets; which is defined as the union of different and separate markets into a massive global marketplace. Economic globalization also includes^[60] competition, technology, and corporations and industries.^[58]

Current globalization trends can be largely accounted for by developed economies integrating with less developed economies by means of [foreign direct investment](#), the reduction of trade barriers as well as other economic reforms, and, in many cases, immigration.^[61]

[International standards](#) have made trade in goods and services more efficient. An example of such standard is the [intermodal container](#). [Containerization](#) dramatically reduced the costs of transportation, supported the post-war boom in [international trade](#), and was a major element in globalization.^[40] International standards are set by the [International Organization for Standardization](#), which is composed of representatives from various national [standards organizations](#).

A [multinational corporation](#), or worldwide enterprise,^[62] is an organization that owns or controls the production of goods or services in one or more countries other than their home country.^[63] It can also be referred to as an international corporation, a transnational corporation, or a stateless corporation.^[64]

A [free-trade area](#) is the region encompassing a [trade bloc](#) whose member countries have signed a [free-trade](#) agreement (FTA). Such agreements involve cooperation between at least two countries to reduce trade barriers – [import quotas](#) and [tariffs](#) – and to increase trade of [goods](#) and services with each other.^[65] If people are also free to move between the countries, in addition to a free-trade agreement, it would also be considered an [open border](#). Arguably the most significant free-trade area in the world is the [European Union](#), a [politico-economic union](#) of [27 member states](#) that are primarily located in [Europe](#). The [EU](#) has developed [European Single Market](#) through a standardized system of laws that apply in all member states. EU policies aim to ensure the [free movement of people, goods, services, and capital](#) within the internal market,^[66]

[Trade facilitation](#) looks at how procedures and controls governing the movement of goods across national borders can be improved to reduce associated cost burdens and maximize efficiency while safeguarding legitimate regulatory objectives.

Global trade in services is also significant. For example, in India, [business process outsourcing](#) has been described as the "primary engine of the country's development over the next few decades, contributing broadly to [GDP](#) growth, employment growth, and poverty alleviation".^{[67][68]}

[William I. Robinson's](#) theoretical approach to globalization is a critique of Wallerstein's World Systems Theory. He believes that the global capital experienced today is due to a new and distinct form of globalization which began in the 1980s. Robinson argues not only are economic activities expanded across national boundaries but also there is a transnational fragmentation of these activities.^[69] One important aspect of Robinson's globalization theory is that production of goods are increasingly global. This means that one pair of shoes can be produced by six countries, each contributing to a part of the production process.

Cultural globalization

Cultural globalization refers to the transmission of ideas, meanings, and values around the world in such a way as to extend and intensify social relations.^[70] This process is marked by the common consumption of cultures that have been diffused by the Internet, [popular culture](#) media, and international travel. This has added to processes of commodity exchange and colonization which have a longer history of carrying cultural meaning around the globe. The circulation of cultures enables individuals to partake in extended social relations that cross national and regional borders. The creation and expansion of such social relations is not merely observed on a material level. Cultural globalization involves the formation of shared norms and knowledge with which

people associate their individual and collective cultural identities. It brings increasing interconnectedness among different populations and cultures.^[71]

[Cross-cultural communication](#) is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavour to communicate across cultures. [Intercultural communication](#) is a related field of study.

[Cultural diffusion](#) is the spread of [cultural](#) items—such as ideas, styles, religions, technologies, languages etc. Cultural globalization has increased cross-cultural contacts, but may be accompanied by a decrease in the uniqueness of once-isolated communities. For example, [sushi](#) is available in Germany as well as Japan, but [Euro-Disney](#) outdraws the city of Paris, potentially reducing demand for "authentic" French pastry.^{[72][73][74]} Globalization's contribution to the alienation of individuals from their traditions may be modest compared to the impact of modernity itself, as alleged by [existentialists](#) such as [Jean-Paul Sartre](#) and [Albert Camus](#). Globalization has expanded recreational opportunities by spreading pop culture, particularly via the Internet and satellite television. The cultural diffusion can create a homogenizing force, where globalisation is seen as synonymous with homogenizing force via connectedness of markets, cultures, politics and the desire for modernizations through imperial countries sphere of influence.^[75]

Religions were among the earliest cultural elements to globalize, being spread by force, migration, [evangelists](#), imperialists, and traders. [Christianity](#), [Islam](#), [Buddhism](#), and more recently sects such as [Mormonism](#) are among those religions which have taken root and influenced endemic cultures in places far from their origins.^[76]

Globalization has strongly influenced sports.^[77] For example, the modern [Olympic Games](#) has [athletes](#) from more than 200 nations participating in a variety of competitions.^[78] The [FIFA World Cup](#) is the most widely viewed and followed sporting event in the world, exceeding even the Olympic Games; a ninth of the entire population of the planet watched the [2006 FIFA World Cup Final](#).^{[79][80][81][82]}

The term globalization implies transformation. Cultural practices including traditional music can be lost or turned into a fusion of traditions. Globalization can trigger a state of emergency for the preservation of musical heritage. Archivists may attempt to collect, record, or transcribe repertoires before melodies are assimilated or modified, while local musicians may struggle for [authenticity](#) and to preserve local musical traditions. Globalization can lead performers to discard traditional instruments. Fusion genres can become interesting fields of analysis.^[83]

Music has an important role in economic and cultural development during globalization. Music genres such as jazz and reggae began locally and later became international phenomena. Globalization gave support to the [world music](#) phenomenon by allowing music from developing countries to reach broader audiences.^[84] Though the term "World Music" was originally intended for ethnic-specific music, globalization is now expanding its scope such that the term often includes hybrid subgenres such as "world fusion", "global fusion", "ethnic fusion",^[85] and [worldbeat](#).^{[86][87]}

[Bourdieu](#) claimed that the perception of consumption can be seen as self-identification and the formation of identity. Musically, this translates into each individual having their own musical identity based on likes and tastes. These likes and tastes are greatly influenced by culture, as this is the most basic cause for a person's wants and behavior. The concept of one's own culture is now in a period of change due to globalization. Also, globalization has increased the interdependency of political, personal, cultural, and economic factors.^[89]

A 2005 [UNESCO](#) report^[90] showed that cultural exchange is becoming more frequent from Eastern Asia, but that Western countries are still the main exporters of cultural goods. In 2002, China was the third largest exporter of cultural goods, after the UK and US. Between 1994 and 2002, both North America's and the [European Union](#)'s shares of cultural exports declined while Asia's cultural exports grew to surpass North America. Related factors are the fact that Asia's population and area are several times that of North America. Americanization is related to a period of high political American clout and of significant growth of America's shops, markets and objects being brought into other countries.

Some critics of globalization argue that it harms the diversity of cultures. As a dominating country's culture is introduced into a receiving country through globalization, it can become a threat to the diversity of local culture. Some argue that globalization may ultimately lead to [Westernization](#) or Americanization of culture, where the dominating cultural concepts of economically and politically powerful Western countries spread and cause harm to local cultures.^[91]

Globalization is a diverse phenomenon that relates to a multilateral political world and to the increase of cultural objects and markets between countries. The Indian experience particularly reveals the [plurality](#) of the impact of cultural globalization.^[92]

[Transculturalism](#) is defined as "seeing oneself in the other".^[93] Transcultural^[94] is in turn described as "extending through all [human cultures](#)"^[94] or "involving, encompassing, or combining elements of more than one [culture](#)".^[95]

Political globalization

Political globalization refers to the growth of the worldwide [political system](#), both in size and complexity. That system includes national governments, their [governmental](#) and [intergovernmental organizations](#) as well as government-independent elements of [global civil society](#) such as [international non-governmental organizations](#) and [social movement organizations](#). One of the key aspects of the political globalization is the declining importance of the [nation-state](#) and the rise of other actors on the political scene. [William R. Thompson](#) has defined it as "the expansion of a global political system, and its institutions, in which inter-regional transactions (including, but certainly not limited to trade) are managed".^[96] Political globalization is one of the three main dimensions of globalization commonly found in academic literature, with the two other being [economic globalization](#) and [cultural globalization](#).^[11]

[Intergovernmentalism](#) is a term in [political science](#) with two meanings. The first refers to a theory of regional integration originally proposed by [Stanley Hoffmann](#); the second treats states and the national government as the primary factors for integration.^[97] [Multi-level governance](#) is an approach in [political science](#) and [public administration theory](#) that originated from studies on [European integration](#). Multi-level governance gives expression to the idea that there are many interacting authority structures at work in the emergent global political economy. It illuminates the intimate entanglement between the domestic and international levels of authority.

Some people are citizens of multiple nation-states. [Multiple citizenship](#), also called dual citizenship or multiple nationality or dual nationality, is a person's citizenship status, in which a person is concurrently regarded as a citizen of more than one [state](#) under the laws of those states.

Increasingly, [non-governmental organizations](#) influence public policy across national boundaries, including [humanitarian aid](#) and [developmental efforts](#).^[99] Philanthropic organizations with global missions are also coming to the forefront of humanitarian efforts; charities such as the [Bill and Melinda Gates Foundation](#), [Accion International](#), the Acumen Fund (now [Acumen](#)) and the Echoing Green have combined the [business model](#) with [philanthropy](#), giving rise to business organizations such as the [Global Philanthropy Group](#) and new associations of philanthropists such as the [Global Philanthropy Forum](#). The Bill and Melinda Gates Foundation projects include a current multibillion-dollar commitment to funding immunizations in some of the world's more impoverished but rapidly growing countries.^[100] The [Hudson Institute](#) estimates total private philanthropic flows to developing countries at [US\\$59 billion](#) in 2010.^[101]

As a response to globalization, some countries have embraced [isolationist](#) policies. For example, the [North Korean](#) government makes it very difficult for foreigners to enter the country and strictly monitors their activities when they do. Aid workers are subject to considerable scrutiny and excluded from places and regions the government does not wish them to enter. Citizens cannot freely leave the country.^{[102][103]}

Globalization and gender

Globalization has been a gendered process where giant multinational corporations have outsourced jobs to low-wage, low skilled, quota free economies like the ready made [garment industry in Bangladesh](#) where poor women make up the majority of labor force.^[104] Despite a large proportion of women workers in the garment industry, women are still heavily underemployed compared to men.^[104] Most women that are employed in the garment industry come from the countryside of Bangladesh triggering migration of women in search of garment work.^[104] It is still unclear as to whether or not access to paid work for women where it didn't exist before has empowered them.^[104] The answers varied depending on whether it is the employers perspective or the workers and how they view their choices.^[104] Women workers did not see the garment industry as economically sustainable for them in the long run due to long hours standing and poor working conditions.^[104] Although women workers did show significant autonomy over their personal lives including their ability to negotiate with family, more choice in marriage, and being valued as a wage earner in the family. This did not translate into workers being able to collectively organize themselves in order to negotiate a better deal for themselves at work.^[104]

Another example of outsourcing in manufacturing includes the [maquiladora](#) industry in Ciudad Juarez, Mexico where poor women make up the majority of the labor force.^[105] Women in the maquiladora industry have produced high levels of turnover not staying long enough to be trained compared to men.^[105] A gendered two tiered system within the maquiladora industry has been created that focuses on training and worker loyalty.^[105] Women are seen as being untrainable, placed in un-skilled, low wage jobs, while men are seen as more trainable with less turnover rates, and placed in more high skilled technical jobs.^[105] The idea of training has become a tool used against women to blame them for their high turnover rates which also benefit the industry keeping women as temporary workers.^[105]

Other dimensions

Scholars also occasionally discuss other, less common dimensions of globalization, such as [environmental globalization](#) (the internationally coordinated practices and regulations, often in the form of international treaties, regarding environmental protection)^[106] or [military globalization](#) (growth in global extent and scope of security relationships).^[107] Those dimensions, however, receive much less attention the three described above, as academic literature commonly subdivides globalization into three major areas: economic globalization, cultural globalization and political globalization.^[111]

Movement of people

An essential aspect of globalization is movement of people, and state-boundary limits on that movement have changed across history.^[108] The movement of tourists and business people opened up over the last century. As transportation technology improved, travel time and costs decreased dramatically between the 18th and early 20th century. For example, travel across the [Atlantic ocean](#) used to take up to 5 weeks in the 18th century, but around the time of the 20th century it took a mere 8 days.^[109] Today, modern aviation has made long-distance transportation quick and affordable.

Tourism is travel for pleasure. The developments in technology and transportation infrastructure, such as [jumbo jets](#), low-cost airlines, and more [accessible](#) airports have made many types of tourism more affordable. At any given moment half a million people are in the air.^[110] International tourist arrivals surpassed the milestone of 1 billion tourists globally for the first time in 2012.^[111] A [visa](#) is a conditional authorization granted by a country to a foreigner, allowing them to enter and temporarily remain within, or to leave that country. Some countries – such as those in the [Schengen Area](#) – have agreements with other countries allowing each other's citizens to travel between them without visas (for example, Switzerland is part of a Schengen Agreement allowing easy travel for people from countries within the European Union). The [World Tourism Organization](#) announced that the number of tourists who require a visa before traveling was at its lowest level ever in 2015.^{[112][113]}

[Immigration](#) is the international movement of people into a destination country of which they are not natives or where they do not possess [citizenship](#) in order to settle or reside there, especially as [permanent](#)

[residents](#) or [naturalized](#) citizens, or to take-up employment as a [migrant worker](#) or temporarily as a [foreign worker](#).^{[114][115][116]} According to the [International Labour Organization](#), as of 2014 there were an estimated 232 million international migrants in the world (defined as persons outside their country of origin for 12 months or more) and approximately half of them were estimated to be economically active (i.e. being employed or seeking employment).^[117] International movement of labor is often seen as important to economic development. For example, [freedom of movement for workers in the European Union](#) means that people can move freely between member states to live, work, study or retire in another country.

Globalization is associated with a dramatic rise in [international education](#). The development of global [cross-cultural competence](#) in the workforce through ad-hoc training has deserved increasing attention in recent times.^{[119][120]} More and more students are seeking higher education in foreign countries and many [international students](#) now consider overseas study a stepping-stone to permanent residency within a country.^[121] The contributions that [foreign students](#) make to host nation economies, both culturally and financially has encouraged major players to implement further initiatives to facilitate the arrival and integration of overseas students, including substantial amendments to [immigration](#) and visa policies and procedures.^[43]

A [transnational marriage](#) is a [marriage](#) between two people from different countries. A variety of special issues arise in marriages between people from different countries, including those related to citizenship and culture, which add complexity and challenges to these kinds of relationships. In an age of increasing globalization, where a growing number of people have ties to networks of people and places across the globe, rather than to a current geographic location, people are increasingly marrying across national boundaries. Transnational marriage is a by-product of the movement and migration of people.

Movement of information

Internet users by region^[122]

Region	2005	2010	2017	2019 ^[123]
Africa	2%	10%	21.8%	28.2%
Americas	36%	49%	65.9%	77.2%
Arab States	8%	26%	43.7%	51.6%
Asia and Pacific	9%	23%	43.9%	48.4%
Commonwealth of Independent States	10%	34%	67.7%	72.2%
Europe	46%	67%	79.6%	82.5%

Before electronic communications, long-distance communications relied on mail. Speed of global communications was limited by the maximum speed of courier services (especially horses and ships) until the mid-19th century. The [electric telegraph](#) was the first method of instant long-distance communication. For example, before the first transatlantic cable, communications between Europe and the Americas took weeks because ships had to carry mail across the ocean. The first [transatlantic cable](#) reduced communication time considerably, allowing a message and a response in the same day. Lasting transatlantic telegraph connections were achieved in the 1865–1866. The first wireless telegraphy transmitters were developed in 1895.

The Internet has been instrumental in connecting people across geographical boundaries. For example, [Facebook](#) is a [social networking service](#) which has more than 1.65 billion monthly active users as of 31 March 2016.^[124]

Globalization can be spread by Global journalism which provides massive information and relies on the internet to interact, "makes it into an everyday routine to investigate how people and their actions, practices, problems, life conditions, etc. in different parts of the world are interrelated. possible to assume that [global threats](#) such as climate change precipitate the further establishment of global journalism."^[125]

Globalization and disease

In the current era of globalization, the world is more interdependent than at any other time. Efficient and inexpensive transportation has left few places inaccessible, and increased global trade has brought more and more people into contact with animal diseases that have subsequently jumped species barriers (see [zoonosis](#)).^[126]

[Coronavirus disease 2019](#), abbreviated COVID-19, first appeared in [Wuhan](#), China in November 2019. More than 180 countries have reported cases since then.^[127] As of April 6, 2020, the U.S. has the most confirmed active cases in the world.^[128] More than 3.4 million people from the worst-affected countries entered the U.S. in the first three months since the inception of the [COVID-19 pandemic](#).^[129] This has caused a detrimental impact on the global economy, particularly for SME's and Microbusinesses with unlimited liability/self-employed, leaving them vulnerable to financial difficulties, increasing the market share for oligopolistic markets as well as increasing the barriers of entry.

Measurement

One index of globalization is the *KOF Index of Globalization*, which measures three important dimensions of globalization: economic, social, and political.^[130] Another is the [A.T. Kearney / Foreign Policy Magazine](#) Globalization Index.^[131]

The DHL Global Connectedness Index studies four main types of cross-border flow: trade (in both goods and services), information, people (including tourists, students, and migrants), and capital. It shows that the depth of global integration fell by about one-tenth after 2008, but by 2013 had recovered well above its pre-crash peak.^{[19][54]} The report also found a shift of economic activity to [emerging economies](#).^[19]

Support and criticism

Reactions to processes contributing to globalization have varied widely with a history as long as extraterritorial contact and trade. [Philosophical](#) differences regarding the costs and benefits of such processes give rise to a broad-range of [ideologies](#) and [social movements](#). Proponents of [economic growth, expansion](#) and [development](#), in general, view globalizing processes as desirable or necessary to the well-being of human [society](#).^[134]

Antagonists view one or more globalizing processes as detrimental to social well-being on a global or local scale;^[134] this includes those who focus on social or [natural sustainability](#) of long-term and continuous economic expansion, the social [structural inequality](#) caused by these processes, and the [colonial, imperialistic, or hegemonic ethnocentrism, cultural assimilation](#) and [cultural appropriation](#) that underlie such processes.

Globalization tends to bring people into contact with foreign people and cultures. [Xenophobia](#) is the fear of that which is perceived to be foreign or strange.^{[135][136]} Xenophobia can manifest itself in many ways involving the relations and [perceptions](#) of an [ingroup](#) towards an [outgroup](#), including a fear of losing identity, suspicion of its activities, aggression, and desire to eliminate its presence to secure a presumed purity.^[137]

Critiques of globalization generally stem from discussions surrounding the impact of such processes on the planet as well as the human costs. They challenge directly traditional metrics, such as GDP, and look to other measures, such as the [Gini coefficient](#)^[138] or the [Happy Planet Index](#),^[139] and point to a "multitude of interconnected fatal consequences—social disintegration, a breakdown of democracy, more rapid and extensive deterioration of the environment, the spread of new diseases, increasing poverty and alienation"^[140] which they claim are the [unintended consequences](#) of globalization. Others point out that, while the forces of globalization have led to the spread of western-style democracy, this has been accompanied by an increase in inter-ethnic tension and violence as free market economic policies combine with democratic processes of universal suffrage as well as an escalation in militarization to impose democratic principles and as a means to conflict resolution.^[141]

On 9 August 2019, Pope Francis denounced [isolationism](#) and hinted that the Catholic Church will embrace globalization at the [October 2019 Amazonia Synod](#), stating "the whole is greater than the parts. Globalization and unity should not be conceived as a sphere, but as a polyhedron: each people retains its identity in unity with others"^[142]

Public opinion

As a complex and multifaceted phenomenon, globalization is considered by some as a form of capitalist expansion which entails the integration of local and national economies into a global, unregulated market economy.^[143] A 2005 study by Peer Fiss and Paul Hirsch found a large increase in articles negative towards globalization in the years prior. In 1998, negative articles outpaced positive articles by two to one.^[144] The number of newspaper articles showing negative framing rose from about 10% of the total in 1991 to 55% of the total in 1999. This increase occurred during a period when the total number of articles concerning globalization nearly doubled.^[144]

A number of international polls have shown that residents of Africa and Asia tend to view globalization more favorably than residents of Europe or North America. In Africa, a Gallup poll found that 70% of the population views globalization favorably.^[145] The BBC found that 50% of people believed that economic globalization was proceeding too rapidly, while 35% believed it was proceeding too slowly.^[146]

In 2004, Philip Gordon stated that "a clear majority of Europeans believe that globalization can enrich their lives, while believing the European Union can help them take advantage of globalization's benefits while shielding them from its negative effects." The main opposition consisted of socialists, environmental groups, and nationalists. Residents of the EU did not appear to feel threatened by globalization in 2004. The EU job market was more stable and workers were less likely to accept wage/benefit cuts. Social spending was much higher than in the US.^[147] In a Danish poll in 2007, 76% responded that globalization is a good thing.^[148]

Fiss, *et al.*, surveyed US opinion in 1993. Their survey showed that, in 1993, more than 40% of respondents were unfamiliar with the concept of globalization. When the survey was repeated in 1998, 89% of the respondents had a polarized view of globalization as being either good or bad. At the same time, discourse on globalization, which began in the financial community before shifting to a heated debate between proponents and disenchanted students and workers. Polarization increased dramatically after the establishment of the WTO in 1995; this event and subsequent protests led to a large-scale anti-globalization movement.^[144] Initially, college educated workers were likely to support globalization. Less educated workers, who were more likely to compete with immigrants and workers in developing countries, tended to be opponents. The situation changed after the [financial crisis of 2007](#). According to a 1997 poll 58% of college graduates said globalization had been good for the US. By 2008 only 33% thought it was good. Respondents with high school education also became more opposed.^[149]

According to Takenaka Heizo and Chida Ryokichi, as of 1998 there was a perception in Japan that the economy was "Small and Frail". However, Japan was resource-poor and used exports to pay for its raw materials. Anxiety over their position caused terms such as [internationalization](#) and [globalization](#) to enter everyday language. However, Japanese tradition was to be as self-sufficient as possible, particularly in agriculture.^[150]

Many in developing countries see globalization as a positive force that lifts them out of poverty.^[151] Those opposing globalization typically combine environmental concerns with nationalism. Opponents consider governments as agents of [neo-colonialism](#) that are subservient to [multinational corporations](#).^[152] Much of this criticism comes from the middle class; the [Brookings Institution](#) suggested this was because the middle class perceived upwardly mobile low-income groups as threatening to their economic security.^[153]

Economics

The literature analyzing the economics of free trade is extremely rich with extensive work having been done on the theoretical and empirical effects. Though it creates winners and losers, the broad consensus among economists is that free trade is a large and unambiguous net gain for society.^{[154][155]} In a 2006 survey of 83

American economists, "87.5% agree that the U.S. should eliminate remaining tariffs and other barriers to trade" and "90.1% disagree with the suggestion that the U.S. should restrict employers from outsourcing work to foreign countries."^[156]

Quoting Harvard economics professor [N. Gregory Mankiw](#), "Few propositions command as much consensus among professional economists as that open world trade increases economic growth and raises living standards."^[157] In a survey of leading economists, none disagreed with the notion that "freer trade improves productive efficiency and offers consumers better choices, and in the long run these gains are much larger than any effects on employment."^[158] Most economists would agree that although increasing returns to scale might mean that certain industry could settle in a geographical area without any strong economic reason derived from comparative advantage, this is not a reason to argue against free trade because the absolute level of output enjoyed by both "winner" and "loser" will increase with the "winner" gaining more than the "loser" but both gaining more than before in an absolute level.

In the book [The End of Poverty](#), Jeffrey Sachs discusses how many factors can affect a country's ability to enter the world market, including government [corruption](#); legal and social disparities based on gender, ethnicity, or caste; diseases such as [AIDS](#) and [malaria](#); lack of infrastructure (including transportation, communications, health, and trade); unstable political landscapes; [protectionism](#); and geographic barriers.^[159] [Jagdish Bhagwati](#), a former adviser to the U.N. on globalization, holds that, although there are obvious problems with overly rapid development, globalization is a very positive force that lifts countries out of poverty by causing a virtuous economic cycle associated with faster economic growth.^[151] However, economic growth does not necessarily mean a reduction in poverty; in fact, the two can coexist. Economic growth is conventionally measured using indicators such as [GDP](#) and [GNI](#) that do not accurately reflect the growing disparities in wealth.^[160] Additionally, [Oxfam International](#) argues that poor people are often excluded from globalization-induced opportunities "by a lack of productive assets, weak infrastructure, poor education and ill-health,"^[161] effectively leaving these marginalized groups in a [poverty trap](#). Economist [Paul Krugman](#) is another staunch supporter of globalization and free trade with a record of disagreeing with many critics of globalization. He argues that many of them lack a basic understanding of [comparative advantage](#) and its importance in today's world.^[162]

The flow of migrants to advanced economies has been claimed to provide a means through which global wages converge. An IMF study noted a potential for skills to be transferred back to developing countries as wages in those a countries rise.^[163] Lastly, the dissemination of knowledge has been an integral aspect of globalization. Technological innovations (or technological transfer) are conjectured to benefit most developing and least developing countries (LDCs), as for example in the adoption of [mobile phones](#).^[164]

There has been a rapid economic growth in Asia after embracing [market orientation](#)-based economic policies that encourage private [property rights](#), free enterprise and competition. In particular, in East Asian developing countries, [GDP](#) per head rose at 5.9% a year from 1975 to 2001 (according to 2003 [Human Development Report](#)^[164] of UNDP). Like this, the British economic journalist [Martin Wolf](#) says that incomes of poor developing countries, with more than half the world's population, grew substantially faster than those of the world's richest countries that remained relatively stable in its growth, leading to reduced international inequality and the incidence of poverty.

Certain demographic changes in the developing world after active [economic liberalization](#) and international integration resulted in rising general welfare and, hence, reduced inequality. According to Wolf, in the developing world as a whole, life expectancy rose by four months each year after 1970 and infant mortality rate declined from 107 per thousand in 1970 to 58 in 2000 due to improvements in [standards of living](#) and health conditions. Also, adult literacy in developing countries rose from 53% in 1970 to 74% in 1998 and much lower illiteracy rate among the young guarantees that rates will continue to fall as time passes. Furthermore, the reduction in [fertility rate](#) in the developing world as a whole from 4.1 births per woman in 1980 to 2.8 in 2000 indicates improved education level of women on fertility, and control of fewer children with more parental attention and investment.^[166] Consequently, more prosperous and educated parents with fewer

children have chosen to withdraw their children from the labor force to give them opportunities to be educated at school improving the issue of [child labor](#). Thus, despite seemingly unequal [distribution of income](#) within these developing countries, their economic growth and development have brought about improved standards of living and welfare for the population as a whole.

Per capita [gross domestic product](#) (GDP) growth among post-1980 globalizing countries accelerated from 1.4 percent a year in the 1960s and 2.9 percent a year in the 1970s to 3.5 percent in the 1980s and 5.0 percent in the 1990s. This acceleration in growth seems even more remarkable given that the rich countries saw steady declines in growth from a high of 4.7 percent in the 1960s to 2.2 percent in the 1990s. Also, the non-globalizing developing countries seem to fare worse than the globalizers, with the former's annual growth rates falling from highs of 3.3 percent during the 1970s to only 1.4 percent during the 1990s. This rapid growth among the globalizers is not simply due to the strong performances of China and India in the 1980s and 1990s—18 out of the 24 globalizers experienced increases in growth, many of them quite substantial.^[167]

The globalization of the late 20th and early 21st centuries has led to the resurfacing of the idea that the growth of economic [interdependence](#) promotes peace.^[168] This idea had been very powerful during the globalization of the late 19th and early 20th centuries, and was a central doctrine of [classical liberals](#) of that era, such as the young [John Maynard Keynes](#) (1883–1946).^[169]

Some opponents of globalization see the phenomenon as a promotion of corporate interests.^[170] They also claim that the increasing autonomy and strength of [corporate entities](#) shapes the political policy of countries.^{[171][172]} They advocate global institutions and policies that they believe better address the moral claims of poor and working classes as well as environmental concerns.^[173] Economic arguments by [fair trade](#) theorists claim that unrestricted free trade benefits those with more [financial leverage](#) (i.e. the rich) at the expense of the poor.^[174]

Globalization allows corporations to [outsource](#) manufacturing and service jobs from high cost locations, creating economic opportunities with the most competitive wages and worker benefits.^[167] Critics of globalization say that it disadvantages poorer countries. While it is true that free trade encourages globalization among countries, some countries try to protect their domestic suppliers. The main export of poorer countries is usually [agricultural productions](#). Larger countries often subsidize their [farmers](#) (e.g., the EU's [Common Agricultural Policy](#)), which lowers the market price for foreign crops.^[175]

Global democracy

Democratic globalization is a movement towards an institutional system of global [democracy](#) that would give world citizens a say in political organizations. This would, in their view, bypass nation-states, corporate oligopolies, ideological [non-governmental organizations](#) (NGO), political cults and mafias. One of its most prolific proponents is the British political thinker [David Held](#). Advocates of [democratic globalization](#) argue that economic expansion and development should be the first phase of democratic globalization, which is to be followed by a phase of building [global political institutions](#). Dr. [Francesco Stipo](#), Director of the United States Association of the [Club of Rome](#), advocates unifying nations under a [world government](#), suggesting that it "should reflect the political and economic balances of world nations. A world confederation would not supersede the authority of the State governments but rather complement it, as both the States and the world authority would have power within their sphere of competence".^[176] Former [Canadian Senator Douglas Roche, O.C.](#), viewed globalization as inevitable and advocated creating institutions such as a [directly elected United Nations Parliamentary Assembly](#) to exercise oversight over unelected international bodies.^[177]

Global civics

Global civics suggests that [civics](#) can be understood, in a global sense, as a [social contract](#) between [global citizens](#) in the age of interdependence and interaction. The disseminators of the concept define it as the notion that we have certain rights and responsibilities towards each other by the mere fact of being human on Earth.^[178] [World citizen](#) has a variety of similar meanings, often referring to a person who disapproves of

traditional [geopolitical](#) divisions derived from national [citizenship](#). An early incarnation of this sentiment can be found in [Socrates](#), whom [Plutarch](#) quoted as saying: "I am not an Athenian, or a Greek, but a citizen of the world."^[179] In an increasingly interdependent world, world citizens need a compass to frame their mindsets and create a shared consciousness and sense of global responsibility in world issues such as environmental problems and [nuclear proliferation](#).^[180]

Baha'i-inspired author Meyjes, while favoring the single world community and emergent global consciousness, warns of globalization^[181] as a cloak for an expeditious economic, social, and cultural Anglo-dominance that is insufficiently inclusive to inform the emergence of an optimal world civilization. He proposes a process of "[universalization](#)" as an alternative.

[Cosmopolitanism](#) is the proposal that all human ethnic groups belong to a single [community](#) based on a shared [morality](#). A person who adheres to the idea of cosmopolitanism in any of its forms is called a cosmopolitan or cosmopolite.^[182] A cosmopolitan community might be based on an inclusive morality, a shared economic relationship, or a political structure that encompasses different nations. The cosmopolitan community is one in which individuals from different places (e.g. nation-states) form relationships based on mutual respect. For instance, [Kwame Anthony Appiah](#) suggests the possibility of a cosmopolitan community in which individuals from varying locations (physical, economic, etc.) enter relationships of mutual respect despite their differing beliefs (religious, political, etc.).^[183]

Canadian philosopher [Marshall McLuhan](#) popularized the term [Global Village](#) beginning in 1962.^[184] His view suggested that globalization would lead to a world where people from all countries will become more integrated and aware of common interests and shared humanity.^[185]

International cooperation

Military cooperation – Past examples of international cooperation exist. One example is the security cooperation between the United States and the former Soviet Union after the end of the Cold War, which astonished international society. Arms control and disarmament agreements, including the Strategic Arms Reduction Treaty (see [START I](#), [START II](#), [START III](#), and [New START](#)) and the establishment of [NATO's](#) Partnership for Peace, the Russia NATO Council, and the [G8](#) Global Partnership against the Spread of Weapons and Materials of Mass Destruction, constitute concrete initiatives of arms control and de-nuclearization. The US–Russian cooperation was further strengthened by anti-terrorism agreements enacted in the wake of 9/11.^[186]

Environmental cooperation – One of the biggest successes of environmental cooperation has been the agreement to reduce chlorofluorocarbon (CFC) emissions, as specified in the [Montreal Protocol](#), in order to stop ozone depletion. The most recent debate around nuclear energy and the non-alternative coal-burning power plants constitutes one more consensus on what not to do. Thirdly, significant achievements in IC can be observed through development studies.^[186]

Economic cooperation – One of the biggest challenges in 2019 with globalization is that many believe the progress made in the past decades are now back tracking. The back tracking of globalization has coined the term "Slobalization." Slobalization is a new, slower pattern of globalization.^[187]

Anti-globalization movement

Anti-globalization, or counter-globalization,^[188] consists of a number of criticisms of globalization but, in general, is critical of the globalization of [corporate capitalism](#).^[189] The movement is also commonly referred to as the [alter-globalization](#) movement, anti-globalist movement, [anti-corporate](#) globalization movement,^[190] or movement against [neoliberal](#) globalization. Opponents of globalization argue that power and respect in terms of international trade between the developed and underdeveloped countries of the world are unequally distributed.^[191] The diverse subgroups that make up this movement include some of the following: trade unionists, environmentalists, anarchists, land rights and indigenous rights activists, organizations promoting human rights and sustainable development, opponents of privatization, and [anti-sweatshop](#) campaigners.^[192]

In *The Revolt of the Elites and the Betrayal of Democracy*, [Christopher Lasch](#) analyzes^[193] the widening gap between the top and bottom of the social composition in the United States. For him, our epoch is determined by a social phenomenon: the revolt of the elites, in reference to *The Revolt of the Masses* (1929) by the Spanish philosopher [José Ortega y Gasset](#). According to Lasch, the new elites, i.e. those who are in the top 20% in terms of income, through globalization which allows total mobility of capital, no longer live in the same world as their fellow-citizens. In this, they oppose the old bourgeoisie of the nineteenth and twentieth centuries, which was constrained by its spatial stability to a minimum of rooting and civic obligations. Globalization, according to the sociologist, has turned elites into tourists in their own countries. The denationalization of business enterprise tends to produce a class who see themselves as "world citizens, but without accepting ... any of the obligations that citizenship in a polity normally implies". Their ties to an international culture of work, leisure, information – make many of them deeply indifferent to the prospect of national decline. Instead of financing public services and the public treasury, new elites are investing their money in improving their voluntary ghettos: private schools in their residential neighborhoods, private police, garbage collection systems. They have "withdrawn from common life". Composed of those who control the international flows of capital and information, who preside over philanthropic foundations and institutions of higher education, manage the instruments of cultural production and thus fix the terms of public debate. So, the political debate is limited mainly to the dominant classes and political ideologies lose all contact with the concerns of the ordinary citizen. The result of this is that no one has a likely solution to these problems and that there are furious ideological battles on related issues. However, they remain protected from the problems affecting the working classes: the decline of industrial activity, the resulting loss of employment, the decline of the middle class, increasing the number of the poor, the rising crime rate, growing drug trafficking, the urban crisis.

D.A. Snow et al. contend that the [anti-globalization movement](#) is an example of a [new social movement](#), which uses tactics that are unique and use different resources than previously used before in other social movements.^[194]

One of the most infamous tactics of the movement is the [Battle of Seattle](#) in 1999, where there were protests against the World Trade Organization's Third Ministerial Meeting. All over the world, the movement has held protests outside meetings of institutions such as the WTO, the International Monetary Fund (IMF), the World Bank, the World Economic Forum, and the Group of Eight (G8).^[192] Within the Seattle demonstrations the protesters that participated used both creative and violent tactics to gain the attention towards the issue of globalization.

Opposition to capital market integration

Capital markets have to do with raising and investing money in various human enterprises. Increasing integration of these [financial markets](#) between countries leads to the emergence of a global capital marketplace or a single world market. In the long run, increased movement of capital between countries tends to favor owners of capital more than any other group; in the short run, owners and workers in specific sectors in capital-exporting countries bear much of the burden of adjusting to increased movement of capital.^[195]

Those opposed to capital market integration on the basis of [human rights](#) issues are especially disturbed^[according to whom?] by the various abuses which they think are perpetuated by global and international institutions that, they say, promote [neoliberalism](#) without regard to ethical standards. Common targets include the [World Bank](#) (WB), [International Monetary Fund](#) (IMF), the [Organisation for Economic Co-operation and Development](#) (OECD) and the [World Trade Organization](#) (WTO) and [free trade](#) treaties like the [North American Free Trade Agreement](#) (NAFTA), [Free Trade Area of the Americas](#) (FTAA), the [Multilateral Agreement on Investment](#) (MAI) and the [General Agreement on Trade in Services](#) (GATS). In light of the economic gap between rich and poor countries, movement adherents claim free trade without measures in place to protect the under-capitalized will contribute only to the strengthening the power of industrialized nations (often termed the "North" in opposition to the developing world's "South").^{[196][better source needed]}

Anti-corporatism and anti-consumerism

[Corporatist](#) ideology, which privileges the rights of corporations ([artificial or juridical persons](#)) over those of [natural persons](#), is an underlying factor in the recent rapid expansion of global commerce.^[197] In recent years, there have been an increasing number of books ([Naomi Klein](#)'s 2000 [No Logo](#), for example) and films (e.g. [The Corporation](#) & [Surplus](#)) popularizing an [anti-corporate ideology](#) to the public.

A related contemporary ideology, [consumerism](#), which encourages the personal acquisition of goods and services, also drives globalization.^[198] Anti-consumerism is a social movement against equating personal happiness with consumption and the purchase of material possessions. Concern over the treatment of consumers by large corporations has spawned substantial activism, and the incorporation of [consumer education](#) into school [curricula](#). Social activists hold materialism is connected to [global retail merchandizing](#) and [supplier convergence, war](#), greed, [anomie, crime](#), environmental degradation, and general social [malaise](#) and discontent. One variation on this topic is activism by [postconsumers](#), with the strategic emphasis on moving [beyond](#) addictive consumerism.^[199]

Global justice and inequality

Global justice

The global justice movement is the loose collection of individuals and groups—often referred to as a "[movement of movements](#)"—who advocate [fair trade](#) rules and perceive current institutions of global economic integration as problems.^[201] The movement is often labeled an anti-globalization movement by the mainstream media. Those involved, however, frequently deny that they are [anti-globalization](#), insisting that they support the globalization of communication and people and oppose only the global expansion of corporate power.^[202] The movement is based in the idea of [social justice](#), desiring the creation of a society or institution based on the principles of [equality](#) and [solidarity](#), the values of human rights, and the dignity of every human being.^{[203][204][205]} [Social inequality](#) within and between nations, including a growing [global digital divide](#), is a focal point of the movement. Many nongovernmental organizations have now arisen to fight these inequalities that many in Latin America, Africa and Asia face. A few very popular and well known [non-governmental organizations](#) (NGOs) include: [War Child](#), [Red Cross](#), [Free The Children](#) and [CARE International](#). They often create partnerships where they work towards improving the lives of those who live in developing countries by building schools, fixing infrastructure, cleaning water supplies, purchasing equipment and supplies for hospitals, and other aid efforts.

Social inequality

The economies of the world have [developed](#) unevenly, historically, such that entire geographical regions were left mired in poverty and disease while others began to reduce poverty and disease on a wholesale basis. From around 1980 through at least 2011, the GDP gap, while still wide, appeared to be closing and, in some more rapidly [developing countries](#), [life expectancies](#) began to rise.^[206] If we look at the Gini coefficient for world income, since the late 1980s, the gap between some regions has markedly narrowed—between Asia and the advanced economies of the West, for example—but huge gaps remain globally. Overall equality across humanity, considered as individuals, has improved very little. Within the decade between 2003 and 2013, income inequality grew even in traditionally egalitarian countries like Germany, Sweden and Denmark. With a few exceptions—France, Japan, Spain—the top 10 percent of earners in most advanced economies raced ahead, while the bottom 10 percent fell further behind.^[207] By 2013, 85 multibillionaires had amassed wealth equivalent to all the wealth owned by the poorest half (3.5 billion) of the world's total population of 7 billion.^[208]

Critics of globalization argue that globalization results in weak [labor unions](#): the surplus in cheap labor coupled with an ever-growing number of companies in transition weakened labor unions in high-cost areas. Unions become less effective and workers their enthusiasm for unions when membership begins to decline.^[175] They also cite an increase in the exploitation of [child labor](#): countries with weak protections for children are vulnerable to infestation by rogue companies and criminal gangs who exploit them. Examples

include [quarrying](#), salvage, and farm work as well as trafficking, bondage, forced labor, prostitution and pornography.^[209]

Women often participate in the workforce in [precarious work](#), including [export-oriented employment](#). Evidence suggests that while globalization has expanded women's access to employment, the long-term goal of transforming [gender inequalities](#) remains unmet and appears unattainable without regulation of capital and a reorientation and expansion of the state's role in funding public goods and providing a social safety net.^[210] Furthermore, the intersectionality of gender, race, class, and more remain overlooked when assessing the impact of globalization.^[211]

In 2016, a study published by the IMF posited that [neoliberalism](#), the ideological backbone of contemporary globalized capitalism, has been "oversold", with the benefits of neoliberal policies being "fairly difficult to establish when looking at a broad group of countries" and the costs, most significantly higher income inequality within nations, "hurt the level and sustainability of growth."^[212]

Anti-global governance

Beginning in the 1930s, opposition arose to the idea of a world government, as advocated by organizations such as the [World Federalist Movement](#) (WFM). Those who oppose global governance typically do so on objections that the idea is unfeasible, inevitably oppressive, or simply unnecessary.^[213] In general, these opponents are wary of the concentration of power or wealth that such governance might represent. Such reasoning dates back to the founding of the [League of Nations](#) and, later, the [United Nations](#).

Environmentalist opposition

[Environmentalism](#) is a broad philosophy, ideology^{[214][215][216]} and social movement regarding concerns for environmental [conservation](#) and improvement of the health of the [environment](#). Environmentalist concerns with globalization include issues such as [global warming](#), global [water supply](#) and [water crises](#), inequity in [energy consumption](#) and [energy conservation](#), transnational [air pollution](#) and pollution of the [world ocean](#), [overpopulation](#), world [habitat sustainability](#), [deforestation](#), [biodiversity loss](#) and [species extinction](#).

One critique of globalization is that natural resources of the poor have been systematically taken over by the rich and the pollution promulgated by the rich is systematically dumped on the poor.^[217] Some argue that Northern corporations are increasingly exploiting resources of less wealthy countries for their global activities while it is the South that is disproportionately bearing the environmental burden of the globalized economy. Globalization is thus leading to a type of "environmental [apartheid](#)".^[218]

[Helena Norberg-Hodge](#), the director and founder of Local Futures/[International Society for Ecology and Culture](#), criticizes globalization in many ways. In her book [Ancient Futures](#), Norberg-Hodge claims that "centuries of ecological balance and social harmony are under threat from the pressures of development and globalization." She also criticizes the standardization and rationalization of globalization, as it does not always yield the expected growth outcomes. Although globalization takes similar steps in most countries, scholars such as Hodge claim that it might not be effective to certain countries and that globalization has actually moved some countries backward instead of developing them.^[219]

A related area of concern is the [pollution haven hypothesis](#), which posits that, when large industrialized nations seek to set up factories or offices abroad, they will often look for the cheapest option in terms of resources and labor that offers the land and material access they require (see [Race to the bottom](#)).^[220] This often comes at the cost of environmentally sound practices. Developing countries with cheap resources and labor tend to have less stringent [environmental regulations](#), and conversely, nations with stricter environmental regulations become more expensive for companies as a result of the costs associated with meeting these standards. Thus, companies that choose to physically invest in foreign countries tend to (re)locate to the countries with the lowest [environmental standards](#) or weakest enforcement.

The [European Union–Mercosur Free Trade Agreement](#), which would form one of the world's largest free trade areas,^[221] has been denounced by [environmental activists](#) and [indigenous rights](#) campaigners.^[222] The fear is [Sayfa/Page. 358](#)

that the deal could lead to more [deforestation of the Amazon rainforest](#) as it expands market access to Brazilian beef.^[223]

Food security

Globalization is associated with a more efficient system of food production. This is because crops are grown in countries with optimum growing conditions. This improvement causes an increase in the world's food supply which encourages improved food security.^[224] The political movement 'BREXIT' was considered a step back in globalisation; it has greatly disrupted food chains within the UK, as they import 26% of food produce from the EU.

Norway

Norway's limited crop range advocates globalization of food production and availability. The northernmost country in Europe requires trade with other countries to ensure population food demands are met. The degree of self-sufficiency in food production is around 50% in Norway.^[225]

Yorum

Yüksek Teknoloji Kültüründe, Dünyada ulaşılmayan yer olmadığı, internet ile iletişim ve TV yolu ile ulaşılamayan kalmamıştır. Burada teknoloji olarak ulaşılan boyut, diğer ürünleri kalite ve fiyat olarak geri plana itmektedir.

1970 yılında üretilen arabalar fiyat olarak ucuz gibi dursalar da 25-35Litre/100 km yakıt, 2500 km bakım gerektirmesi, kazalarda da yaşam kaybetme oranı yüksekliği dikkate alınınca, bunun alım değil, kullanım maliyeti şimdikilere göre kat, kat yüksek olmaktadır. Bu açıdan, kalite, verimli, etkin ve memnuniyet veren cihazlar tercih edilmektedir.

Silah sanayideki gelişmeler de eğer yönetim üst iradeyi kabul etmezse, darbe ile etkileşme ve terör kozu ile yaklaşımlara dayanmak imkânsız gibi olmaktadır.

Burada ikili bir düzen, soğuk savaşın bir olgusu olsa da giderek devletler bağımsız olma hevesinde olmaktadırlar.

Birleşmiş Milletler Dünya Barışı için kurulmuş olsa da üyelerdeki hakimiyet rolü farklı olduğu için, taraf olanlar 5 üst grupta ise, reddedilmekte, sonuca varılmamaktadır.

Çok uluslu firmalar etkin yayılmaktadırlar. Vietnam'dan Amerika çekilmiştir ama her bakkalda Cola satışı vardır ve Teak/Tik ağacından mobilyalar Amerikan firmalarınca yapılmaktadır.

Burada global güç, kendi benliğine uygun yaklaşımlar içinde olmaktadır. Irak için nükleer güç var diye girdi, olmadığını kendisi de söyledi, ancak girip, işgal etti, milyonlarca kişiyi özellikle çocuk ve silahsızları öldürdü, geri çekildi, ortada bir kargaşa bırakır. Mevcut yönetimler terör içinde ve dikta yapısındadırlar, süper güç etkisindedirler.

Kendi taraftarları için yaşamsal önemli olmalıdır.

Toplum ekonomi ve gelişim için onları desteklemelidir. Ancak Türkiye'de bu oran %20 bilemediniz %30 üzerinde olmamaktadır. Bu açıdan mutlaka bir darbe ve dikta yönetimi gelmeli, bu açıdan muhalefet desteklenmeli, yönetimde etkin olmalıdırlar. Azınlığın hakimiyeti demokrasi boyut, ekseriyet değil, azınlık hükümetleri olmalıdır denilir.

TV ve magazin ile üretilen haberler, her yönetimin yaptığı eser ve hizmetler mutlaka yerilmeli, zararına ve faydasız, gereksiz olduğu belirtilmelidir.

Başlıca amaç demokrasi getirmek adı altında, kendisine bağlı azınlığı yönetime getirmektir. Sömürdükten sonra bırakmak, terk etmek bir yaklaşım boyutudur. Memleket felaket boyutuna getirilmiştir. Avrupa Devletlerinin Afrika'da sömürgeleri vardır ve bunların gelirlerini alırlar, kendileri için bir fayda bırakmazlar.

İş birliği kurarak, bir toplumun içine girebilmektedirler. Çevresel birlik, iklim bozulmaları, çevrenin korunması denilerek, ekonomik destek IMF ile borç para vermek, aynı zamanda ekonomik destek adı altında yardım, kısaca devleti borç ile bağlamak önemlidir. Sonunda da askeri birlik, silah satmak ve devleti kendi yapısı içinde almaktır.

Global yapıya karşılık olsa da temel yapı, birlikteliği güçlendirme olmaktadır. Bu sayede etkin olunmaktadır.

1960 Darbesi sorgulanınca, "bizim çocuklar yaptı" bir Amerikan Görevlisi sözüdür. Aynı zamanda 1980 Darbesinde de Amerika etkisi belirgindir. 15 Temmuz Harekâtında da Amerika etkin olmuş, ancak başarılı olamamıştır.

Bu denenmeyeceği anlamını taşımaz. Nitekim bu darbeyi yapmak isteyen, başarısız olanları salınacağını söyleyen muhalefet vardır.

1960 Darbesinin aradan geçen süreye karşın, mahkeme önüne getirilmesi bu açıdan da önemlidir.

Burada diktanın yargılanmayanı kalmamıştır yaklaşımı önemlidir.

Nationalization (Wikipedia)¹³

Nationalization (**nationalisation** in [British English](#)) or **collectivization** is the process of transforming privately-owned [assets](#) into public assets by bringing them under the [public ownership](#) of a [national government](#) or [state](#).^[1] Nationalization usually refers to private assets or to assets owned by lower levels of government (such as [municipalities](#)) being transferred to the state.^[citation needed] Nationalization contrasts with [privatization](#) and with [demutualization](#). When previously nationalized assets are privatized and subsequently returned to public ownership at a later stage, they are said to have undergone **renationalization**. Industries often subject to nationalization include the [commanding heights of the economy](#) - [telecommunications](#), [electric power](#), [fossil fuels](#), [railways](#), [airlines](#), [iron ore](#), [media](#), [postal services](#), [banks](#), and [water](#) - though, in many jurisdictions, many such entities have no history of private ownership.

Nationalization may occur with or without [financial compensation](#) to the former [owners](#). Nationalization is distinguished from [property redistribution](#) in that the government retains control of nationalized [property](#). Some nationalizations take place when a government seizes property acquired illegally. For example, in 1945 the French government seized the car-maker [Renault](#) because its owners had [collaborated](#) with the 1940–1944 [Nazi occupiers of France](#).^[2] In September 2021, [Berliners voted to expropriate over 240,000 housing units](#), many of which were being held unoccupied as investment property.^{[3][4]}

Economists can distinguish between nationalization and [socialization](#), which refers to the process of restructuring the economic framework, organizational structure, and institutions of an economy on a [socialist](#) basis. By contrast, nationalization does not necessarily imply social ownership and the restructuring of the [economic system](#). By itself, nationalization has nothing to do with [socialism](#) - historically, states have carried out nationalizations for various different purposes under a wide variety of different [political systems](#) and [economic systems](#).^[5]

Compensation

Since nationalized industries are state owned, the [government](#) is responsible for meeting any [debts](#). The nationalized industries do not normally borrow from the domestic market other than for short-term borrowing. If they are profitable, the profit is often used to finance other state services, such as social programs and government research, which can help lower the tax burden.^[citation needed]

The traditional Western stance on compensation was expressed by [United States Secretary of State Cordell Hull](#) during the [Mexican nationalization of the petroleum industry](#) in 1938, saying that compensation should be "prompt, effective and adequate". According to this view, the nationalizing state is obligated under [international law](#) to pay the deprived party the full value of the property taken. ^[citation needed]

The opposing position has been taken mainly by [developing countries](#), claiming that the question of compensation should be left entirely up to the [sovereign state](#), in line with the [Calvo Doctrine](#). ^[citation needed]

[Socialist states](#) have held that no compensation is due, based on the view that [private ownership](#) over [socialized assets](#) is illegitimate, exploitative, or a hindrance to further economic development. ^[citation needed]

In 1962, the [United Nations General Assembly](#) adopted Resolution 1803, "Permanent Sovereignty over National Resources", which states that in the event of nationalization, the owner "shall be paid appropriate compensation in accordance with international law". In doing so, the UN rejected the traditional Calvo-doctrinal view and the Communist view. The term "appropriate compensation" represents a compromise between the traditional views, taking into account the need of [developing countries](#) to pursue reform, even without the ability to pay full compensation, and the Western concern for the protection of private property.

In the United States, the [Fifth Amendment](#) requires just compensation if private property is taken for public use.

Political support

Nationalization was one of the major mechanisms advocated by [reformist socialists](#) and [social democrats](#) for gradually transitioning to socialism. In this context, the goals of nationalization were to dispossess large capitalists, redirect the profits of industry to the public purse, and establish some form of [workers' self-management](#) as a precursor to the establishment of a socialist economic system. ^[6]

In the [United Kingdom](#) after the [Second World War](#), nationalization gained support by the [Labour party](#) and some social democratic parties throughout Western Europe. Although sometimes undertaken as part of a strategy to build socialism, more commonly nationalization was also undertaken and used to protect and develop industries perceived as being vital to the nation's competitiveness (such as aerospace and shipbuilding), or to protect jobs in certain industries.

A re-nationalization occurs when state-owned assets are privatized and later nationalized again, often when a different [political party](#) or [faction](#) is in power. A re-nationalization process may also be called "reverse privatization". Nationalization has been used to refer to either direct state-ownership and management of an enterprise or to a government acquiring a large controlling share of a [publicly listed corporation](#). ^[citation needed]

According to research by Paasha Mahdavi, leaders who consider nationalization face a dilemma: "nationalize and reap immediate gains while risking future prosperity, or maintain private operations, thereby passing on revenue windfalls but securing long-term fiscal streams."^[7] He argues that leaders "nationalize extractive resources to extend the duration of their power" by using "this increased capital to secure political support."^[7]

Economic analysis^[edit]

Nationalization can have positive and negative effects.^[8] In 2019 research based on studies from Greenwich University found that the nationalization of key services such as water, bus, railways and broadband in the United Kingdom could save £13bn every year.^[9]

Conversely, an assessment from the Institute for Fiscal Studies found that it would add at least £150bn to the national debt and make it harder for the United Kingdom to hit its climate change targets. This analysis was based on the assumption that the UK Government would have to pay the market rate for these industries.^[10]

Nationalization can produce adverse effects, such as reducing competition in the marketplace, which in turn reduces incentives to innovation and maintains high prices. In the short run, nationalization can provide a

larger revenue stream for government, but can cause the industry to falter in the longer run.^[11] The collapse of the Venezuelan oil industry, due to government management, is a case in point.^[12]

Expropriation

Expropriation is the seizure of private property by a public agency for a purpose deemed to be in the public interest. It may also be used as a penalty for criminal proceedings.^[13] Unlike [eminent domain](#), expropriation may also refer to the taking of private property by a *private* entity authorized by a government to take property in certain situations.

Due to political risks that are involved when countries engage in international business, it is important to understand the expropriation risks and laws within each of the countries in which business is conducted in order to understand the risks as an investor in that country.^[14]

Marxist theory

The term appears as "expropriation of expropriators ([ruling classes](#))" in [Marxist theory](#), and also as the slogan "Loot the looters!" ("грабь награбленное"), which was very popular during the Russian [October Revolution](#).^[15] The term is also used to describe nationalization campaigns by [communist states](#), such as [dekulakization](#) and [collectivization in the USSR](#).^[16]

However, nationalisation is not a specifically socialist strategy, and Marxism's founders were sceptical of its value. As Engels put it:

Therein precisely lies the rub; for, so long as the propertied classes remain at the helm, nationalisation never abolishes exploitation but merely changes its form — in the French, American or Swiss republics no less than in monarchist Central, and despotic Eastern, Europe.

— *Friedrich Engels, Letter from Engels to Max Oppenheim, 24 March 1891*

[Nikolai Bukharin](#) also criticised the term 'nationalisation', preferring the term 'statisation' instead.^[17]

Yorum

Milliyetçilik, oy olarak kilit yapıda olup, bunun %10 civarında olduğu gözlenmektedir. %10 oranında ırkçı boyutlar ile toplam %20 civarında yapılanırlar.

Milliyetçi sözler genel kullanılsa bile, temel bu usulü benimseme farklıdır.

Universal yapıda olan bile milliyetçi sözlemler temel alır, ama amaç milli değıdir.

Burada söz değıil, eylem önemlidir. Genel olarak ekseriyete oyu katılır.

Acculturation gap (Wikipedia)¹⁴

The acculturation gap is the changing set of values and culture between a child and parent or guardian. The gap is usually revealed after a family immigrates from one country to another and assimilates into a culture. After immigration, a child adapts into a new culture quickly. The child usually interacts with more people from the new culture than the culture of their parents. School attendance plays a significant role in the shift of values and attitudes.

The acculturation gap-distress hypothesis states that because the parent and child acculturate at different rates, the acculturation gap exists. Because the parents have spent more time embracing their own culture and heritage, it takes more time for them to acculturate. Acculturation occurs when a person adapts into a new culture and learns its language, values, and traditions. When children acculturate, they are less proud of their family and view their parents as controlling. The parents do not switch their views and ideologies in the same way.^[1] The gap in language, values, and traditions between the child and parent is linked to conflict between them.^[2]

Conflict

The acculturation gap in language can cause conflict between members of an immigrant family. The parents use their native language more so than the primary language of their new environment. The child, depending on the age of the child during immigration, is more likely to assume the local primary language as their own.[2]

If a child does not formally learn the language of their parents, conflict arises between the family because it becomes difficult for the parent and child to discuss topics in depth with one another.[2] When parents have to rely on their child for translation, it reverses the child-parent relationship and can lead to complications.[1][how?]

Acculturation gap-distress hypothesis

The acculturation gap causes distress among parents and their children. When parents acculturate at a slower rate than their children, it can result in the parent growing apart from the child and not feeling as connected as before. In addition, parents could prevent the child from participating in activities that are a part of the new culture, which could lead the child to want to acculturate even further.[3] Studies found that the increased conflict leads to more tense families that do not bond as deeply as others.[who?] In addition, it is likely that these children act out behaviorally or academically.[2]

One study with Mexican-American families found that intergenerational acculturation was unrelated to youth behavioral issues and family conflict disproving the acculturation gap-distress hypothesis. The study found that when the parent was more acculturated than the child, the child struggled with aggression and antisocial behavior. This study also found that when neither the parent or child was acculturated to the American or traditional culture, the child had a greater risk of conduct problems.[3]

Cultural dissonance

Immigrants sometimes face cultural dissonance when moving from one place to another. They may be confronted with prejudice from locals who feel their home has been infiltrated. This results in the immigrant feeling uncomfortable in the new environment which can potentially lead to conflict.[4]

Studies have found that an immigrant child's exposure to discrimination and negative stereotypes while acculturating also can generate family conflict back at home due to the child's lost traditional cultural values.[5]

East Asian-American study findings

Multiple studies were conducted to evaluate the acculturation gap and whether or not it has detrimental effects. The studies ask children and parents about how they feel about their own acculturation and the acculturation of other family members. The studies then compare the gaps. Results from some studies showed that parents were more attached to their cultural heritage while other studies showed that the children were more attached than their parents. Based on this, the acculturation gap may not be as predicted.[2]

Studies also reflect that many struggle with adjusting culturally. Studies exhibit links between cultural dissonance and depression in the case of Chinese-American children. Chinese-Canadian and Chinese-American children who do not know the Chinese language as well as they'd like show a link to depression. Higher conflict

than normal is shown in Indian-American, Soviet-American, and Vietnamese-American families where the acculturation gap exists.[2]

Researchers found that the acculturation gap between East Asian-American generations is negatively correlated with parent-youth relationships. This disconnection leads to different mental health problems among the youth.[6]

Mexican-American study findings

Studies were conducted in the American Southwest, where there are many children with Mexican ancestry, to see how these children's home and parental values clash with the values of their peers at school. Studies have shown that higher levels of acculturation correlate with delinquency—the existence of a gap can increase the likelihood of children participating in deviant behaviors.[1]

Studies with Mexican-American youth and parents also reflect similar data that remains inconclusive. The study notes that in the American Southwest, Mexican culture is prevalent and the close proximity to Mexico may play a role in the results.[1]

Minimal research has been done to see the impact of the acculturation gap on parents compared to adolescents. However, one study has found that there is a link between Hispanic adults that have low acculturation rates and an increased risk of poor low-density lipoprotein cholesterol control.[7]

Confounding variables in studies

Confounding variables (such as income and stability) exist in evaluations that connect the acculturation gap and family conflict. Therefore, the acculturation gap hypothesis needs further testing.[2]

Furthermore, migration and work add to family stresses. Immigrants parents in the United States typically have longer work days and are away from their children more. These details must be addressed in future studies.[1]

Future acculturation gap research

Understanding the acculturation gap is important because minority population in the US continues to grow.[5] Further research regarding the connection of acculturation gaps to family conflict could produce methods of to prevent conflict and treat those affected.[3]

Yorum

Kültürleşme demek, bir farklı kültürel yapıya toplumu içine sokmaktır. Üst eğitimli insanların bu yapıda olacağı düşünülür, ama Türkiye için yanlıttır. Televizyondaki akademik insanlara bakınca farklı algılar olabilir ama seçimde tercih oylarla belli olur.

Bir ailede anne, baba ile çocuk arasında kültürel farklılık olması belirgindir denilir. Ancak bu çatışma olması anlamında değildir. Aralarında iletişim ve ilişki olması ile bu yol birbirlerine sevgi ve saygı içinde ise, farklı fikirler olabilir ama çatışma gözlenmez.

Baba Fenerbahçeli, çocuk Galatasaraylı olup, “biz sporcunun çevik ve ahlaklısını severiz” denilmesi (Atatürk) ile çatışma gözlenmez.

Kültürel fark olarak başörtüsü ele alınmış, buradan dini çatışma beklenilmiş, ama oluşmamıştır.

Unutulmamalıdır ki, Selçuk ve Osmanlı Şeriat ile yönetilmemiş, kendi kanunları ile yönetilerek Kanuni lakabını almışlardır.

Göçmenler farklılık yaratabilirler ama kaçtıkları yere göre emniyet açısından tam ters yaklaşım, eğer varlıkları açısından önemli ise beklenmez.

Teorik fark olacaktır şeklinde yaklaşanlar, muhalefet grubu olup, sıklıkla yanılırlar. Yönetim desteklerken, tersi olması ile destek olmayacak, hayati tehlikeli yere sürüleceklerdir.

Burada sevgi ve insanlık bağı yol gösterici olacaktır.

Educational anthropology (Wikipedia)¹⁵

Educational anthropology, or the anthropology of education, is a sub-field of anthropology and is widely associated with the pioneering work of Margaret Mead and later, George Spindler, Solon Kimball, and Dell Hymes, and Jean Lave. It gained attraction as a field of study during the 1970s, particularly due to professors at Teachers College, Columbia University. As the name would suggest, the focus of educational anthropology is on education, although an anthropological approach to education tends to focus on the cultural aspects of education, including informal as well as formal education.

Some of the earliest texts that argued for and illustrated the usefulness of anthropology applied to formal educational settings were Education and Anthropology (1955), edited by George Spindler, and Anthropological Perspectives on Education (1971), co-edited by Murray L. Wax, Stanley Diamond, and Fred O. Gearing.[1]

Educational anthropologists try to focus on education and multiculturalism, educational pluralism, culturally relevant pedagogy and native methods of learning and socializing. Educational anthropologists are also interested in the education of marginal and peripheral communities within large nation states.[2] It is more of an applied field as the focus of educational anthropology is on improving teaching learning process in a culturally plural context. Educational Anthropology becomes more relevant with the advent of globalization, we now have classrooms which are a melting pots of different cultures.

As education involves understandings of who we are, it is not surprising that the single most recognized dictum of educational anthropology is that the field is centrally concerned with cultural transmission.[3] Cultural transmission involves the transfer of a sense of identity between generations, sometimes known as enculturation[4] and also transfer of identity between cultures, sometimes known as acculturation.[5] Accordingly, it is also not surprising that educational anthropology has become increasingly focused on ethnic identity and ethnic change.[6][7]

Yorum

Eğitimin çok kültürel yapısı olarak ele alındığı anlaşılmaktadır.

Sıklıkla eğitim bireyi kendi kültürel yapısına, ögesine göre yetiştirmek. Dayanak ve gerekçeleri de bu yapıda olmasını öğretmek olmaktadır.

Birey Hakkı denilince kendi hakkı anlamakta, ancak bu hakkın genel irdelemesine gitmemektedir. Atatürk muasır medeniyet ötesini hedef göstermesi bu açıdan önemlidir. Birey Hakları kavramı kültürel değil, sevgi temelinde insan hakları açısından bakılmalıdır.

Enculturation (Wikipedia)¹⁶

Enculturation is the process by which people learn the dynamics of their surrounding [culture](#) and acquire values and norms appropriate or necessary to that culture and its worldviews.^[1] As part of this process, the influences that limit, direct, or shape the individual (whether deliberately or not) include parents, other adults, and peers. If successful, enculturation results in competence in the language, values, and rituals of the culture.^[1] Growing up, everyone goes through their version of Enculturation. Enculturation helps form an individual into an acceptable citizen. Culture impacts all that an individual does, regardless of whether they know about it. Enculturation is a deep-rooted process that binds together individuals. Indeed, even as a culture changes, center convictions, values, perspectives, and youngster raising practices are very similar.

The process of enculturation, most commonly discussed in the field of anthropology, is closely related to socialization, a concept central to the field of sociology. Both roughly describe the adaptation of an individual into social groups by absorbing the ideas, beliefs and practices surrounding them. In some disciplines, socialization refers to the deliberate shaping of the individual. In others, the word may cover both deliberate and informal enculturation.^[1]

The process of learning and absorbing culture need not be social, direct or conscious. [Cultural transmission](#) can occur in various forms, though the most common social methods include observing other individuals, being taught or being instructed. Less obvious mechanisms include learning one's culture from the media, the information environment and various social technologies, which can lead to cultural transmission and adaptation across societies. A good example of this is the diffusion of [hip-hop culture](#) into states and communities beyond its American origins.

Enculturation has often be studied in the context of non-immigrant African Americans.

[Conrad Phillip Kottak](#) (in *Window on Humanity*) writes:

Enculturation is the process where the culture that is currently established teaches an individual the accepted norms and values of the culture or society where the individual lives. The individual can become an accepted member and fulfill the needed functions and roles of the group. Most importantly the individual knows and establishes a context of boundaries and accepted behavior that dictates what is acceptable and not acceptable within the framework of that society. It teaches the individual their role within society as well as what is accepted behavior within that society and lifestyle.

Enculturation is sometimes referred to as [acculturation](#) in some literatures however more recent literature has signalled a difference in meaning between the two. Whereas enculturation describes the process of learning one's own culture, acculturation denotes learning a different culture, for example, that of a host. The latter can be linked to ideas of a [culture shock](#), which describes an emotionally-jarring disconnect between one's old and new culture cues.

Famously, the sociologist, [Talcott Parsons](#), once described children as "[barbarians](#)" of a sort, since they are fundamentally uncultured.^[2]

How Enculturation Occurs

When minorities come into the U.S., these people might associate with their racial legacy entirely down the road and subsequently take part in processing enculturation.^[3] Enculturation can happen in several ways. Direct education implies that your folks, instructors, or different individuals from your general public unequivocally show you certain convictions, esteems, or anticipated standards of conduct.^[4] For example, your folks could have shown you the societal norms of your way of life and reminded you not to guzzle your soup too boisterously or eat your food with your hands. Assuming you experienced childhood in a strict family and went to rigorous classes, you will have likely learned lessons on the convictions and customs specific to your religion.^[5] Lastly, at school, your teacher will have probably been instructed to regard your flag and anthem, concentrate on the historical backdrop of your country, and show the upsides of your way of life.^[6]

Participatory learning includes participating in exercises that impart specific qualities, convictions, and assumptions. For example, if your school organizes an outing to gather trash at a public park, this action assists with ingraining the upsides of regard for nature and ecological protection.^[2] Strict customs frequently stress participatory learning - for example, kids who take part in the singing of psalms during Christmas will assimilate the qualities and practices of the occasion.^[8]

Observational learning is when much knowledge happens essentially by noticing and emulating others. As much as an individual related to a model accepts that emulating the model will prompt good results and feels that one is fit for mimicking the way of behaving, learning can happen with no unequivocal instruction. For example, a youngster who is sufficiently fortunate to be brought into the world by guardians in a caring relationship; will figure out how to be tender and minding in their future connections.^[9]

Yorum

Kültürde öge olarak eğitim önemlidir. Gelecek nesillere eski nesillerin karakterleri, özellikleri, düşüncelerinin aktarılması önemlidir.

Dikta daima, bir dikta yönetiminin ne kadar demokratik, insan haklarına uyum içinde olduğunun ifadesini yapar. Her işgalci, sömürgeci yapının, bizlere yönetici olarak eşitiz sizler de köle olarak eşitsiniz imajı gibi bir farklılığı yerleştirmeye çalışırlar.

Türk milleti olarak uzun süreli bir devletler yapısının bağımsızlık olduğu, bu açıdan da çeşitli mücadeleler içinde olduğu göz önüne alınması ile bu anlaşılabilir.

Burada her toplumun farklı yaklaşacağı, Türkiye için dikta heveslilerinin çeşitli seçimlerde %20 gibi olması gereken oranda olduğu, memnuniyetle görülmektedir. Eğitim güdümlü olması değiştirmemektedir.

Ethnocentrism (Wikipedia)¹⁷

Ethnocentrism in [social science](#) and [anthropology](#)—as well as in colloquial English discourse—means to apply one's own [culture](#) or [ethnicity](#) as a frame of reference to judge other cultures, practices, [behaviors](#), [beliefs](#), and people, instead of using the standards of the particular culture involved. Since this judgment is often negative, some people also use the term to refer to the belief that one's culture is superior to, or more correct or normal than, all others—especially regarding the distinctions that define each ethnicity's cultural identity, such as [language](#), [behavior](#), [customs](#), and [religion](#).^[1] In common usage, it can also simply mean any culturally biased judgment.^[2] For example, ethnocentrism can be seen in the common portrayals of the [Global South](#) and the Global North.

Ethnocentrism is sometimes related to [racism](#), [stereotyping](#), [discrimination](#), or [xenophobia](#). However, the term "ethnocentrism" does not necessarily involve a negative view of the others' race or indicate a negative connotation.^[3] The opposite of ethnocentrism is [cultural relativism](#), which means to understand a different culture in its own terms without subjective judgments.

The term "ethnocentrism" was first applied in the social sciences by American sociologist [William G. Sumner](#).^[4] In his 1906 book, *Folkways*, Sumner describes ethnocentrism as "the technical name for the view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it." He further characterized ethnocentrism as often leading to [pride](#), [vanity](#), the belief in one's own group's [superiority](#), and [contempt](#) for outsiders.^[5]

Over time, ethnocentrism developed alongside the progression of social understandings by people such as social theorist, [Theodore W. Adorno](#). In Adorno's *The Authoritarian Personality*, he and his colleagues of the [Frankfurt School](#) established a broader definition of the term as a result of "in group-out group differentiation", stating that ethnocentrism "combines a positive attitude toward one's own ethnic/cultural group (the in-group) with a negative attitude toward the other ethnic/cultural group (the out-group)." Both of these juxtaposing attitudes are also a result of a process known as *social identification* and *social counter-identification*.^[6]

Origins and development

The term ethnocentrism derives from two Greek words: "ethnos", meaning nation, and "kentron", meaning center. Scholars believe this term was coined by Polish sociologist [Ludwig Gumplowicz](#) in the 19th century, although alternate theories suggest that he only popularized the concept as opposed to inventing it.^{[7][8]} He saw ethnocentrism as a phenomenon similar to the delusions of [geocentrism](#) and [anthropocentrism](#), defining Ethnocentrism as "the reasons by virtue of which each group of people believed it had always occupied the highest point, not only among contemporaneous peoples and nations, but also in relation to all peoples of the historical past."^[2]

Subsequently, in the 20th century, American social scientist [William G. Sumner](#) proposed two different definitions in his 1906 book *Folkways*. Sumner stated that "Ethnocentrism is the technical name for this view of things in which one's own group is the center of everything, and all others are scaled and rated with reference to it."^[9] In the *War and Other Essays (1911)*, he wrote that "the sentiment of cohesion, internal comradeship, and devotion to the in-group, which carries with it a sense of superiority to any out-group and readiness to defend the interests of the in-group against the out-group, is technically known as ethnocentrism."^[10] According to Boris Bizumic it is a popular misunderstanding that Sumner originated the term ethnocentrism, stating that in actuality he brought ethnocentrism into the mainstreams of [anthropology](#), [social science](#), and [psychology](#) through his English publications.^[8]

Several theories have been reinforced through the social and psychological understandings of ethnocentrism including [T.W. Adorno's Authoritarian Personality Theory](#) (1950), [Donald T. Campbell's Realistic Group Conflict Theory](#) (1972), and [Henri Tajfel's Social identity theory](#) (1986). These theories have helped to distinguish ethnocentrism as a means to better understand the behaviors caused by [in-group and out-group](#) differentiation throughout history and society.^[8]

Ethnocentrism in social sciences

In social sciences, ethnocentrism means to judge another culture based on the standard of one's own culture instead of the standard of the other particular culture.^[11] When people use their own culture as a parameter to measure other cultures, they often tend to think that their culture is superior and see other cultures as inferior and bizarre. Ethnocentrism can be explained at different levels of analysis. For example, at an intergroup level, this term is seen as a consequence of a conflict between groups; while at the individual level, in-group cohesion and out-group hostility can explain personality traits.^[12] Also, ethnocentrism can help us to explain the construction of identity. Ethnocentrism can explain the basis of one's identity by excluding the outgroup that is the target of ethnocentric sentiments and used as a way of distinguishing oneself from other groups that can be more or less tolerant.^[13] This practice in social interactions creates social boundaries, such boundaries define and draw [symbolic boundaries](#) of the group that one wants to be associated with or belong to.^[13] In this way, ethnocentrism is a term not only limited to anthropology but also can be applied to other fields of social sciences like sociology or [psychology](#). Ethnocentrism may be particularly enhanced in the presence of interethnic competition or hostility.^[14] On the other hand, ethnocentrism may negatively influence expatriate worker's performance.^[15]

Anthropology

The classifications of ethnocentrism originate from the studies of [anthropology](#). With its omnipresence throughout history, ethnocentrism has always been a factor in how different cultures and groups related to one another.^[16] Examples including how historically, foreigners would be characterized as "Barbarians", or how China believed their nation to be the "Empire of the Center" and viewed foreigners as privileged subordinates.^[16] However, the anthropocentric interpretations initially took place most notably in the 19th century when anthropologists began to describe and rank various cultures according to the degree to which they had developed significant milestones, such as monotheistic religions, technological advancements, and other historical progressions.

