M. A. Akşit Koleksiyonundan/Collection

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Kültürlere göre Cumhuriyet kavramı*

*The Concept of being Republican upon the Cultures**

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*Cumhuriyet kelimesi kültürlere göre farklı kavramlar olarak ele alındığı için, anlamı, yaklaşımı ve uygulamaları irdelenmelidir.
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Cumhuriyet, cumhur, siyasi gücün halk ve temsilcileri tarafından paylaşıldığı bir devlet yönetim şeklidir. Egemenliğin kaynağının millete ait olduğunu kabul eden devlet şekli demektir. [1].

Bir cumhuriyette temsil, genel vatandaşlar tarafından serbestçe seçilebilir veya seçimle belirlenebilir. Birçok tarihi cumhuriyette, temsil kişisel statüye dayanmış ve seçimlerin rolü sınırlı olmuştur. Bu durum günümüzde de geçerlidir; resmi adlarında "cumhuriyet" kelimesini kullanan 159 devlet ve diğer cumhuriyet olarak kurulmuş devletler, temsil hakkını ve seçim sürecini dar bir şekilde sınırlayan devletler arasında yer almaktadır[1].

Bu çoğunluğun azınlığa hakimiyeti değil, hukuk yapısı olarak Cumhur/halkın/bireyin, ferdin, haklarını sağlayan, bu hakkın tüm kamu, kurum ve kuruluşlardan korunma ve gözetilmesi, yapılmamasının ceza kanunlarında suç olarak tanımlayan idareler olmalıdır.

Kültürlere göre algılarda farklılık ve değişim olmaktadır[2]. Bu yaklaşım Hekimlik, Tıp yaklaşımlarında da benzer olmaktadır. Bu farklı yaklaşımlar Makalede irdelenmektedir.

Sevgi oluşturmayan hiçbir yaklaşım, bir kişinin beğenisi ve algısı içinde olamaz. Zorla çalışmak bir insanlık suçu kavramı olarak bile görülebilir.

Kültürel yapılar aynı yaklaşımı ve kelimeyi alır, bunu kendisine göre irdeler ve bireyin hakkını ele geçirmek, bir nevi kendisine bağlamak ve köle yapma gerekçesi olarak görür.

Birey Hakları[3], kişilerin rızası olmadan, bilgilendirme ile onayının alınması, onun sorumlu olması için bağımsızlık boyutu öne çıkarılmalıdır.

Kavramdaki algıların kültürel yaklaşım olarak fark etmesi irdelenmektedir.

Özet

Kültürlere göre Cumhuriyet kavramı

Amaç: Cumhuriyet halkın iradesi ile yönetim demektir. Burada önemli olan temsil boyutudur. Vekâlet, vekil ile yürütülmesi ile oluşan Parlamenter sistem, eğer gerçek birey hakları temelinde olursa, buna göre her bireyin hakkı, tüm Kamu, Kurum ve Kuruluşlardan korunması ve bu temelde çıkarılan yasa ve

uygulamalar olursa, gerçek Cumhuriyet kavramından söz edilebilir. Ekseriyet sistemi değil, birey hakları sistemi olursa hukuken yerine oturur.

Dayanaklar/Kaynaklar: Yazarın kendi yorumları ile birlikte literatür taraması ve Sosyal Antropolojik kültürel bakış ile irdeleme de yapılmıştır. Değerlendirme kısaca bireyin katkısı, çeşitli fazlar (1:0-4:0) ile buradaki gözlenen boyut, Sosyal Antropolojik olarak kültürlere insan hakları açısından bakış, aynı zamanda kaynaklardan demokrasi, cumhuriyet ve seçim boyutu ele alınmıştır. 622 Medine Sözleşmesinin de haklar açısından yeri vurgulanmaktadır.

<u>Genel Yaklaşım</u>; Kaynaklar İngilizce orijinal metin sunulmuştur. Okunması amaçlı verilmiş, bazı konulara değinilmemiştir. Özellikle tarihçe ve ülkelerin yapısı ele alınmamıştır.

Sonuç: Bireyin kişilik hakları, vatandaşlık hakkı üstündedir, bunu sağlayan yönetimlere demokratik ve idarelerde halk idaresi (Cumhuriyet) denilmesi vurgulanmaktadır.

Yorum: Bir kişi suç işlemeden eğer kendisinin polis ve kamu yönetimden korkuyorsa, endişe duyuyorsa, o ülkede tam demokrasi, kişilik hakkından söz edilmesi ne kadar doğrudur sorusu akala gelmektedir.

Anahtar Kelimeler: Demokrasi ve Cumhuriyet kavramları ile birlikte Bireyin Hakkı ve kültürel açıdan bakış

Outline
The Concept of being Republican upon the Cultures

AIM: Cultural parameters, are regulative measurements, for democracy and republican factoring, some principles are noted. General approach, the selection must be from common to a person, even if the consent from them, choices must give from common. On reality, for Individual Rights, must spontaneously give, not upon demand, care and serve form Governmental institutes and forces. The concept as in Article indicated for as in application not really considered, even at Civil Liberties culture

Grounding Aspects: The individual decisions of the author, as the personal contributions noted as by PHASES from 1;0 to 4,0 facts, as from view of Social Anthropology on cultures and other references are considerate. The democracy and Republic regulations and election under investigate subject, as also Medina Constitution (622) is evaluated upon person rights.

Introduction: Original articles in English is given, so can be read and discussed freely, valuation is mainly on medical perspective. The history and national differences are not in consideration.

Notions: Individual Rights are over the Civil liberties, ad given and establishing countries can only be in deliberation as democratic and republican. If not, regulations, law not as in case dependent can we really indicated as they are democratic and republican regulation?

Conclusion: If a person is astonishing and afraid at police stopping, not directly mentioned as individual rights.

Key Words: Personal Rights form Cultural perspective, democracy and republican administration together with.

Giriş

Öncelikle kültürel yaklaşım farkı irdelenecek, daha sonra kültürel öğeler ile yaklaşım yapılması düşünülmektedir.

Hekimlik Mesleği yaklaşımlarda karar boyutu önemli olduğundan, bu kararı verirken, hastanın rızasına göre yapması demek, halkın seçimi ve tercihi anlamının ötesinde kişinin rızasını alınması ile de Cumhuriyet kavramı ile bütünleşmektedir[4].

Tıp Bilimsel özelliği yanında insan konusu olduğu için, her açıdan ilgilenmektedir. Genel çerçeve içinde birçok konuyu varlığı, yaşamı olarak ele aldığımız zaman bu Makale

oluşmaktadır. Makalede amaç çeşitli konuların Medikal olarak irdelenmesi, bir vurgu olarak sunulmasıdır.

Gelişime Göre Bireyin Karardaki Yeri

İnsan işi yaptığına göre, hayvanları bile gütmesi gereken birey ise, o zaman tüm yaklaşımlar kişi üzerine olmalıdır.

O zaman ne yapalım yaklaşımları farklı olabilmektedir. Örneğin:

- Tek başına bırakırsan, mutlaka bir hata bir yanlış yapacaktır, bu nedenle güdülmelidir.
- Emirleri yapmalı, kendi yaklaşımı ile değişiklikler yapar.
- Bırakın yapsın, bilmiyorsa danışmanlık, ustalık alsın.
- Ekip çalışması gerekir, bu açıdan ekipte bir eleman olsun.
- Yeni fikirler üretebilir, daha iyisine ulaşabilir.
- Tecrübe kazanacak diyerek, bizleri zarara sokacaktır.
- Bireye ne kadar yetki verelim?
- Denetleyen acaba bu işi biliyor mu?

Sonuçta sayısız alternatifler sunulabilir.

Burada kültürlere göre yaklaşımın genel çerçevesi çizilmektedir. Öncelikle seçim, tercih konusuna girilmelidir.

Tercih, Seçim

Her bireyin tercih prensibi farklı olabilir. Burada kendi tercihim esas alınarak irdeleme yapılacaktır.

Temel boyut kaliteli ekonomik olmasıdır. Bunları incelersek:

EKONOMİK:
- **Etkin**: İşe yarar olmalı, işlevine uygun olmalıdır.
- **Verimli:** İşe yaparken maliyet çıkarmamalıdır.
- **Bulunabilir, kullanılabilir:** İşi yararken yeterli donanımı olmalıdır.
- **İşine yaramalı ve memnuniyet yaratmalıdır:** İş tamamlandıktan sonra insanı tatmin ötesi, mutlu kılması, yeniden talebi doğurmalıdır.

METOT:
- **Etik olmalı**: Etik, öncelikle uzmanlar tarafından saptanan doğru ilkelerine uygun olmalı, ikinci aşama olarak bizim doğru olarak yapmamızı sağlamalı, etkilemelidir.
- **Zarar ve zulüm kapsamamalıdır**. Bazı kişiler, dayak cennetten çıkmadır yaklaşımı içinde olurlar. Burada kelime anlamı, dayak, destek ve dayanak demektir. Şiddet onun argo gibi bozulmuş tercümesidir. Zorlama yasaktır. İkna bile zorlamaya girer.
- **Zaman süreci almamalıdır**: Zor olan duruma göre vakit alacağı düşünülerek yapılmalıdır.
- **Sevgi üretmelidir. Paylaşım, örnek, katkı ve bağışlanabilecek olmalıdır**. Askıda ekmek uygulaması söylenebilir. Toplumda bireyler istediği zaman sorgusuz, sualsiz ekmeği para vermeden alabilirler. Burada bireyin vicdanına kalmaktadır. Ayda 100 ekmek parasını fırına verirseniz, fırın bunu 200-300 yapacaktır. Ayrıca başkaları içinde bakkal ve diğer zorunlu harcamalarda kullanılacak, uygulanacaktır.
- **Sağlıklı, karar vermesi durumlarında etkileyecek olmalıdır**: Bir pazara gidip sebze alacak isek, Pazar mı, Migros gibi yerler mi, acelesi mi var, şimdi mi gidelim derken, araba, yürüme gibi seçenekler derken, sol dizim ağrıyor ise, vazgeçilir. Sağlık en önemli boyut olmaktadır. Gerekirse, çeşitli kanaldan telefon ile istenebilir.

Kültürlere göre birey hakkı/adalet yaklaşımı [5]

Birey Hakkı dışındaki bir yaklaşım, kabul edilebilir görülemez.
Hekimlikteki yaklaşımlar Hakimlikte yapılanlar ile uyum göstermektedir. HUKUK, haklar demektir, hekimler hasta hakkı, hakimlerde davada hakları gözetirler.
Yaklaşımların yapısında değişim yaşanmıştır. Buna Kültürel Değişim de denilebilmektedir.
Kişi hak ve özgürlüklerini uygulamak hekim ile hâkim birbirine yakın olması ile, aynı etimolojik yaklaşım ile yaklaşımların tanımlanması değerlendirilmiştir.

FAZ 1,0: PATERNALİSTİK

Bir üst akıl, bilen denilir, bu doğrudan babalık yapar, karar verir. Buna katkı ve eklemeler yapılır, zaten sorar, analiz eder, ama son kararı verir, uymalıdır. Sen uymak zorunda kalırsın. Aile meclisi, kabile kültüründe ve diktalarda bu yönteme başvurulur.

✓ **Hekim karar verir ve tedaviyi yapar**, hasta uymak zorundadır, hastanın Tıp Bilgisi olmadığı için karışamaz, itaat etmelidir.

✓ **Hâkim karar verir ve gereken yaklaşımları yapılmasını ister**, Birey uymak zorundadır, şeriatın kestiği parmak acıtmaz ilkesi, Kuran dışı olsa da esastır.

FAZ 2,0: YETKİ, GÖREV, SORUMLULUK ve VAZİFELER

Belirli kurallar vardır, ilk defa oluşmamaktadır, daha önceki kararlara bakılır ve uygulanır. Yaşlılar bu konuyu bilirler.
Tarım kültüründe ve Endüstride, fabrika ve kurumlarda düzenlenenler geçerlidir. Türk Ceza Kanunu'nda ise düzenlemelere uymamak zarar ve zulüm oluşturmuyorsa suç kapsamında değildir. Suç olmadıkça isteyen istediğini yapabilir.

✓ **Hekim görevini yapar, görev gereği hastanın onayını almak zorunda değildir**. Acı ilacı içmek hastanın görevidir.

✓ **Hâkim görevini yapar, görevini yapar. Kamu düzen temelinde, toplum düzeni ister, birey önemli değildir.** Dikta, darbe bu yöntemi kullanır, birey, acı ilacı içmek görevidir.

FAZ 3,0: ORTAK AKIL, KAMU VİCDANI VE HASTALIK YOK, HASTA VAR

Birey Hakkı olduğu kesin ama bilime, genel kanı ve kamu vicdanı içinde yapılmalıdır. Hasta istiyor diye yapılamaz. İlkeler ve sorumluluklar temeldir. Hekim "*doğru nedir ve ne yapmalıyım*" etik sorgular içindedir. Yapılacaklar otonomi içinde olup, zarar oluşturmama temellidir. Bağımsızlık, bireyin talep etmesi ile geçerli olur, aydınlattıktan sonra rıza şartı vardır, ama bu kadardır. Birey yapılacaklar için rıza alınır.
Endüstri ve Yüksek Teknoloji Kültüründe, her uygulama bir irdeleme sonucu olmalıdır. Zarar ve zulüm olmasa bile topluma göre olmalıdır.

✓ **Hekim, kitapların dediği çerçevede kalmalıdır.** Bilen kişiye göre yaklaşım yapılır, bilen bilir. Yapılacaklar otonomi içinde olup, zarar oluşturmama temellidir. Bağımsızlık, bireyin talep etmesi ile geçerli olur, doğrudan hak olarak verilmez, talep gereklidir. **Aydınlattıktan sonra rıza şartı vardır, suçlar belirgindir, bilgilendirme gereksizdir**.

✓ **Hâkim, ortak akıl, kamu vicdanı, jüri sistematiği içindedir**, uygulama jüriye göre olur. Bir zenciyi öldüren polis, elini silah zannederek öldürmesi, jüri uygun görürse ceza almaz. Yapılacaklar topluma sorulur, ekseriyet kabul edilirse olur, adına da demokrasi (?) denilir. Bağımsızlık değil, insanın belirli sistem içinde olması istenir. **Aydınlattıktan sonra rıza alınır. Suçlar belirgindir, ancak uyarılmalıdır**.

FAZ 4,0: BİREY HAKKI ÖNCELİKLİ

Kişilik hakkı üstün olup, eylem buna göre yapılır. Tüm teknoloji ve yaklaşımlar, bireyin sağlığı ve kişisel kararı temelindedir. Akıllı, karar veren cihazlar ve internet kolaylıklar sağlar, **uzman görüşü alınır ama bireyin kararı temeldir. Ancak intihar ve ötenazi gibi kendisine zararlı olanlar kabul edilemez. Yeniden kural oluşturulabilir, kurallar değiştirilebilir. Kalıp geçerli olmaz, toplumun görüşü ve kanaatine göre birey hakkı zedelenemez.**

- ✓ **Hekimlerin temel amacı, inansana sağlığına ve kişiliğine saygı ve hürmet göstermektir**. Deontoloji (Etik kurallar) içindedir[6]. İnsan Hakları Beyannamesi, Anayasal Haklar doğal haklardır.
- ✓ **Hakimler birey hakkı esastır, temelindedir. Tüm Kamu, Kurum ve kuruluşlardan korunmalı ve gözetilmelidir. Talep olması gerekmez. Gerekirse bebek anne/babadan korunmalı, engelli olsa bile, yaşam ve varlık olma hakkı vardır.**

NOT: Hangi yaklaşım (FAZ 1,0-4,0) doğrudur değil, sevgi ve insanlık olarak örnek davranışlar olmalıdır. Bireyin hakkının zedelenmesinin bir hukuki dayanağı zamanımızda olamaz, ama aksi uygulamalara da şahit olunmaktadır. *Diktanın iyisi olamaz, yoktur*.

Terimlerin Kaynaklarla irdelenmesi

Bir konuyu değerlendirmek için kaynaklardan anlam ve ifade ettiği kavramlara bakmak gereklidir.

Türkçe kaynaklar tercüme ve daha kısa tutulması nedeniyle, doğrudan İngilizce olarak ele alınmış ve yorumlar yapılmıştır.

Önce Kültür konusu irdelenecek, sonra demokrasi kavramlarına değinilecektir.

Kültür

Sosyal Antropoloji Derslerini Tıp Fakültesinde görmüş ve iki sömestr ötesinde, tez ve kitaplar okuyarak hazırlanmıştık. Ayrıca hocam Bozkurt Güvenç ile Rektörler ile bir araya gelince konuları derinleştirmiştik. Bu değerlendirmeler en sona bırakılmıştır[2].

Culture, Wikipedia[7]

Culture (/ˈkʌltʃər/ *KUL-chər*) is a concept that encompasses the social behavior, institutions, and norms found in human societies, as well as the knowledge, beliefs, arts, laws, customs, capabilities, and habits of the individuals in these groups.[1] Culture is often originated from or attributed to a specific region or location.

Humans acquire culture through the learning processes of enculturation and socialization, which is shown by the diversity of cultures across societies.

A cultural norm codifies acceptable conduct in society; it serves as a guideline for behavior, dress, language, and demeanor in a situation, which serves as a template for expectations in a social group. Accepting only a monoculture in a social group can bear risks, just as a single species can wither in the face of environmental change, for lack of functional responses to the change.[2] Thus in military culture, valor is counted a typical behavior for an individual and duty, honor, and loyalty to the social group are counted as virtues or functional responses in the continuum of conflict. In the practice of religion, analogous attributes can be identified in a social group.

Cultural change, or repositioning, is the reconstruction of a cultural concept of a society.[3] Cultures are internally affected by both forces encouraging change and forces resisting change. Cultures are externally affected via contact between societies.

Organizations like UNESCO attempt to preserve culture and cultural heritage.
Description

Pygmy music has been polyphonic well before their discovery by non-African explorers of the Baka, Aka, Efe, and other foragers of the Central African forests, in the 1200s, which is at least 200 years before polyphony developed in Europe. Note the multiple lines of singers and dancers. The motifs are independent, with theme and variation interweaving.[4] This type of music is thought to be the first expression of polyphony in world music.

Culture is considered a central concept in anthropology, encompassing the range of phenomena that are transmitted through social learning in human societies. Cultural universals are found in all human societies. These include expressive forms like art, music, dance, ritual, religion, and technologies like tool usage, cooking, shelter, and clothing. The concept of material culture covers the physical expressions of culture, such as technology, architecture and art, whereas the immaterial aspects of culture such as principles of social organization (including practices of political organization and social institutions), mythology, philosophy, literature (both written and oral), and science comprise the intangible cultural heritage of a society.[5]

In the humanities, one sense of culture as an attribute of the individual has been the degree to which they have cultivated a particular level of sophistication in the arts, sciences, education, or manners. The level of cultural sophistication has also sometimes been used to distinguish civilizations from less complex societies. Such hierarchical perspectives on culture are also found in class-based distinctions between a high culture of the social elite and a low culture, popular culture, or folk culture of the lower classes, distinguished by the stratified access to cultural capital. In common parlance, culture is often used to refer specifically to the symbolic markers used by ethnic groups to distinguish themselves visibly from each other such as body modification, clothing or jewelry. Mass culture refers to the mass-produced and mass mediated forms of consumer culture that emerged in the 20th century. Some schools of philosophy, such as Marxism and critical theory, have argued that culture is often used politically as a tool of the elites to manipulate the proletariat and create a false consciousness. Such perspectives are common in the discipline of cultural studies. In the wider social sciences, the theoretical perspective of cultural materialism holds that human symbolic culture arises from the material conditions of human life, as humans create the conditions for physical survival, and that the basis of culture is found in evolved biological dispositions.

When used as a count noun, a "culture" is the set of customs, traditions, and values of a society or community, such as an ethnic group or nation. Culture is the set of knowledge acquired over time. In this sense, multiculturalism values the peaceful coexistence and mutual respect between different cultures inhabiting the same planet. Sometimes "culture" is also used to describe specific practices within a subgroup of a society, a subculture (e.g. "bro culture"), or a counterculture. Within cultural anthropology, the ideology and analytical stance of cultural relativism hold that cultures cannot easily be objectively ranked or evaluated because any evaluation is necessarily situated within the value system of a given culture.

Etymology

The modern term "culture" is based on a term used by the ancient Roman orator Cicero in his *Tusculanae Disputationes*, where he wrote of a cultivation of the soul or *"cultura animi,"*[6] using an agricultural metaphor for the development of a philosophical soul, understood teleologically as the highest possible ideal for human development. Samuel Pufendorf took over this metaphor in a modern context, meaning something similar, but no longer assuming that philosophy was man's natural perfection. His use, and that of many writers after him, "*refers to all the ways in which human beings overcome their original barbarism, and through artifice, become fully human."*[7]

In 1986, philosopher Edward S. Casey wrote, "The very word *culture* meant 'place tilled' in Middle English, and the same word goes back to Latin *colere*, 'to inhabit, care for, till, worship' and *cultus*, 'A cult, especially a religious one.' To be cultural, to have a culture, is to inhabit a place sufficiently intensely to cultivate it—to be responsible for it, to respond to it, to attend to it caringly."[8]

Culture described by Richard Velkley:[7]

... originally meant the cultivation of the soul or mind, acquires most of its later modern meaning in the writings of the 18th-century German thinkers, who were on various levels developing Rousseau's criticism of "modern liberalism and Enlightenment." Thus, a contrast between "culture" and "civilization" is usually implied in these authors, even when not expressed as such.

In the words of anthropologist E.B. Tylor, it is "that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."[9] Alternatively, in a contemporary variant, "Culture is defined as a social domain that emphasizes the practices, discourses and material expressions, which, over time, express the continuities and discontinuities of social meaning of a life held in common.[10]

The *Cambridge English Dictionary* states that culture is "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."[11] Terror management theory posits that culture is a series of activities and worldviews that provide humans with the basis for perceiving themselves as "person[s] of worth within the world of meaning"—raising themselves above the merely physical aspects of existence, in order to deny the animal insignificance and death that *Homo sapiens* became aware of when they acquired a larger brain.[12][13]

The word is used in a general sense as the evolved ability to categorize and represent experiences with symbols and to act imaginatively and creatively. This ability arose with the evolution of behavioral modernity in humans around 50,000 years ago and is often thought to be unique to humans. However, some other species have demonstrated similar, though much less complicated, abilities for social learning. It is also used to denote the complex networks of practices and accumulated knowledge and ideas that are transmitted through social interaction and exist in specific human groups, or cultures, using the plural form.[citation needed]

Change

The Beatles exemplified changing cultural dynamics, not only in music, but fashion and lifestyle. Over a half century after their emergence, they continue to have a worldwide cultural impact.

Raimon Panikkar identified 29 ways in which cultural change can be brought about, including growth, development, evolution, involution, renovation, reconception, reform, innovation, revivalism, revolution, mutation, progress, diffusion, osmosis, borrowing, eclecticism, syncretism, modernization, indigenization, and transformation.[14] In this context, modernization could be viewed as adoption of Enlightenment era beliefs and practices, such as science, rationalism, industry, commerce, democracy, and the notion of progress. Rein Raud, building on the work of Umberto Eco, Pierre Bourdieu and Jeffrey C. Alexander, has proposed a model of cultural change based on claims and bids, which are judged by their cognitive adequacy and endorsed or not endorsed by the symbolic authority of the cultural community in question.[15]

Cultural invention has come to mean any innovation that is new and found to be useful to a group of people and expressed in their behavior but which does not exist as a physical object. Humanity is in a global "accelerating culture change period," driven by the expansion of international commerce, the mass media, and above all, the human population explosion, among other factors. Culture repositioning means the reconstruction of the cultural concept of a society.[16]

Cultures are internally affected by both forces encouraging change and forces resisting change. These forces are related to both social structures and natural events, and are involved in the perpetuation of cultural ideas and practices within current structures, which themselves are subject to change.[17]

Social conflict and the development of technologies can produce changes within a society by altering social dynamics and promoting new cultural models, and spurring or enabling generative action. These social shifts may accompany ideological shifts and other types of cultural change. For example, the U.S. feminist movement involved new practices that produced a shift in gender relations, altering both gender and economic structures. Environmental conditions may also enter as factors. For example, after tropical forests returned at the end of the last ice age, plants suitable for domestication were available, leading to the invention of agriculture, which in turn brought about many cultural innovations and shifts in social dynamics.[18]

Cultures are externally affected via contact between societies, which may also produce—or inhibit—social shifts and changes in cultural practices. War or competition over resources may impact technological development or social dynamics. Additionally, cultural ideas may transfer from one society to another, through diffusion or acculturation. In diffusion, the form of something (though not necessarily its meaning) moves from one culture to another. For example, Western restaurant chains and culinary brands sparked curiosity and fascination to the Chinese as China opened its economy to international trade in the late 20th-century.[19] "Stimulus diffusion" (the sharing of ideas) refers to an element of one culture leading to an invention or propagation in another. "Direct borrowing," on the other hand, tends to refer to technological or tangible diffusion from one culture to another. Diffusion of innovations theory presents a research-based model of why and when individuals and cultures adopt new ideas, practices, and products.[20]

Acculturation has different meanings. Still, in this context, it refers to the replacement of traits of one culture with another, such as what happened to certain Native American tribes and many indigenous peoples across the globe during the process of colonization. Related processes on an individual level include assimilation (adoption of a different culture by an individual) and transculturation. The transnational flow of culture has played a major role in merging different cultures and sharing thoughts, ideas, and beliefs.

Early modern discourses

German Romanticism

Immanuel Kant (1724–1804) formulated an individualist definition of "enlightenment" similar to the concept of *bildung*: "Enlightenment is man's emergence from his self-incurred immaturity."[21] He argued that this immaturity comes not from a lack of understanding, but from a lack of courage to think independently. Against this intellectual cowardice, Kant urged: "*Sapere Aude*" ("Dare to be wise!"). In reaction to Kant, German scholars such as Johann Gottfried Herder (1744–1803) argued that human creativity, which necessarily takes unpredictable and highly diverse forms, is as important as human rationality. Moreover, Herder proposed a collective form of *Bildung*: "For Herder, Bildung was the totality of experiences that provide a coherent identity, and sense of common destiny, to a people."[22]

In 1795, the Prussian linguist and philosopher Wilhelm von Humboldt (1767–1835) called for an anthropology that would synthesize Kant's and Herder's interests. During the Romantic era, scholars in Germany, especially those concerned with nationalist movements—such as the nationalist struggle to create a "Germany" out of diverse

principalities, and the nationalist struggles by ethnic minorities against the Austro-Hungarian Empire—developed a more inclusive notion of culture as "worldview" (*Weltanschauung*).[23] According to this school of thought, each ethnic group has a distinct worldview that is incommensurable with the worldviews of other groups. Although more inclusive than earlier views, this approach to culture still allowed for distinctions between "civilized" and "primitive" or "tribal" cultures.

In 1860, Adolf Bastian (1826–1905) argued for "the psychic unity of mankind."[24] He proposed that a scientific comparison of all human societies would reveal that distinct worldviews consisted of the same basic elements. According to Bastian, all human societies share a set of "elementary ideas" (*Elementargedanken*); different cultures, or different "folk ideas" (*Völkergedanken*), are local modifications of the elementary ideas.[25] This view paved the way for the modern understanding of culture. Franz Boas (1858–1942) was trained in this tradition, and he brought it with him when he left Germany for the United States.[26]

English Romanticism

In the 19th century, humanists such as English poet and essayist Matthew Arnold (1822–1888) used the word "culture" to refer to an ideal of individual human refinement, of "the best that has been thought and said in the world."[27] This concept of culture is also comparable to the German concept of *bildung*: "...culture being a pursuit of our total perfection by means of getting to know, on all the matters which most concern us, the best which has been thought and said in the world."[27]

In practice, *culture* referred to an elite ideal and was associated with such activities as art, classical music, and haute cuisine.[28] As these forms were associated with urban life, "culture" was identified with "civilization" (from Latin: *civitas*, lit. 'city'). Another facet of the Romantic movement was an interest in folklore, which led to identifying a "culture" among non-elites. This distinction is often characterized as that between high culture, namely that of the ruling social group, and low culture. In other words, the idea of "culture" that developed in Europe during the 18th and early 19th centuries reflected inequalities within European societies.[29]

Matthew Arnold contrasted "culture" with anarchy; other Europeans, following philosophers Thomas Hobbes and Jean-Jacques Rousseau, contrasted "culture" with "the state of nature." According to Hobbes and Rousseau, the Native Americans who were being conquered by Europeans from the 16th centuries on were living in a state of nature; this opposition was expressed through the contrast between "civilized" and "uncivilized."[30] According to this way of thinking, one could classify some countries and nations as more civilized than others and some people as more cultured than others. This contrast led to Herbert Spencer's theory of Social Darwinism and Lewis Henry Morgan's theory of cultural evolution. Just as some critics have argued that the distinction between high and low cultures is an expression of the conflict between European elites and non-elites, other critics have argued that the distinction between civilized and uncivilized people is an expression of the conflict between European colonial powers and their colonial subjects.

Other 19th-century critics, following Rousseau, have accepted this differentiation between higher and lower culture, but have seen the refinement and sophistication of high culture as corrupting and unnatural developments that obscure and distort people's essential nature. These critics considered folk music (as produced by "the folk," i.e., rural, illiterate, peasants) to honestly express a natural way of life, while classical music seemed superficial and decadent. Equally, this view often portrayed indigenous peoples as "noble savages" living authentic and unblemished lives, uncomplicated and uncorrupted by the highly stratified capitalist systems of the West.

In 1870 the anthropologist Edward Tylor (1832–1917) applied these ideas of higher versus lower culture to propose a theory of the evolution of religion. According to this theory, religion evolves from more polytheistic to more monotheistic forms.[31] In the process, he redefined culture as a diverse set of activities characteristic of all human societies. This view paved the way for the modern understanding of religion.

Anthropology

Although anthropologists worldwide refer to Tylor's definition of culture,[32] in the 20th century "culture" emerged as the central and unifying concept of American anthropology, where it most commonly refers to the universal human capacity to classify and encode human experiences symbolically, and to communicate symbolically encoded experiences socially.[33] American anthropology is organized into four fields, each of which plays an important role in research on culture: biological anthropology, linguistic anthropology, cultural anthropology, and in the United States and Canada, archaeology.[34][35][36][37] The term *Kulturbrille*, or "culture glasses," coined by German American anthropologist Franz Boas, refers to the "lenses" through which a person sees their own culture. Martin Lindstrom asserts that *Kulturbrille*, which allow a person to make sense of the culture they inhabit, "can blind us to things outsiders pick up immediately."[38]

Sociology

The sociology of culture concerns culture as manifested in society. For sociologist Georg Simmel (1858–1918), culture referred to "the cultivation of individuals through the agency of external forms which have been objectified in the course of history."[39] As such, culture in the sociological field can be defined as the ways of thinking, the ways of acting, and the material objects that together shape a people's way of life. Culture can be either of two types, non-material culture or material culture.[5] Non-material culture refers to the non-physical ideas that individuals have about their culture, including values, belief systems, rules, norms, morals, language,

organizations, and institutions, while material culture is the physical evidence of a culture in the objects and architecture they make or have made. The term tends to be relevant only in archeological and anthropological studies, but it specifically means all material evidence which can be attributed to culture, past or present.

Cultural sociology first emerged in Weimar Germany (1918–1933), where sociologists such as Alfred Weber used the term *Kultursoziologie* ('cultural sociology'). Cultural sociology was then reinvented in the English-speaking world as a product of the cultural turn of the 1960s, which ushered in structuralist and postmodern approaches to social science. This type of cultural sociology may be loosely regarded as an approach incorporating cultural analysis and critical theory. Cultural sociologists tend to reject scientific methods, instead hermeneutically focusing on words, artifacts and symbols.[40] Culture has since become an important concept across many branches of sociology, including resolutely scientific fields like social stratification and social network analysis. As a result, there has been a recent influx of quantitative sociologists to the field. Thus, there is now a growing group of sociologists of culture who are, confusingly, not cultural sociologists. These scholars reject the abstracted postmodern aspects of cultural sociology, and instead, look for a theoretical backing in the more scientific vein of social psychology and cognitive science.[41]

Nowruz is a good sample of popular and folklore culture that is celebrated by people in more than 22 countries with different nations and religions, at the 1st day of spring. It has been celebrated by diverse communities for over 7,000 years.

Early researchers and development of cultural sociology

The sociology of culture grew from the intersection between sociology (as shaped by early theorists like Marx,[42] Durkheim, and Weber) with the growing discipline of anthropology, wherein researchers pioneered ethnographic strategies for describing and analyzing a variety of cultures around the world. Part of the legacy of the early development of the field lingers in the methods (much of cultural, sociological research is qualitative), in the theories (a variety of critical approaches to sociology are central to current research communities), and in the substantive focus of the field. For instance, relationships between popular culture, political control, and social class were early and lasting concerns in the field.

Cultural studies

In the United Kingdom, sociologists and other scholars influenced by Marxism such as Stuart Hall (1932–2014) and Raymond Williams (1921–1988) developed cultural studies. Following nineteenth-century Romantics, they identified culture with consumption goods and leisure activities (such as art, music, film, food, sports, and clothing). They saw patterns of consumption and leisure as determined by relations of production, which led them to focus on class relations and the organization of production.[43][44]

In the United Kingdom, cultural studies focus largely on the study of popular culture; that is, on the social meanings of mass-produced consumer and leisure goods. Richard Hoggart coined the term in 1964 when he founded the Birmingham Centre for Contemporary Cultural Studies or CCCS.[45] It has since become strongly associated with Stuart Hall,[46] who succeeded Hoggart as Director.[47] Cultural studies in this sense, then, can be viewed as a limited concentration scoped on the intricacies of consumerism, which belongs to a wider culture sometimes referred to as Western civilization or globalism.

From the 1970s onward, Stuart Hall's pioneering work, along with that of his colleagues Paul Willis, Dick Hebdige, Tony Jefferson, and Angela McRobbie, created an international intellectual movement. As the field developed, it began to combine political economy, communication, sociology, social theory, literary theory, media theory, film/video studies, cultural anthropology, philosophy, museum studies, and art history to study cultural phenomena or cultural texts. In this field researchers often concentrate on how particular phenomena relate to matters of ideology, nationality, ethnicity, social class, and/or gender.[48] Cultural studies is concerned with the meaning and practices of everyday life. These practices comprise the ways people do particular things (such as watching television or eating out) in a given culture. It also studies the meanings and uses people attribute to various objects and practices. Specifically, culture involves those meanings and practices held independently of reason. Watching television to view a public perspective on a historical event should not be thought of as culture unless referring to the medium of television itself, which may have been selected culturally; however, schoolchildren watching television after school with their friends to "fit in" certainly qualifies since there is no grounded reason for one's participation in this practice.

In the context of cultural studies, a text includes not only written language, but also films, photographs, fashion or hairstyles: the texts of cultural studies comprise all the meaningful artifacts of culture.[49] Similarly, the discipline widens the concept of culture. Culture, for a cultural-studies researcher, not only includes traditional high culture (the culture of ruling social groups)[50] and popular culture, but also everyday meanings and practices. The last two, in fact, have become the main focus of cultural studies. A further and recent approach is comparative cultural studies, based on the disciplines of comparative literature and cultural studies.[51]

Scholars in the United Kingdom and the United States developed somewhat different versions of cultural studies after the late 1970s. The British version of cultural studies had originated in the 1950s and 1960s, mainly under the influence of Richard Hoggart, E.P. Thompson, and Raymond Williams, and later that of Stuart Hall and others at the Centre for Contemporary Cultural Studies at the University of Birmingham. This included overtly

political, left-wing views, and criticisms of popular culture as "capitalist" mass culture; it absorbed some of the ideas of the Frankfurt School critique of the "culture industry" (i.e. mass culture). This emerges in the writings of early British cultural-studies scholars and their influences: see the work of (for example) Raymond Williams, Stuart Hall, Paul Willis, and Paul Gilroy.

In the United States, Lindlof and Taylor write, "cultural studies [were] grounded in a pragmatic, liberal-pluralist tradition."[52] The American version of cultural studies initially concerned itself more with understanding the subjective and appropriative side of audience reactions to, and uses of, mass culture; for example, American cultural-studies advocates wrote about the liberatory aspects of fandom.[citation needed] The distinction between American and British strands, however, has faded.[citation needed] Some researchers, especially in early British cultural studies, apply a Marxist model to the field. This strain of thinking has some influence from the Frankfurt School, but especially from the structuralist Marxism of Louis Althusser and others. The main focus of an orthodox Marxist approach concentrates on the production of meaning. This model assumes a mass production of culture and identifies power as residing with those producing cultural artifacts. In a Marxist view, the mode and relations of production form the economic base of society, which constantly interacts and influences superstructures, such as culture.[53] Other approaches to cultural studies, such as feminist cultural studies and later American developments of the field, distance themselves from this view. They criticize the Marxist assumption of a single, dominant meaning, shared by all, for any cultural product. The non-Marxist approaches suggest that different ways of consuming cultural artifacts affect the meaning of the product. This view comes through in the book *Doing Cultural Studies: The Story of the Sony Walkman* (by Paul du Gay *et al.*),[54] which seeks to challenge the notion that those who produce commodities control the meanings that people attribute to them. Feminist cultural analyst, theorist, and art historian Griselda Pollock contributed to cultural studies from viewpoints of art history and psychoanalysis. The writer Julia Kristeva is among influential voices at the turn of the century, contributing to cultural studies from the field of art and psychoanalytical French feminism.[55]

Petrakis and Kostis (2013) divide cultural background variables into two main groups:[56]

1. The first group covers the variables that represent the "efficiency orientation" of the societies: performance orientation, future orientation, assertiveness, power distance, and uncertainty avoidance.
2. The second covers the variables that represent the "social orientation" of societies, i.e., the attitudes and lifestyles of their members. These variables include gender egalitarianism, institutional collectivism, in-group collectivism, and human orientation.

In 2016, a new approach to culture was suggested by Rein Raud,[15] who defines culture as the sum of resources available to human beings for making sense of their world and proposes a two-tiered approach, combining the study of texts (all reified meanings in circulation) and cultural practices (all repeatable actions that involve the production, dissemination or transmission of purposes), thus making it possible to re-link anthropological and sociological study of culture with the tradition of textual theory.

Psychology

Starting in the 1990s,[57]:31 psychological research on culture influence began to grow and challenge the universality assumed in general psychology.[58]:158–168[59] Culture psychologists began to try to explore the relationship between emotions and culture, and answer whether the human mind is independent from culture. For example, people from collectivistic cultures, such as the Japanese, suppress their positive emotions more than their American counterparts.[60] Culture may affect the way that people experience and express emotions. On the other hand, some researchers try to look for differences between people's personalities across cultures.[61][62] As different cultures dictate distinctive norms, culture shock is also studied to understand how people react when they are confronted with other cultures. Cognitive tools may not be accessible or they may function differently cross culture.[57]:19 For example, people who are raised in a culture with an abacus are trained with distinctive reasoning style.[63] Cultural lenses may also make people view the same outcome of events differently. Westerners are more motivated by their successes than their failures, while East Asians are better motivated by the avoidance of failure.[64] Culture is important for psychologists to consider when understanding the human mental operation.

Protection of culture

There are a number of international agreements and national laws relating to the protection of cultural heritage and cultural diversity. UNESCO and its partner organizations such as Blue Shield International coordinate international protection and local implementation.[65][66] The Hague Convention for the Protection of Cultural Property in the Event of Armed Conflict and the UNESCO Convention on the Protection and Promotion of the Diversity of Cultural Expressions deal with the protection of culture. Article 27 of the Universal Declaration of Human Rights deals with cultural heritage in two ways: it gives people the right to participate in cultural life on the one hand and the right to the protection of their contributions to cultural life on the other.[67]

In the 21st century, the protection of culture has been the focus of increasing activity by national and international organizations. The UN and UNESCO promote cultural preservation and cultural diversity through declarations and legally-binding conventions or treaties. The aim is not to protect a person's property, but rather to preserve the cultural heritage of humanity, especially in the event of war and armed conflict. According to Karl von Habsburg,

President of Blue Shield International, the destruction of cultural assets is also part of psychological warfare. The target of the attack is the identity of the opponent, which is why symbolic cultural assets become a main target. It is also intended to affect the particularly sensitive cultural memory, the growing cultural diversity and the economic basis (such as tourism) of a state, region or municipality.[68][69][70]

Tourism is having an increasing impact on the various forms of culture. On the one hand, this can be physical impact on individual objects or the destruction caused by increasing environmental pollution and, on the other hand, socio-cultural effects on society.[71][72][73]

Yorum

Kültür üstümüze giydiğimiz kıyafet gibi, bir sosyal boyutu yanında kendimizi tanıtan ve özel, özgün yapı oluşturan bir yapıdır. Bu açıdan her ülke kültürde kendisine özgü bir yapı oluşturabilir.