Most rankings were strongly influenced by colonization and the belief to improve societies they colonized, ranking the cultures based on the progression of their western societies and what they classified as milestones. Comparisons were mostly based on what the colonists believed as superior and what their western societies have accomplished. [Victorian era](#) politician and historian [Thomas Macaulay](#) once claimed that "one shelf of a [Western library](#)" had more knowledge than the centuries of text and literature written by [Asian](#) cultures.^[17] Ideas developed by Western scientists such as [Herbert Spencer](#), including the concept of the "[survival of the fittest](#)", contained ethnocentric ideals; influencing the belief that societies which were 'superior' were most likely to survive and prosper.^[17] [Edward Said](#)'s concept of [Orientalism](#) represented how Western reactions to non-Western societies were based on an "unequal power relationship" that the [Western world](#) developed due to its history of [colonialism](#) and the influence it held over non-Western societies.^{[17][18]}

The ethnocentric classification of "primitive" were also used by 19th and 20th century anthropologists and represented how unawareness in cultural and religious understanding changed overall reactions to non-Western societies. 19th-century anthropologist [Edward Burnett Tylor](#) wrote about "primitive" societies in *Primitive Culture* (1871), creating a "civilization" scale where it was implied that ethnic cultures preceded civilized societies.^[19] The use of "savage" as a classification is modernly known as "tribal" or "pre-literate" where it was usually referred as a derogatory term as the "civilization" scale became more common.^[19] Examples that demonstrate a lack of understanding include when European travelers judged different languages based on that fact that they could not understand it and displayed a negative reaction, or the intolerance displayed by Westerners when exposed to unknown religions and symbolisms.^[19] [Georg Wilhelm Friedrich Hegel](#), a German philosopher, justified Western [imperialism](#) by reasoning that since the non-Western societies were "primitive" and "uncivilized", their culture and history was not worth conserving and thus should welcome [Westernization](#).^[20]

Anthropologist [Franz Boas](#) saw the flaws in this formulaic approach to ranking and interpreting cultural development and committed himself to overthrowing this inaccurate reasoning due to many factors involving their individual characteristics. With his methodological innovations, Boas sought to show the error of the proposition that race determined cultural capacity.^[21] In his 1911 book *The Mind of Primitive Man*, Boas wrote that:^[22]

It is somewhat difficult for us to recognize that the value which we attribute to our own civilization is due to the fact that we participate in this civilization, and that it has been controlling all our actions from the time of our birth; but it is certainly conceivable that there may be other civilizations, based perhaps on different traditions and on a different equilibrium of emotion and reason, which are of no less value than ours, although it may be impossible for us to appreciate their values without having grown up under their influence.

Together, Boas and his colleagues propagated the certainty that there are no inferior races or cultures. This egalitarian approach introduced the concept of [cultural relativism](#) to anthropology, a methodological principle for investigating and comparing societies in as unprejudiced as possible and without using a developmental scale as anthropologists at the time were implementing.^[21] Boas and anthropologist [Bronislaw Malinowski](#) argued that any human science had to transcend the ethnocentric views that could blind any scientist's ultimate conclusions.^[citation needed]

Both had also urged anthropologists to conduct [ethnographic](#) fieldwork to overcome their ethnocentrism. To help, Malinowski would develop the theory of [functionalism](#) as guides for producing non-ethnocentric studies of different cultures. Classic examples of anti-ethnocentric anthropology include [Margaret Mead](#)'s *Coming of Age in Samoa* (1928), which in time has met with severe criticism for its incorrect data and generalisations, Malinowski's *The Sexual Life of Savages in North-Western Melanesia* (1929), and [Ruth Benedict](#)'s *Patterns of Culture* (1934). Mead and Benedict were two of Boas's students.^[21]

Scholars generally agree that Boas developed his ideas under the influence of the German philosopher [Immanuel Kant](#). Legend has it that, on a field trip to the Baffin Islands in 1883, Boas would pass the frigid nights reading Kant's *Critique of Pure Reason*. In that work, Kant argued that human understanding could

not be described according to the laws that applied to the operations of nature, and that its operations were therefore free, not determined, and that ideas regulated human action, sometimes independent of material interests. Following Kant, Boas pointed out the starving Eskimos who, because of their religious beliefs, would not hunt seals to feed themselves, thus showing that no pragmatic or material calculus determined their values.^{[23][24]}

Causes

Ethnocentrism is believed to be a [learned behavior](#) embedded into a variety of beliefs and values of an individual or group.^[16]

Due to [enculturation](#), individuals in in-groups have a deeper sense of loyalty and are more likely to following the norms and develop relationships with associated members.^[4] Within relation to enculturation, ethnocentrism is said to be a transgenerational problem since stereotypes and similar perspectives can be enforced and encouraged as time progresses.^[4] Although loyalty can increase better in-grouper approval, limited interactions with other cultures can prevent individuals to have an understanding and appreciation towards cultural differences resulting in greater ethnocentrism.^[4]

The [social identity approach](#) suggests that ethnocentric beliefs are caused by a strong identification with one's own culture that directly creates a positive view of that culture. It is theorized by [Henri Tajfel](#) and [John C. Turner](#) that to maintain that positive view, people make [social comparisons](#) that cast competing cultural groups in an unfavorable light.^[25]

Alternative or opposite perspectives could cause individuals to develop [naïve realism](#) and be subject to limitations in understandings.^[26] These characteristics can also lead to individuals to become subject to ethnocentrism, when referencing out-groups, and [black sheep effect](#), where personal perspectives contradict those from fellow in-groupers.^[26]

[Realistic conflict theory](#) assumes that ethnocentrism happens due to "real or perceived conflict" between groups. This also happens when a dominant group may perceive the new members as a threat.^[27] Scholars have recently demonstrated that individuals are more likely to develop in-group identification and out-group negatively in response to intergroup competition, conflict, or threat.^[4]

Although the causes of ethnocentric beliefs and actions can have varying roots of context and reason, the effects of ethnocentrism has had both negative and positive effects throughout history. The most detrimental effects of ethnocentrism resulting into [genocide](#), [apartheid](#), [slavery](#), and many violent conflicts. Historical examples of these negative effects of ethnocentrism are [The Holocaust](#), the [Crusades](#), the [Trail of Tears](#), and the [internment of Japanese Americans](#). These events were a result of cultural differences reinforced inhumanely by a superior, majority group. In his 1976 book on evolution, [The Selfish Gene](#), evolutionary biologist [Richard Dawkins](#) writes that "blood-feuds and inter-clan warfare are easily interpretative in terms of [Hamilton's](#) genetic theory."^[28] Simulation-based experiments in [evolutionary game theory](#) have attempted to provide an explanation for the selection of ethnocentric-strategy phenotypes.^{[29][30]}

The positive examples of ethnocentrism throughout history have aimed to prohibit the callousness of ethnocentrism and reverse the perspectives of living in a single culture. These organizations can include the formation of the United Nations; aimed to maintain international relations, and the [Olympic Games](#); a celebration of sports and friendly competition between cultures.^[16]

Effects

A study in New Zealand was used to compare how individuals associate with in-groups and out-groupers and has a connotation to discrimination.^[31] Strong in-group favoritism benefits the dominant groups and is different from out-group hostility and/or punishment.^[31] A suggested solution is to limit the perceived threat from the out-group that also decreases the likeliness for those supporting the in-groups to negatively react.^[31]

Ethnocentrism also influences consumer preference over which goods they purchase. A study that used several in-group and out-group orientations have shown a correlation between [national identity](#), consumer cosmopolitanism, [consumer ethnocentrism](#), and the methods consumers choose their products, whether imported or domestic.^[32] [Consumer Ethnocentrism](#) in which beliefs held by consumers in which they determine which they determine what foreign goods to consume. A study based on the study of consumers was used to determine that Chinese, we skeptical about purchasing product from Japan, due to the deaths created by World War II. Ethnocentrism not only causes effects upon a product

Ethnocentrism and racism

Ethnocentrism is usually associated with racism. However, as mentioned before, ethnocentrism does not necessarily implicate a negative connotation. In European research the term racism is not linked to ethnocentrism because Europeans avoid applying the concept of race to humans; meanwhile, using this term is not a problem for American researchers.^[33] Since ethnocentrism implicated a strong identification with one's in-group, it mostly automatically leads to negative feelings and stereotyping to the members of the outgroup, which can be confused with racism.^[33] Finally, scholars agree that avoiding stereotypes is an indispensable prerequisite to overcome ethnocentrism; and mass media play a key role regarding this issue. The differences that each culture possess causes could hinder one another leading to ethnocentrism and racism. A Canadian study established the differences among French Canadian and English Canadian respondents based on products that would be purchased due to ethnocentrism and racism.^[34] Due to how diverse the world has become society has begun to miss interrupt the term cultural diversity, by using ethnocentrism to create controversy among all cultures.

Effects of ethnocentrism in the media

Mass media plays an important role in our current society. We are constantly exposed to media content every day. Researchers had found that ethnocentrism is dysfunctional in communication and similar fields because the lack of acceptance of other cultures leads to the creation of barriers for people of different backgrounds to interact with each other.^[35] The presence of ethnocentrism in media content creates an issue in the exchange of messages in the communication process. The media industry is dominated by the Global North, so Western ethnocentrism tends to be exposed in the media. This can be seen in the predominance of Westerner content in TV shows, film, and other forms of mass media. Some shows tend to depict foreign cultures as inferior or strange in contrast to their own culture.

Film

[Cinema](#) has been around our society since the beginning of the 20th century, and it is an important tool that allow to entertain and/or educate the viewer. Western companies are usually the leaders of the [film industry](#). Thus, it is common to be exposed to content based on Westerners' point of view. Examples of ethnocentrism are constantly seen in films whether intentionally or unintentionally. A clear example of this can be seen on the American animated film [Aladdin](#) by [Disney](#) in 1992; the opening song of the movie is "Arabian Nights", it is mentioned on the lyrics that that land "it's barbaric, hey, but it's home," which had caused debates among the audience because it could lead to thinking that the Arabic culture is barbaric. Examples like this abound on many [Hollywood films](#). Experts on the field propose that a way of overcoming ethnocentrism is to avoid the use of stereotypes in films.^[33] Therefore, the presence of ethnocentrism in cinema leads to stereotypical images of cultures that differ from ours. Another film example is a movie called Crazy Rich Asians based of the book by Kevin Kwan, the film was produced in 2018. The overall background of the film is that families in Singapore are superior to all other cultures.

Social media

A considerable number of people are exposed to social media, whose purpose is to encourage interaction among users.^[36] Social media has become a reliant source, to be able to interact among others across the world. The most common and popular social media platforms are Facebook, Instagram, Twitter, Snapchat,

YouTube, and Tiktok although these are the most popular.^[37] Social media tends to play a positively constructive role within a society in which it educates, guides/entertain the public, and the bring more awareness towards other cultures by illustrating how each one is different from one another. Even though social media can produce positive outcomes within ethnocentrism, there are also negatives in which it allows for other cultures to judge one another and create controversy. Someone who is ethnocentric may hinder the exchange of information by diminishing the interest of interacting with people from other cultures.^[37]

See also

Yorum

Bir kişinin kültürünü, başka kültür ile karşılaştırma işlemidir. İlk planda beni kendi Türk algıları içinde ele almış, çekindiklerini fark ettim, ama konuştuğça, sen bizden daha fazla İngiliz isin demişlerdi. Tom Johns gibi sanatçıları ise İngiliz değil, Galli veya İrlandalı diyerek ayırdıklarını da fark ettim. İnanışta da 109/6 gibi, "sizin dininiz size, benimki bana" iyilik ve güzellik, kardeşlik oldukça aynı Yaratanın ürünüyüz dedim. Benim rengimi kendilerinden daha açık renkli olarak bulduklarını da eklemeliyim.

Birçok konuda fazla bilmemin, İngiliz tarihini detaylandırmanın, etkisi olmuştur. Danışman gibi rol oynamış oldum.

Her birey farklı ise, buna göre yaklaşımlar da ona has olmalı, ama sevgi ve insanlık içinde olmalıdır.

Etnosentrik bir bakıma bilgi sahibi olanlar için geçerlidir. Ayırım için detayı bilmelidir. İrk veya milliyetçilik gibi ayırım yapılmaz ise, o zaman kardeşlik öne çıkmaktadır.

Burada her birey özel ve özgün yapısında iken, eşitlik kavramı ile birlikte olunursa, ayrımcılık etkin olamaz.

Türkiye'de etnik köken üzerinde çabalar, onların da aynı düzeyde sahip oldukları açısından bir hikâyeden ve bölünmeyi isteyenlerin çabasından öte gitmemektedir. Temel Kürt denilen, ama gerekte ise, genetik anlamda bir ayırım olmayan grup, yerel lisan ve yetiştirme ile ayrılmış, ancak Dünya yapısında ayrılma ve bölünmeye karşı duran bir kimlik olmuştur.

Cultural relativism (Wikipedia)¹⁸

Cultural relativism is the idea that a person's beliefs and practices should be understood based on that person's own culture. Proponents of cultural relativism also tend to argue that the norms and values of one culture should not be evaluated using the norms and values of another.^[1]

It was established as [axiomatic](#) in [anthropological](#) research by [Franz Boas](#) in the first few decades of the 20th century and later popularized by his students. Boas first articulated the idea in 1887: "civilization is not something absolute, but ... is relative, and ... our ideas and conceptions are true only so far as our civilization goes."^[2] However, Boas did not coin the term.

The first use of the term recorded in the [Oxford English Dictionary](#) was by philosopher and social theorist [Alain Locke](#) in 1924 to describe [Robert Lowie](#)'s "extreme cultural relativism," found in the latter's 1917 book *Culture and Ethnology*.^[3] The term became common among anthropologists after Boas' death in 1942, to express their synthesis of a number of ideas he had developed. Boas believed that the sweep of cultures, to be found in connection with any subspecies, is so vast and pervasive that there cannot be a relationship between culture and [race](#).^[4] Cultural relativism involves specific [epistemological](#) and [methodological](#) claims. Whether or not these claims necessitate a specific [ethical](#) stance is a matter of debate. The popularization of cultural relativism after World War II was somehow ^[vague] a reaction to such historical events as Nazism, and to colonialism, ethnocentrism and racism more generally.^[5]

In antiquity

If anyone, no matter who, were given the opportunity of choosing from amongst all the nations in the world the set of beliefs which he thought best, he would inevitably—after careful considerations of their relative

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merits—choose that of his own country. Everyone without exception believes his own native customs, and the religion he was brought up in, to be the best; and that being so, it is unlikely that anyone, but a madman would mock at such things. There is abundant evidence that this is the universal feeling about the ancient customs of one's country.

He mentions an anecdote of [Darius the Great](#) who illustrated the principle by inquiring about the [funeral](#) customs of the [Greeks](#) and the [Callatiae](#), peoples from the extreme western and eastern fringes of his empire, respectively. They practiced [cremation](#) and [funerary cannibalism](#), respectively, and were each dismayed and abhorred at the proposition of the other tribes' practices.

The works of the [Pyrrhonist](#) philosopher [Sextus Empiricus](#) detail ancient Greek arguments for cultural relativism as part of the tenth of the [Ten Modes of Aenesidemus](#).^[6]

As a methodological and heuristic device

20th century social and cultural anthropology has promised it's still largely Western readership enlightenment on two fronts. The one has been the salvaging of distinct cultural forms of life from a process of apparent global Westernization. With both its romantic appeal and its scientific intentions, anthropology has stood for the refusal to accept this conventional perception of homogenization toward a dominant Western model.

Cultural relativism was, in part, a response to Western [ethnocentrism](#).^[citation needed] Ethnocentrism may take obvious forms, in which one consciously believes that one's people's arts are the most beautiful, values the most virtuous, and beliefs the most truthful. [Franz Boas](#), originally trained in [physics](#) and [geography](#), and heavily influenced by the thought of [Kant](#), [Herder](#), and [von Humboldt](#), argued that one's culture may mediate and thus limit one's perceptions in less obvious ways. Boas understood "culture" to include not only certain tastes in food, art, and music, or beliefs about religion; he assumed a much broader notion of culture, defined as:^[8]

[T]he totality of the mental and physical reactions and activities that characterize the behavior of the individuals composing a social group collectively and individually in relation to their natural environment, to other groups, to members of the group itself, and of each individual to himself.

This view of culture confronts anthropologists with two problems: first, how to escape the unconscious bonds of one's own culture, which inevitably bias our perceptions of and reactions to the world, and second, how to make sense of an unfamiliar culture. The principle of cultural relativism thus forced anthropologists to develop innovative methods and heuristic strategies.

As a methodological tool

Between [World War I](#) and [II](#), *cultural relativism* was the central tool for American anthropologists in this rejection of Western claims to universality, and salvage of non-Western cultures. It functioned to transform Boas' [epistemology](#) into [methodological](#) lessons.

This is most obvious in the case of language. Although language is commonly thought of as a means of communication, Boas called attention especially to the idea that it is also a means of categorizing experiences, hypothesizing that the existence of different languages suggests that people categorize, and thus experience, language differently (this view was more fully developed in the hypothesis of [Linguistic relativity](#)).

Thus, although all people perceive visible radiation the same way, in terms of a continuum of color, people who speak different languages slice up this continuum into discrete colors in different ways. Some languages have no word that corresponds to the English word *green*. When people who speak such languages are shown a green chip, some identify it using their word for *blue*, others identify it using their word for *yellow*. Thus, Boas's student [Melville Herskovits](#) summed up the principle of cultural relativism thus: "Judgements are based on experience, and experience is interpreted by each individual in terms of his own enculturation."

Boas pointed out that scientists grow up and work in a particular culture and are thus necessarily ethnocentric. He provided an example of this in his 1889 article, "On Alternating Sounds"^[9] A number of linguists at Boas' [Sayfa/Page. 373](#)

time had observed that speakers of some [Native-American](#) languages pronounced the same word with different sounds indiscriminately. They thought that this meant that the languages were unorganized and lacked strict rules for pronunciation, and they took it as evidence that the languages were more primitive than their own. Boas however noted that the variant pronunciations were not an effect of lack of organization of sound patterns, but an effect of the fact that these languages organized sounds differently from English. The languages grouped sounds that were considered distinct in English into a single [sound](#), but also having contrasts that did not exist in English. He then argued the case that Native Americans had been pronouncing the word in question the same way, consistently, and the variation was only perceived by someone whose own language distinguishes those two sounds. Boas's student, the linguist [Edward Sapir](#), later noted also that English speakers pronounce sounds differently even when they think they are pronouncing the same sound, for example few English speakers realize that the sounds written with the letter (t) in the words *tick* and *stick* are phonetically different, the first being generally [affricated](#) and the other [aspirated](#)—a speaker of a language where this contrast is meaningful would instantly perceive them as different sounds and tend not to see them as different realizations of a single phoneme.

Boas's students drew not only on his engagement with German philosophy. They also engaged the work of contemporary philosophers and scientists, such as [Karl Pearson](#), [Ernst Mach](#), [Henri Poincaré](#), [William James](#), and [John Dewey](#) in an attempt to move, in the words of Boas's student [Robert Lowie](#), from "a naively metaphysical to an epistemological stage" as a basis for revising the methods and theories of anthropology.

Boas and his students realized that if they were to conduct scientific research in other cultures, they would need to employ methods that would help them escape the limits of their own ethnocentrism. One such method is that of [ethnography](#): basically, they advocated living with people of another culture for an extended period of time, so that they could learn the local language and be enculturated, at least partially, into that culture.

In this context, cultural relativism is an attitude that is of fundamental methodological importance, because it calls attention to the importance of the local context in understanding the meaning of particular human beliefs and activities. Thus, in 1948 Virginia Heyer wrote, "Cultural relativity, to phrase it in starkest abstraction, states the relativity of the part to the whole. The part gains its cultural significance by its place in the whole, and cannot retain its integrity in a different situation."^[10]

As a heuristic tool

Another method was [ethnology](#): to compare and contrast as wide a range of cultures as possible, in a systematic and even-handed manner. In the late nineteenth century, this study occurred primarily through the display of material artifacts in museums. Curators typically assumed that similar causes produce similar effects; therefore, in order to understand the causes of human action, they grouped similar artifacts together—regardless of provenance. Their aim was to classify artifacts, like biological organisms, according to families, genera, and species. Thus organized museum displays would illustrate the evolution of civilization from its crudest to its most refined forms.

In an article in the journal [Science](#), Boas argued that this approach to cultural evolution ignored one of [Charles Darwin](#)'s main contributions to evolutionary theory:

It is only since the development of the evolutionary theory that it became clear that the object of study is the individual, not abstractions from the individual under observation. We have to study each ethnological specimen individually in its history and in its medium.... By regarding a single implement outside of its surroundings, outside of other inventions of the people to whom it belongs, and outside of other phenomena affecting that people and its productions, we cannot understand its meanings.... Our objection...is, that classification is not explanation.^[11]

Boas argued that although similar causes produce similar effects, different causes may also produce similar effects.^[12] Consequently, similar artifacts found in distinct and distant places may be the products of distinct

causes. Against the popular method of drawing analogies in order to reach generalizations, Boas argued in favor of an inductive method. Based on his critique of contemporary museum displays, Boas concluded:

It is my opinion that the main object of ethnological collections should be the dissemination of the fact that civilization is not something absolute, but that it is relative, and that our ideas and conceptions are true only so far as our civilization goes.^[11]

Boas's student [Alfred Kroeber](#) described the rise of the relativist perspective thus:^[13]

Now while some of the interest in (so called solial culture science) anthropology in its earlier stages was in the exotic and the out-of-the-way, yet even this antiquarian motivation ultimately contributed to a broader result. Anthropologists became aware of the diversity of culture. They began to see the tremendous range of its variations. From that, they commenced to envisage it as a totality, as no historian of one period or of a single people was likely to do, nor any analyst of his own type of civilization alone. They became aware of culture as a "universe", or vast field in which we of today and our own civilization occupy only one place of many. The result was a widening of a fundamental point of view, a departure from unconscious ethnocentricity toward relativity. This shift from naive self-centeredness in one's own time and spot to a broader view based on objective comparison is somewhat like the change from the original geocentric assumption of astronomy to the Copernican interpretation of the solar system and the subsequent still greater widening to a universe of galaxies.

This conception of culture, and principle of cultural relativism, were for Kroeber and his colleagues the fundamental contribution of anthropology, and what distinguished anthropology from similar disciplines such as [sociology](#) and [psychology](#).

[Ruth Benedict](#), another of Boas's students, also argued that an appreciation of the importance of culture and the problem of ethnocentrism demands that the scientist adopt cultural relativism as a method. Her book, [Patterns of Culture](#), did much to popularize the term in the United States. In it, she explained that:

The study of custom can be profitable only after certain preliminary propositions have been violently opposed. In the first place any scientific study requires that there be no preferential weighting of one or another items in the series it selects for its consideration. In all the less controversial fields like the study of cacti or termites or the nature of nebulae, the necessary method of study is to group the relevant material and to take note of all possible variant forms and conditions. In this way we have learned all that we know of the laws of astronomy, or of the habits of the social insects, let us say. It is only in the study of man himself that the major social sciences have substituted the study of one local variation, that of Western civilization.^[14]

Benedict was adamant that she was not romanticizing so-called primitive societies; she was emphasizing that any understanding of the totality of humanity must be based on as wide and varied a sample of individual cultures as possible. Moreover, it is only by appreciating a culture that is profoundly different from our own, that we can realize the extent to which our own beliefs and activities are culture-bound, rather than natural or universal. In this context, cultural relativism is a [heuristic](#) device of fundamental importance because it calls attention to the importance of variation in any sample that is used to derive generalizations about humanity.

As a critical device

Marcus and Fischer's attention to anthropology's refusal to accept Western culture's claims to universality implies that cultural relativism is a tool not only in cultural understanding, but in cultural critique. This points to the second front on which they believe anthropology offers people enlightenment:

The other promise of anthropology, one less fully distinguished and attended to than the first, has been to serve as a form of cultural critique for ourselves. In using portraits of other cultural patterns to reflect self-critically on our own ways, anthropology disrupts common sense and makes us reexamine our taken-for-granted assumptions.^[2]

The critical function of cultural relativism is widely understood; philosopher John Cook observed that "It is aimed at getting people to admit that although it may *seem* to them that their moral principles are self-evidently true, and hence *seem* to be grounds for passing judgement on other peoples, in fact, the self-evidence of these principles is a kind of illusion."^[15] Although Cook is misconstruing cultural relativism to be identical to [moral relativism](#), his point still applies to the broader understanding of the term. Relativism does not mean that one's views are false, but it does mean that it is false to claim that one's views are self-evident.

The critical function was indeed one of the ends to which [Benedict](#) hoped her own work would meet. The most famous use of cultural relativism as a means of cultural critique is [Margaret Mead's](#) research of adolescent female sexuality in [Samoa](#). By contrasting the ease and freedom enjoyed by Samoan teenagers, Mead called into question claims that the stress and rebelliousness that characterize American adolescence is natural and inevitable.

As Marcus and Fischer point out, however, this use of relativism can be sustained only if there is ethnographic research in the United States comparable to the research conducted in Samoa. Although every decade has witnessed anthropologists conducting research in the United States, the very principles of relativism have led most anthropologists to conduct research in foreign countries.

Comparison to moral relativism

According to Marcus and Fischer, when the principle of cultural relativism was popularized after [World War II](#), it came to be understood "more as a doctrine, or position, The principle of cultural relativity does not mean that because the members of some savage tribe are allowed to behave in a certain way that this fact gives intellectual warrant for such behavior in all groups. Cultural relativity means, on the contrary, that the appropriateness of any positive or negative custom must be evaluated with regard to how this habit fits with other group habits. While breeding a healthy scepticism as to the eternity of any value prized by a particular people, anthropology does not as a matter of theory deny the existence of moral absolutes. Rather, the use of the comparative method provides a scientific means of discovering such absolutes. If all surviving societies have found it necessary to impose some of the same restrictions upon the behavior of their members, this makes a strong argument that these aspects of the moral code are indispensable."^{[16][17]}

Although Kluckhohn was using language that was popular at the time (e.g. "savage tribe") but which is now considered antiquated and coarse by most anthropologists, his point was that although moral standards are rooted in one's culture, anthropological research reveals that the fact that people have moral standards is a universal. He was especially interested in deriving specific moral standards that are universal, although few if any anthropologists think that he was successful.^[16]

There is an ambiguity in Kluckhohn's formulation that would haunt anthropologists in the years to come. It makes it clear that one's moral standards make sense in terms of one's culture. He waffles, however, on whether the moral standards of one society could be applied to another. Four years later American anthropologists had to confront this issue head-on.

Vertical and horizontal relativism

It was James Lawrence Wray-Miller who provided an additional clarification tool, or caveat, of the theoretical underpinnings of cultural relativism by dividing it into two binary, analytical continuums: vertical and horizontal cultural relativism. Ultimately, these two analytical continuums share the same basic conclusion: that human morality and ethics are not static but fluid and vary across cultures depending on the time period and current condition of any particular culture.

Vertical relativism describes those cultures, throughout history (*vertical*—i.e., passage through past and future), are products of the prevailing societal norms and conditions of their respective historical periods. Therefore, any moral or ethical judgments, made during the present, regarding past cultures' belief systems or societal practices must be firmly grounded and informed by these norms and conditions to be intellectually

useful. Vertical relativism also accounts for the possibility that cultural values and norms will necessarily change as influencing norms and conditions change in the future.

Horizontal relativism describes those cultures in the present (*horizontal* in time—i.e., the present period of the culture) are products of the prevailing norms and conditions developed as a result of their unique geographies, histories, and environmental influences. Therefore, moral or ethical judgments, made during the present, regarding a current culture's belief system or societal practices must account for these unique differences to be intellectually useful.

Statement on human rights

The transformation of cultural relativism as a heuristic tool into the doctrine of moral relativism occurred in the context of the work of the [Commission of Human Rights of the United Nations](#) in preparing the [Universal Declaration of Human Rights](#) (1948).

[Melville J. Herskovits](#) prepared a draft "Statement on Human Rights" which Executive Board of the [American Anthropological Association](#) revised, submitted to the Commission on Human Rights, and then published. The statement begins with a fairly straightforward explanation of the relevance of cultural relativism:^[18]

The problem is thus to formulate a statement of human rights that will do more than phrase respect for the individual as individual. It must also take into full account the individual as a member of a social group of which he is part, whose sanctioned modes of life shape his behavior, and with whose fate his own is thus inextricably bound.

The bulk of this statement emphasizes concern that the Declaration of Human Rights was being prepared primarily by people from Western societies, and would express values that, far from being universal, are really Western:

Today the problem is complicated by the fact that the Declaration must be of world-wide applicability. It must embrace and recognize the validity of many different ways of life. It will not be convincing to the Indonesian, the African, the Chinese, if it lies on the same plane as like documents of an earlier period. The rights of Man in the Twentieth Century cannot be circumscribed by the standards of any single culture, or be dictated by the aspirations of any single people. Such a document will lead to frustration, not realization of the personalities of vast numbers of human beings.

Although this statement could be read as making a procedural point (that the Commission must involve people of diverse cultures, especially cultures that had been or are still under [European colonial](#) or [imperial domination](#)), the document ended by making two substantive claims:

1. Even where political systems exist that deny citizens the right of participation in their government, or seek to conquer weaker peoples, underlying cultural values may be called on to bring the peoples of such states to a realization of the consequences of the acts of their governments, and thus enforce a brake upon discrimination and conquest.
2. Worldwide standards of freedom and justice, based on the principle that man is free only when he lives as his society defines freedom, that his rights are those he recognizes as a member of his society, must be basic.

These claims provoked an immediate response by a number of anthropologists. [Julian Steward](#) (who, as a student of [Alfred Kroeber](#) and [Robert Lowie](#), and as a professor at [Columbia University](#), was situated firmly in the Boasian lineage) suggested that the first claim "may have been a loophole to exclude Germany from the advocated tolerance", but that it revealed the fundamental flaw in moral relativism:^[19]

Either we tolerate everything, and keep hands off, or we fight intolerance and conquest—political and economic as well as military—in all their forms." Similarly, he questioned whether the second principle means that anthropologists "approve the social caste system of India, the racial [caste system](#) of the United States, or many other varieties of social discrimination in the world.

Steward and others argued that any attempt to apply the principle of cultural relativism to moral problems would only end in contradiction: either a principle that seems to stand for tolerance ends up being used to excuse intolerance, or the principle of tolerance is revealed to be utterly intolerant of any society that seems to lack the (arguably, Western) value of tolerance.^[20] They concluded that anthropologists must stick to science, and engage in debates over values only as individuals.^[20]

Current debates

The debates over the "Statement on Human Rights", then, was not merely over the validity of cultural relativism, or the question of what makes a right universal. It forced anthropologists to confront the question of whether anthropological research is relevant to non-anthropologists. Although Steward and Barnett seemed to be suggesting that anthropology as such should restrict itself to purely academic affairs, people within and without the academy have continued to debate the ways non-anthropologists have used this principle in public policy concerning ethnic minorities or in [international relations](#).

Political scientist [Alison Dundes Renteln](#) has argued that most debates over moral relativism misunderstand the importance of cultural relativism.^[21] Most philosophers understand the Benedictine–Herskovitz formulation of cultural relativism to mean:

[W]hat is right or good for one individual or society is not right or good for another, even if the situations are similar, meaning not merely that what is thought right or good by one is not thought right or good by another...but that what is really right or good in one case is not so in another.^[22]

Although this formulation clearly echoes the kinds of example anthropologists used in elaborating cultural relativism, Renteln believes that it misses the spirit of the principle. Accordingly, she supports a different formulation: "there are or can be no value judgements that are true, that is, objectively justifiable, independent of specific cultures."^[23]

Renteln faults philosophers for disregarding the heuristic and critical functions of cultural relativism. Her main argument is that in order to understand the principle of cultural relativism, one must recognize the extent to which it is based on enculturation: "the idea that people unconsciously acquire the categories and standards of their culture." This observation, which echoes the arguments about culture that originally led Boas to develop the principle, suggests that the use of cultural relativism in debates of rights and morals is not substantive but procedural. That is, it does not require a relativist to sacrifice his or her values. But it does require anyone engaged in a consideration of rights and morals to reflect on how their own enculturation has shaped their views:

There is no reason why the relativist should be paralyzed, as critics have often asserted.^[24] But a relativist will acknowledge that the criticism is based on his own ethnocentric standards and realizes also that the condemnation may be a form of [cultural imperialism](#).

Renteln thus bridges the gap between the anthropologist as scientist (whom Steward and Barnett felt had nothing to offer debates on rights and morality) and as private individual (who has every right to make value judgements). The individual keeps this right, but the scientist requires that the individual acknowledge that these judgements are neither self-evident universals, nor entirely personal (and idiosyncratic), but rather took form in relation to the individual's own culture.

Post-colonial politics

Boas and his students understood anthropology to be a historical, or human science, in that it involves subjects (anthropologists) studying other subjects (humans and their activities), rather than subjects studying objects (such as rocks or stars). Under such conditions, it is fairly obvious that scientific research may have political consequences, and the Boasians saw no conflict between their scientific attempts to understand other cultures, and the political implications of critiquing their own culture. For anthropologists working in this tradition, the doctrine of cultural relativism as a basis for moral relativism was anathema. For politicians, moralists, and many social scientists (but few anthropologists) who saw science and human interests as

necessarily independent or even opposed, however, the earlier Boasian principle of cultural relativism was anathema. Thus, cultural relativism came under attack, but from opposing sides and for opposing reasons.

Political critique

On the one hand, many anthropologists began to criticize the way moral relativism, in the guise of cultural relativism, is used to mask the effects of Western colonialism and imperialism. Thus, [Stanley Diamond](#) argued that when the term "cultural relativism" entered popular culture, popular culture co-opted [anthropology](#) in a way that voided the principle of any critical function:

Relativism is the bad faith of the conqueror, who has become secure enough to become a tourist. Cultural relativism is a purely intellectual attitude; it does not inhibit the anthropologist from participating as a professional in his own milieu; on the contrary, it rationalizes that milieu. Relativism is self-critical only in the abstract. Nor does it lead to engagement. It only converts the anthropologist into a shadowy figure, prone to newsworthy and shallow pronouncements about the cosmic condition of the human race. It has the effect of mystifying the profession, so that the very term *anthropologist* ("student of man") commands the attention of an increasingly "popular" audience in search of novelty. But the search for self-knowledge, which [Montaigne](#) was the first to link to the annihilation of prejudice, is reduced to the experience of culture shock, a phrase used by both anthropologists and the State Department to account for the disorientation that usually follows an encounter with an alien way of life. But culture shock is a condition one recovers from; it is not experienced as an authentic redefinition of the personality but as a testing of its tolerance ... The tendency of relativism, which it never quite achieves, is to detach the anthropologist from all particular cultures. Nor does it provide him with a moral center, only a job.^[25]

[George Stocking](#) summarized this view with the observation that "Cultural relativism, which had buttressed the attack against racialism, [can] be perceived as a sort of neo-racialism justifying the backward techno-economic status of once colonized peoples."^[26]

Defence by Clifford Geertz

By the 1980s many anthropologists had absorbed the Boasian critique of moral relativism, and were ready to reevaluate the origins and uses of cultural relativism. In a distinguished lecture before the [American Anthropological Association](#) in 1984, [Clifford Geertz](#) pointed out that the conservative critics of cultural relativism did not really understand, and were not really responding to, the ideas of Benedict, Herskovits, Kroeber and Kluckhohn.^[27] Consequently, the various critics and proponents of cultural relativism were [talking past one another](#). What these different positions have in common, Geertz argued, is that they are all responding to the same thing: knowledge about other ways of life.

The supposed conflict between Benedict's and Herskovits's call for tolerance and the intolerant passion with which they called for it turns out not to be the simple contradiction so many amateur logicians have held it to be, but the expression of a perception, caused by thinking a lot about Zunis and Dahomys, that the world being so full of a number of things, rushing to judgement is more than a mistake, it is a crime. Similarly, Kroeber's and Kluckhohn's verities – Kroeber's were mostly about messy creatural matters like delirium and menstruation, Kluckhohn's were mostly about messy social ones like lying and killing within the in-group, turn out not to be just the arbitrary personal obsessions they so much look like, but the expression of a much vaster concern, caused by thinking a lot about *anthrōpos* in general, that if something isn't anchored everywhere nothing can be anchored anywhere. Theory here – if that is what these earnest advices about how we must look at things if we are to be accounted as decent should be called – is more an exchange of warnings than an analytical debate. We are being offered a choice of worries. What the relativists – so-called – want us to worry about is provincialism – the danger that our perceptions will be dulled, our intellects constricted, and our sympathies narrowed by the overlearned and overvalued acceptances of our own society. What the anti-relativists – self-declared – want us to worry about, and worry about and worry about, as though our very souls depended on it, is a kind of spiritual entropy, a heat death of the mind, in which everything is as significant, and thus as

insignificant, as everything else: anything goes, to each his own, you pays your money and you takes your choice, I know what I like, not in the couth, *tout comprendre, c'est tout pardonner*.

Geertz concludes this discussion by commenting, "As I have already suggested, I myself find provincialism altogether the more real concern so far as what actually goes on in the world." Geertz' defense of cultural relativism as a concern which should motivate various inquiries, rather than as an explanation or solution, echoed a comment [Alfred Kroeber](#) made in reply to earlier critics of cultural relativism, in 1949:^[28]

Obviously, relativism poses certain problems when from trying merely to understand the world we pass on to taking action in the world: and right decisions are not always easy to find. However, it is also obvious that authoritarians who know the complete answers beforehand will necessarily be intolerant of relativism: they should be, if there is only one truth and that is theirs. I admit that hatred of the intolerant for relativism does not suffice to make relativism true. But most of us are human enough for our belief in relativism to be somewhat reinforced just by that fact. At any rate, it would seem that the world has come far enough so that it is only by starting from relativism and its tolerations that we may hope to work out a new set of absolute values and standards, if such are attainable at all or prove to be desirable.

Governmental usage[[edit](#)]

Several countries have used cultural relativism as a justification for limiting the rights in the [Universal Declaration of Human Rights](#), despite the [World Conference on Human Rights](#) rejecting it as a refutation of human rights violations.^{[[citation needed](#)]}

A 2011 study by international legal expert Roger Lloret Blackburn, examining the [Universal Periodic Reviews](#), distinguishes several different groups of nations:^[29]

- One group consists of nations where the current [regime](#) has been installed by [revolution](#), and that deny the need for [political plurality](#): [China](#), [Vietnam](#), [Myanmar](#), [Cuba](#), and [Iran](#).
- Another group are certain [Islamic](#) nations that adhere to [sharia](#) and certain traditional practices: [Yemen](#), [Iran](#), [Saudi Arabia](#), [Pakistan](#).
- A third possible group is nations that give special rights to specific groups: [Malaysia](#), [Mexico](#), [Indonesia](#), and [Colombia](#).

Yorum

Kültürel gerçeklik, her bireyin kendi kültürel yapısıdır. Bunun diğer kültürler ile olan ilişkisi ve etkileşim boyutudur. Eğer benzer yanları var ise, benlik çatışması nadir gözlenir.

Buna karşın Almanya Dünya Savaşlarında kendi hakimiyetini sağlamak için, benzer kültürel yapıda olanlar ile savaşa girmiştir.

Batı Kültürel yapısında başka kültürel oluşumlara izin verilmediği, onları asimile etmenin zorunlu olduğu görüşü hakimdir. Kendi kültürel yapılarını tehlikede görmekteyler.

Kendi lisanlarını sömürgelerde hâkim kılarken, Osmanlı İmparatorluğu, kendi lisanlarını korumasını istemiş, Osmanlıca diğer dillerden de orijin almış, özellikle Kuran kelimelerinin kullanılması istenmiştir. Resmi yazı dışında halk kendi dilini kullanmıştır. Amerika, İngilizceyi kendi boyutu ile değiştirmiş, ama orijin aynı kalmıştır.

Kültürel gerçeklik bir yaşanan boyut iken, anlama, kavrama anlamını taşımamaktadır.

Ahlak boyutu ötesinde, gelişim değişim ile yatay seyir ile aynı kalması gündeme gelmektedir.

olamaz.

Temel olarak İnsan Hakları yaklaşımı önemlidir.

- Vatandaşlık hakkı önemli bir eşitlik kazanımı olmaktadır.
- Genel Dünya bakışı olarak, bağımsızlık, adalet ve sosyal yaşamda eşitlik gibi faktörlerin etkin olmasıdır.

Bu yaklaşımların oluşmadığı, birçok Global yapının, terör ve dikta rejimleri ile etkinlik sağladıkları gözlenmektedir.

Birçok farklı yapıların oluştuğu dikkatlere getirilmektedir.

Mevcut yönetimin başa gelmesi önemli farklılıklar yaratmaktadır.

- Mevcut rejim bir darbe ile oluşmuş, daha önceki rejim bir dıştan yapı ile oluşurken, halk hareketi olarak yeniden oluşan yönetimlerdir. Bunlar dikta yapısında da olabilmektedir.
- Kuran'da olmayan, 150-300 yıl sonra oluşturulan bir yapı ile şeriat kuralları geçerli ülkelerin birliğidir. Selçuk ve Osmanlı ise, bunu kanunlar ile yapmışlardır, Kuran temelli ama şeriat usulleri değildir. En belirgin fark, suç kanunda yazılıdır, birisinin yorumu, görüşü ve kıyas olamaz, somut eylem olmalıdır. Osmanlı yaklaşımı 622 Medine Antlaşmasına daha uygundur.
- Bazı gruplara özel yetki, ayrıcalık verilen idareler vardır.

Burada eşitlik ilkesi, halklarda olması gerektir, ki demokrasi anlamı budur. Atina demokrasisinde ise bazı yetkili kişilerin etkisi olmaktadır. Halk idaresi denilemez.

Cultural conflict (Wikipedia)¹⁹

Cultural conflict is a type of [conflict](#) that occurs when different [cultural values](#) and [beliefs](#) clash. Broad and narrow definitions exist for the concept, both of which have been used to explain violence (including war) and crime, on either a micro or macro scale.

Conflicting values

[Jonathan H. Turner](#) defines *cultural conflict* as a conflict caused by "differences in [cultural values](#) and [beliefs](#) that place people at odds with one another."^[1] On a micro level, Alexander Grewe discusses a cultural conflict between guests of different culture and nationality as seen in a British 1970 sitcom, *Fawlty Towers*.^[2] He defines this conflict as one that occurs when people's expectations of a certain behavior coming from their cultural backgrounds are not met, as others have different cultural backgrounds and different expectations.^[2]

Cultural conflicts are difficult to resolve as parties to the conflict have different beliefs.^[3] Cultural conflicts intensify when those differences become reflected in [politics](#), particularly on a macro level.^[3] An example of cultural conflict is the [debate over abortion](#).^[3] [Ethnic cleansing](#) is another extreme example of cultural conflict.^[4] Wars can also be a result of a cultural conflict; for example the differing views on [slavery](#) were one of the reasons for the [American civil war](#).^[5]

Crime and deviance

A more narrow definition of a *cultural conflict* dates to [Daniel Bell](#)'s 1962 essay, "Crime as an American Way of Life", and focuses on [criminal](#)-enabling consequences of a clash in cultural values.^[6]

[William Kornblum](#) defines it as a conflict that occurs when conflicting [norms](#) create "opportunities for [deviance](#) and criminal gain in [deviant subcultures](#)."^[6] Kornblum notes that, whenever laws impose cultural values on a group that does not share those views (often, this is the case of the majority imposing their laws on a minority), illegal markets supplied by criminals are created to circumvent those laws.^[6] He discusses the example of [prohibition](#) in the [interbellum](#) United States, and notes how the cultural conflict between pro- and anti-alcohol groups created opportunities for illegal activity; another similar example he lists is that of the [war on drugs](#).^[6]

Kornblum also classifies the cultural conflict as one of the major types of [conflict theory](#).^[6] In [The Clash of Civilizations](#) Samuel P. Huntington proposes that people's cultural and religious identities will be the primary source of conflict in the post-Cold War world.

Influence and understanding

Michelle LeBaron describes different cultures as "underground rivers that run through our lives and relationships, giving us messages that shape our perceptions, attributions, judgments, and ideas of self and other."^[7] She states that cultural messages "shape our understandings" when two or more people are present in regards to relationships, conflict, and peace.^[7] LeBaron discusses the influence of culture as being powerful and "unconscious, influencing conflict and attempts to resolve conflict in imperceptible ways."^[7] She states that the impact of culture is huge, affecting "name, frame, blame, and attempt to tame conflicts."^[7] Due to the huge impact that culture has on us, LeBaron finds it important to explain the "complications of conflict:"^[7]

- First, "culture is multi-layered," meaning that "what you see on the surface may mask differences below the surface."
- Second, "culture is constantly in flux," meaning that "cultural groups adapt in dynamic and sometimes unpredictable ways."
- Third, "culture is elastic," meaning that one member of a cultural group may not participate in the norms of the culture.
- Lastly, "culture is largely below the surface," meaning that it isn't easy to reach the deeper levels of culture and its meanings.

Yorum

Birçok değerlerde farklı görüşler olur ve anlaşma ortamı olamaz ise, çatışma beklenir. Kuran 109/6 *sizin dininiz size, benimki bana* demişken, ayrıca 30/32: *Din anlayışları parça, parça olup ve cemaatlere bölünenlerden olmayın. Her cemaat kendindeki ile sevinip mutlu olmakta* ayetine karşın ayrılma belirgindir. Kərbela ile artık İslam öldü, yeni din geldi denildiği da akıllardadır. 82 farklı mezhep gelmiş, 4 tanesi daha sıktır. Buna karşın, İslam tek yapısı iken, kültürel özellikleri örnek olarak bölünmüşlük gözlenmektedir. Bunlar arasında çatışma ve savaş bir tarihsel hakikattir.

- İlk Yapı: Kültürle çok tabakalı ise, bu tabakalara göre farklı yaklaşımlar gözlenebilmektedir.
- İkinci Yapı: İnsanlar kültürel yapıya hızlı dinamik değişim gösterebilmekte, tahmin etmenin ötesi olabilmektedir.
- Üçüncü Yapı: Kültürler elastik yapıda olup, bireylerin algılamasına göre değişebilmektedir.
- Son olarak: Birçok kişiye kültür denilen özelliklerin ulaşmadığı, alt kesimler ise varlık temelinde yaşadıkları gözlenmektedir.

İnsanlar genetik olarak kesin kardeş ise, sosyal olarak ta kardeşlik içinde olmalı, bağımsızlık ve eşitlik boyutu ile suç kavramı dışında bireyler özel ve özgün tutulmalıdır.

Inculturation (Wikipedia)²⁰

In [Christianity](#), **inculturation** is the adaptation of Christian teachings and practices to cultures. This is a term that is generally used by [Catholics](#), whereas [Protestants](#), especially associated with the [World Council of Churches](#), prefer to use the term "[contextual theology](#)".^{[1][2]}

Background

The coexistence of Christianity and other cultures dates back to the apostolic age. Before his [Ascension](#), [Jesus](#) instructed his disciples to spread his teachings to the ends of the earth (Mt 28,18; Mk 16,15), Saint Paul's speech to the Greeks at the Areopagus of [Athens](#) (Acts 17:22-33) could be considered as the first inculturation attempt. The speech was not well received by all, according to verse 32: "Now when they

heard of the resurrection of the dead, some mocked".^[6] Around the year 50, the apostles convened the first Church council, the [Council of Jerusalem](#), to decide whether to include Gentiles and inculturate Gentile culture.^{[4][5]} The Council confirmed that [Gentiles](#) could be accepted as Christians without first converting to Judaism.

Cultural conflicts continued until Christianity incorporated the [Greco-Roman](#) culture.^[6] Similar inculturation occurred when the [Roman Empire](#) ceased and the Germanic and Medieval cultures became dominant, a process taking centuries.^[7] Early practitioners of inculturation in the history of missions include [St. Patrick](#) in Ireland and [Sts. Cyril and Methodius](#) for the [Slavic peoples](#) of Eastern Europe. After the schism of 1054, the [Catholic Church](#) was largely restricted to the Western parts of Europe. Attempts failed to return the sphere of influence to the cultures of the [Middle East](#) with the [crusades](#) and the [Latin Empire in Constantinople](#) (1204–1261). The [Protestant Reformation](#) generated a division in the Western Church. However, at the same time, [Spanish](#) and [Portuguese](#) discoveries of the Americas, Asia and Africa broadened contact with other cultures and civilizations.^[8]

Inculturation after the discoveries

After the discoveries of new territories and the [Council of Trent](#) (1545–1563), the inculturation movement became more systematic. The Catholic Church had to ponder how and to evaluate elements of ancient non-[Christian cultures](#). Notable figures were, among others, [José de Anchieta](#) for the indigenous people of Brazil, [Thomas Stephens](#) in Goa, [Roberto de Nobili](#) in Southern India, and [Alexandre de Rhodes](#) in [Vietnam](#).

China

The [Jesuits Matteo Ricci](#) (from Portugal), [Adam Schall von Bell](#) and others were missionaries appointed to introduce Christianity to China. They learned Chinese and more about the culture, seeking to find ways to help the people understand elements of the Gospel. Ricci and Schall were appointed by the [Chinese Emperor](#) in [Peking](#) to be court [mathematicians](#), court [astronomers](#) and [Mandarins](#). The first Catholic Church was built in Peking in 1650.^[9] The emperor granted freedom of religion to Catholics.

Ricci had adapted the Catholic faith to Chinese thinking, permitting, among other things, the cultic veneration of ancestors, which he described as cultural practice. The Holy See disagreed, deeming the veneration an act of worship and hence [idolatry](#). It forbade any adaptation of Christianity in the so-called [Chinese Rites controversy](#) in 1692 and 1742. The Chinese emperor felt duped and refused to permit any alteration of existing Christian practices. The Church suffered setbacks in 1721 when the [Kangxi Emperor](#) outlawed Christian missions.^[10] According to Franzen, "The Vatican policy was the death of the missions in China."^[11]

Papal teachings

Leo XIII

In the late nineteenth century, Pope [Leo XIII](#) fostered inter-cultural diversity, leading to the reintegration of the [Armenian Catholic Church](#) into the Catholic Church in 1879. He opposed efforts to Latinize the [Eastern Rite](#) Churches, saying that they constitute a most valuable ancient tradition and symbol of the divine unity of the Catholic Church. His 1894 encyclical *Praeclara gratulationis* praised the cultural and liturgical diversity of expressions of faith within the Church. In *Orientalium Dignitas* he repeated the need to preserve and cultivate diversity and declared different cultures to be a treasure.^[12] He opposed the latinization policies of the Vatican and decreed a number of measures that preserved the integrity and distinctiveness of other cultural expressions.^[12]

Benedict XV and Pius XI

While [Pope Pius IX](#) and [Pope Pius X](#) tended to be slightly more Latin oriented, [Benedict XV](#) was especially concerned with the development of missionary activities, which had suffered so much during [World War I](#). He believed that inculturation was based on development of a domestic clergy in lands where Christianity was new. On November 20, 1919, he appealed to the Catholics of the world, to support missions and especially the

development of local clergy, favouring a de-Europeanization of the Catholic missions.^[13] [Pope Pius XI](#) promoted local clergy in order to better recognize local cultures. He held a mission congress in Rome in 1922. Each year he personally consecrated newly appointed bishops from Asia, Africa and Latin America.^[14] At his death 240 dioceses and administrations were led by bishops who were natives of the countries where they served.

Pius XII

In 1939 [Pope Pius XII](#), within weeks of his coronation, radically [reverted the 250-year-old Vatican policy](#) and permitted the veneration of dead family members in [China](#).^[15] The December 8, 1939 issuance from the [Sacred Congregation for the Propagation of the Faith](#), issued at the request of Pius XII, stated that Chinese customs were no longer considered superstitious but rather an honourable way of esteeming one's relatives, and therefore permitted to Catholics.^[15] The Church established twenty new arch-dioceses, seventy-nine dioceses, and thirty-eight apostolic prefect over the next decade. But in 1949, the Communist revolution took over the country and repressed Christianity.^[16]

The introduction of the Gospel means inculturation and not the destruction of local cultures. Pius emphasized this; he wrote in [Summi Pontificatus](#) that a deeper appreciation of various civilizations and their good qualities is necessary to the preaching of the Gospel of Christ.^[17] And in his 1944 speech to the directors of the Pontifical Missionary Society, he said:

"The herald of the Gospel and messenger of Christ is an apostle. His office does not demand that he transplant European civilization and culture, and no other, to foreign soil, there to take root and propagate itself. His task in dealing with these peoples, who sometimes boast of a very old and highly developed culture of their own, is to teach and form them so that they are ready to accept willingly and in a practical manner the principles of Christian life and morality; principles, I might add, that fit into any culture, provided it be good and sound, and which give that culture greater force in safeguarding human dignity and in gaining human happiness."^[18]

Inculturation was addressed in his encyclicals [Evangelii praecones](#) and [Fidei donum](#), issued on June 2, 1951 and April 21, 1957, respectively. Pius increased the local decision-making of Catholic missions, many of which became independent dioceses. Pius XII demanded recognition of local cultures as fully equal to European culture.^{[19][20]} Continuing the line of his predecessors, Pius XII supported the establishment of local administration in Church affairs: in 1950, the hierarchy of Western Africa became independent; in 1951, Southern Africa; and in 1953, British Eastern Africa. Finland, Burma, and French Africa became independent dioceses in 1955.

Paul VI

In the [Second Vatican Council](#), [Paul VI](#) promulgated the decree [Ad gentes](#), teaching that inculturation imitates the "economy of [Incarnation](#)".^[21]

John Paul II

[John Paul II](#) addressed the issue in several encyclicals and public appearances. The term was used again by the encyclical [Redemptoris Missio](#) of John Paul II in 1990.

- "The incarnation of the Gospel in native cultures and also the introduction of these cultures into the life of the Church."^[22]
- "The intimate transformation of authentic cultural values through their integration in Christianity and the insertion of Christianity in the various human cultures."^[23]
- "It is now acknowledged that *inculturation* is a theological term which has been defined in *Redemptoris Missio* 52 as the on-going dialogue between faith and culture."^[24]

Benedict XVI

[Benedict XVI](#), like his predecessor, placed a high regard on the dialogue between cultures and religions. Though he at one point attempted to move from the notion of "inculturation" to "inter-culturality",^[25] he would later

state that the inculturation of the faith is necessary, as long as the specificity and the integrity of the "culture of faith" are not compromised.^[26]

Challenges and criticisms^[edit]

Christian approaches of inculturation have not always been positively received by the context being inculturation. In [Francis Xavier](#)'s missionary work in 16th-century Japan, Xavier asked the convert [Anjiro](#) for a Japanese word that would be the equivalent of [Deus](#) and was offered the word [Dainichi](#). While first accepting it, Xavier later realized Anjiro's [Dainichi](#) derived from the central divinity of [Shingon Buddhism](#). To avoid invoking the god of a competing religion, Xavier transliterated [Deus](#) into the phonetic equivalent [Deusu](#).^[27] But this was phonetically similar to the term [dai uso](#), meaning "great lie." Avoiding Xavier's difficulties, [Matteo Ricci](#) in China and [Roberto de Nobili](#) in India did not attempt the same phonetic transliteration in inculturation.^[28]

Yorum

Hristiyanlık, İncil ve bunun yazılımları yanında, Papa ve belirli Konsüllerin ve Papazların yorumu ile oluşturulmuştur. Şeriatta bu esaslar gibi bir yapı içindedir.

Hristiyanlığın halka uygun yapıda olması için uyarlanmalıdır. Bu açıdan Papalık devreye girmektedir.

Konsül toplantıları bu açıdan önemlidir.

Beşinci İncil, Barnabas İncili, son Hz. İsa'dan sonra Ahmet adlı bir peygamber gelecek dediği için dışlanmış, Sürmele Manastırında okutulan İncil olup, korunması da Selçuk ve Osmanlılar yapmıştır.

Cultural competence (Wikipedia)²¹

Cultural competence, also known as **intercultural competence**, is a range of cognitive, [affective](#), and behavioural skills^[1] that lead to effective and appropriate [communication](#) with people of other [cultures](#).^{[2][3][4]} **Intercultural** or **cross-cultural education** are terms used for the training to achieve cultural competence.

Effective [intercultural communication](#) relates to behaviors that culminate with the accomplishment of the desired goals of the interaction and all parties involved in the situation. Appropriate intercultural communication includes behaviors that suit the expectations of a specific culture, the characteristics of the situation, and the level of the relationship between the parties involved in the situation.^{[4][5]}

Characteristics

Individuals who are effective and appropriate in intercultural situations display high levels of cultural self-awareness and understand the influence of culture on behavior, values, and beliefs.^{[6][3]} Cognitive processes imply the understanding of situational and environmental aspects of intercultural interactions and the application of intercultural awareness, which is affected by the understanding of the self and own culture. Self-awareness in intercultural interactions requires self-monitoring to censor anything not acceptable to another culture. [Cultural sensitivity](#) or cultural awareness leads the individual to an understanding of how their own culture determines feelings, thoughts, and personality.^{[4][1]}

Affective processes define the emotions that span during intercultural interactions. These emotions are strongly related to [self-concept](#), open-mindedness, non-[judgmentalism](#), and social relaxation. In general, positive emotions generate respect for other cultures and their differences.^[1] Behavioral processes refer to how effectively and appropriately the individual directs actions to achieve goals. Actions during intercultural interactions are influenced by the ability to clearly convey a message, proficiency with the foreign language, flexibility and management of behavior, and social skills.^{[4][1]}

Creating intercultural competence

Intercultural competence is determined by the presence of cognitive, affective, and behavioral abilities that directly shape communication across cultures. These essential abilities can be separated into five specific skills that are obtained through education and experience:^[3]

1. Mindfulness: the ability of being cognitively aware of how the communication and interaction with others is developed. It is important to focus more in the process of the interaction than its outcome while maintaining in perspective the desired communication goals. For example, it would be better to formulate questions such as "What can I say or do to help this process?" rather than "What do they mean?"^[3]
2. Cognitive flexibility: the ability of creating new categories of information rather than keeping old categories. This skill includes opening to new information, taking more than one perspective, and understanding personal ways of interpreting messages and situations.^{[3][7]}
3. Tolerance for ambiguity: the ability to maintain focus in situations that are not clear rather than becoming anxious and to methodically determine the best approach as the situation evolves. Generally, low-tolerance individuals look for information that supports their beliefs while high-tolerance individuals look for information that gives an understanding of the situation and others.^[3]
4. Behavioral flexibility: the ability to adapt and accommodate behaviors to a different culture. Although knowing a second language could be important for this skill, it does not necessarily translate into cultural adaptability. The individual must be willing to assimilate the new culture.^{[3][8]}
5. Cross-cultural empathy: the ability to visualize with the imagination the situation of another person from an intellectual and emotional point of view. Demonstrating empathy includes the abilities of connecting emotionally with people, showing compassion, thinking in more than one perspective, and listening actively.^{[3][9][10]}

Assessment

The assessment of cross-cultural competence is a field that is rife with controversy. One survey identified 86 assessment instruments for 3C.^[11] A United States Army Research Institute study narrowed the list down to ten quantitative instruments that were suitable for further exploration of their reliability and validity.^[12]

The following characteristics are tested and observed for the [assessment](#) of intercultural competence as an existing ability or as the potential to develop it: [ambiguity tolerance](#), openness to contacts, flexibility in behavior, emotional stability, motivation to perform, [empathy](#), [metacommunicative competence](#), and [polycentrism](#). According to [Caligiuri](#), personality traits such as extroversion, agreeableness, conscientiousness, emotional stability, and openness have a favorable predictive value to the adequate termination of cross-cultural assignments.^[13]

Quantitative assessment instruments

Three examples of quantitative assessment instruments are:^[12]

- the [Intercultural Development Inventory](#)^[14]
- the [Cultural Intelligence \(CQ\) Measurement](#)^[15]
- the [Multicultural Personality Questionnaire](#)^[16]

Qualitative assessment instruments

Research in the area of 3C assessment, while thin, points to the value of qualitative assessment instruments in concert with quantitative ones.^{[17][18][19]} Qualitative instruments, such as scenario-based assessments, are useful for gaining insight into intercultural competence.^{[20][21][22][23]}

Intercultural coaching frameworks, such as the ICCA ([Intercultural Communication and Collaboration Appraisal](#)), do not attempt an assessment; they provide guidance for personal improvement based upon the identification of [personal traits](#), strengths, and weaknesses.^{[24][25]}

Healthcare

The provision of culturally tailored health care can improve [patient outcomes](#). In 2005, California passed Assembly Bill 1195 that requires patient-related continuing medical education courses in [California medical school](#) to incorporate cultural and linguistic competence training in order to qualify for certification credits.^[26] In 2011, HealthPartners Institute for Education and Research implemented the EBAN Experience™ program to reduce health disparities among minority populations, most notably East African immigrants.^{[27][28]}

Cross-cultural competence

Cross-cultural competence (3C) has generated confusing and contradictory definitions because it has been studied by a wide variety of academic approaches and professional fields. One author identified eleven different terms that have some equivalence to 3C: cultural savvy, astuteness, appreciation, literacy or fluency, adaptability, terrain, expertise, competency, awareness, intelligence, and understanding.^[29] The United States Army Research Institute, which is currently engaged in a study of 3C has defined it as "A set of cognitive, behavioral, and affective/motivational components that enable individuals to adapt effectively in intercultural environments".^[12]

Organizations in academia, business, health care, government security, and developmental aid agencies have all sought to use 3C in one way or another. Poor results have often been obtained due to a lack of rigorous study of 3C and a reliance on "[common sense](#)" approaches.^[29]

Cross-cultural competence does not operate in a vacuum, however. One theoretical construct posits that 3C, [language proficiency](#), and regional knowledge are distinct skills that are inextricably linked, but to varying degrees depending on the context in which they are employed. In educational settings, [Bloom's](#) affective and cognitive taxonomies^{[30][31]} serve as an effective framework for describing the overlapping areas among these three disciplines: at the receiving and knowledge levels, 3C can operate with near-independence from language proficiency and regional knowledge. But, as one approaches the internalizing and evaluation levels, the overlapping areas approach totality.

The development of intercultural competence is mostly based on the individual's experiences while he or she is communicating with different cultures. When interacting with people from other cultures, the individual experiences certain obstacles that are caused by differences in cultural understanding between two people from different cultures. Such experiences may motivate the individual to acquire skills that can help him to communicate his point of view to an audience belonging to a different cultural ethnicity and background.

Intercultural competence models

Intercultural Communicative Language Teaching Model. In response to the needs to develop EFL learners' ICC in the context of Asia, a theoretical framework, which is an instructional design (ISD) model ADDIE with five stages (Analyze – Design – Develop – Implement – Evaluate) is employed as a guideline in order to construct the ICLT model for EFL learners. The ICLT model is an on-going process of ICC acquisition. There are three parts: Language-Culture, the main training process. (Input – Notice – Practice – Output), and the ICC, which are systematically integrated. The second part is the main part consisting of four teaching steps to facilitate learners' ICC development, and each step reflects a step of the knowledge scaffolding and constructing process to facilitate learners' ICC development.^[32]

Immigrants and international students

A salient issue, especially for people living in countries other than their native country, is the issue of which culture they should follow: their native culture or the one in their new surroundings.

[International students](#) also face this issue: they have a choice of modifying their cultural boundaries and adapting to the culture around them or holding on to their native culture and surrounding themselves with people from their own country. The students who decide to hold on to their native culture are those who experience the most problems in their university life and who encounter frequent [culture shocks](#). But international students who adapt themselves to the culture surrounding them (and who interact more with domestic students) will increase their knowledge of the domestic culture, which may help them to "blend in" more. In the article it stated, "Segmented assimilation theorists argue that students from less affluent and racial and ethnic minority immigrant families face a number of educational hurdles and barriers that often stem from racial, ethnic, and gender biases and discrimination embedded within the U.S. public school system".^[33] Such individuals may be said to have adopted [bicultural identities](#).

Ethnocentrism

Another issue that stands out in intercultural communication is the attitude stemming from [ethnocentrism](#). LeVine and Campbell defines ethnocentrism as people's tendency to view their culture or in-group as superior to other groups, and to judge those groups to their standards.^[34] With ethnocentric attitudes, those incapable to expand their view of different cultures could create conflict between groups. Ignorance to diversity and cultural groups contributes to prevention of peaceful interaction in a fast-paced globalizing world. The counterpart of ethnocentrism is ethno-relativism: the ability to see multiple values, beliefs, norms etc. in the world as cultural rather than universal; being able to understand and accept different cultures as equally valid as ones' own. It is a mindset that moves beyond in-group out-group to see all groups as equally important and valid and individuals to be seen in terms of their own cultural context.

Cultural differences

According to [Hofstede's cultural dimensions theory](#), cultural characteristics can be measured along several dimensions. The ability to perceive them and to cope with them is fundamental for intercultural competence. These characteristics include:

Individualism versus collectivism

- [Collectivism](#)^{[5][35][36]}
 - Decisions are based on the benefits of the group rather than the individual;
 - Strong loyalty to the group as the main social unit;
 - The group is expected to take care of each individual;
 - Collectivist cultures include Pakistan, India, and Guatemala.
- [Individualism](#)^{[5][35][36]}
 - Autonomy of the individual has the highest importance;
 - Promotes the exercise of one's goals and desires and so value independence and self-reliance;
 - Decisions prioritize the benefits of the individual rather than the group;
 - Individualistic cultures are Australia, Belgium, the Netherlands, and the United States.

Masculinity versus femininity

- [Masculine Cultures](#)^{[5][36]}
 - Value behaviors that indicate assertiveness and wealth;
 - Judge people based on the degree of ambition and achievement;
 - General behaviors are associated with male behavior;

- Sex roles are clearly defined and sexual inequality is acceptable;
- Masculine cultures include Austria, Italy, Japan, and Mexico.
- Feminine Cultures^{[5][36]}
 - Value behaviors that promote the quality of life such as caring for others and nurturing;
 - Gender roles overlap and sexual equality is preferred as the norm;
 - Nurturing behaviors are acceptable for both women and men;
 - Feminine cultures are Chile, Portugal, Sweden, and Thailand.

Uncertainty avoidance

- Reflects the extent to which members of a society attempt to cope with anxiety by minimizing uncertainty.
- Uncertainty avoidance dimension expresses the degree to which a person in society feels comfortable with a sense of uncertainty and ambiguity.
 - High uncertainty avoidance cultures^{[5][36]}
 - Countries exhibiting high Uncertainty Avoidance Index or UAI maintain rigid codes of belief and behavior and are intolerant of unorthodox behavior and ideas;
 - Members of society expect consensus about national and societal goals;
 - Society ensures security by setting extensive rules and keeping more structure;
 - High uncertainty avoidance cultures are Greece, Guatemala, Portugal, and Uruguay.
 - Low uncertainty avoidance cultures^{[5][36]}
 - Low UAI societies maintain a more relaxed attitude in which practice counts more than principles;
 - Low uncertainty avoidance cultures accept and feel comfortable in unstructured situations or changeable environments and try to have as few rules as possible;
 - People in these cultures are more tolerant of change and accept risks;
 - Low uncertainty avoidance cultures are Denmark, Jamaica, Ireland, and Singapore.

^{[5][36]}

Power distance

- Refers to the degree in which cultures accept unequal distribution of [power](#) and challenge the decisions of power holders;
- Depending on the culture, some people may be considered superior to others because of a large number of factors such as wealth, age, occupation, gender, personal achievements, and family history.
 - High power distance cultures^{[5][36]}
 - Believe that social and class hierarchy and inequalities are beneficial, that authority should not be challenged, and that people with higher social status have the right to use power;
 - Cultures with high power distance are Arab countries, Guatemala, Malaysia, and the Philippines.
 - Low power distance cultures^{[5][36]}

- Believe in reducing inequalities, challenging authority, minimizing hierarchical structures, and using power just when necessary;
- Low power distance countries are Austria, Denmark, Israel, and New Zealand.

[51][36]

Short-term versus long-term orientation

- Short-term or Monochronic Orientation^{[31][51][36]}
 - Cultures value tradition, personal stability, maintaining "face", and reciprocity during interpersonal interactions
 - People expect quick results after actions
 - Historical events and beliefs influence people's actions in the present
 - Monochronic cultures are Canada, Philippines, Nigeria, Pakistan, and the United States
- Long-term or Polychronic Orientation^{[31][51][36]}
 - Cultures value persistence, thriftiness, and humility
 - People sacrifice immediate gratification for long-term commitments
 - Cultures believe that past results do not guarantee for the future and are aware of change
 - Polychronic cultures are China, Japan, Brazil, and India

Criticisms

Although its goal is to promote understanding between groups of individuals that, as a whole, think differently, it may fail to recognize specific differences between individuals of any given group. Such differences can be more significant than the differences between groups, especially in the case of heterogeneous populations and value systems.^[37]

Madison (2006)^[38] has criticized the tendency of 3C training for its tendency to simplify migration and cross-cultural processes into stages and phases.

Yorum

Kültürel hakikatler, her toplumun algısına göre, akıl yorumuna göre farklıdır. Kültürlere arası farklı yapılar saygı ve insanlık üzere olursa kabul görülebilir. Anlaşma olması için uyum gerekir, anlaşma olması gereksiz denilebilir.

Kültürel uyum içinde olanlar akılcı yaklaşımlar ile saygı duymalıdır. Suç kavramı, soyut, zarar ve zulüm boyutu olduğu için, bunun dışında olanlar bireyin kendi kişisel davranışı olup, hakkıdır.

Kültürel uyum için gerekenler:

- Akılcı dayanak ve gerekçeleri de uygun olmalıdır. *Ne demek istiyorsun yerine size nasıl yardım edebilirim* mantığında olmalıdırlar.
- Bilinçte esneklik olmalıdır. Yeni görüşler, gelişim ve değişime uygun yapı içinde olunmalıdır.
- Şüphe durumunda bile toleranslı olmalıdır. Bilim içinde çözüm olura, netlik kazanabilir.
- Davranışta elastik olmak: İnsanlar suç kavramında olmadıkça, sevgi ve saygı içinde anlaşma sağlayabilirler.
- Çapraz kültürel empati yapmak: Empati kendine yapılmasını istediğin gibi davranmak olarak algılsak, hoşgörü temel yaklaşım olmaktadır.

Ayrıca ölçme boyutunda üç temel unsur tanımlanmıştır. Bunlar

- Kültürler arasında gelişimsel buluşlar
- Kültürel zekâ, algılama, kavrama ölçümleri
- Çoklu kültürel kişilik sorgulanması

Sağlık Bakım koşulları göçmenlerde daha düşük düzeyde kaldığı anlaşılmaktadır.

Karşı kültürel yapılanma, bazı durumlarda gözenmiştir.