Sosyal sınıflar ötesinde, örneğin İngiltere'de konuşulanları anlamıyor, kendimde sorun olduğu iddiasında bulunuyordum. Amerikan değil İngiliz aksanımız olduğunu sanmakta idim. Hastam İngiliz Edebiyat akademik hoca idi, ona sordum. Siz proper/düzgün İngilizce konuşuyorsunuz, konuşulan lisan ile sokak vurguları farklıdır. Argo zaten sayılmaz. Sana "what's watch" diyen kişiye, "Do you mean what time is it? İfadesi ile sana değil, gerçekte kendisine kızmış. En azından, time ile watch farkını vurgulamışsın. Türkçe eklemeli dil olduğu için, saat ile zaman aynı anlamda kullanılabilir ama İngilizce' de ise önemli hatadır.

Sonra benden rica etti, yatağa T tüp drenajı nedeni ile safra yollarından gelen sızıntı nedeni ile bağlı idi, akşam 3 saat boyunca konuştuğumuzu hatırlarım. Çok mutlu oldu, bende elbette memnun kaldım.

Aynı lisanı konuşmak değil, aynı kültürü paylaşmış olduk.

Belirli bölgeye bağlı olarak, sosyal davranış, kurumlar, kurallar, insan toplulukları, bilgi, kaynaklar, inanış, sanat ve kanunlar, kalıplar ile davranışlar olarak tanımlamaktadır.

Eğitim ile bunları öğrenmek, lisanda farklı yaklaşım yanında, kültürel değişmeler de öngörülmektedir.

Kültürlerin Sosyal Antropoloji Dersinde, türleri: Göçebe Kültürü, Tarım Kültürü, Endüstri Kültürü, Yüksek Teknoloji Kültürü, Birey Hakları Kültürü ve Karma Kültürel Yapı olarak tanımlandığı, Kültürleri tanımlayan öğeler olarak: Toplumda, aile, en ufak birim, Kaynaklar, Çevre, Eğitim, Yönetim: Din, Devlet ve Yasal yapı, İnsan, Sağlık, Teknoloji olarak belirtildiği not edilmektedir.

Bu kaynakta da bazılarından (belirli bölgeye bağlı olarak, sosyal davranış, kurumlar, kurallar, insan toplulukları, bilgi, kaynaklar, inanış, sanat ve kanunlar, kalıplar ile davranışlar) söz edilmektedir.

Burada dikkat edilmesi gereken, her kültürel boyutun, kısa insanların, insan toplumlarının değişmeden, asimile edilmeden özelliklerinin korunması olmalıdır. Zamanımızda ise Globalleşme adı altında bütünleşme yapılmaktadır.

Burada çeşitli faktörler belirtilebilir.

Basit olarak zeybek bir Ege yöresi, İç Anadolu'da Seymen olarak oynanmaktadır. Burada bir oyun stilleri vardır, bu öğrenilir ve uygulanır. Ama bizim yörede, diz kırma sadece hanım önünde yapılır. Kimsenin önünde diz kırılmaz. Bu saygı değil, alay etme, saygısızlık anlamını taşır. Düğünlerde de kız durur, damat adayı onun etrafında diz kırarak oynar. Ben bir zeybek oyununda çıkar, aman diz kırmayın, hanımızı çağırın ona karşı kırın derim ama dinleyen de olmaz, çok üzülürüm. Bu bir kültürel algıdır. Bizim yörede diz kıran kişiye bakılmaz, saygısız, hürmeti abartıyor denilir. Ama tüm gösterilerde diz kırılmakta, şekil zeybek, gerçek zeybek oynanmamaktadır. Atatürk diz kırması, Halkın önünde diz kırıyorum vurgusudur.

Kelimenin etimolojik anlamı: yapılanma iken, insanın sosyal, ruhsal yapılanması olarak ifade edilmiştir.

Sıklıkla toplumda yaşam kuralları ve davranışları olarak tanımlandığı görülmektedir.

Burada kültürel değişim, öğelerde tümden farklılaşma olarak görülmemektedir. Beatles şarkıcı olarak kıyafet, müzik söylemi, sözlerin anlamları gibi farklarla değişim getirmişlerdir. Bu dönemde saçımızın omuzlara kadar uzaması da olmuştur. Dini engel olduğu söyleyenlere de Peygamber de gençliğinde saçı omuzlarını 4 parmak geçer şekilde uzatırmış deyip, referans vermekte idik.

Raimon Panikkar kültürel etkileşimlerde, 29 yol ile değişim olabileceği ifade edilmektedir. Büyüme ile gelişme, evolüsyona uğrama, farklılaşma, yeniden yapılanma, fikir değişimi, reform, yeniden yapılanma, ilerleme, mutasyon, ilerleme, dağılma, toplum içinde erime, topluma uyma, kişiliğini kaybetme de sayılabilir.

Modernleşme kültürel değişimi kabul etmek için bir gerekçe olmaktadır. Sosyal yapı, mevcut durum, teknolojiler buna zorlamaktadırlar.

Değişim diyerek, buna gereksinim duyduğunu hissetmek kültürel dönüşümü tetiklemektedir. Doğru veya yanlış, o kalıba girmekte, düşünce ve davranışları farklılaşmaktadır. Korku veya endişemiz, bireyin sevgi ve insanlıktan kopması olmaktadır. Kendisinden uzaklaşmamalı, gönül ve akıl bütünlüğünü korumalıdır.

Burada kültürün, aydınlanma olarak ifade edildiği görülmektedir. Kültürleşme boyutunu bir aydınlanma olarak, farklı bir sıfat olmasıdır, medeni anlamını taşıdığı anlaşılmaktadır. Farklı kültürel yapılara bakınca, kültürsüz kimse yoktur, ama bazı kültürler kendilerini üstün görmektedirler, bunlara örnek Endüstri ve Yüksek Teknoloji Kültürleridir.

Rıza alabilmek için, bilgilendirme ötesinde eylem yapılmalıdır, bu nedenle tanım olarak aydınlanma kullanılmaktadır. Hastalığı anlatma değil, hastalık ile bireyin ilintisi ortaya konulmalı ve empati yapılmalı, sorular da ona göre sorulmalı ve yanıtlanmalıdır. Örnek olarak, pankreas başında kanseri olan tüm vücuduna yayıldığı anlaşılan bir Prof. İnşaat Mühendisi arkadaş, realist olarak tedavinin anlamı olmayacağını ortaya koyarak görüşümü istedi. Konu ile hemen tüm literatürleri ve plasebo yaklaşımlarını da okuduğunu anladım. Her bireyin hastalığa verdiği cevap farklı olacaktır, kitaplar, yayınlar 2 aylık bir süre vermiş olsa da ilk dozu al ve buna göre yaklaşım yaparsın. Ağrılar için, tedavi görmenin faydası olacak, ızdırap çekme şiddeti az olabilir dedim. %50 üzerinde ufalma oldu. En büyük faydası, ailesi, çocukları sert mizacı nedeni ile sevmedikleri babalarını kavramış ve hasretle sarılarak bir yıldan uzun yaşaması ile hastalık ile yeni bir yaşam boyutu yaşamış, mutlu olarak nefesini vermiştir.

Beatles çaldığı şarkı size bir anlam ifade etmeyebilir, bendeki hazzı görüp, bunun gençlik yılımı hatırlattığı söyleyince aydınlanmış olabilirsiniz.

İngiltere yaklaşımında kültür, sınıf atlamak, elit olmak, sanat ve klasik müzik dinlemek olarak anlaşılamaya başlanmıştır. İnanışta evolüsyon boyutuna kadar da gelinmiştir.

Kültür kelimesi daha sonra, sosyal bir yaşanmış boyutu sembolik tanımlanması olmuştur. Burada biyolojik gelişim, dil gelişimi ve kültür gelişimi boyutu kültürel olarak tanımlanmaya başlamıştır. Üniversite mezunu, kültürlü kişi anlamını taşır olmuştur.

Kültürün sosyolojisi sosyal yaşam ile ilintili olmaktadır. Kişinin yaşamı, değerleri, inanışı, kuralları, ahlaki yapısı, dili, kurumları ve geçmişten geleceğe değişimi içine alınmıştır.

Nevruz, baharın gelmesinin müjdesi olarak 22 ülkede kutlanmakta ancak kültürel öğelerinin farklı olduğu da gözlenmektedir. Kısaca olayların toplumun özelliğine göre yansıması olmaktadır, kalıp şeklinde aynı değil, kültürün algısına göre olmaktadır.

Bir örnek olarak bakıldığında, Kuran ayetine dayanılarak, Hz. İsa'nın doğumu hurma toplama zamanı, (*19/25: Hurma ağacının kütüğünü kendine doğru salla, üzerine olgun, taze hurma dökülecektir*) yaklaşımı ile Meryem anamıza ifadesi ile Eylül gibi olmaktadır. Ancak Konstantin zamanında Papa, uzun gecelerin sonlanma kutlaması olan ve Nur-doğan/Nar-doğan kutlamalarının törensel olması nedeniyle bunu bu zamana almışlardır. Noel, Antalya Demre kasabasında okulu/papaz olarak bağışta bulunması ile yanmayan evlerin bacalarından odun atması ile efsaneleşmesi ile bu da alınmıştır. Dilek ağacı asılan dileklerin, insana imkanları

ölçüsünde alması, çorap şeklinde dönerek, bir kutlama olmuştur. Yeni yılı kutlayan da aforoz edilmiş, bu kalkmamıştır. Söylenmek istenen, bir toplumsal olaylar, dini temellere dayandırarak, halkın kabulünü sağlamak olmaktadır. Kuran yine Maide suresinde, "*5/114: Meryem oğlu İsa şöyle yakardı: "Allahım, ey Rabbimiz! Üzerimize gökten bir sofra indir de bizim hem öncekilerimize hem sonrakilerimize bir bayram olsun, senden bir mucize olsun. Rızıklandır bizi! Rızık verenlerin en hayırlısı sensin"* ifadesini bulmaktadır.

Popüler kültür, sınıflara göre kültürel yapı gibi şeklinde aynı toplumda da farklı yapıda olması da doğal karşılanmalıdır. Noel Baba yeşil, çam rengi giyerken, muhtemelen Cola reklamı için kırmızı renk olmuş, büyük bağışları olmuştur.

Burada zamanla kültürlerin globalleştiği ve hatta Batı kültürü şeklinde de bütünleşmesi konusu gündeme gelmiştir.
Birçok faktörün; fikirler, iletişim boyutu, sosyolojik yapı, milliyet algısı, etnik yapı düşünceleri, sosyal sınıf durumu ve cinsiyetin konuya yaklaşımı değiştirmektedir.
Okul ötesinde, televizyon bile yaklaşımları ve sosyal yapıyı değiştirebilmektedir.

Sadece yazılı değil, fotoğraflar, moda, saç yapısı, yüksek zenginlere özenme, kültürleri karşılaştırmalı yaklaşımlar, hızlı değişime neden olabilmektedir.

Birçok çalışmacı, akademik kişiler, kültürel değişim üzerinde hassasiyetle durmuşlardır.
Burada başlıca değişim boyutunu:
1) Gelecek yapılanma arzusu, hedefidir,
2) Sosyal uyum için yapılan değişimdir.

Kültür insanı insan yapan, üstüne kendi tercihi ve zevki olarak giydiği, özel ve özgün olarak, mutlu olduğu yapı olarak irdelenmelidir.

Burada bazı çatışma boyutları da anlaşılmaktadır. Kişilik ile kültürel yapı çatışması, ruhsal duygular ve kültürel farklılıklar, kural içinde sıkışmak istememek, kültürel şok, tüm bunların bireyin duygusal ötesi, zihinsel olarak yıpratmasından da sakınmalıdır.
Birçok kuruluş, kültür konusunu ana konu olarak irdelemeye aşlamış ve bir insan hakkı olarak görmektedirler.
Bu konuda organizasyonlar oluşturulmuştur.

Bir insanın ve toplumun kültürel yapısının korunması ve gözetilmesi artık bir üniversal yapı haline gelmiştir.
Antik bir sanat eserinin korunması gibi kültürel değerlerin de korunması temeldir.

Kültürel değerlerin korunması, bireyin kalıp içinde olması değil, bu kalıba katkı sağlaması, geliştirmesi ve ilerletmesidir. Yemeğin yapılmasında bile yüzlerce yıldır aynı tarif yerine, katkıların yapılabilmesi, kişilerin birey olarak katkısının olmasıdır.

Outline of culture, Wikipedia[8]

The following outline is provided as an overview of and topical guide to culture:
Culture – a set of patterns of human activity within a community or social group and the symbolic structures that give significance to such activity. Customs, laws, dress, architectural style, social standards, and traditions are all examples of cultural elements. Since 2010, Culture is considered the Fourth Pillar of Sustainable Development by UNESCO.[1] More: Agenda 21 for Culture or in short Culture 21.
Cultural groups
- Community – a social unit of any size that shares common values. Communities range in size and scope from neighbourhoods to national communities to international communities. They can be physical (face-to-face) or virtual (online).
  - People – a plurality of persons considered as a whole, as is the case with an ethnic group or nation. Collectively, for example, the contemporary Frisians and Danes are two related

Germanic peoples, while various Middle Eastern ethnic groups are often linguistically categorized as Semitic people. See the list of contemporary ethnic groups for more examples.

- o Ethnic group – A socially defined category of people who identify with each other based on common ancestral, social, cultural, or national experience. Membership of an ethnic group tends to be defined by a shared cultural heritage, ancestry, origin myth, history, homeland, language and/or dialect, symbolic systems such as religion, mythology and ritual, cuisine, dressing style, physical appearance, etc.
- Society – a group of people involved in persistent interpersonal relationships, or a large social grouping sharing the same geographical or social territory, typically subject to the same political authority and dominant cultural expectations. Human societies are characterized by patterns of relationships (social relations) between individuals who share a distinctive culture and institutions; a given society may be described as the total of such relationships among its constituent members.
  - o Civilization – any complex society characterized by urban development, social stratification, symbolic communication forms (typically, writing systems), and a perceived separation from and domination over the natural environment.

Elements of culture

- **The arts** – vast subdivision of culture, composed of many creative endeavors and disciplines. The arts encompass visual arts, literary arts and the performing arts.
  - o **Clothing** – Fashion, Jewelry
  - o **Gastronomy** – the art and science of good eating,[2] including the study of food and culture.
    - Food preparation – act of preparing foods for eating. It encompasses a vast range of methods, tools, and combinations of ingredients to improve the flavour and digestibility of food.
    - **Food and drink**
      - Cuisines – a cuisine is a specific set of cooking traditions and practices, often associated with a specific culture.
      - Chocolate – raw or processed food produced from the seed of the Mars *Theobroma cacao* tree.
      - Wine – alcoholic beverage, made of fermented fruit juice, usually from grapes.[3]
  - o **Literature** – the art of written works.
    - Children's literature – stories, books, and poems for children.
    - Fiction – any form of narrative which deals, in part or whole, with events that are not factual, but rather, imaginary and invented by its author(s). *See below.*
    - Non-fiction – a form of any narrative, account, or other communicative work whose assertions and descriptions are understood to be factual.
    - Poetry – literary art in which language is used for its aesthetic and evocative qualities in addition to, or instead of, its apparent meaning.
    - Critical theory – examination and critique of society and culture, drawing from knowledge across the social sciences and humanities.
  - o **Performing arts** – those forms of art that use the artist's own body, face, and presence as a medium.
    - Circus – performance of a company of clowns, acrobats, trained animals, trapeze artists, musicians, hoopers, tightrope walkers, jugglers, unicyclists and other object-manipulating and stunt-oriented artists, and a ringmaster.
    - Comedy – any discourse or work generally intended to be humorous or to amuse by inducing laughter, especially in theatre, television, film and stand-up comedy.
      - Stand-up comedy – performance by a comedian in front of a live audience, usually speaking directly to them.
    - Dance – art form of movement of the body, usually rhythmic and to music,[4] used as a form of expression, social interaction, or presented in a spiritual or performance setting.
    - Film – moving pictures, the art form that records performances visually.
    - Theatre – a collaborative form of fine art that uses live performers to present the experience of a real or imagined event before a live audience in a specific place.
    - Music – an art forms the medium of which is sound and silence.
      - Music genres
        - Jazz – a musical style that originated at the beginning of the 20th century in African American communities in the Southern United States, mixing African and European music traditions.

- - - - Opera – an art form in which singers and musicians perform a dramatic work combining text (called a libretto) and musical score.[5]
    - - Musical instruments – devices created or adapted to make musical sounds.
      - - Guitars – the guitar is a plucked string instrument, usually played with fingers or a pick. The guitar consists of a body with a rigid neck to which the strings, generally six in number, are attached. Guitars are traditionally constructed of various woods and strung with animal gut or, more recently, with either nylon or steel strings.
  - - Stagecraft – technical aspects of theatrical, film, and video production. It includes, but is not limited to, constructing and rigging scenery, hanging and focusing of lighting, design and procurement of costumes, makeup, procurement of props, stage management, and recording and mixing of sound.
  - o **Visual arts** – art forms that create primarily visual works.
    - - Architecture – The art and science of designing and erecting buildings and other physical structures.
      - - Classical architecture – the architecture of classical antiquity and later architectural styles influenced by it.
    - - Crafts – recreational activities and hobbies that involve making things with one's hands and skill.
    - - Design – the process for planning the overall look of an object
    - - Drawing – visual art that makes use of any number of drawing instruments to mark a two-dimensional medium.
    - - Film – moving pictures.
    - - Painting – the practice of applying paint, pigment, colour or another medium to a surface with a brush or other object.
      - - History of painting
    - - Photography – art, science, and practice of creating pictures by recording radiation on a radiation-sensitive medium, such as a photographic film, or electronic image sensors.
    - - Sculpture – three-dimensional artwork created by shaping or combining hard materials - typically stone such as marble - or metal, glass, or wood.
- **Entertainment** – any activity which provides a diversion or permits people to amuse themselves in their leisure time. Entertainment is generally passive, such as watching opera or a movie.
  - o Fiction – any form of narrative which deals, in part or whole, with events that are not factual, but rather, imaginary and invented by its author(s).
    - - James Bond – fictional character created in 1953 by writer Ian Fleming. Since then, the character has grown to icon status, featured in many novels, movies, video games and other media.
    - - Fantasy – genre of fiction using magic and the supernatural as primary elements of plot, theme or setting, often in imaginary worlds, generally avoiding the technical/scientific content typical of science fiction, but overlapping with it
      - - Middle-earth – fantasy setting by writer J.R.R. Tolkien, home to hobbits, orcs, and many other mystical races and creatures.
    - - Science fiction – a genre of fiction dealing with imaginary but more or less plausible (or at least no supernatural) content such as future settings, futuristic science and technology, space travel, aliens, and paranormal abilities. Exploring the consequences of scientific innovations is one purpose of science fiction, making it a "literature of ideas."[6]
  - o **Games** – structured playing, usually undertaken for enjoyment, involving goals, rules, challenge, and interaction.
    - - Board games
      - - Chess – two-player board game played on a chessboard, a square-checkered board with 64 squares arranged in an eight-by-eight grid. Each player begins the game with sixteen pieces: One king, one queen, two rooks, two knights, two bishops, and eight pawns.
    - - Card games
      - - Poker – family of card games that share betting rules and usually (but not always) hand rankings.
    - - Video games – electronic games that involve interaction with a user interface to generate visual feedback on a video device.

- o **Performing arts** – those forms of art that use the artist's own body, face, and presence as a medium. *See above*.
- o **Sports** – organized, competitive, entertaining, and skillful activity requiring commitment, strategy, and fair play, in which a winner can be defined by objective means. Generally speaking, a sport is a game based in physical athleticism.
  - ▪ **Ball games**
    - ▪ Baseball – bat-and-ball sport played between two teams of nine players each. The aim is to score runs by hitting a thrown ball with a bat and touching a series of four bases arranged at the corners of a ninety-foot diamond.
    - ▪ Basketball – team sport in which two teams of five players try to score points by throwing or "shooting" a ball through the top of a basketball hoop while following a set of rules.
    - ▪ Tennis – sport usually played between two players (singles) or between two teams of two players each (doubles), using specialized racquets to strike a felt-covered hollow rubber ball over a net into the opponent's court.
  - ▪ Canoeing and kayaking – two closely related forms of watercraft paddling, involving manually propelling and navigating specialized boats called canoes and kayaks using a blade that is joined to a shaft, known as a paddle, in the water.
  - ▪ **Combat sports**
    - ▪ Fencing – family of combat sports using bladed weapons.
    - ▪ Martial arts – extensive systems of codified practices and traditions of combat, practised for a variety of reasons, including self-defense, competition, physical health and fitness, as well as mental and spiritual development.
  - ▪ Cycling sport – bicycle racing and track cycling.
  - ▪ Motorcycling – riding a motorcycle. A variety of subcultures and lifestyles have been built up around motorcycling and motorcycle racing.
  - ▪ Running – moving rapidly on foot, during which both feet are off the ground at regular intervals.
- Humanities – academic disciplines that study the human condition, using methods that are primarily analytical, critical, or speculative, as distinguished from the mainly empirical approaches of the natural sciences.
  - o **Area studies** – comprehensive interdisciplinary research and the academic study of the people and communities of particular regions. Disciplines applied to include history, political science, sociology, cultural studies, languages, geography, literature, and related disciplines.
    - ▪ Sinology – study of China and things related to China, such as its classical language and literature.
  - o Classical studies – a branch of the Humanities comprising the languages, literature, philosophy, history, art, archaeology and all other cultural elements of the ancient Mediterranean world (Bronze Age ca. BC 3000 – Late Antiquity ca. AD 300–600); especially Ancient Greece and Ancient Rome.
- Mass media – diversified media technologies and their content that are intended to reach a large audience by mass communication. Includes radio and television programming; mass publishing of books, magazines, and newspapers; web content; and films and audio recordings.
- Tradition – belief or behaviour passed down within a group or society with symbolic meaning or special significance with origins in the past. Common examples include holidays or impractical but socially meaningful clothes (like lawyer wigs or military officer spurs), but the idea has also been applied to social norms such as greetings.
  - o **Celebration** –
    - ▪ Festivals – entertainment events centering on and celebrating a unique aspect of a community, usually staged by that community.
- Tourism – travel for recreational, leisure, or business purposes. The World Tourism Organization defines tourists as people "travelling to and staying in places outside their usual environment for not more than one consecutive year for leisure, business and other purposes." Tourism is important, and in some cases, vital for many countries. It was recognized in the *Manila Declaration on World Tourism of 1980* as "an activity essential to the life of nations because of its direct effects on the social, cultural, educational, and economic sectors of national societies and their international relations."[7][8]
  - o Tourist attraction – place of interest where tourists visit, typically for its inherent or exhibited natural or cultural value, historical significance, natural or built beauty, offering leisure, adventure and amusement.
    - ▪ Lists of tourist attractions

Types of cultures
- Organizational culture – behaviour of humans within an organization and the meaning that people attach to those behaviours. An organization's culture includes its vision, values, norms, systems, countries, symbols, language, assumptions, beliefs, and habits.

Cultures by aspect
- Consumer culture – a society based on consumerism
- High context culture – a culture with the tendency uses high context messages, resulting in catering towards in-groups
- Low context culture – culture with a tendency not to cater towards in-groups
- Non-institutional culture - culture that is emerging bottom-up from self-organizing grassroot initiatives, rather than top-down from the state
- Participatory culture – a culture in which private persons (the public) do not act as consumers only, but also as contributors or producers (prosumers)
- Permission culture – a society in which copyright restrictions are pervasive and enforced to the extent that any uses of copyrighted works need to be explicitly leased
- Remix culture – a society which allows and encourages derivative works
- Traditional culture – a community that chooses to remain focused on subsistence as a major cornerstone of their economic behaviour, as well as, adheres to their ancestral belief-systems and mannerism.[9]

Cultural cross-sections
- Animal culture – cultural phenomena pertaining to animals
- Children's culture – cultural phenomena pertaining to children
  - Children's street culture – cumulative culture created by young children
- Coffee culture – social atmosphere or series of associated social behaviors that depends heavily upon coffee, particularly as a social lubricant
- Culture of capitalism – the lifestyle of the people living within a capitalist society, and the effects of a global or national capitalist economy on a population
- Cyberculture – cultural phenomena pertaining to cyberspace
- DIY culture – refers to a wide range of elements in non-mainstream society, such as grassroots political and social activism, independent music, art, and film
- Dominant culture – the established language, religion, behavior, values, rituals, and social customs of a society
- Drinking culture – the customs and practices of people who drink alcoholic beverages
- Folk culture (Folklore) – traditional culture; traditional cultural traits of a community
- Low culture – non-transcendent; "not worth" studying or researching
- High culture – "transcendent" in two ways: internationally and timeless
- Official culture
- Political culture
  - Civic political culture
- Popular culture – totality of ideas, perspectives, attitudes, memes, images and other phenomena that permeate the everyday lives of a given society, especially those heavily influenced by mass media.
- Print culture
- Safety culture – the way in which safety is managed in the workplace, which often reflects "the attitudes, beliefs, perceptions and values that employees share in relation to safety."
- Tea culture
- Trash culture
- Urban culture
- Vernacular culture
- Women's culture (Cultural Feminism)[10]
- Youth culture - refers to the societal norms of children, adolescents, and young adults. Specifically, it comprises the processes and symbolic systems that are shared by the youth demographic and are distinct from those of adults in the community.[11]

Subcultures
Subculture
- Lifestyle enclave

Types of cultures
- Alternative culture

Specific subcultures
- Association football culture

- Cycling subculture – a culture that supports, encourages, and has high bicycle usage
- Deaf culture – social beliefs, behaviors, art, literary traditions, history, values and shared institutions of communities that are affected by deafness and which use sign languages as the main means of communication. When used as a cultural label, the word "deaf" is often written with a capital D, and referred to as "big D Deaf" in speech and sign.
- Ethical culture
- Gun culture
- Horse culture – a community whose day-to-day life revolves around the herding and breeding of horses
- LGBT culture
- Modern juggling culture
- Surf culture
- Video game culture

Academic disciplines that study culture

- Anthropology
  - Cultural anthropology – branch of anthropology focused on the study of cultural variation.
- Archaeology – history studies in the physical aspects or artefacts of cultures.
  - culture-historical archaeology
  - Sociocultural evolution
- Biology
  - Sociobiology
  - Social neuroscience
  - Cultural neuroscience
- Cultural history – an academic discipline that combines the approaches of anthropology and history to look at popular cultural traditions and cultural interpretations of historical experience. It examines the records and narrative descriptions of past knowledge, customs, and arts of a group of people.
- Cultural studies – an academic discipline that studies the forces from which the whole of humankind construct their daily lives. It seeks to understand how meaning is generated and disseminated through practices, beliefs, and political, economic, or social structures within a given culture.
  - Ethnic studies
  - Popular culture studies – generally considered a combination of communication studies and cultural studies, it analyzes popular culture from a critical theory perspective.
- Culturology – social science concerned with the scientific understanding, description, analysis and prediction of cultural activities.
- Culture theory – seeks to define the heuristic concept of culture in operational and/or scientific terms.
- Human geography – social science that studies the world, its people, communities, and cultures with an emphasis on relations of and across space and place.
- Philosophy of culture
- Psychology
  - Evolutionary psychology
  - Cultural psychology
- Sociology – scientific study of human society. The traditional focuses of sociology have included social stratification, social class, culture, social mobility, religion, secularization, law, and deviance.
  - Sociology of culture
- Sound culture – an interdisciplinary field which considers "the material production and consumption of music, sound, noise and silence, and how these have changed throughout history and within different societies, but does this from a much broader perspective than standard disciplines."[12]
- Visual culture

Cultures of the world

Area studies

Area studies

- Classical studies
- Sinology

Cultures of continents and major geopolitical regions

(non-continents are *italicized*)

- Culture of Africa
- Culture of Antarctica
- Culture of Asia
- Culture of Europe
- Culture of North America

- Culture of *Oceania*
  - Culture of Australia
- Culture of South America

Cultures by political divisions of the World (arranged by continent or major geopolitical region)

Cultures of Africa

Culture of Africa

- West Africa
  - Culture of Benin
  - Culture of Burkina Faso
  - Culture of Cape Verde
  - Culture of Ivory Coast
  - Culture of the Gambia
  - Culture of Ghana
  - Culture of Guinea
  - Culture of Guinea-Bissau
  - Culture of Liberia
  - Culture of Mali
  - Culture of Mauritania
  - Culture of Niger
  - Culture of Nigeria
  - Culture of Senegal
  - Culture of Sierra Leone
  - Culture of Togo
- North Africa
  - Culture of Algeria
  - Culture of Egypt
  - Culture of Libya
  - Culture of Mauritania
  - Culture of Morocco
  - Culture of Sudan
  - Culture of Tunisia
  - Culture of Western Sahara
- Central Africa
  - Culture of Angola
  - Culture of Burundi
  - Culture of Cameroon
  - Culture of the Central African Republic
  - Culture of Chad
  - Culture of the Democratic Republic of the Congo
  - Culture of Equatorial Guinea
  - Culture of Gabon
  - Culture of the Republic of the Congo
  - Culture of Rwanda
  - Culture of São Tomé and Príncipe
- East Africa
  - Culture of Burundi
  - Culture of Comoros
  - Culture of Djibouti
  - Culture of Eritrea
  - Culture of Ethiopia
  - Culture of Kenya
  - Culture of Madagascar
  - Culture of Malawi
  - Culture of Mauritius
  - Culture of Mozambique
  - Culture of Rwanda
  - Culture of Seychelles
  - Culture of Somalia
  - Culture of South Sudan
  - Culture of Tanzania

- - - Culture of Uganda
    - Culture of Zambia
    - Culture of Zimbabwe
  - Southern Africa
    - Culture of Botswana
    - Culture of Lesotho
    - Culture of Namibia
    - Culture of South Africa
    - Culture of Swaziland
  - Dependencies in Africa
    - Culture of the British Indian Ocean Territory (UK)
    - Culture of Mayotte (France)
    - Culture of Réunion (France)
    - Culture of Saint Helena (UK)
    - Culture of the Canary Islands (Spain)
    - Culture of Ceuta (Spain)
    - Culture of Madeira (Portugal)
    - Culture of Melilla (Spain)
    - Culture of Socotra (Yemen)
    - Culture of Puntland
    - Culture of Somaliland
    - Culture of the Sahrawi Arab Democratic Republic

Culture of Antarctica
- *No political divisions and no permanent population*

Cultures of Asia

Culture of Asia
- Central Asia
  - Culture of Kazakhstan
  - Culture of Kyrgyzstan
  - Culture of Tajikistan
  - Culture of Turkmenistan
  - Culture of Uzbekistan
- East Asia
  - Culture of China
    - Culture of Tibet
    - Special Administrative regions of China
      - Culture of Hong Kong
      - Culture of Macau
  - Culture of Japan
  - Culture of North Korea
  - Culture of South Korea
  - Culture of Mongolia
  - Culture of Taiwan
- North Asia
  - Culture of Russia
- Southeast Asia
  - Culture of Brunei
  - Culture of Burma
  - Culture of Cambodia
  - Culture of East Timor
  - Culture of Indonesia
  - Culture of Laos
  - Culture of Malaysia
  - Culture of the Philippines
  - Culture of Singapore
  - Culture of Thailand
  - Culture of Vietnam
- South Asia
  - Culture of Afghanistan
  - Culture of Bangladesh

- o Culture of Bhutan
- o Culture of India
- o Culture of Iran
- o Culture of Maldives
- o Culture of Nepal
- o Culture of Pakistan
- o Culture of Sri Lanka
- West Asia
  - o Culture of Armenia
  - o Culture of Azerbaijan
  - o Culture of Bahrain
  - o Culture of Cyprus
    - Culture of Northern Cyprus
  - o Culture of Georgia
  - o Culture of Iraq
  - o Culture of Israel
  - o Culture of Jordan
  - o Culture of Kuwait
  - o Culture of Lebanon
  - o Culture of Oman
  - o Culture of Palestine
  - o Culture of Qatar
  - o Culture of Saudi Arabia
  - o Culture of Syria
  - o Culture of Turkey
  - o Culture of the United Arab Emirates
  - o Culture of Yemen

Cultures of the Caucasus
(a region considered to be in both Asia and Europe or between them)

- North Caucasus
  - o Parts of Russia
    - Culture of Chechnya
    - Culture of Ingushetia
    - Culture of Dagestan
    - Culture of Adyghea
    - Culture of Kabardino-Balkaria
    - Culture of Karachay–Cherkessia
    - Culture of North Ossetia
    - Culture of Krasnodar Krai
    - Culture of Stavropol Krai
- South Caucasus
  - o Culture of Georgia
    - Culture of Abkhazia
    - Culture of South Ossetia
  - o Culture of Armenia
  - o Culture of Azerbaijan
    - Culture of Nagorno-Karabakh

Cultures of Europe
Culture of Europe

- Culture of Akrotiri and Dhekelia
- Culture of Åland
- Culture of Albania
- Culture of Andorra
- Culture of Armenia
- Culture of Austria
- Culture of Azerbaijan
- Culture of Belarus
- Culture of Belgium
- Culture of Bosnia and Herzegovina
- Culture of Bulgaria

- Culture of Croatia
- Culture of Cyprus
- Culture of the Czech Republic
- Culture of Denmark
- Culture of Estonia
- Culture of the Faroe Islands
- Culture of Finland
- Culture of France
- Culture of Georgia
- Culture of Germany
- Culture of Gibraltar
- Culture of Greece
- Culture of Guernsey
- Culture of Hungary
- Culture of Iceland
- Culture of the Republic of Ireland
- Culture of the Isle of Man
- Culture of Italy
- Culture of Jersey
- Culture of Kazakhstan
- Culture of Kosovo
- Culture of Latvia
- Culture of Liechtenstein
- Culture of Lithuania
- Culture of Luxembourg
- Culture of Malta
- Culture of Moldova
  - Culture of Transnistria
- Culture of Monaco
- Culture of Montenegro
- Culture of the Netherlands
- Culture of North Macedonia
- Culture of Norway
- Culture of Poland
- Culture of Portugal
- Culture of Romania
- Culture of Russia
- Culture of San Marino
- Culture of Serbia
- Culture of Slovakia
- Culture of Slovenia
- Culture of Spain
- Culture of Svalbard
- Culture of Sweden
- Culture of Switzerland
- Culture of Turkey
- Culture of Ukraine
- Culture of the United Kingdom
  - Culture of England
    - Culture of Cornwall
    - Culture of Sussex
    - Culture of Yorkshire
  - Culture of Northern Ireland
  - Culture of Scotland
  - Culture of Wales
- Culture of Vatican City
- Culture of the European Union

Cultures of North America
Culture of North America
- Culture of Canada
  - Culture of Alberta
  - Culture of British Columbia
  - Culture of Manitoba
  - Culture of New Brunswick
  - Culture of Newfoundland and Labrador
  - Culture of Nova Scotia
  - Culture of Ontario
  - Culture of Prince Edward Island
  - Culture of Quebec
  - Culture of Saskatchewan
- Culture of Greenland
- Culture of Mexico
- Culture of Saint Pierre and Miquelon
- Culture of the United States
  - Culture of Alabama
  - Culture of Alaska
  - Culture of Arizona
  - Culture of Arkansas
  - Culture of California
  - Culture of Colorado
  - Culture of Connecticut
  - Culture of Delaware
  - Culture of Florida
  - Culture of Georgia
  - Culture of Hawaii
  - Culture of Idaho
  - Culture of Illinois
  - Culture of Indiana
  - Culture of Iowa
  - Culture of Montana
  - Culture of Kansas
  - Culture of Kentucky
  - Culture of Louisiana
  - Culture of Maine
  - Culture of Maryland
  - Culture of Massachusetts
  - Culture of Michigan
  - Culture of Minnesota
  - Culture of Mississippi
  - Culture of Missouri
  - Culture of Nebraska
  - Culture of Nevada
  - Culture of New Hampshire
  - Culture of New Jersey
  - Culture of New Mexico
  - Culture of New York
  - Culture of North Carolina
  - Culture of North Dakota
  - Culture of Ohio
  - Culture of Oklahoma
  - Culture of Oregon
  - Culture of Pennsylvania
  - Culture of Rhode Island
  - Culture of South Carolina
  - Culture of South Dakota
  - Culture of Tennessee
  - Culture of Texas

- o Culture of Utah
- o Culture of Vermont
- o Culture of Virginia
- o Culture of Washington
- o Culture of West Virginia
- o Culture of Wisconsin
- o Culture of Wyoming
- o Culture of Washington, D.C.
- Central America
  - o Culture of Belize
  - o Culture of Costa Rica
  - o Culture of El Salvador
  - o Culture of Guatemala
  - o Culture of Honduras
  - o Culture of Nicaragua
  - o Culture of Panama
- Caribbean
  - o Culture of Anguilla
  - o Culture of Antigua and Barbuda
  - o Culture of Aruba
  - o Culture of the Bahamas
  - o Culture of Barbados
  - o Culture of Bermuda
  - o Culture of the British Virgin Islands
  - o Culture of the Cayman Islands
  - o Culture of Cuba
  - o Culture of Dominica
  - o Culture of the Dominican Republic
  - o Culture of Grenada
  - o Culture of Guadeloupe
  - o Culture of Haiti
  - o Culture of Jamaica
  - o Culture of Martinique
  - o Culture of Montserrat
  - o Culture of Navassa Island
  - o Culture of the Netherlands Antilles
  - o Culture of Puerto Rico
  - o Culture of Saint Barthélemy
  - o Culture of Saint Kitts and Nevis
  - o Culture of Saint Lucia
  - o Culture of Saint Martin
  - o Culture of Saint Vincent and the Grenadines
  - o Culture of Trinidad and Tobago
  - o Culture of the Turks and Caicos Islands
  - o Culture of the United States Virgin Islands

Cultures of Oceania
Culture of Oceania
- Australasia
  - o Culture of Australia
    - ▪ Dependencies/Territories of Australia
      - ▪ Culture of Christmas Island
      - ▪ Culture of the Cocos (Keeling) Islands
      - ▪ Culture of Norfolk Island
    - ▪ Culture of New Zealand
  - o Melanesia
    - ▪ Culture of Fiji
    - ▪ Culture of Indonesia
    - ▪ Culture of New Caledonia (France)
    - ▪ Culture of Papua New Guinea
    - ▪ Culture of the Solomon Islands

- - - Culture of Vanuatu
  - o Micronesia
    - - Culture of the Federated States of Micronesia
      - Culture of Guam (US)
      - Culture of Kiribati
      - Culture of the Marshall Islands
      - Culture of Nauru
      - Culture of the Northern Mariana Islands (US)
      - Culture of Palau
      - Culture of Wake Island (US)
  - o Polynesia
    - - Culture of American Samoa (US)
      - Culture of the Chatham Islands (NZ)
      - Culture of the Cook Islands (NZ)
      - Culture of Easter Island (Chile)
      - Culture of French Polynesia (France)
      - Culture of Hawaii (US)
      - Culture of the Loyalty Islands (France)
      - Culture of Niue (NZ)
      - Culture of the Pitcairn Islands (UK)
      - Culture of Adamstown
      - Culture of Samoa
      - Culture of Tokelau (NZ)
      - Culture of Tonga
      - Culture of Tuvalu
      - Culture of Wallis and Futuna (France)

Cultures of South America

Culture of South America

- Culture of Argentina
- Culture of Bolivia
- Culture of Brazil
- Culture of Chile
- Culture of Colombia
- Culture of Ecuador
- Culture of the Falkland Islands
- Culture of French Guiana
- Culture of Guyana
- Culture of Paraguay
- Culture of Peru
- Culture of Suriname
- Culture of Uruguay
- Culture of Venezuela

Cultures of the South America

- Culture of Ascension Island
- Culture of Saint Helena
- Culture of Tristan da Cunha

History of culture

Cultural histories

By period

- Culture during the Cold War

By region

- Cultural history of the United States
- Cultural history of Taiwan
- History of Lithuanian culture
- History of Russian culture

By subject

- Earth in culture
- World War II in contemporary culture
- Medieval maritime culture

Historical cultures
- Culture of ancient China
- Culture of ancient Greece
- Culture of ancient Rome
- Culture of ancient Rus
- Clovis culture
- Mississippian culture
- Vinca culture
- Human sacrifice in Aztec culture

Politics of culture
- The arts and politics – as they respond to contemporaneous events and politics, *the arts* take on political as well as social dimensions, becoming themselves a focus of controversy and even a force of political as well as social change.
- Culture change –
- Culture of fear –
- Culture of life –
- Culture minister –
- Official culture –
- Political culture –

Sociology of culture
- Animal culture –
- Constructed culture –
- Counterculture –
- Cross-cultural communication –
- Cultural bias –
- Cultural dissonance –
- Cultural evolution –
- Cultural icon –
- Cultural imperialism –
- Cultural movement –
- Cultural phenomenon –
- Cultural system –
- Cultural universals –
- Culture assimilators –
- Culture clash
- Culture gap –
- Culture hero –
- Culture industry –
- Culture notes –
- Culture of poverty –
- Culture shock –
- Culture theory –
- Culture speculation –
- Culture war –
- Death and culture –
- Demographics –
- Emotions and Culture –
- Ethnocentrism –
- High culture –
- Intercultural competence –
- Low culture –
- Right to science and culture –
- Social fact –
- Symbolic culture –
- Third culture kid –
- Transformation of culture –
- Trash culture –

- Urban culture –
Research fields
- Semiotics of culture – studies culture in relation to language and as a symbolic system of signs

Yorum

Burada kültürlerin uluslara göre yaklaşımı açısından iletildiği görülmektedir. Kaynak olması için iletilmektedir. Detayına girilmeyecektir.