Uluslararası öğrencilerin, mevcut durumdaki kültürden çok olmamaları ve ikili kültürel yapı gibi karma kültürel formatta olabilmeleri beklenir.

Etnik yapı ile kültürel boyut için, bir ayrıcalık oluşturarak, bir etkin olma arzusu doğmaktadır.

İnsanlar kendilerini aidaat ilan ettiği klan ve gruplarda olurlarsa, uyum sorunu yaşamazlar.

Burada **bireysellik ve toplum bakış açısı** gündeme gelmektedir. Bunlar:

- **Kolektif olmak:**
 - Birey yerine toplumun menfaati ön plandadır
 - Gruba bir üstünlük ve ululuk yaklaşımı yapılı
 - Grup ferde bakar, onlar ile ilgilenir
 - Birçok ülke yanında Pakistan ve Hindistan örnektir.
- **Bireysellik:**
 - Bireyin kendi kararı daima önde tutulur
 - Kendi arzu ve istekleri dikkate alınır
 - Grup yerine bireyin menfaati öndedir.
 - Özellikle Amerika, Avusturya ve Hollanda gibi ülkeler ön plandadır.

Burada **Kadın ve erkek yaklaşımı** bakış açısı gündeme gelmektedir. Bunlar:

- **Erkek Bakış Açısı:**
 - Sağlıklı olma durumuna göre değerlere bakılır
 - İnsanları yapan veya yapmayan olarak ayrılması
 - Erkek davranışına göre değerlendirme
 - Cinsiyet rolü kesin ayrılmaktadır.
 - Bu rolleri olan ülkeler, İtalya, Japonya ve Meksika'dır.
- **Kadın Bakış Açısı:**
 - Yaşam kalitesi ve doğa ile bakım boyutu öne alınır.
 - Cinsiyet kavramları birbiri ile karışır
 - Doğal yaşam, her iki cinste de kabul edilir.
 - Dişi yaklaşımli olanlar, Şili, Portekiz, İsveç ve Tayland'dır.

Burada **Kesinlik Durumu** bakış açısı gündeme gelmektedir. Bunlar:

Toplumda kesinliği azaltmak için, birçok toplumsal girişim olmaktadır.

- **Kesinlik oranı yüksek ise Bakış Açısı:**
 - Yüksek kesinlik bekleyen kültürde olmak
 - Toplumda bir iş için, ortak akıl kararının alınmasını isterler
 - Kurallar ve kalıplara uymak isterler
 - Bu ülkeler, Yunanistan, Portekiz, Uruguay
- **Kesinlik Durumu düşük ise Bakış Açısı:**
 - Prensip yerine pratik daha öne alınır
 - Çok az kurallarla sosyal yaşamı sağlarlar

- Riskleri kabul etme açısından daha esnektiler.
- Bu ülkeler, Danimarka, İrlanda belirtilir.

Burada **Güç kullanma** bakış açısı gündeme gelmektedir. Bunlar:

Güç kullanımı kabul etmek ile düşüncelerini dikkate alma boyutu olarak.

- Yüksek güce uzak olan kültürler:
 - Sosyal statüde yüksek düzeyde olanların güç kullanması doğal karşılananlar.
 - Arap ülkeleri, Malezya, Filipinler örnektir.
- Düşük güce uzak olan kültürler:
 - Güç ancak gerekli ise kullanılmalı diyenlerdir.
 - Bu ülkelere örnek olarak, Danimarka, İsrail, Yeni Zelanda'dır.

Burada **Kısa veya Uzun süreli uyum sağlama** bakış açısı gündeme gelmektedir. Bunlar:

- Kısa süreli, monarşi yönetim uyum olanlar:
 - Kültürler değer gelenekleri içindedir, kişiler dengelidir
 - Bir hareketten sonra hızlı cevap beklenir
 - Tarihsel geçmiş, inanışlar insanları etkilerler
 - Bu kültür olarak, Kanada, Amerika sayılabilir.
- Uzun süreli poli-kronik uyum sağlayanlar:
 - Kültürler, uzun süreli kalıcıdır
 - İnsanlar fedakârlık boyutunda olurlar
 - Geçmiş, gelecek için bir garanti değildir
 - Örnek olarak Çin, Japon gibi ülkelerdir

Kriter olarak bir toplumda aynı düşüncelerin oluşması değil, farklı görüşler, politikacılar olacağı düşünülmelidir.

Bir toplum kadar o toplumu oluşturan fertler, insanların yapısı da öne alınmalıdır

Burada zamanımızda çok görüşlü, karma kültürlü toplum beklentisi vardır.

Language shift (Wikipedia)²²

Language shift, also known as **language transfer** or **language replacement** or **language assimilation**, is the process whereby a **speech community** shifts to a different language, usually over an extended period of time. Often, languages that are perceived to be higher status stabilize or spread at the expense of other languages that are perceived by their own speakers to be lower-status. An example is the shift from **Gaulish** to **Latin** during the time of the **Roman Empire**.^{[1][2][3]}

Mechanisms

Prehistory

For **prehistory**, Forster et al. (2004)^[4] and Forster and Renfrew (2011)^[5] observe that there is a correlation of language shift with intrusive male **Y chromosomes** but not necessarily with intrusive female **mtDNA**. They conclude that technological innovation (the transition from **hunting-gathering** to **farming**, or from **stone** to **metal** tools) or military prowess (as in the **abduction of British women** by **Vikings** to **Iceland**) causes immigration of at least some men, who are perceived to be of higher status than local men. Then, in mixed-language marriages, children would speak the "higher-status" language, yielding the language/Y-chromosome correlation seen today.

Assimilation is the process whereby a speech-community becomes **bilingual** and gradually shifts allegiance to the second language. The rate of assimilation is the percentage of the speech-community that speaks the

second language more often at home. The data are used to measure the use of a given language in the lifetime of a person, or most often across generations. When a speech-community ceases to use their original language, [language death](#) is said to occur.

Indo-European migrations

In the context of the Indo-European migrations, it has been noted that small groups can change a larger cultural area.^{[6][7]} [Michael Witzel](#) refers to Ehret's model^[note 1] "which stresses the [osmosis](#), or a "billiard ball," or [Mallory's Kulturkugel](#), effect of cultural transmission."^[6] According to Ehret, ethnicity and language can shift with relative ease in small societies, due to the cultural, economic and military choices made by the local population in question. The group bringing new traits may initially be small, contributing features that can be fewer in number than those of the already local culture. The emerging combined group may then initiate a recurrent, expansionist process of ethnic and language shift.^[6]

[David Anthony](#) notes that the spread of the Indo-European languages probably did not happen through "chain-type folk migrations", but by the introduction of these languages by ritual and political elites, which are emulated by large groups of people.^{[8][note 2]} Anthony explains:

Language shift can be understood best as a social strategy through which individuals and groups compete for positions of prestige, power, and domestic security ... What is important, then, is not just dominance, but vertical social mobility and a linkage between language and access to positions of prestige and power ... A relatively small immigrant elite population can encourage widespread language shift among numerically dominant indigenes in a non-state or pre-state context if the elite employs a specific combination of encouragements and punishments. Ethnohistorical cases ... demonstrate that small elite groups have successfully imposed their languages in non-state situations.^[9]

Anthony gives the example of the Luo-speaking Acholi in northern Uganda in the 17th and 18th century, whose language spread rapidly in the 19th century.^[10] Anthony notes that "Indo-European languages probably spread in a similar way among the tribal societies of prehistoric Europe", carried forward by "Indo-European chiefs" and their "ideology of political clientage".^[11] Anthony notes that "elite recruitment" may be a suitable term for this system.^{[11][note 3]}

Examples

Liturgical language

Historical examples for status shift are the early [Welsh](#) and [Lutheran Bible translations](#), leading to the liturgical languages [Welsh](#) and [Standard German](#) thriving today.^[13]

Austria

Until the mid-19th century, southern [Carinthia](#) in [Austria](#) had an overwhelming [Slovene](#)-speaking majority: in the 1820s, around 97% of the inhabitants south of the line [Villach-Klagenfurt-Diex](#) spoke Slovene as their native language.^[14] In the course of the 19th century, this number fell significantly. By 1920, a third of the population of the area had already shifted to [German](#) as their main language of communication. After the [Carinthian Plebiscite](#) in the 1920s, and especially after [World War II](#), most of the population shifted from Slovene to German. In the same region, today only some 13% of the people speak Slovene, while more than 85% of the population speak German. The figures for the whole region are equally telling: in 1818, around 35% of the population of Carinthia spoke Slovene; by 1910, this number had fallen to 15.6% and by 2001 to 2.3%.^[15] These changes were almost entirely the result of a language shift in the population, with emigration and genocide (by the Nazis during World War II) playing only a minor role.

Belarus

Despite the withdrawal of [Belarus](#) from the USSR proclaimed in 1991, use of the [Belarusian language](#) is declining.^[citation needed] According to a study by the Belarusian government in 2009, 72% of Belarusians speak Russian at home,^[citation needed] and Belarusian is used by only 11.9% of Belarusians.^[citation needed] 52.5% of

Belarusians can speak and read Belarusian. Only 29.4% can speak, read and write it.^[citation needed] According to the research, one out of ten Belarusians does not understand Belarusian.^[citation needed]

Belgium

In the last two centuries, [Brussels](#) has transformed from an exclusively [Dutch-speaking](#) city to a bilingual city with [French](#) as the majority language and [lingua franca](#). The language shift began in the 18th century and accelerated as [Belgium](#) became [independent](#) and Brussels expanded out past its original city boundaries.^{[16][17]} From 1880 on, more and more Dutch-speaking people became bilingual, resulting in a rise of monolingual French-speakers after 1910.

Halfway through the 20th century, the number of monolingual French-speakers began to predominate over the (mostly) bilingual Flemish inhabitants.^[18] Only since the 1960s, after the establishment of the Belgian [language border](#) and the socio-economic development of Flanders took full effect, could Dutch stem the tide of increasing French use.^[19] French remains the city's predominant language, while Dutch is spoken by a minority.

Canada

The use of the [French language in Canada](#) is complex. In English-speaking regions of Canada, many former [Canadian French](#) minorities have disappeared. Meanwhile, in Quebec, the decline of French has been reversed and the use of English sharply declined due to high rates of emigration after the 1976 election of the [Parti Québécois](#). Quebec's [Eastern Townships](#), once predominantly English-speaking, are now overwhelmingly French-speaking. The formerly shrinking French-speaking populations in neighboring [Ontario](#) and [New Brunswick](#) have also rebounded thanks to recent immigration of French-speakers. With few exceptions, many indigenous languages are declining, or have gone extinct. However, limited revival efforts exist.

China

Historically, one of the most important language shifts in China has been the near disappearance of the [Manchu language](#). When China was ruled by the [Qing dynasty](#), whose Emperors were Manchu, Chinese and Manchu had co-official status, and the Emperor heavily subsidized and promoted education in Manchu, but because most of the Manchu [Eight Banners](#) lived in garrisons with Mandarin-speaking Han Banner men located across Han Chinese civilian populated cities, most Manchus spoke the Beijing dialect of Mandarin by the 19th century and the only Manchu speakers were garrisons left in their homeland of [Heilongjiang](#). Today there are fewer than 100 native speakers of Manchu.

At the current time, language shift is occurring all across China. Many languages of [minority ethnic groups](#) are declining, as well as the many regional [varieties of Chinese](#). Generally the shift is in favour of [Standard Chinese \(Mandarin\)](#), but in the province of [Guangdong](#) the cultural influence of [Cantonese](#) has meant local dialects and languages are being abandoned for [Cantonese](#) instead.^[20]

Hong Kong

In [Hong Kong](#), Cantonese has become the dominant language spoken in society since widespread immigration to Hong Kong began in the 1940s. With immigrants of differing [mother tongues](#), communication was hard without a dominant language. Cantonese originated from the capital of neighboring [Canton](#) province, and it became the dominant language by extension, and other similar dialects started to vanish from use in Hong Kong. Original residents, or aboriginals, of Hong Kong used their own languages including the [Tanka](#), [Hakka](#) and [Wai tau dialect](#), but with a majority of Hong Kong's population being immigrants by the 1940s and 50s, these dialects rapidly vanished. Most of Hong Kong's younger generation does not understand, let alone speak, their ancestral dialects.

Beginning in the late 1990s, since Hong Kong's return to Chinese sovereignty, Mandarin Chinese has been more widely implemented in education and many other areas of official society. Though Mandarin Chinese has been

quickly adopted into society, most Hong Kong residents would not regard it as a first language/dialect. Most Hong Kong residents prefer to communicate in Cantonese in daily life.

Speakers of Mandarin Chinese and of Cantonese could not mutually understand each other without learning the languages, due to vast differences in pronunciation, intonation, sentence structure and terminology. Furthermore, cultural differences between Hong Kong and China result in variations between the Cantonese used in Hong Kong and that in Canton Province.

Egypt

In [Egypt](#), the [Coptic language](#), a descendant of the [Afro-Asiatic Egyptian language](#), has been in decline in usage since the time of the [Arab conquest](#) in the 7th century. By the 17th century,^{[[citation needed](#)]} it was eventually supplanted as a spoken language by [Egyptian Arabic](#). Coptic is today mainly used by the [Coptic Church](#) as a liturgical language. In the [Siwa Oasis](#), a [local variety](#) of [Berber](#) is also used alongside Arabic.

Ethiopia

In [Ethiopia](#), various populations of [Nilotic](#) origin have shifted languages over the centuries, adopting the idioms of their Afro-Asiatic-speaking neighbors in the northern areas. Among these groups are the [Daasanach](#) or Marille, who today speak the [Daasanach language](#). It belongs to the [Cushitic](#) branch of the Afro-Asiatic family. However, modern genetic analysis of the Daasanach indicates that they are more closely related to [Nilo-Saharan](#) and [Niger-Congo](#)-speaking populations inhabiting [Tanzania](#) than they are to the Cushitic and [Semitic](#) Afro-Asiatic-speaking populations of Ethiopia. This suggests that the Daasanach were originally Nilo-Saharan speakers, sharing common origins with the [Pokot](#). In the 19th century, the Nilotic ancestors of these two populations are believed to have begun separate migrations, with one group heading southwards into the [African Great Lakes](#) region and the other group settling in southern Ethiopia. There, the early Daasanach Nilotes would have come into contact with a Cushitic-speaking population, and eventually adopted this group's Afro-Asiatic language.^{[[221](#)]}

Finland

[Finland](#) still has coastal [Swedish-speaking enclaves](#), unlike [Estonia](#) where the last coastal Swedes were decimated or escaped to [Sweden](#) in 1944. As Finland was under Swedish rule from the medieval ages until 1809, the language of education was [Swedish](#), with [Finnish](#) being allowed as a medium of education at the [university](#) only in the 19th century, and the first thesis in Finnish being published in 1858. Several of the coastal cities were multilingual; [Viipuri](#) had newspapers in [Swedish](#), [Finnish](#), [Russian](#) and [German](#). However, the industrialization in the prewar era and especially the postwar era and the "escape from the countryside" of the 1960s changed the demography of the major cities and led to Finnish dominating. While [Helsinki](#) was a predominantly Swedish-speaking city in 1910,^{[[citation needed](#)]} the [Swedish-speaking minority](#) is now 6% of the population.

France

Alsace and Lorraine

In [Alsace, France](#), a longtime [Alsatian](#)-speaking region, the native Germanic dialect has been declining after a period of being banned at school by the French government after the [First World War](#) and the [Second World War](#). It is being replaced by French.^{[[221](#)]}

French Flanders

[French Flanders](#), which gradually became part of France between 1659 and 1678, was historically part of the [Dutch sprachraum](#), the native dialect being [West Flemish \(French Flemish\)](#). This is corroborated by the Dutch origin of several town names in the region, such as that of 'Dunkerque' ([Dunkirk](#)) which is a French phonetic rendition of the original Dutch name 'Duinkerke' (meaning 'church in the dunes'). The linguistic situation did not change dramatically until the [French Revolution](#) in 1789, and Dutch continued to fulfill the main functions of a cultural language throughout the 18th century.^{[[231](#)]} During the 19th century, especially in the

second half of it, Dutch was banned from all levels of education and lost most of its functions as a cultural language. The larger cities had become predominantly French-speaking by the end of the 19th century.

However, in the countryside, many elementary schools continued to teach in Dutch until [World War I](#), and the [Roman Catholic Church](#) continued to preach and teach the [catechism](#) in Flemish in many parishes.^[23] Nonetheless, since French enjoyed a much higher status than Dutch, from about the interbellum onward, everybody became bilingual, the generation born after World War II being raised exclusively in French. In the countryside, the passing on of Flemish stopped during the 1930s or 1940s. Consequently, the vast majority of those still having an active command of Flemish are older than 60.^[23] Therefore, complete extinction of [French Flemish](#) can be expected in the coming decades.^[23]

Basque Country

The [French Basque Country](#) has been subject to intense French-language pressure exerted over the Basque-speaking communities. Basque was both persecuted and excluded from administration and official public use during the takeover of the [National Convention](#) (1792-1795), [War of the Pyrenees](#) and the Napoleonic period. The compulsory national education system imposed early on a French-only approach (mid-19th century), marginalizing Basque, and by the 1960s family transmission was grinding to a halt in many areas at the feet of the Pyrenees.

By the 2010s, the receding trend has been somewhat mitigated by the establishment of Basque schooling (the [ikastolak](#)) spearheaded by the network [Seaska](#), as well as the influence of the [Basque territories from Spain](#).

Brittany

According to [Fañch Broudic](#), [Breton](#) has lost 80% of its speakers in 60 years.^[24] Other sources mention that 70% of Breton speakers are over 60. Furthermore, 60% of children received Breton from their parents in the 1920s and only 6% in the 1980s.^[25] Since the 1980s, monolingual speakers are no longer attested.

On the 27 October 2015, the [Senate](#) rejected the draft law on ratification of the [European Charter for Regional or Minority Languages](#) driving away the assumption of Congress for^[clarification needed] the adoption of the constitutional reform which would have given value and legitimacy to regional languages such as Breton.^[26]

Corsica

[Corsican](#) was long employed as a conglomerate of local [vernaculars](#) in combination with [Italian](#), the official language in Corsica until 1859; afterwards Italian was replaced by French, owing to the acquisition of the island by France from [Genoa](#) in 1768. Over the next two centuries, the use of French grew to the extent that, by the [Liberation](#) in 1945, all islanders had a working knowledge of French. The 20th century saw a wholesale language shift, with islanders changing their language practices to the extent that there were no monolingual Corsican speakers left by the 1960s. By 1995, an estimated 65 percent of islanders had some degree of proficiency in Corsican,^[27] and a small minority, perhaps 10 percent, used Corsican as a first language.^[28]

Occitania

Germany

Southern Schleswig

In [Southern Schleswig](#), an area that belonged to Denmark until the [Second Schleswig War](#), there was a language shift from the 17th to the 20th centuries from [Danish](#) and [North Frisian](#) dialects to Low German and later High German. Historically, most of the region was part of the Danish and North Frisian language area, adjacent in the south to the German-speaking Holstein. But with the [Reformation](#) in the 16th century German became the language of the Church, and in the 19th century also that of schools in the southern parts of Schleswig. Added to this was the influence of German-speaking Holsatian nobility and traders. German was (occasionally) also spoken at the royal court in Copenhagen. This political and economic development led

gradually to a German language dominating in the southern parts of Schleswig. Native dialects such as the [Angel Danish](#)^[29] and [Eiderstedt Frisian](#) vanished. In the [Flensburg](#) area, there arose the mixed language [Petuh](#) combining Danish and German elements. As late as in 1851 (in the period of nationalization) the Danish government tried to stop the language shift, but without success in the long run. After the Second Schleswig War the Prussians introduced a number of language policy measures in the opposite direction to expand the use of (High) German as the language of administration, schooling and church services.^{[29][30][31]}

Today, Danish and North Frisian are recognized as minority languages in the federal state of [Schleswig-Holstein](#).

Hungary

[Cumans](#), seeking refuge from the Mongols, settled in Hungary and were later [Magyarized](#). The [Jassic](#) people of Hungary originally spoke the Jassic dialect of [Ossetic](#), but they fully adopted [Magyar](#), forgetting their former language. The territory of today's Hungary was formerly settled by [Slavonic](#) tribes, which gradually assimilated to Magyar. Also, language shift may have happened in Hungarian pre-history, as the prehistoric culture of Magyars shows very little similarity to that of speakers of other [Uralic languages](#).

Ireland

Israel / Palestine

An example is the shift from Hebrew to Aramaic in and around Jerusalem during the time of Classical Antiquity. Another example is during the Middle Ages, when shifting from Aramaic to Arabic through the advent of Islam. A third shift took place in Modern times, under the influence of [Zionism](#), from [Jewish languages](#) such as [Yiddish](#), [Ladino](#) and various dialects of [Judeo-Arabic](#) to [Modern Hebrew](#).

Italy

The [Italian peninsula](#), the [Po river](#) basin and the nearby islands are home to [various languages](#), most of which are Latin-derived. Italy would be politically organized into states until the late 19th century.

Since the times of the [Renaissance](#), a trans-Italian language was developed in [central Italy](#), based on [Florentine Tuscan](#); in light of its cultural prestige, it was used for formal, literary and written purposes among the literate classes from the various states of mainland Italy, [Sicily](#) and Corsica (France), sidelining the other dialects in education and formal settings. Thus, literary [Florentine](#) was established as the most representative dialect of Italy long before its [political unification](#) in 1861, Tuscan having been officially adopted by the preunitarian states. Italian further expanded as a common language for everyday use throughout the country after World War II.

Most other languages, with the exception of those spoken by [specific ethno-linguistic groups](#), long served as local vernaculars alongside Italian; therefore they have been mislabelled "dialects" by their own speakers, but they are still usually spoken just as much as standard Italian in a [diglossic](#) spectrum with little conflict.

For instance, the local [Venetian dialects](#) in [Northeast Italy](#) are widely used and locally promoted in the region; after all, Italian had been an integral part of the [Republic of Venice](#) since the 14th century, whose elites used to revere the most prominent Tuscan authors and tuscanize their own speech as well.^[32] On a survey made by [Il Gazzettino](#) in 2015, 70% of respondents told they spoke [Venetian](#) "very or quite often" in the family, while 68% with friends. A much lower percentage reported to use it at work (35%); the local language is less used in formal situations. However, the frequency of use within the family networks and friendship stopped respectively at -4 and -11 percentage points, suggesting a slow morphing to Italian, while the use in the workplace dropped to -22 percentage points. A visible generational gap has also been noted, since the students and young people under the age of 25 are the social group where the use of dialect fell below the threshold of absolute majority (respectively 43 and 41%).^[33] Nonetheless, despite some tendencies signalling the slow advancement of standard Italian, the [local dialects](#) of [Veneto](#) and the [Province of Trieste](#) are still widely spoken alongside Italian; like in much of Italy, the presence of Italian in [Northeast Italy](#) does not seem to take anything away from the region's linguistic heritage.^{[34][35]}

Like the aforementioned case of Northeast Italy, even in [Southern Italy](#) and [Sicily](#) the local dialects from the [Italo-Dalmatian family](#) are widely used in combination with standard Italian, depending upon the social context. More specifically, Italian as the prevalent language spoken among family members is spoken the least in [Campania](#) (20,7%), [Calabria](#) (25,3%) and [Sicily](#) (26,6%), contrary to frequency of use of the local dialects ([Basilicata](#), 69,4%; Calabria 68,6%; Campania, 75,2%; Sicily, 68,8%).^[35]

Germanic languages

[Trentino's Cimbrian](#), a [Germanic language](#) related to [Bavarian](#), was spoken by at least 20,000 people in the 19th century, with 3,762 people in 1921 and fewer than 300 in 2007.^[36] The same scenario goes for [Mòcheno](#) and [Walser](#).

Sardinia

Unlike the neighbouring island of Corsica^[37] (France) and elsewhere in today's Italy, where Italian was the standard language shared by the various local elites since the late Middle Ages, Italian was first officially introduced to Sardinia, to the detriment of both [Spanish](#) and [Sardinian](#) (the only surviving Neo-Latin language from the [Southern branch](#)), only in 1760 and 1764 by the then-ruling [House of Savoy](#), from [Piedmont](#).^{[38][39][40][41]} Because of the promotion and enforcement of the Italian language and culture upon the [Sardinian population](#) since then, the majority of the locals switched over to such politically dominant language and no longer speak their native ones, which have seen steady decline in use. The language has been in fact severely compromised to the point that only 13% of the children are able to speak it,^[42] and today is mostly kept as a [heritage language](#). With the exception of a few sparsely populated areas where Sardinian can still be heard for everyday purposes, the island's indigenous languages have by now been therefore largely replaced by Italian; the [language contact](#) ultimately resulted in the emergence of a [specific variety of Italian](#), slightly divergent from the standard one.

Malta

Before the 1930s, [Italian](#) was the only official language of Malta, although it was spoken by only the upper classes, with [Maltese](#) being spoken by the lower class. Even though English has replaced Italian as a co-official language alongside Maltese, the Italian-speaking population has since grown, and the growth of English in the country now threatens the status of Maltese.^[citation needed] A trend among the younger generations is to mix English and Italian vocabulary patterns, in making new Maltese words. For example, the Maltese word "bibljoteka" has been overtaken by "librerija", formed from "library" and an Italian ending. In addition to mixing English with Italian, [Maltenglish](#) involves the use of English words in Maltese sentences. Trends^[citation needed] show that English is becoming the language of choice for more and more people^[citation needed], and is transforming the Maltese language.^[citation needed]

Paraguay

Guarani, specifically the primary variety known as Paraguayan Guarani ([endonym](#) *avañe'ẽ* [*avãnẽ'ɣẽ*] 'the people's language'), an indigenous language of [South America](#) belonging to the [Tupi-Guarani](#) family^[43] of the [Tupian languages](#), is one of the official languages of [Paraguay](#) (along with [Spanish](#)), where it is spoken by the majority of the population, and where half of the rural population is monolingual.^{[44][45]} Guarani is one of the most-widely spoken [indigenous languages of the Americas](#) and the only one whose speakers include a large proportion of non-indigenous people. This represents a unique anomaly in the [Americas](#), where language shift towards European colonial languages has otherwise been a nearly universal cultural and identity marker of [mestizos](#) (people of mixed [Spanish](#) and [Amerindian](#) ancestry), and also of [culturally assimilated](#), upwardly mobile [Amerindian](#) people.

Paraguayan Guarani has been used throughout Paraguayan history as a symbol of nationalistic pride. [Populist](#) dictators such as [José Gaspar Rodríguez de Francia](#) and [Alfredo Stroessner](#) used the language to appeal to common Paraguayans, and upon [the advent of Paraguayan democracy](#) in 1992, Guarani was enshrined in the new constitution as a co-equal language along with Spanish.^[46] [Jopara](#), the mixture of Spanish

and Guarani, is spoken by an estimated 90% of the population of Paraguay. [Code-switching](#) between the two languages takes place on a spectrum where more Spanish is used for official and business-related matters, whereas more Guarani is used in art and in everyday life.^[47]

Parthia

Instances of language shift appear to have occurred twice in the history of the [Parthian Empire](#): once before its foundation, when the [Parni](#) invaded [Parthia](#), eventually losing their [Eastern Middle Iranian language](#) and adopting [Parthian](#) instead;^{[48][49]} secondly, after the fall of the Parthian Empire, Parthian speakers shifted to [Middle Persian](#) or [Armenian](#).^[50]

Philippines

In the [Philippines](#), [Spanish](#)-speaking families have gradually switched over to [English](#) since the end of [World War II](#) until Spanish ceased to be a practical everyday language in the country.

Another example would be the gradual death of the [Kinaray-a](#) language of Panay as many native speakers especially in the province of [Iloilo](#) are switching to [Hiligaynon](#) or mixing the two languages together. [Kinaray-a](#) was once spoken in the towns outside the vicinity of [Iloilo City](#), while [Hiligaynon](#) was limited to only the eastern coasts and the city proper. However, due to media and other factors such as urbanization, many younger speakers have switched from [Kinaray-a](#) to [Hiligaynon](#), especially in the towns of [Cabatuan](#), [Santa Barbara](#), [Calinog](#), [Miagao](#), [Passi](#) City, [Guimbal](#), [Tigbauan](#), [Tubungan](#), etc. Many towns, especially [Januay](#), [Lambunao](#), and [San Joaquin](#) still have a sizeable [Kinaray-a](#)-speaking population, with the standard accent being similar to that spoken in the predominantly [Karay-a](#) province of [Antique](#). Even in the province of [Antique](#), "Hiligaynization" is an issue to be confronted as the province, especially the capital town of [San José de Buenavista](#), undergoes urbanisation. Many investors from [Iloilo City](#) bring with them [Hiligaynon](#)-speaking workers who are reluctant to learn the local language.

One of the problems of [Kinaray-a](#) is its written form, as its unique "schwa sound" is difficult to represent in orthography. As time goes by, [Kinaray-a](#) has disappeared in many areas it was once spoken especially in the island of Mindoro and only remnants of the past remain in such towns as [Pinamalayan](#), [Bansud](#), [Gloria](#), [Bongabong](#), [Roxas](#), [Mansalay](#), and [Bulalacao](#) in Oriental Mindoro and [Sabluyan](#), [Calintaan](#), [San Jose](#), and [Magsaysay](#) in [Occidental Mindoro](#), as [Tagalog](#) has become the standard and dominantly recognised official language of these areas.

[Palawan](#) has 52 local languages and dialects. Due to this diversity, internal migration and mass media, Tagalog has effectively taken over as the [lingua franca](#) on the island.

In [Luzon](#), the regions of [Camarines Norte](#) and [Pampanga](#) have seen a shift to [Tagalog](#).^[51]

Singapore

After Singapore's [independence](#) in 1965, there was a general language shift in the country's interracial [lingua franca](#) from [Malay](#) to English, which was chosen as the first language for the country. Among the [Chinese community in Singapore](#), there was a language shift from the various dialects of Chinese to English and [Mandarin Chinese](#). Until the 1980s, [Singaporean Hokkien](#) was the [lingua franca](#) of [Chinese community in Singapore](#), which has since been replaced with English and Mandarin today. There has been a general [language attrition](#) in the use of Chinese other than Mandarin Chinese, especially amongst the younger segments of the Singaporean population.

Spain

The progressive dominion exerted by the [Kingdom of Castile](#) over Spain in as much as it gained political power [throughout centuries](#), contributed to the expansion of [its language](#) at the expenses of the rest. The accession of the Castilian [House of Trastámara](#) to the [Crown of Aragon](#) by mid-15th century saw the gradual displacement of the royal languages of the [Crown of Aragon](#), [Aragonese](#) and [Catalan](#), despite the prolific Valencian literature in Catalan in this period. Nebrija's *Gramatica castellana* (1492), sponsored by the new [Sayfa/Page. 399](#)

Spanish monarch [Ferdinand II of Aragon](#), was meant to help expand [Castilian](#), "the companion of the Empire". As the Crown of Castile expanded, its different governmental officials at different levels required their subjects to use or understand Castilian and sideline other *vulgar languages*, or vernaculars. It often meant the use of interpreters in lawsuits, which could tilt the outcome of the case, e.g. the [Basque witch trials](#), and the increased use of Castilian in assemblies and decision-making bodies, and documents, despite not being the commonly understood language in a number of areas, like most of the [Basque districts](#) ([Navarre](#), [Álava](#), etc.), Catalonia, Galicia, Asturias, parts of Aragon, etc.

As Aragonese retreated to the sub-Pyrenean valleys, [Arabic](#) vanished by the early 17th century, when forced cultural assimilation of the [Moriscos](#) was coupled with expulsion (completed in 1614). The arrival of the Bourbons (1700) intensified the centralization of governmental structures and the imposition of Castilian as the only language for official purposes, replacing in 1716 Catalan as the language of Justice Administration in the relevant territories ([Nueva Planta Decrees](#)). Unlike [Catalan](#), [Basque](#) was never a language written on official documents, but was equally affected. It lost ground to Castilian in all its buffer geographic areas, as well as main institutions as a communication language, after a number of decrees and orders established Castilian as "the national language of the Empire" during [Charles III](#)'s reign; printing in languages other than Spanish was forbidden (1766), and Castilian was the only language taught in school (1768).

The [Peninsular War](#) was followed by the centralization of Spain (Constitutions of 1812, 1837, 1845, 1856, etc.), with only the Basque districts keeping a [separate status until 1876](#). Compulsory education in 1856 made the use of Castilian (Spanish) mandatory, as well as discouraging and forbidding the use of other languages in some social and institutional settings. [Franco and his nationalist dictatorship](#) imposed Spanish as the only valid language for any formal social interaction (1937). By the early 21st century, Spanish was the overwhelmingly dominant language in Spain, with Basque, Catalan, and [Galician](#) surviving and developing in their respective regions with different levels of recognition since 1980. Other minorized languages ([Asturian](#), Aragonese) have also seen some recognition in the early 21st century. Catalan, sharing with Basque a strong link between language and identity, enjoys a fairly sound status. Basque competence has risen during the last decades, but daily use has not risen accordingly. The Endangered Languages Project has classified Asturian as being at risk and Aragonese as endangered.

Taiwan

[Taiwanese aborigines](#) used only [Austronesian languages](#) before other ethnic groups conquered Taiwan. After widespread migration of [Han peoples](#) from the 17th to the 19th century, many [Taiwanese Plains Aborigines](#) became [Sinicized](#), and shifted their language use to other [Sinitic](#) tongues, (mainly [Taiwanese Hokkien](#)).^[52] Additionally, some [Hakka people](#) (a Han Chinese ethnic subgroup) also shifted from [Hakka Chinese](#) to Hokkien (also called Hoklo). This happened especially in [Yongjiing](#), [Changhua](#), [Xiluo](#), [Yunlin](#), etc. They are called [Hoklo-Hakka](#) ([Phak-fa-su](#): *Hok-ló-hak*, [Peh-ōē-jī](#): *Hô-ló-kheh*, Hanzi: [福佬客](#)).^{[53][54][55]}

When Taiwan was [under Japanese rule](#), Japanese became the official language, with the Japanese government promoting Japanese language education. It also led to the creation of [Yilan Creole Japanese](#), a mixture of Japanese, [Atayal language](#), and Hokkien.^[56] In [Yilan County](#). In [World War II](#), under the [Japanification Movement](#), [Chinese](#) was banned in newspapers and school lectures, and the usage of Japanese at home was encouraged, so many urban people turned to using Japanese. In 1941, 57% of Taiwanese could speak Japanese.^{[53][57][58]}

After the [ROC government](#) established rule over Taiwan in 1945, it forbade the use of [Japanese](#) in newspapers and schools,^[59] and promoted the [Guoyu](#) movement (Chinese: 國語運動) to popularize [Standard Mandarin](#), often through coercive means.^[60] In the primary [education system](#), people using local languages would be fined or forced to wear a [dialect card](#). In the mass media, local languages were also discouraged or banned, and some books on the [romanization](#) of local languages (e.g. Bibles, lyrics books, [Peh-ōē-jī](#)) were banned. In 1975, The Radio and Television Act (Chinese: 廣播電視法) was adopted, restricting the usage of local languages on the radio or TV.^[61] In 1985, after the draft of the Language and Script Law (Chinese: 語文法) was released by

the Ministry of Education, it received considerable opposition because it banned the use of Taiwanese unofficial languages in the public domain.^{[60][62]} In response, some Hakka groups demonstrated to [save their language](#).^[63] After 1987 when [martial law was lifted](#), the Guoyu movement ceased.^{[53][57][60]}

The shift towards monolingual Mandarin was more pronounced among Hakka-speaking communities, attributed to Hakka's low social prestige. Before the KMT took over the island from Japan, the Hakka were expected to learn both Hokkien and Japanese. However, the lack of a significant Japanese-speaking base for gaining and then retaining Japanese fluency meant that most Hakka learned only Hokkien. When the [KMT fled to Taiwan from mainland China](#), most mainlanders settled mainly in northern Taiwan, close to Hakka-speaking areas, thus spurring a linguistic shift from Hokkien to Mandarin within the Taipei area. As the bulk of economic activity centered around patronage networks revolving around Mandarin-speaking KMT membership, most of the Hakka became Mandarin monolinguals, due to a shift in social mobility formerly centered around Hokkien. Elsewhere, although the Hokkien speech-community shrank within the population, most Hokkien-speaking households have retained fluency in Hokkien, helped by the liberalization of Taiwanese politics and the end of martial law.^[specific]

Nevertheless, [Taiwanese Mandarin](#) has become the most common language in Taiwan today, and the most common home language of Taiwanese youth.^[64] In the population census of 2010, Mandarin is the most common home language in the [Taipei metropolitan area](#), [Taoyuan](#), [Matsu](#), [aboriginal areas](#), some Hakka-majority areas, as well as some urban areas of [Taichung](#) and [Kaohsiung](#).^[64] Conversely, the ability of Taiwanese to speak ethnic languages is strikingly on the decline.^[53]

Turkey

Studies have suggested an [elite](#) cultural dominance-driven linguistic replacement model to explain the adoption of [Turkish](#) by [Anatolian indigenous inhabitants](#).^{[65][61][66]}

During the presidency of [Mustafa Kemal Atatürk](#), policy of turkification was heavily promoting thus leading to languages of [Muhacirs](#) disappearing.

United Kingdom

The island of Great Britain, located on the western fringes of Eurasia, has experienced a series of successive language changes and developments in the course of multiple invasions. [Celtic languages](#) predominated before the [arrival of the Romans](#) in 43 CE imposed a [Latin](#) superstructure. [Anglo-Saxon dialects](#) then [swamped much of the Romano-British speech](#) from the 5th century, only to be challenged from the 9th century by [the influx of Old Norse](#) dialects in much of England and in parts of Scotland. Following the [Norman invasion](#) of the 11th century, [Norman-French](#) became the prestige tongue, with [Middle English](#) re-asserting the [Germanic linguistic heritage](#) gradually in the course of the later Middle Ages.

Cornwall

Scottish Gaelic

Gaelic has long suffered from its lack of use in educational and administrative contexts, and was^[by whom?] long suppressed.^[67] The shift from Gaelic to [Scots](#) and [Scottish English](#) has been ongoing since about 1200 CE; Gaelic has gone from being the dominant language in almost all areas of present-day Scotland to an [endangered language](#) spoken by only about 1% of the population.^[68]

With the advent of [Scottish devolution](#), however, Scottish Gaelic has begun to receive greater attention, and it achieved a degree of official recognition when the [Scottish Parliament](#) enacted the [Gaelic Language \(Scotland\) Act](#) on 21 April 2005. [Gaelic-medium education in Scotland](#) now enrolls more than 2000 students a year. Nevertheless, the number of Gaelic [native speakers](#) continues to decline, and Scottish Gaelic is^[when?] a [minority language](#) in most of the traditional [Gàidhealtachd](#), including all census areas outside of the [Outer Hebrides](#).

London

Predictions envisage the replacement of [Cockney English](#) (traditionally spoken by working-class [Londoners](#)) by [Multicultural London English](#) (MLE) or "Jafaican" by about 2040 as [Cockneys](#) move out of [London](#). Researchers theorise that the new language emerged as new migrants spoke their own forms of English such as [Nigerian](#) and [Pakistani](#) English, and that it contains elements from "[learners' varieties](#)" as migrants learn English as a [second language](#).^{[69][70]}

Wales

United States

Although English has been the majority language in the United States since independence in 1776, [hundreds of aboriginal languages](#) were spoken before [western European settlement](#). [French](#) was once the main language in Louisiana, Missouri, and areas along the border with [Quebec](#), but the speaking has dwindled after new waves of migration and the rise of English as a [lingua franca](#). [California Spanish](#) became a minority language during the [California Gold Rush](#); it has largely been overtaken by English and [Mexican Spanish](#), surviving mainly as a [prestige dialect](#) in Northern and Central California. [German](#) was once the main language in large areas of the [Great Plains](#) and [Pennsylvania](#), but it was suppressed by [anti-German sentiment](#) during the [First World War](#).

Vietnam

Since the [fall of Saigon](#) at the end of the [Vietnam War](#) in 1975, [French](#) has declined heavily in Vietnam from being a government language and primary language of education in [South Vietnam](#)^[citation needed] to being a minority language limited to the elite classes and elderly population. Today, French is spoken fluently by only slightly over 5% of the Vietnamese population. The language shift from French to [Vietnamese](#) occurred earlier in the north due to [Viet Minh](#) and later communist policies enforcing Vietnamese as the language of politics and education.^[citation needed] However, since the late 1990s, there has been a minor revival of French in Vietnam.^[71]

Reversing

American linguist [Joshua Fishman](#) has proposed a method of [reversing language shift](#) which involves assessing the degree to which a particular language is disrupted in order to determine the most appropriate method of revitalizing.

Yorum

Dilde hakimiyet, lisanın etkin olan ile transfer edilmesi, yer değiştirmesi ve dilde asimilasyon konusu dikkate alınmalıdır.

Toplumda ortak konuşulması için, anlaşabilmek için resmi bir dilin olması gereklidir.

Kazakistan, Ahmet Yesevi Üniversitesinde Neonatoloji Derslerini vermek için gittiğimde, dükkanlarda satılan mallarda, hepsi Kiril alfabesi olmasına karşın, Özbekçe ile Kazakça ayrı yapıda Kiril alfabesi olduğu, anlaşmak için Rusça kullandıklarını gördüm. Bizler Türkçe konuşarak anlaştık, ama onlar biz Türkçe bilmiyoruz dediler. Siz Kazak ve Özbekçe biliyorsunuz dediler. Aynı eklemeli dil, Nostratik Üst Aileye sahip dedim. Bu lisan Fasafiso bile olsa anlaşıyoruz dedim. Fasafiso diyemezsin, bu bizim dilimiz dediler. Bu kelimeyi biliyorsanız, anlaşıyoruz, adı ne olursa olsun diye ekledim.

Avrupa'da özellikle Kürtler, 7 farklı lehçe kullandıkları için anlaşamadıklarını, bu nedenle tümü Türkçe öğrenme abasında olmuşlar, olmaktadır. Kendi kültürlerinin devamlılığı için Türkçe bilmek gereklidir denilmiştir.

Ölen dillerin olduğu da unutulmamalıdır.

Amerika kökeni ne olursa olsun, Resmi dilin mutlaka kullanılmasını talep etmektedir.

Lisan ile davranışlarda bütünleşmektedir. Amerika'da bir alışveriş merkezinde, bir İngiliz, giyimi, lisanı ve duruş ile ayrılan kişi, üstüncül davranışı ile kasiyere kredi kartını uzattı. Kasiyer siz yapacaksınız diye ikaz etti, geçirdi bip sesi ile yapamadı. Tekrar denedi olmadı, bu sizin göreviniz deyince kasiyer elini kaldırdı, kasa kapalı dedi. Tüm kasalar almaz deyince, paketi bırakıp gitti. Arkasından ben geldim, ben de de iki defa bip deyince, özür diledim, ben yapayım dedi, aldı yaptı. O emretti, siz rica ettiniz fark burada dedi. Lisan boyutunda sevgi ve insanlık yok ise işlem yapılamaz dedi.

İnsanlar göçme ile farklı kültürlerde olabilirler, lisanları ile kimliklerini kaybedeceklerini sanırlar. Bize verilen uyarı, lisanımız sevgi dili olmalı, insanlık olmalı denir.

Bir Kongre için Amerika'da 26 kişi bir otobüs ile gidiyorduk. Şoför Afrika Amerikalı idi, her binince ve inince merhaba, nasılsınız diyorum, bir ifade bile yok idi. Bu sefer bir avuç küçük çikolata aldım, ona uzattım, elini çekti, bu sana değil, torununa dedim. Kız torunu varmış, yine elini uzatmadı, aldım elini, avucunu açtı ve verdim, sana değil diye tembih yaptım. Akşam şeker verilmişti, ondan verdim, elini avucunu açtı, baktı, çikolata yok mu dedi. Arkadaşlar artık Türkleşti dediler. İnsanlık boyutu olan kişi Türk olarak ifade edilmesi genel kanımızdır. Şarkılar, resimler ve birliktelik resimlerle teyit edildi.

Hepimiz kardeşiz, genetik olarak da kardeşiz, bunu paylaşmalıyız.

Yine başka bir AVM yerinde, müzik çalıyor, ben ritim tutuyordum. Baktım benimle birlikte 3 tezgahlar ritme kapıldılar. Arkadaşlar bize yardım yapmadılar diye geri döndüler, bunlara gidin dedim, ne farkı var dediler, bunlar Türkleşti dedim. Nitekim sevgi ile yardım ettiler.

Burada bir kelime ile senin anladığın aynı anlama gelmeyebilir.

Osmanlı birçok bağlı olan yerin kendi lisanını kullanmasına izin vermiş, resmi dil yazışma dili imiş. Birçok Bakanların Türkçe bilmediği de ifade edilmektedir.

Taşkent'te bir bıçak tezgahına bakıyordum, sahibi bana sordu, ben de bıçak hakkında bildi verdim. Nereden biliyorsun dedi, köyüm Yatağan olup, tarihsel kılıçları var dedim. Telefon ile Siri kanalı ile seslendim, Rusça inceledi ve sonra tekrar dinledi. Daha önce bilmeden söylüyorsun sanıyordum, şimdi ise uyarılarını dinliyorum dedi. Bana yüzde bir fiyatına veririm dedi, ben uçak ile seyahat ediyorum, götürmem dedim. Lisan ancak bilgi doğru olunca, anlaşma sağlanmış oldu.

Birçok ülkenin lisan sorunları vardır. Türkiye'de bazı lisanlar aile içinde kullanılır, bunun eğitim dile olmadığı tartışılmamalıdır, yoksa resmi anlaşma sağlanamaz.

Bu Makalede bazı ülkelerin sorunları dile getirilmektedir.

Burada Türkçe Devletin oluşturduğu Türk Dil Kurumu kanalı ile yürütülmektedir.

Westernization (Wikipedia)²³

Westernization (or **Westernisation**), also **Europeanisation** or **occidentalization** (from *the Occident*), is a process whereby **societies** come under or adopt **Western culture** in areas such as **industry, technology, science, education, politics, economics, lifestyle, law, norms, mores, customs, traditions, values, mentality, perceptions, diet, clothing, language, writing system, religion,** and **philosophy**. During **colonialism** it often involved the spread of **Christianity**.^[1]

Westernization has been a growing influence across the world in the last few centuries, with some thinkers assuming Westernization to be the equivalent of **modernization**.^[2] a way of thought that is often debated. The overall process of Westernization is often two-sided in that Western influences and interests themselves are joined with parts of the affected society, at minimum, to become a more Westernized society, with the putative goal of attaining a Western life or some aspects of it, while Western societies are themselves affected by this process and interaction with non-Western groups.

Westernization traces its roots back to [Ancient Greece](#). Later, the [Roman Empire](#) took on the first process of Westernization as it was heavily influenced by Greece and created a new culture based on the principles and values of the Ancient Greek society. The Romans emerged with a culture that laid the new foundations of Europe^[anachronism] and grew into a new Western identity based on the [Greco-Roman](#) society.

Westernization can also be compared to [acculturation](#) and [enculturation](#). Acculturation is "the process of cultural and psychological change that takes place as a result of contact between cultural groups and their individual members."^[3] After contact, changes in cultural patterns are evident within *one* or *both* cultures. Specific to Westernization and the non-Western culture, foreign societies tend to adopt changes in their own social systems relative to Western ideology, lifestyle, and physical appearance, along with numerous other aspects, and shifts in culture patterns can be seen to take root as a community becomes acculturated to Western customs and characteristics – in other words, Westernized.



The phenomenon of Westernization does not follow any one specific pattern across societies as the degree of adaption and fusion with Western customs will occur at varying magnitudes within different [communities](#).^[4] Specifically, the extent to which domination, destruction, resistance, survival, adaptation or modification affect a native culture may differ following inter-ethnic contact.^[5]











Western world

The "West" was originally defined as the [Western world](#). A thousand years later, the [East-West Schism](#) separated the [Catholic Church](#) and [Eastern Orthodox Church](#) from each other. The definition of Western changed as the West was influenced by and spread to other nations. Islamic and Byzantine scholars added to the [Western canon](#) when their stores of Greek and Roman literature jump-started the [Renaissance](#). The [Cold War](#) also reinterpreted the definition of the West by excluding the countries of the former [Eastern Bloc](#). Today, most modern uses of the term refer to the societies in the West and their close [genealogical](#), [linguistic](#), and [philosophical](#) descendants, typically included are those countries whose ethnic identity and dominant culture are derived from [Western European culture](#). Though it shares a similar historical background, the Western world is not a monolithic bloc, as many cultural, linguistic, religious, political, and economical differences exist between Western countries and populations.


Significantly influenced countries

The following countries or regions experienced a significant influence by the process of Westernization:

-  [Armenia](#).^{[6][7][8][9][10]} Geographically located in the [Caucasus](#) region of [West Asia](#), Armenia's culture has been increasingly influenced by the process of Westernization. Throughout its history, Armenia has been influenced by Western and Eastern civilizations. Armenia became the first state in the world to adopt [Christianity](#) as its official religion in 301 AD. The traditional Armenian homeland composed of [Eastern Armenia](#) and [Western Armenia](#) came under the rule of the [Roman](#), Persian, Arab, Ottoman, and Russian empires. The current Armenia gained its independence in 1991, following the collapse of the [Soviet Union](#). Today, the [Government of Armenia](#) maintains positive relations with Iran, Russia, and the West, including the United States and the [EU](#). The country participates in various organizations linked to the EU, such as the [Eastern Partnership](#), the [Euronest Parliamentary Assembly](#) and is a member of the [Council of Europe](#), the [OSCE](#), the [BSEC](#), [La Francophonie](#), and NATO's [Partnership for Peace](#) and [Euro-Atlantic Partnership Council](#). In 2017, Armenia signed an extensive agreement with the EU; the [CEPA](#) agreement further strengthens economic and political ties. Armenia is also a member of various European organisations for sports, education, and cultural events such as [UEFA](#), the [European Olympic Committees](#), the [European Higher Education Area](#) and participates in the [Eurovision Song Contest](#).
-  [Azerbaijan](#).^[11] Geographically located in the [Caucasus](#) mountain range (natural border between [Western Asia](#) and [Eastern Europe](#)) The country participates in Western organizations linked to the [European Union](#), such as the [Eastern Partnership](#), [Council of Europe](#) and [GUAM](#). It is usually a member of European organisations for sports and cultural events such as [UEFA](#) and the [Eurovision Song Contest](#). In the 2020s, the country remains an [authoritarian regime](#) with considerable human rights and press freedom issues.

-  **Cape Verde**.^[12] An insular country in [West Africa](#), Cape Verde has influences of European culture (particularly Portuguese) and, together with the [Azores](#) and [Madeira \(Portugal\)](#), and the [Canary Islands \(Spain\)](#), it is part of the archipelagos of [Macaronesia](#). Due to this, the country has shared close diplomatic and cultural relations with both [Iberian countries](#) and has even tried to approach western organizations, like the [EU](#) and [NATO](#).
-  **Hong Kong**,  **Macau**, and  **Singapore**.^[13] Despite their geographical positions in [East](#) and [Southeast Asia](#) and [Chinese heritage](#), due to the heavy influences of European (particularly [British](#) and [Portuguese](#)) culture, the three territories are at-least partially westernized.
-  **Israel**.^{[14][15]} Although Israel is geographically located in [Western Asia](#), many Western cultural influences were brought in Israel by [Jewish returnees](#) from the [diaspora](#), particularly countries like [Canada](#), [France](#), [Germany](#), the [United Kingdom](#), and the [United States](#). It is a member of the [OECD](#). It is often a member of European organisations for sports and cultural events such as [UEFA](#) and [Eurovision](#), which is due in large part to Israel's ouster from their respective Asian counterparts. According to [Sammy Smooha](#), a professor emeritus of [sociology](#) at Haifa University, Israel is described as a "hybrid," a modern and developed "semi-Western" state. With the passage of time, he acknowledged, Israel will become "more and more Western." But as a result of the ongoing [Arab–Israeli conflict](#), full Westernization will be a slow process in Israel.^[15]
-  **Japan**,  **South Korea**, and the  **Taiwan**.^{[16][17]} Although they are geographically located in [East Asia](#), the three countries have westernized themselves since the [Meiji Era](#) (in the [Empire of Japan](#)), the reign of [Gojong](#) (in the [Korean Empire](#)) and the rule of the [Qing](#) respectively, have democratic forms of government (although both South Korea and Nationalist China were formerly anti-communist authoritarian states), free market economic systems, high standards of living and major contributions to Western science and technology, and could be described as "hybrid," modern and developed "semi-Western" states. A number of [United States Army](#) bases are stationed in the three countries. Both countries have also shared a historically very close link with the countries of [Europe](#) and with the [EU](#).
- **Latin America**.^[18] Most countries in Latin America are considered Western countries, largely because most of its peoples are descended from Europeans (Spanish and Portuguese settlers and later immigration from other European nations), and their society operates in a highly Westernized way. Most Latin American countries use either [Spanish](#) or [Portuguese](#) as their official language. According to the *CIA World Factbook*, there has also been considerable immigration to Latin America, particularly to [Argentina](#), [Brazil](#), [Chile](#), and [Uruguay](#), from European nations other than [Spain](#) and [Portugal](#) (for example, from [Germany](#), [Italy](#), the [Netherlands](#), etc.— see [Immigration to Argentina](#), [Immigration to Brazil](#), [Immigration to Chile](#), and [Immigration to Uruguay](#)).^[citation needed]
-  **Philippines**.^[19] Geographically located in [Southeast Asia](#), due to heavy influences of European (particularly [Spanish](#)) and [American](#) cultures in [Filipino culture](#), the country is considered westernized. Moreover, nearly 90% of the Filipino population practices Christianity.
-  **Thailand**.^[20] Although Thailand is geographically located in [Southeast Asia](#), through the 18th and 19th centuries, Siam faced imperialist pressure from [France](#) and the [United Kingdom](#), including many unequal treaties with Western powers and forced concessions of territory; it nevertheless remained the only Southeast Asian country to avoid direct Western colonization. The country became westernized by itself, the Siamese system of government was centralized and initially organized into a modern unitary absolute monarchy during the reign of [Chulalongkorn](#), later as a constitutional monarchy following the [Siamese revolution of 1932](#). In

the late 1950s, Thailand became a major ally of the [United States](#), and played a key anti-communist role in the region as a member of the [SEATO](#). Currently, Thailand continues to have strong ties to Western countries.

-  [Turkey](#)^[21] Although geographically only 3% of Turkey lies in [Europe \(East Thrace\)](#) and the rest in [Western Asia](#), Turkey is one of the most westernized [Turkic countries](#). The country has a similar economic system, has a [customs union](#) with the [European Union](#) in addition to being an official candidate for membership, and is a member of traditional Western organisations such as the [OECD](#), the [Council of Europe](#), and [NATO](#). It is usually a member of European organisations for sports and cultural events such as [UEFA](#) and the [Eurovision Song Contest](#). Relations between Turkey and Western countries have been deteriorating since the 2010s.

Views

Kishore Mahbubani

[Kishore Mahbubani](#)'s book entitled *The Great Convergence: Asia, the West, and the Logic of One World* (Public Affairs), is very optimistic.^[22] It proposes that a new global civilization is being created. The majority of non-Western countries admire and adhere to Western living standards. It says this newly emerging global order has to be ruled through new policies and attitudes. He argues that the policymakers all over the world must change their preconceptions and accept that we live in one world. The national interests must be balanced with global interests and the power must be shared. Mahbubani urges that only through these actions can we create a world that converges benignly.

[Samuel P. Huntington](#) posits a conflict between "the West and the Rest" and offers three forms of general action those non-Western civilizations can react toward Western countries.^[22]

1. Non-Western countries can attempt to achieve isolation in order to preserve their own values and protect themselves from Western invasion. He argues that the cost of this action is high and only a few states can pursue it.
2. According to the theory of "[band-wagoning](#)" non-Western countries can join and accept Western values.
3. Non-Western countries can make an effort to balance Western power through modernization. They can develop economic, military power and cooperate with other non-Western countries against the West while still preserving their own values and institutions.

Mahbubani counters this argument in his other book, *The New Asian Hemisphere: The Irresistible Shift of Global Power to the East*. This time, he argues that Western influence is now "unraveling", with [Eastern powers](#) such as China arising. He states:

...the 5.6 billion people who live outside the West no longer believe in the innate or inherent superiority of Western civilization. Instead, many are beginning to question whether the West remains the most civilized part of the world. What we are witnessing today...is the progressive unwrapping of these many layers of Western influences.^[23]

He explains the decline of Western influence, stating reasons as to the loss of Western credibility with the rest of the world.

1. There is an increasing perception that Western countries will prioritize their domestic problems over international issues, despite their spoken and written promises of having global interests and needs.
2. The West has become increasingly biased and close-minded in their perception of "non-Western" countries such as China, declaring it an "un-free" country for not following a democratic form of government.
3. The West uses a double standard when dealing with international issues.

4. As the biggest Eastern populations gain more power, they are moving away from the Western influences they sought after in the past. The "anti-Americanism" sentiment is not temporary, as Westerners like to believe – the change in the Eastern mindset has become far too significant for it to change back.

Samuel P. Huntington

In contrast to territorial delineation, others, like the American [political scientist Samuel P. Huntington](#) (see [The Clash of Civilizations](#)), consider what is "Western" based on religious affiliation, such as deeming the majority-[Western Christian](#) part of Europe and North America the West, and creating 6 other civilizations, including [Latin America](#), [Confucian](#), Japanese, [Islamic](#), [Hindu](#) and [Slavic-Orthodox](#), to organize the rest of the globe.^[24]

Huntington claimed that after the end of the [cold war](#), world politics had been moved into a new aspect in which non- Western civilizations were no more the exploited recipients of Western civilization but become another important actor joining the West to shape and move the world history.^[25]

Huntington believed that while the age of [ideology](#) had ended, the world had only reverted to a normal state of affairs characterized by cultural conflict. In his thesis, he argued that the primary axis of conflict in the future will be along cultural and religious lines.^[26]

Edward Said

In [Orientalism](#) [Edward Said](#) views Westernization as it occurred in the process of [colonization](#), an exercise of essentializing a "subject race" in order to more effectively dominate them. Said references [Arthur Balfour](#), the British Prime Minister from 1902 to 1905, who regarded the rise of nationalism in Egypt in the late 19th century as counterproductive to a "benevolent" system of occupational rule. Balfour frames his argument in favor of continued rule over the Egyptian people by appealing to England's great "understanding" of Egypt's civilization and purporting that England's cultural strengths complemented and made them natural superiors to Egypt's racial deficiencies. Regarding this claim, Said says, "Knowledge to Balfour means surveying a civilization from its origins to its prime to its decline – and of course, it means being able to...The object of such knowledge is inherently vulnerable to scrutiny; this object is a 'fact' which, if it develops, changes, or otherwise transforms itself...[the civilization] nevertheless is fundamentally, even ontologically stable. To have such knowledge of such a thing is to dominate it." The act of claiming coherent knowledge of a society in effect objectifies and others it into marginalization, making people who are classified into that race as "almost everywhere nearly the same." Said also argues that this relationship to the "inferior" races, in fact, works to also fortify and make coherent what is meant by "the West"; if "The Oriental is irrational, depraved (fallen), childlike, "different..." then "...the European is rational, virtuous, mature, normal." Thus, "the West" acts as a construction in the similar way as does "the Orient" – it is a created notion to justify a particular set of power relations, in this case the colonization and rule of a foreign country.

Process

Colonization (1400s–1970s)

Europeanization

From 1400s onward, [Europeanization](#) and [colonialism](#) spread gradually over much of the world and controlled different regions during this five centuries long period, [colonizing or subjecting](#) the majority of the globe. Following [World War II](#), Western leaders and academics sought to expand innate liberties and international equality. A period of [decolonization](#) began. At the end of the 1960s, most colonies were allowed autonomy. Those new states often adopted some aspects of Western [politics](#) such as a constitution, while frequently reacting against Western culture.^[citation needed]

In Asia

General reactions to Westernization can include [fundamentalism](#), [protectionism](#) or embrace to varying degrees. Countries such as [Korea](#) and [China](#) attempted to adopt a system of [isolationism](#) but have ultimately juxtaposed parts of Western culture into their own, often adding original and unique social influences, as exemplified by the introduction of over 1,300 locations of the traditionally Western fast-food chain [McDonald's](#) into China.^[27] Specific to [Taiwan](#), the industry of bridal photography (see [Photography in Taiwan](#)) has been significantly influenced by the Western idea of "love". As examined by author Bonnie Adrian, Taiwanese bridal photos of today provide a striking contrast to past accepted norms, contemporary couples

often displaying great physical affection and, at times, placed in typically Western settings to augment the modernity, in comparison to the historically prominent relationship, often stoic and distant, exhibited between bride and groom.^[28] Though Western concepts may have initially played a role in creating this cultural shift in Taiwan, the market and desire for bridal photography has not continued without adjustments and social modifications to this Western notion.

In [Korea](#), the first contact with Westernization was during the [Chosun Dynasty](#), in 17th century. Every year, the emperor dispatched few envoy ambassadors to China and while they were staying in Beijing, the Western missionaries were there. Through the missionaries, Korean ambassadors were able to adopt the Western technology. In 19th century, Korea started to send ambassadors to the foreign countries, other than Japan and [China](#). While Korea was being Westernized slowly in late 19th century, Korea had the idea of "Eastern ways and Western frames (東道西器)", meaning that they accepted the Western "bowl", but used it with Eastern principles inside.^[citation needed]

In Japan, the Netherlands continued to play a key role in transmitting Western know-how to the Japanese from the 17th century to the mid-19th century, because the Japanese had only opened their doors to Dutch merchants before US Navy [Commodore Matthew Perry's visit in 1853](#). After Commodore Perry's visit, Japan began to deliberately accept Western culture to the point of hiring Westerners to teach Western customs and traditions to the Japanese starting in the [Meiji era](#). Since then, many Japanese politicians have encouraged the Westernization of Japan with the use of the term [Datsu-A Ron](#), which means the argument for "leaving Asia" or "Good-bye Asia". In [Datsu-A Ron](#), "Westernization" was described as an "unavoidable" but "fruitful" change. In contrast, despite many advances in industrial efficiency, Japan has sustained a culture of strict social hierarchy and limited individualization.^[29]

In [Iran](#), the process of Westernization dates back to the country's attempt to westernize during the beginning in the 1930s, which was dictated by [Shah Rezā Khan](#) and continued by [his son](#) during the Cold War and agitated the largely conservative [Shia Muslim](#) masses of the country, was partly responsible for the 1979 [Iranian Revolution](#).^[30]

In [Turkey](#), synchronization process with the West is known as the [Tanzimat \(reorganization\)](#) period. The [Ottoman Empire](#) began to change itself according to modern science, practice and culture. The Empire took some innovations from the West. Also, by the contribution of foreign engineers the Empire repaired its old arm systems. Newly found schools, permanent ambassadors, and privy councils were essential improvement for the Empire. As a result, Turkey is one of the most Westernized majority-Muslim nations.

Globalization (1970s–present)

Westernization is often regarded as a part of the ongoing process of [globalization](#). This theory proposes that Western thought has led to globalization, and that globalization propagates Western culture, leading to a cycle of Westernization. On top of largely Western government systems such as [democracy](#) and [constitution](#), many Western technologies and customs like music, clothing and cars have been introduced across various parts of the world and copied and created in traditionally non-Western countries.

Westernization has been reversed in some countries following war or regime change. For example: [China](#) excluding [Taiwan](#) after 1949, Cuba after the Revolution in 1959, South Vietnam after communist takeover in 1975, Afghanistan after the Soviet invasion and Iran after the 1979 revolution.^[31]

The main characteristics are economic and political ([free trade](#)) democratisation, combined with the spread of an [individualised culture](#). Often it was regarded as opposite to the worldwide influence of [Communism](#). After the [break-up](#) of the [USSR](#) in late-1991 and the end of the [Cold War](#), many of its component states and allies nevertheless underwent Westernization, including [privatization](#) of hitherto state-controlled industry.^[32]

With debates still going on, the question of whether globalization can be characterized as Westernization can be seen in various aspects. Globalization is happening in various aspects, ranging from economics, politics and even to food or culture. Westernization, to some schools, is seen as a form of globalization that leads the world to be similar with Western powers. Being globalized means taking positive aspects of the world, but globalization also brings about the debate about being Westernized. Democracy, fast foods, and American pop-culture can all be examples that are considered as Westernization of the world.

According to the "Theory of the Globe scrambled by Social network: a new Sphere of Influence 2.0", published by [Jura Gentium](#) (the [University of Florence](#)), an increasing role in Westernisation is ruled by [Social Media](#). The comparison with Eastern realities, who decided to ban the American Social Medias (as Iran and Mainland China with Facebook, Twitter), marks a political desire to avoid the process of Westernisation of own population and way to communicate.^[33]

Consequences

Due to the colonization of the [Americas](#) and [Oceania](#) by [Europeans](#), the cultural, ethnic and linguistic make-up of the Americas and Oceania has been changed. This is most visible in settler colonies such as: [Australia](#), [Canada](#), [New Zealand](#), and the [United States](#), and to a lesser extent, in some [Latin American](#) countries: [Argentina](#), [Brazil](#), [Chile](#), [Costa Rica](#), and [Uruguay](#), where the traditional [indigenous population](#) has been predominantly replaced demographically by non-indigenous settlers due to transmitted disease and conflict. This demographic takeover in settler countries has often resulted in the linguistic, social, and cultural marginalisation of indigenous people. Even in countries where large populations of indigenous people remain or the indigenous peoples have mixed ([mestizo](#)) considerably with European settlers, such as: [Mexico](#), [Peru](#), [Panama](#), [Suriname](#), [Ecuador](#), [Bolivia](#), [Venezuela](#), [Belize](#), [Paraguay](#), [South Africa](#), [Colombia](#), [Guatemala](#), [Haiti](#), [Honduras](#), [Guyana](#), [El Salvador](#), [Jamaica](#), [Cuba](#), or [Nicaragua](#), relative marginalization still exists.

Due to colonization and immigration, the formerly prevalent languages in the Americas, Oceania and part of [South Africa](#), are now usually Indo-European languages or creoles based on them:

- [English](#) ([Australia](#), [New Zealand](#), [United States](#), and [Canada](#) without mainly French-speaking [Quebec](#)); [English](#) along with [English-based creole languages](#) ([Anglophone Africa](#), [Antigua and Barbuda](#), [Bahamas](#), [Barbados](#), [Dominica](#), [Federated States of Micronesia](#), [Fiji](#), [Grenada](#), [Guyana](#), [Hong Kong](#), [India](#), [Jamaica](#), [Kiribati](#), [Marshall Islands](#), [Nauru](#), [Palau](#), [Papua New Guinea](#), the [Philippines](#), [Saint Kitts and Nevis](#), [Saint Lucia](#), [Saint Vincent and the Grenadines](#), [Samoa](#), [Singapore](#), [Solomon Islands](#), [Sri Lanka](#), [Tonga](#), [Tuvalu](#), and [Trinidad and Tobago](#)).
- [French](#) ([Quebec](#), [New Brunswick](#) and parts of [Ontario](#) in Canada and [Saint Pierre and Miquelon](#)); [French](#) along with [French-based creole languages](#) ([Francophone Africa](#), [French Guiana](#), [Guadeloupe](#), [Haiti](#), [Vanuatu](#), [Martinique](#), and [Saint-Barthelemy](#)).
- [Spanish](#) ([Hispanic America](#), [Equatorial Guinea](#), [Western Sahara](#), and the [Philippines](#)).
- [Portuguese](#) ([Brazil](#), [Lusophone Africa](#), [East Timor](#), [Macau](#), [Goa](#), and other members of the [Community of Portuguese Language Countries](#)).
- [Dutch](#) along with [Creole languages](#) ([Suriname](#), [Aruba](#) and the [Netherlands Antilles](#)).
- [Afrikaans](#) along with English (parts of [South Africa](#) and [Namibia](#)).
- [German](#) along with [Creole languages](#) (along with [Afrikaans](#) in [Namibia](#) and some areas in the US, such as [Pennsylvania](#) ([Pennsylvania Dutch](#)))

Many indigenous languages are on the verge of becoming extinct. Some settler countries have preserved indigenous languages; for example, in New Zealand the [Māori language](#) is one of three official languages, the others being English and New Zealand sign language, another example is Ireland, where [Irish](#) is the first official language, followed by English as the second official language.

Yorum

Batı Medeniyeti olarak tanımlanan yaklaşımda, birçok boyutlar konu edilmektedir. Modern yaşam ile birlikte tanımlanmaktadır.

Kaynağı Yunan yaklaşımı ve Roma İmparatorluğu ile devam ettiği de sıklıkla ifade edilmektedir.

Batılılaşma bir bakıma, Batı Medeniyetini yakalamak olarak belirginleşir.

Ülkelerde etkileşimleri farklı boyutlarda oluşmuştur. Bunlar birçok ülkede farklı şekilde ele alınmaktadır. Bunun anlamı medeniyet, kalkınma ve ilerleme olması hedeflendiği içindir. Batı felsefesine uyum ve kabul sanıldığı gibi olmadığı, sosyal sınıf ve ayrımcılık yaptığı için sadece teknik düzeyde kalması istenilmektedir. Avrupa Birliği bir normlar olarak kabul edilerek birleşme talebi olmaktadır. Yoksa siyasi açıdan kararları kabul edilebilir değildir, ayrımcılık yapmaktadır. Gümrük Birliği yine standart açısından uyma çabasıdır, bir etkileşimi kabuldür, teslimiyet değildir. Müzik Festivalinde jüri uzman kişiler yerine, toplumdan SMS kanalı ile toplanıyorsa, burada adalet olması beklenemez. NATO bir askeri ittifak ise, aynı pakta olanların birbirleri ile çatışması, terör örgütlerini destekleyenlerin olması, bu ittifakin yapısını bozmaktadır. Bir anlaşma benim tarafımda olman için yapıyor ise, elbet bu tartışma yaratacaktır. Batı Medeniyeti de bu yapıya dönüşmüş bir dikta parametresi haline gelmiştir.

Cultural imperialism (Wikipedia)²⁴

Cultural imperialism (sometimes referred to as cultural colonialism) comprises the [cultural](#) dimensions of [imperialism](#). The word "imperialism" often describes practices in which a social entity engages culture (including language, traditions, rituals, political and economic structures, and ways of life) to create and maintain unequal relationships between social groups. Cultural Imperialism often uses violence as a method of implementation, and the system is often part of the legitimization process of conquest.

Cultural imperialism may take various forms, such as an attitude, a formal policy, or military action - insofar as each of these reinforces cultural hegemony. Research on the topic occurs scholarly disciplines, and is especially prevalent in communication and media studies, ^{[1][2][3]} education, ^[4] foreign policy, ^[5] history, ^[6] [international relations](#), ^[7] linguistics, ^[8] literature, ^[9] post-colonialism, ^{[10][11]} science, ^[12] sociology, ^[13] social theory, ^[14] and sports. ^[15]

Background and definitions

Although the [Oxford English Dictionary](#) has a 1921 reference to the "cultural imperialism of the Russians", ^[16] John Tomlinson, in his book on the subject, writes that the term emerged in the 1960s ^[17] and has been a focus of research since at least the 1970s. ^[18] Terms such as "[media imperialism](#)", "structural imperialism", "cultural dependency and domination", "cultural synchronization", "[electronic colonialism](#)", "ideological imperialism", and "[economic imperialism](#)" have all been used to describe the same basic notion of cultural imperialism. ^[19]

The term refers largely to the exercise of power in a cultural relationship in which the principles, ideas, practices, and values of a powerful, invading society are imposed upon indigenous cultures in the occupied areas. The process is often used to describe examples of when the compulsory practices of the cultural traditions of the imperial social group are implemented upon a conquered social group.

Cultural imperialism has been called a process that intends to transition the "cultural symbols of the invading communities from 'foreign' to 'natural,' 'domestic,'" comments Jeffrey Herlihy-Mera. ^[20] The process of Cultural Conquest often involves three discrete and sequential phases:

<i>People in new space</i>	<i>Objective</i>
(1) Merchants Also termed "explorers" e.g., Lewis and Clark	Encounter resources <i>E.g., minerals, trade routes, spices, furs, communities to tax or conscript, fertile agricultural zones, strategic geography, etc.</i>
(2) Military An invasion force	Control resources <i>Implement martial law so that the metropolitan may exploit resources;</i>

	<i>establish "Fort" cities, e.g., Fort Lauderdale, Fort Worth etc. that facilitate metropolitan settlement.</i>
(3) Politicians Socialize the space into a new province of the metropolitan	Social engineering <i>Acculturate the space into a region of the metropolitan through saturation of symbol, legend, and myth. Establish laws and norms that promote the metropolitan (invading system) as dominant culture and prohibit or criminalize other systems; offer citizenship to conquered peoples in exchange for submission to metropolitan cultural norms and abandonment of original or other (in the case of immigrants) social tendencies.</i>

(Herlihy-Mera, Jeffrey. 2018. *After American Studies: Rethinking the Legacies of Transnational Exceptionalism*. Routledge. p. 24)

While the third phase continues "in perpetuity," cultural imperialism tends to be "gradual, contested (and continues to be contested), and is by nature incomplete. The partial and imperfect configuration of this ontology takes an implicit conceptualization of reality and attempts—and often fails—to elide other forms of collective existence."^[231] In order to achieve that end, cultural engineering projects strive to "isolate residents within constructed spheres of symbols" such that they (eventually, in some cases after several generations) abandon other cultures and identify with the new symbols. "The broader intended outcome of these interventions might be described as a common recognition of *possession* of the land itself (on behalf of the organizations publishing and financing the images)."^[231]

For [Herbert Schiller](#), cultural imperialism refers to the American Empire's "coercive and persuasive agencies, and their capacity to promote and universalize an American 'way of life' in other countries without any reciprocation of influence."^[232] According to Schiller, cultural imperialism "pressured, forced and bribed" societies to integrate with the U.S.'s expansive capitalist model but also incorporated them with attraction and persuasion by winning "the mutual consent, even solicitation of the indigenous rulers." He continues remarks that it is:

the sum processes by which a society is brought into the modern [U.S.-centered] world system and how its dominating stratum is attracted, pressured, forced, and sometimes bribed into shaping social institutions to correspond to, or even promote, the values and structures of the dominating centres of the system. The public media are the foremost example of operating enterprises that are used in the penetrative process. For penetration on a significant scale the media themselves must be captured by the dominating/penetrating power. This occurs largely through the commercialization of broadcasting.^[233]

The historical contexts, iterations, complexities, and politics of Schiller's foundational and substantive theorization of cultural imperialism in international communication and media studies are discussed in detail by [political economy of communication](#) researchers Richard Maxwell,^[241] Vincent Mosco,^[251] Graham Murdock,^[261] and Tanner Mirreles.^[271]

Downing and Sreberny-Mohammadi state: "Cultural imperialism signifies the dimensions of the process that go beyond economic exploitation or military force. In the history of [colonialism](#), (i.e., the form of imperialism in which the government of the colony is run directly by foreigners), the educational and media systems of many Third World countries have been set up as replicas of those in Britain, France, or the United States and carry their values. Western advertising has made further inroads, as have architectural and fashion styles. Subtly but powerfully, the message has often been insinuated that Western cultures are superior to the cultures of the Third World."

Poststructuralism

Within the realm of poststructuralist and postcolonial theory, *cultural imperialism* can be seen as the cultural legacy of Western colonialism, or forms of social action contributing to the continuation of Western [hegemony](#).

To some outside of the realm of this discourse, the term is critiqued as being unclear, unfocused, and/or contradictory in nature.^[19]

The work of French philosopher and [social theorist Michel Foucault](#) has heavily influenced use of the term *cultural imperialism*, particularly his philosophical interpretation of [power](#) and his concept of [governmentality](#). Following an interpretation of power similar to that of [Machiavelli](#), Foucault defines power as immaterial, as a "certain type of relation between individuals" that has to do with complex strategic social positions that relate to the subject's ability to control its environment and influence those around itself.^[28] According to Foucault, power is intimately tied with his conception of [truth](#). "Truth", as he defines it, is a "system of ordered procedures for the production, regulation, distribution, circulation, and operation of statements" which has a "circular relation" with systems of power.^[29] Therefore, inherent in systems of power, is always "truth", which is culturally specific, inseparable from [ideology](#) which often coincides with various forms of [hegemony](#). *Cultural imperialism* may be an example of this.

Foucault's interpretation of governance is also very important in constructing theories of transnational power structure. In his lectures at the [Collège de France](#), Foucault often defines governmentality as the broad art of "governing", which goes beyond the traditional conception of governance in terms of state mandates, and into other realms such as governing "a household, souls, children, a province, a convent, a religious order, a family".^[30] This relates directly back to Machiavelli's treatise on how to retain political power at any cost, [The Prince](#), and Foucault's aforementioned conceptions of [truth](#) and [power](#). (i.e. various [subjectivities](#) are created through power relations that are culturally specific, which lead to various forms of culturally specific governmentality such as [neoliberal](#) governmentality.)

Post-Colonialism

[Edward Saïd](#) is a founding figure of postcolonialism, established with the book [Orientalism](#) (1978), a [humanist](#) critique of [The Enlightenment](#), which criticises Western knowledge of "The East"—specifically the English and the French [constructions](#) of what is and what is not "Oriental".^{[31][32]} Whereby said "knowledge" then led to cultural tendencies towards a [binary opposition](#) of the Orient vs. the Occident, wherein one concept is defined in opposition to the other concept, and from which they emerge as of unequal value.^[32] In [Culture and Imperialism](#) (1993), the sequel to [Orientalism](#), Saïd proposes that, despite the formal end of the "age of empire" after the [Second World War](#) (1939–45), colonial imperialism left a cultural legacy to the (previously) colonised peoples, which remains in their contemporary civilisations; and that said American *cultural imperialism* is very influential in the international systems of [power](#).^[33]

In "Can the Subaltern Speak?" [Gayatri Chakravorty Spivak](#) critiques common representations in the West of the [Sati](#), as being controlled by authors other than the participants (specifically English colonizers and Hindu leaders). Because of this, Spivak argues that the [subaltern](#), referring to the communities that participate in the Sati, are not able to represent themselves through their own voice. Spivak says that cultural imperialism has the power to disqualify or erase the knowledge and mode of education of certain populations that are low on the social hierarchy.^[34]

In *A Critique of Postcolonial Reason*, Spivak argues that Western philosophy has a history of not only exclusion of the subaltern from discourse, but also does not allow them to occupy the space of a fully human subject.

Contemporary ideas and debate

Cultural imperialism can refer to either the forced acculturation of a subject population, or to the voluntary embracing of a foreign culture by individuals who do so of their own free will. Since these are two very different referents, the validity of the term has been called into question.

Cultural influence can be seen by the "receiving" culture as either a threat to or an enrichment of its [cultural identity](#). It seems therefore useful to distinguish between cultural imperialism as an (active or passive) attitude of superiority, and the position of a culture or group that seeks to complement its own cultural production, considered partly deficient, with imported products.

The imported products or services can themselves represent, or be associated with, certain values (such as [consumerism](#)). According to one argument, the "receiving" [culture](#) does not necessarily perceive this link, but instead absorbs the foreign culture passively through the use of the foreign goods and services. Due to its somewhat concealed, but very potent nature, this hypothetical idea is described by some experts as "*banal imperialism*." For example, it is argued that while "American companies are accused of wanting to control 95 percent of the world's consumers", "cultural imperialism involves much more than simple consumer goods; it involved the dissemination of American principles such as freedom and democracy", a process which "may sound appealing" but which "masks a frightening truth: many cultures around the world are disappearing due to the overwhelming influence of corporate and cultural America".^[35]

Some believe that the newly globalised economy of the late 20th and early 21st century has facilitated this process through the use of new information technology. This kind of cultural imperialism is derived from what is called "[soft power](#)". The theory of electronic colonialism extends the issue to global cultural issues and the impact of major multi-media conglomerates, ranging from [Paramount](#), [WarnerMedia](#), [AT&T](#), [Disney](#), [News Corp](#), to [Google](#) and [Microsoft](#) with the focus on the hegemonic power of these mainly United States-based communication giants.

Cultural diversity

One of the reasons often given for opposing any form of cultural imperialism, voluntary or otherwise, is the preservation of [cultural diversity](#), a goal seen by some as analogous to the preservation of [ecological diversity](#). Proponents of this idea argue either that such diversity is valuable in itself, to preserve human historical heritage and knowledge, or instrumentally valuable because it makes available more ways of solving problems and responding to catastrophes, natural or otherwise.

Ideas relating to African colonization

Of all the areas of the world that scholars have claimed to be adversely affected by imperialism, Africa is probably the most notable. In the expansive "age of imperialism" of the nineteenth century, scholars have argued that European colonisation in Africa has led to the elimination of many various cultures, worldviews, and [epistemologies](#), particularly through [neocolonisation](#) of public education.^{[36][37][38]} This, arguably has led to uneven development, and further informal forms of social control having to do with culture and imperialism.^[39] A variety of factors, scholars argue, lead to the elimination of cultures, worldviews, and [epistemologies](#), such as "de-linguicization" (replacing native African languages with European ones), devaluing [ontologies](#) that are not explicitly individualistic,^[39] and at times going as far as to not only define Western culture itself as science, but that non-Western approaches to science, the Arts, indigenous culture, etc. are not even knowledge.^[36] One scholar, [Ali A. Abdi](#), claims that imperialism inherently "involve[s] extensively interactive regimes and heavy contexts of identity deformation, misrecognition, loss of self-esteem, and individual and social doubt in [self-efficacy](#)."^[39] Therefore, all imperialism would always, already be cultural.

Ties to neoliberalism

[Neoliberalism](#) is often critiqued by sociologists, anthropologists, and cultural studies scholars as being culturally imperialistic. Critics of neoliberalism, at times, claim that it is the newly predominant form of imperialism.^[39] Other scholars, such as Elizabeth Dunn and Julia Elyachar have claimed that [neoliberalism](#) requires and creates its own form of [governmentality](#).^{[40][41]}

In Dunn's work, *Privatizing Poland*, she argues that the expansion of the [multinational corporation](#), Gerber, into Poland in the 1990s imposed Western, neoliberal [governmentality](#), [ideologies](#), and [epistemologies](#) upon the post-soviet persons hired.^[40] Cultural conflicts occurred most notably the company's inherent [individualistic](#) policies, such as promoting competition among workers rather than cooperation, and in its strong opposition to what the company owners claimed was [bribery](#).^[40]

In Elyachar's work, *Markets of Dispossession*, she focuses on ways in which, in [Cairo](#), [NGOs](#) along with [INGOs](#) and the state promoted neoliberal [governmentality](#) through schemas of economic development

that relied upon "youth microentrepreneurs."^[41] Youth microentrepreneurs would receive small loans to build their own businesses, similar to the way that [microfinance](#) supposedly operates.^[41] Elyachar argues though, that these programs not only were a failure, but that they shifted cultural opinions of [value \(personal and cultural\)](#) in a way that favoured Western ways of thinking and being.^[41]

Ties to development studies

Often, methods of promoting development and social justice are critiqued as being imperialistic in a cultural sense. For example, Chandra Mohanty has critiqued Western [feminism](#), claiming that it has created a misrepresentation of the "third world woman" as being completely powerless, unable to resist male dominance.^[42] Thus, this leads to the often critiqued narrative of the "white man" saving the "brown woman" from the "brown man." Other, more radical critiques of [development studies](#), have to do with the field of study itself. Some scholars even question the intentions of those developing the field of study, claiming that efforts to "develop" the [Global South](#) were never about the South itself. Instead, these efforts, it is argued, were made in order to advance Western development and reinforce Western hegemony.^[43]

Ties to media effects studies

The core of cultural imperialism thesis is integrated with the political-economy traditional approach in media effects research. Critics of cultural imperialism commonly claim that non-Western cultures, particularly from the Third World, will forsake their traditional values and lose their cultural identities when they are solely exposed to Western media. Nonetheless, Michael B. Salwen, in his book *Critical Studies in Mass Communication* (1991),^[44] claims that cross-consideration and integration of empirical findings on cultural imperialist influences is very critical in terms of understanding mass media in the international sphere. He recognises both of contradictory contexts on cultural imperialist impacts. The first context is where cultural imperialism imposes socio-political disruptions on developing nations. Western media can distort images of foreign cultures and provoke personal and social conflicts to developing nations in some cases.^[45] Another context is that peoples in developing nations resist to foreign media and preserve their cultural attitudes. Although he admits that outward manifestations of Western culture may be adopted, but the fundamental values and behaviours remain still. Furthermore, positive effects might occur when male-dominated cultures adopt the "liberation" of women with exposure to Western media^[46] and it stimulates ample exchange of cultural exchange.^[47]

Criticisms of "cultural imperialism theory"

Critics of scholars who discuss cultural imperialism have a number of critiques. *Cultural imperialism* is a term that is only used in discussions where [cultural relativism](#) and [constructivism](#) are generally taken as true. (One cannot critique promoting Western values if one believes that said values are absolutely correct. Similarly, one cannot argue that Western epistemology is unjustly promoted in non-Western societies if one believes that those epistemologies are absolutely correct.^[49]) Therefore, those who disagree with cultural relativism and/or constructivism may critique the employment of the term, *cultural imperialism* on those terms.

John Tomlinson provides a critique of cultural imperialism theory and reveals major problems in the way in which the idea of cultural, as opposed to economic or political, imperialism is formulated. In his book *Cultural Imperialism: A Critical Introduction*, he delves into the much debated "[media imperialism](#)" theory. Summarizing research on the Third World's reception of American television shows, he challenges the cultural imperialism argument, conveying his doubts about the degree to which US shows in developing nations actually carry US values and improve the profits of US companies. Tomlinson suggests that cultural imperialism is growing in some respects, but local transformation and interpretations of imported media products propose that cultural diversification is not at an end in global society.^[48] He explains that one of the fundamental conceptual mistakes of cultural imperialism is to take for granted that the distribution of cultural goods can be considered as cultural dominance. He thus supports his argument highly criticising the concept that [Americanization](#) is occurring through global overflow of American television products. He points to a myriad of examples of television networks who have managed to dominate their domestic markets and that domestic programs

generally top the ratings. He also doubts the concept that cultural agents are passive receivers of information. He states that movement between cultural/geographical areas always involves translation, mutation, adaptation, and the creation of hybridity.

Other key critiques are that the term is not defined well, and employs further terms that are not defined well, and therefore lacks explanatory power, that *cultural imperialism* is hard to measure, and that the theory of a legacy of [colonialism](#) is not always true.^[49]

Rothkopf on dealing with cultural dominance

[David Rothkopf](#), managing director of [Kissinger Associates](#) and an adjunct professor of [international affairs](#) at [Columbia University](#) (who also served as a senior [U.S. Commerce Department](#) official in the [Clinton Administration](#)), wrote about cultural imperialism in his provocatively titled *In Praise of Cultural Imperialism?* in the summer 1997 issue of [Foreign Policy](#) magazine. Rothkopf says that the United States should embrace "cultural imperialism" as in its self-interest. But his definition of cultural imperialism stresses spreading the values of [tolerance](#) and openness to cultural change in order to avoid war and conflict between cultures as well as expanding accepted technological and legal standards to provide free traders with enough security to do business with more countries. Rothkopf's definition almost exclusively involves allowing individuals in other nations to accept or reject foreign cultural influences. He also mentions, but only in passing, the use of the [English language](#) and consumption of news and popular music and film as cultural dominance that he supports. Rothkopf additionally makes the point that [globalisation](#) and the [Internet](#) are accelerating the process of cultural influence.^[49]

Culture is sometimes used by the organisers of society—politicians, theologians, academics, and families—to impose and ensure order, the rudiments of which change over time as need dictates. One need only look at the 20th century's [genocides](#). In each one, leaders used culture as a political front to fuel the passions of their armies and other minions and to justify their actions among their people.

Rothkopf then cites genocide and [massacres](#) in [Armenia](#), Russia, the [Holocaust](#), [Cambodia](#), [Bosnia and Herzegovina](#), [Rwanda](#) and [East Timor](#) as examples of culture (in some cases expressed in the ideology of "political culture" or religion) being misused to justify violence. He also acknowledges that cultural imperialism in the past has been guilty of forcefully eliminating the cultures of natives in the Americas and in Africa, or through use of the [Inquisition](#), "and during the expansion of virtually every *empire*.".The most important way to deal with cultural influence in any nation, according to Rothkopf, is to promote tolerance and allow, or even promote, cultural diversities that are compatible with tolerance and to eliminate those cultural differences that cause violent conflict:

Successful multicultural societies, be they nations, federations, or other conglomerations of closely interrelated states, discern those aspects of culture that do not threaten union, stability, or prosperity (such as food, holidays, rituals, and music) and allow them to flourish. But they counteract or eradicate the more subversive elements of culture (exclusionary aspects of religion, language, and political/ideological beliefs). History shows that bridging cultural gaps successfully and serving as a home to diverse peoples requires certain social structures, laws, and institutions that transcend culture. Furthermore, the history of a number of ongoing experiments in [multiculturalism](#), such as in the European Union, India, South Africa, Canada and the United States, suggests that workable, if not perfected, integrative models exist. Each is built on the idea that tolerance is crucial to social well-being, and each at times has been threatened by both intolerance and a heightened emphasis on cultural distinctions. The greater public good warrants eliminating those cultural characteristics that promote conflict or prevent harmony, even as less-divisive, more personally observed cultural distinctions are celebrated and preserved.^[50]

Cultural dominance can also be seen in the 1930s in Australia where the Aboriginal Assimilation Policy acted as an attempt to wipe out the Native Australian people. The British settlers tried to biologically alter the skin colour of the Australian Aboriginal people through mixed breeding with white people. The policy also made attempts to forcefully conform the Aborigines to western ideas of dress and education.^[51]

In history[[edit](#)]

Although the term was popularised in the 1960s, and was used by its original proponents to refer to cultural hegemonies in a post-colonial world, cultural imperialism has also been used to refer to times further in the past.

Ancient Greece

The [Ancient Greeks](#) are known for spreading their culture around the Mediterranean and Near East through trade and conquest. During the [Archaic Period](#), the burgeoning Greek city-states established settlements and colonies across the [Mediterranean Sea](#), especially in [Sicily](#) and southern [Italy](#), influencing the [Etruscan](#) and [Roman](#) peoples of the region. In the late fourth century BC, [Alexander the Great](#) conquered Persian and Indian territories all the way to the [Indus River Valley](#) and [Punjab](#), spreading Greek pagan religion, art, and science along the way. This resulted in the rise of [Hellenistic](#) kingdoms and cities across Egypt, the Near East, Central Asia, and Northwest India where Greek culture fused with the cultures of the indigenous peoples. The Greek influence prevailed even longer in science and literature, where medieval Muslim scholars in the Middle East studied the writings of [Aristotle](#) for scientific learning.

Ancient Rome

The [Roman Empire](#) was also an early example of cultural imperialism.

Early Rome, in its conquest of Italy, assimilated the people of [Etruria](#) by replacing the [Etruscan language](#) with Latin, which led to the demise of that language and many aspects of [Etruscan civilisation](#).^[52]

Cultural [Romanization](#) was imposed on many parts of Rome's empire by "many regions receiving Roman culture unwillingly, as a form of cultural imperialism."^[53] For example, when Greece was conquered by the Roman armies, Rome set about altering the culture of Greece to conform with Roman ideals. For instance, the Greek habit of stripping naked, in public, for exercise, was looked on askance by Roman writers, who considered the practice to be a cause of the Greeks' effeminacy and enslavement.^[54] The Roman example has been linked to modern instances of European imperialism in African countries, bridging the two instances with Slavoj Žižek's discussions of 'empty signifiers'.^[36]

The [Pax Romana](#) was secured in the empire, in part, by the "forced acculturation of the culturally diverse populations that Rome had conquered."^[52]

British Empire

British worldwide expansion in the 18th and 19th centuries was an economic and political phenomenon. However, "there was also a strong social and cultural dimension to it, which [Rudyard Kipling](#) termed the '[white man's burden](#)'." One of the ways this was carried out was by religious proselytising, by, amongst others, the [London Missionary Society](#), which was "an agent of British cultural imperialism."^[55] Another way, was by the imposition of educational material on the colonies for an "imperial curriculum". Robin A. Butlin writes, "The promotion of empire through books, illustrative materials, and educational syllabuses was widespread, part of an education policy geared to cultural imperialism".^[56] This was also true of science and technology in the empire. Douglas M. Peers and Nandini Gooptu note that "Most scholars of colonial science in India now prefer to stress the ways in which science and technology worked in the service of colonialism, as both a 'tool of empire' in the practical sense and as a vehicle for cultural imperialism. In other words, science developed in India in ways that reflected colonial priorities, tending to benefit Europeans at the expense of Indians, while remaining dependent on and subservient to scientific authorities in the colonial metropolis."^[57]

The analysis of cultural imperialism carried out by Edward Said drew principally from a study of the [British Empire](#).^[58] According to Danilo Raponi, the cultural imperialism of the British in the 19th century had a much wider effect than only in the British Empire. He writes, "To paraphrase Said, I see cultural imperialism as a complex cultural hegemony of a country, Great Britain, that in the 19th century had no rivals in terms of its ability to project its power across the world and to influence the cultural, political and commercial affairs of

most countries. It is the 'cultural hegemony' of a country whose power to export the most fundamental ideas and concepts at the basis of its understanding of 'civilisation' knew practically no bounds." In this, for example, Raponi includes Italy.^[59]

Other pre-Second World War examples

The [New Cambridge Modern History](#) writes about the cultural imperialism of [Napoleonic France](#). Napoleon used the [Institut de France](#) "as an instrument for transmuting French universalism into cultural imperialism." Members of the Institute (who included Napoleon), descended upon Egypt in 1798. "Upon arrival they organised themselves into an Institute of Cairo. The Rosetta Stone is their most famous find. The science of Egyptology is their legacy."^[60]

After the [First World War](#), Germans were worried about the extent of French influence in the annexed [Rhineland](#), with the French [occupation of the Ruhr](#) Valley in 1923. An early use of the term appeared in an essay by Paul Ruhlmann (as "Peter Hartmann") at that date, entitled *French Cultural Imperialism on the Rhine*.^[61]

Ties to North American Colonisation

Keeping in line with the trends of international imperialistic endeavours, the expansion of Canadian and American territory in the 19th century saw cultural imperialism employed as a means of control over [indigenous](#) populations. This, when used in conjunction of more traditional forms of ethnic cleansing and genocide in the United States, saw devastating, lasting effects on indigenous communities.

In 2017 Canada celebrated its 150-year anniversary of the confederating of three British colonies. As Catherine Murton Stoehr points out in *Origins*, a publication organised by the history departments of [Ohio State University](#) and [Miami University](#), the occasion came with remembrance of Canada's treatment of First Nations people.

A mere 9 years after the 1867 signing of confederation Canada passed "The Indian Act", a separate and not equal form of government especially for First Nations. The Indian Act remains in place today, confining and constraining Indigenous jurisdiction in every area of life, in direct contravention of the nation's founding treaties with indigenous nations.

Numerous policies focused on indigenous persons came into effect shortly thereafter. Most notable is the use of residential schools across Canada as a means to remove indigenous persons from their culture and instill in them the beliefs and values of the majorised colonial hegemony. The policies of these schools, as described by [Ward Churchill](#) in his book *Kill the Indian, Save the Man*, were to forcefully assimilate students who were often removed with force from their families. These schools forbid students from using their native languages and participating in their own cultural practices.

Residential schools were largely run by [Christian](#) churches, operating in conjunction with Christian missions with minimal government oversight.

The book, *Stolen Lives: The Indigenous peoples of Canada and the Indian Residential Schools*,^[62] describes this form of operation:

The government provided little leadership, and the clergy in charge were left to decide what to teach and how to teach it. Their priority was to impart the teachings of their church or order—not to provide a good education that could help students in their post-graduation lives.

In a [The New York Times](#) op-ed, Gabrielle Scrimshaw describes her grandparents being forced to send her mother to one of these schools or risk imprisonment. After hiding her mother on "school pick up day" so as to avoid sending their daughter to institutions whose abuse was well known at the time (mid-20th century). Scrimshaw's mother was left with limited options for further education she says and is today illiterate as a result.

Scrimshaw explains^[63] "Seven generations of my ancestors went through these schools. Each new family member enrolled meant a compounding of abuse and a steady loss of identity, culture and hope. My mother was the last generation. the experience left her broken, and like so many, she turned to substances to numb these pains."

A report, republished by [CBC News](#),^[64] estimates nearly 6,000 children died in the care of these schools.

The colonisation of native peoples in North America remains active today despite the closing of the majority of residential schools. This form of cultural imperialism continues in the use of Native Americans as [mascots](#) for schools and athletic teams. Jason Edward Black, a professor and chair in the Department of Communication Studies at the [University of North Carolina at Charlotte](#), describes how the use of Native Americans as mascots furthers the colonial attitudes of the 18th and 19th centuries.^[65]

Indigenous groups, along with cultural studies scholars, view the Native mascots as hegemonic devices—commodification tools—that advance a contemporary manifest destiny by marketing Native culture as Euroamerican identity.

In *Deciphering Pocahontas*,^[66] Kent Ono and Derek Buescher wrote: "Euro-American culture has made a habit of appropriating, and redefining what is 'distinctive' and constitutive of Native Americans."

Nazi colonialism

Cultural imperialism has also been used in connection with the expansion of German influence under the [Nazis](#) in the middle of the twentieth century. Alan Steinweis and Daniel Rogers note that even before the Nazis came to power, "Already in the Weimar Republic, German academic specialists on eastern Europe had contributed through their publications and teaching to the legitimization of German territorial [revanchism](#) and cultural imperialism. These scholars operated primarily in the disciplines of history, economics, geography, and literature."^[67]

In the area of music, Michael Kater writes that during the WWII German occupation of France, [Hans Rosbaud](#), a German conductor based by the Nazi regime in [Strasbourg](#), became "at least nominally, a servant of Nazi cultural imperialism directed against the French."^[68]

In Italy during the war, Germany pursued "a European cultural front that gravitates around German culture". The Nazi propaganda minister [Joseph Goebbels](#) set up the European Union of Writers, "one of Goebbels's most ambitious projects for Nazi cultural hegemony. Presumably a means of gathering authors from Germany, Italy, and the occupied countries to plan the literary life of the new Europe, the union soon emerged as a vehicle of German cultural imperialism."^[69]

For other parts of Europe, [Robert Gerwarth](#), writing about cultural imperialism and [Reinhard Heydrich](#), states that the "Nazis' Germanization project was based on a historically unprecedented programme of racial stock-taking, theft, expulsion and murder." Also, "The full integration of the [Czech] [Protectorate](#) into this New Order required the complete Germanization of the Protectorate's cultural life and the eradication of indigenous Czech and Jewish culture."^[70]

The actions by [Nazi Germany](#) reflect on the notion of race and culture playing a significant role in imperialism. The idea that there is a distinction between the Germans and the Jews has created the illusion of Germans believing they were superior to the Jewish inferiors, the notion of us/them and self/others.^{[71][relevant?]}

Americanization

The terms "[McDonaldization](#)",^[72] "[Disneyization](#)" and "[Cocacolonization](#)"^[73] have been coined to describe the spread of Western cultural influence.

There are many countries affected by the US and their pop-culture. For example, the film industry in Nigeria referred to as "Nollywood" being the second largest as it produces more films annually than the United States, their films are shown across Africa.^[74] Another term that describes the spread of Western cultural influence

is "[Hollywoodization](#)" it is when American culture is promoted through Hollywood films which can culturally affect the viewers of Hollywood films.

Yorum

Batı kültürel araçları bir baskı, bir ayrıcalık olarak kullanmış, bunlar yöneticinin hakkı demıştır. Bir kolonileşme yapısı içindedir.

Türkler, Osmanlı ve daha önceki tarihlerinde de gittikleri yerde, onlarla birlikte kalkınmışlar, onlarla bir arada yaşamış ve evlenerek kaynaşmışlardır.

Bazı örnekleri hatırlamak gereklidir. 1) Endonezya'da İspanya işgal etmiş, kaleler yaparak hâkim olmak istemişlerdir. Türkler, leventler gitmiş, onlar orada evlenmişler ve kaynaşmışlardır. Buraları tamamen İslam yapısındadır. 2) Kore Savaşında Türkler aç olan halka, konservelerini atmışlar, sonra İslam nüfus oluşmuş, Japonya'da da bir etkilenen nüfus olmuştur. 3) Zamanımızda da Afrika topraklarında çiftçi ve traktör ile oraları ekip biçenler Türk olup, halkın kalkınması ve gelişmesi için 300'den fazla derin artezyen ile su çıkarmışlardır.

Buna karşın, Amerika İngilizce okulları açılması için FETO grubunu desteklemiş ve Moskova dahil okullar açılmıştır. Ancak amaç eğitim değil, sosyal baskı olunca ters tepmiştir.

Parola, gelin birlikte olalım, hepimiz tek anne ve babadan oluşan, genetik kardeşleriz, birlikte kalkalım, el ele, gönül, gönülle olalım. Kazanç olmaz ise adı bağış olur.

Linguistic imperialism (Wikipedia)²⁵

Linguistic imperialism or **language imperialism** is occasionally defined as "the transfer of a dominant [language](#) to other people". This language "transfer" (or rather unilateral imposition) comes about because of [imperialism](#). The transfer is considered to be a sign of [power](#); traditionally [military power](#) but also, in the modern world, [economic power](#). Aspects of the dominant [culture](#) are usually [transferred](#) along with the language. In spatial terms, [indigenous languages](#) are employed in the function of [official \(state\) languages](#) in [Eurasia](#), while only non-indigenous imperial (European) languages in the "Rest of the World".^[1] In the modern world, linguistic imperialism may also be considered in the context of international development, affecting the standard by which organizations like the [International Monetary Fund](#) and the [World Bank](#) evaluate the trustworthiness and value of structural adjustment loans.^{[2][clarification needed]}

Since the early 1990s, linguistic imperialism has attracted attention among scholars of [applied linguistics](#). In particular, [Robert Phillipson](#)'s 1992 book, *Linguistic Imperialism*, has led to considerable debate about its merits and shortcomings. Phillipson found denunciations of linguistic imperialism that dated back to [Nazi](#) critiques of the [British Council](#)^[3] (European aristocracy was, at the time, agreeing on the use of English), and to [Soviet](#) analyses of [English](#) as the language of world [capitalism](#) and [world domination](#).^[4] In this vein, criticism of English as a world language is often rooted in [anti-globalism](#).

Definition

Linguistic imperialism is a form of [linguicism](#) which benefits and grants power to the dominating/oppressing language and its speakers. As summarized by linguists [Heath Rose](#) and [John Conama](#), Dr. Phillipson argues that the defining characteristics of linguistic imperialism are:

1. As a form of linguicism, which manifests in favoring the dominant language over another along similar lines as [racism](#) and [sexism](#).
2. As a structurally manifested idea, where more resources and infrastructure are given to the dominant language
3. As being ideological, in that it encourages beliefs that the dominant language form is more prestigious than others. These ideas are hegemonic and internalized and [naturalized](#) as being "normal".

4. As intertwined with the same structure as imperialism in culture, education, media, and politics.
5. As having an exploitative essence, which causes [injustice](#) and inequality between those who use the dominant language and those who do not.
6. As having a subtractive influence on other languages, in that learning the dominant language is at the expense of others.
7. As being contested and resisted, because of these factors.^{[5][6]}

Although it is not easy to determine the intentions of specific policies which have led to linguicism, some scholars believe that intent can be proven by observing whether imperialist practices are continued once their [sociolinguistic](#), sociological, psychological, political, and educational harm of other languages are made aware.^{[7][8][9]}

English

In *Linguistic Imperialism*, Robert Phillipson defines English linguistic imperialism as "the dominance of English... asserted and maintained by the establishment and continuous reconstitution of structural and cultural inequalities between English and other languages."^[10] English is often called a worldwide "[lingua franca](#)", but Phillipson argues that when its dominance leads to a [linguicide](#), it can be more aptly titled a "[lingua frankensteinia](#)"^[vague] by his view.^[11]

Phillipson's theory supports the historic spread of English as an international language and that language's continued dominance, particularly in [postcolonial](#) settings such as Wales, Scotland, Ireland, India, Pakistan, Uganda, Zimbabwe, etc., but also increasingly in "[neo-colonial](#)" settings such as continental [Europe](#). His theory draws mainly on [Johan Galtung's imperialism](#) theory, [Antonio Gramsci's](#) conspiracy theory, and in particular on his notion of [cultural hegemony](#).^[11]

A central theme of Phillipson's theory is the complex hegemonic processes^[clarification needed] which, he asserts, continue to sustain the pre-eminence of English in the world today. His book analyzes the [British Council's](#) use of rhetoric to promote English, and discusses key tenets of English [applied linguistics](#) and English-language-teaching methodology. These tenets hold that:

- English is best taught [monolingually](#) ("the monolingual fallacy");
- the ideal teacher is a [native speaker](#) ("the native-speaker fallacy");^[clarification needed]
- the earlier English is taught, the better the results ("the early-start fallacy");^[clarification needed]
- the more English is taught, the better the results ("the maximum-exposure fallacy");^[clarification needed]
- if other languages are used much, standards of English will drop ("the subtractive fallacy").^[11]

According to Phillipson, those who promote English—organizations such as the British Council, the [IMF](#) and the [World Bank](#), and individuals such as operators of English-language schools—use three types of argument:

- *Intrinsic* arguments describe the English language as "providential", "rich", "noble" and "interesting". Such arguments tend to assert what English *is* and what other languages *are not*.
- *Extrinsic* arguments point out that English is well-established: that it has many speakers, and that there are trained teachers and a wealth of teaching material.
- *Functional* arguments emphasize the usefulness of English as a gateway to the world.^[11]

Other arguments for English are:

- its economic utility: it enables people to get access to some technologies
- its ideological function: it is said as standing for modernity;

- its status might be seen as symbol for material advance and efficiency.^[11]

Another theme in Phillipson's work is "linguicism"—the kind of [prejudice](#) which can lead to [endangered languages](#) becoming extinct or losing their local eminence due to the rise and competing prominence of English.^[11]

Other languages

At various times, especially in colonial settings or where a dominant culture has sought to unify a region under its control, a similar phenomenon has arisen. In the [Roman Empire](#), [Latin](#)—originally the language of a limited region in central Italy—was imposed first on the rest of Italy and later on parts of Europe, largely displacing local languages, while in [Roman Africa](#) Latin was dominant only until it and the native languages were displaced by [Arabization](#).

[Anatolia](#) had similar linguistic diversity when it was ruled by small native states. Under the [Persian](#) and [Hellenistic empires](#), the tongue of the conqueror served as the [lingua franca](#). The indigenous [Anatolian languages](#) disappeared.

In the Far East, Africa and Latin America, regional languages have been or are being coercively replaced or slighted—[Tibetan](#) and regional Chinese varieties by [Mandarin Chinese](#), [Ainu](#) and [Ryukyuan](#) by Japanese, [Quechua](#) and [Mesoamerican languages](#) by Spanish, [Malayo-Polynesian languages](#) by [Malay](#), [Philippine languages](#) by [Filipino](#) and so on. Arabization has eliminated many indigenous Berber languages in North Africa and restricted [Coptic](#) to sacred use by [Coptic Christian Orthodox Church](#).

The English language during the Middle Ages was an object of linguistic imperialism by the French language, particularly following the [Norman conquest](#). For hundreds of years, French or [Anglo-Norman](#) was the language of administration (See [Law French](#)) and therefore a language of higher status in England. Latin remained the tongue of church and learning. Although many words introduced by the Normans are today indistinguishable by most English-speakers from native Germanic words, later-learned [loanwords](#), copied from Latin or French may "sound more cultured" to a native English-speaker.

Following the establishment of the [Holy Roman Empire](#) over much of present-day Germany and Central Europe, the German language and its dialects became the preferred language of many Central-European nobility. With varying success, German spread across much of Central and Eastern Europe as a language of trade and status. This ended with World War II (See also [Germanization](#)).

French has also expanded. Languages such as [Occitan](#), [Breton](#), [Basque](#), [Catalan](#) and [Corsican](#) have been slighted in France. This process, known as [Francization](#), often causes resistance amongst the subject peoples, leading to demands for independence. Examples of this can still be found in [Breton nationalism](#) and in the [Flanders' Flemish Movement](#) in Belgium).

In Italy there is a situation similar to the French one, with Italian that has expanded at the expense of languages such as [Sardinian](#), [Sicilian](#), [Ladin](#), [Venetian](#) and [Friulan](#), while languages such as German (in [South Tyrol](#)) or French (in [Aosta Valley](#)), historically persecuted, are now co-official in those regions (See also [Italianization](#)).

Spanish and, to a lesser extent, Portuguese colonization made these languages prevalent in South America and in parts of Africa and Asia (the [Philippines](#), [Macau](#), and for a short time [Formosa](#)). In Iberia, [Castilian Spanish](#), as spoken in the [kingdom of Castile](#) spread and was imposed on other peoples and territories of Spain, becoming the only official language of the state from the 18th to the 20th century. It was labelled "the companion of the Empire" by [Antonio de Nebrija](#) (1492) in the introduction to his [Gramática de la lengua castellana](#).

Russian linguistic imperialism can be seen in [Belarus](#) both in the former dispute over [the name of the country](#) (Belarus vs Belorussia) and in the common spelling of the name of their president. The English transcription of his name is the Russian form, [Alexander Lukashenko](#), instead of the Belarusian form, Alyaksandr Lukashenka.

In post-independence [India](#), there were attempts to make [Hindi](#) as the sole official language which was vehemently opposed by various provinces, particularly by the state of [Tamil Nadu](#). In [Karnataka](#), linguistic imperialism manifests as pushes to impose [Kannada](#) almost everywhere.^[12]

Criticism

Many scholars have participated in lively discussions of Phillipson's claims. Alan Davies, for instance, envisions the ghost of Phillipson haunting the Department of Applied Linguistics in Edinburgh:

'Round up the usual suspects', he cries, outing those who have pretended all these years merely to teach applied linguistics, but who have really been plotting with the British Council to take over the world.^[13]

For Davies, two cultures inhabit linguistic imperialism: one, a culture of [guilt](#) ("colonies should never have happened"); the other, that of romantic despair ("we shouldn't be doing what we are doing"). Rajagopalan goes a step farther and maintains that Phillipson's book has led to a guilt complex among [English language learning and teaching](#) (ELT) professionals.^[14]

Davies also argues that Phillipson's claims are not [falsifiable](#): what "if the dominated... wanted to adopt English and continue to want to keep it? Phillipson's unfalsifiable answer must be that they don't, they can't, they've been persuaded against their better interests."^[15] It has thus been argued that Phillipson's theory is patronizing in its implication that developing countries lack independent decision-making capacity (to adopt or not to adopt ELT). In the context of [Nigeria](#), Bisong holds that people in the "[periphery](#)" use English pragmatically—they send their children to English-language schools precisely because they want them to grow up multilingual. Regarding Phillipson, Bisong maintains that "to interpret such actions as emanating from people who are victims of Centre linguistic imperialism is to bend sociolinguistic evidence to suit a preconceived thesis".^[16] If English should be abolished because it is foreign, Bisong argues, then Nigeria itself would also have to be dissolved, because it was conceived as a colonial structure.

Furthermore, the assumption that the English language itself is imperialistic has come under attack. [Henry Widdowson](#) has argued that "there is a fundamental contradiction in the idea that the language of itself exerts hegemonic control: namely that if this were the case, you would never be able to challenge such control".^[17] Additionally, the idea that the promotion of English necessarily implies a demotion of local languages has been challenged. Holborrow points out that "not all Englishes in the centre dominate, nor are all speakers in the [periphery](#) equally discriminated against".^[18] [Irish English](#) or [New Zealand English](#) or even [England's regional dialects](#) such as [Cornish English](#), for instance, could be regarded as a non-dominant centre variety of English.

Some scholars believe that English's dominance is not due to specific language policies, but rather as a side-effect of the spread of English-speaking colonists through colonization and globalization.^{[19][20]}

Thus it could be argued that, while those who follow Phillipson see choices about language as externally imposed, the other camp sees them as personal choices.^[21]

Response

Those who support the arguments favoring the existence of linguistic imperialism claim that arguments against it are often advanced by [monolingual](#) native-speakers of English who may see the current status of English as a fact worthy of celebration.^[citation needed]

Those who see the increasing spread of English in the world as a worrying development (which lowers the status of local and regional languages as well as potentially undermining or eroding cultural values) are likely to be more receptive to Phillipson's views. [Alastair Pennycook](#), [Suresh Canagarajah](#), [Adrian Holliday](#) and [Julian Edge](#) fall into this group and are described as [critical applied linguists](#).

However, [Henry Widdowson](#)'s remarks on [critical discourse analysis](#) may also be applied to the critical applied linguists:

It ought surely to be possible to say that an argument is confused, or an analysis flawed, without denying the justice of the cause they support. My view would be that if a case is just then we should look for ways of supporting it by coherent argument... And I would indeed argue that to do otherwise is to do a disservice to the cause. For the procedures of ideological exposure by expedient analysis... can, of course be taken up to further any cause, right wing as well as left.... If you have the conviction and commitment, you will always find your witch.^[22]

In [Ireland](#), the issue of de-anglicising the influence of English has been a topic of debate in the country even before [independence](#).^{[23][24]} An argument for de-anglicisation was delivered before the Irish National Literary Society in Dublin, 25 November 1892; "When we speak of 'The Necessity for De-Anglicising the Irish Nation', we mean it, not as a protest against imitating what is best in the [English people](#), for that would be absurd, but rather to show the folly of neglecting what is Irish, and hastening to adopt, pell-mell, and indiscriminately, everything that is English, simply because it is English."^[23]

According to [Ghil'ad Zuckermann](#), "Native tongue title and language rights should be promoted. The government ought to define [Aboriginal](#) and Torres Strait Islander vernaculars as official languages of Australia. We must change the linguistic landscape of Whyalla and elsewhere. Signs should be in both English and the local indigenous language. We ought to acknowledge intellectual property of indigenous knowledge including language, music and dance."^[25]

Appropriation

Some who reject the idea of linguistic imperialism argue that the global spread of English is better understood in the framework of [appropriation](#)^[26]—that English is used around the world *for local purposes*. In addition to the example of Nigeria above, the following examples have been given:

- Demonstrators in non-English-speaking countries often use signs in English to convey their demands to TV audiences around the world. In some cases, demonstrators may not understand what their signs say.
- Bobda shows how [Cameroon](#) has moved away from a mono-cultural, Anglo-centered way of teaching English and has gradually accommodated teaching materials to a Cameroonian context. Non-Western topics are treated, such as rule by [emirs](#), [traditional medicine](#), and [polygamy](#).^[27] Bobda argues for bi-cultural, Cameroonian and [Anglo-American](#) education.^[28]
- Kramsch and Sullivan describe how Western methodology and textbooks have been appropriated to suit local [Vietnamese culture](#).^[29]
- The [Pakistani](#) textbook *Primary Stage English* includes lessons such as "Pakistan, My Country", "Our Flag," and "Our Great Leader",^[30] which might sound [jingoistic](#) to western ears. Within the native culture, however, establishing a connection between ELT, patriotism and the [Muslim](#) faith is seen as an aim of ELT, as the chairman of the Punjab Textbook Board openly states: "The board... takes care, through these books to inoculate in the students a love of the Islamic values and awareness to guard the ideological frontiers of your [the student's] home lands."^[31]

Such an "internationalization" of English may also offer new possibilities to English native-speakers. McCabe elaborates:

...whereas for two centuries we exported our language and our customs in hot pursuit of... fresh markets, we now find that our language and our customs are returned to us but altered so that they can be used by others... so that our own language and culture discover new possibilities, fresh contradictions.^[32]

Yorum

Her ülkede kendi kullandıkları dil başlıca 3 grupta toplanılabilir.

- Okulda okutulan, üst düzey, gramatikal, edebi dil ve Üniversite akademik personelin yaşamda kullandığı yaklaşımlardır. Aynı şey İngilizce 'de olup, "Proper English, Royal English" denilmektedir.
- Halkın konuşma dili olarak "Current English" olarak tanımlanır. Günlük konuşmada birçok deyim yazıda kullanılmaz
- Sokak dili, "Street English", argo yaklaşımları da bu gruptadır. Ayıplanan bir konuşma dilidir.

Her toplum, belirli bir süre sonra kendisine göre başka dilden eklemeler yapar. Hamburgerci denildiği zaman, "...ci" eki onu Türkçeleştirmektedir. Eklemeli dilin özelliğidir.

Lisan karşılıklı anlaşma ötesi, edebi ve felsefe olarak bir anlam ifade etmemelidir.

Bir Kongrede, İngiliz Royal Collage Profesör kadın arkadaş, yemeğe davet etti, yemeği yemiş, tuvalete gidecektim. Yükümü boşaltmam gerekir dedim. Türkler yük nedir dediler, bir Aristokrata tuvalete gideceğim denilmez, bu fikri buldum dedim. Kısaca kullanılan kelimeler seviye olarak önemlidir.

Dil emperyalizm olarak tanımlamalar:

- Kullanılan kelimeler bazı yaklaşımda ırkçı ve cinsel anlam taşıyabilir. Bay, bayan derken, kadın demek tercih edilmeli denilmesi, bu farklılığı algılayan için geçerlidir.
- Hâkim lisanın anlamı olarak yorumlanabilir. Ceza kelimesi bizde suç karşı eylemdir. Kuran, (53/31 Göklerde ne var yerde ne varsa Allah'ındır. Bu, Allah'ın; yaptıklarıyla kötülük sergileyenleri cezalandırması, güzel davranıp güzel düşünenleri de güzellikle ödüllendirmesi içindir), ödül de ceza olarak tanımlamakta, yapılan işin karşılığı demektir. Bizde sadece suç kavramında ele alınmaktadır.
- Hâkim dilde sosyalizasyon, sosyalleşme olarak ele alınırken, bazı ülkeler için farklı algılanabilir.
- Bazı yaklaşımlar farklı algı içindedir. Kurala uyun demek, TCK düzenlemelere uymamak suç kapsamında değildir denilmektedir. Bu etik ilkelere uyun anlamında ele alınmalıdır.
- Geleneğe göre suç olan bir şey, yasalara göre olmaz, ceza karşılığı farklı olabilmektedir. Bu açıdan toplumda farklı yaklaşımlar görülebilir. *Kan hakkı* buna benzer, *kana kan* istenirken, modern hukukta bu olamaz.
- Yabancı dil öğrenmek, bir mecburiyet ötesi, Türkçe yayınların akademik hayatta puan verilmemesi veya düşük puan uygulaması buna örnek olabilir.
- Toplum yabancı dili kabul edebilir veya reddedebilir, bu yapısal bir boyuttur.

Yabancı dil kullanıma gerekçeleri:

- Daha geniş topluma etkin olması için
- Kültürel açıdan anlaşılır olmak için
- Kitapların İngilizce olması gerekçesi olarak
- Kendi kültürel yapıları için de İngilizce kullanılması belirtilmektedir.

Yazarın İngilizce kullanma gerekçesi, ek olarak:

- Bireyler referans olarak verdikleri, anlam olarak farklı olabilmektedir. Bu açıdan doğrudan kendi lisanı ile sunulması, kavram kargaşası olmaması içindir.
- Yazar yazılından anlam farklılığı yapabilmelidir, bu her bireyin görüşünün aynı değil, farklı olması ile zenginleşecektir, bu kaynağa saygı için doğrudan alınmaktadır.
- Yapılan eklemeler, görüş farklılığı, kaynaktan alınmadığının ortaya konulması, kaynağın tam sunulması ile oluşabilir.

- Kuran sözlerini kelime anlamı olarak öğüt, sunum ve değerlendirme, akli kullanma olarak alma yerine, onu tartışmadan, kelimesi bile saptırılmış olarak kabul edilmesi yapılmamaktadır, bu açıdan yorum ile sunulmaktadır.
- Her bir kaynak yorum ile sunulmakta, okuyanlar metin ile yorumu karşılaştırma olanağını bulması istenmektedir.
- Türkçe Vikipedi dar kapsamlı olması, İngilizce Wikipedia geniş kapsamlı olması nedeniyle tercih edilmektedir.

Bu bir yaklaşım boyutudur, ben bilirim değil, benim görüşüm, yorumum budur anlamındadır.

Cultural assimilation (Wikipedia)²⁶

Cultural assimilation is the process in which a minority group or culture comes to resemble a society's majority group or assume the values, behaviors, and beliefs of another group whether fully or partially.[1] The different types of cultural assimilation include full assimilation and forced assimilation; full assimilation being the more prevalent of the two, as it occurs spontaneously.[2] During cultural assimilation, minority groups are expected to adapt to the everyday practices of the dominant culture through language and appearance as well as via more significant socioeconomic factors such as absorption into the local cultural and employment community.[3] Some types of cultural assimilation resemble acculturation in which a minority group or culture completely assimilates into the dominant culture in which defining characteristics of the minority culture are less obverse or outright disappear; while in other types of cultural assimilation such as cultural integration mostly found in multicultural communities, a minority group within a given society adopts aspects of the dominant culture through either cultural diffusion or for practical reason like adapting to another society's social norms while retaining their original culture. A conceptualization describes cultural assimilation as similar to acculturation[4][5] while another merely considers the former as one of the latter's phases.[1] Throughout history there have been different forms of cultural assimilation examples of types of acculturation include voluntary and involuntary assimilation.[6] Assimilation could also involve the so-called additive acculturation wherein, instead of replacing the ancestral culture, an individual expands their existing cultural repertoire.[4]

Cultural assimilation may involve either a quick or a gradual change depending on the circumstances of the group. Full assimilation occurs when members of a society become indistinguishable from those of the dominant group in society.[2]

Whether a given group should assimilate is often disputed by both members of the group and others in society. Cultural assimilation does not guarantee social alikeness. Geographical and other natural barriers between cultures, even if created by the predominant culture, may be culturally different. Cultural assimilation can happen either spontaneously or forcibly, the latter when more dominant cultures use various means aimed at forced assimilation.[2]

Various types of assimilation, including forced cultural assimilation, is particularly relevant in regards to Indigenous groups during colonialism taking place between the 18th, 19th and 20th centuries. This type of assimilation included religious conversion, separation of families, changes of gender roles, division of property among foreign power, elimination of local economies and lack of sustainable food supply. Whether via colonialism or within one nation, methods of forced assimilation are often unsustainable, leading to revolts and collapses of power to maintain control over cultural norms. Often, cultures that are forced into different cultural practices through forced cultural assimilation will revert to their native practices, and religions that differ from the forced cultural values from other dominant powers.[2] In addition throughout history, voluntary assimilation is often in response to pressure from a more predominant culture, and conformity is a solution for people to remain in safety. An example of voluntary cultural assimilation would be during the Spanish Inquisition when Jews and Muslims accepted the Roman Catholic Church as their religion, meanwhile, in

private, many people still practiced their traditional religions. This type of assimilation is used to convince a dominant power that a culture has peacefully assimilated yet often voluntary assimilation does not mean the group fully conforms to the accepted cultural beliefs.[6]

The term "assimilation" is often used with regard to not only indigenous groups but also immigrants settled in a new land. A new culture and new attitudes toward the origin culture are obtained through contact and communication. Assimilation assumes that a relatively-tenuous culture gets to be united to one unified culture. That process happens by contact and accommodation between each culture. The current definition of assimilation is usually used to refer to immigrants, but in multiculturalism, cultural assimilation can happen all over the world and within varying social contexts and is not limited to specific areas.

Indigenous assimilation

Australia

Further information: Aboriginal Australians and Stolen Generations

Legislation applying the policy of "protection" over Aboriginal Australians (separating them from white society[7]) was adopted in some states and territories of Australia when they were still colonies, before the federation of Australia: in the Victoria in 1867, Western Australia in 1886, and Queensland in 1897. After federation, New South Wales crafted their policy in 1909, South Australia and the Northern Territory (which was under the control and of South Australia at the time) in 1910–11. Mission stations missions and Government-run Aboriginal reserves were created, and Aboriginal people moved onto them. Legislation restricted their movement, prohibited alcohol use and regulated employment. The policies were reinforced in the first half of the 20th century (when it was realized that Aboriginal people would not die out or be fully absorbed in white society[7]) such as in the provisions of the Welfare Ordinance 1953, in which Aboriginal people were made wards of the state. "Part-Aboriginal" (known as half-caste) children were forcibly removed from their parents in order to educate them in European ways; the girls were often trained to be domestic servants.[8] The protectionist policies were discontinued, and assimilation policies took over. These proposed that "full-blood" Indigenous Australians should be allowed to "die out", while "half-castes" were encouraged to assimilate into the white community. Indigenous people were regarded as inferior to white people by these policies, and often experienced discrimination in the predominantly white towns after having to move to seek work.[7][9]

Between 1910 and 1970, several generations of Indigenous children were removed from their parents, and have become known as the Stolen Generations. The policy has done lasting damage to individuals, family and Indigenous culture.[7]

Canada 1800s–1990s: Forced assimilation

During the 19th and 20th centuries, and continuing until 1996, when the last Canadian Indian residential school was closed, the Canadian government, aided by Christian Churches began a campaign to forcibly assimilate Indigenous peoples in Canada. The government consolidated power over Indigenous land through treaties and the use of force, eventually isolating most Indigenous peoples to reserves. Marriage practices and spiritual ceremonies were banned, and spiritual leaders were imprisoned. Additionally, the Canadian government instituted an extensive residential school system to assimilate children. Indigenous children were separated from their families and no longer permitted to express their culture at these new schools. They were not allowed to speak their language or practice their own traditions without receiving punishment. There were many cases in which violent or sexual abuse by the Christian church was committed. The Truth and

Reconciliation Commission of Canada concluded that this effort amounted to cultural genocide. The schools actively worked to alienate children from their cultural roots. Students were prohibited from speaking their native languages, were regularly abused, and were arranged marriages by the government after their graduation. The explicit goal of the Canadian government, through the Catholic and Anglican churches, was to completely assimilate Indigenous peoples into broader Canadian society and destroy all traces of their native history.[10]

Brazil

In January 2019, newly elected Brazil's president Jair Bolsonaro has stripped the Indigenous affairs agency FUNAI of the responsibility to identify and demarcate Indigenous lands. He argued that those territories have very tiny isolated populations and proposed to integrate them into the larger Brazilian society.[11] According to the Survival International, "Taking responsibility for Indigenous land demarcation away from FUNAI, the Indian affairs department, and giving it to the Agriculture Ministry is virtually a declaration of open warfare against Brazil's tribal peoples." [12]

Latin America

A major contributor to cultural assimilation in South America began during exploration and colonialism that often is thought by Bartolomé de Las Casas to begin in 1492 when Europeans began to explore the Atlantic in search of "the Indies", leading to the discovery of the Americas. Europe remained dominant over the Americas' Indigenous populations as resources such as labor, natural resources i.e. lumber, copper, gold, silver, and agricultural products flooded into Europe, yet these gains were one-sided, as Indigenous groups did not benefit from trade deals with colonial powers.[13] In addition to this, colonial metropolises such as Portugal and Spain required that colonies in South America assimilate to European customs – such as following the Holy Roman Catholic Church, acceptance of Spanish or Portuguese over Indigenous languages and accepting European-style government.[14]

Through forced cultural assimilation, colonial powers such as Spain used methods of violence to assert cultural dominance over Indigenous populations.[15] One example occurred in 1519 when the Spanish explorer Hernán Cortés reached Tenochtitlán – the original capital of the Aztec Empire in Mexico.[16] After discovering that the Aztecs practiced human sacrifice, Cortés killed high-ranked Aztecs and held Moctezuma II, the Aztec ruler, captive. Shortly after, Cortés began creating alliances to resume power in Tenochtitlán and renamed it Mexico City. Without taking away power through murder and spread of infectious diseases the Spanish conquistadores (relatively small in number) would not have been able to take over Mexico and convert many people to Catholicism and slavery. While Spaniards influenced linguistic and religious cultural assimilation among Indigenous peoples in South America during colonialism, many Indigenous languages such as the Incan language Quechua are still used in places such as Peru to this day by at least 4 million people. This demonstrates that forced cultural assimilation is not long-term or fully effective on different cultures such as the Indigenous peoples in Latin America.

New Zealand

In the course of the colonization of New Zealand from the late-18th century onwards, assimilation of the indigenous Maori population to the culture of incoming European visitors and settlers at first occurred spontaneously. Genetic assimilation commenced early and continued – the 1961 New Zealand census classified only 62.2% of Māori as "full-blood Maoris".[17] (Compare Pākehā Māori.) Linguistic assimilation also occurred

early and ongoingly: European settler populations adopted and adapted Māori words, while European languages affected Māori vocabulary (and possibly phonology).[18]

In the 19th century colonial governments de facto encouraged assimilation;[19] by the late-20th century policies favored supporting bicultural development.[20] Māori readily and early adopted some aspects of European-borne material culture (metals,[21] muskets,[22] potatoes[23]) relatively rapidly. Imported ideas – such as writing,[24] Christianity,[25] monarchy, sectarianism, everyday European-style clothing,[26] or disapproval of slavery[27] – spread more slowly. Later developments (socialism,[28] anti-colonialist theory,[29] New Age ideas[30]) have proven more internationally mobile. One long-standing view presents Māori communalism as unassimilated with European-style individualism.[31]

Immigrant assimilation

Social scientists rely on four primary benchmarks to assess immigrant assimilation: socioeconomic status, geographic distribution, second language attainment, and intermarriage.[32] William A.V. Clark defines immigrant assimilation in the United States as "a way of understanding the social dynamics of American society and that it is the process that occurs spontaneously and often unintended in the course of interaction between majority and minority groups." [33]

Studies have also noted the positive effects of immigrant assimilation. A study by Bleakley and Chin (2010) found that people who arrived at or before the age of nine from non-English speaking countries tend to speak English at a similar level as those from English speaking countries. Conversely, those who arrived after nine from non-English speaking countries have much lower speaking proficiency and this increases linearly with age at arrival. The study also noted sociocultural impacts such as those with better English skills are less likely to be currently married, more likely to divorce, have fewer children, and have spouses closer to their age. A 2014 study done by Verkuyten found that immigrant children who adapt through integration or assimilation are received more positively by their peers than those who adapt through marginalization or separation.

Perspective of dominant culture

There has been little to no existing research or evidence that demonstrates whether and how immigrant's mobility gains—assimilating to a dominant country such as language ability, socioeconomic status etc.—causes changes in the perception of those who were born in the dominant country. This essential type of research provides information on how immigrants are accepted into dominant countries. In an article by Ariela Schachter, titled "From "different" to "similar": an experimental approach to understanding assimilation", a survey was taken of white American citizens to view their perception of immigrants who now resided in the United States.[34] The survey indicated the whites tolerated immigrants in their home country. White natives are open to having "structural" relation with the immigrants-origin individuals, for instance, friends and neighbors; however, this was with the exception of black immigrants and natives and undocumented immigrants.[34] However, at the same time, white Americans viewed all non-white Americans, regardless of legal status, as dissimilar.

A similar journal by Jens Hainmueller and Daniel J. Hopkins titled "The Hidden American Immigration Consensus: A Conjoint Analysis of Attitudes toward Immigrants" confirmed similar attitudes towards immigrants.[35] The researchers used an experiment to reach their goal which was to test nine theoretical relevant attributes of hypothetical immigrants. Asking a population-based sample of U.S citizens to decide between pairs of immigrants applying for admission to the United States, the U.S citizen would see an

application with information for two immigrants including notes about their education status, country, origin, and other attributes. The results showed Americans viewed educated immigrants in high-status jobs favourably, whereas they view the following groups unfavourably: those who lack plans to work, those who entered without authorization, those who are not fluent in English and those of Iraqi descent.

Adaptation to new country

As the number of international students entering the US has increased, so has the number of international students in US colleges and universities. The adaptation of these newcomers is important in cross-cultural research. In the study "Cross-Cultural Adaptation of International College Student in the United States" by Yikang Wang, the goal was to examine how the psychological and socio-cultural adaptation of international college students varied over time.[36] The survey contained a sample of 169 international students attending a coeducational public university. The two subtypes of adaptation: psychological and socio-cultural were examined. Psychological adaptation refers to "feelings of well-being or satisfaction during cross-cultural transitions;"[37] while socio-cultural refers to the ability to fit into the new culture.[37] The results show both graduate and undergraduate students showed both the satisfactory and socio-cultural skills changed over time. Psychological adaptation had the most significant change for a student who has resided in the US for at least 24 months while socio-cultural adaptation steadily increased over time. It can be concluded that eventually over time, the minority group will shed some of their culture's characteristics when in a new country and incorporate new culture qualities. Also, it was confirmed that the more time spent in a new country would result in becoming more accustomed to the dominant countries aspects of characteristics.

Figure 2 demonstrates as the length of time resided in the United States increase—the dominant country, the life satisfaction and socio-cultural skill increase as well—positive correlation.[36]

In turn, research by Caligiuri's group, published in 2020, shows that one semester of classroom experiential activities designed to foster international and domestic student social interaction serve to foster international students' sense of belonging and social support.[38]

In a study by Viola Angelini, "Life Satisfaction of Immigrant: Does cultural assimilation matter?", the theory of assimilation as having benefits for well-being.[39] The goal of this study was to assess the difference between cultural assimilation and the subjective well-being of immigrants. The journal included a study that examined a "direct measure of assimilation with a host culture and immigrants' subjective well-being." [39] Using data from the German Socio-Economic Panel, it was concluded that there was a positive correlation between cultural assimilation and an immigrant's life's satisfaction/wellbeing even after discarding factors such as employment status, wages, etc. "Life Satisfaction of Immigrant: Does cultural assimilation matter?" also confirms "association with life satisfaction is stronger for established immigrants than for recent ones." [39] It was found that the more immigrants that identified with the German culture and who spoke the fluent national language—dominant country language, the more they reported to be satisfied with their lives. Life satisfaction rates were higher for those who had assimilated to the dominant country than those who had not assimilated since those who did incorporate the dominant language, religion, psychological aspects, etc.

Willingness to assimilate and cultural shock

Further information: Culture shock

In the study "Examination of cultural shock, intercultural sensitivity and willingness to adopt" by Clare D'Souza, the study uses a diary method to analyze the data collected.[40] The study involved students undergoing a study abroad tour. The results show negative intercultural sensitivity is much greater in participants who experience "culture shock." [40] Those who experience culture shock have emotional expression and responses of hostility, anger, negativity, anxiety frustration, isolation, and regression. Also, for one who has traveled to the country before permanently moving, they would have predetermined beliefs about the culture and their status within the country. The emotional expression for this individual includes excitement, happiness, eagerness, and euphoria.

Another article titled "International Students from Melbourne Describing Their Cross-Cultural Transitions Experiences: Culture Shock, Social Interaction, and Friendship Development" by Nish Belford focuses on cultural shock.[41] Belford interviewed international students to explore their experience after living and studying in Melbourne, Australia. The data collected were narratives from the students that focused on variables such as "cultural similarity, intercultural communication competence, intercultural friendship, and relational identity to influence their experiences." [41]

United States

This graph shows the trend of (Forced) Immigration and (Voluntary) Immigration in the United States from 1925 to present-day

Further information: Americanization (immigration)

Between 1880 and 1920, the United States took in roughly 24 million immigrants.[32] This increase in immigration can be attributed to many historical changes. The beginning of the 21st century has also marked a massive era of immigration, and sociologists are once again trying to make sense of the impacts that immigration has on society and on the immigrants themselves.[32]

Assimilation had various meanings in American sociology. Henry Pratt Fairchild associates American assimilation with Americanization or the "melting pot" theory. Some scholars also believed that assimilation and acculturation were synonymous. According to a common point of view, assimilation is a "process of interpretation and fusion" from another group or person. That may include memories, behaviors, and sentiments. By sharing their experiences and histories, they blend into the common cultural life.[42] A related theory is structural pluralism proposed by American sociologist Milton Gordon. It describes the American situation wherein despite the cultural assimilation of ethnic groups to mainstream American society, they maintained structural separation.[43] Gordon maintained that there is limited integration of the immigrants into American social institutions such as educational, occupational, political, and social cliques.[4]

During The Colonial Period from 1607 to 1776, individuals immigrated to the British colonies on two very different paths—voluntary and forced migration. Those who migrated to the colonies on their own volition were drawn by the allure of cheap land, high wages, and the freedom of conscience in British North America.[44] On the latter half, the largest population of forced migrants to the colonies was African slaves.[45] Slavery was different from the other forced migrations as, unlike in the case of convicts, there was no possibility of earning freedom, although some slaves were manumitted in the centuries before the American Civil War.[46] The long history of immigration in the established gateways means that the place of immigrants in terms of class, racial, and ethnic hierarchies in the traditional gateways is more structured or established, but on the other hand, the new gateways do not have much immigration history and so the place

of immigrants in terms of class, racial, and ethnic hierarchies are less defined, and immigrants may have more influence to define their position. Secondly, the size of the new gateways may influence immigrant assimilation. Having a smaller gateway may influence the level of racial segregation among immigrants and native-born people. Thirdly, the difference in institutional arrangements may influence immigrant assimilation. Traditional gateways, unlike new gateways, have many institutions set up to help immigrants such as legal aid, bureaus, social organizations. Finally, Waters and Jimenez have only speculated that those differences may influence immigrant assimilation and the way researchers that should assess immigrant assimilation.[32]

Canada

Canada's multicultural history dates back to the period European colonization from the 16th to 19th centuries, with waves of ethnic European emigration to the region. In the 20th century, Indian, Chinese and Japanese-Canadians were the largest immigrant group.[47]

1900s–present: Integration

Canada remains one of the largest immigrant populations in the world. The 2016 census recorded 7.5 million documented immigrants, representing a fifth of the country's total population.[48] Focus has shifted from a rhetoric of cultural assimilation to cultural integration.[49] In contrast to assimilation, integration aims to preserve the roots of a minority society while still allowing for smooth coexistence with the dominant culture.[47]

Furthermore, the advancement and integration of immigrants into the United States has accounted for 29% of U.S. population growth since 2000.[50] Recent arrival of immigrants to the United States has been examined closely over the last two decades. The results show the driving factors for immigration including citizenship, homeownership, English language proficiency, job status, and earning a better income.[51]

See also

Yorum

Metin dikkatlice okunursa, nasıl tüm Dünyanın belirli güçler tarafından özellikle yardım ve insanlık adı altında sömürüldüğü, köleleştirildiği anlaşılmaktadır.

Bu açıdan, kendimizi kültürel etkileşim, birbirimize katkı vermeyi algılamalı, ama baskın yapı ve ben patron yaklaşımından kurtulmalıyız, kibir ve büyüklük tüm her şeyi yok edicidir.

Temel yapı, sevgi, insanlık ve kardeşlik üzerinde, insanlık boyutu ve birlikteliği oluşturmak olmalıdır.

Intercultural communication (Wikipedia)²⁷

Intercultural communication is a discipline that studies [communication](#) across different [cultures](#) and [social groups](#), or how culture affects communication. It describes the wide range of communication processes and problems that naturally appear within an organization or social context made up of individuals from different religious, social, ethnic, and educational backgrounds. In this sense, it seeks to understand how people from different countries and cultures act, communicate, and [perceive](#) the world around them.^[1] Intercultural communication focuses on the recognition and respect of those with cultural differences. The goal is mutual adaptation between two or more distinct cultures which leads to biculturalism/multiculturalism rather than complete assimilation. It promotes the development of cultural sensitivity and allows for empathic understanding across different cultures.^[2]

Description

Intercultural communication is the idea of knowing how to communicate within different parts of the world. By understanding the theories, people are able to understand how certain norms are prevalent in adapting to new cultures. Intercultural communication uses theories within groups of people to achieve a sense of cultural diversity. This is in the hopes of people being able to learn new things from different cultures. The theories used give people an enhanced perspective on when it is appropriate to act in situations without disrespecting the people within these cultures; it also enhances their perspective on achieving cultural diversity through the ideas of intercultural communication.

Many people in intercultural business communication argue that culture determines how individuals encode messages, what medium they choose for transmitting them, and the way messages are interpreted.^[1] With regard to intercultural communication proper, it studies situations where people from different cultural backgrounds *interact*. Aside from language, intercultural communication focuses on social attributes, thought patterns, and the cultures of different groups of people. It also involves understanding the different cultures, languages and customs of people from other countries.

Learning the tools to facilitate cross-cultural interaction is the subject of [cultural agility](#), a term presently used to design a complex set of competencies required to allow an individual or an organization to perform successfully in cross-cultural situations.^[3]

Intercultural communication plays a role in [social sciences](#) such as [anthropology](#), [cultural studies](#), [linguistics](#), [psychology](#), and [communication studies](#). Intercultural communication is also referred to as the base for international businesses. Several cross-cultural service providers assist with the development of intercultural communication skills. Research is a major part of the development of intercultural communication skills.^{[4][5]} *Intercultural communication* is in a way the 'interaction with speakers of other languages on equal terms and respecting their identities'.^[6]

Identity and culture are also studied within the discipline of communication to analyze how globalization influences ways of thinking, beliefs, values, and identity within and between cultural environments. Intercultural communication scholars approach theory with a dynamic outlook and do not believe culture can be measured nor that cultures share universal attributes. Scholars acknowledge that culture and communication shift along with societal changes and theories should consider the constant shifting and nuances of society.^[7]

The study of intercultural communication requires intercultural understanding. Intercultural understanding is the ability to understand and value cultural differences. Language is an example of an important cultural component that is linked to intercultural understanding.^[8]

Theories

The following types of theories can be distinguished in different strands: focus on effective outcomes, on accommodation or adaption, on [identity negotiation](#) and management, on [communication networks](#), on [acculturation](#) and [adjustment](#).^[9]

Social engineering effective outcomes

- Cultural convergence
 - The theory that when two cultures come together, similarities in ideas and aspects will become more prevalent as members of the two cultures get to know one another. In a relatively closed social system, in which communication among members is unrestricted, the system as a whole will tend to *converge* over time toward a state of greater cultural *uniformity*. The system will tend to diverge toward diversity when communication is restricted.^[10]
- [Communication accommodation theory](#)

- This theory focuses on linguistic strategies to decrease or increase communicative distances. In relation to linguistics, communication accommodation theory is the idea when two people are speaking to one another, one participant modifies the way they speak to accommodate another person in a given context. This is similar to [code-switching](#) in the sense that people are changing their dialects from a given language, to adjust to a different setting for others to understand. Communication accommodation theory seeks to explain and predict why, when, and how people adjust their communicative behavior during social interaction and what social consequences result from these adjustments.^[11]

- Intercultural adaption

- Intercultural adaptation is the idea that after living in a culture for an extended period of time, people will start to develop the ideas, rules, values, among other themes of that culture. Adaptation theories conclude that in order to adapt, immigrants need to fully engage in changing one's self beliefs to that of the society's majority.^[12] To elaborate, for example, while someone lives abroad it is imperative they are ready to change in order to live cohesively with their new culture. By understanding [intercultural competence](#), we know that people have the understanding of what it takes to thrive in a culture, by following the norms and ideals that are presented. ^[1]
- Intercultural adaptation involves learned communicative competence. Communicative competence is defined as thinking, feeling, and pragmatically behaving in ways defined as appropriate by the dominant mainstream culture. Communication competence is an outcomes based measure conceptualized as functional/operational conformity to environmental criteria such as working conditions. Beyond this, adaptation means "the need to conform" to mainstream "objective reality" and "accepted modes of experience".^[13]
- Cultural adaptation in the process in which individuals are able to maintain stability and reestablish with their environment while in unfamiliar cultural environments.^[14] Intercultural adaptation is a two way process, this is between the host culture as well as the individuals outside/home culture.^[15] This is based on whether the host culture is willing to adapt, adopt cultural sensitivity, and/or adopt some aspects of the incoming individuals culture. Intercultural adaptation is a two-way process.

- [Co-cultural theory](#)

- Co-cultural theory is the idea pertaining to a group of people that someone belongs to, with people from different parts of the world sharing characteristics of one another.^[16]
- In its most general form, co-cultural communication refers to interactions among underrepresented and dominant group members.^[17] Co-cultures include but are not limited to people of color, women, people with disabilities, gay men and lesbians, and those in the lower social classes. Co-cultural theory, as developed by Mark P. Orbe, looks at the strategic ways in which co-cultural group members communicate with others. In addition, a co-cultural framework provides an explanation for how different persons communicate based on six factors.