Ülkemizde, kendi köyümüzde bile, halen bitişikmiş olmasına karşın, Annem Dodurga Beyinin kızı, Babam Medresenin, Müftünün oğlu olarak, amca çocukları olmasına karşın, farklı kültürleri tanımladıkları, gelin kıyafetin Dodurga'da pembe 3 etekli iken, köyde iki etekli kırmızı olduğu da dikkate alınmalıdır.
Oyun olarak Tavas Bölgesinin zeybek oynanır, bizim Köyde ise kaşık oyunu oynanır ama usul aynı, benzerdir.
Tavas boyutunda olan, kadın ayakta, erkek etrafında döner ve dizi sadece kadının önünde kırar. Düğün bu oyun ile açılır, sonunda babaların zeybek oyunu ile biter, her birey aradaki sevgi, kavga ve anlaşma boyutunu bu oyun oynamaya bakarak anlar. Bir keresinde, arkadaş bulunmadı, ben kalktım baba niyetine oynadım, küsme olmadığının vurgusu yapılmış oldu.
Denilmek istenen, her bölgede, her Türk Kavminin farklı adetleri olduğu, buna saygı gösterilmeli denilmektedir. Eşinden başkasının önünde diz kıran erkek, toplumdan dışlanır.

Toplumun ortak davranışlarının simgesi kültür olarak tanımlanabilir. UNESCO tarafından da önemi tanımlanmaktadır.
Toplumun; insanlarının kişilikleri, etnik yapıları, toplum yapısı, medeniyet algıları, sanatsal bakış, giyim, yemek ve edebiyat yaklaşımları, eğlendikleri konular, insanlık yaklaşımları, yabancıya karşı tutumları başlıcalarıdır.

Burada organize yapıdan söz edilmektedir.
Alış-veriş tutumları, tüketici olma boyutları, düşük gelir ve harcama yapanlar, örgütsel yapı içinde olan ile tek, bireysel olanlar, kültüre katkı sağlayan, kültürel etkileşimi kabul edenler, kültür gelişiminde rol oynayanlar, geleneksel kültürel öğelere sahip çıkan sürdürenler sayılabilir.

Bu makalede kültürel yaklaşımlarda değişmektedir. Bunlar: hayvanlara yaklaşım, çocuklara sevgi yaklaşım boyutu, kahve kültürü (Türk Kahvesi özgün yapıdadır), para sahip olma, su içerken bile yaklaşım farkı, folklor olarak yapılanlar, müzik tercihi, uzay yaklaşım, değersiz bulunanlardaki değişim, zenginlikten kastedilenler, resmi işlerde yaklaşımlar, güven, sigorta yaklaşımları, çay kültürü, gençlik kültürü sayılabilir.
Örnek olarak Cengiz Han, ben Hanlar Hanı Cengiz, *bu işi emrediyorum, şimdi Hanın ne derse o yapılacaktır* diyerek, insanlık ve eşinin kendisinden üstün onay makamı olduğunu göstermiştir. Dolayısıyla Türk geleneğinde kadının istediği yapılır, erkek evet, tabii diyerek son sözü söyler.

Karadeniz gezisine çıkmış, doçent olana rehbere çay nasıl yapılır diye sorduk, bize bir tarif verdi. İlk uğradığımız yer o şekilde sakın çayı yapmayın dedi. İkinci uğradığımız ise aman ne yapıyorsunuz diye kızdı. Oturup değerlendirme yaptık. Her ailenin bir çay yapı tekniği olduğu, örneğin çaya demleme olarak önce soğuk su konulacağı, başkasına göre de su kaynadıktan sonra sıcak katılacağı, bir diğeri de önce soğuk nemlendirme için az koyup sonra sıcak su katılacağı gibi farklı öneriler oldu. Önerim hangisi yapılıyorsa için, o ailenin çay kültürünü gösterir dedim. Bizde demleme usulü vardır, bu açıdan, Çin, Japon ve İngiliz teknikleri çok farklıdır.
Basit olarak, Anatomi ve Mikrobiyoloji Laboratuvarında çay, distile su ile yaptıkları için, çok farklı olmaktadır.

Burada futbol oyun yaklaşımı kültürlere göre fark ettiği, Amerikan futbolu ile ilgilenen ülkemizde az olduğu gibi hususlar vurgulanmaktadır. Silah kültürü, ata yaklaşım, yüzme ve deniz ile ilgilenme de farklı yaklaşımlar vardır.

Akademik olarak kültür irdelemesi farklı bilim dallarını da ilgilendirmektedir. Bunlar: Antropoloji, Arkeoloji, Biyoloji, kültürel çalışmalar, insan sosyal çalışmalar, psikoloji, gibi bilim dalları ilgisi içindedir

Ülkeler konusuna ağırlık veren ve bilgi edinmek isteyen için yukarıda sunulanlara bakması önerilir.

Cultural anthropology, Wikipedia[9]

Cultural anthropology is a branch of anthropology focused on the study of cultural variation among humans. It is in contrast to social anthropology, which perceives cultural variation as a subset of a posited anthropological constant. The term sociocultural anthropology includes both cultural and social anthropology traditions.[1]

Anthropologists have pointed out that through culture, people can adapt to their environment in non-genetic ways, so people living in different environments will often have different cultures. Much of anthropological theory has originated in an appreciation of and interest in the tension between the local (particular cultures) and the global (a universal human nature, or the web of connections between people in distinct places/circumstances).[2]

Cultural anthropology has a rich methodology, including participant observation (often called fieldwork because it requires the anthropologist spending an extended period of time at the research location), interviews, and surveys.[3]

History

The rise of cultural anthropology took place within the context of the late 19th century, when questions regarding which cultures were "primitive" and which were "civilized" occupied the mind of not only Freud, but many others. Colonialism and its processes increasingly brought European thinkers into direct or indirect contact with "primitive others".[4] The relative status of various humans, some of whom had modern advanced technologies that included engines and telegraphs, while others lacked anything but face-to-face communication techniques and still lived a Paleolithic lifestyle, was of interest to the first generation of cultural anthropologists.

Theoretical foundations

The concept of culture

One of the earliest articulations of the anthropological meaning of the term "culture" came from Sir Edward Tylor who writes on the first page of his 1871 book: "Culture, or civilization, taken in its broad, ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."[5] The term "civilization" later gave way to definitions given by V. Gordon Childe, with culture forming an umbrella term and civilization becoming a particular kind of culture.[6]

According to Kay Milton, former director of anthropology research at Queens University Belfast, culture can be general or specific. This means culture can be something applied to all human beings or it can be specific to a certain group of people such as African American culture or Irish American culture. Specific cultures are structured systems which means they are organized very specifically and adding or taking away any element from that system may disrupt it.[7]

The critique of evolutionism

Anthropology is concerned with the lives of people in different parts of the world, particularly in relation to the discourse of beliefs and practices. In addressing this question, ethnologists in the 19th century divided into two schools of thought. Some, like Grafton Elliot Smith, argued that different groups must have learned from one another somehow, however indirectly; in other words, they argued that cultural traits spread from one place to another, or "diffused".

In the unilineal evolution model at left, all cultures progress through set stages, while in the multilineal evolution model at right, distinctive culture histories are emphasized.

Other ethnologists argued that different groups had the capability of creating similar beliefs and practices independently. Some of those who advocated "independent invention", like Lewis Henry Morgan, additionally supposed that similarities meant that different groups had passed through the same stages of cultural evolution (See also classical social evolutionism). Morgan, in particular, acknowledged that certain forms of society and culture could not possibly have arisen before others. For example, industrial farming could not have been invented before simple farming, and metallurgy could not have developed without previous non-smelting processes involving metals (such as simple ground collection or mining). Morgan, like other 19th century social evolutionists, believed there was a more or less orderly progression from the primitive to the civilized.

20th-century anthropologists largely reject the notion that all human societies must pass through the same stages in the same order, on the grounds that such a notion does not fit the empirical facts. Some 20th-century ethnologists, like Julian Steward, have instead argued that such similarities reflected similar adaptations to similar environments. Although 19th-century ethnologists saw "diffusion" and "independent invention" as mutually exclusive and competing theories, most ethnographers quickly reached a consensus that both processes occur, and that both can plausibly account for cross-cultural similarities. But these ethnographers also pointed out the superficiality of many such similarities. They noted that even traits that spread through diffusion often were given different meanings and function from one society to another. Analyses of large human concentrations in big cities, in multidisciplinary studies by Ronald Daus, show how new methods may be applied to the understanding of man living in a global world and how it was caused by the action of extra-European nations, so highlighting the role of Ethics in modern anthropology.
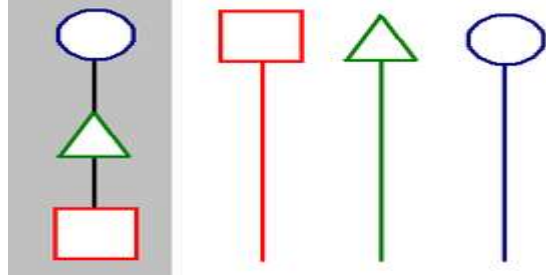
Accordingly, most of these anthropologists showed less interest in comparing cultures, generalizing about human nature, or discovering universal laws of cultural development, than in understanding particular cultures in those cultures' own terms. Such ethnographers and their students promoted the idea of "cultural relativism", the view that one can only understand another person's beliefs and behaviors in the context of the culture in which they live or lived.

Others, such as Claude Lévi-Strauss (who was influenced both by American cultural anthropology and by French Durkheimian sociology), have argued that apparently similar patterns of development reflect fundamental similarities in the structure of human thought (see structuralism). By the mid-20th century, the number of examples of people skipping stages, such as going from hunter-gatherers to post-industrial service occupations in one generation, were so numerous that 19th-century evolutionism was effectively disproved.[8]

Cultural relativism

Cultural relativism is a principle that was established as axiomatic in anthropological research by Franz Boas 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."[9] Although Boas did not coin the term, it became common among anthropologists after Boas' death in 1942, to express their synthesis of a number of ideas Boas had developed. Boas believed that the sweep of cultures, to be found in connection with any sub-species, is so vast and pervasive that there cannot be a relationship between culture and race.[10] Cultural relativism involves specific epistemological and methodological claims. Whether or not these claims require a specific ethical stance is a matter of debate. This principle should not be confused with moral relativism.

Cultural relativism was in part a response to Western ethnocentrism. 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. 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. This understanding 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.[citation needed]

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 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."[11]

Comparison with social anthropology

The rubric *cultural* anthropology is generally applied to ethnographic works that are holistic in approach, are oriented to the ways in which culture affects individual experience, or aim to provide a rounded view of the

knowledge, customs, and institutions of a people. *Social* anthropology is a term applied to ethnographic works that attempt to isolate a particular system of social relations such as those that comprise domestic life, economy, law, politics, or religion, give analytical priority to the organizational bases of social life, and attend to cultural phenomena as somewhat secondary to the main issues of social scientific inquiry.[12]

Parallel with the rise of cultural anthropology in the United States, social anthropology developed as an academic discipline in Britain and in France.[13]

Foundational thinkers

Lewis Henry Morgan

Lewis Henry Morgan (1818–1881), a lawyer from Rochester, New York, became an advocate for and ethnological scholar of the Iroquois. His comparative analyses of religion, government, material culture, and especially kinship patterns proved to be influential contributions to the field of anthropology. Like other scholars of his day (such as Edward Tylor), Morgan argued that human societies could be classified into categories of cultural evolution on a scale of progression that ranged from *savagery*, to *barbarism*, to *civilization*. Generally, Morgan used technology (such as bow making or pottery) as an indicator of position on this scale.

Franz Boas, founder of the modern discipline

Franz Boas (1858–1942) established academic anthropology in the United States in opposition to Morgan's evolutionary perspective. His approach was empirical, skeptical of overgeneralizations, and eschewed attempts to establish universal laws. For example, Boas studied immigrant children to demonstrate that biological race was not immutable, and that human conduct and behavior resulted from nurture, rather than nature.

Influenced by the German tradition, Boas argued that the world was full of distinct *cultures,* rather than societies whose evolution could be measured by how much or how little "civilization" they had. He believed that each culture has to be studied in its particularity, and argued that cross-cultural generalizations, like those made in the natural sciences, were not possible.

In doing so, he fought discrimination against immigrants, blacks, and indigenous peoples of the Americas.[14] Many American anthropologists adopted his agenda for social reform, and theories of race continue to be popular subjects for anthropologists today. The so-called "Four Field Approach" has its origins in Boasian Anthropology, dividing the discipline in the four crucial and interrelated fields of sociocultural, biological, linguistic, and archaic anthropology (e.g., archaeology). Anthropology in the United States continues to be deeply influenced by the Boasian tradition, especially its emphasis on culture.

Kroeber, Mead, and Benedict

Boas used his positions at Columbia University and the American Museum of Natural History (AMNH) to train and develop multiple generations of students. His first generation of students included Alfred Kroeber, Robert Lowie, Edward Sapir, and Ruth Benedict, who each produced richly detailed studies of indigenous North American cultures. They provided a wealth of details used to attack the theory of a single evolutionary process. Kroeber and Sapir's focus on Native American languages helped establish linguistics as a truly general science and free it from its historical focus on Indo-European languages.

The publication of Alfred Kroeber's textbook *Anthropology* (1923) marked a turning point in American anthropology. After three decades of amassing material, Boasian felt a growing urge to generalize. This was most obvious in the 'Culture and Personality' studies carried out by younger Boasian such as Margaret Mead and Ruth Benedict. Influenced by psychoanalytic psychologists including Sigmund Freud and Carl Jung, these authors sought to understand the way that individual personalities were shaped by the wider cultural and social forces in which they grew up.

Though such works as Mead's *Coming of Age in Samoa* (1928) and Benedict's *The Chrysanthemum and the Sword* (1946) remain popular with the American public, Mead and Benedict never had the impact on the discipline of anthropology that some expected. Boas had planned for Ruth Benedict to succeed him as chair of Columbia's anthropology department, but she was sidelined in favor of Ralph Linton,[15] and Mead was limited to her offices at the AMNH.[16]

Wolf, Sahlins, Mintz, and political economy

In the 1950s and mid-1960s anthropology tended increasingly to model itself after the natural sciences. Some anthropologists, such as Lloyd Fallers and Clifford Geertz, focused on processes of modernization by which newly independent states could develop. Others, such as Julian Steward and Leslie White, focused on how societies evolve and fit their ecological niche—an approach popularized by Marvin Harris.

Economic anthropology as influenced by Karl Polanyi and practiced by Marshall Sahlins and George Dalton challenged standard neoclassical economics to take account of cultural and social factors, and employed Marxian analysis into anthropological study. In England, British Social Anthropology's paradigm began to fragment as Max Gluckman and Peter Worsley experimented with Marxism and authors such as Rodney Needham and Edmund Leach incorporated Lévi-Strauss's structuralism into their work. Structuralism also influenced a number of developments in the 1960s and 1970s, including cognitive anthropology and componential analysis.

In keeping with the times, much of anthropology became politicized through the Algerian War of Independence and opposition to the Vietnam War;[17] Marxism became an increasingly popular theoretical

approach in the discipline.[18] By the 1970s the authors of volumes such as *Reinventing Anthropology* worried about anthropology's relevance.

Since the 1980s issues of power, such as those examined in Eric Wolf's *Europe and the People Without History*, have been central to the discipline. In the 1980s books like *Anthropology and the Colonial Encounter* pondered anthropology's ties to colonial inequality, while the immense popularity of theorists such as Antonio Gramsci and Michel Foucault moved issues of power and hegemony into the spotlight. Gender and sexuality became popular topics, as did the relationship between history and anthropology, influenced by Marshall Sahlins, who drew on Lévi-Strauss and Fernand Braudel to examine the relationship between symbolic meaning, sociocultural structure, and individual agency in the processes of historical transformation. Jean and John Comaroff produced a whole generation of anthropologists at the University of Chicago that focused on these themes. Also influential in these issues were Nietzsche, Heidegger, the critical theory of the Frankfurt School, Derrida and Lacan.[19]

Geertz, Schneider, and interpretive anthropology

Many anthropologists reacted against the renewed emphasis on materialism and scientific modelling derived from Marx by emphasizing the importance of the concept of culture. Authors such as David Schneider, Clifford Geertz, and Marshall Sahlins developed a more fleshed-out concept of culture as a web of meaning or signification, which proved very popular within and beyond the discipline. Geertz was to state:

"Believing, with Max Weber, that man is an animal suspended in webs of significance he himself has spun, I take culture to be those webs, and the analysis of it to be therefore not an experimental science in search of law but an interpretive one in search of meaning."

—*Clifford Geertz (1973)*[20]

Geertz's interpretive method involved what he called "thick description". The cultural symbols of rituals, political and economic action, and of kinship, are "read" by the anthropologist as if they are a document in a foreign language. The interpretation of those symbols must be re-framed for their anthropological audience, i.e., transformed from the "experience-near" but foreign concepts of the other culture, into the "experience-distant" theoretical concepts of the anthropologist. These interpretations must then be reflected back to its originators, and its adequacy as a translation fine-tuned in a repeated way, a process called the hermeneutic circle. Geertz applied his method in a number of areas, creating programs of study that were very productive. His analysis of "religion as a cultural system" was particularly influential outside of anthropology. David Schnieder's cultural analysis of American kinship has proven equally influential.[21] Schneider demonstrated that the American folk-cultural emphasis on "blood connections" had an undue influence on anthropological kinship theories, and that kinship is not a biological characteristic but a cultural relationship established on very different terms in different societies.[22] Prominent British symbolic anthropologists include Victor Turner and Mary Douglas.

The post-modern turn

In the late 1980s and 1990s authors such as James Clifford pondered ethnographic authority, in particular how and why anthropological knowledge was possible and authoritative. They were reflecting trends in research and discourse initiated by feminists in the academy, although they excused themselves from commenting specifically on those pioneering critics.[23] Nevertheless, key aspects of feminist theory and methods became *de rigueur* as part of the 'post-modern moment' in anthropology: Ethnographies became more interpretative and reflexive,[24] explicitly addressing the author's methodology; cultural, gendered, and racial positioning; and their influence on the ethnographic analysis. This was part of a more general trend of postmodernism that was popular contemporaneously.[25] Currently anthropologists pay attention to a wide variety of issues pertaining to the contemporary world, including globalization, medicine and biotechnology, indigenous rights, virtual communities, and the anthropology of industrialized societies.

Socio-cultural anthropology subfields

- Anthropology of art
- Cognitive anthropology
- Anthropology of development
- Disability anthropology
- Ecological anthropology
- Economic anthropology
- Feminist anthropology and anthropology of gender and sexuality
- Ethnohistory and historical anthropology
- Kinship and family
- Legal anthropology
- Multimodal anthropology
- Media anthropology
- Medical anthropology
- Political anthropology

- Political economy in anthropology
- Psychological anthropology
- Public anthropology
- Anthropology of religion
- Cyborg anthropology
- Transpersonal anthropology
- Urban anthropology
- Visual anthropology

Methods

Modern cultural anthropology has its origins in, and developed in reaction to, 19th century ethnology, which involves the organized comparison of human societies. Scholars like E.B. Tylor and J.G. Frazer in England worked mostly with materials collected by others—usually missionaries, traders, explorers, or colonial officials—earning them the moniker of "arm-chair anthropologists".

Participant observation

Participant observation is one of the principal research methods of cultural anthropology. It relies on the assumption that the best way to understand a group of people is to interact with them closely over a long period of time.[26] The method originated in the field research of social anthropologists, especially Bronislaw Malinowski in Britain, the students of Franz Boas in the United States, and in the later urban research of the Chicago School of Sociology. Historically, the group of people being studied was a small, non-Western society. However, today it may be a specific corporation, a church group, a sports team, or a small town.[26] There are no restrictions as to what the subject of participant observation can be, as long as the group of people is studied intimately by the observing anthropologist over a long period of time. This allows the anthropologist to develop trusting relationships with the subjects of study and receive an inside perspective on the culture, which helps him or her to give a richer description when writing about the culture later. Observable details (like daily time allotment) and more hidden details (like taboo behavior) are more easily observed and interpreted over a longer period of time, and researchers can discover discrepancies between what participants say—and often believe—should happen (the formal system) and what actually does happen, or between different aspects of the formal system; in contrast, a one-time survey of people's answers to a set of questions might be quite consistent, but is less likely to show conflicts between different aspects of the social system or between conscious representations and behavior.[27]

Interactions between an ethnographer and a cultural informant must go both ways.[28] Just as an ethnographer may be naive or curious about a culture, the members of that culture may be curious about the ethnographer. To establish connections that will eventually lead to a better understanding of the cultural context of a situation, an anthropologist must be open to becoming part of the group, and willing to develop meaningful relationships with its members.[26] One way to do this is to find a small area of common experience between an anthropologist and their subjects, and then to expand from this common ground into the larger area of difference.[29] Once a single connection has been established, it becomes easier to integrate into the community, and more likely that accurate and complete information is being shared with the anthropologist.

Before participant observation can begin, an anthropologist must choose both a location and a focus of study.[26] This focus may change once the anthropologist is actively observing the chosen group of people, but having an idea of what one wants to study before beginning fieldwork allows an anthropologist to spend time researching background information on their topic. It can also be helpful to know what previous research has been conducted in one's chosen location or on similar topics, and if the participant observation takes place in a location where the spoken language is not one the anthropologist is familiar with, they will usually also learn that language. This allows the anthropologist to become better established in the community. The lack of need for a translator makes communication more direct, and allows the anthropologist to give a richer, more contextualized representation of what they witness. In addition, participant observation often requires permits from governments and research institutions in the area of study, and always needs some form of funding.[26]

The majority of participant observation is based on conversation. This can take the form of casual, friendly dialogue, or can also be a series of more structured interviews. A combination of the two is often used, sometimes along with photography, mapping, artifact collection, and various other methods.[26] In some cases, ethnographers also turn to structured observation, in which an anthropologist's observations are directed by a specific set of questions they are trying to answer.[30] In the case of structured observation, an observer might be required to record the order of a series of events, or describe a certain part of the surrounding environment.[30] While the anthropologist still makes an effort to become integrated into the group they are studying, and still participates in the events as they observe, structured observation is more directed and specific than participant observation in general. This helps to standardize the method of study when ethnographic data is being compared across several groups or is needed to fulfill a specific purpose, such as research for a governmental policy decision.

One common criticism of participant observation is its lack of objectivity.[26] Because each anthropologist has their own background and set of experiences, each individual is likely to interpret the same culture in a different way. Who the ethnographer is has a lot to do with what they will eventually write about a culture, because each

researcher is influenced by their own perspective.[31] This is considered a problem especially when anthropologists write in the ethnographic present, a present tense which makes a culture seem stuck in time, and ignores the fact that it may have interacted with other cultures or gradually evolved since the anthropologist made observations.[26] To avoid this, past ethnographers have advocated for strict training, or for anthropologists working in teams. However, these approaches have not generally been successful, and modern ethnographers often choose to include their personal experiences and possible biases in their writing instead.[26]

Participant observation has also raised ethical questions, since an anthropologist is in control of what they report about a culture. In terms of representation, an anthropologist has greater power than their subjects of study, and this has drawn criticism of participant observation in general.[26] Additionally, anthropologists have struggled with the effect their presence has on a culture. Simply by being present, a researcher causes changes in a culture, and anthropologists continue to question whether or not it is appropriate to influence the cultures they study, or possible to avoid having influence.[26]

Ethnography

In the 20th century, most cultural and social anthropologists turned to the crafting of ethnographies. An ethnography is a piece of writing about a people, at a particular place and time. Typically, the anthropologist lives among people in another society for a period of time, simultaneously participating in and observing the social and cultural life of the group.

Numerous other ethnographic techniques have resulted in ethnographic writing or details being preserved, as cultural anthropologists also curate materials, spend long hours in libraries, churches and schools poring over records, investigate graveyards, and decipher ancient scripts. A typical ethnography will also include information about physical geography, climate and habitat. It is meant to be a holistic piece of writing about the people in question, and today often includes the longest possible timeline of past events that the ethnographer can obtain through primary and secondary research.

Bronisław Malinowski developed the ethnographic method, and Franz Boas taught it in the United States. Boas' students such as Alfred L. Kroeber, Ruth Benedict and Margaret Mead drew on his conception of culture and cultural relativism to develop cultural anthropology in the United States. Simultaneously, Malinowski and A.R. Radcliffe Brown's students were developing social anthropology in the United Kingdom. Whereas cultural anthropology focused on symbols and values, social anthropology focused on social groups and institutions. Today socio-cultural anthropologists attend to all these elements.

In the early 20th century, socio-cultural anthropology developed in different forms in Europe and in the United States. European "social anthropologists" focused on observed social behaviors and on "social structure", that is, on relationships among social roles (for example, husband and wife, or parent and child) and social institutions (for example, religion, economy, and politics).

American "cultural anthropologists" focused on the ways people expressed their view of themselves and their world, especially in symbolic forms, such as art and myths. These two approaches frequently converged and generally complemented one another. For example, kinship and leadership function both as symbolic systems and as social institutions. Today almost all socio-cultural anthropologists refer to the work of both sets of predecessors, and have an equal interest in what people do and in what people say.

Cross-cultural comparison

One means by which anthropologists combat ethnocentrism is to engage in the process of cross-cultural comparison. It is important to test so-called "human universals" against the ethnographic record. Monogamy, for example, is frequently touted as a universal human trait, yet comparative study shows that it is not. The Human Relations Area Files, Inc. (HRAF) is a research agency based at Yale University. Since 1949, its mission has been to encourage and facilitate worldwide comparative studies of human culture, society, and behavior in the past and present. The name came from the Institute of Human Relations, an interdisciplinary program/building at Yale at the time. The Institute of Human Relations had sponsored HRAF's precursor, the *Cross-Cultural Survey* (see George Peter Murdock), as part of an effort to develop an integrated science of human behavior and culture. The two eHRAF databases on the Web are expanded and updated annually. *eHRAF World Cultures* includes materials on cultures, past and present, and covers nearly 400 cultures. The second database, *eHRAF Archaeology*, covers major archaeological traditions and many more sub-traditions and sites around the world.

Multi-sited ethnography

Ethnography dominates socio-cultural anthropology. Nevertheless, many contemporary socio-cultural anthropologists have rejected earlier models of ethnography as treating local cultures as bounded and isolated. These anthropologists continue to concern themselves with the distinct ways people in different locales experience and understand their lives, but they often argue that one cannot understand these particular ways of life solely from a local perspective; they instead combine a focus on the local with an effort to grasp larger political, economic, and cultural frameworks that impact local lived realities. Notable proponents of this approach include Arjun Appadurai, James Clifford, George Marcus, Sidney Mintz, Michael Taussig, Eric Wolf and Ronald Daus.

A growing trend in anthropological research and analysis is the use of multi-sited ethnography, discussed in George Marcus' article, "Ethnography In/Of the World System: The Emergence of Multi-Sited Ethnography". Looking at culture as embedded in macro-constructions of a global social order, multi-sited ethnography uses traditional methodology in various locations both spatially and temporally. Through this methodology, greater insight can be gained when examining the impact of world-systems on local and global communities.

Also emerging in multi-sited ethnography are greater interdisciplinary approaches to fieldwork, bringing in methods from cultural studies, media studies, science and technology studies, and others. In multi-sited ethnography, research tracks a subject across spatial and temporal boundaries. For example, a multi-sited ethnography may follow a "thing", such as a particular commodity, as it is transported through the networks of global capitalism.

Multi-sited ethnography may also follow ethnic groups in diaspora, stories or rumors that appear in multiple locations and in multiple time periods, metaphors that appear in multiple ethnographic locations, or the biographies of individual people or groups as they move through space and time. It may also follow conflicts that transcend boundaries. An example of multi-sited ethnography is Nancy Scheper-Hughes' work on the international black market for the trade of human organs. In this research, she follows organs as they are transferred through various legal and illegal networks of capitalism, as well as the rumors and urban legends that circulate in impoverished communities about child kidnapping and organ theft.

Sociocultural anthropologists have increasingly turned their investigative eye on to "Western" culture. For example, Philippe Bourgois won the Margaret Mead Award in 1997 for *In Search of Respect*, a study of the entrepreneurs in a Harlem crack-den. Also growing more popular are ethnographies of professional communities, such as laboratory researchers, Wall Street investors, law firms, or information technology (IT) computer employees.[32]

Topics

Kinship and family

Kinship refers to the anthropological study of the ways in which humans form and maintain relationships with one another and how those relationships operate within and define social organization.[33]

Research in kinship studies often crosses over into different anthropological subfields including medical, feminist, and public anthropology. This is likely due to its fundamental concepts, as articulated by linguistic anthropologist Patrick McConvell:

Kinship is the bedrock of all human societies that we know. All humans recognize fathers and mothers, sons and daughters, brothers and sisters, uncles and aunts, husbands and wives, grandparents, cousins, and often many more complex types of relationships in the terminologies that they use. That is the matrix into which human children are born in the great majority of cases, and their first words are often kinship terms.[34]

Throughout history, kinship studies have primarily focused on the topics of marriage, descent, and procreation.[35] Anthropologists have written extensively on the variations within marriage across cultures and its legitimacy as a human institution. There are stark differences between communities in terms of marital practice and value, leaving much room for anthropological fieldwork. For instance, the Nuer of Sudan and the Brahmans of Nepal practice polygyny, where one man has several marriages to two or more women. The Nyar of India and Nyimba of Tibet and Nepal practice polyandry, where one woman is often married to two or more men. The marital practice found in most cultures, however, is monogamy, where one woman is married to one man. Anthropologists also study different marital taboos across cultures, most commonly the incest taboo of marriage within sibling and parent-child relationships. It has been found that all cultures have an incest taboo to some degree, but the taboo shifts between cultures when the marriage extends beyond the nuclear family unit.[33]

There are similar foundational differences where the act of procreation is concerned. Although anthropologists have found that biology is acknowledged in every cultural relationship to procreation, there are differences in the ways in which cultures assess the constructs of parenthood. For example, in the Nuyoo municipality of Oaxaca, Mexico, it is believed that a child can have partible maternity and partible paternity. In this case, a child would have multiple biological mothers in the case that it is born of one woman and then breastfed by another. A child would have multiple biological fathers in the case that the mother had sex with multiple men, following the commonplace belief in Nuyoo culture that pregnancy must be preceded by sex with multiple men in order have the necessary accumulation of semen.[36]

Late twentieth-century shifts in interest

In the twenty-first century, Western ideas of kinship have evolved beyond the traditional assumptions of the nuclear family, raising anthropological questions of consanguinity, lineage, and normative marital expectation. The shift can be traced back to the 1960s, with the reassessment of kinship's basic principles offered by Edmund Leach, Rodney Neeham, David Schneider, and others.[35] Instead of relying on narrow ideas of Western normalcy, kinship studies increasingly catered to "more ethnographic voices, human agency, intersecting power structures, and historical context".[37] The study of kinship evolved to accommodate for the fact that it cannot be separated from its institutional roots and must pay respect to the society in which it lives, including that society's contradictions, hierarchies, and individual experiences of those within it. This shift was progressed further by the

emergence of second-wave feminism in the early 1970s, which introduced ideas of marital oppression, sexual autonomy, and domestic subordination. Other themes that emerged during this time included the frequent comparisons between Eastern and Western kinship systems and the increasing amount of attention paid to anthropologists' own societies, a swift turn from the focus that had traditionally been paid to largely "foreign", non-Western communities.[35]

Kinship studies began to gain mainstream recognition in the late 1990s with the surging popularity of feminist anthropology, particularly with its work related to biological anthropology and the intersectional critique of gender relations. At this time, there was the arrival of "Third World feminism", a movement that argued kinship studies could not examine the gender relations of developing countries in isolation, and must pay respect to racial and economic nuance as well. This critique became relevant, for instance, in the anthropological study of Jamaica: race and class were seen as the primary obstacles to Jamaican liberation from economic imperialism, and gender as an identity was largely ignored. Third World feminism aimed to combat this in the early twenty-first century by promoting these categories as coexisting factors. In Jamaica, marriage as an institution is often substituted for a series of partners, as poor women cannot rely on regular financial contributions in a climate of economic instability. In addition, there is a common practice of Jamaican women artificially lightening their skin tones in order to secure economic survival. These anthropological findings, according to Third World feminism, cannot see gender, racial, or class differences as separate entities, and instead must acknowledge that they interact together to produce unique individual experiences.[37]

Rise of reproductive anthropology

Kinship studies have also experienced a rise in the interest of reproductive anthropology with the advancement of assisted reproductive technologies (ARTs), including in vitro fertilization (IVF). These advancements have led to new dimensions of anthropological research, as they challenge the Western standard of biogenetically based kinship, relatedness, and parenthood. According to anthropologists Maria C. Inhorn and Daphna Birenbaum-Carmeli, "ARTs have pluralized notions of relatedness and led to a more dynamic notion of "kinning" namely, kinship as a process, as something under construction, rather than a natural given".[38] With this technology, questions of kinship have emerged over the difference between biological and genetic relatedness, as gestational surrogates can provide a biological environment for the embryo while the genetic ties remain with a third party.[39] If genetic, surrogate, and adoptive maternities are involved, anthropologists have acknowledged that there can be the possibility for three "biological" mothers to a single child.[38] With ARTs, there are also anthropological questions concerning the intersections between wealth and fertility: ARTs are generally only available to those in the highest income bracket, meaning the infertile poor are inherently devalued in the system. There have also been issues of reproductive tourism and bodily commodification, as individuals seek economic security through hormonal stimulation and egg harvesting, which are potentially harmful procedures. With IVF, specifically, there have been many questions of embryotic value and the status of life, particularly as it relates to the manufacturing of stem cells, testing, and research.[38]

Current issues in kinship studies, such as adoption, have revealed and challenged the Western cultural disposition towards the genetic, "blood" tie.[40] Western biases against single parent homes have also been explored through similar anthropological research, uncovering that a household with a single parent experiences "greater levels of scrutiny and [is] routinely seen as the 'other' of the nuclear, patriarchal family".[41] The power dynamics in reproduction, when explored through a comparative analysis of "conventional" and "unconventional" families, have been used to dissect the Western assumptions of child bearing and child rearing in contemporary kinship studies.

Critiques of kinship studies

Kinship, as an anthropological field of inquiry, has been heavily criticized across the discipline. One critique is that, as its inception, the framework of kinship studies was far too structured and formulaic, relying on dense language and stringent rules.[37] Another critique, explored at length by American anthropologist David Schneider, argues that kinship has been limited by its inherent Western ethnocentrism. Schneider proposes that kinship is not a field that can be applied cross-culturally, as the theory itself relies on European assumptions of normalcy. He states in the widely circulated 1984 book *A critique of the study of kinship* that "[K]kinship has been defined by European social scientists, and European social scientists use their own folk culture as the source of many, if not all of their ways of formulating and understanding the world about them".[42] However, this critique has been challenged by the argument that it is linguistics, not cultural divergence, that has allowed for a European bias, and that the bias can be lifted by centering the methodology on fundamental human concepts. Polish anthropologist Anna Wierzbicka argues that "mother" and "father" are examples of such fundamental human concepts, and can only be Westernized when conflated with English concepts such as "parent" and "sibling".[43]

A more recent critique of kinship studies is its solipsistic focus on privileged, Western human relations and its promotion of normative ideals of human exceptionalism. In *Critical Kinship Studies*, social psychologists Elizabeth Peel and Damien Riggs argue for a move beyond this human-centered framework, opting instead to explore kinship through a "post humanist" vantage point where anthropologists focus on the intersecting relationships of human animals, non-human animals, technologies and practices.[44]

Institutional anthropology

The role of anthropology in institutions has expanded significantly since the end of the 20th century.[45] Much of this development can be attributed to the rise in anthropologists working outside of academia and the increasing importance of globalization in both institutions and the field of anthropology.[45] Anthropologists can be employed by institutions such as for-profit business, nonprofit organizations, and governments.[45] For instance, cultural anthropologists are commonly employed by the United States federal government.[45]

The two types of institutions defined in the field of anthropology are total institutions and social institutions.[46] Total institutions are places that comprehensively coordinate the actions of people within them, and examples of total institutions include prisons, convents, and hospitals.[46] Social institutions, on the other hand, are constructs that regulate individuals' day-to-day lives, such as kinship, religion, and economics.[46] Anthropology of institutions may analyze labor unions, businesses ranging from small enterprises to corporations, government, medical organizations,[45] education,[6] prisons,[2][4] and financial institutions.[13] Nongovernmental organizations have garnered particular interest in the field of institutional anthropology because they are capable of fulfilling roles previously ignored by governments,[1] or previously realized by families or local groups, in an attempt to mitigate social problems.[45]

The types and methods of scholarship performed in the anthropology of institutions can take a number of forms. Institutional anthropologists may study the relationship between organizations or between an organization and other parts of society.[45] Institutional anthropology may also focus on the inner workings of an institution, such as the relationships, hierarchies and cultures formed,[45] and the ways that these elements are transmitted and maintained, transformed, or abandoned over time.[47] Additionally, some anthropology of institutions examines the specific design of institutions and their corresponding strength.[9] More specifically, anthropologists may analyze specific events within an institution, perform semiotic investigations, or analyze the mechanisms by which knowledge and culture are organized and dispersed.[45]

In all manifestations of institutional anthropology, participant observation is critical to understanding the intricacies of the way an institution works and the consequences of actions taken by individuals within it.[48] Simultaneously, anthropology of institutions extends beyond examination of the commonplace involvement of individuals in institutions to discover how and why the organizational principles evolved in the manner that they did.[47]

Common considerations taken by anthropologists in studying institutions include the physical location at which a researcher places themselves, as important interactions often take place in private, and the fact that the members of an institution are often being examined in their workplace and may not have much idle time to discuss the details of their everyday endeavors.[49] The ability of individuals to present the workings of an institution in a particular light or frame must additionally be taken into account when using interviews and document analysis to understand an institution,[48] as the involvement of an anthropologist may be met with distrust when information being released to the public is not directly controlled by the institution and could potentially be damaging.[49]

Yorum

Sosyal Antropoloji, kültür değişimlerini inceleyen bilim dalıdır. Üniversitede iki sömestr Sosyal Antropoloji adı ile olarak ders alınmıştır. Bu irdeleme de bu bakış açısı altına olmaktadır. Kültür sadece öğeler ile değil, bunun bireylere etkileşimi ile gündeme getirilmelidir.

Tarihte bu konular işlenmekte ise de sosyal yapı ile bütünleşmesi 19. Yüzyılda görülmüştür. Burada bilimsel veriler birey temelinde insanlığa hizmet için oluşturulması da öne çıkarılmalıdır. Kalıp içinde bireyi değil, birey temelinde olan kültürel kalıplara bakılmalıdır. Kültür tanımlaması ilk planda tarif iken, bu daha sonra sosyal boyut ile geniş yapıya çıkarılmıştır.

Bu makalede öğelerle: Aile, Kaynaklar, Çevre, Eğitim, Yönetim, İnsan, Sağlık ve Teknoloji ile yorumlanmaktadır.

Burada konu kültürel değişim olarak ele alınmaktadır, Kültürlerde gelişim, evolüsyon yaklaşımı Yazar tarafından kabul edilmemektedir. Tek insan, birey hakkı söz konusudur, bu sosyal çevre içinde tanımlanması önemlidir.

Bir kalıba giren kişi zaten Kuran[9-10] ile inanmış bile kabul edilmemektedir. *"49/14: Bedeviler: "İman ettik." dediler. De ki: "Siz iman etmediniz. Ancak 'Esslemna/Müslüman' olduk deyin. İman sizin kalplerinize girmemiştir. Eğer Allah'a ve resulüne itaat ederseniz Allah, yapıp ettiklerinizden hiçbir şey eksiltmez. Çünkü Allah **Gafûr**'dur, **Rahîm**'dir"*

Kültürlerin karşılaştırılması bile dikkate alınmak istenmemektedir. İnsanı yargılama boyutuna gelmemelidir.
Empati, hoşgörü, birisini anlamak için bu bilim kullanılmalıdır.

Burada kültürel Relativism gündeme getirilmektedir. Olanın irdelenmesi yapılmalıdır.
Batı Kültür en üst kültüre varan yaklaşımlar boyutuna getirenlerin bu bilimde sınıfta kalmalarının gerektiği anlaşılmaktadır.
Hiçbir şey üstün değildir, birey üstündür, onun davranışlarını inceleyin, olumlu yaklaşın ve gerekirse öğüt verin.
Çok zor şey talep edildiğinin de farkındayım.

Burada toplumun yaptıklarının irdelenmesi olarak da söz edilmektedir.
Bizim köyde gelin kıyafeti iki etekli, kadın ve erkek eşit ve mutluluk için pembe rengi ile, annemin ise üç etekli, kadın öncelikli ve kırmızı renklidir. Bu bir kültürel farklılıktır, sosyal yapısında bir örneği olmaktadır. Erkek kabul ederse evlenir ve her zaman zeybek oyununda hanımın önünde diz kırar. Rektör olarak hiç diz kırmadım, vali, belediye başkanı gibi yöneticilere karşın, ayakta zeybek oynadım. Rektör kimseye diz kırmaz dedim. Büyük alkış aldım.