- Cultural Fusion Theory

Cultural Fusion theory explains how immigrants can acculturate into the dominant culture they move to. They maintain important aspects of their culture while adopting aspects of the dominant culture. This creates an intercultural identity within an individual, their native identity as well as their new host culture identity.^[18]

Identity negotiation or management

- [Identity management theory](#)

- [Identity negotiation](#)
- Cultural identity theory
- [Double-swing model](#)

Communication networks

- Networks and outgroup communication competence
- Intracultural versus intercultural networks
- Networks and acculturation

Acculturation and adjustment

Acculturation can be defined as the process of an individual or individuals exchanging or adopting certain culture values and practices that the dominant culture of their location possesses.^[19] Acculturation differs from assimilation because the people who are adopting new culture habits are still processing some of their original own culture habits. Young Yun Kim has identified three personality traits that could affect someone's cultural adaptation. These personality traits include openness, strength, and positive. With these personality traits, individuals will be more successful in acculturating than individuals who do not possess these traits. Kim proposes an alternative to acculturation is complete assimilation.^[18]

- Communication acculturation
 - This theory attempts to portray "cross-cultural adaptation as a collaborative effort in which a stranger and the receiving environment are engaged in a joint effort."^[20]
- Anxiety/Uncertainty management
 - When strangers communicate with hosts, they experience uncertainty and anxiety. Strangers need to manage their uncertainty as well as their anxiety in order to be able to communicate effectively with hosts and then to try to develop accurate predictions and explanations for hosts' behaviors.
- [Assimilation](#), [deviance](#), and [alienation](#) states
 - Assimilation and adaption are not permanent outcomes of the adaption process; rather, they are temporary outcomes of the communication process between hosts and immigrants. "Alienation or assimilation, therefore, of a group or an individual, is an outcome of the relationship between deviant behavior and neglectful communication."^[21]
- Assimilation
 - Assimilation is the process of absorbing the traits of the dominant culture to the point where the group that was assimilated becomes indistinguishable from the host culture. Assimilation can be either forced or done voluntarily depending on situations and conditions. Regardless of the situation or the condition, it is very rare to see a minority group replace and or even forget their previous cultural practices.^[22]
- Alienation
 - Alienation frequently refers to someone who is ostracized or withdrawn from other people with whom they would ordinarily be expected to associate with. Hajda, a representative theorist and researcher of social alienation says, "alienation is an individuals feeling of uneasiness or discomfort which reflects his exclusion or self-exclusion from social and cultural participation."^[23]

Three perspectives on intercultural communication

A study on cultural and intercultural communication came up with three perspectives, which are the indigenous approach, cultural approach, and cross-cultural approach.^[21]

- Indigenous approach: trying to understand the meaning of different cultures.^[21] The process of passing preserved indigenous knowledge and how that is interpreted ^[24]
- Cultural approach: is similar to the indigenous approach, however, the cultural approach also focuses on the sociocultural context of an individual.^[21]
- Cross cultural approaches: focuses on two or more cultures to perceive cross-cultural validity and generalizability.^[21]

While indigenous and cultural approaches focal point is emics, cross-cultural approaches are etics.^[21]

Other theories

- Meaning of meanings theory – "A misunderstanding takes place when people assume a word has a direct connection with its referent. A common past reduces misunderstanding. Definition, metaphor, feedforward, and Basic English are partial linguistic remedies for a lack of shared experience."^[25]
- [Face negotiation theory](#) – "Members of collectivistic, high-context cultures have concerns for mutual face and inclusion that lead them to manage conflict with another person by avoiding, obliging, or compromising. Because of concerns for self-face and autonomy, people from individualistic, low-context cultures manage conflict by dominating or through problem solving"^[26]
- [Standpoint theory](#) – An individual's experiences, knowledge, and communication behaviors are shaped in large part by the social groups to which they belong. Individuals sometimes view things similarly, but other times have very different views in which they see the world. The ways in which they view the world are shaped by the experiences they have and through the social group they identify themselves to be a part of.^[27] "Feminist standpoint theory claims that the social groups to which we belong shape what we know and how we communicate."^[28] The theory is derived from the Marxist position that economically oppressed classes can access knowledge unavailable to the socially privileged and can generate distinctive accounts, particularly knowledge about social relations."^[29]
- Stranger theory – At least one of the persons in an intercultural encounter is a stranger. Strangers are a 'hyperaware' of cultural differences and tend to overestimate the effect of cultural identity on the behavior of people in an alien society, while blurring individual distinctions.
- Feminist genre theory – Evaluates communication by identifying feminist speakers and reframing their speaking qualities as models for women's liberation.
- [Genderlect theory](#) – "Male-female conversation is cross-cultural communication. Masculine and feminine styles of discourse are best viewed as two distinct cultural dialects rather than as inferior or superior ways of speaking. Men's report talk focuses on status and independence. Women's support talk seeks human connection."^[30]
- Cultural critical studies theory – The theory states that the mass media impose the dominant ideology on the rest of society, and the connotations of words and images are fragments of ideology that perform an unwitting service for the ruling elite.
- [Marxism](#) – Aims to explain class struggle and the basis of social relations through economics.

Authentic intercultural communication

Authentic intercultural communication is possible. A theory that was found in 1984 and revisited on 1987 explains the importance of truth and intention of getting an understanding. Furthermore, if strategic intent is hidden, there can't be any authentic intercultural communication.^[31]

In intercultural communication, there could be miscommunication, and the term is called "misfire." Later on, a theory was founded that has three layers of intercultural communication.^[31] The first level is effective communication, second-level miscommunication, and third-level systemically distorted communication. It is difficult to go to the first level due to the speaker's position and the structure.^[31]

History of assimilation

Forced assimilation was very common in the European colonial empires the 18th, 19th, and 20th centuries. Colonial policies regarding religion conversion, the removal of children, the division of community property, and the shifting of gender roles primarily impacted North and South America, Australia, Africa, and Asia. Voluntary assimilation has also been a part of history dating back to the Spanish Inquisition of the late 14th and 15th centuries, when many Muslims and Jews voluntarily converted to Roman Catholicism as a response to religious prosecution while secretly continuing their original practices. Another example is when the Europeans moved to the United States.^[22]

Intercultural competence^[edit]

Intercultural communication is competent when it accomplishes the objectives in a manner that is appropriate to the context and relationship. Intercultural communication thus needs to bridge the dichotomy between appropriateness and effectiveness:^[32] Proper means of intercultural communication leads to a 15% decrease in miscommunication.^[33]

- **Appropriateness:** Valued rules, norms, and expectations of the relationship are not violated significantly.
- **Effectiveness:** Valued goals or rewards (relative to costs and alternatives) are accomplished.

Competent communication is an interaction that is seen as effective in achieving certain rewarding objectives in a way that is also related to the context in which the situation occurs. In other words, it is a conversation with an achievable goal that is used at an appropriate time/location.^[32]

Components

Intercultural communication can be linked with identity, which means the competent communicator is the person who can affirm others' avowed identities. As well as goal attainment is also a focus within intercultural competence and it involves the communicator to convey a sense of communication appropriateness and effectiveness in diverse cultural contexts.^[32]

Ethnocentrism plays a role in intercultural communication. The capacity to avoid ethnocentrism is the foundation of intercultural communication competence. Ethnocentrism is the inclination to view one's own group as natural and correct, and all others as aberrant.

People must be aware that to engage and fix intercultural communication there is no easy solution and there is not only one way to do so. Listed below are some of the components of intercultural competence.^[32]

- **Context:** A judgment that a person is competent is made in both a relational and situational context. This means that competence is not defined as a single attribute, meaning someone could be very strong in one section and only moderately good in another. Situationally speaking competence can be defined differently for different cultures. For example, eye contact shows competence in western cultures whereas, Asian cultures find too much eye contact disrespectful.
- **Appropriateness:** This means that one's behaviors are acceptable and proper for the expectations of any given culture.
- **Effectiveness:** The behaviors that lead to the desired outcome being achieved.
- **Motivations:** This has to do with emotional associations as they communicate intercultural. Feelings which are one's reactions to thoughts and experiences have to do with motivation. Intentions are

thoughts that guide one's choices, it is a goal or plan that directs one's behavior. These two things play a part in motivation.^[32]

Basic tools for improvement

The following are ways to improve communication competence:

- Display of interest: Showing respect and positive regard for the other person.
- Orientation to knowledge: Terms people use to explain themselves and their perception of the world.
- Empathy: Behaving in ways that shows one understands the point of view of others
- Task role behavior: Initiate ideas that encourage problem solving activities.
- Relational role behavior: Interpersonal harmony and mediation.
- Tolerance for unknown and ambiguity: The ability to react to new situations with little discomfort.
- Interaction posture: Responding to others in descriptive, non-judgmental ways.^[32]
- Patience^[34]
- Active listening^[35]
- Clarity^[35]

Important factors

- Proficiency in the host culture language: understanding the grammar and vocabulary.
- Understanding language pragmatics: how to use politeness strategies in making requests and how to avoid giving out too much information.
- Being sensitive and aware to nonverbal communication patterns in other cultures.
- Being aware of gestures that may be offensive or mean something different in a host culture rather than one's own culture.
- Understanding a culture's proximity in physical space and paralinguistic sounds to convey their intended meaning.
- Mutual understanding with the aim of promoting a future of appreciation, robustness and diversity.^[36]

Traits

- Flexibility.
- Tolerating high levels of uncertainty.
- Self-reflection.
- Open-mindedness.
- Sensitivity.
- Adaptability.
- "Thinking outside the box" and lateral thinking

Effective communication depends on the informal understandings among the parties involved that are based on the trust developed between them. When trust exists, there is implicit understanding within communication, cultural differences may be overlooked, and problems can be dealt with more easily. The meaning of trust and how it is developed and communicated varies across societies. Similarly, some cultures have a greater propensity to be trusting than others.

The problems in intercultural communication usually come from problems in message transmission and in reception. In communication between people of the same culture, the person who receives the message interprets it based on values, beliefs, and expectations for behavior similar to those of the person who sent the message. When this happens, the way the message is interpreted by the receiver is likely to be fairly similar to what the speaker intended. However, when the receiver of the message is a person from a different culture, the receiver uses information from his or her culture to interpret the message. The message that the receiver interprets may be very different from what the speaker intended.

Areas of interest

Cross-cultural business strategies

Cross-cultural business communication is very helpful in building cultural intelligence through coaching and training in cross-cultural communication management and facilitation, cross-cultural negotiation, multicultural conflict resolution, customer service, business and organizational communication. Cross-cultural understanding is not just for incoming expats. Cross-cultural understanding begins with those responsible for the project and reaches those delivering the service or content. The ability to communicate, negotiate and effectively work with people from other cultures is vital to international business.

Management

Important points to consider:

- Develop cultural sensitivity.
- Anticipate the meaning the receiver will get.
- Careful encoding.
- Use words, pictures, and gestures.
- Avoid slang, idioms, regional sayings.
- Selective transmission.
- Build relationships, face-to-face if possible.
- Careful decoding of feedback.
- Get feedback from multiple parties.
- Improve listening and observation skills.
- Follow-up actions.

Facilitation

There is a connection between a person's personality traits and the ability to adapt to the host-country's environment—including the ability to communicate within that environment.

Two key personality traits are openness and resilience. Openness includes traits such as tolerance for ambiguity, extroversion and introversion, and open-mindedness. Resilience, on the other hand, includes having an internal locus of control, persistence, tolerance for ambiguity, and resourcefulness.

These factors, combined with the person's cultural and racial identity and level of liberalism, comprise that person's potential for adaptation.

Miscommunication in a Business Setting

In a business environment, communication is vital, and there could be many instances where there could be miscommunication. Globalization is a significant factor in intercultural communication and affects business environments. In a business setting, it could be more difficult to communicate due to different ways of

thinking, feeling, and behaving. Due to globalization, more employees have negative emotions in a business environment. The reason why one gets negative feelings is because of miscommunication.^[37]

One study done entails the communication between non-native English speaking and native English speaking people in the United States.^[38] The study showed that, in a business environment, non-native English speakers and native English speakers had similar experiences in the workplace. Although native English speakers tried to breakdown the miscommunication, non-native English speakers were offended by the terms they used.^[38]

Cultural Perceptions

There are common conceptualizations of attributes that define [collectivistic](#) and [individualistic](#) cultures. Operationalizing the perceptions of cultural identities works under the guise that cultures are static and homogeneous, when in fact cultures within nations are multi-ethnic and individuals show high variation in how cultural differences are internalized and expressed.^[8]

Globalization

[Globalization](#) plays a central role in theorizing for mass communication, media, and cultural communication studies.^[39] Intercultural communication scholars emphasize that globalization emerged from the increasing diversity of cultures throughout the world and thrives with the removal of cultural barriers.^[8] The notion of nationality, or the construction of national space, is understood to emerge dialectically through communication and globalization.

The Intercultural Praxis Model by Kathryn Sorrells, Ph.D. shows us how to navigate through the complexities of cultural differences along with power differences. This model will help you understand who you are as an individual, and how you can better communicate with others that may be different from you. In order to continue living in a globalized society one can use this Praxis model to understand cultural differences (based on race, ethnicity, gender, class, sexual orientation, religion, nationality, etc.) within the institutional and historical systems of power. Intercultural Communication Praxis Model requires us to respond to someone who comes from a different culture than us, in the most open way we can. The media are influential in what we think of other cultures and what we think about our own selves. However it is important, we educate ourselves, and learn how to communicate with others through Sorrells' Praxis Model.^[40]

Sorrells' process is made up of six points of entry in navigating intercultural spaces, including inquiry, framing, positioning, dialogue, reflection, and action. Inquiry, as the first step of the Intercultural Praxis Model, is an overall interest in learning about and understanding individuals with different cultural backgrounds and world-views, while challenging one's own perceptions. Framing, then, is the awareness of "local and global contexts that shape intercultural interactions;"^[41] thus, the ability to shift between the micro, meso, and macro frames. Positioning is the consideration of one's place in the world compared to others, and how this position might influence both world-views and certain privileges. Dialogue is the turning point of the process during which further understanding of differences and possible tensions develops through experience and engagement with cultures outside of one's own. Next, reflection allows for one to learn through introspection the values of those differences, as well as enables action within the world "in meaningful, effective, and responsible ways."^[41] This finally leads to action, which aims to create a more conscious world by working toward social justice and peace among different cultures. As Sorrells argues, "In the context of globalization, [intercultural praxis] ... offers us a process of critical, reflective thinking and acting that enables us to navigate ... intercultural spaces we inhabit interpersonally, communally, and globally."^[41]

Interdisciplinary orientation^[edit]

[Cross-cultural communication](#) endeavors to bring together such relatively unrelated areas as [cultural anthropology](#) and established areas of communication. Its core is to establish and understand how people from different cultures communicate with each other. Its charge is to also produce some guidelines with which people from different cultures can better communicate with each other.

Cross-cultural communication, as with many scholarly fields, is a combination of many other fields. These fields include [anthropology](#), [cultural studies](#), [psychology](#) and communication. The field has also moved both toward the treatment of interethnic relations, and toward the study of communication strategies used by co-cultural populations, i.e., communication strategies used to deal with majority or mainstream populations.

The study of languages other than one's own can serve not only to help one understand what we as humans have in common, but also to assist in the understanding of the diversity which underlines our languages' methods of constructing and organizing knowledge. Such understanding has profound implications with respect to developing a critical awareness of social relationships. Understanding social relationships and the way other cultures work is the groundwork of successful globalization business affairs.

Language socialization can be broadly defined as "an investigation of how language both presupposes and creates anew, social relations in cultural context".^[42] It is imperative that the speaker understands the grammar of a language, as well as how elements of language are socially situated in order to reach communicative competence. Human experience is culturally relevant, so elements of language are also culturally relevant.^{[42]:3} One must carefully consider semiotics and the evaluation of sign systems to compare cross-cultural norms of communication.^{[42]:4} There are several potential problems that come with language socialization, however. Sometimes people can overgeneralize or label cultures with stereotypical and subjective characterizations.^[43] Another primary concern with documenting alternative cultural norms revolves around the fact that no social actor uses language in ways that perfectly match normative characterizations.^{[42]:8} A methodology for investigating how an individual uses language and other semiotic activity to create and use new models of conduct and how this varies from the cultural norm should be incorporated into the study of language socialization.^{[42]:11,12}

Verbal communication[[edit](#)]

Verbal communication consists of messages being sent and received continuously with the speaker and the listener, it is focused on the way messages are portrayed. Verbal communication is based on language and use of expression, the tone in which the sender of the message relays the communication can determine how the message is received and in what context.

Factors that affect verbal communication:

- Tone of voice
- Use of descriptive words
- Emphasis on certain phrases
- Volume of voice

The way a message is received is dependent on these factors as they give a greater interpretation for the receiver as to what is meant by the message. By emphasizing a certain phrase with the tone of voice, this indicates that it is important and should be focused more on.

Along with these attributes, verbal communication is also accompanied with non-verbal cues. These cues make the message clearer and give the listener an indication of what way the information should be received.^[44]

Example of non-verbal cues

- Facial expressions
- Hand gestures
- Use of objects
- Body movement

In terms of intercultural communication there are language barriers which are effected by verbal forms of communication. In this instance there is opportunity for miscommunication between two or more parties.^[45] Other barriers that contribute to miscommunication would be the type of words chosen in conversation. Due to different cultures there are different meaning in vocabulary chosen, this allows for a message between the sender and receiver to be misconstrued.^[46]

Nonverbal communication

Nonverbal communication refers to gestures, facial expressions, tone of voice, eye contact (or lack thereof), body language, posture, and other ways people can communicate without using language.^[47] Minor variations in body language, speech rhythms, and punctuality often cause differing interpretations of the situation among cross-cultural parties. Kinesic behavior is communication through body movement—e.g., posture, gestures, facial expressions and eye contact. The meaning of such behavior varies across countries. Clothing and the way people dress is used as a form of nonverbal communication.

Object language or material culture refers to how people communicate through material artifacts—e.g., architecture, office design and furniture, clothing, cars, cosmetics, and time. In monochronic cultures, time is experienced linearly and as something to be spent, saved, made up, or wasted. Time orders life, and people tend to concentrate on one thing at a time. In polychronic cultures, people tolerate many things happening simultaneously and emphasize involvement with people. In these cultures, people may be highly distractible, focus on several things at once, and change plans often.

Oculistics are a form of kinesics that includes eye contact and the use of the eyes to convey messages. [Proxemics](#) concern the influence of proximity and space on communication (e.g., in terms of personal space and in terms of office layout). For example, space communicates power in the US and Germany.

[Paralanguage](#) refers to how something is said, rather than the content of what is said—e.g., rate of speech, tone and inflection of voice, other noises, laughing, yawning, and silence.

Nonverbal communication has been shown to account for between 65% and 93% of interpreted communication.^[48] Minor variations in body language, speech rhythms, and punctuality often cause mistrust and misperception of the situation among cross-cultural parties. This is where nonverbal communication can cause problems with intercultural communication. Misunderstandings with nonverbal communication can lead to miscommunication and insults with cultural differences. For example, a handshake in one culture may be recognized as appropriate, whereas another culture may recognize it as rude or inappropriate.^[48]

Yorum

Kültürlere arası iletişim, genel anlamda karşılıklı çatışma olmaktadır. Benim kültürüm üstündür, ben hakimiyet kurmalıyım prensibi olmaktadır. Endüstri kültüründe olan Tarım kültürünü eşit kabul etmemesi belirgin bir veridir. Bu açıdan koloni kurmak için gidenler, o halkı köle yapmış, sömürmüş ve hakları olmadığı, sadece emirleri yapmalı demişlerdir.

Kültürlerde değişim ve farklılığın zenginliği yerine etkinlik yarışması olmaktadır.

- Kültürel birliktelik: Suşi, suşi olarak kalmalı, adapte olmamalı. Meksika yemekleri ve hatta Japon/Çin yemekleri Amerikan lezzeti olarak değişmektedir. Orijinal tatları koruyanlar bizlerce tercih nedenidir.
- İletişimde aynı yapıyı kullanmak: İnternet birçok Türkçe kelimeyi desteklemektedir.
- Kültürler arası uyum:
 - Birçok kelime, Arapça, Kuran temelli olsa bile, Türkçe daha geniş yorumlamaktadır. Osmanlı yapısı tüm Kuran kelimelerinin kullanılması istenmiştir. Örneğin ibadet/abd, çalışarak değer üretmek, emek demek iken, tapınma ile alakası yoktur. Bu konuda bir Suudi Arabistanlı profesör ile Telefonda tartıştık, benim lisanın Arapça, bu açıdan tapınmaktır dedi. Kabul edilemez bir yapıda idi.

- Objektif gerçekçilik yerine, hayal ve rüya temelli yaklaşımlar olabilmektedir. Birçok dini hikayeler, hatta Peygamber sözleri, gerçeklik ile alakası yoktur.
- Bazı konulara uyum boyutu farklıdır. Birçok kişi tolere edemezken, kültüre göre uyum olabilir.
Kore Savaşında Türk esirler bir arada olmuş, emir komuta zinciri içinde birbirlerine bakmış, bütünleşerek ısıtmışlar, beslemişler, yaraları sarmışlardır. Hiçbir Türk olmamış iken Amerikan askerlerinde ölüm oranı %37 olduğu söylenir.
- Kültürel Kaynaşma teorisi: Birçok toplumlarda kaynaşma olmuştur. 100bin olduğu sanılan Yemen’de kalan Osmanlı askerlerini İngilizler istemiş, bunlar bizim damatlar denilerek kızlarla evlendirilmiştir. Onlar Türkçe bilmeseler de biz Türk’üz demektedirler. Onlardan bazıları ile İngiltere’de bir yemek ısmarladık, humus adı olunca sorduk, bizim dedelerimiz Osmanlı askeri dediler.

Öncelikle bireylerin kendi kimlikleri, kültürel boyutları algılamaları önemlidir.

- Kimliklerin tanımlanması, kişiler net olduğu değil, istediğini belirtebilirler
- Kimlik tanımlanmasında irdeleme boyutu. Geleneksel diyebilir ama reformcu çıkabilir
- Temel kültür yapısı, belirli birine değil, karma yapıda olduğu anlaşılabilir
- Etkileşime göre uygulamalarda farklı olduğu anlaşılır.

İletişim yolları olarak:

- Toplumda yeterli olmalıdır
- Kaynaklar farklı yorumlanabilmektedir. Kuran ayetlerinin düşürüldüğüne inanlar için, kaynak olmaktan çıktığı algılanmaz.
- İletişimin etkileşim ile değişmesi söz konusu edilir

Karşılıklı etkileşimlerin ise farklılaşması söz konusu edilebilir. Bunlar:

- Etkileyen ve etkilenen boyutlar, ortak noktada bütünleşemeyebilir, değerler farklıdır.
- Anksiyete ve kesinlik boyutu farklıdır. Hadis bir söz, 300 yıl sonra oluşmuş, Peygamber zamanında olanlar toplanıp yakılmıştır ve kesin Kurandır diyen bir kişi ile Hadisi/sözü aynı değerinde alan kişi anlaşamaz.
- Asimile olan ile, olmayan kişi, aynı lisanı söyleseler bile, biri bağımsızlık derken, diğeri ona bağımlı olmayı bağımsızlık olarak yorumlar.
- Asimilasyon, bir bitkinin gübreyi alması gibidir, emir kulu mu olacak, yoksa kendisine bir farklı gelişim ve değişim katarak, yeni kişilikli yapısı mı olacaktır?
- Bir kültürde olmak izolasyonu da birlikte getirebilir.

Kültürel yaklaşım, bir kişinin eğitimi gibi gelişmesi, değişimi ve ilerlemesi değil, o kalıp içinde kalmasıdır.

Kuranda 49/14 Hucurat süresinde inandık demek, kalıba uymak değil, inancın düşünerek, davranışa yansıtılmasıdır demektir. Kültürel yapıda bireyi o kalıba uyması değil, gelişim ve değişimi ve aynı kalıp değil, kalıp üstü, muasır medeniyet ötesi olmasıdır.

Diğer teoriler:

- Kelimeler olarak ele alınınca, yanlış anlaşılabilir olabilmektedir.
- Yüz yüze gelme ile, yazılı anlaşma ortamları farklı olabilmektedir.
- Belirli prensipler, kırmızı çizgilerin çizilmesi ile antlaşma bir tarafa uymak zorunda kalmaktadır.

- Bazı ayrımcılıklar etkilenebilmektedir. Bunlar:
 - Yabancı, bizden ne anlar prensibi geçerli olmaktadır.
 - Cinsiyet gibi farklılıklar etkileyebilmektedir.
- Bazı TV ve medya organları masif yayınlarla toplumu etkilemeye çalışmaktadırlar.
- Marksist yapı ile, toplum ve fert çatıştırılabilmektedir.

Yeni kültürel yapı oluşumu da söz konusu olabilir.

Etkin, verimli ve işe yarayabilen yapı ile insanlara mutluluk sağlamalıdır. Başlıcaları:

- Kapsam doyurucu olmalı, beklentileri karşılamalıdır.
- Topluma uygun olmalıdır
- Etkin ve verimli olması beklenir
- Motivasyon ve bir içten enerji oluşturmalıdır.

Başlıca gelişim olarak sağlanması beklenenler:

- İlgii izlemelidir: Ancak toplumun sosyal beklentileri farklıdır, bu açıdan, azınlık ve dikta ilgisi olmamalıdır.
- Bilgi ve becerinin uyum sağlaması, daha önceden çalışmayı gerekli kılar
- Empati, size yapıldığı şekilde başkasına da yapılması gereklidir. Sosyal farklı toplumlarda, empati de farklı olacaktır.
- Görevde rollerin dağılımı: 15 Temmuzda yönetimi ele geçirmek isteyenlere karşı, halk, yapmanın isyan etmeyin diyerek, kendi askeri ve güvenlik kuvvetlerini ikna etme çabası içinde olmuştur. Onların ihanetini beklememiştir.
- İlişkilerde roller: Bir mücadelede eğer doğru yolda iseniz, baba, anne dahil, kimse dinlenmez, etik, hukuk yolda yürünür. 15 Temmuz bunun ispatı olmuştur.
- Tolerans gösterme: Silaha karşı, söz ile ikna etme, şehitler olsa bile ikna etkili olmuştur.
- Karşılıklı etkileşim boyutu, direnç mekanizması önemlidir.
- Sabır göstermek, mücadele ruhunu sürdürmek.
- Karşı tarafı aktif dinleme, onlara dayanak ve gerekçeler ile, ikna çalışmaları yapmaktır.
- Net ve açık olunmalıdır. 15 Temmuzda askerlere TV'de konuşmalar aktarılınca, birçok kişi pişman olmuştur.

Önemli Faktörler:

- Kullanılan lisan önemlidir. 15 Temmuzda bu bir isyan, darbe denilince, daha önce darbe yapıldığı için, teslim olmak düşünülmez. *Komutanlar (Cumhurbaşkanı Başkomutan) sağ, karşı ve savcılık darbecileri suçlu ilan etti, teslim alınıyorlar*, daha etkilidir. Suç teşkil eden emir yerine getirilmez sözü bile halk için, muhtıra ve darbe geçmişi olan ülkeler için fazla anlam taşımayabilir.
- Konuşmanın duygusal ve anlamlı olmalıdır. *Vatan sağ olsun* eki önemli bir katkı sağlar.
- Çok fazla bilgi yerine özet sunulmalıdır. *Bir darbe kalkışması vardır, bu bastırılıyor* yeterlidir.
- Toplumda bayrak önemli ise bu etkin olmaktadır.
- Yaklaşımın amacı bir menfaat değil, yaşamsal önemli bir konu olmalıdır.

Bazı ipuçları da önemli olabilmektedir.

- Esnek olmak: Felsefede esneklik değil, uyarılama boyutu olabilmelidir.
- Kesinlik olmayan durumlarda tolere edebilir olmak
- Bireysel yansımalar, düşünceleri kaldırabilmelidirler
- Açık fikirli olmak gerekir, kalıpcı olunmamalıdır
- Hassas olmak, karşıdakini anlayabilmek

- Uyum içinde olabilmek gerekir
- Kalıp içinde olmayan fikirlere de açık olmak gereklidir

İlgili alanda da bir uyum beklenir:

- İş dünyasında uyum olmalıdır
- Yönetim:
 - Kültürel hassas noktalara dikkat edilmelidir
 - Elde edilenin anlamı kavranmalıdır
 - Kotlar dikkatlice çözümlenmelidir
 - Basın ve yayın yöntemleri kullanılarak anlaşılır şekle sokulmalıdır
 - Devrik cümleler, farklı algı yaratacaklardan kaçınılmalıdır
 - Seçici etkileşim olmalıdır
 - İlişki sağlanmalı ve yüz yüze yaklaşım önemlidir
 - Geri dönüşüm bilgileri, değerlendirmeleri yapılmalıdır
 - Birçok yönlü değerlendirme içinde olmalıdır
 - Dinleme, gözleme ve analiz yapma olanağı olmalıdır
 - Takip ederek, izlem önemsenmelidir.

Yanlış anlaşımaların önüne geçmek için başkanlara kırmızı ve doğrudan hattı olan telefonlar kurulabilmektedir.

Kapsam global olması, fayda veya zararlı yollara çıkabilir.

Kullanılan kelimeler önemlidir

- Kullanılan ses tonu
- Tanımlayıcı sözler, yaklaşımlar
- Bazı paragrafların kabul edilebilir olması
- Kesin paragraflar olmalıdır
- Ses yüksek ve alçak değil, duyulabilir olmalıdır

Sessiz iletişim de önemlidir. Masada yakınlık, biri otururken diğerrinin ayakta olması, özellikle karşı çıkanlar için bir veri olmamalıdır.

- Yüzdeki ifadeler
- Başın hareketleri
- Obje kullanımı, el veya kalemin kullanılması
- Vücut hareketleri de dikkatlice önemsenmelidir.

ÖZET: Kültürler arası ilişkilerde, sevgi, anlayış ve saygı önemlidir. Ancak bir devletin geçmişi önemlidir, koloni kültürü olanlar için güven duymak zordur.

Suriye'de 676 kabile Amerika tarafından toplanıp, Mısır ve Suudi Arabistan desteği içinde olmaları istenmiştir. Türkiye aleyhine olanlar da olmuştur. Buna karşın Türkiye oy birliği ile kabul edilmiş, siz Osmanlıyı sevmesiniz denilmiş, ama bizim bağımsızlığımıza karışmamıştır demiştir.

Burada güven ve inanma önemli bir faktördür.

Multiculturalism (Wikipedia)²⁸

The term **multiculturalism** has a range of meanings within the contexts of [sociology](#), [political philosophy](#), and colloquial use. In [sociology](#) and in everyday usage, it is a synonym for "[ethnic pluralism](#)", with the two terms often used interchangeably, and for [cultural pluralism](#)^[1] in which various ethnic groups collaborate and enter into a dialogue with one another without having to sacrifice their particular identities. It can describe a mixed ethnic community area where multiple cultural traditions exist (such as [New York City](#) or [Trieste](#)) or a single country within which they do (such as Switzerland, Belgium or Russia). Groups associated with an [indigenous](#), aboriginal or [autochthonous](#) ethnic group and settler-descended ethnic groups are often the focus.

In reference to sociology, multiculturalism is the end-state of either a natural or artificial process (for example: legally-controlled [immigration](#)) and occurs on either a large national scale or on a smaller scale within a nation's communities. On a smaller scale this can occur artificially when a jurisdiction is established or expanded by amalgamating areas with two or more different cultures (e.g. [French Canada](#) and [English Canada](#)). On a large scale, it can occur as a result of either legal or illegal [migration](#) to and from different jurisdictions around the world.

In reference to political science, multiculturalism can be defined as a state's capacity to effectively and efficiently deal with cultural plurality within its sovereign borders. Multiculturalism as a political philosophy involves [ideologies](#) and policies which vary widely.^[2] It has been described as a "[salad bowl](#)" and as a "[cultural mosaic](#)",^[3] in contrast to a "[melting pot](#)".^[4]

Prevalence

History

States that embody multicultural ideals have arguably existed since ancient times. The [Achaemenid Empire](#) founded by [Cyrus the Great](#) followed a policy of incorporating and tolerating various cultures.^[5]

A historical example of multiculturalism was the [Habsburg monarchy](#), which had broken up in 1918 and under whose roof many different ethnic, linguistic and religious groups lived together. One of the foundations of this centuries-old state structure was the Habsburg principle of "live and let live". The effects of this multicultural political system can still be statistically measured today, since a particularly positive relationship of trust between citizens and authorities (the so-called Habsburg effect) can still be seen in the former dominion.^[6] Today's topical issues such as social and cultural differentiation, multilingualism, competing identity offers or multiple cultural identities have already shaped the scientific theories of many thinkers of this multi-ethnic empire.^[7] After the First World War, ethnic minorities were disadvantaged, forced to emigrate or even murdered in most regions in the area of the former Habsburg monarchy due to the prevailing nationalism at the time. In many areas, these ethnic mosaics no longer exist today. The ethnic mix of that time can only be experienced in a few areas, such as in the former Habsburg port city of [Trieste](#).^[8]

In the [political philosophy](#) of multiculturalism, ideas are focused on the ways in which societies are either believed to or should, respond to cultural and Christian differences. It is often associated with "identity politics", "the politics of difference", and "the politics of recognition". It is also a matter of economic interests and [political power](#).^[9] In more recent times political multiculturalist ideologies have been expanding in their use to include and define disadvantaged groups such as [African Americans](#), [LGBT](#), with arguments often focusing on ethnic and religious minorities, minority nations, [indigenous peoples](#) and even people with disabilities. It is within this context in which the term is most commonly understood and the broadness and scope of the definition, as well as its practical use, has been the subject of serious debate.

Most debates over multiculturalism center around whether or not multiculturalism is the appropriate way to deal with diversity and immigrant integration. The arguments regarding the perceived rights to a multicultural education include the proposition that it acts as a way to demand recognition of aspects of a group's culture subordination and its entire experience in contrast to a [melting pot](#) or non-multicultural societies.

The term multiculturalism is most often used in reference to Western [nation-states](#), which had seemingly achieved a de facto single national identity during the 18th and/or 19th centuries.^[10] Multiculturalism has been official policy in several [Western nations](#) since the 1970s, for reasons that varied from country to country,^{[11][12][13]} including the fact that many of the great cities of the Western world are increasingly made of a mosaic of cultures.^[14]

The [Canadian government](#) has often been described as the instigator of multicultural ideology because of its public emphasis on the [social importance of immigration](#).^{[15][16]} The Canadian [Royal Commission on Bilingualism and Biculturalism](#) is often referred to as the origins of modern political awareness of multiculturalism.^[17] Canada has provided provisions to the French speaking majority of Quebec, whereby they function as an autonomous community with special rights to govern the members of their community, as well as establish French as one of the official languages. In the Western English-speaking countries, multiculturalism as an official national policy started in Canada in 1971, followed by Australia in 1973 where it is maintained today.^{[18][19][20][21]} It was quickly adopted as official policy by most member-states of the [European Union](#). Recently, right-of-center governments in several European states – notably the [Netherlands](#) and [Denmark](#) – have reversed the national policy and returned to an official monoculturalism.^{[22][unreliable source?]} A similar reversal is the subject of debate in the United Kingdom, among others, due to evidence of incipient segregation and anxieties over "home-grown" [terrorism](#).^[23] Several heads-of-state or heads-of-government have expressed doubts about the success of multicultural policies: The United Kingdom's ex-[Prime Minister David Cameron](#), [German Chancellor Angela Merkel](#), [Australia's](#) ex-prime minister [John Howard](#), [Spanish](#) ex-prime minister [Jose Maria Aznar](#) and [French](#) ex-president [Nicolas Sarkozy](#) have voiced concerns about the effectiveness of their multicultural policies for integrating immigrants.^{[24][25]}

Many nation-states in Africa, Asia, and the Americas are culturally diverse and are 'multicultural' in a [descriptive](#) sense. In some, [ethnic communalism](#) is a major political issue. The policies adopted by these states often have parallels with multiculturalist policies in the Western world, but the historical background is different, and the goal may be a mono-cultural or [mono-ethnic nation-building](#) – for instance in the Malaysian government's attempt to create a 'Malaysian race' by 2020.^[26]

Support

[People of Indian origin](#) have been able to achieve a high [demographic profile](#) in [India Square, Jersey City, New Jersey](#), US, known as *Little Bombay*,^[27] home to the highest concentration of [Asian Indians](#) in the [Western Hemisphere](#)^[28] and one of at least 24 [enclaves](#) characterized as a *Little India* which have emerged within the [New York City Metropolitan Area](#), with the largest metropolitan Indian population outside [Asia](#), as large-scale immigration from [India](#) continues into [New York](#).^{[29][30]} through the support of the surrounding community.

Multiculturalism is seen by its supporters as a fairer system that allows people to truly express who they are within a society, that is more tolerant and that adapts better to social issues.^[31] They argue that culture is not one definable thing based on one race or religion, but rather the result of multiple factors that change as the world changes.

Historically, support for modern multiculturalism stems from the changes in Western societies after World War II, in what [Susanne Wessendorf](#) calls the "human rights revolution", in which the horrors of institutionalized racism and [ethnic cleansing](#) became almost impossible to ignore in the wake of the [Holocaust](#); with the collapse of the [European colonial system](#), as colonized nations in Africa and [Asia](#) successfully [fought for their independence](#) and pointed out the discriminatory underpinnings of the colonial system; and, in the United States in particular, with the rise of the [Civil Rights Movement](#), which criticized ideals of [assimilation](#) that often led to prejudices against those who did not act according to Anglo-American standards and which led to the development of academic [ethnic studies](#) programs as a way to counteract the neglect of contributions by racial minorities in classrooms.^{[32][33]} As this history shows, multiculturalism in Western countries was seen to combat racism, to protect minority communities of all types, and to undo policies that had prevented minorities from

having full access to the opportunities for freedom and equality promised by the [liberalism](#) that has been the hallmark of Western societies since the [Age of Enlightenment](#). The [contact hypothesis](#) in sociology is a well-documented phenomenon in which cooperative interactions with those from a different group than one's own reduce prejudice and inter-group hostility.

Will Kymlicka argues for "group differentiated rights", that help both religious and cultural minorities operate within the larger state as a whole, without impinging on the rights of the larger society. He bases this on his opinion that human rights fall short in protecting the rights of minorities, as the state has no stake in protecting the minorities.^[34]

C. James Trotman argues that multiculturalism is valuable because it "uses several disciplines to highlight neglected aspects of our social history, particularly the histories of women and minorities [...and] promotes respect for the dignity of the lives and voices of the forgotten."^[35] By closing gaps, by raising consciousness about the past, multiculturalism tries to restore a sense of wholeness in a [postmodern](#) era that fragments human life and thought."^[35]

[Tariq Modood](#) argues that in the early years of the 21st century, multiculturalism "is most timely and necessary, and [...] we need more not less", since it is "the form of integration" that (1) best fits the ideal of [egalitarianism](#), (2) has "the best chance of succeeding" in the "post-9/11, post 7/7" world, and (3) has remained "moderate [and] pragmatic".^[36]

[Bhikhu Parekh](#) counters what he sees as the tendencies to equate multiculturalism with racial minorities "demanding special rights" and to see these as promoting a "thinly veiled racism". Instead, he argues that multiculturalism is in fact "not about minorities" but "is about the proper terms of the relationship between different cultural communities", which means that the standards by which the communities resolve their differences, e.g., "the principles of justice" must not come from only one of the cultures but must come "through an open and equal dialogue between them."^[37]

Balibar characterizes criticisms of multiculturalism as "differentialist racism", which he describes as a covert form of racism that does not purport ethnic superiority as much as it asserts stereotypes of perceived "incompatibility of life-styles and traditions".^[38]

While there is research that suggests that ethnic diversity increases chances of war, lower public goods provision and decreases democratization, there is also research that shows that ethnic diversity in itself is not detrimental to peace,^{[39][40]} public goods provision^{[41][42]} or democracy.^[43] Rather, it was found that promoting diversity actually helps in advancing disadvantaged students.^[44] A 2018 study in the [American Political Science Review](#) cast doubts on findings that ethnoracial homogeneity led to greater public goods provision.^[45] A 2015 study in the [American Journal of Sociology](#) challenged past research showing that racial diversity adversely affected trust.^[46]

Criticism

Critics of multiculturalism often debate whether the multicultural ideal of benignly co-existing cultures that interrelate and influence one another, and yet remain distinct, is sustainable, paradoxical, or even desirable.^{[47][48][49]} It is argued that [nation states](#), who would previously have been synonymous with a distinctive cultural identity of their own, lose out to enforced multiculturalism and that this ultimately erodes the host nations' distinct culture.^[50]

Sarah Song views cultures as historically shaped entities by its members, and that they lack boundaries due to globalization, thereby making them stronger than what others may assume.^[51] She goes on to argue against the notion of special rights as she feels cultures are mutually constructive, and are shaped by the dominant culture. Brian Barry advocates a difference-blind approach to culture in the political realm and he rejects group-based rights as antithetical to the universalist liberal project, which he views as based on the individual.^[52]

[Susan Moller Okin](#), a feminist professor of political philosophy, argued in 1999, in "Is multiculturalism bad for women?", that the principle that all cultures are equal means that the equal rights of women in particular are sometimes severely violated.^[53]

Harvard professor of political science [Robert D. Putnam](#) conducted a nearly decade-long study on how multiculturalism affects social trust.^[54] He surveyed 26,200 people in 40 American communities, finding that when the data were adjusted for class, income and other factors, the more racially diverse a community is, the greater the loss of trust. People in diverse communities "don't trust the local mayor, they don't trust the local paper, they don't trust other people and they don't trust institutions," writes Putnam.^[55] In the presence of such ethnic diversity, Putnam maintains that, "[W]e hunker down. We act like turtles. The effect of diversity is worse than had been imagined. And it's not just that we don't trust people who are not like us. In diverse communities, we don't trust people who do not look like us".^[54] Putnam has also stated, however, that "this allergy to diversity tends to diminish and to go away... I think in the long run we'll all be better."^[56] Putnam denied allegations he was arguing against diversity in society and contended that his paper had been "twisted" to make a case against race-conscious admissions to universities. He asserted that his "extensive research and experience confirm the substantial benefits of diversity, including racial and ethnic diversity, to our society."^[57]

[Ethnologist](#) Frank Salter writes:

Relatively homogeneous societies invest more in public goods, indicating a higher level of public altruism. For example, the degree of ethnic homogeneity correlates with the government's share of gross domestic product as well as the average wealth of citizens. Case studies of the United States, Africa and South-East Asia find that multi-ethnic societies are less charitable and less able to cooperate to develop public infrastructure. Moscow beggars receive more gifts from fellow ethnics than from other ethnics [\[sic\]](#). A recent multi-city study of municipal spending on public goods in the United States found that ethnically or racially diverse cities spend a smaller portion of their budgets and less per capita on public services than do the more homogeneous cities.^[58]

[Dick Lamm](#), former three-term Democratic governor of the US state of [Colorado](#), argued that "diverse peoples worldwide are mostly engaged in hating each other—that is, when they are not killing each other. A diverse, peaceful, or stable society is against most historical precedent."^[59]

The American classicist [Victor Davis Hanson](#) used the perceived differences in "rationality" between Moctezuma and Cortés to argue that Western culture was superior to every culture in the entire world, which thus led him to reject multiculturalism as a false doctrine that placed all cultures on an equal footing.^[60]

In [New Zealand \(Aotearoa\)](#), which is officially bi-cultural, multiculturalism has been seen as a threat to the [Māori](#) as an attempt by the New Zealand Government to undermine Māori demands for [self-determination](#) and encourage assimilation.^[61]

Far-right sympathisers have been shown to increasingly take part in a multitude of online discursive efforts directed against global brands' multicultural advertisements.^[62]

The Americas

Argentina

Though not called *Multiculturalism* as such, the [preamble](#) of Argentina's constitution explicitly promotes [immigration](#), and recognizes the individual's [multiple citizenship](#) from other countries. Though 97% of Argentina's population self-identify as of [European descent](#) and mestizo^[63] to this day a high level of multiculturalism remains a feature of [Argentina's culture](#),^{[64][65]} allowing foreign festivals and holidays (e.g. [Saint Patrick's Day](#)), supporting all kinds of art or cultural expression from [ethnic groups](#), as well as their diffusion through an important multicultural presence in the media. In Argentina the are recognized regional languages [Guaraní](#) in [Corrientes](#),^[66] [Quechua](#) in [Santiago del Estero](#),^[67] [Qom](#), [Mocoví](#), and [Wichí](#) in [Chaco](#).^[68] According to the National Institute of Indigenous Affairs published on its website, there are 1,779 registered indigenous communities in Argentina, belonging to 39 indigenous peoples.^{[69] [70]}

Bolivia

[Bolivia](#) is a diverse country made up of 36 different types of indigenous groups.^[721] Over 62% of Bolivia's population falls into these different indigenous groups, making it the most indigenous country in [Latin America](#).^[721] Out of the indigenous groups the [Aymara](#) and the [Quechua](#) are the largest.^[721] The latter 30% of the population is a part of the [mestizo](#), which are a people mixed with European and indigenous ancestry.^[721] Bolivia's political administrations have endorsed multicultural politics and in 2009 Bolivia's Constitution was inscribed with multicultural principles.^[721] The [Constitution of Bolivia](#) recognizes 36 official languages besides [Spanish](#), each language has its own culture and indigenous group.^[724] Bolivian culture is celebrated across the country and has heavy influences from the Aymara, the Quechua, the Spanish, and other popular cultures from around Latin America.

Brazil

The Americas have been known to be some of the most multicultural geographical locations, with a diversity of language, religion, and ethnicity. The South American country [Brazil](#) can also acclaim multiculturalism, and has undergone many changes in the past few decades. Brazil is a controversial country when it comes to defining a multicultural country.^[725] There are two views: the Harvard Institute of Economic Research states that Brazil has an intersection of many cultures because of recent migration, while the [Pew Research Center](#) state that Brazil is culturally diverse but the majority of the country speaks [Portuguese](#).^[726]

Cities such as [São Paulo](#) are home to migrants from [Japan](#), [Italy](#), [Lebanon](#) and [Portugal](#).^[727] There is a multicultural presence within in this city, and this is prevalent throughout Brazil. Furthermore, Brazil is a country that has made great strides to embrace migrant cultures. There has been increased awareness of [anti-blackness](#) and active efforts to combat racism.^[728]

Canada

Canadian society is often depicted as being "very progressive, diverse, and multicultural".^[729] Multiculturalism (a [Just Society](#)^[800]) was adopted as the official policy of the [Canadian government](#) during the premiership of [Pierre Elliott Trudeau](#) in the 1970s and 1980s.^[81] Multiculturalism is reflected in the law through the [Canadian Multiculturalism Act](#)^[82] and [section 27 of the Canadian Charter of Rights and Freedoms](#).^[83] The [Broadcasting Act of 1991](#) asserts the Canadian broadcasting system should reflect the diversity of cultures in the country.^{[84][85]} Canadian multiculturalism is looked upon with admiration outside the country, resulting in the Canadian public dismissing most critics of the concept.^{[86][87]} [Multiculturalism in Canada](#) is often looked at as one of Canada's significant accomplishments,^[88] and a key distinguishing element of [Canadian identity](#).^{[89][90]}

In a 2002 interview with [The Globe and Mail](#), [Karim al-Hussaini](#), the 49th [Aga Khan](#) of the [Ismaili Muslims](#), described Canada as "the most successful [pluralist society](#) on the face of our globe", citing it as "a model for the world".^[91] He explained that the experience of Canadian governance—its commitment to pluralism and its support for the rich multicultural diversity of its people—is something that must be shared and would be of benefit to all societies in other parts of the world.^[91] [The Economist](#) ran a cover story in 2016 praising Canada as the most successful multicultural society in the West.^[92] [The Economist](#) argued that Canada's multiculturalism was a source of strength that united the diverse population and by attracting immigrants from around the world was also an engine of economic growth as well.^[92] Many public and private groups in Canada work to support both multiculturalism and recent immigrants to Canada.^[93] In an effort to support recent Filipino immigrants to Alberta, for example, one school board partnered with a local university and an immigration agency to support these new families in their school and community.^[94]

Mexico

[Mexico](#) has historically always been a multicultural country. After the betrayal of [Hernán Cortés](#) to the Aztecs, the Spanish conquered the [Aztec Empire](#) and colonized indigenous people. They influenced the indigenous religion, politics, culture and ethnicity.^[citation needed] The Spanish opened schools in which they

taught [Christianity](#), and the [Spanish language](#) eventually surpassed indigenous languages, making it the most spoken language in Mexico. Mestizo was also born from the conquest, which meant being half-Indigenous and half-Spanish.^[95]

[Mexico City](#) has recently been integrating rapidly, doing much better than many cities in a sample conducted by the Intercultural Cities Index (being the only non-European city, alongside [Montreal](#), on the index).^[96] Mexico is an ethnically diverse country with a population composed of approximately 123 million in 2017. There is a wide variety of ethnic groups, the major group being [Mestizos](#) followed by [White Mexicans](#) and [Indigenous Mexicans](#).^[97] There are many other ethnic groups such as [Arab Mexicans](#), [Afro-Mexicans](#) and [Asian Mexicans](#).

From the year 2000 to 2010, the number of people in Mexico that were born in another country doubled, reaching a total of 961,121 people, mostly coming from Guatemala and the United States.^[98] Mexico is quickly becoming a [melting pot](#), with many immigrants coming into the country. It is considered to be a [cradle of civilization](#), which influences their multiculturalism and diversity, by having different civilizations influence them. A distinguishable trait of Mexico's culture is the [mestizaje](#) of its people, which caused the combination of Spanish influence, their indigenous roots while also adapting the culture traditions from their immigrants.

Peru

[Peru](#) is an exemplary country of multiculturalism, in 2016 the [INEI](#) reported a total population of 31 million people. They share their borders with Ecuador, Colombia, Brazil, Chile and Bolivia, and have welcomed many immigrants into their country creating a diverse community.

Peru is the home to [Amerindians](#) but after the [Spanish Conquest](#), the Spanish brought African, and Asian peoples as slaves to Peru creating a mix of ethnic groups. After slavery was no longer permitted in Peru, African-Peruvians and Asian-Peruvians have contributed to Peruvian culture in many ways. Today, Amerindians make up 45% of the population, [Mestizos](#) 37%, [white](#) 15% and 3% is composed by [black](#), [Chinese](#), and others.^[99] In 1821, Peru's president José de San Martín gave foreigners the freedom to start industries in Peru's ground, 2 years after, foreigners that lived in Peru for more than 5 years were considered naturalized citizens, which then decreased to 3 years.

United States

In the United States, multiculturalism is not clearly established in policy at the federal level, but ethnic diversity is common in [rural](#), suburban and urban areas.^[100]

Continuous mass immigration was a feature of the United States economy and society since the first half of the 19th century.^[101] The absorption of the stream of immigrants became, in itself, a prominent feature of America's [national myth](#). The idea of the [melting pot](#) is a [metaphor](#) that implies that all the immigrant cultures are mixed and amalgamated without state intervention.^[102] The melting pot theory implied that each individual immigrant, and each group of immigrants, assimilated into American society at their own pace. This is different from multiculturalism as it is defined above, which does not include complete assimilation and integration.^[103] The melting pot tradition co-exists with a belief in national unity, dating from the [American founding fathers](#):

Providence has been pleased to give this one connected country to one united people – a people descended from the same ancestors, speaking the same language, professing the same religion, attached to the same principles of government, very similar in their manners and customs... This country and this people seem to have been made for each other, and it appears as if it was the design of Providence, that an inheritance so proper and convenient for a band of brethren, united to each other by the strongest ties, should never be split into a number of unsocial, jealous, and alien sovereignties.^[104]

As a [philosophy](#), multiculturalism began as part of the [pragmatism](#) movement at the end of the 19th century in [Europe](#) and the United States, then as [political](#) and [cultural pluralism](#) at the turn of the 20th century.^[105] It was partly in response to a new wave of European imperialism in sub-Saharan Africa and the massive

immigration of Southern and Eastern Europeans to the United States and [Latin America](#). Philosophers, psychologists and historians and early sociologists such as [Charles Sanders Peirce](#), [William James](#), [George Santayana](#), [Horace Kallen](#), [John Dewey](#), [W. E. B. Du Bois](#) and [Alain Locke](#) developed concepts of cultural pluralism, from which emerged what we understand today as multiculturalism. In *Pluralistic Universe* (1909), William James espoused the idea of a "[plural society](#)." James saw pluralism as "crucial to the formation of philosophical and social [humanism](#) to help build a better, more egalitarian society."^[106]

The educational approach to multiculturalism has since spread to the [grade school](#) system, as school systems try to rework their curricula to introduce students to diversity earlier – often on the grounds that it is important for minority students to see themselves represented in the classroom.^{[107][108]} Studies estimated 46 million Americans ages 14 to 24 to be the most diverse generation in American society.^[109] In 2009 and 2010, controversy erupted in Texas as the state's curriculum committee made several changes to the state's requirements, often at the expense of minorities. They chose to juxtapose [Abraham Lincoln's inaugural address](#) with that of Confederate president [Jefferson Davis](#);^[110] they debated removing Supreme Court Justice [Thurgood Marshall](#) and labor-leader [Cesar Chavez](#)^[111] and rejected calls to include more Hispanic figures, in spite of the high Hispanic population in the state.^[112]

Effect of diversity on civic engagement

In a 2007 study by [Robert Putnam](#) encompassing 30,000 people across the US found that diversity had a negative effect on civic engagement. The greater the diversity, the fewer people voted, the less they volunteered for community projects and trust among neighbours was only half that of homogenous communities.^[113] Putnam says, however, that "in the long run immigration and diversity are likely to have important cultural, economic, fiscal, and developmental benefits", as long as society successfully overcomes the short-term problems.^[54] Putnam adds that his "extensive research and experience confirm the substantial benefits of diversity, including racial and ethnic diversity, to our society."^[114]

Venezuela

Venezuela is the home to a variety of ethnic groups, with an estimated population of 32 million.^[115] Their population is composed of approximately 68% Mestizo, which means of mixed race.^[116] Venezuelan culture is mainly composed by the mixture of their indigenous people, Spanish and African.^[117] There was a heavy influence of Spaniard culture due to the Spanish Conquest, which influence their religion, language, traditions. African influence can be seen on their music, with the drum usage.^[117] While Spanish is Venezuela's main language, there is more than 40 indigenous languages spoken til this day.^[118]

Europe[edit]

The [European Union](#) is facing unprecedented demographic changes (an aging population, low birth rates, changing family structures and migration). According to the European Commission, it is important, both at EU and national level, to review and adapt existing policies. Following a public debate, a 2006 EU policy paper identified five key policy responses to manage demographic change, among them receiving and integrating migrants into Europe.^[119]

Historically, Europe has always been a mixture of Latin, Slavic, Germanic, Uralic, Celtic, Hellenic, Illyrian, Thracian and other cultures influenced by the importation of Jewish, Christian, Muslim and other belief systems; although the continent was supposedly unified by the super-position of Imperial Roman Christianity, it is accepted that geographic and cultural differences continued from antiquity into the modern age.^[120]

In the nineteenth century, the ideology of [nationalism](#) transformed the way Europeans thought about the [state](#).^[120] Existing states were broken up and new ones created; the new [nation-states](#) were founded on the principle that each [nation](#) is entitled to its own [sovereignty](#) and to engender, protect, and preserve its own unique culture and history. Unity, under this ideology, is seen as an essential feature of the nation and the nation-state; unity of descent, unity of culture, unity of language, and often unity of religion. The nation-state

constitutes a culturally [homogeneous](#) society, although some national movements recognised regional differences.^[121]

Where cultural unity was insufficient, it was encouraged and enforced by the state.^[122] The nineteenth century nation-states developed an array of policies – the most important was compulsory [primary education](#) in the [national language](#).^[122] The language itself was often standardised by a linguistic academy, and regional languages were ignored or suppressed. Some nation-states pursued violent policies of [cultural assimilation](#) and even [ethnic cleansing](#).^[122]

Some countries in the European Union have introduced policies for "social cohesion", "integration", and (sometimes) "assimilation". The policies include:

- Compulsory courses and/or tests on [national history](#), on the [constitution](#) and the [legal system](#) (e.g., the computer-based test for individuals seeking naturalisation in the UK named [Life in the United Kingdom test](#))
- Introduction of an official national history, such as the national [canon](#) defined for the [Netherlands](#) by the [van Oostrom](#) Commission,^[123] and promotion of that history (e.g., by exhibitions about [national heroes](#))
- Tests designed to elicit "unacceptable" values. In [Baden-Württemberg](#), immigrants are asked what they would do if their son says he is a [homosexual](#) (the desired answer is that they would accept it^[124]).

Other countries have instituted policies which encourage cultural separation.^[125] The concept of "[Cultural exception](#)" proposed by [France](#) in the General Agreement on Tariffs and Trade (GATT) negotiations in 1993 was an example of a measure aimed at protecting local cultures.^[126]

Bulgaria

Since its establishment in the seventh century, [Bulgaria](#) has hosted many religions, ethnic groups and nations. The capital city [Sofia](#) is the only European city that has peacefully functioning, within walking distance of 300 metres,^{[127][128]} four [Places of worship](#) of the major religions: Eastern Orthodox ([St Nedelya Church](#)), Islam ([Banya Bashi Mosque](#)), Roman Catholicism ([St. Joseph Cathedral](#)), and Orthodox Judaism ([Sofia Synagogue](#), the third-largest synagogue in Europe).

This unique arrangement has been called by historians a "multicultural cliché".^[129] It has also become known as "The Square of Religious Tolerance"^{[130][131]} and has initiated the construction of a 100-square-metre scale model of the site that is to become a symbol of the capital.^{[132][133][134]}

Furthermore, unlike some other [Nazi Germany](#) allies or German-occupied countries excluding [Denmark](#), Bulgaria managed to save its entire 48,000-strong Jewish population during World War II from deportation to [Nazi concentration camps](#).^{[135][136]} According to Dr Marinova-Christidi, the main reason for the efforts of Bulgarian people to save their Jewish population during WWII is that within the region, they "co-existed for centuries with other religions" – giving it a unique multicultural and multiethnic history.^[137]

Consequently, within the Balkan region, Bulgaria has become an example for multiculturalism in terms of variety of religions, artistic creativity^[138] and ethnicity.^{[139][140]} Its largest ethnic minority groups, Turks and Roma, enjoy wide political representation. In 1984, following a campaign by the Communist regime for a forcible change of the Islamic names of the Turkish minority,^{[141][142][143][144]} an underground organisation called «National Liberation Movement of the Turks in Bulgaria» was formed which headed the Turkish community's opposition movement. On 4 January 1990, the activists of the movement registered an organisation with the legal name [Movement for Rights and Freedoms](#) (MRF) (in Bulgarian: Движение за права и свободи: in Turkish: Hak ve Özgürlükler Hareketi) in the Bulgarian city of Varna. At the moment of registration, it had 33 members, at present, according to the organisation's website, 68,000 members plus 24,000 in the organisation's youth wing [11](#). In 2012, Bulgarian Turks were represented at every level of government: local,

with MRF having mayors in 35 municipalities, at parliamentary level with MRF having 38 deputies (14% of the votes in Parliamentary elections for 2009–13)^[145] and at executive level, where there is one Turkish minister, [Vezhdi Rashidov](#). 21 Roma political organisations were founded between 1997-2003 in Bulgaria.^[146]

France

After 1945 immigration significantly increased. During the period of reconstruction, France lacked labor, and as a result, the French government was eager to recruit immigrants coming from all over Europe, the Americas, Africa and Asia.

Although there was a presence of, [Vietnamese in France](#) since the late 19th century (mostly students and workers), a wave of Vietnamese migrated after 1954. These migrants consisted of those who were loyal to the colonial government and those married to French colonists. Following the [partition of Vietnam](#), students and professionals from [South Vietnam](#) continued to arrive in France. Although many initially returned to the country after a few years, as the [Vietnam War](#) situation worsened, a majority decided to remain in France and brought their families over as well.^[147]

This period also saw a significant wave of immigrants from [Algeria](#). As the [Algerian War](#) started in 1954, there were already 200,000 Algerian immigrants in France.^[148] However, because of the tension between the Algerians and the French, these immigrants were no longer welcome. This conflict between the two sides led to the [Paris Massacre](#) of 17 October 1961, when the police used force against an Algerian demonstration on the streets of Paris. After the war, after Algeria gained its independence, the free circulation between France and Algeria was once again allowed, and the number of Algerian immigrants started to increase drastically. From 1962 to 1975, the Algerian immigrant population increased from 350,000 to 700,000.^[149] Many of these immigrants were known as the "harkis," and the others were known as the "pieds-noirs." The "harkis" were Algerians who supported the French during the Algerian War; once the war was over, they were deeply resented by other Algerians, and thus had to flee to France. The "pieds-noirs" were European settlers who moved to Algeria, but migrated back to France since 1962 when Algeria declared independence.

According to Erik Bleich, multiculturalism in France faced stiff resistance in the educational sector, especially regarding recent Muslim arrivals from Algeria. Gatekeepers often warned that multiculturalism was a threat to the historic basis of French culture.^[150]

Jeremy Jennings finds three positions among elites regarding the question of reconciling traditional French Republican principles with multiculturalism. The traditionalists refuse to make any concessions and instead insist on clinging to the historic republican principles of "laïcité" and the secular state in which religion and ethnicity are always ignored. In the middle are modernizing republicans who uphold republicanism but also accept some elements of cultural pluralism. Finally there are multiculturalist republicans who envision a pluralist conception of French identity and seek an appreciation of the positive values brought to France by the minority cultures.^[151]

A major attack on multiculturalism came in [Stasi Report](#) of 2003 which denounces "Islamism" as deeply opposed to the mainstream interpretations of French culture. It is portrayed as a dangerous political agenda that will create a major obstacle for Muslims to comply with [French secularism or "laïcité"](#).^[152] Murat Akan, however, argues that the Stasi Report and the new regulations against the [hijab](#) and religious symbols in the schools must be set against gestures toward multiculturalism, such as the creation of Muslim schools under contract with the government.^[153]

Germany

In October 2010, [Angela Merkel](#) told a meeting of younger members of her [Christian Democratic Union](#) (CDU) party at [Potsdam](#), near [Berlin](#), that attempts to build a multicultural society in [Germany](#) had "utterly failed",^[154] stating: "The concept that we are now living side by side and are happy about it does not work".^{[154][155]} She continued to say that immigrants should integrate and adopt Germany's culture and values. This has added to a growing debate within Germany^[156] on the levels of immigration, its effect on Germany and

the degree to which middle eastern immigrants have integrated into German society.^[157] In 2015, Merkel again criticized multiculturalism on the grounds that it leads to [parallel societies](#).^[158]

The [Ahmadiyya](#) Muslim Community of Germany is the first Muslim group to have been granted "corporation under public law status", putting the community on par with the major Christian churches and Jewish communities of Germany.^[159]

Luxembourg

Luxembourg has one of the highest foreign-born populations in Europe, foreigners account for nearly half of the country's total population.^[160] The majority of foreigners are from: [Belgium](#), [France](#), [Italy](#), [Germany](#), and [Portugal](#).^[161] In total, 170 different nationalities make up the population of Luxembourg, out of this; 86% are of European descent.^[162] The official languages of Luxembourg are German, French, and [Luxembourgish](#) all of which are supported in the Luxembourg government and education system.^{[162][163]} In 2005, Luxembourg officially promoted and implemented the objectives of the [UNESCO](#) Convention on the Protection and Promotion of the Diversity of Cultural Expressions. This Convention affirms multicultural policies in Luxembourg and creates political awareness of cultural diversity.^[164]

Netherlands

Multiculturalism in the Netherlands began with major increases in immigration to the Netherlands during the mid-1950s and 1960s.^[165] As a consequence, an official national policy of multiculturalism was adopted in the early-1980s.^[165] Different groups could themselves determine religious and cultural matters, while state authorities would handle matters of housing and work policy.^[166]

In the 1990s, the public debate were generally optimistic on immigration and the prevailing view was that a multicultural policy would reduce the social economic disparities over time.^[166]

This policy subsequently gave way to more assimilationist policies in the 1990s and post-electoral surveys uniformly showed from 1994 onwards that a majority preferred that immigrants assimilated rather than retained the culture of their country of origin.^{[165][167]}

Following the [September 11 attacks](#) in the United States and the murders of [Pim Fortuyn](#) (in 2002) and [Theo van Gogh](#) (in 2004) there was increased political debate on the role of multiculturalism in the Netherlands.^{[166][168]}

[Lord Sacks](#), Chief Rabbi of the United Hebrew Congregations of the Commonwealth, made a distinction between tolerance and multiculturalism, citing the Netherlands as a tolerant, rather than multicultural, society.^[169] In June 2011, the [First Rutte cabinet](#) said the Netherlands would turn away from multiculturalism: "Dutch culture, norms and values must be dominant" [Minister Donner](#) said.^[170]

Romania

Since Antiquity, Romania has hosted many religious and ethnic groups, including Roma people, Hungarians, Germans, Turks, Greeks, Tatars, Slovaks, Serbs, Jews and others. Unfortunately, during the WW2 and the Communism, most of these ethnic groups choose to emigrate to other countries. However, since 1990s, Romania has expected a growing number of immigrants and refugees, most of them from the Arab World, Asia or Africa. Immigration is expected to increase in the future, as large numbers of Romanian workers leave the country and are being replaced by foreigners.^{[171][172]}

Scandinavia

Multiculturalism in Scandinavia has centered on discussions about marriage, dress, religious schools, Muslim funeral rites and gender equality. [Forced marriages](#) have been widely debated in Denmark, Sweden and Norway but the countries differ in policy and responses by authorities.^[176]

Sweden has the most permissive policies while Denmark the most restrictive ones.

Denmark

In 2001, Denmark a liberal-conservative coalition government with the support of the [Danish People's Party](#) which instituted less pluralistic policy, more geared towards [assimilation](#).^[176]

A 2018 study found that increases in local ethnic diversity in Denmark caused "rightward shifts in election outcomes by shifting electoral support away from traditional "big government" left-wing parties and towards anti-immigrant nationalist parties."^[177]

For decades, Danish immigration policy was built upon the belief that, with support, immigrants and their descendants would eventually reach the same levels of education as Danes. In a 2019 report, the [Danish Immigration Service](#) and the [Ministry of Education](#) found this to be false. The report found that, while the second-generation immigrants without a [Western](#) background do better than their parents, the same is not true for third-generation immigrants. One of the reasons given was that second-generation immigrants may marry someone from their country of origin, which may cause Danish not to be spoken at home, which would put the children at a disadvantage in school. Thereby, the process of integrating has to start from the beginning for each generation.^{[178][179]}

Norway

Apart from citizens of [Nordic countries](#), all foreigners must apply for permanent residency in order to live and work in Norway.^[181] In 2017, the Norwegian immigrant population was made up of: citizens of [EU](#) and [EEA](#) countries (41.2%); citizens of Asian countries, including Turkey (32.4%); citizens of African countries (13.7%); and citizens of non-EU/EEA European, North American, South American and Oceanian countries (12.7%).^[182]

In 2015, during the [European migrant crisis](#), a total of 31,145 asylum seekers, most of whom came from Afghanistan and Syria, crossed the Norwegian border.^[183] In 2016, the number of asylum seekers dramatically reduced by almost 90%, with 3460 asylum seekers coming to Norway. This was partly due to the stricter border control across Europe, including an agreement between the EU and Turkey.^{[184][185]}

As of September 2019, 15 foreign residents who had travelled from Norway to Syria or Iraq to join the [Islamic State](#) have had their residence permits revoked.^[186]

The [Progress Party](#) has named the reduction of high levels of immigration from non-European countries one of their goals:

"Immigration from countries outside the EEA must be strictly enforced to ensure a successful integration. It can not be accepted that fundamental Western values and human rights are set aside by cultures and attitudes that certain groups of immigrants bring with them to Norway."^[187]

An extreme form of opposition to immigration in Norway were [the 22/7 attacks](#) carried out by the terrorist [Anders Behring Breivik](#) on 22 July 2011. He killed 8 people by bombing government buildings in Oslo and massacred 69 young people at a youth summer camp held by the [Labour Party](#), who were in power at the time. He blamed the party for the high level of Muslim immigration and accused it of "promoting multiculturalism."^[188]

Sweden

Sweden has from the early 1970s experienced a greater share of non-Western immigration than the other Scandinavian countries, which consequently have placed multiculturalism on the political agenda for a longer period of time.^[176]

Sweden was the first country to adopt an official policy of multiculturalism in Europe. On 14 May 1975, a unanimous Swedish parliament passed an act on a new multiculturalist immigrant and ethnic minority policy put forward by the [social democratic](#) government, that explicitly rejected the ideal ethnic homogeneity and the policy of assimilation.^[190] The three main principles of the new policy were equality, partnership and freedom

of choice. The explicit policy aim of the freedom of choice principle was to create the opportunity for minority groups in Sweden to retain their own languages and cultures. From the mid-1970s, the goal of enabling the preservation of minorities and creating a positive attitude towards the new officially endorsed multicultural society among the majority population became incorporated into the Swedish constitution as well as cultural, educational and media policies. Despite the anti-multiculturalist protestations of the [Sweden Democrats](#), multiculturalism remains official policy in Sweden.^[191]

A 2008 study which involved questionnaires sent to 5,000 people, showed that less than a quarter of the respondents (23%) wanted to live in areas characterised by cultural, ethnic and social diversity.^[192]

A 2014 study published by [Gävle University College](#) showed that 38% of the population never interacted with anyone from Africa and 20% never interacted with any non-Europeans.^[193] The study concluded that while physical distance to the country of origin, also religion and other cultural expressions are significant for the perception of cultural familiarity. In general, peoples with [Christianity](#) as the dominant religion were perceived to be culturally closer than peoples from Muslim countries.^[189]

A 2017 study by [Lund University](#) also found that social trust was lower among people in regions with high levels of past non-Nordic immigration than among people in regions with low levels of past immigration.^[194] The erosive effect on trust was more pronounced for immigration from culturally distant countries.^[195]

Serbia

In [Serbia](#), there are 19 officially recognised ethnic groups with a status of national minorities.^[196] [Vojvodina](#) is an [autonomous province](#) of Serbia, located in the northern part of the country. It has a multiethnic and multicultural identity;^[197] there are more than 26 [ethnic groups](#) in the province,^{[198][199]} which has six official languages.^[200] Largest ethnic groups in Vojvodina are [Serbs](#) (67%), [Hungarians](#) (13%), [Slovaks](#), [Croats](#), [Romani](#), [Romanians](#), [Montenegrins](#), [Bunjevci](#), [Bosniaks](#), [Rusyns](#). The Chinese^{[201][202]} and Arabs, are the only two significant immigrant minorities in Serbia.

[Radio Television of Vojvodina](#) broadcasts program in ten local languages. The project by the [Government of AP Vojvodina](#) titled "Promotion of Multiculturalism and Tolerance in Vojvodina", whose primary goal is to foster the cultural diversity and develop the atmosphere of interethnic tolerance among the citizens of Vojvodina, has been successfully implemented since 2005.^[203] Serbia is continually working on improving its relationship and inclusion of minorities in its effort to gain full accession to the European Union. Serbia has initiated talks through Stabilisation and Association Agreement on 7 November 2007.

United Kingdom

Multicultural policies^[204] were adopted by local administrations from the 1970s and 1980s onwards. In 1997, the newly elected [Labour](#) government committed to a multiculturalist approach at a national level,^[205] but after 2001, there was something of a [backlash](#), led by centre-left commentators such as [David Goodhart](#) and [Trevor Phillips](#). The Government then embraced a policy of [community cohesion](#) instead. In 2011, [Conservative Prime Minister David Cameron](#) said in a speech that "state multiculturalism has failed".^[206] Critics argue that analyses which view society as 'too diverse' for social democracy and cohesion have "performative" effects that legitimate racism towards those classed as immigrants.^{[207][208]}

Asia

India

According to the [1961 Census of India](#), there are 1652 indigenous languages in the country.^[209] The [culture of India](#) has been shaped by its [long history](#), [unique geography](#) and [diverse demography](#). [India's languages](#), [religions](#), [dance](#), music, architecture and customs differ from place to place within the country, but nevertheless possess a commonality. The culture of India is an amalgamation of these diverse [sub-cultures](#) spread all over the [Indian subcontinent](#) and traditions that are several millennia old.^[210] The previously prevalent [Indian caste system](#) describes the social stratification and social restrictions in the Indian

subcontinent, in which social classes are defined by thousands of [endogamous](#) hereditary groups, often termed [jātis](#) or [castes](#).^[211]

Religiously, [Hindus](#) form the majority, followed by Muslims. The statistics are: [Hindu](#) (79.8%), [Muslim](#) (14.2%), [Christian](#) (2.3%), [Sikh](#) (1.7%), [Buddhist](#) (0.7%), [Jain](#) (0.4%), [Unaffiliated](#) (0.23%), [Bahá'ís](#), [Jews](#), [Zoroastrians](#), and others (0.65%).^[212] Linguistically, the two main language families in India are [Indo-Aryan](#) (a branch of [Indo-European](#)) and [Dravidian](#). In India's northeast, people speaking [Sino-Tibetan](#) group of languages such as [Meitei](#) (Meitei-lon) recognized by the Indian constitution and [Austroasiatic languages](#) are commonly found. India (officially) follows a three-language policy. [Hindi](#) (spoken in the form of [Hindustani](#)) is the official federal language, [English](#) has the federal status of associate/subsidiary official language and each state has its own state official language (in the Hindi [sprachraum](#), this reduces to bilingualism). Further, India does not have any national language.^{[213][214]} [The Republic of India's](#) state boundaries are largely drawn based on linguistic groups; this decision led to the preservation and continuation of local ethno-linguistic sub-cultures, except for the Hindi [sprachraum](#) which is itself divided into many states. Thus, most states differ from one another in language, culture, [cuisine](#), [clothing](#), [literary style](#), [architecture](#), [music](#) and festivities.

India has encountered [religiously motivated violence](#),^[215] such as the [Moplah Riots](#), the [Bombay riots](#), the [1984 anti-Sikh riots](#), the 1990 [Exodus of Kashmiri Hindus](#), the [2002 Gujarat riots](#), the [2008 Mumbai attacks](#), the [2012 Assam violence](#), the [2013 Muzaffarnagar riots](#), and the [2020 Delhi riots](#). This has resulted from traditionally disadvantaged communities in public employment such as the policing of the same locality, apprehension of owners in giving properties for sale or rent^[216] and of society in accepting inter-marriages.^[217]

Cultural minorities in India

The Indian constitution requires the various state-run institutions to provide quotas for minorities, which give these cultural minorities equal opportunities, as well as a forum through which they can actively participate in the institutions of the dominant culture.^[218] Indian polity after the 1990s has been marked by a shift from secular principles to a landscape that is dominated by pro-Hindu propaganda; the BJP has used this rhetoric by reconstructing Hinduism and bartering it under the guise of Indian nationalism.^[219] However, the rise of pro-Hindu ideology, commonly known as Hindutva, has impinged on the rights of cultural minorities.^[220] This can be seen in the large scale violence against cultural minorities, the vote-bank politics used by the Indian National Congress, and the promotion of issues faced by the larger religious communities over those faced by the backward groups in religious minorities.^[221]

Scheduled Castes (SC) and Scheduled Tribes (ST) and Other Backward Castes (OBC)

Scheduled Castes and Scheduled Tribes are constitutionally recognized terms in India and constitute approximately 25% of the Indian population. Moreover more than 40 percent of India's population belongs to the Other Backward Castes as per the National Sample Survey Office or the NSSO which is a government organization for conducting surveys in India. So the total size of the lower castes in India is estimated to be around 70 percent of the country's population whereas the upper caste make up around 18 percent of the population. It has also been noted that a person of the upper caste generally tends to be fairer in skin whereas the lower caste tend to be darker. These groups have been provided with reservations that constitutionally guarantee them representation in governmental institutions, a mandate suggested by the Mandal Commission.^[222] The Indian constitution also provides SC's and ST's with protective measures that ensure equality, which is the main issue faced by members of both communities. However, while scheduled castes have turned into important political communities that the state concerns itself about, scheduled tribes continue to be politically marginalized.^[218]

Indonesia

[Pluralism](#), [diversity](#) and multiculturalism is a daily fact of life in [Indonesia](#). There are over [1,300 ethnic groups](#) in Indonesia.^{[223][224]} 95% of those are of [Native Indonesian](#) ancestry.^[225] The [Javanese](#) are the largest ethnic group

in Indonesia who make up nearly 42% of the total population.^[226] The [Sundanese](#), [Malay](#), and [Madurese](#) are the next largest groups in the country.^[226] There are also more than [700 living languages spoken in Indonesia](#)^[227] and although predominantly [Muslim](#) the country also has large [Christian](#) and [Hindu](#) populations.

Indonesia's national motto, [Bhinneka Tunggal Ika](#) ("Unity in Diversity" lit. "many, yet one") enshrined in [Pancasila](#) the national ideology, articulates the diversity that shapes the country.^[228] The government nurtures and promotes the diversity of Indonesian local culture; adopting a pluralist approach.

Due to migration within Indonesia (as part of government [transmigration programs](#) or otherwise), there are significant populations of ethnic groups who reside outside of their traditional regions. The Javanese for example, moved from their traditional homeland in Java to the other parts of the archipelago. The expansion of the Javanese and their influence throughout Indonesia has raised the issue of [Javanization](#), although [Minangkabau](#), [Malay](#), Madurese, [Bugis](#) and Makassar people, as a result of their *merantau* (migrating) culture are also quite widely distributed throughout the Indonesian archipelago, while [Chinese Indonesians](#) can be found in most urban areas. Because of [urbanization](#), major Indonesian cities such as [Greater Jakarta](#), [Surabaya](#), [Bandung](#), [Palembang](#), [Medan](#) and [Makassar](#) have attracted large numbers of Indonesians from various ethnic, cultural and religious backgrounds. Jakarta in particular has almost all Indonesian ethnic groups represented.

However, this transmigration program and close interactions between people of different cultural backgrounds caused socio-cultural problems, as the inter-ethnics interactions have not always been conducted harmoniously. After the [fall of Suharto](#) in 1998 into the 2000s, numbers of inter-ethnic and inter-religious clashes erupted in Indonesia. Like the clashes between native [Dayak](#) tribes against [Madurese](#) transmigrants in [Kalimantan](#) during [Sambas riots](#) in 1999^[229] and the [Sampit conflict](#) in 2001.^[230] There were also clashes between Muslims and Christians, such as [violence erupted in Poso](#) between 1998 and into 2000,^[231] and [violences in Maluku](#) between 1999 and into 2002.^[232] Nevertheless, Indonesia today still struggles and has managed to maintain unity and inter-cultural harmony, through a national adherence of pro-pluralism policy of Pancasila; promoted and enforced by the government and its people.

[Chinese Indonesians](#) are the largest foreign-origin minority that has resided in Indonesia for generations. Despite centuries of acculturation with native Indonesians, because of their disproportionate influence on Indonesian economy, and alleged question of national loyalty, Chinese Indonesians have suffered [discrimination](#).^[233] The [Suharto Orde Baru](#) or New Order adopted a forced [assimilation](#) policy; which indicated that Chinese cultural elements were unacceptable.^[234] Chinese Indonesians were forced to adopt [Indonesian-sounding names](#), and the use of Chinese culture and language was banned.^[235] The violence targeting Chinese Indonesians erupted during [riots in 1998](#). As the looting and destruction took place, a number of Chinese Indonesians, as well as looters, were killed. The Chinese Indonesians were treated as the scapegoat of [1997 Asian Financial Crisis](#), a result of ongoing discrimination and segregation policies enforced during Suharto's New Order regime. Soon after the fourth Indonesian President, [Abdurrahman Wahid](#) came into power in 1999, he quickly abolished some of the discriminatory laws in efforts to promote acceptance and to improve inter-racial relationships, such as abolishing the ban on Chinese culture; allowing Chinese traditions to be practised freely. Two years later President [Megawati Sukarnoputri](#) declared that the [Chinese New Year](#) (*Imlek*) would be marked as a [national holiday](#) from 2003.^[235] Tense incidents however have included attacks on Chinese temples^[236] and Indonesian politician [Basuki Tjahaja Purnama](#) being given a 2 year prison sentence for [blasphemy](#) due to comments he made to his supporters on September 2016.^{[237][238]}

Japan

Japanese society, with its ideology of homogeneity, has traditionally rejected any need to recognize ethnic differences in Japan, even as such claims have been rejected by such ethnic minorities as the [Ainu](#) and [Ryukyuan people](#).^[239] In 2005, former Japanese Prime Minister [Taro Aso](#) described Japan as a "one civilization, one language, one culture and one race" nation.^[240] However, there are "International Society" NPOs funded by local governments throughout Japan.^[241]

According to [Harvard University](#) professor [Theodore Bestor](#), Japan does look very homogeneous from a distant perspective, but in fact there are a number of very significant minority groups – ethnically different minority groups – in Japan today, such as the already mentioned [Ainu](#) and [Ryukyuan people](#).^[242]

Kazakhstan

According to local media, Kazakhstan is among the most multicultural countries in Eurasia, with sizeable populations of ethnic Kazakhs, Russians, Uzbeks, Ukrainians, Uighurs, Tatars, Germans and more.^[243] Kazakhstan was one of a few countries in post-Soviet territories that avoided interethnic clashes and conflicts in the period of USSR's final crisis and its eventual breakup.^[244] In 1995, Kazakhstan created the [Assembly of People of Kazakhstan](#), an advisory body designed to represent the country's ethnic minorities.^[245] However, recent ethnic clashes and discrimination have been reported for groups such as Christians,^{[246][247]} ultraconservative Muslims,^[248] ethnic [Dungans](#),^{[249][250]} [Chechens](#), [Tajiks](#),^[251] and [LGBT people](#).^{[252][253]}

Malaysia

[Malaysia](#) is a multiethnic country, with [Malays](#) making up the majority, close to 58% of the population. About 25% of the population are [Malaysians of Chinese descent](#). [Malaysians of Indian descent](#) comprise about 7% of the population. The remaining 10% comprises:

- Native [East Malaysians](#), namely [Bajau](#), [Bruneian](#), [Bidayuh](#), [Dusun](#), [Iban](#), [Kadazan](#), [Kedayan](#), [Melanau](#), [Orang Ulu](#), [Sarawakian Malays](#), etc.
- Other native tribes of [Peninsular Malaysia](#), such as the [Orang Asli](#) and Siamese people, and
- Non-native tribes of Peninsular Malaysia such as the [Chettians](#), the [Peranakan](#) and the Portuguese.

The [Malaysian New Economic Policy](#) or NEP serves as a form of racial equalization.^[254] It promotes structural changes in various aspects of life from education to economic to social integration. Established after the [13 May racial riots](#) of 1969, it sought to address the significant imbalance in the economic sphere where the minority [Chinese](#) population had substantial control over commercial activity in the country.

The [Malay Peninsula](#) has a long history of international trade contacts, influencing its ethnic and religious composition. Predominantly [Malays](#) before the 18th century, the ethnic composition changed dramatically when the British introduced new industries, and imported Chinese and Indian labor. Several regions in the then [British Malaya](#) such as [Penang](#), [Malacca](#) and [Singapore](#) became Chinese dominated. Until the riots 1969, co-existence between the three ethnicities (and other minor groups) was largely peaceful, although the three main racial groups for the most part lived in separate communities – the Malays in the villages, the Chinese in the urban areas, and the Indians in the towns and plantation. More Malays however have moved into the cities since the 1970s, and the proportion of the non-Malays have been decreasing continually, especially the Chinese, due in large part to lower birth-rate and emigration as a result of [institutionalized discrimination](#).^{[255][256]}

Preceding independence of the [Federation of Malaya](#), a [social contract](#) was negotiated as the basis of a new society. The contract as reflected in the [1957 Malayan Constitution](#) and the [1963 Malaysian Constitution](#) states that the immigrant groups are granted citizenship, and Malays' special rights are guaranteed. This is often referred to the [Bumiputra](#) policy.

These [pluralist](#) policies have come under pressure from racialist Malay parties, who oppose perceived subversion of Malay rights. The issue is sometimes related to the controversial [status of religious freedom in Malaysia](#).

Singapore

Due to historical immigration trends, [Singapore](#) has a Chinese majority population with significant minority populations of [Malays](#) and [Indians](#) (predominantly [Tamils](#)). Other prominent smaller groups include [Peranakans](#), [Eurasians](#) and [Europeans](#). Besides [English](#), Singapore recognizes three other languages—[Malay](#), [Mandarin Chinese](#) and [Tamil](#). English was established as the medium of instruction in schools during the 1960s and 1970s and is the language of trade and government while the other three languages are taught as second languages ("mother tongues"). Besides being a [multilingual](#) country, Singapore also acknowledges festivals celebrated by the three main ethnic communities.

Under the [Raffles Plan of Singapore](#), the city was divided into ethnic enclaves such as [Geylang](#), [Chinatown](#), and [Little India](#). Housing in Singapore is governed by the Ethnic Integration Policy, which ensures an even ethnic distribution throughout Singapore.^[257] A similar policy exists in politics as all [Group Representation Constituencies](#) are required to field at least one candidate from an ethnic minority.^[258]

Today, such ethnic enclaves has mostly been eliminated, due to the contemporary Singapore's government policy to encourage further ethnic integration between the different [races of Singapore](#). A prominent example is its public housing system. Unlike other countries, public housing is not ostracised by a wide majority of the population and its government, and acts as a necessary and vital measure to provide immaculate and safe housing surrounded by [public amenities](#) at affordable prices, especially during its rapid development and industrialisation in the early years of independence.^[259] It is also meant to foster [social cohesion](#) between the [social classes](#) and races of Singapore, and prevent neglected areas or districts and [ethnic enclaves](#) from developing – known as the Ethnic Integration Policy (EIP).^[260] As such, it is considered a unique part of Singaporean culture, being commonly associated with the country.^[261]

South Korea

[South Korea](#) remains a relatively homogenous country ethnically, linguistically, and culturally.^[262] Foreigners, expatriates, and immigrants are often rejected by the mainstream South Korean society and face discrimination.^[263]

Han Geon-Soo 2007 notes the increased use of the word "multiculturalism" in South Korea: "As the increase of foreign migrants in [South] Korea transforms a single-ethnic homogeneous [South] Korean society into multiethnic and multicultural one, [the South] Korean government and the civil society pay close attention to multiculturalism as an alternative value to their policy and social movement." He argued, however, that "the current discourses and concerns on multiculturalism in [South] Korea" lacked "the constructive and analytical concepts for transforming a society".^[264]

The same year, Stephen Castles of the International Migration Institute argued:

"Korea no longer has to decide whether it wants to become a multicultural society. It made that decision years ago – perhaps unconsciously – when it decided to be a full participant in the emerging global economy. It confirmed that decision when it decided to actively recruit foreign migrants to meet the economic and demographic needs of a fast-growing society. Korea is faced by a different decision today: what type of multicultural society does it want to be?"^[265]

The [Korea Times](#) suggested in 2009 that South Korea was likely to become a multicultural society.^[266] In 2010, an opinion editorial written by Peter Underwood for the [JoongAng Ilbo](#) stated: "Media in [South] Korea is abuzz with the new era of multiculturalism. With more than one million foreigners in [South] Korea, 2 percent of the population comes from other cultures." He further opined:

"If you stay too long, Koreans become uncomfortable with you. [...] Having a two percent foreign population unquestionably causes ripples, but having one million temporary foreign residents does not make Korea a multicultural society. [...] In many ways, this homogeneity is one of Korea's greatest strengths. Shared values create harmony. Sacrifice for the nation is a given. Difficult and painful political and economic initiatives are endured without discussion or debate. It is easy to anticipate the needs and behavior of others. It is the cornerstone that has helped Korea survive adversity. But there is a downside, too. [...] Koreans are immersed in

their culture and are thus blind to its characteristics and quirks. Examples of group think are everywhere. Because Koreans share values and views, they support decisions even when they are obviously bad. Multiculturalism will introduce contrasting views and challenge existing assumptions. While it will undermine the homogeneity, it will enrich Koreans with a better understanding of themselves."^[267]

In 2010, results from the Korean Identity Survey suggested that government programs promoting multiculturalism had seen some success with over 60% of Koreans supporting the idea a multicultural society.^[268] However, the same poll in 2015 showed that support of a multicultural society had dropped to 49.7% suggesting a possible return to ethnic exclusivism.^[269]

Turkey

[Turkey](#) is a country that borders both Europe and Asia, therefore placing it as the multicultural intersection for Eurasia – thus including people of Armenian, Jewish, Kurds, Arabs, Turks, and Persian descent. This cultural influence mainly stems from the [Iranian culture](#), which spread through multiple ways but mainly during the early modern period where Iranian and Ottoman contact flourished and the influence of the [Kurds](#), an Iranian ethnic group, on Turkish culture. However, it also entails influence from Hindu, Jewish, and Muslim influence.^[270] In recent years there has been an increase of diversity acceptance in Turkey, mainly because there was fear of losing values of the non-existent [Ottoman Empire](#).^[271] However, just after the turn of the century, Turkey has embraced its multicultural location and has even began to influence other countries. With Turkey having roots of Islam they have been provided a path for Islam to be accepted into neighboring countries in Europe.^[270]

Africa

Cameroon

Officially known as the Republic of Cameroon, [Cameroon](#) is found in [central Africa](#) consisting of a diverse geographical and cultural area that makes it one of the most diverse countries known today. Ranging from mountains, deserts, and rainforests, to coast-lands and savanna grasslands, its diverse geography makes a large diverse population possible. This diverse geography resembles Africa as a whole and due to this, many people commonly label Cameroon as "Africa in Miniature".^{[272][273]}

Demographics and official languages

Before Cameroon's independence, it was under British and French colonial rule from 1916-1961.^[273] Upon gaining [sovereignty](#), a major colonial influence was evident, having both English and French become the national language to roughly 25,000,000 Cameroonian residents.^{[274][275]} Apart from these two major languages, a new language consisting of a mixture of French, English, and [Pidgin](#) known as [Frananglais](#) gained popularity among Cameroonian residents.^[276]

Indigenous languages

Although these three languages are the most common in Cameroon, there are still approximately 273 [indigenous](#) languages being spoken throughout the country, making it not only culturally diverse but linguistically as well.^[277] Among those who speak these indigenous languages are people from [Bantu](#), Sudanic, [Baka](#), [Wodaabe](#) (or [Mbororo](#)) and even primitive hunter-gatherer groups known as [Pygmies](#).^{[278][279]}

Indigenous peoples' rights

Although native to Cameroonian land, they faced constant discrimination much like other indigenous groups around the world. The United Nations General Assembly ([UNGA](#)) adopted the United Nations' Declaration on the Rights of Indigenous Peoples ([UNDRIP](#)) in 2007. What this allowed was the protection of land and resource rights and prevented others from [exploiting](#) or violating them.^[280] In 2016, a group of indigenous Baka and Bagyeli groups united to form Gbabandi. Gbabandi allowed these indigenous groups to have a form of representation and a declared list of requirements that people of Cameroon had to abide by. Among these requirements were guaranteed land rights, peoples' consent to the usage of their sacred land, traditional chiefs

and the ability to participate in "local, regional, and national levels" of political and economic matters. As a result, this established a sense of justice and acknowledgment among indigenous groups in Cameroon and posed for future battles for indigenous peoples' rights.^[281]

Mauritius

Multiculturalism has been a characteristic feature of the island of [Mauritius](#).^[282] This is mainly because of colonization that has been present from, the English, the French, and the Dutch.^[283] However, the Mauritian society includes people from many different ethnic and religious groups: Hindu, Muslim and [Indo-Mauritians](#), [Mauritian Creoles](#) (of African and [Malagasy](#) descent), Buddhist and Roman Catholic [Sino-Mauritians](#) and [Franco-Mauritians](#) (descendants of the original [French](#) colonists).^[284] Mauritius has embraced intertwining of cultures from the origin of the country, and has coined the term fruit-salad, which is a much more appealing term in comparison to melting-pot showing that they were not forced to these cultures.^[285]

South Africa

[South Africa](#) is the fifth-most populous country and one of the most developed countries in Africa.^[286] South Africa also officially recognises 11 languages including English, making it third behind Bolivia and India in most official languages.^[287] The three most common languages are Zulu, Xhosa, and Afrikaans. Though South Africa's cultural traditions may decline as it becomes more and more Westernised, it is still known for its diverse culture.

Oceania

Australia

The next country to adopt an official policy of multiculturalism after Canada was Australia, a country with similar immigration situations and similar policies, for example the formation of the [Special Broadcasting Service](#).^[288] The [Australian Government](#) retains multiculturalism in policy and as a defining aspect of Australia today.^{[18][19][21][289]}

The [White Australia Policy](#) was dismantled after World War II by various changes to [immigration policy](#), although the official policy of multiculturalism was not formally introduced until 1972.^[290] The election of [John Howard's Liberal-National Coalition](#) government in 1996 was a major watershed for Australian multiculturalism. [Howard](#) had long been a critic of multiculturalism, releasing his [One Australia policy](#) in the late 1980s.^[291] [A Practical Reference to Religious Diversity for Operational Police and Emergency Services](#), first published in 1999, was a publication of the [Australasian Police Multicultural Advisory Bureau](#) designed to offer guidance to police and emergency services personnel on how religious affiliation can affect their contact with the public.^{[292][293][294]} The first edition covered [Buddhist](#), [Hindu](#), [Islamic](#), [Jewish](#) and [Sikh](#) faiths, with participation of representatives of the various religions.^[295] The second edition, published in 2002, added [Christian](#), [Aboriginal](#) and [Torres Strait Islander](#) religions and the [Bahá'í Faith](#) to the list of religions.^[296]

Contact between people of different cultures in Australia has been characterised by tolerance and engagement, but have also occasionally resulted in conflict and rifts.^{[297][298]} Australia's diverse migrant communities have brought with them food, lifestyle and cultural practices, many of which have been absorbed into mainstream Australian culture.^{[18][19]}

Members of a multicultural community who are not of [Anglo-Australian](#) background or not "[assimilated](#)" are often referred to in policy discourse as [culturally and linguistically diverse](#) (CALD), introduced in 1996 to replace non-English speaking background (NESB).^{[299][300][301]}

New Zealand

[New Zealand](#) is a [sovereign](#) Oceanic country that adopted its multicultural policies post World War II. The country used to have immigration policies similar to Australia's [White Australia Policy](#), and The United States [Immigration Act of 1924](#),^[302] but it would later follow suit with Australia and Canada in the 1970s and adopt similar multicultural policies. The relaxation of migration led to an influx of new migration to New [Sayfa/Page. 462](#)

Açıklamalı [MA2]:

Açıklamalı [MA3R2]:

Zealand in the 1980s.^{[303][304]} This led to an increase of Asian and Pacific islander peoples on the island, and ultimately a more diverse European population.^[305] In 1985 the Law Commission Act was passed which required the New Zealand Law Commission to review laws while taking into account both the indigenous Māori of New Zealand and New Zealand's multicultural character.^[306] In 1987 New Zealand officially recognized the indigenous Māori language as a national language.^[307] The revitalization in the Māori language led to its immersion in schools and television broadcast.^[308]

In 2001 the New Zealand government opened an Office of Ethnic Affairs to advise its local governments on the advancement of ethnic diversity and affairs of its multicultural communities.^[309] Many landmarks on the island have both their Māori and English names officially recognized. Māori makes up 3.7% of the population's speaking language.^[309] A 2013 census of New Zealand's population showed that 74% of the population identifies ethnically as European, while the latter 15% majority identify as Māori. The remainder identify as Asian, Arab, African, Pacific Islander and Latin American.

Papua New Guinea

Papua New Guinea is one of the most multicultural countries in the world.^[310] This Oceanian country is home to over eight million people^[311] that are divided into hundreds of different indigenous ethnic groups and cultures with over 820 different indigenous languages.^[312] A majority of the indigenous groups are Papuans who have ancestors that lived in New Guinea over ten thousand years ago. The latter majority are Austronesians whose ancestors arrived less than four thousand years ago. The island's population is also made up of many expatriate citizens from China, Australia, Indonesia, Europe and the Philippines. In 1975 the island population was found to be made up of 40,000 of these diverse expatriate citizens.^[313] Despite the large amount of culturally diverse locations on the island, the Kuk Early Agricultural Site is the only UNESCO World heritage location.^[314]

Yorum

Sosyoloji, politik felsefe ve birlikte kullanılarak, farklı kültürel yapının birlikteliğinden söz edilmektedir. Karma Kültür olarak tanımlanması da olağandır. Bir şehirde her mahallenin kültürel yapısı farklı olabilir. Toplumun yapısı ile birliktelik oluşabilir. Amerika'da bir ev satın almak istediğinizde, önce mahalle ilana itiraz etmemeli, sonra şehir ilanında da karşı çıkılmamalıdır. Bundan sonra satış onaylanır. Dolayısıyla bir Afrika Kökenlinin Kafkas mahallesinde ev satın alması olanaksız gibi olmaktadır.

Göçmenlerin yerleşmesi de benzer yapıyı tercih etmektedirler. Almanya'da Türkler en kötü denilen, ucuz yerlerde yerleşmişler, silah, mermi izleri olan evlerde oturmuşlar, buranın yapısını değiştirmişlerdir. Kültürel mozaik denilir ama net değildir.

Türkiye'de Suriye göçmenlerini, muhalif diyerek Suriye rejimi kabul etmez, bunlar Türkleşmiş derken, Türkiye'de de bazı gruplar bunları dışlamak isterler. Sorun bilerek veya bilmeyerek karmaşa çıkarmaktır, Uluslararası normlara göre, yaşam tehlikesi olan yerlere, göçmenler geri gönderilemezdir.

Türkiye'de Bulgaristan bir asimilasyon politikası uyguladı, buradan göçenler, eskiden gelen Bulgarların birlikte oturdukları mahallelerde kaldılar, sonra uyum sağlayıp, yayıldılar.

Amerika eğitilmiş ve uzman kişileri hemen almakta, yeşil kart ötesinde, vatandaşlık hakkını da 5 yıl içinde vermektedir.

Göçmen eğer sığınmacı ise, bunların bulunduğu yerlere gönderilemezler. Romalı anlamında kullanılan "Rum" sıfatı olan insanlar, özellikle Yunanistan tarafından kendi ülkelerine dönmeleri istenmektedir. Türkiye isteyenler dönebilir demiştir. Yunanistan'da Mora Kurtuluşu, Girit Kurtuluşu adı altında muhalefet edenlere Anadolu'dan gelenler ile bir denge sağlanmaya çalışılmıştır. Türkiye bu kişilerin evleri ve yerlerine dokunmamıştır, bu yerle halen boş olarak durmaktadır.

Açıklamalı [MA4]:

Açıklamalı [MA5]:

İkinci Dünya Savaşı sırasında Amerika, Japonları, Birinci Dünya Savaşında Tehcir kararına atıfta bulunarak, tehdit olmamasına karşın, Texas Eyaletinde kamplarda toplamıştır. 1922 yılında İngiliz Malta Mahkemesi, 1907, 2011 yılı Avrupa İnsan Haklarında soykırım yoktur denilmesine karşın, bu bir politika olarak yürütülmektedir.

Burada göçler konusu daima karşı taraf tarafından suiistimal edilen konu olmaktadır.

Kendimize Asimilasyon sorgusu

Yaşamımızda bazı anlarda etkin güç formatı içinde mi olmak, yoksa benlik boyutu hakimiyetini mi kurmak kararı içinde olunur. Burada Yazar, yaşantısındaki olayları örnek olarak sunmaktadır. Darbeye karşı olmak ötesinde, eylemlerin buna uygun olup olmadığı, tüm yaşam boyunca durum irdelenmelidir.

1960-1970 yıllarında okul yaşamı

1960 yılında Darbe olduğunda İlkokul beşinci sınıfta idim. Olay günü erken kaldırıldık, Yazarın Babası, Radyo ve Postanenin askerlerce işgal edilmesi ötesinde, diğer üst düzey kişilerle irtibat sağlamaması, Cumhurbaşkanlığı Köşkü ile temas kurmasının engellenmesi ile, bizler de kaldırılarak, gusül abdesti alıp, şükür namazı kıldırıldık ve hazırlandık. İki kat fanila, yelek, ceket ve palto hazırlayarak, üşümekten korkarak hazırlandık. Ölmeye hazırlandık.

Asimilasyon ve kültürleşme boyutunda, Ülkemizden uzak yaşanmayacağı, Darbeyi yapanların bizim askerler olduğu, zaman sürecinde ise, Yararlılık gereği halkın oyu ile doğrunun ortaya çıkacağı, buna dayanmamız gerektiği algısı olmuştur. Asimile olmaktansa, varlığımızı, felsefeyi devam etmeyi kararlaştırmış olduk.

Burada sınıfın ilk 3 başarılı kişisi olmama karşın, ikmale bırakıldım, itiraz edeceğimiz söylenince geçtim. Her derste düşük diyerek aşağılandım, ama kendimden emindim, ben var olarak, okuyarak, insan olacaktım.

1970 Yılı İngiltere’de Stajyer, Aile Hekimi olarak çalışmak

Stajları bitirdikten sonra, yaz tatilinde İngiltere’de Genel Cerrahi Stajı için Tıbbi Ateşe kanalı ile Guy’s Hastanesinde yer ayarlandı. Prof. Dr. Blackburn kabul ederek, Aile Hekimleri ile birlikte İntörn olarak göreve başlattı. Özel yeşil takım, geniş yaka, tek yırtmaçlı, geniş kruvaze ve geniş pantolon paçalı kıyafetim vardı. Gömlek uzun yakalı Vakko ve Kravat özel idi. Benim parlamenter oğlu olduğum söylenmiş ve birden Lord gibi karşılandım. Yağmurluk almam için gönderilen dükkân King’s Road/Kral yolunda, Burberrys gönderildim, doğrudan bir kişi benimle ilgilendi, 500 TL liralık takımı 125 TL aldım. Ayrıca şemsiye almam gerektiği denilerek, bacağıma uyan, uzun şemsiye de verdiler. Devamlı hava yağmurlu, ama hafif atıştırdığı için, palto ile dolaştım, şemsiye ile havalı bir yürüyüş sergilemeyi de öğrendim.

Bir dolar 10TL idi. 3000dolar yurtdışı döviz hakkını almış kısaca maddi sıkıntım yoktu, ayrıca Almanya’dan da 150 Mark destek almıştım. İngilizler ile birlikte evde kaldım. Kendi yemeğimi yaptım. Zeytin yağını 37TL aldığım için sen aristokratsın alabilirsin dediler, onlar 10TL diğer yağ alıyorlarmış.

Kısaca Lort gibi muamele gördüm, hasta tanılarını en son bana sorarlar, ben doğru biliyordum, itibarım tepe noktasında idi. Arkadaşlarım 3 yıldır alınmadığı bir yere, benim sayemde, girerken “iyi akşamlar” sözünü, lortlar gibi söyleyerek girdik ve orada bahçesinde özel kahve içtik.

Bu arada safra kesesine T fistül takılmış ve drenaj yapılan İngilizce öğretmeni olan hastam, benimle öğleden sonra 3 saat kadar konuşmamı talep etti. 10 gün kadar birlikte oldum. İngilizcem iyi değil sanıyordum, üç farklı İngilizce olduğunu, a) sokak İngilizcesi, b) halk İngilizcesi ve c) aristokrat İngilizcesi olduğunu ve benim en üst düzey konuştuğum için halk ile anlaşamayacağımı söyledi. Örneğin; “What’s

watch? Anlayamayacağımı, "What time is it? Denilirse anlayacağımı belirtti. Bu açıdan benimle gerçek İngilizce konuşmak istediğini söyledi,

Ben asimile değil, İngiltere'de farklı sosyal katmanlara göre yaklaşım olduğu, bizim Ülkede ise eğitimin en üst düzeye göre yapıldığını kavradım ve gurur duydum, asimile olmadım.

1972-1977 Hacettepe'de Asistanlık Eğitimi

Yazarın Babası Dahiliye Uzmanı iken, evladının cerrah olmasını istemiş, kendisi ise cerrahinin ameliyat yapması ama birey ile ilişkinin zayıf olduğu gerçeği ile sevgi bağının kurulması örneği ile Çocuk Hekimi olmayı düşündüm.

Her derste hocalarım dersi anlattıktan sonra, bana itirazım olup olmadığını sorarlardı veya ben parmak kaldırırdım. Doğrudan Nelson Kitabından İngilizce okuyup, eksik kalanları sorardım. Stajyer iken ve intörn iken sanki asistan gibi yetki vermişlerdir.

Baş asistanlar gelerek, süre bitmesine yakın, neden başvurmadığımı sordular. Cevabım; a) ben akademik olmak istiyorum, buna müsaade edilecek midir, b) Sınavda toplantılarda itiraz ettiğim hocalar olacak, beni hırpalamazlar mı, c) emir altında değil, serbest hekimlik yapmak istiyorum, bilimsel gerekçe istiyorum, bu bana sağlanacak mıdır? Doğramacı baştan beri beni takip ettiğini ve endişe duymamamı söylediler ve sınava da Doğramacı geldi. Sorulan sorular: 1) EKG gösterildi, fibrilasyon dedim, flutter dediler, ben itiraz ettim, arada fibrilasyon var, burada kalp atmaz, önemli olan hasta için budur dedim. Haklısın seni monitör karşısına oturtacağım denilince, Dahiliye serisinde intörn iken oturdum dedim, bu şekilde biliyorum diye ekledim. 2) Asitlerin farklılığı, transüda ve eksüda ayırımı soruldu, hasta olmadan, sadece sıvı kalitesine göre sormak doğru olmaz, hekim hasta ile konuyu irdeler dedim. Güldüler, peki dediler. Ben hiçbir soruyu bilemedim dedim, sınav nasıl sonlanır dedim. Birinci yapmışlar. Servise başlayınca Başhekim beni toplantıya çıkaracağını ve goitre olan çocukta tetkiki neden yaptığımı sordu, doğrudan tiroit hormonu vermeli dedi. Ben bilimsel olarak karşılık verdim, gerekçesini sıraladım. Sonra Başhekimliğe çağırıldı, bilimsel boyut olduğu için, bu yaklaşımı yaptığım için takdir etti.

Asistan iken, Amerika'dan gelen Şişesi Özsoylu bir olgu sundum. Çene altında kitle, lenf-adenit şüphesi olan için, toksik granülasyonu nasıl tanımladım dedi. Granülasyonu tiplerini anlattım, bunları gördün mü diye sorunca, kitaplarda resimleri vardı diye anlattım. Ağızdan sonda ile aldığım sıvıyı yayma yaptım deyince, Stafilokok veya Streptokok mu dedi, ben canlı dokudan alınanlar Gram pozitif kok, basil denilir, kültürde belli olur dedim. Daha sonra kütürde bakınca üreme var mı dedi, yok deyince, kimseye danışmadın mı dedi, üreme olmayınca kime sorulur dedim. Kısaca Tıp Eğitimimde birçok konuda sorgu yaptım, bilimsel gerekçe ve dayanak istedim.

Emir veya bir şeyin yapılmasını kabul etmedim. Kalsiyum verelim denilen hastaya, vermem dedim, kronik böbrek yetmezliği var, fosfor düşürülmeden verilmez, sizin kitabınızda yazıyor dedim. Bu örnekler arttırılabilir.

1980 Yılı Almanya'da kongre nedeniyle gidişimde Türkler ile konuşmalarım

Kongre nedeni ile Almanya'ya gidince, oradaki Türkler ile 50-60 kişi ile konuştum. Türkiye'de artık birçok ürün olduğu, bu nedenle ne yapmalarını sordular. Almanya'da meslek sahibi olarak, patron olmalarını, örneğin kahve ve ikram servisinde işletme yürütmelerini, Almanların katı tutum yerine dost, sohbet yaparak hizmeti ele geçirmelerini önerdim. Başarılı olmaları beni mutlu kılmıştır.

Burada asimile yerine, patron olmalarını ve hakimiyet kurarak, Türk özelliklerini kullanmalarını belirttim.

1990 Yılı Amerika'da Neonatoloji Ünitesinde Profesör olarak Danışman olmak

3 defa 3 yıl ara ile Neonatoloji Yoğun Bakımda etik danışman olarak Davis Hastanesi, Sacramento/Kaliforniya da çalıştım.

Burada ölüme prematürelere terk edilme konusunda itiraz ettim, bir kitap yazarak sundum.

1998-2016 Hukuk Mücadelesi

Rektör iken, hizmet sözleşmesi ile, doğrudan Özal ve Doğramacı (Tepe İnşaat) ile çalışmam, Kemal Gürüz tarafından çağırılarak, onların emrine girmem istendi, kabul etmedim, hakkımda soruşturma başlatıldı. Komisyon, 6 ay inceleme yaptıkları hekim olmama karşın bir sorun bulamadıklarını, ama bulmaları istendiği belirtilince verileri abartırsınız dedim. 3,5 milyona hizmet bedeli olarak 3,5 milyona anlaştığım MRI portatif cihazı, hekim ve teknisyen hizmeti alarak yaptığımı, teklif alarak 8,5 milyon ve hizmet ile 12 milyona peşin ancak olabileceği, bu nedenle suç işlediğim belirtildi.

Burada 1998 yılında Sayıştay Mahkemesinde 1994 yılında başlanılan işler nedeni ile kanun ve nizamnamelere uygun diye beraat etmiş iken, Ağır Ceza Mahkemesinde 2007 yılında Yargıtay kararı, sonra da aynı konular Hukuk Mahkemelerinde de 2016 yılında beraat ettim.

Sonuç

Dikta ve emirleri kabul etmek olanaksız ve hukuk olarak karşı çıkacağım bilinir ve ayrıca nefret değil, bunları yapanlara acır ve kendileri açısından üzülürüm. Ayrıca bazı projeler Özal ve Doğramacı'ya söz vermeme karşın oluşturamadım, Amerikan Hazinesinden çıkan, 1+5 ve 30milyar doları da kullanmadığıma yanarım.

Premsibim, nimet üzere olmak, bunun için sevgi ve insanlık boyutunda olarak, maddi yapılanma, akademik gelişim ve topluma katkı sağlamak için, dik durmak, eğilmemek ve onların sonucunun kesik olacağını tarihsel veri olarak gözlemlemektir. Dikta başarılı görünse bile bu geçici ve aldatıcıdır.

Kendi reklamı değil, bir örnek olarak yaşamda dik durmanın anlamı açısından sunulmaktadır.

Yaşarsam, yeni üniversite kurarak Köy Enstitüleri gibi, Enstitü modelleri ile üniversiter yapılanmadır.

Etik ilke olan: a) Doğru nedir sorgusu arkasından, b) Doğru olarak ne yapmalıyım çözümü üretmek amacımdır, ideal doğrunun karşıtı olabilir. Diktanın kabul edilebilir yanı yoktur, yaşamda çeşitli şekilde sunulur, dikkatli olmak gereklidir.

Hekimlikte

Bilgi

Asimilasyonu

Hekimlikte kitap bilgisine sahip olan kişi, size kesin konuşur ve hastaya uygun olup olmadığına bakmadan, öneriler sunar.

Eğer ben o hastanın hekimi isem, karşı çıkar, zorlasalar bile yapmam. Bilimsel dayanak, hasta ağırlıklı olmalı, ona dayanmalıdır.

Kitaplar kesin istatistiklere dayanan sonuçlara göre YAP diyorlarsa da %5 buna uymaz ve uymayan ya benim hastam ise diye düşünürüm.

Ezberleme insanı yanıltabilir, İngilizce tercüme olan kitaplarda kelimeler bile insanı tereddüde düşürebilir. Çözüm yine bireydedir, dikkatlice incelemededir.

Bir prematüre beslenmiyorsa, onu alıp okşamalı, kanguru metodu ile cilt, cilde temas etmeli, tatlı dil ile konuşmalıdır. Bakın nasıl yiyecektir. Bunlar kitapta yazsa bile, okşamak, sevmek bir bilgi değil, içten, gönülden gelen duygu ile yapılabilir.

Patron hasta, onun dedikleri geçerlidir. Geçende sol ayak diz altında büyük darbe yedim. Ayağım ne diyorsa onu yaparım, bu krem kaşıntı yaptı, sürmem dedim. Kemikte ağrı var, basmam dedim.

Dikta Büyüklük Kompleksi içindedir

Dikta kendisini büyüklük kompleksi içinde gördüğü için, asimilasyon kendi doğal hakkı olarak görmektedir. Büyüklük algısı konusunda da bir bakış yapılması uygun olacaktır.

Grandiosity (Wikipedia)²⁹

In the field of psychology, the term **grandiosity** refers to an unrealistic sense of [superiority](#), characterized by a sustained view of one's self as better than others, which is expressed by [disdainfully](#) criticizing them, overinflating one's own capability and belittling them as inferior; and refers to a sense of personal [uniqueness](#), the belief that few other people have anything in common with oneself, and that one can only be understood by a few, very special people.^[1] The personality trait of grandiosity is principally associated with [narcissistic personality disorder](#) (NPD), but also is a feature in the occurrence and expression of [antisocial personality disorder](#), and the [manic](#) and [hypomanic](#) episodes of [bipolar disorder](#).^[2]

Narcissist-Grandiose (oblivious) Subtype

Pathological grandiosity has been associated with one of the two subtypes of [Narcissistic Personality Disorder](#) (Gabbard, 1989).^[3] Characteristics of the narcissist-grandiose subtype (as opposed to the narcissist-vulnerable subtype) include:

- Being labeled the "oblivious narcissists" as they are oblivious to the impact of their actions on others or how they are perceived by others.
- [Devaluation](#) and criticism of people that [threaten self-esteem](#).
- More likely to regulate self-esteem through overt self-enhancement (over-claiming abilities or exaggerating situations to project superiority)
- [Denial](#) of weaknesses. Exaggeration of abilities.
- Controlling others whilst both belittling (criticizing) and taking credit for their actions.
- Inflated demands of [entitlement](#), superiority ("Don't you know who I am?"). Exaggerated beliefs of [self-importance](#), superiority, achievement, and ability; manipulative behaviors as well as expectations of obedience, admiration, and entitlement; and preoccupation with "fantasies about success, power, brilliance, beauty, or the perfect mate".
- Consistent [anger](#) when confronted with unmet expectations or any perceived slight or accountability for actions. Prone to easily exploding into rage, overreacting, and possibly even becoming aggressive whenever they feel attacked by even the slightest criticism. Blame shifts when accountable.
- Diminished awareness of the [cultural dissonance](#) between their expectations and reality, along with the impact this has on relationships
- Overt presentation of grandiose fantasies, wealth, success, and status.
- Oblivious that expectations of entitlement (overspending, taking advantage) may make a poor impression on other people.
- Conflict within the environment is generally experienced as [external](#) to these individuals (i.e., not their fault), rather than as a measure of their own unrealistic expectations

The differences between grandiose and vulnerable narcissist subtypes have been studied (Dickinson & Pincus, 2003):^[4]

This overall finding confirms past theory and research that suggests that these [grandiose subtype] individuals lack knowledge of the impact they have upon others, and thus, have an unrealistic view of themselves in relation to others (Gabbard, 1989, 1998; Kernberg, 1975; Kohut, 1971, 1977). Indeed, this very lack of insight into their impact upon others is what incited Gabbard (1989) to enlist the label “oblivious narcissists” to describe their social presentation and distinguish them from their vulnerable counterparts. Grandiose narcissistic individuals expect another’s immediate and undivided attention and are oblivious to the effect their direct demands of entitlement have on others. And, by virtue of their ability to maintain the grandiose self through self-enhancement, grandiose narcissistic individuals are less susceptible than their vulnerable peers to the chronic emotional consequences of threats to entitled expectations (e.g., distress, lowered self-esteem, interpersonal fearfulness).

The grandiosity section of the Diagnostic Interview for Narcissism (DIN) (Second edition) is as follows:^[5]

1. The person [exaggerates](#) talents, capacity, and achievements in an unrealistic way.
2. The person believes in their invulnerability or does not recognize their limitations.
3. The person has grandiose fantasies.
4. The person believes that they do not need other people.
5. The person over examines and downgrades other people's projects, statements, or dreams in an unrealistic manner.
6. The person regards themselves as unique or special when compared to other people.
7. The person regards themselves as generally superior to other people.
8. The person behaves self-centeredly and/or self-referentially.
9. The person behaves in a [boastful](#) or pretentious way.

In mania

In mania, grandiosity is typically more pro-active and aggressive than in [narcissism](#). The manic character may boast of future achievements^[6] or exaggerate their personal qualities.^[7]

They may also begin unrealistically ambitious undertakings, before being cut down, or cutting themselves back down, to size.^[8]

In psychopathy

Grandiosity features in Factor 1 Facet 1:Interpersonal in the [Hare Psychopathy Checklist-Revised \(PCL-R\)](#) test.^[9] Individuals endorsing this criterion appear arrogant and boastful, and may be unrealistically optimistic about their future. The [American Psychiatric Association's DSM-5](#) also notes that persons with [antisocial personality disorder](#) often display an inflated self-image, and can appear excessively self-important, opinionated and cocky, and often hold others in contempt.

Reality-testing

A distinction is made between individuals exhibiting grandiosity which includes a degree of [insight](#) into their unrealistic thoughts (they are aware that their behavior is considered unusual), and those experiencing [grandiose delusions](#) who lack this capability for reality-testing. Some individuals may transition between these two states, with grandiose ideas initially developing as "daydreams" that the patient recognises as untrue, but which can subsequently turn into full delusions that the patient becomes convinced reflect reality.^[10]

Psychoanalysis and the grandiose self

[Otto Kernberg](#) saw the unhealthy grandiose self as merging childhood feelings of specialness, personal ideals, and fantasies of an ideal parent.^[11]

[Heinz Kohut](#) saw the grandiose self as a normal part of the developmental process, only pathological when the grand and humble parts of the self became decisively divided.^[12] Kohut's recommendations for dealing with the patient with a disordered grandiose self were to tolerate and so re-integrate the grandiosity with the realistic self.^[13]

Reactive Attachment Disorder

The personality trait of grandiosity also is a component of the [reactive attachment disorder](#) (RAD), a severe and relatively uncommon [attachment disorder](#) that affects children.^[14] The expression of RAD is characterized by markedly disturbed and developmentally inappropriate ways of relating to other people in most social contexts, such as the persistent failure to initiate or to respond to most social interactions in a developmentally appropriate way, known as the "inhibited form" of reactive attachment disorder.^{[15][16]}

Yorum

Narsist özellikle kendini çok severler, başkalarının bakışına önem vermezler.

Özellikle dikta yapanlar, diğerlerinden daha iyi olduklarını, onları doğru, kendi istedikleri yola zorla sokulmasını isteyeceklerdir. Üstünlük tasladıkları için, diğerlerinin sözü bile geçerli olmayacaktır. Kişilik olarak, narsis, anti sosyal, mani ve bipolar bozuklukları, şüpheli, itham edici oldukları gözlenmektedir.

Narsis kişiliğinin özellikleri:

- Belirgin özseverler, diğerlerinin bakış açısını önemsemeyiz
- Kendi değerleri ile kritik yapmayı değersizleştirip, kendisini üstün tutar
- Kendi değerleri en üstündür.
- Zayıflığı reddeder ve kendi kapasitesini abartır
- Kendi yaptıkları değerli iken diğerleri önemsizdir.
- Sen benim kim olduğumu biliyor musun? Şeklinde ifadesi ile tanımlanabilir.
- Kendisini tanımayana kızar.
- Kültürel yapı olarak kendisi etrafında dönmektedir.
- Başarı fantezi ve abartı şeklindedir
- Kendi kazandıkları üstün, diğerleri ise basittir.
- Dışardaki yaklaşımlarda büyük farklılıklar vardır.
- Oluşanlardan kendisi sorumlu değildir.

Narsist denilebilmesi için kişilik karakteridir. Bunlar

1. Hikâye, desten ve kapasitede abartılar vardır.
2. Kendi sınırlarını bilemez.
3. Büyüklük bir fantezi şeklindedir
4. Teklik önemli, başkasına gereksinimi yoktur
5. Başkasının projelerini küçümsemektedir.
6. Diğer kişilerle mukayese edilemeyecek olarak görmektedir
7. Diğerlerinden üstün özellikleri belirgin olarak vardır
8. Kendisine yeter ve kendisi kaynak, referanstır.
9. Başkalarına da pozitif etkileri olur

Mâni tablosu sık rastlanır.

Gerçeklik ile alakaları olamaz.

Reaktif Bağlanma Bozuklukları gözlenmektedir.

İnsanlarda özgüven olması bir patolojik değil, bu abartılı olması ve yukarıda belirtilen özellikleri taşıması ile kabul edilemez olmaktadır.

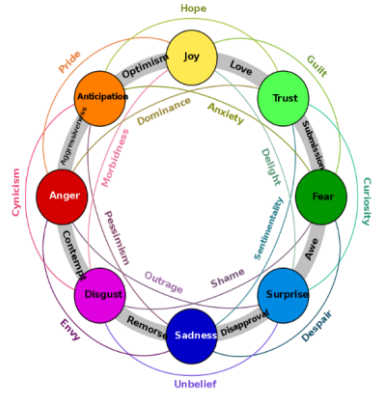
Dikta Aşağılama ve sıklıkla Mobbing yapar

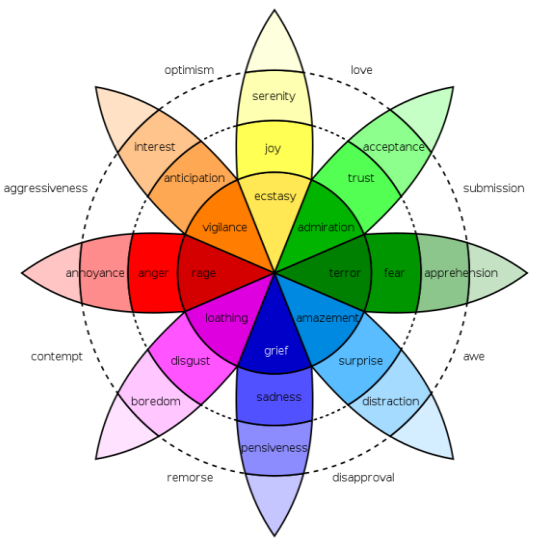
Darbe yapan kişi, grup, kendisini ayrıcalıklı ve üstün görmesi ile diğerlerini, kendi dediklerini yerine getirmeyenlere, düşük, kuyruk gibi sıfatlar ile aşağılama yaparlar. Bu onlara göre doğal haklıdır.

Aşağılama (Wikipedia)³⁰

Aşağılama veya **küçümseme**, bir insanın, bir durumu veya bir kimseyi, kendinden daha az sahip olduğu sanısı değerler için kendinden küçük görmektir. Bu kavram çoğu zaman **kibir** ile aynı anlamda kullanılmaktadır. Bir kimseyi aşağılayan insanlar için çoğu zaman "**kibirli**" sıfatı kullanılmaktadır.

Plutchik Davranış tipleri

	Plutchik_Dyads.svg Kabul Şefkat Eğlenme Kızgınlık Anksiyete Istirap Sıkıntı Beklenti Duvarsızlık Uyarılma Huşu İtimat Aşağılama Memnuniyet Cesaret Acımasızlık Merak Depresiflik Arzu	Plutchik DEVAM Hayal kırıklığı İğrenme Şüphe Ekstaz Utanc Empati Coşku Kıskançlık Öfori Korku Bikkinlik Haz Minnet Hirs Keder Suçluluk Mutluluk Nefret	Plutchik DEVAM Nezaket Umut Korku Düşmanlık Küçük düşürme Heves Sevinç İyilik Yalnızlık Ask Şehvet Öfke Panik Tutku Acıma Zevk Gurur Pişmanlık Reddetme	Plutchik DEVAM Vicdan İçerleme Üzüntü Özlem Baskısının zararına sevinme İtimat Kendine acıma Utanc Sok Çekingenlik Sosyal bağlantı Keder Azap Şaşkınlık Güven
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	Plutchik_Dyads.svg DOSYASINDAN Duygu teorisinin ana tezleri: <ol style="list-style-type: none">1. Olayın temeli evrimsel uyum.2. Evrimsel seçim3. Tepkiye dönüşür.4. İlişki Plutchik "tekerlek"5. Korku, çekingenliğe, samimiyete neşeye ve karakterde meraka merak etmeye özgüdür. Aşırı duygular: üzüntü durumu aşırı derecede depresyona, öfkeye ve saldırganlığa paranoyak bir duruma dönüşüyor Temel insan reaksiyonları, 8 temel duyguya karşılık gelir.: <ul style="list-style-type: none">• Kabul• Ret, iğrenme• Tehdit;• İmha istenen engeller;• Mahkemelik;• Yeniden bütünleşme;• Yönlendirme;• Çalışma
---	--

Yorum

Kaygı boyutları çok farklıdır, bunların tümü bir farklı sonuçlar doğurmaktadır.

Her ne kadar aşağılama duygusu, belli bakımdan kendini üstün sanan insanlar tarafından yapılsa da, bu; her kendini üstün sanan kimsenin kibirli olacağı anlamına gelmemektedir. Bununla beraber, bir durumda üstün olmayan herhangi kimse dahi bu [duyguyu](#) yaşayabilir. Kısacası kibir, bir durumdaki üstünlüğe göre değil, kişinin kendini gördüğü duruma göre değişkenlik gösterir.

Yorum

Aşağılamayı yapan kişinin sıfatı, kibir olarak tanımlanır.

Burada kişi kendisini öyle görmekte, hak ediş boyutu yoktur. Olmadığı için de topluma zorlama ve zulüm yaparak, kendisine göre diğerlerine eziyet yapmayı da bir hak görür. Hiçbir insanın başkasına yapmaması gerekenleri yaparlar.

Mobbing (Wikipedia)

Mobbing, as a sociological term, means [bullying](#) of an individual by a group, in any context, such as a [family](#), [peer group](#), [school](#), [workplace](#), [neighborhood](#), [community](#), or online. When it occurs as physical and [emotional abuse](#) in the workplace, such as "ganging up" by co-workers, [subordinates](#) or [superiors](#), to force someone out of the workplace through [rumor](#), [innuendo](#), [intimidation](#), [humiliation](#), [discrediting](#), and [isolation](#), it is also referred to as malicious, [nonsexual](#), non-racial/racial, general [harassment](#).^[1]

Psychological and health effects^[edit]

Victims of workplace mobbing frequently suffer from: [adjustment disorders](#), somatic symptoms, [psychological trauma](#) (e.g., trauma [tremors](#) or sudden onset [selective mutism](#)), [post-traumatic stress disorder](#) (PTSD), or [major depression](#).^[2]

In mobbing targets with PTSD, Leymann notes that the "mental effects were fully comparable with PTSD from war or prison camp experiences." Some patients may develop alcoholism or other substance abuse disorders. Family relationships routinely suffer and victims sometimes display acts of aggression towards strangers in the street. Workplace targets and witnesses may even develop brief psychotic episodes [occupational psychosis](#) generally with paranoid symptoms. Leymann estimated that 15% of [suicides](#) in Sweden could be directly attributed to workplace mobbing.^[1]

Development of the concept^[edit]

[Konrad Lorenz](#), in his book entitled *On Aggression* (1966), first described mobbing among birds and animals, attributing it to instincts rooted in the [Darwinian](#) struggle to thrive (see [animal mobbing behavior](#)). In his view, most humans are subject to similar innate impulses but capable of bringing them under rational control.^[3] Lorenz's explanation for his choice of the English word "mobbing" was omitted in the English translation by Marjorie Kerr Wilson. According to [Kenneth Westhues](#), Lorenz chose the word "mobbing" because he remembered in the collective attack by birds, the old German term *hassen auf*, which means "to hate after" or "to put a hate on" was applied and this emphasised "the depth of antipathy with which the attack is made" rather than the English word 'mobbing' which emphasised the collective aspect of the attack.^[4]

In the 1970s, the Swedish physician [Peter-Paul Heinemann](#) ^{[[ev](#)·[de](#)·[pl](#)]} applied Lorenz's conceptualization to the collective aggression of children against a targeted child.^[3] In the 1980s, professor and practising psychologist [Heinz Leymann](#) applied the term to ganging up in the workplace.^[1] In 2011, anthropologist Janice Harper suggested that some anti-bullying approaches effectively constitute a form of mobbing by using the label "bully" to dehumanize, encouraging people to shun and avoid people labeled bullies, and in some cases sabotage their work or refuse to work with them, while almost always calling for their exclusion and termination from employment.^[5]

Sayfa/Page. 471

Cause

Janice Harper followed her [Huffington Post](#) essay with a series of essays in both *The Huffington Post*^[6] and in her column "Beyond Bullying: Peacebuilding at Work, School and Home" in *Psychology Today*^[7] that argued that mobbing is a form of group aggression innate to [primates](#), and that those who engage in mobbing are not necessarily "evil" or "psychopathic", but responding in a predictable and patterned manner when someone in a position of leadership or influence communicates to the group that someone must go. For that reason, she indicated that anyone can and will engage in mobbing, and that once mobbing gets underway, just as in the animal kingdom it will almost always continue and intensify as long as the target remains with the group. She subsequently published a book on the topic^[8] in which she explored animal behavior, organizational cultures and historical forms of group aggression, suggesting that mobbing is a form of group aggression on a continuum of [structural violence](#) with [genocide](#) as the most extreme form of mob aggression.

In the workplace

British anti-bullying researchers [Andrea Adams](#) and [Tim Field](#) have used the expression "workplace bullying" instead of what Leymann called "mobbing" in a workplace context. They identify mobbing as a particular type of bullying that is not as apparent as most, defining it as "an emotional assault. It begins when an individual becomes the target of disrespectful and harmful behavior. Through [innuendo](#), rumors, and public discrediting, a hostile environment is created in which one individual gathers others to willingly, or unwillingly, participate in continuous malevolent actions to force a person out of the workplace."^[9]

Adams and Field believe that mobbing is typically found in work environments that have poorly organized production or working methods and incapable or inattentive management and that mobbing victims are usually "exceptional individuals who demonstrated intelligence, competence, creativity, integrity, accomplishment and dedication".^[9]

In contrast, Janice Harper^[8] suggests that workplace mobbing is typically found in organizations where there is limited opportunity for employees to exit, whether through tenure systems or contracts that make it difficult to terminate an employee (such as universities or unionized organizations), and/or where finding comparable work in the same community makes it difficult for the employee to voluntarily leave (such as academic positions, religious institutions, or military). In these employments, efforts to eliminate the worker will intensify to push the worker out against his or her will through shunning, sabotage, [false accusations](#) and a series of investigations and poor reviews. Another form of employment where workers are mobbed are those that require the use of uniforms or other markers of group inclusion (law enforcement, fire fighting, military), organizations where a single gender has predominated, but another gender is beginning to enter (STEM fields, fire fighting, military, nursing, teaching, and construction). Finally, she suggests that organizations where there are limited opportunities for advancement can be prone to mobbing because those who do advance are more likely to view challenges to their leadership as threats to their precarious positions. Harper further challenges the idea that workers are targeted for their exceptional competence. In some cases, she suggests, exceptional workers are mobbed because they are viewed as threatening to someone, but some workers who are mobbed are not necessarily good workers. Rather, Harper contends, some mobbing targets are outcasts or unproductive workers who cannot easily be terminated, and are thus treated inhumanely to push them out. While Harper emphasizes the cruelty and damaging consequences of mobbing, her organizational analysis focuses on the structural, rather than moral, nature of the organization. Moreover, she views the behavior itself, which she terms workplace aggression, as grounded in group psychology, rather than individual psychosis—even when the mobbing is initiated due to a leader's personal psychosis, the dynamics of group aggression will transform the leader's bullying into group mobbing—two vastly distinct psychological and social phenomena.

Shallcross, Ramsay and Barker consider workplace "mobbing" to be a generally unfamiliar term in some English speaking countries. Some researchers claim that mobbing is simply another name for bullying. Workplace mobbing can be considered as a "[virus](#)" or a "[cancer](#)" that spreads throughout the workplace

via [gossip](#), [rumour](#) and [unfounded accusations](#). It is a deliberate attempt to force a person out of their workplace by [humiliation](#), general [harassment](#), [emotional abuse](#) and/or [terror](#). Mobbing can be described as being "ganged up on." Mobbing is executed by a leader (who can be a manager, a co-worker, or a subordinate). The leader then rallies others into a systematic and frequent "mob-like" behaviour toward the victim.^[10]

Mobbing as "downward bullying" by superiors is also known as "bossing", and "upward bullying" by colleagues as "staffing", in some European countries, for instance, in German-speaking regions.^[11]

At school

Following on from the work of Heinemann, Elliot identifies mobbing as a common phenomenon in the form of group bullying at school. It involves "ganging up" on someone using tactics of [rumor](#), [innuendo](#), [discrediting](#), [isolating](#), [intimidating](#), and above all, making it look as if the targeted person is responsible ([victim blaming](#)).^[12]

In academia [\[edit\]](#)

See also: [Bullying in academia](#)

[Kenneth Westhues](#)' study of mobbing in [academia](#) found that [vulnerability](#) was increased by personal differences such as being a foreigner or of a different sex; by working in fields such as music or literature which have recently come under the sway of less objective and more [post-modern](#) scholarship; financial pressure; or having an aggressive superior.^[13] Other factors included [envy](#), [heresy](#) and [campus politics](#).^[13]

Checklists

Sociologists and authors have created checklists and other tools to identify mobbing behaviour.^{[12][14][15]} Common approaches to assessing mobbing behavior is through quantifying frequency of mobbing behavior based on a given definition of the behavior or through quantifying what respondents believe encompasses mobbing behavior. These are referred to as "self-labeling" and "behavior experience" methods respectively.^[16]

Limitations of some mobbing examination tools are:

- Participant exhaustion due to examination length
- Limited sample exposure resulting in limited result generalizability
- Confounding with constructs that result in the same affect as mobbing but are not purposely harmful

Common Tools used to measure mobbing behavior are:

- Leyman Inventory of Psychological Terror^[17] (LIPT)
- Negative Acts Questionnaire-Revised^[18] (NAQ-R)
- Luxembourg Workplace Mobbing Scale^[16] (LWMS)

Counteracting

From an organizational perspective, it has been suggested that mobbing behavior can be curtailed by acknowledging behaviors as mobbing behaviors and that such behaviors result in harm and/or negative consequences.^[19] Precise definitions of such traits are critical due to ambiguity of unacceptable and acceptable behaviors potentially leading to unintentional mobbing behavior. Attenuation of mobbing behavior can further be enhanced by developing policies that explicitly address specific behaviors that are culturally accepted to result in harm or negative affect.^[20] This provides a framework from which mobbing victims can respond to mobbing. Lack of such a framework may result in a situation where each instance of mobbing is treated on an individual basis with no recourse of prevention. It may also indicate that such behaviors are warranted and within the realm of acceptable behavior within an organization.^[21] Direct responses to grievances related to

mobbing that are handled outside of a courtroom and training programs outlining antibully-countermeasures also demonstrate a reduction in mobbing behavior. [\[citation needed\]](#)

Yorum

Bir kişi kendisi için en hassas olan noktalarda aşağılanması, kabul edilebilir olamaz. Ancak bizler kendi Ülkemize sahip çıkmak için bunu kavga değil, barış usulleri ile yapmalıyız.

Öncelikle aşağılama olup olmadığına bakılmalıdır. 1960 Darbesi açık ve net bir olgudur. Bunun sadece manevi be cüzi bir şekilde Komisyonun ele alması anlaşılır olamaz.

Bizler hukuk yolları ile hal yoluna gidecek, yasa çıktığına göre bunu Anayasa Mahkemesi ve İnsan Hakları Mahkemesine taşıyacak ve Danıştay'ın kişi hakları konusunda Devletin tarafını tutamayacağı vurgusu Anayasa Mahkemesinde karar olarak oluştuğuna göre, olumlu yargısı beklenilmesi de doğaldır.

Sonuç

Eğer eğitilmiş iseniz, bilgiyi alabiliyor ve dinliyor, düşünüyorsanız, size bol, yığında veri gelecektir. Bunları çözmek zor diyebilirsiniz. Zarar ve zulüm belirgindir, bunlardan kaçmak yeterlidir.

Dikta bunları önerir, yapar, bu açıdan korunmak ve gözetmek, tedbir almak yeterlidir.

Komisyonun Kanun olarak sunumu aşağıdadır³¹.

1924 TARİH VE 491 SAYILI TEŞKİLÂTI ESASİYE KANUNUNUN BAZI HÜKÜMLERİNİN KALDIRILMASI VE BAZI HÜKÜMLERİNİN DEĞİŞTİRİLMESİ HAKKINDA GEÇİCİ KANUNUN BAZI HÜKÜMLERİNİN YÜRÜRLÜKTEN KALDIRILMASI VE NEDEN OLUNAN MAĞDURİYETLERİN GİDERİLMESİ HAKKINDA KANUN

Kanun Numarası: 7248

Kabul Tarihi: 23/6/2020

Yayımlandığı Resmî Gazete: Tarih: 1/7/2020

Sayı: 31172

MADDE 1 – (1) 12/6/1960 tarihli ve 1 sayılı 1924 Tarih ve 491 Sayılı Teşkilâtı Esasiye Kanununun Bazı Hükümlerinin Kaldırılması ve Bazı Hükümlerinin Değiştirilmesi Hakkında Geçici Kanunun 6 ncı maddesi ile 24 üncü maddesinin ikinci fıkrası yürürlükten kaldırılmıştır.

GEÇİCİ MADDE 1 – (1) 12/6/1960 tarihli ve 1 sayılı Kanunun 6 ncı maddesinin yürürlükten kaldırılması sebebiyle varlığı hukuki dayanaktan mahrum Yüksek Adalet Divanının hükümsüz hale gelen bütün kararlarının adli sicil ve her türlü arşiv kayıtlarından silinmesi, Adalet Bakanlığı tarafından resen yerine getirilir.

(2) 1 sayılı Kanunun 6 ncı maddesi uyarınca kurulan Yüksek Soruşturma Kurulu ile Yüksek Adalet Divanı tarafından haklarında soruşturma ve kovuşturma yürütülenlerin bu soruşturma ve kovuşturmalar sebebiyle uğradıkları manevî zararlar Hazine tarafından karşılanır. Bu kişilerin malvarlığı değerlerinin müsadere edilmesinden kaynaklanan maddi zararları da karşılanır.

(3) İkinci fıkra kapsamında zarar görenler veya mirasçıları tarafından zararlarının karşılanması istemiyle yapılacak başvuruları değerlendirmek ve karara bağlamak üzere, Cumhurbaşkanı tarafından bir Komisyon kurulur. Komisyonun çalışma usul ve esasları, Cumhurbaşkanı tarafından belirlenir. Bu madde kapsamında zararlarının karşılanmasını isteyenler, Komisyonun çalışma usul ve esaslarının Resmi Gazete'de yayımlanmasını izleyen üç ay içinde Komisyona başvurarak ikinci fıkra kapsamındaki zararlarının tazminini isteyebilirler.

(4) Komisyon kararlarına karşı, kararın tebliğini izleyen on beş gün içinde bir defaya mahsus olmak üzere Komisyona itiraz başvurusunda bulunulabilir. İtiraz üzerine verilen kararlara karşı ilk derece mahkemesi sıfatıyla Danıştayda dava açılabilir. Bu davalar acele işlerden sayılır.

(5) Bu madde uyarınca Komisyona yapılacak başvurular için herhangi bir ad altında ücret talep edilmez. Komisyonun itiraz üzerine verdiği kararlara karşı Danıştayda açılacak davalarda karar ve ilam harcı maktu alınır ve dava sonunda maktu vekâlet ücretine hükmedilir.

(6) Komisyon tarafından başvurular değerlendirilirken ihtiyaç duyulan bilgi ve belgeler ilgili gerçek veya tüzel kişilerden istenebilir. Kamu kurum ve kuruluşları, bu husustaki talepleri belirlenen süre içinde yerine getirmek zorundadır.

(7) Bu madde kapsamında maddi zararların karşılanması talepleri karara bağlanırken, uğranıldığı kesin olan ancak aradan geçen zaman sebebiyle tutar yönünden tespiti teknik olarak mümkün olmayan zararlar açısından hakkaniyete uygun bir miktarın ödenmesine karar verilir.

(8) Kamu kurum ve kuruluşları, Yüksek Soruşturma Kurulu ve Yüksek Adalet Divanına ait her türlü arşivlik ve arşiv belgesini bu maddenin yürürlüğe girdiği tarihten itibaren otuz gün içinde Türkiye Büyük Millet Meclisi Başkanlığına devrederler.

MADDE 2 – (1) Bu Kanunun; a) I inci maddesi 27/5/1960 tarihinden itibaren geçerli olmak üzere yayımı tarihinde, b) Diğer maddeleri yayımı tarihinde, yürürlüğe girer.

MADDE 3 – (1) Bu Kanun hükümlerini Cumhurbaşkanı yürütür.

Yorum

Yukarıda belirtildiği gibi, “**Yüksek Adalet Divanı tarafından haklarında soruşturma ve kovuşturma yürütülenlerin bu soruşturma ve kovuşturmalar sebebiyle uğradıkları manevî zararlar Hazine tarafından karşılanır**” ifadesinde, idam ve sonra müebbetle son anda çevrilen **Dr. Baha Akşit** için, 1960 Darbesi yargılanmadan, soruşturma ve cezanın hukuk dışı olduğu ortaya koymadan, ceza ve tazminat konusu havada kalmaktadır.

Komisyonun manevi tazminat olarak minimal hesap etmesi de 1960 Darbesini aklamak, bir istenmeyen bir kaza yapısına sokmaktadır. Bu büyük hukuksal bir hata değil, doğrudan suç denilebilecek bir olgudur.

Diktacıların Kuran’da eylemlerinin tanımı Haksızlık, Zorba, Zalim, Zulüm ve İşkence

Diktanın temel işlevi, Haksızlık, Zorba, zalim olması ile zulüm yapması ve işkence ise, bu konularda Kuran ayetleri incelenmektedir. Kuran ile TCK birbiri ile uyumlu olduğu da görülmektedir.

Diktanın eylemlerine karşı Kuran yaklaşımı ve TCK karşılığı ortaya konulmaktadır.

Suç kavramı somut eylem, kanıtlı olmalıdır. Kıyas yaşağı, geniş yorumlanamaz, şüphe değil kesin kanıt olmalıdır.

TCK göre:

Ceza Kanununun amacı

Madde 1- (1) Ceza Kanununun amacı; kişi hak ve özgürlüklerini, kamu düzen ve güvenliğini, hukuk devletini, kamu sağlığını ve çevreyi, toplum barışını korumak, suç işlenmesini önlemektir. Kanunda, bu amacın gerçekleştirilmesi için ceza sorumluluğunun temel esasları ile suçlar, ceza ve güvenlik tedbirlerinin türleri düzenlenmiştir.

Suçta ve cezada kanunilik ilkesi

Madde 2- (1) Kanunun açıkça suç saymadığı bir fiil için kimseye ceza verilemez ve güvenlik tedbiri uygulanamaz. Kanunda yazılı cezalardan ve güvenlik tedbirlerinden başka bir ceza ve güvenlik tedbirine hükmolunamaz.

(2) İdarenin düzenleyici işlemleriyle suç ve ceza konulamaz.

(3) Kanunların suç ve ceza içeren hükümlerinin uygulanmasında kıyas yapılamaz. Suç ve ceza içeren hükümler, kıyasa yol açacak biçimde geniş yorumlanamaz.

Adalet ve kanun önünde eşitlik ilkesi

Madde 3- (1) Suç işleyen kişi hakkında işlenen fiilin ağırlığıyla orantılı ceza ve güvenlik tedbirine hükmolunur.

(2) Ceza Kanununun uygulamasında kişiler arasında ırk, dil, din, mezhep, milliyet, renk, cinsiyet, siyasal veya diğer fikir yahut düşünceleri, felsefi inanç, millî veya sosyal köken, doğum, ekonomik ve diğer toplumsal konumları yönünden ayırım yapılamaz ve hiçbir kimseye ayrıcalık tanınmaz.

Kanunun bağlayıcılığı

Madde 4- (1) Ceza kanunlarını bilmemek mazeret sayılmaz.

(2) (Mülga : 29/6/2005 – 5377/1 md.)

Özel kanunlarla ilişki

Madde 5- (1) Bu Kanunun genel hükümleri, özel ceza kanunları ve ceza içeren kanunlardaki suçlar hakkında da uygulanır.

Suçta sessiz kalınması suçtur:

TCK:

Suçta bildirmeme

TCK Madde 278- (İptal: Anayasa Mahkemesinin 30/6/2011 tarihli ve E.:2010/52, K.:2011/113 sayılı Kararı ile.; Değişik: 2/7/2012-6352/91 md.)

(1) İşlenmekte olan bir suçta yetkili makamlara bildirmeyen kişi, bir yıla kadar hapis cezası ile cezalandırılır.

(2) İşlenmiş olmakla birlikte, sebebiyet verdiği neticelerin sınırlandırılması halen mümkün bulunan bir suçta yetkili makamlara bildirmeyen kişi, yukarıdaki fıkra hükmüne göre cezalandırılır.

(3) Mağdurun onbeş yaşını bitirmemiş bir çocuk, bedensel veya ruhsal bakımdan engelli olan ya da hamileliği nedeniyle kendisini savunamayacak durumda bulunan kimse olması halinde, yukarıdaki fıkralara göre verilecek ceza, yarı oranında artırılır.⁽¹⁾

(4) Tanıklıktan çekinebilecek olan kişiler bakımından cezaya hükmolunmaz. Ancak, suçta önleme yükümlülüğünün varlığı dolayısıyla ceza sorumluluğuna ilişkin hükümler saklıdır.