Toplum algısı ile folklorik figürler farklı olmaktadır, halk her hareket ve davranışın bir anlamını çıkarmaktadır, diğerinde ise sadece figürdür, çok yapan taktir alır.

Burada zanaat yaklaşımı ile kültürel yapı irdelemesi söz konusu da edilmiştir. Bir işi yaparken kullanım teknikleri ile aletler farklı olacak bu toplum yapılarında da etkileşime neden olacaktır. Mısır unu ile kek usulü işleyen ile buğday unu ile ekmek yapılması ve mutfak aletleri de farklıdır. Mısır unu ile kek yapılırken, buğday unu ile mayalama ile bir farklı yapı, gıda oluşturulmaktadır. Ekmek ile kek farklıdır.

Göçmenler konusunda da genellikle onları asimile etmek için kültürel analizler yapılmış, zenci denilen Afrika Kökenlileri adapte etmeye çalışılmıştır. Amerikan Kızılderili denilenler de farklı yapıları nedeniyle, onlardan kurtulmak için, öldürme yeterli olmadığı için, çiçek battaniyeleri onlara vermek ile büyük bir toplumların kaldırılması olmuştur.
Onlarda değişim değil, topluma kendi özellikleri ile uyumu, insanlıkta bütünleşme yapılmalıdır.

Bilim dalı modern görüşler ile yapılandığı da gözlenmektedir.
Buna karşın yine koloni yaklaşım yapılması da gözlenmektedir. Bizden olan yaşasın, var olsun, zamanımızda da bazı ülkelerin var oluş gayesidir.

Materyalistik yaklaşım bir zamanlar Bilim Dalı görüş oluşturulmasında hâkim olmuştur.
Zamanımızda sorunlu toplumlarda yoğunlaştıkları da anlaşılmaktadır.

Zamanla Sosyal Antropoloji Bilim Dalı birçok kültürel yapı özelliği ile daha geniş, uç konuları da bilimsel incelemeye başlamıştır.
İlk planda etnolojik yapı derken, şimdi tüm toplumsala yapılar konusu olmuştur.
Katılımcılar genellikle inceleme yaparak, yorumlarda bulunmaktadırlar. Bu onların objektif olmasından uzaklaştırmaktadır. Önemli olan birey, insan olması gerekirken, toplum, bir sınıfsal yapı temelinde incelemek geçerli kabul edilmemelidir, ön yargılı görüşlerdir.

Etnografik incelemede, bir zaman diliminde toplum incelenmekte iken, bu mevcut ve hatta ileriye doğru bir hedeflenme yapılmaktadır.
Ancak, inceleme konuları kültürel öğelere dönüşmüştür.

Halen kişiler belirli semboller üzerinde kendi düşünceleri hissettikleri de vurgulanmaktadır.
Sanat, inanışlar, akrabalık, liderlik konuları da öne çıkmaktadır.

Çok yönlü etnografik incelemeler, daha ziyade etnik kişiliklerin anlaşılması açısından önemli olmaktadır.

Empati yapmak için kişileri tanımalısınız.

Konularda öne alınan aile ve akrabalık olmaktadır. Yazımızda inceleme, diğer öğeleri kapsamaktadır.

Aile, kültürel kaynaklar, çevre, eğitim, yönetim boyutu, inanışlar, insan, sağlık ve teknolojik yapıdır.

Antropolojideki gelişimler konumuzun dışındadır.

NOT: Kültürel veya sosyal olarak oluşan bir kalıp, bir modelin insanı içinde hapsetmesi değil, üstüne giydiği kıyafet onu ısıtmak ve korumak içindir, yoksa onu bir kalıp içinde algılamak olamaz.

Sociocultural anthropology, Wikipedia[12]

Sociocultural anthropology is a term used to refer to social anthropology and cultural anthropology together. It is one of the four main branches of anthropology. Sociocultural anthropologists focus on the study of society and culture, while often interested in cultural diversity and universalism.[1]

Sociocultural anthropologists recognise a change in the nature of the field and that a previous focus on traditional tribal perspectives has shifted to a contemporary understanding.[2][3] Methodologies have altered accordingly, and the discipline continues to evolve with that of society. Globalisation has contributed to the changing influence of the state on individuals and their interactions.[3]

Overview

The rubric *cultural* anthropology is generally applied to ethnographic works that are holistic in approach, are oriented to the ways in which culture affects individual experience, or aim to provide a rounded view of the knowledge, customs, and institutions of a people. Cultural anthropology focuses on how individuals make sense of the world around them using knowledge, beliefs, morals, arts, laws and customs of groups.

Social anthropology is a term applied to ethnographic works that attempt to isolate a particular system of social relations such as those that comprise domestic life, economy, law, politics, or religion, give analytical priority to the organizational bases of social life, and attend to cultural phenomena as somewhat secondary to the main issues of social scientific inquiry.[4]

Sociocultural anthropology, which is understood to include linguistic anthropology, is concerned with the problem of difference and similarity within and between human populations. The discipline arose through the expansion of European colonial empires, and its practices and theories have been questioned and reformulated along with processes of decolonization. Such issues have re-emerged as transnational processes have challenged the centrality of the nation-state to theorizations about culture and power. New challenges have emerged as public debates about multiculturalism and the increasing use of the culture concept outside of the academy and among peoples studied by anthropology.[5]

History

The synergy of sociology and anthropology was initially developed during the early 1920s by European scholars. Both disciplines shared a common search for a science of society. During the 20th century, the disciplines diverged further to as cultural studies were integrated, centralizing geographical and methodological features.[6]

1920s-50s

'Social' and 'cultural' anthropology was developed in the 1920s. It was associated with the social sciences and linguistics rather than the human biology and archaeology studied in anthropology.[6] Specialists in the respective fields of social and cultural anthropology were elemental in the foundations of the later developed synergy. Radcliffe-Brown and Bronislaw Malinowski marked the point of differentiation between social and cultural anthropology in 1930, evident in texts from this period.[7] In the 1930s and 40s, an influx of monographs and comparative studies of 'tribal societies' emerged.[7] Meyer Fortes and Edward Evans Pritchard described and classified African societies in *African Political Systems* (1940). Their comparative anthology aimed to provide a basis for sociological knowledge by classifying kin-based bans instead of relying on empirical observation.[8]

Claude Lévi-Strauss, used structuralism as a way to analyse cultural systems in terms of their structural relations, including that of kinship.[9] In 1949, he attempted to classify marriage systems from diverse locations. Structuralism was applied to anthropology by Lévi-Strauss to reaffirms the coexistence between the individual and

society and categories information about cultural systems by the formal relationships among their elements.[9] Structuralism remains a central concept involved in the study of sociocultural anthropology.

1960s–90s

Before WWII, 'social' anthropology and 'cultural' anthropology were still separate entities in the field. The war called upon anthropologists from all countries to assist in the war effort.[10] Anthropologists were extensively involved in resettlements in Europe and consulting issues of racial status in occupied areas. Ethical issues surrounding the allies involvement were topical among anthropologists and institutional development and practiced methodologies were altered by programs in 'developing countries'.[11] As developing countries grew independence, they grew a dislike for an apparent imperialistic nature of anthropological studies, declining work in the field.[12] After the war, anthropologists collaborated ideas and methodologies to form the collective 'sociocultural anthropology'. Topical interests included that of religion, kingship, acculturation, function, and community studies.[13]

During the 1970s, public spending was increased in most industrialised counties which expanded social rights, produced dramatic rises in wealth, living standards and overall equity.[14] This neoliberal globalisation movement followed through until the 1990s. Increased spending assisted to provide academic opportunity in anthropology during 1974–1990.[15] After this period, a steady decline in anthropology opportunity is the continued trend. The drastic growth of students in Ph.D. and M.A. programs, decline in university funding, downward shift in birth rates and decreased government funding are contributors to anthropologies current state.[15]

2000s–present

Traditional methodologies used to study sociocultural anthropology have changed with the shift in culture in modernized society. Individuals undergo daily routines differing to that of previous decades.[12] Individuals participate in minority groups within which only certain aspects relate to the broader national culture.[16] Anthropologists are unable to receive a holistic ethnography, as individuals return to the private sphere after interacting within their minority groups. Impacts of globalisation, neoliberalism, and capitalism have contributed to the decline in anthropology field work.[12]

The job market of the 2000s is centralised around those occupations that are income generating, reducing the number of university students in the social science fields. In accordance, universities have reduced funding for many anthropological programs. The 2008 global financial crisis enhanced this effect as universities had to decline spending as income generation was lesser.[12] Decreased spending in the anthropological sector in combination with an increasing trend of anthropology university students has results in decreasing job opportunities.[15]

Sociocultural anthropological study of the 21st century, produces facts created by an intersection of cultural classification systems and heterogenous and dynamic societies. A contributor to this dynamic societal environment is the media. The influence of the media produces accessibility for all to gather experience and evidence, however charged political conditions sway social discourse.[17] Anthropologists use theory such as structuralism to decipher epistemological obstacles. Considering that systems are defined by the laws of their constitutive elements rather than the content alone is a lens through which modern society is studied.[18]

Theoretical foundations

Concepts

Sociocultural anthropology divides into a broader national level and minority of subcultural groups to ethnographically study societies and cultures. The national culture is emitted through formally organised institutions including those of government forms and legal systems, economic institution, religious organisation, educational systems, law enforcement and military organisations. National achievements are influential on sociocultural integration however can be limited to upper class relevance only. Subcultural segments are groups of individuals behaving within the national culture. Subcultural groups are observed through vertical lens, differentiation because of national development, and horizontal lens, class and occupational divisions structured by societal hierarchy.[2]

Human Migration

Human migration is a topic of anthropology which produced a macro and micro impact on society and its culture.[19] Human migration is 'the movement of persons away from their place of usual residence, either across an international boarder or within a state'.[19] An interplay of social, political, economic, demographic, cultural and geographical factors remain central to the movement of individuals.[19] Boas (1920) in his article *The Methods of Ethnology* (1920) states that it is the migration and dissemination of peoples rather than evolution that provides the basis for ethological research. Migration is accepted as the cause for the similarities of languages the dissemination of ideas and inventions across continents. The process of migration is responsible for the carrying of culture whilst the adaptation of culture to societies in different environments.[19]

Linguistics

The discipline of linguistics is interrelated with the study of society and culture. Both fields share a common intellectual origin in 19th Century scholarship as archaeologists and early folklorists looked for origins of culture in folktales and shared memory.[20] These early anthropologists narrowly focused on the influence structural codes had on the distinction between communities.[21] The comparison of societies prompted early linguistic enquiries.

In the 20th century, there became a distinction between linguistic anthropology and formal linguistics, with greater focus placed on the cultural and behaviour lens of language. Formal linguistics remains to be studied through a cognitive viewpoint.[22] Linguistic anthropology looks at how language is used in the social and cultural life of people in different societies. Speech is used in societies as a system to indicate the series of certain events and how role relations effect such events.[23]

Sociology

Sociocultural integration studies the interaction of the spheres and draws comparisons with alternate societies and cultures. Sociocultural anthropology is closely aligned with sociology sharing theoretical generalisations for social science and reflection of human lives.[24] The 20th Century saw the separation of the two as differences in research topics, geographic focus and methodological emphasis diverged. Commonly, sociocultural anthropology centralizes study of broader political, ethical, and economic subjects within small-scale societies whereas sociology looks at societies as a whole.[25] Sociologically trained ethnographers have less regard for anthropological theory and place greater emphasis on empirical data.[12] Recently, the two have reconverged as globalisation has aligned subject ideas and methodologies.[24]

Methodologies

The traditional anthropological research method is to gather what people say and do through initial observations.[12] Participant observation hinges on a synthesis of subjective insider and outsider elements. Insider elements rely on the fieldworker to learn what behaviour means to the people. Outsider elements are gathered through observations and experiences drawing comparisons with internal cultural customs and behaviours with alternate cultures.[26] These observations are transferred into a monograph of elements sorted by importance and studied in relation to anthropological theories or questions. The process is controlled, and a hypothesis is tested reporting results after every return. Alternatively, the process may be more fortuitous if unique or unexpected events occur, and the writing processes is extended to make sense of elements.[12]

Since the 1960s, anthropologists have recognised the importance of collaboration through reflections of experiences in the field, relationships with informants and contexts used to gather material.[26] The reflections provide a better understanding for readers of ethnographic texts and anthropologists in practicing with awareness of their own biases and emotions when writing.[26] This has led to advancements in the field of sociocultural anthropology.

The Marxist and Structuralist theories are methods for gathering anthropological information are being challenged. Marxism validifies the necessity for conventional field work, exploring the intersection between empirical observation and theoretical frameworks with the aim of improving each.[12] Lévi-Straussian structuralists (Lévi-Strauss 1969) are more concerned with theoretical structures.[12]

Yorum

Burada Sosyal Antropoloji ile Kültürel Antropolojinin bileşimi yapılmıştır. Sosyal Antropolojinin konusu da kültürel yapıları incelemektir. Antro insan demektir, logos bilim olduğu için, insan bilimi konusunda irdelemekte, geçmişten, zamanımız boyutu da içine almaktadır. Tıp Fakültesinde iki sömestr bu konuda ders alınmış, tez hazırlanmış ve elbette başarılı olmak için önerilen kitaplarda okunmuştur.

Daha sonra hocam Bozkurt Güvenç ile Turgut Özal ile rektör iken toplantılarda da bizzat görüşmüşümdür. Sorularımı sormuş, değerlendirmelerde bulunmuştum. Özellikle 1993 yıllarında Birey Hakkı kültürü konusunda yayınlar net olmadığı dikkate alınmalıdır.

Bu yayındaki bu bilgilerden yararlanılarak burada da yorumlar yapılmaktadır.

Konu tarafımdan birey hakkı olarak, biraz farklı irdelendiği için ayrıca geniş yorumlanmayacaktır.

Bilgi edinilmesi için metin doğrudan verilmektedir.

Tarihsel gelişimi konumuz içinde değildir, burası atlanmıştır.
İsteyen için metin verilmektedir, okuyup değerlendirilebilir.

Bu Bilim dayalı, etnik yapı, göçmenlik veya diğer ayırımcılık için kullanılamaz, sadece öğrenme, empati kurma amaçlı kullanılabilir.

Kültürlerde bireyin hakimiyeti kavramı; Cumhuriyet/Demokrasi

Kültür özellikle dikta ve despot yönetimlerde başta olan, liderin yaptığı, oluşturduğu bir yapıdır. Bu nedenle halk değil, bazı kişilerin hareketidir. Bu yönetimlere de Cumhuriyet ve yönetim şekline de demokrasi denilse bile, bazı vekaletlerle, milletvekilleri ile yönetim modelidir. Birey hakkı temelde yoktur, oy atması olanaklı ise, atınca işi bitmiş, görev vekillerde olmaktadır. Parlamenter sistem boyutu budur, halk oyu ile ve ekseriyet ile seçim bu açıdan etkinliği açık ve net ortaya koymaktadır. Seçilen Başkan, Cumhurbaşkanı halka sorumluluk duymaktadır. Örneğin Türkiye'de Cumhurbaşkanı yetkileri, 1980 Anayasası ile oluşturulmuş, ancak halk oylaması ile seçilen daha etkin rol oynadığı gözlenmiştir.

Bunu belirtenler bile, halk desteği olmadan ancak geçici bir ele geçirme olacaktır. Bu açıdan güdümlü demokrasi ile seçimler yaparlar, ekseriyet sistemi ile alamazlar, bu açıdan Parlamenter yapı ile azınlık olsalar bile hakimiyeti alabilirler.
Türkiye'de oluşan darbelere karşın, seçimlerde dikta hiç ekseriyet alamamıştır, ama yönetsel etkinliğini sürdürmüştür.

Bu açıdan konu demokrasi ve cumhuriyet olarak irdelenecek ve yorumlar yapılacaktır.

Demokrasi ve Cumhuriyet

Demokrasi olmayan yönetime cumhuriyet ile yönetildiği söylenemez. Halkın seçtiği vekillerle idare eski tanımlama olup bugün kabul edilen değildir. Bireyin hakkını, tüm Kamu, Kurum ve Kuruluşlardan korunması, gözetilmesi ve talep bile etmeden verilmesi boyutudur. Hekimlerin etik ilk kuralları, bireyin şahsiyetine ve kimliğine hürmet ve saygı göstermek, rıza ile yaklaşım yapmaktır.

Genellikle kültürel bakış olarak, eğer yönetimde, hâkim ise demokrasi var, muhalefette ise de yoktur. Muhalefet karşı çıkan değil, alternatif üreten olmalıdır. Bana oy verin değil, ben şu, şu işleri yapacağım, hizmet üreteceğim, bu açıdan seçilirsem yapacağım demelidir. Bazı hukuk, adalet gibi simgeleri öne sürenler, bunun altını doldurmalıdırlar.

Hakaret ve aşağılama suçtur, bunlar yapabilmeli, sosyal sınıf olarak kendisine özellik tanınmalı ve eşitlik değil, ayrıcalık yapılmalıdır. Elbette bunun demokrasi ile ilintisi yoktur, istenilen şekilde kabul edileni kullanmak arzusudur. Ayırımcılık, seçilen ve atanan boyutu bile bir demokrasi kavramlarından çok uzaktır.

Democracy, Wikipedia[13]

Democracy (from Ancient Greek: δημοκρατία, romanized: *dēmokratía*, *dēmos* 'people' and *kratos* 'rule')[1] is a system of government in which state power is vested in the people or the general population of a state.[2] According to the United Nations, democracy "provides an environment that respects human rights and fundamental freedoms, and in which the freely expressed will of people is exercised."[3]
In a direct democracy, the people have the direct authority to deliberate and decide legislation. In a representative democracy, the people choose governing officials through elections to do so. Who is considered part of "the people" and how authority is shared among or delegated by the people has changed over time and at different rates in different countries. Features of democracy often times include freedom of assembly, association, personal property, freedom of religion and speech, citizenship, consent of the governed, voting rights, freedom from unwarranted governmental deprivation of the right to life and liberty, and minority rights.
The notion of democracy has evolved over time considerably. Throughout history, one can find evidence of direct democracy, in which communities make decisions through popular assembly. Today, the dominant form of

democracy is representative democracy, where citizens elect government officials to govern on their behalf such as in a parliamentary or presidential democracy.[4]

Prevalent day-to-day decision making of democracies is the majority rule,[5][6] though other decision making approaches like supermajority and consensus have also been integral to democracies. They serve the crucial purpose of inclusiveness and broader legitimacy on sensitive issues—counterbalancing majoritarianism—and therefore mostly take precedence on a constitutional level. In the common variant of liberal democracy, the powers of the majority are exercised within the framework of a representative democracy, but the constitution and a supreme court limit the majority and protect the minority—usually through securing the enjoyment by all of certain individual rights, e.g. freedom of speech or freedom of association.[7][8]

The term appeared in the 5th century BC in Greek city-states, notably Classical Athens, to mean "rule of the people", in contrast to aristocracy (ἀριστοκρατία, aristokratía), meaning "rule of an elite".[9] Western democracy, as distinct from that which existed in antiquity, is generally considered to have originated in city-states such as those in Classical Athens and the Roman Republic, where various schemes and degrees of enfranchisement of the free male population were observed before the form disappeared in the West at the beginning of late antiquity. In virtually all democratic governments throughout ancient and modern history, democratic citizenship was initially restricted to an elite class, which was later extended to all adult citizens. In most modern democracies, this was achieved through the suffrage movements of the 19th and 20th centuries.

Democracy contrasts with forms of government where power is either held by an individual, as in autocratic systems like absolute monarchy, or where power is held by a small number of individuals, as in an oligarchy—oppositions inherited from ancient Greek philosophy.[10] Karl Popper defined democracy in contrast to dictatorship or tyranny, focusing on opportunities for the people to control their leaders and to oust them without the need for a revolution.[11] World public opinion strongly favors democratic systems of government.[12] According to the V-Dem Democracy indices and The Economist Democracy Index, less than half the world's population lives in a democracy as of 2022.[13][14] Democratic backsliding with a rise in hybrid regimes has exceeded democratization since the early to mid-2010s.[13]

Characteristics

Democracy's *de jure* status in the world as of 2022: Countries in green claim to be democracies while countries in red do not. Only Saudi Arabia, Oman, the UAE, Qatar, Brunei, Afghanistan, and the Vatican do not claim to be democratic.