Kamu görevlisinin suçta bildirmemesi

Madde 279- (1) Kamu adına soruşturma ve kovuşturmayı gerektiren bir suçun işlendiğini göreviyle bağlantılı olarak öğrenip de yetkili makamlara bildirimde bulunmayı ihmal eden veya bu hususta gecikme gösteren kamu görevlisi, altı aydan iki yıla kadar hapis cezası ile cezalandırılır.

(2) Suçun, adli kolluk görevini yapan kişi tarafından işlenmesi halinde, yukarıdaki fıkraya göre verilecek ceza yarı oranında artırılır.

Sağlık mesleği mensuplarının suçta bildirmemesi

Madde 280- (1) Görevini yaptığı sırada bir suçun işlendiği yönünde bir belirti ile karşılaşmasına rağmen, durumu yetkili makamlara bildirmeyen veya bu hususta gecikme gösteren sağlık mesleği mensubu, bir yıla kadar hapis cezası ile cezalandırılır.

(2) Sağlık mesleği mensubu deyiminden tabip, diş tabibi, eczacı, ebe, hemşire ve sağlık hizmeti veren diğer kişiler

anlaşılır.

Suç delillerini yok etme, gizleme veya değiştirme

Madde 281- (1) Gerçeğin meydana çıkmasını engellemek amacıyla, bir suçun delillerini yok eden, silen, gizleyen, değiştiren veya bozan kişi, altı aydan beş yıla kadar hapis cezası ile cezalandırılır. Kendi işlediği veya işlenişine iştirak ettiği suçla ilgili olarak kişiye bu fıkra hükmüne göre ceza verilmez.

(2) Bu suçun kamu görevlisi tarafından göreviyle bağlantılı olarak işlenmesi halinde, verilecek ceza yarı oranında artırılır.

(3) İlişkin olduğu suç nedeniyle hüküm verilmeden önce gizlenen delilleri mahkemeye teslim eden kişi hakkında bu maddede tanımlanan suç nedeniyle verilecek cezanın beşte dördü indirilir.

Dikta yaklaşımı açısından önemli olan TCK maddeleri aşağıda sunulmaktadır.

1) İnsanlığa karşı suç kavramı ve örgüt olarak yapılması TCK zaman aşımı olmayan suçlardandır:

İnsanlığa karşı suçlar

TCK Madde 77- (1) Aşağıdaki fiillerin, siyasal, felsefi, ırki veya dini saiklerle toplumun bir kesimine karşı bir plan doğrultusunda sistemli olarak işlenmesi, insanlığa karşı suç oluşturur:

- Kasten öldürme.
- Kasten yaralama.
- İşkence, eziyet veya köleleştirme.
- Kişi hürriyetinden yoksun kılma.
- Bilimsel deneylere tabi kılma.
- Cinsel saldırıda bulunma, çocukların cinsel istismarı.
- Zorla hamile bırakma.
- Zorla fuhşa sevk etme.

(2) Birinci fıkranın (a) bendindeki fiilin işlenmesi halinde, fail hakkında ağırlaştırılmış müebbet hapis cezasına; diğer bentlerde tanımlanan fiillerin işlenmesi halinde ise, sekiz yıldan az olmamak üzere hapis cezasına hükümlenir. Ancak, birinci fıkranın (a) ve (b) bentleri kapsamında işlenen kasten öldürme ve kasten yaralama suçları açısından, belirlenen mağdur sayısına gerçek içtima hükümleri uygulanır.

(3) Bu suçlardan dolayı tüzel kişiler hakkında da güvenlik tedbirine hükümlenir.

(4) Bu suçlardan dolayı zamaşımı işlemez.

Örgüt

Madde 78- (1) Yukarıdaki maddelerde yazılı suçları işlemek maksadıyla örgüt kuran veya yöneten kişi, on yıldan onbeş yıla kadar hapis cezası ile cezalandırılır. Bu örgütlere üye olanlara beş yıldan on yıla kadar hapis cezası verilir.

(2) Bu suçlardan dolayı tüzel kişiler hakkında da güvenlik tedbirine hükümlenir.

(3) Bu suçlardan dolayı zamaşımı işlemez.

2) Halkı kin ve düşmanlığa tahrik boyutu

BEŞİNCİ BÖLÜM

Kamu Barışına Karşı Suçlar

Halk arasında korku ve panik yaratmak amacıyla tehdit

TCK Madde 213- (1) Halk arasında endişe, korku ve panik yaratmak amacıyla hayat, sağlık, vücut veya cinsel dokunulmazlık ya da malvarlığı bakımından alenen tehditte bulunan kişi, iki yıldan dört yıla kadar hapis cezası ile cezalandırılır.

(2) Suçun silahlı işlenmesi halinde, verilecek ceza, kullanılan silahın niteliğine göre yarı oranına kadar artırılabilir.

Suç işlemeye tahrik

Madde 214- (1) Suç işlemek için alenen tahrikte bulunan kişi, altı aydan beş yıla kadar hapis cezası ile cezalandırılır.

(2) Halkın bir kısmını diğer bir kısma karşı silahlandırarak, birbirini öldürmeye tahrik eden kişi, onbeş yıldan yirmidört yıla kadar hapis cezası ile cezalandırılır.

(3) Tahrik konusu suçların işlenmesi halinde, tahrik eden kişi, bu suçlara azmettiren sıfatıyla cezalandırılır.

Suç ve suçlu övme ⁽¹⁾

Madde 215- (1) İşlenmiş olan bir suç veya işlemiş olduğu suçtan dolayı bir kişiyi alenen öven kimse, bu nedenle kamu düzeni açısından açık ve yakın bir tehlikenin ortaya çıkması hâlinde, iki yıla kadar hapis cezası ile cezalandırılır.

Halkı kin ve düşmanlığa tahrik veya aşağılama

Madde 216- (1) Halkın sosyal sınıf, ırk, din, mezhep veya bölge bakımından farklı özelliklere sahip bir kesimini, diğer bir kesimi aleyhine kin ve düşmanlığa alenen tahrik eden kimse, bu nedenle kamu güvenliği açısından açık ve yakın bir tehlikenin ortaya çıkması halinde, bir yıldan üç yıla kadar hapis cezası ile cezalandırılır.

(2) Halkın bir kesimini, sosyal sınıf, ırk, din, mezhep, cinsiyet veya bölge farklılığına dayanarak alenen aşağılayan kişi, altı aydan bir yıla kadar hapis cezası ile cezalandırılır.

(3) Halkın bir kesiminin benimsediği dini değerleri alenen aşağılayan kişi, fiilin kamu barışını bozmaya elverişli olması halinde, altı aydan bir yıla kadar hapis cezası ile cezalandırılır.

Kanunlara uymamaya tahrik

Madde 217- (1) Halkı kanunlara uymamaya alenen tahrik eden kişi, tahrikin kamu barışını bozmaya elverişli olması halinde, altı aydan iki yıla kadar hapis veya adli para cezası ile cezalandırılır.

Ortak hüküm

Madde 218- (1) (Değişik: 29/6/2005 – 5377/25 md.) Yukarıdaki maddelerde tanımlanan suçların basın ve yayın yoluyla işlenmesi hâlinde, verilecek ceza yarı oranına kadar artırılır. Ancak, haber verme sınırlarını aşmayan ve eleştiri amacıyla yapılan düşünce açıklamaları suç oluşturmaz.

(1) 11/4/2013 tarihli ve 6459 sayılı Kanunun 10 uncu maddesiyle, bu maddede yer alan "kimse," ibaresinden sonra gelmek üzere "bu nedenle kamu düzeni açısından açık ve yakın bir tehlikenin ortaya çıkması hâlinde," ibaresi eklenmiştir.

Suç işlemek amacıyla örgüt kurma

Madde 220- (1) Kanunun suç saydığı fiilleri işlemek amacıyla örgüt kuranlar veya yönetenler, örgütün yapısı, sahip bulunduğu üye sayısı ile araç ve gereç bakımından amaç suçları işlemeye elverişli olması halinde, iki yıldan altı yıla kadar hapis cezası ile cezalandırılır. Ancak, örgütün varlığı için üye sayısının en az üç kişi olması gerekir.

(2) Suç işlemek amacıyla kurulmuş olan örgüte üye olanlar, bir yıldan üç yıla kadar hapis cezası ile cezalandırılır.

(3) Örgütün silahlı olması halinde, yukarıdaki fıkralara göre verilecek ceza dörtte birinden yarısına kadar artırılır.

(4) Örgütün faaliyeti çerçevesinde suç işlenmesi halinde, ayrıca bu suçlardan dolayı da cezaya hükmolünür.

(5) Örgüt yöneticileri, örgütün faaliyeti çerçevesinde işlenen bütün suçlardan dolayı ayrıca fail olarak cezalandırılır.

(6) (Değişik: 2/7/2012 – 6352/85 md.) Örgüte üye olmamakla birlikte örgüt adına suç işleyen kişi, ayrıca örgüte üye olmak suçundan da cezalandırılır. Örgüte üye olmak suçundan dolayı verilecek ceza yarısına kadar indirilebilir. (Ek cümle: 11/4/2013-6459/11 md.) Bu fıkra hükmü sadece silahlı örgütler hakkında uygulanır.

(7) (Değişik: 2/7/2012 – 6352/85 md.) Örgüt içindeki hiyerarşik yapıya dahil olmamakla birlikte, örgüte bilerek ve isteyerek yardım eden kişi, örgüt üyesi olarak cezalandırılır. Örgüt üyeliğinden dolayı verilecek ceza, yapılan yardımın niteliğine göre üçte birine kadar indirilebilir.

(8) Örgütün cebir, şiddet veya tehdit içeren yöntemlerini meşru gösterecek veya övecek ya da bu yöntemlere başvurmayı teşvik edecek şekilde propagandasını yapan kişi, bir yıldan üç yıla kadar hapis cezası ile cezalandırılır. Bu suçun basın ve yayın yolu ile işlenmesi halinde, verilecek ceza yarı oranında artırılır. ⁽¹⁾

(1) 11/4/2013 tarihli ve 6459 sayılı Kanunun 11 inci maddesiyle, bu fıkroda yer alan "veya amacının" ibaresi "cebir, şiddet veya tehdit içeren yöntemlerini meşru gösterecek veya övecek ya da bu yöntemlere başvurmayı teşvik edecek şekilde" şeklinde değiştirilmiştir.

3) Diğer suç maddeleri konu ile ilgili sunulmaktadır.

Haksızlık, Haksız yasaklamayın, Haramlaştırmayın

Haksızlık, Haramlaştırmayın

Emeğin yok ise, doğal insan, varlık hakları ötesinde
hangi hakkı talep ediyorsun?

Invidiousness, Religiously forbidden

You can only take natural humanistic rights and
other ones, thus, after your work, gained
whatever you have performed!

Haramlaştırma, engelleme haksızlıktır.

Forbidden for demands, are invidiousness

Haksızlık, Haksız yasaklamayın, Haramlaştırmayın

Haksızlık, Haramlaştırmayın

Haksızlık, hak ve adalete aykırı yaklaşım içinde
olmak. Haramlaştırma da uygulama ve
yapılmasında bir mahzur yok iken, insanlar kendi
keyifleri ve arzuları ile yasak olarak
tanımlamalarıdır. Suç ancak kanun gereği
yapılması ile ceza gerekli olanlardır. Yorum, kıyas
ve geleneklerin dayanağı olamaz, somut zarar ve
zulüm üzere eylem olmalıdır.

Invidiousness, Religiously forbidden

Invidiousness, to cancel and not accepted the
rights and act against justice, and as considered
the right to do as forbidden for their desires, as
not a proper, quilt behaviour. Evidenced based
crime.

Criminal acts noted at Penalty Codes.
Not any compared, evaluation just written.

Haramlaştırma, engelleme haksızlıktır.

Forbidden for demands, are invidiousness

Belli hakları kullanmaktan yoksun bırakılma⁽¹⁾⁽²⁾

TCK Madde 53- (1) Kişi, kasten işlemiş olduğu suçtan dolayı hapis cezasına mahkûmiyetin kanuni sonucu olarak;

a) Sürekli, süreli veya geçici bir kamu görevinin üstlenilmesinden; bu kapsamda, Türkiye Büyük Millet Meclisi üyeliğinden veya Devlet, il, belediye, köy veya bunların denetim ve gözetimi altında bulunan kurum ve kuruluşlarca verilen, atamaya veya seçime tabi bütün memuriyet ve hizmetlerde istihdam edilmekten,

b) Seçme ve seçilme ehliyetinden (...) ⁽²⁾,

c) Velayet hakkından; vesayet veya kayımlığa ait bir hizmette bulunmaktan,

d) Vakıf, dernek, sendika, şirket, kooperatif ve siyasi parti tüzel kişiliklerinin yöneticisi veya denetçisi olmaktan,

e) Bir kamu kurumunun veya kamu kurumu niteliğindeki meslek kuruluşunun iznine tabi bir meslek veya sanatı, kendi sorumluluğu altında serbest meslek erbabı veya tacir olarak icra etmekten,

Yoksun bırakılır.

(2) Kişi, işlemiş bulunduğu suç dolayısıyla mahkûm olduğu hapis cezasının infazı tamamlanıncaya kadar bu hakları kullanamaz.

(1) Anayasa Mahkemesi'nin 8/10/2015 tarihli ve E.: 2014/140, K.: 2015/85 sayılı Kararı ile; bu maddenin birinci fıkrasında yer alan "Kişi, kasten işlemiş olduğu suçtan dolayı hapis cezasına mahkûmiyetin kanuni sonucu olarak;..." bölümü, aynı fıkranın (b) bendinde yer alan "...seçilme ehliyetinden..." ibaresi yönünden, yine aynı fıkra da yer alan "...hapis cezasına..." ibaresi ise (b) bendinde yer alan "Seçme ve seçilme..." ibaresi yönünden iptal edilmiştir.

(2) Anayasa Mahkemesi'nin 8/10/2015 tarihli ve E.: 2014/140, K.: 2015/85 sayılı Kararı ile; bu maddenin birinci fıkrasında yer alan "...ve diğer siyasi hakları kullanmaktan" ibaresi ile aynı maddenin ikinci fıkrası, birinci fıkranın (b) bendinde yer alan "Seçme ve seçilme ehliyetinden..." ibaresi yönünden iptal edilmiştir.

(3) Mahkûm olduğu hapis cezası ertelenen veya koşullu salıverilen hükümlünün kendi altsoyu üzerindeki velayet, vesayet ve kayımlık yetkileri açısından yukarıdaki fıkralar hükümleri uygulanmaz. Mahkûm olduğu hapis cezası ertelenen hükümlü hakkında birinci fıkranın (e) bendinde söz konusu edilen hak yoksunluğunun uygulanmamasına karar verilebilir.

(4) Kısa süreli hapis cezası ertelenmiş veya fiili işlediği sırada onsekiz yaşını doldurmuş olan kişiler hakkında birinci fıkra hükmü uygulanmaz. ⁽¹⁾

(5) Birinci fıkra da sayılan hak ve yetkilerden birinin kötüye kullanılması suretiyle işlenen suçlar dolayısıyla hapis

cezasına mahkûmiyet halinde, ayrıca, cezanın infazından sonra işlemek üzere, hükmolunan cezanın yarısından bir katına kadar bu hak ve yetkinin kullanılmasının yasaklanmasına karar verilir. Bu hak ve yetkilerden birinin kötüye kullanılması suretiyle işlenen suçlar dolayısıyla sadece adli para cezasına mahkûmiyet halinde, hükümdede belirtilen gün sayısının yarısından bir katına kadar bu hak ve yetkinin kullanılmasının yasaklanmasına karar verilir. Hükümün kesinleşmesiyle icraya konan yasaklama ile ilgili süre, adli para cezasının tamamen infazından itibaren işlemeye başlar.

(6) Belli bir meslek veya sanatın ya da trafik düzeninin gerektirdiği dikkat ve özen yükümlülüğüne aykırılık dolayısıyla işlenen taksirli suçtan mahkûmiyet halinde, üç yıldan az ve üç yıldan fazla olmamak üzere, bu meslek veya sanatın icrasının yasaklanmasına ya da sürücü belgesinin geri alınmasına karar verilebilir. Yasaklama ve geri alma hükmün kesinleşmesiyle yürürlüğe girer ve süre, cezanın tümüyle infazından itibaren işlemeye başlar.

Kamu hizmetlerinden yararlanma hakkının engellenmesi ⁽²⁾

Madde 113- (Değişik: 2/3/2014-6529/13 md.)

(1) Cebir veya tehdit kullanılarak ya da hukuka aykırı başka bir davranışla;

a) Bir kamu faaliyetinin yürütülmesine,

b) Kamu kurumlarında veya kamu kurumu niteliğindeki meslek kuruluşlarında verilen ya da kamu makamlarının verdiği izne dayalı olarak sunulan hizmetlerden yararlanılmasına,

engel olunması hâlinde, fail hakkında iki yıldan beş yıla kadar hapis cezasına hükmolunur.

Siyasi hakların kullanılmasının engellenmesi

Madde 114- (1) Bir kimseye karşı;

a) Bir siyasi partiye üye olmaya veya olmamaya, siyasi partinin faaliyetlerine katılmaya veya katılmamaya, siyasi partiden veya siyasi parti yönetimindeki görevinden ayrılmaya,

b) Seçim yoluyla gelinen bir kamu görevine aday olmamaya veya seçildiği görevden ayrılmaya,

(1) Bu madde başlığı "Eğitim ve öğretimin engellenmesi" iken, 2/3/2014 tarihli ve 6529 sayılı Kanunun 12 nci maddesiyle metne işlendiği şekilde değiştirilmiştir.

(2) Bu madde başlığı "Kamu kurumu veya kamu kurumu niteliğindeki meslek kuruluşlarının faaliyetlerinin engellenmesi" iken, 2/3/2014 tarihli ve 6529 sayılı Kanunun 13 üncü maddesiyle metne işlendiği şekilde değiştirilmiştir.

Zorlamak amacıyla, cebir veya tehdit kullanan kişi, bir yıldan üç yıla kadar hapis cezası ile cezalandırılır.

(2) Cebir veya tehdit kullanılarak ya da hukuka aykırı başka bir davranışla bir siyasi partinin faaliyetlerinin engellenmesi halinde, iki yıldan beş yıla kadar hapis cezasına hükmolunur.

İnanç, düşünce ve kanaat hürriyetinin kullanılmasını engelleme

Madde 115- (1) Cebir veya tehdit kullanarak, bir kimseyi dini, siyasi, sosyal, felsefi inanç, düşünce ve kanaatlerini açıklamaya veya değiştirmeye zorlayan ya da bunları açıklamaktan, yaymaktan meneden kişi, bir yıldan üç yıla kadar hapis cezası ile cezalandırılır.

(2) (Değişik: 2/3/2014-6529/14 md.) Dini inancın gereğinin yerine getirilmesinin veya dini ibadet veya ayinlerin bireysel ya da toplu olarak yapılmasının, cebir veya tehdit kullanılarak ya da hukuka aykırı başka bir davranışla engellenmesi hâlinde, fail hakkında birinci fıkraya göre cezaya hükmolunur.

(3) (Ek: 2/3/2014-6529/14 md.) Cebir veya tehdit kullanarak ya da hukuka aykırı başka bir davranışla bir kimsenin inanç, düşünce veya kanaatlerinden kaynaklanan yaşam tarzına ilişkin tercihlerine müdahale eden veya bunları değiştirmeye zorlayan kişiye birinci fıkraya hükmüne göre ceza verilir.

5/87 Ey iman sahipleri! Allah'ın size helal kıldığı şeylerin temiz/leziz/taze/hoş olanlarını haramlaştırmayın; azıp sınırı aşmayın, Allah, azıp sınırı aşanları sevmez

Yorum

Kimse, zalimin demesi ile fayda, zararlı denilemez, bilime birey ve olguya göre karar verir.

Comment

The harm/benefit upon the scientific evidence-based proof, not the cruel person ordered.

İnanan, güven, bilim içinde olan, tesadüf değil, emin olanlar, endişe ve huzursuz olmazlar, kesin zarar oluşturmayanları, bireye göre kullanımını öngörürler. Başka kişiler gibi haram demezler. Tıp Bilimi her bireye göre bir yaklaşımı yapar, kesinlik olmadıkça engellemezler. Burada ilim dışında bir yaklaşımı, hiçbir bilim insanı yapmaz. Dikta kendi tanımladığı dışındakini haramlaştırır ki, kendi söylediği kabul edilsin.

Each person has a limitation and requires the essential and satisfactory aspects for them. When on science, they are aware and escape from harm, dangerous ones. At medical science, the scientific approach to the individual, sole and specific, not as general qualities. Informed consent is the fact for application, not any oppression to apply, or not any restrictions. Advice, warning is therefore essential for aware of the danger.

6/140 Şu bir gerçek ki, ilimsizlik yüzünden öz evlatlarını beyinsizce katledenlerle Allah'ın kendilerine verdiği rızıkları, Allah'a iftira ederek haramlaştırırlar gerçekten hüsrana uğramışlardır. İnan olsun, sapmışlardır onlar; hiçbir zaman doğruyu ve güzeli bulamazlar

Yorum

Bilgilendirmeden rıza, karar verilemez.

Birçok davranışlar ilimsizlik nedeni olmaktadır. Bu açıdan danışmanlık, bilen kişiden öğüt ve korunma almalı, tedbirli olmalıdır. Her canlının yaşama hakkı vardır. Bu doğal hakların iftira ve herhangi bir kişisel algı ile kaldırılmamalıdır. Bu kişilerin bir süre sonra, yaptıkları algılandığı için, hüsrana uğrar, yalancılıktan mahkûm olur ve sapkınlıkları tescil edilmiş olacaktır. Bu bir açmaz olarak, onları daha çok batıracaktır. Dikta kendi bildiğini gerçek ve bilim kabul eder, elbette yanılacaklardır.

Comment

Informed consent, verdict later on.

Many procedures that were done, are mainly not at science and reality to the case and fact. Advice must be taken from expert opinion, as a right to live and being healthy. When against the creation, the leading to wrong direction is obvious, caused harm. They mostly accused the creation, the science, thus, the science is for everyone, at every condition is same, gravity not changed. No one knows the future thus, only a person on medical science be at the ethical and true road.

9/37 Haram ayları ertelemek, küfürde bir artırmadır ki, onunla inkâr edenler saptırılır. Onu bir yıl helal sayarlar, bir yıl haramlaştırırlar ki, Allah'ın yasakladığının sayısını denkleştirip Allah'ın haram kıldığını helalleştirirler. Amellerinin kötülüğü kendilerine süslü gösterilmiştir. Allah, küfre batan bir topluluğu iyiye ve güzele kılavuzlamaz

Yorum

Etik ilk ilke, zararımızın dokunmamasıdır.

Bazı zamanlarda yapılmayacaklar vardır. Doğayı korumak açısından, balıklar yumurta dökerken, avlanmamalıdır. Bunun bir tedbir, doğaya saygı olduğu unutulmamalıdır. Bunlarda çaresiz ve elde imkân var denilerek daha fazla avlanmaları nesli kurutur. Bazı bölgelerde, tarihsel süreç içinde balık varken şimdi yoktur. Bir gölde de ağ ile değil, olta ile balık avlanırsa, gelecekte de balık olacaktır. Dikta yasak dediklerinin herhangi bir bilimsel dayanağı olmayacaktır.

Comment

Primum non nocere, the first ethical principle.

To save and care the Nature, there will be some untouchable time, like breeding time. More taken the fish from the pool, makes them fishes free. There were several unwanted examples, not have any fish to get. Even environmental pollution, and disastrous caused to the nature, let not any living organism. Oppression cannot be accepted, you are going to lose the environment, so, you must find another place to live, just nearly impossible to survive.

66/1 Ey Peygamber! Allah'ın sana helal kıldığı şeyi, eşlerinin hoşnutluğunu isteyerek neden haramlaştırıyorsun? Allah **Gafûr**'dur, **Rahîm**'dir

Yorum

Comment

Yapmayın demek için, bilimsel gerekçen olmalıdır.
Başkası istediği için yasaklama olmaz. Bilgi verilir
rıza, karar kişiye aittir.
Bilim her bireye, duruma göre değişebilir, bu
açıdan olguya göre ifade edilmelidir.
Başkasının dileği üzere yasaklama olamaz.

In order to prohibited at some factor, you must
have scientific reasoning.
Nothing can be prohibited upon desires.
We can only informed, in case of precautions.
If not any criminalist, just warning and given
advice.
Restrictions can be at danger, life concern.

2/173 Allah size leşi, kanı, domuz etini, Allah'tan başkası adına kesileni haram kılmıştır. Ama zorda kalanın, sınırı aşmadan, şuna-buna haksızlık ve tecavüze gitmeden yemesinde kendisi için günah yoktur. Allah çok affedici, çok merhametlidir

Yorum

Zararlı olanlar bile, kontrollü olarak, sınırı
aşmadan, ilaç gibi, bireye göre kullanılabilir.
İnsanlara zararlı olanlar yasak kılınmıştır.
Ancak, zorda olma durumunda, sınırı, hududu
aşmadan, haksızlık yapmadan, zorlanmadan
yapılabilir.
Bir şey insana fazla ve azı zararlı olabilir,
dengeleme bilim üzere olmalıdır.

Comment

Even the harm ones, being used, under
supervision, being in balance, like medicine.
The harm is restricted and prohibited to a person.
Be carefully utilizing, like a medication of a case at
special condition, in science can be used.
Even trace or abundant amount of used or
nutritional be harmful, like sugar in diabetes.

5/78 İsrailoğullarının küfre sapanları, Meryem'in oğlu İsa'nın ve Davud'un diliyle lanetlendiler. Bu böyledir; çünkü onlar sınır tanımazlık, haksızlık, düşmanlık ediyorlardı

Yorum

Tarihte, insanların gereksiz lanetledikleri zamanlar
olmuş, yapanlara azap vermiştir.
İnsanlar arasında sınır tanınmaz, kişiye hürmet ve
saygı göstermez ve haksızlık yapan, düşman
olanlar ile birliktelik olmaz.
Fayda diyerek zarar verenlerin bir gerekisi kabul
edilemez.
Bilim üzere olmak, gerçek üzerinde olmaktır.

Comment

In history, some person even dammed without any
reason, so, they were disrupted.
Human beings are in brotherhood, genetically
proven aspect. If making diversity, so even not at
any concrete evidence as criminal act, must have
disregarded to the community.
Even some person performed for making help,
benefit, in science they are harm, destruction.
Bu

5/107 Eğer onların bir günah işledikleri kesinlikle anlaşılırsa o zaman, tercih edilmiş olan bu ikisinin yerine bunların aleyhinde buldukları taraftan iki kişi geçerek şöyle yemin edeceklerdir: "Allah şahit olsun ki, bizim tanıklığımız, onların tanıklığından daha doğrudur. Biz hiçbir haksızlık yapmadık. Aksi halde mutlaka zalimlerden olurduk

Yorum

Suç, somut eyleme ile oluşur ve kanıtı dayalıdır.
Sessiz kalınmaz, suçtur, ihbar edilmelidir.
Suç işleme, somut eylem, kesin kanıt ile
tanımlanabilir.
Suç unsuru veya şüphesi bile olursa, sessiz
kalınmaz, mutlaka ihbar edilmelidir.
Bir tanık, haksızlık yapmaz, çünkü olayı ve durumu
olduğu gibi anlatır, kıyas yapmaz, yorum katmaz.

Comment

Crime, evidence base action. Not being silent,
thus, it is also a criminal act, so informed.
Crime is obviously, harm and destruction, at
proof. So, exact one, so, be informed to legal
person.
If you are a noticed person, just describe the fact,
not any evaluation or comparison.
Each person has right to be at court, thus,
suspicious acts cannot be concerned as crime.

17/33 Allah'ın saygıya layık kıldığı cana haklı bir sebep yokken kıymayın. Kim haksızlıkla öldürülürse, onun velisine yetki/söz hakkı vermişizdir. Ama o da öldürmede sınır tanımazlık etmesin. Çünkü kendisine yardım edilmiştir

Yorum

Hiçbir kimseye yaşan hakkını alması önâörülemez.
Her insanın canı saygı duyulmaya layıktır. Yaşam hukuken gerekli olmadıkça devam etmelidir Haksız öldürme suçtur, tazminatı gerekli kılar. Bir polis, canı tehlikede olunca, ihtar eder, havaya, sonra ayağa atış eder, mecbur kalırsa insana atış eder.

Comment

No one has right to kill a person or any Human Right cancellation.
Each person has respect as Human being. Life is the obvious sign of presence. Even at military action, first informed, later fired to air, even aiming to kill you, fired to leg, if not directly to kill, for wounded. Each death condition, must be judged for the reasoning, and even be accused the police.

23/62 Biz, hiçbir benliğe gücünün yeteceğinden daha azını yüklemenin dışında bir teklifte bulunmayız. Bizim katımızda, hakkı söyleyen bir kitap vardır. Onlara haksızlık edilmez]

Yorum

Her bireye kaldıracağı kadar yük verilir, fazla almamalıdır.
İnsanlar ancak kendi güçleri kadar yük kaldırabilirler. Uzman olanlar, özgün konularında yoğunlaşmış demektedirler. Kimseye uzmanlığı, sertifikası ve becerisi olmadan bir iş verilmez, verilirse de yapamaz. Ben bilirim değil, bu konuda CV becerimi göstermektedir demelidir.

Comment

Each person can only hold, the weight they can carry.
We have some limitations, so, not want to carry more weight. Even expert opinion can have limited function. Case and condition are unique at each medical issue. Not indicated as I can do, just want to examine, try to take advice, and being more proficiency.

24/50: Kalplerinde maraz mı var bunların, yoksa kuşkuya mı düştüler, yoksa Allah'ın ve resulünün kendilerine haksızlık yapacağından mı korkuyorlar? Hayır, hayır! Bunlar zalimlerin ta kendileridir

Yorum

Zalim kişi, emrettiği yapabilir diye beklemez, köle gibi olmalıdır.
Bir kişi belirli bir dayanağı olmadan başkasını suçluyor, yalan bilgi ile itham ediyorsa, acaba kendisinde mi bir sorun vardır? Kendisine haksızlık yapan kişilerin, temelde sevgi ve insanlık yoksunluğu olduğu görülmektedir. Burada güven ve emin olmak, sıklıkla sevgiye dayanmaktadır.

Comment

Cruel person not let them to concern, just being a slave position.
When a person is in accusation, considering the evidence, if not at evidence based, it can be because of the suspect one. Cruel person accused, ordered, not for any reasoning, just for slave action is wanted. Trust is mostly at love and at humanity consideration, with empathy approach, not aimed for accusation and complaint.

36/54 O gün hiçbir canlıya, hiçbir şekilde haksızlık edilmez. Sizler, sadece yapıp ettiklerinizin karşılığı olarak cezalandırılırsınız

Yorum

Mahkemelerde sadece somut eylemlere göre ceza önâörülür, yorum, kıyas yapılmaz.
Bir toprağa toprak ile tohum konulunca bazı tohumlardan filiz çıkmaz. Bu doğanın gereğidir. Bir çipeğe fazla gübre verilince yakar, kurutur. Dozu önemlidir. Biyolojik bir denge vardır, bu bozulmamalıdır,

Comment

At the Court, only evidence-based harm at the act is evaluated, not other consideration.
Due to the Creation, in science, if an act can be performed, the result be obtained. Overdose or under dose cannot be efficient, event at medicine, correct medication upon the case and condition.

yerçekimi her yaratılışa eşit etkiler.

Biological balance must for care and serve.

38/24 Davud dedi ki: "Vallahi, senin bir tek koyununu kendi koyunlarına katmak istemekle sana zulmetmiş. Zaten ortaklardan birçoğu birbiri aleyhine haksızlık ve zulme sapar. İman edip barışa/hayra yönelik işler yapanlar böyle değildir. Ama onlar da pek azdır." Davud, kendisini imtihan ettiğimizi düşündü; hemen Rabbinden af diledi, rükû ederek yerlere eğildi ve Allah'a yöneldi

Yorum

Başkasının malını kullanırken dikkat edin, zalim olmayın, rızasını alın.

Bir kişi sahipsiz bir koyunu bakması, ona gereken yaklaşımı yapması, sahibi ortaya çıkana kadardır. İnsanlar koruyucu aile olarak çocuklara sahip çıkmaları doğaldır, yok ise devlet sahip çıkar. Burada sevgi ve insanlık boyutu ile yaklaşım esastır, benlik ortaya çıkarsa, tümü harap olur.

Comment

Be aware not used other person rights, and goods for them, not be cruel person.

You may care and serve, until you find the real owner. The person who is caring the person, even the children is respectable for their behaviour. The behaviour of a person, with love at humanity perspectives are quite different to the cruel act, so, not varied.

Zorba

Zorba

Bilgilendir, rıza kişiye aittir, zorlarsan, suçlu duruma düşersin.

İnsanlar bir işi yaptırmak için, bilgi verir, karar ve sorumluluk kendisinedir. Suç olursa önlem ötesinde ihbar gereklidir, sessiz kalmak bile suç kapsamındadır. Zorba, Gücüne güvenerek hükmü altında bulunanlara söz hakkı ve davranış özgürlüğü tanımayan (kimse), müstebit, despot, diktatör demektir.

Tyrant

Give information, consent and responsibility to them if oppression, you will be quilt.

Tyrant person as from their power source, forced from oppressional way, not given any person for discussion, not given any freedom, wanted only to be a slave of the manager. Informed consent is the only way to approach, responsibility must belong to person, not taken anyone, except, minor one.

Rıza olmadan her eylem, zorbalıktır.

Torture is out of humanity.

Zincirleme suç

TCK Madde 43- (1) Bir suç işleme kararının icrası kapsamında, değişik zamanlarda bir kişiye karşı aynı suçun birden fazla işlenmesi durumunda, bir ceza hükmü vardır. Ancak bu ceza, dörtte birinden dörtte üçüne kadar artırılır. Bir suçun temel şekli ile daha ağır veya daha az cezayı gerektiren nitelikli şekilleri, aynı suç sayılır. (Ek cümle: 29/6/2005 – 5377/6 md.) Mağduru belli bir kişi olmayan suçlarda da bu fıkra hükmü uygulanır.

(2) Aynı suçun birden fazla kişiye karşı tek bir fiille işlenmesi durumunda da, birinci fıkra hükmü uygulanır.

(3) Kasten öldürme, kasten yaralama, işkence ve yağma suçlarında bu madde hükümleri uygulanmaz.⁽¹⁾

Fikri içtima

42/39 Kendilerine zulüm ve haksızlık gelip çatığında, yardımlaşır.

Yorum

İnsanlar zorda kalınca, yardımlaşır, destek alırlar.

İnsanlar her boyutu bilemezler, ama zorda kalınca, insanlık üzere olan, uzman görüşü alır, sevgi boyutunda, etik ilkelere ilerlerler. Zulüm ve haksızlık yapılması durumunda insanlığa bildirmek, toptan korunma, savunma esastır. Burada el elden üstündür, zulme ve haksızlığa

Comment

If a community in danger and at problem, must be taken help and aid, support.

Not knowing and have profession to solve the problem. In case of problems, hard condition, good people help themselves. Even there is cruel act, must informed to police and going to support them.

toplu karşı çıkılmalıdır.

Each person has a capacity, so, being together with, and getting together in a problem, will be near to overcome the dilemma.

40/35 Kendilerine gelmiş bir kanıt olmaksızın Allah'ın ayetleri hakkında mücadele edenlerin durumu hem Allah katında hem de inananların katında büyük bir öfke konusu olmuştur. Allah, tüm zorba, kibirli kalpler üzerine işte böyle mühür basıyor

Yorum

Yaratılış kanunları, doğaya karşı gelenler sonuçta azap içinde olurlar.

Yaratılış üzere olanlar, geleceği bilmek dahil, birçok bilim dışı varsayımlar ile bazı şeyleri biliyoruz derlerse, bunun bir kanıtı olmaz, sadece iddiadır, ispatı da olamaz. Bana bu ilaç yaradı, ancak bu ilaç bile değil, bir bitkisel çay ise, nasıl kanıtı olacaktır, olgu değerlendirmesi, plasebo, bir yanılma olabilir.

Burada zorla bazı yaklaşımları yapmak suç ötesinde, dayanakları bile olmadan, bunların yerleşmesi için mücadele edenler, bir bakıma dikta yaklaşımı içindedirler. Zorba, kibirli kişiler istedikleri olmadığı zaman, farkına varmak yerine daha çok zorbalığı, zulme başvurlar.

Comment

The person, against the Creational Law and to nature, as a result so upset and disappointed.

If you want to change the medication, you must have a reasoning, medical evidence. If the drug, has side effect to a patient, must take the consideration, take the precautions. Placebos are the control group medication assuming materials. Not any in general, in scientific way, only some assumptions, that makes the person as positive attitude. Hope to secrete endogenous hormones, serotonin, oxytocin, dopamine and mostly endo-morphine for reducing the pain. Not expected any physiological effect, only as individual result, as case report.

50/45 Biz onların neler söylediklerini çok iyi biliyoruz. Sen onların üstüne bir zorba değilsin. O halde, benim tehdidimden korkanlara sadece Kur'an'la hatırlat/öğüt ver

Yorum

Bir kişiyi zarar yapmadan önce uyarmalıyız, zarardan sonra faydası olmaz, hasar belirgindir.

İnsanlar yaratılış üzere olmalı, bilim olarak yaklaşım yapmalıdırlar. Bilim üzere olan tedbir alabilir ve korkudan, endişeden kurtulabilir. Depremin tedbiri alan binalarda rahat ederler. Bu açıdan bilim, varsayım, gelecek bilgisi değil, doğanın yapısına oluşumları ön görür. Burada zorba, yaratılış, doğaya uygun değil, zorla onu değiştirecekmiş gibi yaklaşımlar yapar. Sonuçta da felaketler hep bu yaklaşımları yapanlar karşılaşırlar.

Comment

We can only warn, informed to the person, not at cruel act, decision form themselves.

Watch up your steps, if any fault, you may fall down, the gravity does not make any exception. If you take the precaution, and security safeguard for protection, you can just reduce the accident. Not so harsh when encountered an accident, take it as a lesson, not to do it again. Force action, cruel attitude, cannot solve the problem, just think twice and considered the scientific evidence is going to help, if not great happening is forward.

5/22 Şöyle dediler: "Ey Müsa, orada zorbalardan oluşan bir toplum var. Onlar oradan çıkıncaya kadar biz oraya asla girmeyeceğiz. Eğer oradan çıkarlarsa biz o zaman gireceğiz."

Yorum

Zorbanın akıllanacağını beklemek demek, zorbaya yardım etmek anlamındadır.

Zorba olanlar, toplumda bir yaklaşım yaparlar, bilim, insanlık ve birçok etik değer yoktur. Bu açıdan, bunların hâkim olmadığı, yönetimde olmadığı bir düzende ancak yaşanabilir. Burada bir diktatör var ise, o yönetimde

Comment

If there is a curl community, not to be close to them.

Cruel person making an approach for gain and considered the result. Thus, lost all the community support, for gaining a medal. If you are a dictatorial, only at managing position they clapped, later shows anger. We must indicate

olmamalıdır. Mücadele edilmelidir.

the position that will cause harm.

11/59 İşte buydu Âd. Rablerinin ayetlerine kafa tuttular, O'nun resullerine isyan ettiler. Ve her inatçı zorbanın emrine uydular

Yorum

Etik ilkeler önce bir öğüttür, sonra ne yapmanı tavsiye eder, her birey ve durum farklıdır.

Eğer bir insan, etik ilkelere uymaz, sevgi üzerine insanlık dışı yaklaşımlar içinde olursa, ayrıca, Yarattılışa karşı çıkar, haklara uymaz ise, neler olacaktır?

Tarihsel boyutta, bu toplulukların, zalim ve zorbalar elinde kaldıklarıdır.

Burada haksızlığı imkân eden, zorbaları da yönetici yapar.

Comment

If you are on the cruel person order, you will get lost, may be a time later.

If you wanted to at freedom, free in mind and free in act, so, not to be under the regulation of cruel person.

Informed consent is essential to take, other application is not allowed from the person.

If not to perform any harm, take the consent, give advice, warn, precautions and not allowed to be performing the criminal act.

14/15 Ve Allah'tan fetih istediler. Ve her inatçı zorba perişan oldu.

Yorum

Kazanç ve bir şeyi almak, hak edişin ötesinde, sevgi ve kardeşlik oluşması içindir.

Bir insan başkasının aleyhine değil, bir toplumun bağımsız ve kendisine dönerek, kendi seçtikleri, onların iyiliklerini düşünen kişilerce yönetilmelidir.

Bu zorlama ile olmaz, yakma ve yıkma ile hiç olmaz.

Zorbalar ile mücadele sevgi ve adalet ile olur.

Comment

For being at ethical and humanity ordering, it required working project.

The only way to gain a person, is by heart and mind unification, with love and humanity.

Oppression has not any way to indicated as achieve and improvement.

Even at war, the best agreement is for considering the community, as free.

Justice mostly indicated as gaining from tyrant.

19/14 Ana-babasına iyilik eden biriymiş; zorba, isyancı biri değil

Yorum

Eğer anne ve babasına iyilik eden birisi ise, bu kimsede insanlık açısından ümit vardır.

Bir kişi sevgi boyut, anne ve babadan başlar.

Eğer ailesine sevgi duyuyorsa, sevgi içinde büyümüş ise, ondan ümit beklentisi olur.

Burada sevgi ve insanlık içinde olandan zorbalık beklenmez denilebilir.

Comment

The person who is at humanity performing by love to parents, they are obviously good person.

If a person in love and behaviour at ethical considerations, so performing help and support to common, not really be expected to cruel one.

Love and respect at humanity, can save us from being a cruel person, not to make harm to others.

19/32 "Anneme iyilik etmemi önerdi. Beni zorba bir eşkiya yapmadı.

Yorum

Eğer bir insan, annesine iyilik eder, sevgi ve insanlığın karşılığını verirse, zorba nasıl olur?

Sevgi kaynağı olan bir kişi, zorlasalar bile, başkasının aleyhine iş yapması beklenmemeli.

Zorla, hırsızlık yapabilmek için, insanın ihtiyacı ötesinde, etik ilkelerin benliğinde olmaması demektir.

Burada etik ilkeleri ilk başta, annesinden alanını, zorbalık yapması beklenmemelidir, olsa bile, af

Comment

Being so close to mother in love and humanity aspects, not being cruel person will be noted.

If a person help, care and serve to their mother, with love and humanity respect at ethical principles, we are sure about them, for good.

May be perform some harm, thus, immediately noticed and changed the direction.

At ethical principles, first considered the expert opinions as a noted subject, later ought to do aspect, for unique and special condition.

dileyip, adaletli kişi olması gerekir.

Zor kullanma, Zalim

Zalim

Zalim olmak, bilerek, isteyerek yapılan bir eylemdir, sonunda arzusunun oluşmasıdır.

Bir insanın başkası hakkında zararı bilerek, isteyerek yapması ile zalim olunur. Acıma duygusu değil, tam teslim olmaları, kölelik istenir. Zalim, acımasız ve haksız davranan, kıyıcı, zulmeden kişidir.

Kimse kendisi ve başkasına zalim olamaz.

Cebir ve şiddet, korkutma ve tehdit

Madde 28- (1) Karşı koyamayacağı veya kurtulamayacağı cebir ve şiddet veya muhakkak ve ağır bir korkutma veya tehdit sonucu suç işleyen kimseye ceza verilmez. Bu gibi hallerde cebir ve şiddet, korkutma ve tehdidi kullanan kişi suçun faili sayılır.

Zor kullanma yetkisine ilişkin sınırın aşılması

TCK Madde 256- (1) Zor kullanma yetkisine sahip kamu görevlisinin, görevini yaptığı sırada, kişilere karşı görevinin gerektirdiği ölçünün dışında kuvvet kullanması halinde, kasten yaralama suçuna ilişkin hükümler uygulanır.

Görevi kötüye kullanma (1)

Madde 257- (1) Kanunda ayrıca suç olarak tanımlanan haller dışında, görevinin gereklerine aykırı hareket etmek suretiyle, kişilerin mağduriyetine veya kamunun zararına neden olan ya da kişilere haksız bir menfaat sağlayan kamu görevlisi, altı aydan iki yıla kadar hapis cezası ile cezalandırılır.

(2) Kanunda ayrıca suç olarak tanımlanan haller dışında, görevinin gereklerini yapmakta ihmal veya gecikme göstererek, kişilerin mağduriyetine veya kamunun zararına neden olan ya da kişilere haksız bir menfaat sağlayan kamu görevlisi, üç aydan bir yıla kadar hapis cezası ile cezalandırılır.

(3) (Mülga: 2/7/2012-6352/105 md.)

85/10 Şu bir gerçek ki, inanan erkeklerle inanan kadınlara işkence edip sonra da tövbe etmemiş olanlar için, cehennem azabı vardır. Onlar için yangın azabı da vardır

Yorum

Özür ve tazmin için ancak zulmettiğin kişiden alınabilir.

Bir kişi etik ilkede, sevgi ve insanlıkta olan kişiye eziyet, işkence edebilmesi için bir dayanağı, gerekçesi de olamaz. Onu insan olduğu için, bir ayrımcılık ve nefret ile yapar.

Bu nefreti kaldırmalı, inancın eşit, bağımsız ve kardeşlik içinde olduğunu kabul etmedikçe, gerçek insanlık ve sevgi boyutunda olamazlar. Af dilemek, olayı, durumu algıladıktan sonra, bir kibir ve benlik için olmamalıdır.

Cruelty

After information given, not given their consent, not forced, not be a cruel person.

If you wanted to make oppression and harm to a person, you are a cruel person.

Not any humanistic feeling can be noticed.

Assuming they have the rights to do the harm, as cruelty as their habit to do.

Torture is out of humanity.

Comment

You can only indicate your sorry to the one you performed cruel act.

Cruelty and torment have not any reasoning aspect. Precautions, preventing rom harm, has not any meaning as torment.

As cruel person indicated, beating, and punishment comes from Heaven, even for forced to be at education purpose.

This is ridiculous, the word beat, means in Arabic, support and love affection, hold tight not to fall down. So, love and support from Heaven.

3/195 Rableri onlara cevap verdi: "Ben sizden, erkek-kadın hiçbir çalışanın ürettiğini boşa çıkarmayacağım. Hep birbirinizdensiniz. Göç edenler, yurtlarından çıkarılanlar, yolumda işkenceye uğratanlar, çarpışıp da öldürülenler var ya, onların kötülüklerini yemin olsun örteceğim. Ve yemin olsun ki onları, Allah katından bir karşılık olarak, altlarından ırmaklar akan cennetlere koyacağım." Allah katındandır karşılıkların en güzeli.

Yorum

Her eylemin bir karşılığı vardır, çalışıp, değer ve eser üretenler saygıyı sevai ile hak ederler.
Diktaya uyum sağlama yerine, mücadele eden, her türlü zorluklar ile karşılaşanlar, göç edenler, darbeyi kabul edenlerden daha iyidirler. Bağımsızlık, kendi özel, özgün yapısını korur ve kişilikleri vardır. Burada, köle olanlar, kölelikten çıkmaya korkarlar, güvensiz hissederler, insan sorumluluğunu alamaz, bağımsız olamazlar.

Comment

Each person, acts are in consideration, if at love at humanity, as advantage fo them.
Being silent to the cruel act, torment is a criminal act, so be informed to police. At Turkish Penalty Code, Nos. 280, specially for health person, not to be silent at the unlawful act. Just describe what is happened, not discussion or any comparison description. Slaves only afraid of, thus free person cannot be under pressure, be free in mind and n act.

7/129 Dediler ki: "Senin bize gelişinden önce de işkenceye uğrattık, gelişinden sonra da." Müsa dedi: "Rabbimizin, düşmanınızı yok etmesi ve nasıl davranacağınıza bakmak üzere yeryüzünde sizi yöneticiler yapması umulabilir

Yorum

İnsan dün olduğu gibi, bugün de işkence yapan insanlık dışı kişiler olacaktır.
Bir toplum eğer işkence altında ise, köle pozisyonunda ise, sahibini kızdırmak istemez, bu şekilde bağımsız yaşamak isteyebilir. Yöneticiler, toplumun bağımlılığını isterse, kölelik devam edecek, bağımsızlık istenirse, mücadele kaçınılmazdır. Tarih, işkencenin devam etmesi değil, bir süreç sonra isyan ve ayaklanmanın oluşacağını belirtir.

Comment

In history, there are a lot of cruel people, and a lot of action against them.
Free born, and being free is important, thus, slaves do not want to be free. Manager wants the connection to be needed from both sides, so afraid to be alone, at the community, who will care and serve? Thus, if the freedom is noticed and perceive it, death but not being a slave again. Torment cannot change decision of freedom.

7/141 Şunu da hatırlayın: Sizi Firavun hanedanından kurtarmıştık. Size azabın en kötüsü ile işkence ediyorlardı: Oğlanlarınızı katlediyorlar, kadınlarınıza hayasızca davranıyorlar/kadınlarınızın rahimlerini yokluyorlar/ kadınlarınızı hayata salıyorlardı. Bunda sizin için Rabbinizden gelmiş büyük bir imtihan vardı.

Yorum

Firavundan kurtulan halk, bunun şerefine, altından tanrı yapmış, tapınmış, alqılamamışlar.
İşkenceden kurtulan toplumlar, birden boşlukta kalır ve kendileri bir işkenceci, zorba yaratırlar. Bağımsız, eşit ve kardeşlik olgusu, birden olabilecek değil, bir felsefe boyutudur. Köle olan köleliğin devamlılığını farklı şekilde ister. Hür ve bağımsızlık bir yaşam boyutudur, candan bile daha önemlidir.

Comment

Even get freedom, people not configurate, desires slavery conditions.
Some people, when under their father oppression, after their individual life, assuming the pressure is as normal act. Independency, therefore, is prime important for the community, for responsible their acts and consent is essential before performing. Each person has right to have, specific verdict.

12/25 İkişi birden kapıya koştular. Kadın onun gömleğini arkadan yırttı. Kapının yanında kadının beyi ile yüz yüze geldiler. Kadın seslendi: "Senin ailene kötülük düşünenin cezası nedir; hapsedilmek mi, acıklı bir işkence mi?

Yorum

Comment

Hicbir şey görüldüğü kadar basit olamaz, akıllı olan veriye göre bilimsel inceler, kanıya varır.
Bazı durumlarda kanıt ilk görüldüğü gibi değil, işkence uğrayan, işkence yapan gibi gösterilebilir. Sevgisiz ve insancıl yanı olmayanlar, suçlama içinde olup, üstünden atmak isterler. Burada kanıt, ancak uzmanlarca incelenmeli, kasıt, dikkat ve özen eksikliği önünde, amaç ve güdü konuyu netleştirir.

Evidence based verdict at the court is therefore obviously needed for the justice.

The evidence must be evaluated from expert opinion, specialized person point of view. Some arrangement can change the proof, so, must be analyzed without any previous view. Physician examine the patient and evidence under medical science, not from book concept, follow up, the result of medicine and application, not gives any guaranties.

16/110 Kuşkusuz, Rabbin; işkenceye uğratıldıktan sonra hicret eden, ardından da cihat edip sabreden kişiler yanındadır. Bütün bunlardan sonra senin Rabbin elbette cömertçe affedecek, cömertçe merhamet edecektir

Yorum

İşkenceye tahammül yerine, başka diyarlarda bağımsız olmak gereklidir.

Bir insan bağımlı ve köle olmaktansa, ölümü göze alması, varlığını özel ve özgün olması ile kendini tanımlayabilir. Ölmek değil, varlık, ancak sevgi üzerinde insanlık boyutu ve bilim temelinde olmak anlam katar. Burada insanların kültürel olarak bağımsızlığı çok öne alınmaktadır.

Comment

No one accepted the cruel act, so left them for finding a place for freedom.

If a force wants you being a slave to them, and you opposed, and being immigrant to free country. Thus, at work hard for the freedom. Not meaning to succeed, just being against the cruelty, being at individual consent. Each person, being responsible from their live, consent only given by information, free decision, free future evaluation is essential.

20/47 "Hadi gidin ona! Deyin ki; "Biz senin Rabbinin iki resulüyüz. İsrailoğullarını bizimle gönder, onlara işkence etme! Rabbinden sana bir mucize getirdik. Selam, hidayete uyanlaradır

Yorum

Doğru söyleyeni dokuz köyden kovarlar, ama halk kavrayınca peşinden gelir.

İnsanlar işkence görülen yerden kurtulmalıdır. Bunun için iyi, etik ve insancıl olanlar olmalıdır. Bağımsızlık, eşitlik ve kardeşlik devamlılığı için işkenceden kaçılır. Geleceği kimse bilmez, ama kölelikte insanlık olmayacağı açıktır.

Comment

Even before starting to fight, informed the cruel person, not to do, hope perceive it.

Protection from torment can nearly impossible, so best to leave the place. Republic is important, thus free election did not allow any tyrant to continue. No one knows the future; thus free election is essential for safe administration.

Eziyet ve Zulüm

Zulüm

Zalim isteklerinin olması için zulüm yapar, qiderek insanlardan kopar, uzaklaşır.

Zalimin eylediği eylem zulümdür. Bu hakların sistematik yok edilme boyutudur. Zulüm, güçlü bir kimsenin yasaya veya vicdana aykırı olarak başkasını uğrattığı kötü durum, kıyğı, acımasızlık, haksızlık, eziyet, cefa olarak tanımlanır.

Rıza olsa bile zulüm yapılamaz.

Eziyet

Oppression

Cruel person duty at oppression, making harm, for slavery act, so, against of them.

Cruel person acts are oppression. This is systemically got rid of the Human Rights. Intended to do this, for their wishes, demands. The one assuming themselves as strong, so makes cruel acts, destroyed other person rights and be assuming it is their rights.

Torture is out of humanity.

hapis cezasına hükmlenir.

(2) Yukarıdaki fıkra kapsamına giren fiillerin;

- a) Çocuğa, beden veya ruh bakımından kendisini savunamayacak durumda bulunan kişiye ya da gebe kadına karşı,
b) Üstsoy veya altsoya, babalık veya analığa ya da eşe karşı,

İşlenmesi halinde, kişi hakkında üç yıldan sekiz yıla kadar hapis cezasına hükmlenir.

41/15 Âd toplumu yeryüzünde haksız bir biçimde büyüklük tasladı da şöyle dediler: "Bizden daha güçlü kim var?" Onlar, kendilerini yaratan Allah'ın, evet O'nun, onlardan daha kuvvetli olduğunu görmediler mi? Bunlar, bizim ayetlerimize de karşı çıkıyorlardı.

Yorum

Profesör hoca demektir, burnu büyük olan kişi, eğitimci olamaz, aman dikkat.

Güç, sayı ve belirli fiziksel güç olduğunu sananlar, yanılırlar, Yaratılış ne kadar varlığın ve gücün olursa olsun, aynı şekilde yerçekimi ile düşersin. Bu bilgisizlik, bilim dışı olmak, büyüklük taslamaktır, hırs ve gurur ifadesidir. Burada büyüklük taslayanlar, bir ayağına takılan taş ile kolayca düşerler, çünkü yere az bakarlar.

Comment

The power at the Creation at the science, who can get rid of the gravity?

Oppression is not meaning have a power, just not enough given satisfactory understanding. Each action can be counter reaction. If love affairs, reaction is like good ones. Being great, accepting yourself, knowing yourself, aware of yourself, being at science, and taken information, before action.

42/39 Kendilerine zulüm ve haksızlık gelip çatıldığında, yardımlaşırılar

Yorum

Zulüm bir topluma yönelik olur, toplum bununla mücadele için, güçlerini birleştirmelidir.

İnsanlar kendilerine zulüm ve haksızlık yapıldığında, yardım isterler. İstedikleri yardım, ancak hayır yapan, iyi ve etik ilkelerde olandan gelir. Bir kişi, kendi akrabası bile olsa, yardım edenden destek alır.

Comment

Helping to each other, when in danger is obviously required, and needed.

If you have not enough power to solve, required help. Thus, for goodness is easier, thus, against tyrant the effort can be hard to perform. So, demanding is essential, just as information give, notified the position, the cruel act and if can give the solution to perform.

2/213 İnsanlar bir tek ümmet idi. Sonra Allah, peygamberleri müjdeleyiciler ve uyarıcılar olarak gönderdi. Onlarla beraber, anlaşmazlığa düştükleri konularda, insanlar arasında hükmetsinler diye gerçeği taşıyan kitabı hak olarak indirdi. O kitapta anlaşmazlığa düşenler, o kitap kendilerine verilmiş olanlardan başkaları değildi. Bunlar, kendilerine açık kanıtlar geldikten sonra sırf aralarındaki kıskançlık/doymazlık/azgınlık/denge noktasından sapma/yalancılık/zulüm/kibir/zinakarlık yüzünden, çekişmeye girmişler. Sonra Allah kendi izniyle, inananları, üzerinde tartışmaya girdikleri gerçeğe tekrar ulaştırdı. Allah, dilediği kişiyi/dileyeni dosdoğru yola iletir

Yorum

Genetik açıdan tek bir anne ve babadan oluşan tür isek, kardeşlik bağıni sosyal oluşturmaldır.

İnsan tür olarak, genetik tek bir anneden ve babadan olduğu kesindir. Tek bir kabile şeklinde iken, sonra gruplar, devletler oluştu. Doğru, nimet ve etik ilkelerden sonra, çekişmeye girerek, çatışmalar, Tarih savaşlar ile doludur. Anlaşma, ancak gereğe, kardeşliğe dönme ile

Comment

Genetically Human being a single genus, from same mother and father, later at community.

At International Human Rights Convention, as at Universal Agreement, people are considered getting together as brotherhood. In genetically by RNA and DNA evidence, being generations to generations form single mother and father, as Covid indicated the proof.

olabilir.

The reality we are form Homo sapiens, sapiens, at brotherhood, in reality.

3/19 Allah katında din **İslam**'dır/barış ve esenlik için Allah'a teslim olmaktır. Kitap verilmiş olanlar, kendilerine ilim geldikten sonra, aralarındaki kıskançlık/doymazlık/azgınlık/denge noktasından sapma/ yalancılık/ zulüm/ kibir/ zinakarlık yüzünden ihtilafa düştü. Kim Allah'ın ayetlerini inkâr/Allah'ın ayetlerine nankörlük ederse, Allah, hesabı çabucak görecektir]

Yorum

İnsanlar sevgi içinde insanlıkta bütünlesirlerse, bilimin gereğini yapar, barış içinde mutludurlar.

Sadece doğru ve doğru olarak ne yapmalıyım denilen durumda, Sevgi ve insanlık tektir. Zarar ve zulüm yazılı Türk Ceza Kanununda olup, olduğu gibi somut eylem olmalıdır. Yorum ve değerlendirmeye kapalıdır.

Bunları inkâr eden, suç işleyen elbet cezasını görecektir.

Comment

There is only one religion, love at humanity, respect the person believe.

Love and humanity not at specific person, race or any other diversities. We are all at brotherhood relation, genetically proven, so, be together for happiness.

Criminal acts are obvious, evidence based, written on Law, so not any discussion or evaluation, directly concerned the fact, truth.

3/108 Bunlar sana Allah'ın ayetleri. Hak olarak okuyoruz sana onları. Allah, âlemlere zulüm istemiyor.

Yorum

Yaratılışın kanunları inkâr etme, yüksek yerden atarsan, bir verini kırarsın, uçmazsın.

Uyarılar, bilgilendirmeler ve öğütler ancak zarar unsuru olabilecekler içindir. Suçları insanlar bilir, ayrıca uyarılmaları gerekmez. Ben Kanunu bilmiyordum mazereti geçerli olmaz. Başkasının malını al, sonra da bu kalem benim diyerek zulüm yap, kendi malın olsun, kabul edilemez bir yaklaşımdır.

Comment

Science noted the Creational law, be on them, not at phantasies.

All the knowledge, warnings, advice and information, based on Creational Laws, not at phantasies even at reality.

Crime is obvious, so, not indicated at court as I have no idea, and not known it. It is clear facts; harm is evidently noted.

Take a pen, and indicated as yours, it is illegal, for using it, it is snot a crime.

3/112 Allah'tan bir ipe ve insanlardan bir ipe tutunmaları dışında, nerede bulunsalar üzerlerine zillet damgası vurulur. Allah'ın hışmına uğramışlardır. Üzerlerine miskinlik damgası vurulmuştur. Bu böyledir. Çünkü onlar, Allah'ın ayetlerine küfrediyor, haksız yere peygamberleri öldürüyorlardı; isyan etmişlerdi, zulüm ve azgınlık sergiliyorlardı.

Yorum

Eğer sevgi ile insanlık üzere değil, etik ilkeleri hiçe sayarsanız, dışlanmış olursunuz.

İnsanların dayanağı, İnsan Hakları Beyannameleri istikametinde olmalıdır. Bunun dışında yaklaşım, bir hüsrana olmak. İnsanlık boyutunda miskin olmak, buna karşın, etkin, aktif olunmalıdır. Yaratılış üzere, bilim üzere olmayanlar da hüsrana mahkûm olacaktlardır.

Burada zulüm ve azgınlık gösterenler bilim dışı, insanlık dışı yolda olup, perişan olacaktlardır.

Comment

If not on the road of humanity with not at ethical principles, so, you are out of the community.

The grounding and reasoning must be on scientific evidence, based on Creational Laws, so, if not reality cannot be noticed.

Waiting for what, the Nature will not feed you, if you have not any attempt to work.

Science is the regulation of the universe, so the expectations not at tales, or phantasies, just at the natural laws.

Walking on science road, keeps us safe.

4/30 Kim düşmanlık ve zulümle intihar/adam öldürme günahını işlerse onu ateşe sokacağız. Bu, Allah için çok da kolaydır

Yorum

Sayfa/Page. 491

Comment

Düşmanlık nedeni ile zulüm vasaktır, mahkemeler karar vermemelidir.

Ne gerekçe ile olursa olsun, düşmanı ve zalim olan bile olsa, onu öldürmemeli, kendilerinin yaptıkları ile azap içinde olacakları ve hiçbir zaman huzur bulamayacakları ifade edilmektedir. Tarih, zulüm yapan, düşmanlık oluşturanların, mutlu ve rahat içinde olduklarının örneğini sunmamıştır. Kendileri huzurlu derler, ama azap içindedirler.

4/40 Allah zerre kadar zulüm yapmaz. Küçük bir iyilik olsa onu kat kat artırır ve kendi katından da büyük bir ödül verir

Yorum

Yaratılış qereği, doğa ne verirse onu alır, misli ile verir, zarar ise aynen kalır.

Her kişi yaptığı için karşılığını alır. Bir bela bizim yaptığımızın karşılığı olmaktadır. İyilikler yapan ise, kat ve kat karşılığını alır, saygı ile anılır, sevgi ile karşılanır.

Bir gülücük ile yaklaş, ne kadar kapıların açıldığını göreceksin, tek bir örnek bile yeter.

4/153 Ehlikitap, senden kendilerine gökten bir kitap indirmeni istiyor. Zaten onlar Mûsa'dan da bundan daha büyüğünü istemişlerdi. Demişlerdi ki: "Allah'ı bize açıktan göster." Bunun üzerine zulümlerinden ötürü kendilerini yıldırım çarpmıştı. Sonra kendilerine açık-seçik kanıtların gelişi ardından buzağıya taptılar. Biz onların bu günahını da affettik. Biz Mûsa'ya apaçık bir kanıt/bir hükmetme gücü verdik

Yorum

Mucize ve uyarı bilim üzere olan için gereksizdir, Yaratılış zaten bunları sağlar.

İnsanlar bazılarının ayrıcalıklı olması için, geleceği bilmesi, havalarda uçması, ayrıca gökten sihirli, kutsal kitap gelmesi gibi ayrıcalık isterler. Bunlar olmayınca, kutsal adı altında altından veya çeşitli kıymetli eşyalardan tanrı yapar tapınırlar. Yaratılış üzere olmak, bilim üzere olmak, sevgi ve insanlıkta olmak varken, bunlar sapmadır.

4/160 Yaptıkları zulümler ve birçok insanı Allah yolundan alıkoymaları yüzünden daha önce kendilerine helal kılınmış tertemiz şeyleri, Yahudilere haram kıldık.]

Yorum

Eğer bir şey zarar oluşturursa, yapılmamalı, yenilmemelidir, diyabet varsa, şeker yeme.

Bir yemek, eğer zararlı ise yasak olmalıdır. Diyabetli olan kişi, şekeri kısıtlı yemeli, yoksa komaya girecektir. Her bireye göre yeterli ve dengeli besin almalı, kendisine uygun metabolizma göre besin

Only punishment can be performed by justice order.

No one has right to kill a person, each cruel and criminal act being an model for escaping lesson. Good ones can be taken as repeatable, bad and worse for escaping lesson. In history we must also take in consideration, the position of cruel person not lasting so long. If you want happiness, be at ethical considerations, if being at restless position, you are not at humanity and even at love.

Comment

Due to the Creation, given to the Nature, gives us a lot, if harm, just the same effect.

If we are in the sea, we will be wet, sea salt water wet. So, be ready to protect from such condition. Ethical acts gaining more, bad only reciprocal punishment, one is much more gain, other payment, written at law, by court order.

Comment

Miracles and warnings are not expected, if at science and Creational Law, it mentioned.

No one has any exceptions, not knowing the future. Physicians can inform the result, outcome, as medical science, not as guaranteed one, just an estimation. Each case and condition differ, so, be aware not at exact positioning. Being on science, estimation as if you wall down, gravity attract you to the ground as a reality, known rule, not any fairy tale.

Comment

If something cause harm, not be done and even eaten, as suqar at diabetes mellitus.

If a food is harm, it must be not allowed. For some nutrition, there must be a limited factor. Adverse factors, upon case and condition situation. In diabetes be care and serve form sugar, but if insulin injected and fainted, sugar

almalıdır.
Burada bireye uygun olanı anlamsız yasaklanması
da kabul edilemez yaklaşımdır.

must be given to restore the mind.
Appropriate is at for each person and for each
condition, not as regular rules.

5/32 İşte bu yüzden biz, İsrâilîoğulları üzerine şunu yazdık: Kim bir kişiyi, bir kişiye karşılık yahut yeryüzünde bir fesat sebebiyle olmaksızın öldürürse, insanları toptan öldürmüş gibidir. Ve kim bir kişiye hayat verirse insanlara toptan hayat vermiş gibidir. Andolsun, resullerimiz onlara açık-seçik kanıtlar getirmişlerdir. Ama onlardan birçoğu bunun ardından da yeryüzünde zulüm ve azgınlığa sapmaktadır]

Yorum

Bir kişiyi öldüren, tüm insanlığı öldürmüş, yaşatan da tüm insanlığı kurtarmış kabul edilir.

Bir insanı öldürmek, tüm insanlığı öldürmek, bir kişiye hayat vermek, tüm insanlığa hayat vermektir.

İnsanlar genetik aynı türün, Homo sapiens, sapiens, aynı annenin, babanın evlatları, kardeşlerdir. Bu algılanmalıdır.

Hiçbir gerekçe insanların yaşam hakkını alacak olamaz.

Comment

If killed a person, means killing all people, if saved life, protect to all humanity.

If you killed a single person, meaning to kill everyone. If you saved a person life, saved to all Human being. This is a genetically brotherhood, so generations to generations, life continues.

Be save the presence, save the life, is the only way for the Human being on this Universe. Not taken from other Words, so, care and serve the Homo sapiens, sapiens.

6/82 İman edip de imanlarını herhangi bir zulümle kirlitemeyenler var ya, güvende olma/güvenilir olma işte onların hakkıdır; doğruyu ve güzeli yakalayanlar da onlardır]

Yorum

Eğer, bir kişi sevgi ve insanlık üzere ve etik boyutta ise, zulüm ile eylemini kirlitemez.

İnsanlar etik ilkelerde olması, sevgi ve insanlık boyutunda kalmaları ile, güvenli, emin ve doğrulukta yol alırlar.

Etik ilkede olan kişiler, zarar ve ziyandan, zulümden korunur, kaçır ve insanlıkta olursa, elbet güzelliكتedir.

Bir kimse, daima etik ilkede kalınca, *primum non nocere*, ilk etik yaklaşım, *zarar dokunmamasıdır*.

Comment

If a person being at love on humanity, ethically not at cruel act, so not disturbed their life.

If you are sure on road, the signs and indications are correct, being reach the point. Same as at the life, on ethical principles, at humanity, by love concept, needs to continue, at work for value and art production.

The subject on ethical consideration, as *primum non nocere*, not making any harm. Thus, harm and cruelty is obvious, and easily noticed, so avoidance is required, not at destruction.

9/19 Siz; hacı sakalığını, Mescid-i Haram tamirciliğini, Allah'a ve âhiret gününe inanıp Allah yolunda cihat eden kişinin yaptığıyla bir mi tutunuz? Allah katında bir olmazlar bunlar. Allah, zulüm sergileyenler topluluğuna kılavuzluk etmez

Yorum

Önemli olan görüntü değil, eylem, çalışarak değer ve eser yaratmaktır.

İnsanların değerlendirmesi görünüş değil, eylemlerine göre olmalıdır. Zalim, yaptığı zorlamalar, zararlar ve bunları da kendi görüşü içinde, başkasının haklarını çiğnemek ile yapar. Kendileri ne dayanak gösterirlerse de bunun sevgi ve insanlıkta yeri olmaz.

Dikta sözlerinde daima etik ilkelerden söz eder, ama eylemleri tamamen zarar vermek üzerinedir.

Comment

The importance aspect, not the appearance, just the act on values and art production.

Mainly the discussion from aim, purpose and application method. All be at love and humanity consideration, at ethical principles.

Not try to accept your ideas, decisions, just give advice and information.

Only criminal act can be trying to block and informed to police. Tyrant mostly used in words the ethical principles, democracy, thus, destroyed the civil rights.

11/117 Halkı iyilik ve barış için gayret gösterenler olsaydı, Rabbin o kentleri/medeniyetleri zulümle helâk edecek değildi ya

Yorum

Bir halk, eğer iyilik, barış üzere, çalışarak değer, eser üretiyorlarsa, zulüm yakışmaz.

Tarihin incelenmesi ile birbirleri ile savaşarak, kendilerini yok edenler, zalim ve birbirlerine hâkim olmak isteyen zorba, zalimler oluyor. Antlaşma içinde olan, iyilik ve barış hedefleyenler ise, mutluluğu sürdürürler. Burada yok olmak, hırs ve güç bende diyenlerin kaderindedir. Gerçek güç, sevgi ve insanlıkta olmaktadır.

Comment

The people on goodness, help at peace, worked at value and art production, not being at cruelty.

When noticed in the History, the community that were collapsed, are because of torment and cancelling of human eights. The main administration, for ourselves, for individual perspective. If wanted to control the common, force mostly applied, makes the person cruel. So, love and humanity must be the only must be the only aspect.

13/6 Senden, güzellikten önce kötülük istemede acele ediyorlar. Halbuki önlerinden pek çok örnek gelip geçti. Şu da bir gerçek ki, Rabbin insanlara karşı, zulümlerine rağmen af sahibidir. Ve Rabbinin azabı elbette çok şiddetlidir.

Yorum

Bir insandan kötülük karşılık yerine, başışlama ile barış, adalet getirmesi önemlidir.

Her bir zulmün, örneğin bir çevre kirliliğinin bir doğal süreci vardır. Bu oluşur ve felaket gözlenir. Bu bir süreçtir, insanlar algılasın, fark etsin ve geri dönebilmesi için bir fırsatları olması içindir. Burada geri dönme, farkına varma olanağı olur.

Comment

Revenge is not as humanistic, only court order be required, as peace and forgiveness aim.

Even the environmental disaster, not started immediately, slow by slow, disturbing and degeneration to nature. We must not only care and serve nature, but we must also recreational and being together with the environment, for better conditional state.

16/33 Neyi bekliyorlar? Kendilerine meleklerin gelmesini mi, yoksa Allah'ın emrinin gelmesini mi? Onlardan öncekiler de aynen böyle yapmışlardı. Allah onlara zulmetmemişti. Tam aksine, onlar kendi kendilerine zulmediyorlardı

Yorum

İnsanlar bir çalışmada, melek ve uyarı yerine, zihin açıklığı isterler.

İnsanlar bir işte fikir açıklığı talep ederler. Bir yerden kendilerine bir uyarı gelmesini beklemeleri anlamsızdır, olmaz. Tarihte fal, büyü ve geleceği bilen denilenler daima yanıltmışlardır. Bilim üzere olanların yanıltığı gözlenmemektedir.

Comment

In case of work, not expecting angels or warning form the sky, just needed open mind.

When we are studying some open mind is expecting and desired. Not an angel will come and change the situation. Creational Law, acts all of us, at the same degree, not any exception. Not any magic or other considerations, all are depending on science and reality, so, twice thinking wise decision, can be better to solve.

16/61 Eğer Allah, insanları zulümlerine karşı cezalandırsaydı, yeryüzünde debelenen bir şey bırakmazdı. Ama öyle yapmıyor, onları belirli bir süreye kadar erteliyor. Süreleri geldiğinde ise ne bir saat geri kalırlar ne de öne geçebilirler

Yorum

Zarar verince, hemen cevap olmaması, bir pişmanlık sürecinin oluşması imkânı sağlar.

İnsanlar çalışmalarını sırasında eser ve emek üretirken, bazen zorbalık ve zulüm içinde olabilirler. Eğitimin amacı, bunun farkına varıp,

Comment

When making any harm, the punishment not immediately, required some time to forgive.

Sometimes when we are at work, some disappointed conditions, getting lost the hope. These cause we as oppressional act, so,

iyilik ve güzellik yoluna, etik ilkelere dönebilirler.
Olumlu olanlar örnek, olumsuz olanlar ibret olarak
ders niteliği ile eylemlerimize yol açar.
Bir insanın ders alması için, yaşam bir örnektir.

encountered and changed the behaviour.
Noticed only way to be together, in humanity with
love.
Not being at anger, be at empathy,
understandable situations, so be forgettable.

16/113 Yemin olsun ki, onlara içlerinden bir resul geldi de onu yalanladılar. Bunun üzerine, onlar zulümlerine devam edip dururken azap kendilerini yakaladı

Yorum

Toplum, doğru ve güzel önerenlere karşı azebilir, zalim olabilirler.

İnsanlar kendi yaptıkları eylemler için, danışmanlık, öğüt alır, ceza boyutunda ise uyarı yapılmalıdır.

Suç işleyenler, zalimliklerine devam için, uyarı yapanları bile dışlarlar.

Bir zulmeden, uzaklaştırma ile azaptan kurtulması olanaksız olduğu bilinmelidir.

Comment

In community, some person being against the goodness and truth individuals.

Information and knowledge can only be taken from experts, professions.

Medical advice can only take from physicians, especially your own home doctor.

For each condition, there must be a warning, not bend to fence, not to fall down. Thus, if you bend and later fall, if not taken care the warning.

18/35 Ve böylece, öz benliğine zulmede ede bağına girdi. Şöyle konuştu: "Bunun sonsuza değin yok olacağını sanmıyorum.

Yorum

Zalim, eylemi zarar vermek olup, kendi taraftarına bile yapmaktadır.

Zalim, güce ve durumuna bakarak, halkın köle gibi kendisine bir bakıma tapınması istenir.

Devamlılık, kendisinden sonra, bin yıl süreceği sanılırken, ilk seçimde yıkılır giderler.

Bir zalim, devamlı olacağını sanırken, bir olayda yok olurlar.

Comment

Cruel person mostly performed the harm, even to their colleagues.

Tyrant assume their regulation can be as thousand years continues. Thus, before death, lost all their power, by upside down the society.

As community can be resisted tyrant, up to a point, revelationist action take place, even not any free election.

20/111 Bütün yüzler o **Hayy** ve **Kayyüm** önünde yere inmiştir. Zulüm taşıyan perişan olup gitmiştir.

Yorum

Zarar ve zulüm belirgindir, tartışılacak yanı olamaz.

Baki kalan hoş bir seda, sevgi boyutudur.

Zalim nefret ile anılmaz, unutulmak istenir, silinir gider.

Burada yaşam, varlık devam edecektir, bunun ancak sevgi ve insanlıkta olması ile devamlılık sağlanabilir.

Comment

Harm and cruel act is obvious, so not mixed with other acts.

The only remembering for future, good and lovely ones.

Cruel and hated person wanted to be forgotten.

Human being is going for generation and generation, the cultural and civilization contribution, by love affairs.

21/3 Kalpleri hep oyun ve oyalanmada. O zulüm sergileyenler, şu yolda bir fısıldaşmayı iyice koyulaştırdılar: "Bu adam, sizin gibi bir insandan başkası değil. Gözünüz baka baka büyüye mi gidiyorsunuz!

Yorum

Eğer doğru ve gerçek ise, çocuk söylese bile uyulmalıdır.

Her insan yalın özel ve özgündür. Bu açıdan kimseye kutsallık tanımlanmamalıdır.

Bir bakıma, yapılan eser ve değerler, kendi tanımı,

Comment

If the fact is true and evidence-based reality, even a child told it, we must considered it.

Each person is equal, unique and sole. The differences, belongs what they are performed, even good or bad.

yapısı içinde toplumdan saygı ve hürmet görür. İnsanlar eserleri ile yaşarlar veya zulümleri ile yok olurlar.

If you have nothing for discussion, start now to do something, creation values, and even love to humanity, person and even the nature, for protection, save and serve them.

21/47 Kıyamet günü için adalet terazilerini kuracağız/adaleti terazilere koyacağız. Hiç kimseye zere kadar zulmedilmeyecek. Hardal tanesi kadar bir şey olsa onu ortaya getiririz. Hesapçılar olarak biz yeteriz!

Yorum

Yaşamda her davranışımızın toplumda bir karşılığı vardır, farkındalık içinde olunmalıdır.
İnsanların yaptıkları, kendi yaptıkları üzerine değerlendirme yapılacağı, bu her zaman olacağı vurgusudur.

Hesap, yapılan eserlere göredir.
Bir kişi, eylemine göre irdelenir.

Comment

The life is a balancing point, each act be evaluated form the community, be aware.

You will be judged, what you are performed, not at the other person acts.

Evaluation upon the performing objects, mostly objective discussion from expert opinion.
Personal ideas, concerns only to them.

22/60 İşte böyle. Kim uğratıldığı cezanın aynısıyla ceza edip de zulüm ve saldırganlığa uğrarsa, Allah ona mutlaka yardım edecektir. Allah, elbette ki **Afüv**'dür, **Gafûr**'dur.

Yorum

Her davranışın bir karşılığı vardır, zulüm gören için. Yarattığı bir kolaylık sağlar.

Bir hırsız zengin olmuştur, ancak zaman içinde bunu sağladığına dair bir örnek yoktur.
Zulüm görenlerin tarihte bir süre sonra olayların gelişimi ile tersine dönmesi izlenir.
Bir deyim olarak, "mazlumun ahını sakın almayın" bir yaklaşımı ifade eder.

Comment

Each act has a response, thus, if a cruel act, Creation helps the good person.

Richness of a thief, can only be at limited time, mostly get lost all the money.
In history tyrant, being on order at limited time, later revelationist act let them down.
Not take the hate of a weak one, this will be leading an end to you.

25/4 Küfre batanlar dediler ki: "Bu, onun uydurduğu bir düzmededen başka şey değildir. Ve bu düzmedede ona, başka bir topluluk da yardım etmiştir." Yemin olsun ki, bunu söyleyenler bir zulüm, günah ve iftira sergilemişlerdir.

Yorum

Etik ilkeler bir uydurma değil, zalimlerin bu tanımlaması onu zararlı yapmaz.

İnsanlar, etik ilkeleri, sevgi boyutunu söyleyenlere kendi yaptıkları onaylanmadığı için kızarlar.
Zalim olan kişi, kendi zulmünün sürmesini ister, karşı çıkana en ciddi karşı çıkışı yapar.
Bir kişi, iyi ve etik ilkelerde olana karşı çıkarsa, kendi kendini yokluğa iter.

Comment

Ethical principles are not falsification, thus, mostly cruel person indicated as such decision.

If you are warning a person, not to make harm, thus, they wanted to have forced them, so, they will be angry to you, opposed not to indicate.
Cruel person, tyrant wanted the oppression, so this is only way to control the community.
The fact, people only being together, with love and at humanity approaches, not others.

27/14 Zulüm ve böbürlenmeyle, ona karşı çıktılar. Oysaki öz benlikleri, onun gerçekliğine kanaat getirmişti. Bak da gör, nasıl olmuştur o bozguncuların sonu

Yorum

Kibir ile yaklaşırsak, doğru ve barış boyutunu kaçırabiliriz ve bozguncu u oluruz.

Bazı kimseler evleri ile gurur duyarlar, çok şatafatlı ve güzel yapmışlardır. Depreme dayanıklı mı diye sorunca da niye diye sorarlar.

Comment

Arrogance can lead us to pass the realty and goodness, so being a hurt person.

Beauty is not sufficient, strong and efficient is essential, so being protected from disastrous.
I looked first the condition of a building, later the

Ülkemizde deprem olmayan yer nadirdir. Bu açıdan her yere uygun bina yapılmalıdır. Bunu yapmayan kişi, felaketi çağırıştır.

satisfaction structures.
If you build on the riverbank, you must be afraid of at each raining.

27/52 İşte sana onların, işledikleri zulümler yüzünden çöküp ıpsız kalmış evleri. Hiç kuşkusuz bunda, ilmi kullanan bir topluluk için kesin bir ibret vardır

Yorum

Eğer bir destek sizi taşıyacak güçte ise, ona güven olur, zayıf ise zarar açık ve nettir.

Depremde tarihi evlerin yıkılmadığı, modern evlerin ise yok olduğu görülünce, beton ve tuğlanın değil, yapım sisteminde hata olduğu açıktır.

Bilimin bir dayanağı, gerekçesi vardır.

Bir kimse, her yapının kontrolü ve değerlendirmesini yapmadan, oturma ruhsatı verilmediği dikkate alınmalıdır.

Comment

You must trust the support, if it is weak, complication is clearly happened.

Tie yourself at strong rope, not afraid of falling. Earthquakes destroyed the weak building, so, not being to your home.

Science is essential for requirements and for safe living, for taken precautions and considering the threads.

Be sure, you are not an exceptional one, being on science t Creational Laws are obligatory.

27/85 İşledikleri zulümler yüzünden o söz tepelerine inmiştir; artık tek kelime söyleyemezler.

Yorum

Bir olay, Yaratılış üzere, bilim üzere, gerekenler olur, tedbir alınmaz ise zarar kaçınılmazdır.

Deprem gelip, evleri yıkınca, artık kendi evinin sağlam olduğunu iddia eden olmaz, çünkü harap olmuştur.

Bilim, tedbiri ve önlemleri gerekli kılar.

Burada önlem, bilim ve fen üzere olanlara denir.

Comment

Creation is performed upon the scientific reality, not by estimation, demanding factors.

After an earthquake, some people looked and decided, I was wrong, the building is weak. The construction is upon the case and situations, same at medicine, each case and condition of disease makes the different medical approach.

31/13 Hani, Lokman, oğluna öğüt vererek şöyle demişti: "Oğulcuğum, Allah'a ortak koşma! Çünkü Allah'a ortak koşmak, gerçekten büyük bir zulümdür.

Yorum

Bilimde, hekimlikte, birey ve duruma göre yaklaşım yapılır, varsayım ile olmaz.

Yaratılışa bakınca, örneğin yerçekimin bir alternatifini olamaz, bilim yalın ve gerektir.

Tanrılar edinen, ona tapınan, ondan dileyenler hüsrana uğrarlar.

Bilim ve fen üzere olanlar, yaratılış üzeredir ve doğruyu yakalarlar.

Comment

In medical science, due to case and condition it is applied, not upon estimations.

Is there any alternative to gravity? If you asked a person, they can indicate, by looking the planes. If you believe to God's and be pray for them, think a little, for what?

We are at the Creation, so, being on science, con confirm the situation, more exactly.

40/17 Bugün her benlik kazandığıyla cezalandırılır. Zulüm yok bugün! Allah, hesabı çabucak görür.

Yorum

Her yapılan yaklaşım, değeri kadar ağırdır, iyilikler ise fazlası ile karşılık görür.

Yaşamda, kim ne kadar çalışır, emek ve eser üretenler olursa, o kadar toplumda bir değer içinde olur.

Zalim olarak, hakimiyet kurmak isteyenler ise, sevgisizlik boyutu ile dışlanırlar.

Comment

Each reciprocal act as the value indicated, thus, goodness has more reputation.

If you pay the fee of a good, buying more or less is not appropriate. The amount just for the fee.

If they gave more, some reduction, for your benefit, if want more, some expenses. Cruel person wants more, because of no reason,

Kim ne yaparsa kendine yapar, iyilik yapan iyilik bulur, zulüm yapan da azap içindedir.

just to make harm.
A person who makes help, helping themselves.

40/31 Nuh kavminin, Âd 'ın, Semûd 'un ve onların ardından gelenlerin serüvenleri gibi. Allah, kulları için zulüm istemiyor

Yorum

İnsanlar barış ve huzur isterler, zulüm talebinde bulunmazlar.

Comment
People demanding peace and serenity, not wanted cruel acts.

Tarih dikkatlice incelendiğinde Yararılış gereği barış temel olmaktadır. Her savaşın amacı barış içinde olmaktır. İşgal ve zulüm hakimiyeti getirmiyor, barış antlaşma ile oluşmaktadır. Burada, Yararılışın barış, sevgi ve insanlıkta olduğudur.

Even the purpose of war, for peace, not continuing the conflict. Wanted to be a ruler, cruel act may cause afraid of thus, not gaining their heart. Love and humanity, to each person can meaning to gain the heart of the people. Creation is at the love, and humanity.

42/39 Kendilerine zulüm ve haksızlık gelip çattığında, yardımlaşır

Yorum

İnsanlar, eğer insanlık üzerinde olurlarsa, birbirlerine darda, zulümde yardımlaşır.

Comment
If people at righteous aspect, they help and support themselves, even at problems.

İnsanlar eğer etik ilkelerde ise, ortada sorun olunca, danışmanlık alırlar ve buna göre karar oluştururlar. Yardım, destek ve güven boyutu oluştururlar. Bir insan, güvendiği kişiler ile birlikte olur.

If a person at ethical principles, if any problem, want to take consultation, and act upon expert opinion advice. Support and help are obviously required. The reality, you want only the person, whom you trusted.

İnsanların birbirlerine yardım yapması, desteklemesi ve maddi kaynak ötesinde manevi açıdan yaklaşım yapması zaten önerilen bir durumdur.

For helping to each other, financial support, advice and directly being with them is advised and applicative mentioned aspects.

Burada vurgulanan, farklı bir boyut olmaktadır. Başkasına ateş düşünce, bana bulaşmasını yaklaşımında olmamaktır.

As this indication means, even there is a fire in a person, not try to escape, thus being with them for solving the problem.

Yanan ateş el birliği ile söndürelim demektir.

Let's put off the fire together, indication.

İşkence, Eziyet

İşkence

İşkence yaparak azimli ve iyi insanları caydıracaklarını sanırlar, tersine güçlenirler.

Torture
Cruel person by making torture, assuming making afraid of, contrary makes power to fight.

Dikta zulmü ötesinde insanları işkence ile muamele ederek, onları caydıracaklarını sanırlar, ama yanılırlar. İşkence insanlığa yakışmayan, hiçbir şekilde kabul edilmeyen boyuttur. İşkence, aşırı güçlük ve sıkıntı yaratmak, üzme, zahmet ve zorlamayı kapsar.

Dictatorial, a part of oppression, torture is their behaviour if not accepted the regulations, for being at order. Torture is out of the humanity, not accepted at any international, Human Rights. Torture: causing troubles, disturbing, makes sorry and oppressional act.

İşkence insanlık dışıdır.

Torture is out of humanity.

TCK: Madde 95- (1) İşkence fiilleri, mağdurun;

- Duyularından veya organlarından birinin işlevinin sürekli zayıflamasına,
 - Konuşmasında sürekli zorluğa,
 - Yüzünde sabit ize,
 - Yaşamını tehlikeye sokan bir duruma,
 - Gebe bir kadına karşı işlenip de çocuğunun vaktinden önce doğmasına,
- Neden olmuşsa, yukarıdaki maddeye göre belirlenen ceza, yarı oranında artırılır.

(2) İşkence fiilleri, mağdurun;

- İyileşmesi olanağı bulunmayan bir hastalığa veya bitkisel hayata girmesine,
 - Duyularından veya organlarından birinin işlevinin yitirilmesine,
 - Konuşma ya da çocuk yapma yeteneklerinin kaybolmasına,
 - Yüzünün sürekli değişikliğine,
 - Gebe bir kadına karşı işlenip de çocuğunun düşmesine,
- Neden olmuşsa, yukarıdaki maddeye göre belirlenen ceza, bir kat artırılır.

(3) İşkence fiillerinin vücutta kemik kırılmasına neden olması halinde, kırığın hayat fonksiyonlarındaki etkisine göre sekiz yıldan onbeş yıla kadar hapis cezasına hükmolunur.

(4) İşkence sonucunda ölüm meydana gelmişse, ağırlaştırılmış müebbet hapis cezasına hükmolunur.

2/262: Mallarını Allah yolunda harcıyıp sonra bu harcadıklarına bir eziyet ve başa kakma eklemeyenlerin, Rableri katında kendilerine has ödülleri vardır. Korku yoktur onlar için; tasalanmayacaklardır onlar.

Yorum

Anne ve baba olarak evladın yetiştirilmesinde yapılanlar daha sonra karşılığı istenmez.

Bir insan, başkasına yardım etmesi, onlar için harcama yapması, başa kalması veya onlara aşırı güçlük ve sıkıntı, üzü, cefa, zahmet, yapma hakkı tanımaz. Bu karşılıksız ve bir insanlık gereğidir. Sevgi ve insanlık için yapılanlar, karşılık beklenmeden yapılır. Bir kötü kişiye yardım etmek, insana toplumda korku ve tasalanmama gerekçesi yaratır.

2/163 Güzel, yapıcı bir söz, bir bağışlama, ardından bir eziyet gelen sadakadan daha üstündür. Allah **Gani'**dir, cömertliğine sınır yoktur; **Halim'**dir, hoşgörüsüne sınır yoktur]

Yorum

Yardım, sadaka bir azap verme gerekçesi olamaz.

Güzel, yapıcı bir söz, bir bağışlama yaptıktan sonra, sanki onların karşılığı gibi, güçlük çıkarma, zahmet ve sıkıntı vermenin anlamı olamaz. Yaklaşım cömertlik ve hoşgörü anlamındadır. Yapılan bir işi, yakmak gibi boşa atmayalım.

Comment

As a family, after the adult period, it is not demanding the expense.

Help, not for reciprocal act. Even when a person performed you torment, the comprise, from court, not form individual response. Even love and humanistic act are not on purpose, just for individual origin, source form heart and mind. If some help to a cruel person, will be a revenge feeling form the community, so be aware.

Comment

Help, support and aid cannot be reasoning for torment.

The confirmation of torment has not any reasoning and grounding. Each aim must be upon humanity logic. For altruistic approach, empathy is the most acceptable fact for comprehension. Not making destroy all the expectations.

3/111 Biraz eziyet dışında size asla zarar veremezler. Sizinle savaşılırsa size sırtlarını dönerler. Sonra onlara yardım da edilmez

Yorum

Eğer doğru üzerine, etik ilkelerde iseniz, size ancak eziyet eder, daha ileri zarar veremezler.

Bir zorba, dikta size güçlük çıkarır, sıkıntı verir ve zahmetlere sokar. Bu bir ibret ve ders olur. Bize gerçekte zarar bile veremezler. Bizler arkamızı döner gideriz, onlar yalnız kalır, kimse de onlara yardım etmez.

Comment

If we are on true and ethical principles, the counter side can make torment, thus not harm.

The cruel person, as their enticement, wanted to make harm for afraid of torment. Thus, not any effect at the way to go. Not taken revenge, let the bad person be themselves, so being at inhuman position.

6/34 Yemin olsun ki, senden önce de resuller yalanlanmış ama yalanlanmalarına, eziyet görmelerine sabretmişlerdi. Nihayet yardımımız onlara ulaştı. Allah'ın kelimelerini değiştirecek hiçbir kuvvet yoktur. Yemin olsun, elçi olarak gönderilenlerin haberinden bir kısmı sana da gelmiştir.

Yorum

Tarihte iyiler eziyet görmüş ama sonucunda azap içinde olanlar zalimler olmuştur.

Tarihte birçok kişi, doğru söylemesi, iyilik üzere olması nedeniyle güçlük, çıkarılmış, sıkıntı verilmiştir. Ama geri dönmemiş, boyun eğmemişlerdir. Yaradılış kanunları gereği, oluşacaklar bir düzen içinde olacaktır. Burada eziyet edenin, azaptan kurtulduğu görülmemiştir.

Comment

In the history, the person performed torment is not be at safe, sooner or later in trouble.

The cruel person, confirm their torment at increased amount for suppressed the community reaction. Result is rebellion, mostly. Creational rules, not let the person at torment, so even the environmental disastrous about the cruel community acts. The person who performed torment not being in safe, a time later be in great crisis.

14/12 "O, bize yollarımızı göstermişken neden Allah'a tevekkül etmeyecekmiz? Bize yaptığınız eziyetlere elbette sabredeceğiz. Tevekkül edenler yalnız Allah'a tevekkül etsinler

Yorum

Bir eziyet görürsek, sessiz kalmak değil, elimizden gelen tüm çabayı göstermeliyiz.

Biz etik yolda giderken, ters davranışlarda olup, bize eziyet edenler çıkabilir. Elimizden geldiği şekilde karşı çıkmalı, ona teslim olmamalıyız. Burada tevekkül, boynunu bükme değil, gücün yettiği kadar karşı çıkmaktır.

Comment

If any noticed torment, we must do utmost effort against it.

When performing any act, some advers or harm conditions can be noticed, so immediately being counter about it. Whether getting the result is not the purpose, this is court verdict, we have to only informed. Indicating the condition is the only way to do.

33/36 Allah ve resulü bir işte hüküm verdiklerinde, inanmış bir erkekle inanmış bir kadının, işlerini kendi isteklerine göre belirleme hakları yoktur. Allah'a ve resulüne isyan eden, açık bir sapıklığa batıp gitmiş demektir.

Yorum

Davranışlar, rastgele isteğe göre değil, etik ilkeler içinde olmalıdır.

Bir kişi, eğer insanlık üzere ise, hiçbir zaman başkası için zarar ve zulüm içinde olamaz. Kendi isteklerine göre belirleme hakkı kimsenin yoktur. İnsanlar bireylerin somut davranışlarına göre yaklaşım yaparlar, sapıklık veya sapkın fikirler

Comment

Behaviour and tutorials must be on ethical principles, not by desires.

If a person in love at humanity consideration, not expecting any harm act. Primum non nocere is the first ethical principle, so must be follow. Being considering the behaviour not the person as individual, criminal act, responsible to single

içinde olamazlar.

person.

30/28 Size öz benliklerinizden bir örnek verdi: Ellerinizin altında bulunanlardan, size verdiğimiz rızıklarda sizinle aynı haklara sahip, birbirinizden çekindiğiniz gibi kendilerinden çekineceğiniz ortaklarınız olur mu? İşte biz, aklını işletecek bir topluluk için ayetleri böyle açık açık sıralıyoruz.

Yorum

Güven ve inanma, ancak sevgi ve insanlıkta olan için olabilir, bunu alqılmalıyız.

Bir insan, eşit haklarda olduğu, kişilerle ilişkilerinde, çekinmesi ile ortaklık olamaz. İlişkiler güven, sadakat ve iyi niyet ile birbirine karşı olmamak üzerine kurulur. Bir arkadaşın olduğunu iddia ettiği kişi ile çekindiğin konu olmamalıdır.

Comment

Trust and believe only at love and humanity consideration, so we must perceive it.

People are independent and equal in rights, as brotherhood is the genetic reality. The relation and the cooperation on trust and believe as ethical consideration. If you concern person as a friend, so, they must be safe, being trusty and believed.

4/127 Senden kadınlar hakkında fetva soruyorlar. De ki: "Onlar hakkında fetvayı size Allah veriyor." Yazılmış hakları olanı kendilerine vermeyip de kendileriyle nikâhlanmak istediğiniz kadınların yetimleri hakkında, ezilip horlanan çocuklar hakkında, yetimler için adaleti yerine getirmeniz hakkında. Kitap'ta olup da yüzünüze karşı okunan şeyler var. Hayır olarak yaptığınız her şeyi Allah, hakkıyla bilmektedir

Yorum

Bizler bağımsız ve eşit haklardayız, rıza olmadan, bir birliktelik oluşamaz.

Bir toplumda, kadın, erkek tüm insanlar eşittir ve hakları sağlanmalıdır. Hiçbir kimse, özellikle çocukların ezilip, horlanması kabul edilemez.

Comment

We are all free and unique, so, together with, only by consent configuration.

In a community each person is equal in rights, not any diversity or differentiation. Not any pressure on children to be accepted, so born free, free in mind and future.

4/1: Ey insanlar! Sizi bir tek canlıdan/candan/özden/ruhtan/benlikten yaratan, ondan eşini vücuda getiren ve o ikisinden birçok erkekler ve kadınlar üreten Rabbinize karşı gelmekten sakının. **Yorum**

Yorum

Genetik olarak, bilimsel, tek anne ve babadan oluşan bizler, kardeşiz, bunu alqılmalıyız.

İnsanlar genetik olarak tek kadın ve erkekten oluşan bir türdür. Nesiller boyu var oluş, ancak iyilik ve güzellik ile oluşabilir. Bir birey insanlıktan uzaklaşınca, insan olmaktan da uzaklaşmış demektir.

Comment

Genetically, evidence based, from single mother and father, at brotherhood, perceive it.

Genetically, Human being a single genus, Homo sapiens, sapiens. The new generation to generation can only be follow by love at humanity. If you are away of humanity, not being a Human being, like any animal behaviour.

Adını anarak birbirinizden dilekler dilediğiniz Allah'tan korkun. Rahimlerin haklarına saygısızlıktan da sakının. Şu bir gerçek ki Allah, **Rakip**'tir, sizin üzerinizde sürekli ve titiz bir gözetleyicidir

Yorum

Doğru ancak bilim ve yaratılış üzere olmalıdır, etik ilkeler bu açıdan, uygulamalara fikir verir.

Kimse, birbiri üzerine diledikleri şeyleri, insanlık dışı olmasını istemessin. Sevgi konusunda saygısızlıktan kaçının, sevgiyi uzaklaştırır. Burada Yaratılışın koruyup, gözettiği üzerine

Comment

If you want to be on righteous, be at science, and ethical principles, will guide you.

No one wants adverse effects to another person. If you are about of love, in hate conditions, not any good relations with the people, continuously in quarrel wit others. Be on the creation, with love at humanity, so,

düşünmeli, algılamalıyız.

perceive the beauty and the goodness.

29/10 İnsanlar içinden öylesi vardır ki, "Allah'a inandık" der fakat Allah uğrunda bir eziyete uğratılınca, insanlardan gelen **fitneyi** Allah'ın azabı gibi tutar. Ve eğer Rabbinden bir yardım gelirse kesinlikle şöyle diyeceklerdir: "Biz sizinle beraberdik." Allah, âlemlerin göğüslerindeki en iyi şekilde bilmiyor mu?

Yorum

Eğer adaletle inanıyorsanız, kararı hakimler, mahkemelerin vermesini isteyin.

İnsanların sözleri ile davranışları birbirine uymalıdır. Zorlama üzerine, bireyleri suçlamanın anlamı da olamaz.

Her birey yaptıkları kadar sorumludur.

Burada yapmadan, suçlamak, sonra tam tersini söylemek, insana yakışmaz.

Comment

If you want justice, being on court order, not individual decisions, verdict.

There are some people, as indicated together with us. Thus, when any oppression, left us behind.

Each person is responsible about their acts, their performed solute done.

Not as accused, make a pressure, give advice,

33/69 Ey iman edenler! Mûsa'ya eziyet edenler gibi olmayın! Allah, Musa'yı onların dediğinden uzak tutmuştur. O, Allah katında olumlu, itibarlı bir kul idi

Yorum

Eziyet yapan kişi hiçbir şekilde haklı olduğu iddiasında bulunamaz.

Çevre felaketi bulguları ile Musa zamanındaki olaylar benzerdir. Bunun bir insan ile eş değerde tutulması anlamsızdır. Ayrıca köle yapılan bir toplumun bağımsız, hür olması için yapılan çaba da taktir edilen yaklaşımdır.

Burada eziyet edenlerin, diktacıların, tarih içinde yokluklarının bir örneği, Hz. Musa yaklaşımında da olmuştur.

Comment

The person who performed torment, cannot be indicated they have right to do.

The indicated event at Moses were environmental disastrous. This is not directly a cause of a person, as guilty. Thus, the community as slave, being for them freedom and independence were the main humanistic approach. Admirable one.

Then a torment to a community, the result as indicated in this history, be obviously recorded.

Tarihsel veri olarak, zalim olanlar, bir süre sonra dışlanır, kovulur ve yok olurlar. Onların toplumdan atılması, kendi davranışları nedeniyle olmaktadır.

NBA oyuncularını, Amerika'da emekli olunca, oldukça yüklü para alırlar. Milli Piyangodan yüklü para kazananlarda, eğer bu paraları, kendi arzuları ve başkalarının haklarını bozacak şekilde kullanmaları durumunda, kısaca %60-70 kişi, 5-6 yıl sonra iflas eder, muhtaç duruma düşerler. İnsanların birbirine yardım etmesi, kazancın bir insanlığa değer ve eser üretmek yerine, zarar ve ziyanda kullanılması ile yokluk kaçınılmaz olmaktadır.

ÖZET: Kuran'da kabul edilmeven her eylemin, TCK karşılığı olduğu, suç olarak tanımladığı görülmektedir.

TCK 280. Maddesi gereği, **"Görevini yaptığı sırada bir suçun işlendiği yönünde bir belirti ile karşılaşmasına rağmen, durumu yetkili makamlara bildirmeyen veya bu hususta gecikme gösteren sağlık mesleği mensubu, ... kadar hapis cezası ile cezalandırılır"** ifadesi özellikle sağlık elemanlarının suç konusunda ihbarda buluma mecburiyeti nedeni ile bu yaklaşım yapılmaktadır.

Hiçbir uğraşı, suç kavramında olanın, mahkeme edilmemesi anlamını taşımaz.

İnanan Kişi Özellikleri

Kuran Mümin (40) Suresinden esinlenmiştir.

Mümin sıfatları

Bir işi bilerek, isteyerek, bilenler
Varacakları yerden emindirler
İlişki ve iletişimlerde insanlık ve sevgide
Yaratılış üzeredirler
Boş laf ve boş işlerden yüz çevirir
Kendilerinin farkındalığı için
İnsanlıkta saflaşma ve arınma işleridir
İnsanlık cinsellik değil
Bağımsız, eşit ve kardeşlikte olmaktır
Eş ve evlenme, mutluluk boyutudur
Haddi aşan, insanlıktan çıkar
Sevgiden de kopar
Yaratılış bize emanet ise
Bilgin olup farkındalık gerekir
Varlığın boyutunu algılar
Doğayı idrak etme çabasındadırlar
Sevgide olan sevginin varisidir
İnsanlığın varisi insan olandadır
Etik ilkede yürüyenlerdir
Bir düşün
Atom ve enerjiden oluşmuş
Genetik hepimiz bir kadından oluşmuşuz
Kardeşiz
Tek hücreden oluşmuşuz
Bir yaşam sonucu öleceğiz
Hoş Seda bırakanlar var olur
Varlık sevgi ile devam eder
Çölde bile bir damla su ile yeşerir
Sevgi su gibidir
Hayal, masal ve destan değil bu
Doğa, gerçek yaşamdır
Yaşam elbet bir gün bitecek
Varlık ise eser ve değerle devam edecek
Bilinç boyutu, farkındalık bizleri yüceltecek
Her birey yaptığı, oluşturduğu sanat
Kıymetler ile anılacak
Aslımız atom ve enerji
Sudan oluşan, karışan elementler
Kısaca çamur ve kül oluyoruz
Nimet yaratmışın anılırsın
Sohbetin tatlıdır, hoş Seda kalır
Yeni nesiller gelecek
Yok olan nesillere bak
Sevgisiz ve insanlık dışı olanlar
Unutma her birey yaptığı iş kadar
İnsanlıkta değeri olur, ona göre anılır

The characteristics of Trusty Person

The one, who knows, and sure what to do
Really, where to go, the reaching point
Relation and cooperation on love concept
On the creatural humanity
Turn back to the useless and unwanted ones
Be aware of themselves
Being on pureness and purifying
Not on gender or other perspectives
Independent, equality and brotherhood
Togetherness for happiness, in peace
Over their capacity will out of humanity
Escaped form humanity
Creation is belonging to us
Be a wise person, for perceiving it
Be noticed the creation, the science
Be noticed the presence
Science, and proficiency be for convince
Nature is heir of Human being
The one on the ethical principles
Think, twice, by deeply
We are all from atoms and energy
Genetically form a single woman
Means we are all at brotherhood
From a single cell, ovum
One day the life be last
Not for the one, who left love at good sound
Presence only be by love
A single drop can make green at the desert
Water is like a love concept
Not a history, fantasy and epic history
Nature is a real life
Life sooner or later be ended
The function, by working for values
Consciousness and know what to do
Each person only being remembered
By their productive, art or help
The values that established
Reality is atom and energy
Mixed the element, by water
Mud, later be a dust, trash
Sweat one is the humanity on love
The new generations being on love
Not being gone out, still at life
In history, hate and cruelty means get lost
Each person has a limited capacity
Values are not a measured aspect

Yaratılışı algılayan
Bilim ve fende olur
Onlar kozalarında kalsınlar
Tırtıl gibi çıkınca yeşillik bırakmazlar
Yaşamda tek amaç vardır
Yaratıldığını algılayarak
Sevgi ve insanlıkta olmak
Dikta içinde olanlar ise
Zorba ve zalimlikleri ile
Azap içinde yaşar
Azapla anılır, ibretlik olurlar
Huzursuz ve endişe içindedirler
MAA

Noticed the creation
By science and knowledge
Others let them on pupa
If a caterpillar, eat not left green plants
There is only one purpose
Perceiving the creation of Human being
Being in love at humanity
Thus, the oppression, cruel acts
Being in fire, not at peace
Life in restless, not at restful
Not good example
At discomfort, in suspicious
MAA

Huzur, mutluluk sevgi ve insanlıkta olanın hakkıdır, bu bilerek, inanarak olanlarda vardır.

Cezanın Belirlenmesi

Kasıt, Taksir, Hata Durumu

Bir olayı değerlendiren, Hâkim aşağıdaki özellikleri dikkate alır:

Mahkemede Hâkim Kararı ile cezanın Belirlenmesi ve Bireyselleştirilmesi

Mahkemede Hâkim, somut olay olması ile konuyu irdeler. 1960 Darbesi somut ve 15 idam kararı ve 3 tanesini uygulama ile kasıtlı bir eylemdir.

Cezanın Belirlenmesi ve Bireyselleştirilmesi

Cezanın belirlenmesi

MADDE 61. - (1) Hakim, somut olayda;

- Suçun işleniş biçimini,
- Suçun işlenmesinde kullanılan araçları,
- Suçun işlendiği zaman ve yeri,
- Suçun konusunun önem ve değerini,
- Meydana gelen zarar veya tehlikenin ağırlığını,
- Failin kast veya taksire dayalı kusurunun ağırlığını,
- Failin güttüğü amaç ve saiki,

Göz önünde bulundurarak, işlenen suçun kanuni tanımında öngörülen cezanın alt ve üst sınırı arasında temel cezayı belirler.

(2) Suçun olası kastla ya da bilinçli taksirle işlenmesi nedeniyle indirim veya artırım, birinci fıkra hükmüne göre belirlenen ceza üzerinden yapılır.

(3) Birinci fıkra da belirtilen hususların suçun unsurunu oluşturduğu hallerde, bunlar temel cezanın belirlenmesinde ayrıca göz önünde bulundurulmaz.

(4) Bir suçun temel şekline nazaran daha ağır veya daha az cezayı gerektiren birden fazla nitelikli hallerin gerçekleşmesi durumunda; temel cezada önce artırma sonra indirme yapılır.

(5) Yukarıdaki fıkralara göre belirlenen ceza üzerinden sırasıyla teşebbüs, iştirak, zincirleme suç, haksız tahrik, yaş küçüklüğü, akıl hastalığı ve cezada indirim yapılmasını gerektiren şahsi sebeplere ilişkin hükümler ile takdirli indirim nedenleri uygulanarak sonuç ceza belirlenir.

(6) Hapis cezasının süresi gün, ay ve yıl hesabıyla belirlenir. Bir gün, yirmidört saat; bir ay, otuz gündür. Yıl, resmi takvime göre hesap edilir. Hapis cezası için bir günün, adli para cezası için bir Türk Lirasının artakalanı hesaba katılmaz ve bu cezalar infaz edilmez.

(7) (Ek: 29/6/2005 – 5377/7 md.) Süreli hapis cezasını gerektiren bir suçtan dolayı bu madde hükümlerine göre belirlenen sonuç ceza, otuz yıldan fazla olamaz.

(8) (Ek: 29/6/2005 – 5377/7 md.) Adli para cezası hesaplanırken, bu madde hükmüne göre cezanın belirlenmesi ve bireyselleştirilmesine yönelik artırma ve indirimler, gün üzerinden yapılır. Adli para cezası, belirlenen sonuç gün ile kişinin bir gün karşılığı ödeyebileceği miktarın çarpılması suretiyle bulunur.

(9) (Ek: 6/12/2006 – 5560/1 md.) Adli para cezasının seçimsiz ceza olarak öngörüldüğü suçlarda bu cezaya ilişkin gün biriminin alt sınırı, o suç tanımındaki hapis cezasının alt sınırından az; üst sınırı da, hapis cezasının üst sınırından fazla olamaz.

(10) Kanunda açıkça yazılmı  olmadık a cezalar ne artırılabilir, ne eksiltilebilir, ne de deęiştirilebilir.⁽¹⁾⁽²⁾

Taksir dikkat ve özen eksikliği durumunda gündeme gelir. Mahkeme Heyeti Başkanı, “sizi tıkan kuvvet böyle istiyor” diyorsa, bu kesin kasıtlı bir eylemdir.

Kasıtlı, Taksir ve Hata

Kasıtlı yapmak (nedirnedemek.com)¹: Kasıtlı, bile bile ve isteyerek yapmaktır.

Taksir ile yapmak (nedirnedemek.com)¹: dikkat ve özen yükümlülüğüne aykırılık dolayısıyla, bir davranışın suçun kanunî tanımında belirtilen neticesi öngörülmeden gerçekleştirilmesidir" (Türk Ceza Kanunu madde: 22/2).

Hata (nedirnedemek.com)¹: İstemeyerek ve bilmeyerek yapılan yanlış, kusur, yanlışlık, yanlışlık, ancak taksir suçu irdelenmelidir.

Ceza sorumluluğunun şahsilięi

Madde 20- (1) Ceza sorumluluęu şahsidir. Kimse başkasının fiilinden dolayı sorumlu tutulamaz.

(2) Tüzel kişiler hakkında ceza yaptırımını uygulanamaz. Ancak, suç dolayısıyla kanunda öngörülen güvenlik tedbiri niteliğindeki yaptırımlar saklıdır.

Kast

Madde 21- (1) Suçun oluşması kastın varlığına baęlıdır. Kast, suçun kanuni tanımındaki unsurların bilerek ve istenerek gerçekleştirilmesidir.

(2) Kişinin, suçun kanuni tanımındaki unsurların gerçekleştirilebileceğini öngörmesine rağmen, fiili işlemesi halinde olası kast vardır. Bu halde, ağırlaştırılmış müebbet hapis cezasını gerektiren suçlarda müebbet hapis cezasına, müebbet hapis cezasını gerektiren suçlarda yirmi yıldan yirmibeş yıla kadar hapis cezasına hükümlenir; dięer suçlarda ise temel ceza üçte birden yarısına kadar indirilir.

Taksir

Madde 22- (1) Taksirle işlenen fiiller, kanunun açıkça belirttięi hallerde cezalandırılır.

(2) Taksir, dikkat ve özen yükümlülüğüne aykırılık dolayısıyla, bir davranışın suçun kanuni tanımında belirtilen neticesi öngörülmeden gerçekleştirilmesidir.

(3) Kişinin öngördüğü neticeyi istememesine karşın, neticenin meydana gelmesi halinde bilinçli taksir vardır; bu halde taksirli suçla ilişkin ceza üçte birden yarısına kadar artırılır.

(4) Taksirle işlenen suçtan dolayı verilecek olan ceza failin kusuruna göre belirlenir.

(5) Birden fazla kişinin taksirle işlediği suçlarda, herkes kendi kusurundan dolayı sorumlu olur. Her failin cezası kusuruna göre ayrı ayrı belirlenir.

(6) Taksirli hareket sonucu neden olunan netice, münhasıran failin kişisel ve ailevi durumu bakımından, artık bir cezanın hükmedilmesini gereksiz kılacak derecede mağdur olmasına yol açmışsa ceza verilmez; bilinçli taksir halinde verilecek ceza yarıdan altıda bire kadar indirilebilir.

Hata

Madde 30- (1) Fiilin icrası sırasında suçun kanuni tanımındaki maddi unsurları bilmeyen bir kimse, kasten hareket etmiş olmaz. Bu hata dolayısıyla taksirli sorumluluk hali saklıdır.

(2) Bir suçun daha ağır veya daha az cezayı gerektiren nitelikli hallerinin gerçekleştiği hususunda hataya düşen kişi, bu hatasından yararlanır.

(3) Ceza sorumluluğunu kaldıran veya azaltan nedenlere ait koşulların gerçekleştiği hususunda kaçınılmaz bir hataya düşen kişi, bu hatasından yararlanır.

(4) **(Ek fıkra: 29/6/2005 – 5377/4 md.)** İşlediği fiilin haksızlık oluşturduğu hususunda kaçınılmaz bir hataya düşen kişi, cezalandırılmaz.

Kasten Öldürme

Kasten öldürme

Madde 81- (1) Bir insanı kasten öldüren kişi, müebbet hapis cezası ile cezalandırılır.

Nitelikli haller

Madde 82- (1) Kasten öldürme suçunun;

- Tasarlayarak,
 - Canavarca hisle veya eziyet çektirerek,
 - Yangın, su baskını, tahrip, batırma veya bombalama ya da nükleer, biyolojik veya kimyasal silah kullanmak suretiyle,
 - Üstsoy veya altsoydan birine ya da eş veya kardeşe karşı,
 - Çocuğa ya da beden veya ruh bakımından kendisini savunamayacak durumda bulunan kişiye karşı,
 - Gebe olduğu bilinen kadına karşı,
 - Kişinin yerine getirdiği kamu görevi nedeniyle,
 - Bir suçü gizlemek, delillerini ortadan kaldırmak veya işlenmesini kolaylaştırmak ya da yakalanmamak amacıyla,⁽¹⁾
 - (Ek:29/6/2005 - 5377/9 md.)**Bir suçü işleyememekten dolayı duyduğu infialle,
 - Kan gütme saikiyle,⁽²⁾
 - Töre saikiyle,⁽²⁾
- İşlenmesi halinde, kişi ağırlaştırılmış müebbet hapis cezası ile cezalandırılır.

İdam cezaları mahkemenin kasten yaptığı eylemdir.

Suç işlenmiş ise, Mahkeme görülmesi bir zorunluluktur.

Ortada suç varsa mutlaka mahkemede irdelenmelidir. İnsanlığa karşı işlenen suçlar için zaman aşımı söz konusu olamaz.

Bir darbeye emir ile yaptım denilmesi ile cezadan kaçınılmaz, Bu açıdan İkinci Dünya Savaşı sonrasında Hitler'den emir aldım denilerek kurtulma olasılığı Nurnberg kotları ile ortadan kaldırılmıştır. Anayasanın 137. Maddesi de bu kapsamdadır.

J. Kanunsuz emir

Madde 137 – Kamu hizmetlerinde herhangi bir sıfat ve suretle çalışmakta olan kimse, üstünden aldığı emri, yönetmelik, Cumhurbaşkanlığı kararnamesi, kanun veya Anayasa hükümlerine aykırı görürse, yerine getirmez ve bu aykırılığı o emri verene bildirir. Ancak, üstü emrinde ısrar eder ve bu emrini yazı ile yenilerse, emir yerine getirilir; bu halde, emri yerine getiren sorumlu olmaz.^[75]

Konusu suç teşkil eden emir, hiçbir suretle yerine getirilmez; yerine getiren kimse sorumluluktan kurtulamaz.

Askeri hizmetlerin görülmesi ve acele hallerde kamu düzeni ve kamu güvenliğinin korunması için kanunla gösterilen istisnalar saklıdır.

[Nürnberg Uluslararası Askerî Ceza Mahkemesi \(Wikipedia\)](#)³⁴

Nürnberg Uluslararası Askerî Ceza Mahkemesi veya **Nürnberg mahkemeleri**, Ekim 1945'te, [ABD](#), [Birleşik Krallık](#), [Fransa](#) ve [Sovyetler Birliği](#)'nin açtığı dava. [Almanya](#)'nın [Nürnberg](#) şehrinde yapıldığı için bu isimle anılmıştır. Nazi liderlerine karşı suçlama 4 noktada toplanıyordu: Barışa karşı suç (uluslararası sözleşme ve anlaşmaları çiğneyerek savaşı planlama, başlatma ve yürütme), insanlığa karşı suç (sürgün, imha ve soykırım), savaş suçları (savaş hukukunu çiğneme) ve ilk üç noktada listelenen suç eylemlerinin "ortak bir plan ve komplo süreci ile gerçekleştirilmesi." 216 oturum süren yargılamalar 1 Ekim 1946 tarihinde sona erdi ve üçü beraat eden, 22'si için idam cezası istenen 24 mahkûm şu cezalara çarptırıldı: Daha hafif suçlamalarla yargılananlardan 4 kişi 10 ile 20 yıl arasında hapis cezası aldı: Karl Dönitz, Baldur von Schirach, Albert Speer ve Konstantin von Neurath. Üçü ömür boyu hapse mahkûm edildi: Rudolf Hess, Walter Funk ve Erich Raeder. On ikisi hakkında idam cezası verildi ve bunlardan Hans Frank, Wilhelm Frick, Julius Streicher, Alfred Rosenberg, Ernst Kaltenbrunner, Joachim von Ribbentrop, Fritz Saucker, Alfred Jodl, Wilhelm Keitel ve Arthur Seyss 16 Ekim 1946 tarihinde idam edildi. Firardaki Martin Bormann'a yokluğunda idam cezası verildi. Hermann Göring ise asılmasına saatler kala zehir içerek kendi hayatına son verdi.^{[1][2]}

Mahkeme [Nazilerin Sovyet savaş esirlerine işledikleri suçların savaş suçu](#) ve [insanlığa karşı suçlar](#) kapsamında olduğuna hükmetmiştir. Kimilerince "galiplerin adaleti" olduğu ileri sürülerek eleştirilmiştir.^{[3][4]}

Nürnberg ilkeleri

[Birleşmiş Milletler Genel Kurulu](#)'ndan geçen 177 (II) numaralı kararın, (a) paragrafında, [Uluslararası Hukuk Komisyonu](#) "[Nürnberg Uluslararası Askerî Ceza Mahkemesi](#)"nin tüzüğünde ve davanın yargılanma sürecinde tanınan [uluslararası hukuk](#) ilkelerini belirlemek"le görevlendirildi. Bu amaçla aşağıdaki metin komisyonun ikinci oturumunda kabul edildi^[5]:

I. İlke

Uluslararası hukuka göre suç kabul edilen bir eylemde bulunan şahıs, bundan sorumludur ve cezalandırılması olasıdır.

II. İlke

Uluslararası hukuka göre suç kabul edilen bir eyleme karşı bir ceza öngörülmesi de, bu şahsı uluslararası hukuk önünde işlediği suçun sorumluluğundan kurtarmaz.

III. İlke

Uluslararası hukuka göre suç kabul edilen bir eylemde bulunan şahıs, [devlet başkanı](#) ya da sorumlu [hükûmet](#) memuru olmaları, işbu şahısları uluslararası hukuk önünde sorumluluktan kurtarmaz.

IV. İlke

Bir şahsın üstü ya da hükümetinin emrine uygun davranması, ahlaki irade bir şahıs için her zaman bir olanak olduğundan, uluslararası hukuk önünde sorumluluğunu ortadan kaldırmaz.

V. İlke

Uluslararası hukuka göre suç işlediği iddia edilen şahıs, gerçeklere ve hukuka uygun olarak adil [yargılanma](#) hakkına sahiptir.

VI. İlke

Aşağıda sıralanan suçlar [uluslararası hukuk](#) önünde cezaî suçlar olarak belirlenmiştir:

(a) Barışa karşı işlenen suçlar

(i) Saldırgan ya da uluslararası antlaşma, sözleşme ve garantileri ihlal eden bir savaş planlama, hazırlık ya da kışkırtma,

(ii) Ortak plana [işbirliği](#) yapma ya da (i) maddede belirtilen eylemlerin başarılması karşı komplo;

(b) Savaş suçları

Yasaların ya da savaş adetlerinin ihlalleri, örneğin: köle işçilere ya da herhangi bir amaçla sivil halka ya da [işgal](#) altındaki bölge halkına, savaş tutsaklarına, denizdeki insanlara, kötü davranma ya da onları, rehinelere öldürme, sınırdışı etme; kamu ya da [özel mülklerin](#) yağmalanması, [kent, kasaba](#) ve [köylerin](#) ahlaksızca yıkımı ya da askerî gereklilikle açıklamayacak biçimde tahrip edilmesi;

(c) İnsanlığa karşı işlenen suçlar

[Cinayet](#), [kitle imha](#), köleleştirme, [sürgün](#) ve sivil halka yapılan diğer [insanlık suçları](#) ya da [siyasî, etnik](#) ya da [dini](#) nedenlerle [eziyet](#) ya da [savaş suçu](#) ya da [insanlığa karşı işlenen suçlarla](#) ilgili [idam](#) ya da [eziyet](#) ya da eylemler sürdürülmesi.

VII. İlke

Savaş suçu ya da insanlığa ya da barışa karşı işlenen suçların eyleme geçirilmesinde [suç ortaklığı](#), VI. İlkede belirtildiği üzere [uluslararası hukuka](#) göre bir [suçtur](#).

Mahkeme

Uluslararası Askeri Mahkeme, 19 Kasım 1945'te Nürnberg Adalet Sarayı'nda açıldı.^[617] Birkaç kategoride üst düzey askeri görevli bulunmaktadır.

Verilen iddianame:

1. Barışa karşı işlenen suça veya komploya ortak olmak
2. Barışa karşı savaş yürütme, saldırganlık ve diğer suçları başlatmak ve planlamak
3. Savaş suçları
4. İnsanlığa karşı suçlar

Suçlanıp [beraat](#) eden (B), Suçlu bulunan(S), Yargılanmayan(-):

İdamlar Mahkeme binasının spor salonunda gerçekleştirildi (1983 yılında yıkılmıştır). Söylentilere göre cesetlerin Dachau'ya götürülüp orada yakılması uzun sürmesine rağmen, aslında Münih'te bir krematoryumda yakıldı ve küller Isar Nehri üzerine dağıtılmıştı. Fransız hakimler, Göring, Keitel ve Jodl'un kurşuna dizilerek vurulmasını önerdi; Bu kural, Ordu mahkemeleri için standarttır, fakat Biddle ve Sovyet hakimleri, askeri subayların askeri etkenlerini ihlal ettiğini ve daha büyük onurlu sayıldığı düşünülürse, vurularak öldürülmeye değmediklerini savundular. Diğer mahkûmlar 1947'de Spandau Hapishanesine nakledildiler.

Asılarak ölüm cezasına çarptırılan 12 sanığın ikisi asılamadı: Martin Bormann, gıyaben ölüme mahkûm edildi (Mayıs 1945'te Berlin'den kaçmaya çalışırken öldü) ve idamında önceki gece intihar eden Hermann Göring infaz edilmedi. Kalan 10 sanık ölüm cezasına çarptırıldı.

Yorum

Nurnberg İlkeleri, Mahkeme karardan önce bir bakıma etik ilkeler sunarak yargılama yapmıştır.

Başlıcaları:

- 1)- *Uluslararası hukuka göre suç kabul edilen bir eylemde bulunan şahıs, bundan sorumludur ve cezalandırılması olasıdır.* Darbe bir suç olması nedeni ile yargılama olmalıdır.
- 2)- *Uluslararası hukuka göre suç kabul edilen bir eyleme karşı bir ceza öngörülmesi de bu şahsı uluslararası hukuk önünde işlediği suçun sorumluluğundan kurtarmaz.* Ne olursa olsun yargılama olmalıdır.
- 3)- *Uluslararası hukuka göre suç kabul edilen bir eylemde bulunan şahıs, [devlet başkanı](#) ya da sorumlu [hükümet](#) memuru olmaları, işbu şahısları uluslararası hukuk önünde sorumluluktan kurtarmaz.* Darbeciler zorla iktidarı alıp, seçim ile verilmeyen bir yetkiyi, sanki Cumhuriyet yöneticisi gibi kullanmışlardır.
- 4)- *Bir şahsın üstü ya da hükümetinin emrine uygun davranması, ahlaki irade bir şahıs için her zaman bir olanak olduğundan, uluslararası hukuk önünde sorumluluğunu ortadan kaldırmaz.* Suç kapsamında olan durum emir ile ortadan kalkmaz.
- 5)- *Uluslararası hukuka göre suç işlediği iddia edilen şahıs, gerçeklere ve hukuka uygun olarak adil [yargılanma](#) hakkına sahiptir.* Kişiler ölmüş olabilir, ama yargılama yapılmasına engel olamaz.
- 6)- *Aşağıda sıralanan suçlar [uluslararası hukuk](#) önünde cezaî suçlar olarak belirlenmiştir:*
 - (a) *[Barışa karşı işlenen suçlar](#)*
 - (i) *Saldırgan ya da uluslararası antlaşma, sözleşme ve garantileri ihlal eden bir savaşı planlama, hazırlık ya da kışkırtma,*
 - (ii) *Ortak plana [işbirliği](#) yapma ya da (i) maddede belirtilen eylemlerin başarılması karşı komplo;*
 - (b) *[Savaş suçları](#)*

Yasaların ya da savaş adetlerinin ihlalleri, örneğin: köle işçilere ya da herhangi bir amaçla sivil halka ya da [işgal](#) altındaki bölge halkına, savaş tutsaklarına, denizdeki insanlara, kötü davranma ya da onları, rehineleri öldürme, sınırdışı etme; kamu ya da [özel mülklerin](#) yağmalanması, [kent](#), [kasaba](#) ve [köylerin](#) ahlaksızca yıkımı ya da askerî gereklilikle açıklamayacak biçimde tahrip edilmesi;
 - (c) *[İnsanlığa karşı işlenen suçlar](#)*

[Cinayet](#), [kitle imha](#), [köleleştirme](#), [sürgün](#) ve sivil halka yapılan diğer [insanlık suçları](#) ya da [siyasî](#), [etnik](#) ya da [dini](#) nedenlerle [eziyet](#) ya da [savaş suçu](#) ya da [insanlığa karşı işlenen suçlarla ilgili idam](#) ya da [eziyet](#) ya da eylemler sürdürülmesi. TCK 77. Maddesine uyan durum söz konusudur.
- 7)- *Savaş suçu ya da insanlığa ya da barışa karşı işlenen suçların eyleme geçirilmesinde [suç ortaklığı](#), VI. İlkede belirtildiği üzere [uluslararası hukuka](#) göre bir [suçtur](#).*

Komisyonun asli işi, bu ilkelere olduğu gibi yargılamanın yapılmasının yolu açılması iken, kapatılması gündeme getirilmiş, sadece manevi tazminat adı altında kabul edilemeyecek boyut oluşmuştur.

1924 Anayasasında: I. Temel hak ve hürriyetlerin niteliği

Madde 12 – Herkes, kişiliğine bağlı, dokunulmaz, devredilmez, vazgeçilmez temel hak ve hürriyetlere sahiptir. Temel hak ve hürriyetler, kişinin topluma, ailesine ve diğer kişilere karşı ödev ve sorumluluklarını da ihtiva eder.

II. Temel hak ve hürriyetlerin sınırlanması

Madde 13 – (Değişik: 3/10/2001-4709/2 md.) Temel hak ve hürriyetler, özlerine dokunulmaksızın yalnızca Anayasanın ilgili maddelerinde belirtilen sebeplere bağlı olarak ve ancak kanunla sınırlanabilir. Bu sınırlamalar, Anayasanın sözüne ve ruhuna, demokratik toplum düzeninin ve lâik Cumhuriyetin gereklerine ve ölçülülük ilkesine aykırı olamaz.

III. Temel hak ve hürriyetlerin kötüye kullanılmaması

Madde 14 – (Değişik: 3/10/2

İKİNCİ BÖLÜM

Kişinin Hakları ve Ödevleri I. Kişinin dokunulmazlığı, maddi ve manevi varlığı

Madde 17 – Herkes, yaşama, maddi ve manevi varlığını koruma ve geliştirme hakkına sahiptir. Tıbbi zorunluluklar ve kanunda yazılı haller dışında, kişinin vücut bütünlüğüne dokunulamaz; rızası olmadan bilimsel ve tıbbi deneylere tabi tutulamaz. Kimseye işkence ve eziyet yapılamaz; kimse insan haysiyetiyle bağdaşmayan bir cezaya veya muameleye tabi tutulamaz.

(...)12 meşru müdafaa hali, yakalama ve tutuklama kararlarının yerine getirilmesi, bir tutuklu veya hükümlünün kaçmasının önlenmesi, bir ayaklanma veya isyanın bastırılması (...)13 veya olağanüstü hallerde yetkili mercin verdiği emirlerin uygulanması sırasında silah kullanılmasına kanunun cevaz verdiği zorunlu durumlarda meydana gelen öldürme fiilleri, birinci fıkraya hükmü dışındadır. 10 21/1/2017 tarihli ve 6771 sayılı Kanunun 16 ncı maddesiyle, bu fıkrada yer alan “, sıkıyönetim” ibaresi madde metninden çıkarılmıştır. 11 7/5/2004 tarihli ve 5170 sayılı Kanunun 2 ncı maddesiyle, bu fıkrada yer alan “ile, ölüm cezalarının infazı” ibaresi madde metninden çıkartılmıştır. 12 7/5/2004 tarihli ve 5170 sayılı Kanunun 3 üncü maddesiyle, bu fıkranın başında geçen, “Mahkemelerce verilen ölüm cezalarının yerine getirilmesi hali ile” ibaresi madde metninden çıkartılmıştır. 13 21/1/2017 tarihli ve 6771 sayılı Kanunun 16 ncı maddesiyle, bu fıkrada yer alan “, sıkıyönetim” ibaresi madde metninden çıkarılmıştır. 6 II. Zorla çalıştırma yasağı Madde 18 – Hiç kimse zorla çalıştırılmaz. Angarya yasaktır. Şekil ve şartları kanunla düzenlenmek üzere hükümlülük veya tutukluluk süreleri içindeki çalıştırmalar; olağanüstü hallerde vatandaşlardan istenecek hizmetler; ülke ihtiyaçlarının zorunlu kıldığı alanlarda öngörülen vatandaşlık ödevi niteliğindeki beden ve fikir çalışmaları, zorla çalıştırma sayılmaz. III. Kişi hürriyeti ve güvenli

Yorum

1960 Darbesi Temel Anayasal Hakları, çiğnemiş değil, yok etmiştir.

- 1) 1924 Kanununa göre “**Herkes, kişiliğine bağlı, dokunulmaz, devredilmez, vazgeçilmez temel hak ve hürriyetlere sahiptir**” ifadesi varken, bunun olmadığı görülmektedir.
- 2) 1924 Kanununa göre “**Temel hak ve hürriyetler, özlerine dokunulmaksızın yalnızca Anayasanın ilgili maddelerinde belirtilen sebeplere bağlı olarak ve ancak kanunla sınırlanabilir**” ifadesi açık ve net dayanak ve gerekçeleri olması gerekirken, sanat meşrutiyetini kaybetmiş algısı belirtilmektedir.
- 3) 1924 Kanununa göre “**Herkes, yaşama, maddi ve manevi varlığını koruma ve geliştirme hakkına sahiptir**” notuna karşın, tam tersi yapılmıştır.

1924 Anayasasında Temel hak ve hürriyetler (Google search)³⁵

1924 Anayasasında şu temel hak ve hürriyetler ve ilkeler kabul edilmiştir:

Eşitlik ilkesi, kişi dokunulmazlığı, kişi güvenliği, işkence ve eziyet yasağı, mülkiyet hakkı, din hürriyeti, konut dokunulmazlığı, basın hürriyeti, seyahat hürriyeti, sözleşme (akit) hürriyeti, çalışma hürriyeti, mülk edinme ve tasarrufta bulunma hürriyeti, toplanma hürriyeti, dernek (cemiyet) kurma hürriyeti, şirket kurma hürriyeti, eğitim hürriyeti, haberleşmenin gizliliği esası, dilekçe hakkı, vicdan hürriyeti, düşünce hürriyeti, söz hürriyeti.

Şekil 1: 1924 Anayasasındaki Temel Hak ve Hürriyetler sunulmaktadır.

Hierapolis (Pamukkale) Harabelerinde bulunan yasal mevzuatları İtalyan Kazı Sorumlusu tarafından Rektör olarak tarafıma taktim edildi. Okuyacağım ama dikkat etmem gerekenleri söylerseniz memnun olurum dedim. Sosyal sınıflara göre ceza taktirlerine bakmamı söyledi. Önemli aykırılık gördüğüm için burada sunmaktayım. 1960 Darbesi de yargılamayı sosyal boyuta göre yapmıştır.

Ceza Usulleri: Bir keçinin ırzına geçen kişi: a) Çiftçi ise öldürülür, keçi ziyafet ile yenir, b) Tüccar ise para cezası verilir, keçi yine yenilir, c) Komutan yaparsa, neden bir kadın bulamadılar diye hizmetlileri ceza alır, ziyafet ortak yapılır.

Yassıada Mahkemelerinde yargılananların Banka hesapları dondurulmuş, mallarına el konmuş, geçinme büyük ablamın Koleji bitirince tercüman olarak çalışması ve akrabalarından gelen para ile sağlanmıştır.

Komisyon bir Kanun ile kurulması ile mahkeme yolu açılması değil, kapanması sağlanması kabul edilebilir olamaz, manevi tazminat olarak teklif edilmesi, bir lira bile verilmesi ile hukuk açısından 1960 Darbesinin mahkûm edilmiş olacağının TV söylenmesi bile adalet açısından şaşkınlık yaratmaktadır.

Sonuç

Dikta gösterenlerin zaman içinde başlarına gelenler bir ibretliktir. 1960 Darbesi de çıkan Kanun ile hak ettiğini görecektir düşüncesinin, minimal tazminat ile yok edilmesi, kabul edilebilir olamaz.

Diktaya karşı çıkan, adaleti sağlayanlar daima bir taktir içinde olmuşlardır. Aksi olanlar da azap içinde olmaları kaçınılmaz, tarihsel bir veridir.

Gerekçe olarak:

1) 1960 Darbesinin halen sorumluları halen. çocukları ve torunlarına aktarılan en üst düzeyde devlet görevi maaşları gerçek olup, rütbeleri de geri alınmamış iken, Komisyon hesapladığı meblağ ile suçu aklama çabası içinde olduğunu algılamalıdır. Darbe suç ise, bunun yargılanması yapılmadan, tazminat ile neyin karşılığı verileceği, hukuken bir düşünülmalıdır. Bu bir aklama harekâtı, 1961 Anayasa'sında

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belirtilen "hukuk dışı tutum ve davranışlarıyla meşruluğunu kaybetmiş bir iktidara karşı direnme hakkını kullanarak" yapılan bir eylem olduğunu kabul edilmesidir. Eğer 1960 Darbesi suç ise, ödenenler suça karşı tazminat olmadığı belirgindir. Kısaca Komisyon çabası, 1960 Darbesini suç kavramına almadan konuyu halletmektir.

2) 1980 Darbesinin yargılanması önümüzde dururken, bunun 1960 Darbesi için yapılmaması, teklif bile edilmemesi, Komisyonun görevinin ne olduğu tartışmasını getirmektedir. Bu kişilerin Hukuk uzmanlığı dikkate alınca, doğrudan kusurlu oldukları açık ifade edilebilir, çünkü eylemleri en azından buna uymaktadır. Ortada kasıt varsa, bu çok bir ağır durumdur.

3) Daha önce Samet Ocakoğlu'nun açtığı dava, Yargıtay'ın sonuçlanması için Kanun gerekli denilirken, Kanun çıkınca bu niye emsal alınmadığı da anlaşılır değildir.

4) Kısaca Tarihsel olarak, Dikta Rejimlerine çok yıllar sonra bile olsa, onların tarafında, onları koruyup gözetenlerin başlarına gelenler ibretle anılmaktadır. Yukarıda belirtilen hususlarda, TCK birçok maddesini ihlal eden ve İnsanlığa Karşı İşlenen suçun (Madde 77) zaman kapsamında olmamasına karşın, komisyonun dikkate almaması anlaşılır değil, tümenden görevi ihmale girmektedir.

5) Bu Yasa, Cumhurbaşkanlığına yürütülmesi, denetlenmesi söz konusu ise, doğrudan etkin müdahale edilmesi bir zorunluluk olarak görülmektedir. Zalime hizmet eden, azaptan kurtulamaz Ata sözü hatralara gelmektedir.

6) Hukuk Usulü olarak: Yüce Divan yetkisi TBMM uhdesindedir. Milli Birlik Komitesi bir tebliğ ile bunu bir Yüksek Adalet Divanı denilen, hukuk usulü açısından uygun olmayan bir Komisyona devredilmiştir.

a) Yetki, bir darbe eğer başarılı olursa, hukuk açısından yetkilidir sözü o zamanlar sık kullanılan söz olup, bunun Nurnberg dahil, hiçbir yerde geçerli değildir.

b) Cumhuriyet seçim ile gelen kişiler tarafından yönetim modelidir. Bu yetkisi darbe ile alıp, seçimi yöntemini değiştirip, hakimiyetlerini sürdürmek istemişlerdir.

c) Milli Birlik Komitesinin bu tebliğinin Anayasa değerinde olduğu iddiası ile, çıkarılan Kanunun yeterli düzeyde olmadığı iddia edilmiştir. Yine bir tebliğin Anayasa düzeyinde kabul edilmesi, dikta başarılı olursa yapar anlamını taşır ve hukuken hiçbir dayanağı yoktur.

d) TBMM yetki devrinin benzer yapı yerine, tamamen diktanın seçtiği kişiler olması da hukuken emsalsiz bir durumdur. Hakimlerin seçilme kriterlerine uyulmamıştır.

e) İnsanlar geçerli olan Yasalar ile yargılanırlar, bu tamamen bozulmuştur. Özellikle haksız iktisap davalarında iddialar bile olmadan davalar açılmış, ispat hakkını karşı tarafa, savunmaya bırakılmıştır.

f) Müebbetle çevrilen cezalar olmasına karşın, o zaman için, mezar, sehpa ve ip parası alınmıştır. Memura itiraz edince, asılsa idi, burada asıldı olarak geçiyor denilmiştir.

7) 1924 Anayasasında belirtilen kişi hak ve özgürlüklerinin hiçbiri gündeme bile gelmemiştir. Kısaca doğrudan yargılama mevcut bireylerin sorumlu oldukları üzerinden yapılmamıştır. Suç uydurması vardır.

8) Çıkan Kanun ile yargılama olanağı açılmış iken, bunun çeşitli nedenle sadece manevi tazminat gibi anlaması, hukuken dayanağı olmadan sonuçlandırılması tipik bir darbe taraftarının yaklaşımı olmaktadır.

9) Samet Ocakoğlu'nun tazminat davasının Yargıtay tarafından Kanun çıkması gerektiği vurgusu ile battal kalması ortada iken, bu davanın emsal alınmaması da kasıt yoksa, daha önce belirtilmiş olmasına karşın dikkate alınmaması da hayret vericidir.

10) Bu Yasa, Cumhurbaşkanlığına yürütülmesi, denetlenmesi söz konusu ise, doğrudan etkin müdahale edilmesi bir zorunluluk olarak görülmektedir. Zalime hizmet eden, azaptan kurtulamaz Ata sözü hatıralara gelmektedir.

11) Bir Türk Vatandaşı olarak, eğer kendi yasalarımıza karşı suç olan ve insanlık suçu olarak görülmeyen ve tazminat taktirinin de geçersiz hukuki dayanakları olması ile, bu konu, Anayasa Mahkemesi ve İnsan Hakları Mahkemesine götürülmesi zorunluluk taşıyacaktır. Zalime hizmet eden, bir yapı ile mücadele tüm yaşam boyunca değen bir mücadele olacaktır.

12) Türkiye’de darbelerin yurtdışı destekleri vardır. 1960 Darbesinin de yargılanması ile yargılanmayan dikta kalmamış olacaktır. Dış Ükelere de bir mesaj niteliğinde olacaktır. Yargılanmamış bir darbe kalmamalıdır.

13) “Dünya beşten büyüktür” sözünün bir uygulaması olarak, 1960 Darbenin yargılanması önemlidir.

14) 1924 Anayasası gibi bir Anayasa oluşturup, darbe anayasasından kurtulmalıdır. Hiçbir vurgu, darbenin meşrutiyet kazanması için geçerli bir tanımlama olmamalıdır. Burada darbeciler kendilerini üstün kabul ederek, eşit hakların olmasını, bir antlaşma olmamasını istemektedirler. Bazı kişiler kendileri ile halkın eşitliği olmasını diyerek, yeni yapılanmayı istememektedir. Kendileri azınlık olmasına karşın, yaklaşım teknikleri ve politik boyut buna engel olmuştur. Bu sürdürülebilir olmamalıdır.

15) Darbe idam kararı vermesi ile, o kişilerin daha sonra yaşlanma hakkı dahi birçok hakkının alınmasına sebep olmuştur ve bu açıdan da mahkeme değerlendirme yapmalıdır.

AVRUPA Sözleşmesi’ne göre-35.maddeye ilaveten Temel Haklar Statüsünde dolaylı veya direkt olarak hasta hakları ile ilgili burada tekrarlamaya değer birçok şart ve koşullar mevcuttur: a) ---insan haysiyetinin dokunulmazlığı (madde 1) b) ---ve yaşama hakkı (madde 2); c) ---doğruluk hakkı (madde 3); d) ---güvenlik hakkı (madde 6); e) ---kişisel verilen korunma hakkı (madde 8); f) ---ayrım gözetilmemesi hakkı (madde 21); g) ---kültürel, dini, ve dil farklılığı hakkı (madde 22); h) ---çocuk edinme hakları (madde 31); i) ---yaşlı hakları (madde 25); j) ---eşit ve adil çalışma şartları hakkı (madde 31); k) ---sosyal güvenlik ve sosyal yardım hakkı (madde 34); l) ---çevresel korunma hakkı (madde 37); m) ---tüketici koruma hakkı (madde 38); n) ---taşınma ve ikamet özgürlüğü (madde 45).

16) Unutmamak gerekir ki, 1960 Darbesi, vesayet rejiminin kapısını açmış, tüm seçimlerde %20 çekirdek oyları ile yönetimde rolleri olmuştur. Zayıf Hükümetler (güçlendirilmiş parlamenter sistem?) rejimi oluşturulmuş ve darbeler, muhtıraların önü açılmıştır. 15 Temmuz günü halk kendi elleri ile diktaya dur demesi ile ekseriyet seçimi boyutuna gelen durum ile varlık mücadelesine girmişlerdir. 1960 Darbesinin yargılanması ile bu niyet büyük oranda silinecektir. Gelecek nesillere vesayetin izi kalmaması için bu bir fırsattır, “İnsanlığa karşı işlenen suç” olarak yargılanmalıdır.

NOT: Getirilmek istenen boyut, eğer mahkeme edilmez ise, sorumlu birey ve yönetici yerine, kurul ve komisyonlar, Meclis olacak, ben yapmak zorunda kaldım denilerek suçtan kaçabileceklerini sanmaktadırlar. Suçlu olmadan neye, kime tazminat ödenmektedir sorgusu gelecektir. 1960 Darbesi bir açıdan aklanmakta, Yargıtay Mahkemece suç olmayan durum için tazminat ödenmez demesi bir hukuk boyutu olacaktır.

Örnek istenirse, Ermeni soykırımında mahkeme kararı olmadan soykırım denilerek tazminat istenmekte, mahkeme kararı olmadan ödenmez, ayrıca mahkemelerin 1922 ve 2011 soykırım yoktur kararları vardır yaklaşımı yapılmaktadır.

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