Although democracy is generally understood to be defined by voting,[1][8] no consensus exists on a precise definition of democracy.[15] Karl Popper says that the "classical" view of democracy is, "in brief, the theory that democracy is the rule of the people, and that the people have a right to rule".[16] Kofi Annan states that "there are as many different forms of democracy as there are democratic nations in the world."[17] One study identified 2,234 adjectives used to describe democracy in the English language.[18]

A 1951 UNESCO-sponsored report found the idea of democracy "highly ambiguous".[19]

Democratic principles are reflected in all eligible citizens being equal before the law and having equal access to legislative processes.[20] For example, in a representative democracy, every vote has (in theory) equal weight, and the freedom of eligible citizens is secured by legitimized rights and liberties which are typically enshrined in a constitution.[21][22] Other uses of "democracy" may encompass direct democracy, in which citizens vote on issues directly.

One theory holds that democracy requires three fundamental principles: upward control (sovereignty residing at the lowest levels of authority), political equality, and social norms by which individuals and institutions only consider acceptable acts that reflect the first two principles of upward control and political equality.[23] Legal equality, political freedom and rule of law[24] are often identified by commentators as foundational characteristics for a well-functioning democracy.[15]

Roger Scruton argued that democracy alone cannot provide personal and political freedom unless the institutions of civil society are also present.[25]

In some countries, notably in the United Kingdom (which originated the Westminster system), the dominant principle is that of parliamentary sovereignty, while maintaining judicial independence.[26][27] In India, parliamentary sovereignty is subject to the Constitution of India which includes judicial review.[28] Though the term "democracy" is typically used in the context of a political state, the principles also are potentially applicable to private organisations, such as clubs, societies and firms.

Democracies may use many different decision-making methods, but majority rule is the dominant form. Without compensation, like legal protections of individual or group rights, political minorities can be oppressed by the "tyranny of the majority". Majority rule involves a competitive approach, opposed to consensus democracy, creating the need that elections, and generally deliberation, are substantively and procedurally "fair"," i.e. just and equitable. In some countries, freedom of political expression, freedom of speech, and freedom of the press are considered important to ensure that voters are well informed, enabling them to vote according to their own interests and beliefs.[29][30]

It has also been suggested that a basic feature of democracy is the capacity of all voters to participate freely and fully in the life of their society.[31] With its emphasis on notions of social contract and the collective will of all the voters, democracy can also be characterized as a form of political collectivism because it is defined as a form of government in which all eligible citizens have an equal say in lawmaking.[32]

Republics, though often popularly associated with democracy because of the shared principle of rule by consent of the governed, are not necessarily democracies, as republicanism does not specify *how* the people are to rule.[33] Classically the term "republic" encompassed both democracies and aristocracies.[34][35] In a modern sense the republican form of government is a form of government without a monarch. Because of this, democracies can be republics or constitutional monarchies, such as the United Kingdom.

History

Democratic assemblies are as old as the human species and are found throughout human history,[37] but up until the nineteenth century, major political figures have largely opposed democracy.[38] Republican theorists linked democracy to small size: as political units grew in size, the likelihood increased that the government would turn despotic.[39][40] At the same time, small political units were vulnerable to conquest.[39] Montesquieu wrote, "If a republic be small, it is destroyed by a foreign force; if it be large, it is ruined by an internal imperfection."[41] According to Johns Hopkins University political scientist Daniel Deudney, the creation of the United States, with its large size and its system of checks and balances, was a solution to the dual problems of size.[39][*pages needed*]

Retrospectively different polities, outside of declared democracies, have been described as proto-democratic.

Origins

The term *democracy* first appeared in ancient Greek political and philosophical thought in the city-state of Athens during classical antiquity.[42][43] The word comes from *dēmos* '(common) people' and *kratos* 'force/might'.[44] Under Cleisthenes, what is generally held as the first example of a type of democracy in 508–507 BC was established in Athens. Cleisthenes is referred to as "the father of Athenian democracy".[45] The first attested use of the word democracy is found in prose works of the 430s BC, such as Herodotus' *Histories*, but its usage was older by several decades, as two Athenians born in the 470s were named Democrats, a new political name—likely in support of democracy—given at a time of debates over constitutional issues in Athens. Aeschylus also strongly alludes to the word in his play *The Suppliants*, staged in c.463 BC, where he mentions "the demo's ruling hand" [*demo kratousa cheir*]. Before that time, the word used to define the new political system of Cleisthenes was probably isonomic, meaning political equality.[46]

Athenian democracy took the form of a direct democracy, and it had two distinguishing features: the random selection of ordinary citizens to fill the few existing government administrative and judicial offices,[47] and a legislative assembly consisting of all Athenian citizens.[48] All eligible citizens were allowed to speak and vote in the assembly, which set the laws of the city state. However, Athenian citizenship excluded women, slaves, foreigners (μέτοικοι / *métoikoi*), and youths below the age of military service.[49][50][*contradictory*] Effectively, only 1 in 4 residents in Athens qualified as citizens. Owning land was not a requirement for citizenship.[51] The exclusion of large parts of the population from the citizen body is closely related to the ancient understanding of citizenship. In most of antiquity the benefit of citizenship was tied to the obligation to fight war campaigns.[52]

Athenian democracy was not only *direct* in the sense that decisions were made by the assembled people, but also the *most direct* in the sense that the people through the assembly, boule and courts of law controlled the entire political process and a large proportion of citizens were involved constantly in the public business.[53] Even though the rights of the individual were not secured by the Athenian constitution in the modern sense (the ancient Greeks had no word for "rights"[54]), those who were citizens of Athens enjoyed their liberties not in opposition to the government but by living in a city that was not subject to another power and by not being subjects themselves to the rule of another person.[55]

Range voting appeared in Sparta as early as 700 BC. The Spartan ecclesia was an assembly of the people, held once a month, in which every male citizen of at least 20 years of age could participate. In the assembly, Spartans elected leaders and cast votes by range voting and shouting (the vote is then decided on how loudly the crowd shouts). Aristotle called this "childish", as compared with the stone voting ballots used by the Athenian citizenry. Sparta adopted it because of its simplicity, and to prevent any biased voting, buying, or cheating that was predominant in the early democratic elections.[56][57]

Even though the Roman Republic contributed significantly to many aspects of democracy, only a minority of Romans were citizens with votes in elections for representatives. The votes of the powerful were given more weight through a system of weighted voting, so most high officials, including members of the Senate, came from a few wealthy and noble families.[58] In addition, the overthrow of the Roman Kingdom was the first case in the Western world of a polity being formed with the explicit purpose of being a republic, although it didn't have much of a democracy. The Roman model of governance inspired many political thinkers over the centuries.[59]

Vaishali, capital city of the Vajjika League (Vrijji mahajanapada) of India, was also considered one of the first examples of a republic around the 6th century BC.[60][61][62]

Other cultures, such as the Iroquois Nation in the Americas also developed a form of democratic society between 1450 and 1660 (and possibly in 1142[63]), well before contact with the Europeans. This democracy continues to the present day and is the world's oldest standing representative democracy.[64][65] This indicates that forms of democracy may have been invented in other societies around the world.[66]

Middle Ages

While most regions in Europe during the Middle Ages were ruled by clergy or feudal lords, there existed various systems involving elections or assemblies, although often only involving a small part of the population. In Scandinavia, bodies known as things consisted of freemen presided by a law speaker. These deliberative bodies were responsible for settling political questions, and variants included the Althing in Iceland and the Løgting in the Faeroe Islands.[67][68] The veche, found in Eastern Europe, was a similar body to the Scandinavian thing. In the Roman Catholic Church, the pope has been elected by a papal conclave composed of cardinals since 1059. The first documented parliamentary body in Europe was the Cortes of León. Established by Alfonso IX in 1188, the Cortes had authority over setting taxation, foreign affairs and legislating, though the exact nature of its role remains disputed.[69] The Republic of Ragusa, established in 1358 and centered around the city of Dubrovnik, provided representation and voting rights to its male aristocracy only. Various Italian city-states and polities had republic forms of government. For instance, the Republic of Florence, established in 1115, was led by the Signoria whose members were chosen by sortition. In 10th–15th century Frisia, a distinctly non-feudal society, the right to vote on local matters and on county officials was based on land size. The Kouroukan Fouga divided the Mali Empire into ruling clans (lineages) that were represented at a great assembly called the *Gbara*. However, the charter made Mali more similar to a constitutional monarchy than a democratic republic.

The Parliament of England had its roots in the restrictions on the power of kings written into Magna Carta (1215), which explicitly protected certain rights of the King's subjects and implicitly supported what became the English writ of habeas corpus, safeguarding individual freedom against unlawful imprisonment with right to appeal.[70][71] The first representative national assembly in England was Simon de Montfort's Parliament in 1265.[72][73] The emergence of petitioning is some of the earliest evidence of parliament being used as a forum to address the general grievances of ordinary people. However, the power to call parliament remained at the pleasure of the monarch.[74]

Studies have linked the emergence of parliamentary institutions in Europe during the medieval period to urban agglomeration and the creation of new classes, such as artisans,[75] as well as the presence of nobility and religious elites.[76] Scholars have also linked the emergence of representative government to Europe's relative political fragmentation.[77] Political scientist David Stasavage links the fragmentation of Europe, and its subsequent democratization, to the manner in which the Roman Empire collapsed: Roman territory was conquered by small fragmented groups of Germanic tribes, thus leading to the creation of small political units where rulers were relatively weak and needed the consent of the governed to ward off foreign threats.[78]

In Poland, noble democracy was characterized by an increase in the activity of the middle nobility, which wanted to increase their share in exercising power at the expense of the magnates. Magnates dominated the most important offices in the state (secular and ecclesiastical) and sat on the royal council, later the senate. The growing importance of the middle nobility had an impact on the establishment of the institution of the land *sejmik* (local assembly), which subsequently obtained more rights. During the fifteenth and first half of the sixteenth century, sejmiks received more and more powers and became the most important institutions of local power. In 1454, Casimir IV Jagiellon granted the sejmiks the right to decide on taxes and to convene a mass mobilization in the Nieszawa Statutes. He also pledged not to create new laws without their consent.[79]

Modern era

Early modern period

John Locke expanded on Thomas Hobbes's social contract theory and developed the concept of natural rights, the right to private property and the principle of consent of the governed. His ideas form the ideological basis of liberal democracies today.

In 17th century England, there was renewed interest in Magna Carta.[80] The Parliament of England passed the Petition of Right in 1628 which established certain liberties for subjects. The English Civil War (1642–1651) was fought between the King and an oligarchic but elected Parliament,[81][82] during which the idea of a political party took form with groups debating rights to political representation during the Putney Debates of 1647.[83] Subsequently, the Protectorate (1653–59) and the English Restoration (1660) restored more autocratic rule, although Parliament passed the Habeas Corpus Act in 1679 which strengthened the convention that forbade detention lacking sufficient cause or evidence. After the Glorious Revolution of 1688, the Bill of Rights was enacted in 1689 which codified certain rights and liberties and is still in effect. The Bill set out the requirement for regular elections, rules for freedom of speech in Parliament and limited the power of the monarch, ensuring that, unlike much of Europe at the time, royal absolutism would not prevail.[84][85] Economic historians Douglass North and Barry Weingast have characterized the institutions implemented in the Glorious Revolution as a resounding success in terms of restraining the government and ensuring protection for property rights.[86]

Renewed interest in the Magna Carta, the English Civil War, and the Glorious Revolution in the 17th century prompted the growth of political philosophy on the British Isles. Thomas Hobbes was the first philosopher to articulate a detailed social contract theory. Writing in the *Leviathan* (1651), Hobbes theorized that individuals living in the state of nature led lives that were "solitary, poor, nasty, brutish and short" and constantly waged a war of all against all. In order to prevent the occurrence of an anarchic state of nature, Hobbes reasoned that individual ceded their rights to a strong, authoritarian power. In other words, Hobbes advocated for an absolute monarchy which, in his opinion, was the best form of government. Later, philosopher and physician John Locke would post a different interpretation of social contract theory. Writing in his *Two Treatises of Government* (1689), Locke posited that all individuals possessed the inalienable rights to life, liberty and estate (property).[87] According to Locke, individuals would voluntarily come together to form a state for the purposes of defending their rights. Particularly important for Locke were property rights, whose protection Locke deemed to be a government's primary purpose.[88] Furthermore, Locke asserted that governments were legitimate only if they held the consent of the governed. For Locke, citizens had the right to revolt against a government that acted against their interest or became tyrannical. Although they were not widely read during his lifetime, Locke's works are considered the founding documents of liberal thought and profoundly influenced the leaders of the American Revolution and later the French Revolution.[89] His liberal democratic framework of governance remains the preeminent form of democracy in the world.

In the Cossack republics of Ukraine in the 16th and 17th centuries, the Cossack Hetmanate and Zaporizhian Sich, the holder of the highest post of Hetman was elected by the representatives from the country's districts.

In North America, representative government began in Jamestown, Virginia, with the election of the House of Burgesses (forerunner of the Virginia General Assembly) in 1619. English Puritans who migrated from 1620 established colonies in New England whose local governance was democratic;[90] although these local assemblies had some small amounts of devolved power, the ultimate authority was held by the Crown and the English Parliament. The Puritans (Pilgrim Fathers), Baptists, and Quakers who founded these colonies applied the democratic organisation of their congregations also to the administration of their communities in worldly matters.[91][92][93]

18th and 19th centuries

The first Parliament of Great Britain was established in 1707, after the merger of the Kingdom of England and the Kingdom of Scotland under the Acts of Union. Two key documents of the UK's uncodified constitution, the English Declaration of Right, 1689 (restated in the Bill of Rights 1689) and the Scottish Claim of Right 1689, had both cemented Parliament's position as the supreme law-making body, and said that the "election of members of Parliament ought to be free".[95] However, Parliament was only elected by male property owners, which amounted to 3% of the population in 1780.[96] The first known British person of African heritage to vote in a general election, Ignatius Sancho, voted in 1774 and 1780.[97]

During the Age of Liberty in Sweden (1718–1772), civil rights were expanded and power shifted from the monarch to parliament.[98] The taxed peasantry was represented in parliament, although with little influence, but commoners without taxed property had no suffrage.

The creation of the short-lived Corsican Republic in 1755 was an early attempt to adopt a democratic constitution (all men and women above age of 25 could vote).[99] This Corsican Constitution was the first based on Enlightenment principles and included female suffrage, something that was not included in most other democracies until the 20th century.

Colonial America had similar property qualifications as Britain, and in the period before 1776 the abundance and availability of land meant that large numbers of colonists met such requirements with at least 60 per cent of adult white males able to vote.[100] The great majority of white men were farmers who met the property ownership or taxpaying requirements. With few exceptions no blacks or women could vote. Vermont, which, on declaring independence of Great Britain in 1777, adopted a constitution modelled on Pennsylvania's with citizenship and democratic suffrage for males with or without property.[101] The United States Constitution of 1787 is the oldest surviving, still active, governmental codified constitution. The Constitution provided for an elected government and protected civil rights and liberties, but did not end slavery nor extend voting rights in the United States, instead leaving the issue of suffrage to the individual states.[102] Generally, states limited suffrage to white male property owners and taxpayers.[103] At the time of the first Presidential election in 1789, about 6% of the population was eligible to vote.[104] The Naturalization Act of 1790 limited U.S. citizenship to whites only.[105] The Bill of Rights in 1791 set limits on government power to protect personal freedoms but had little impact on judgements by the courts for the first 130 years after ratification.[106]

In 1789, Revolutionary France adopted the Declaration of the Rights of Man and of the Citizen and, although short-lived, the National Convention was elected by all men in 1792.[107] The Polish-Lithuanian Constitution of 3 May 1791 sought to implement a more effective constitutional monarchy, introduced political equality between townspeople and nobility, and placed the peasants under the protection of the government, mitigating the worst abuses of serfdom. In force for less than 19 months, it was declared null and void by the Grodno Sejm that met in

1793.[108][109] Nonetheless, the 1791 Constitution helped keep alive Polish aspirations for the eventual restoration of the country's sovereignty over a century later.

In the United States, the 1828 presidential election was the first in which non-property-holding white males could vote in the vast majority of states. Voter turnout soared during the 1830s, reaching about 80% of the adult white male population in the 1840 presidential election.[110] North Carolina was the last state to abolish property qualification in 1856 resulting in a close approximation to universal white male suffrage (however tax-paying requirements remained in five states in 1860 and survived in two states until the 20th century).[111][112][113] In the 1860 United States Census, the slave population had grown to four million,[114] and in Reconstruction after the Civil War, three constitutional amendments were passed: the 13th Amendment (1865) that ended slavery; the 14th Amendment (1869) that gave black people citizenship, and the 15th Amendment (1870) that gave black males a nominal right to vote.[115][116][nb 1] Full enfranchisement of citizens was not secured until after the civil rights movement gained passage by the US Congress of the Voting Rights Act of 1965.[117][118]

The voting franchise in the United Kingdom was expanded and made more uniform in a series of reforms that began with the Reform Act 1832 and continued into the 20th century, notably with the Representation of the People Act 1918 and the Equal Franchise Act 1928. Universal male suffrage was established in France in March 1848 in the wake of the French Revolution of 1848.[119] During that year, several revolutions broke out in Europe as rulers were confronted with popular demands for liberal constitutions and more democratic government.[120]

In 1876 the Ottoman Empire transitioned from an absolute monarchy to a constitutional one, and held two elections the next year to elect members to her newly formed parliament.[121] Provisional Electoral Regulations were issued, stating that the elected members of the Provincial Administrative Councils would elect members to the first Parliament. Later that year, a new constitution was promulgated, which provided for a bicameral Parliament with a Senate appointed by the Sultan and a popularly elected Chamber of Deputies. Only men above the age of 30 who were competent in Turkish and had full civil rights were allowed to stand for election. Reasons for disqualification included holding dual citizenship, being employed by a foreign government, being bankrupt, employed as a servant, or having "notoriety for ill deeds". Full universal suffrage was achieved in 1934.[122]

In 1893 the self-governing colony New Zealand became the first country in the world (except for the short-lived 18th-century Corsican Republic) to establish active universal suffrage by recognizing women as having the right to vote.[123]

20th and 21st centuries

20th-century transitions to liberal democracy have come in successive "waves of democracy", variously resulting from wars, revolutions, decolonisation, and religious and economic circumstances.[124] Global waves of "democratic regression" reversing democratization, have also occurred in the 1920s and 30s, in the 1960s and 1970s, and in the 2010s.[125][126]

World War I and the dissolution of the autocratic Ottoman and Austro-Hungarian empires resulted in the creation of new nation-states in Europe, most of them at least nominally democratic. In the 1920s democratic movements flourished and women's suffrage advanced, but the Great Depression brought disenchantment and most of the countries of Europe, Latin America, and Asia turned to strong-man rule or dictatorships. Fascism and dictatorships flourished in Nazi Germany, Italy, Spain and Portugal, as well as non-democratic governments in the Baltics, the Balkans, Brazil, Cuba, China, and Japan, among others.[127]

World War II brought a definitive reversal of this trend in western Europe. The democratization of the American, British, and French sectors of occupied Germany (disputed[128]), Austria, Italy, and the occupied Japan served as a model for the later theory of government change. However, most of Eastern Europe, including the Soviet sector of Germany fell into the non-democratic Soviet-dominated bloc.

The war was followed by decolonisation, and again most of the new independent states had nominally democratic constitutions. India emerged as the world's largest democracy and continues to be so.[129] Countries that were once part of the British Empire often adopted the British Westminster system.[130][131] By 1960, the vast majority of country-states were nominally democracies, although most of the world's populations lived in nominal democracies that experienced sham elections, and other forms of subterfuge (particularly in "Communist" states and the former colonies.)

A subsequent wave of democratization brought substantial gains toward true liberal democracy for many states, dubbed "third wave of democracy." Portugal, Spain, and several of the military dictatorships in South America returned to civilian rule in the 1970s and 1980s.[nb 2] This was followed by countries in East and South Asia by the mid-to-late 1980s. Economic malaise in the 1980s, along with resentment of Soviet oppression, contributed to the collapse of the Soviet Union, the associated end of the Cold War, and the democratization and liberalization of the former Eastern bloc countries. The most successful of the new democracies were those geographically and culturally closest to western Europe, and they are now either part of the European Union or candidate states. In 1986, after the toppling of the most prominent Asian dictatorship, the only democratic state of its kind at the time emerged in the Philippines with the rise of Corazon Aquino, who would later be known as the Mother of Asian Democracy.

The liberal trend spread to some states in Africa in the 1990s, most prominently in South Africa. Some recent examples of attempts of liberalization include the Indonesian Revolution of 1998, the Bulldozer Revolution in Yugoslavia, the Rose Revolution in Georgia, the Orange Revolution in Ukraine, the Cedar Revolution in Lebanon, the Tulip Revolution in Kyrgyzstan, and the Jasmine Revolution in Tunisia.

According to Freedom House, in 2007 there were 123 electoral democracies (up from 40 in 1972).[133] According to *World Forum on Democracy*, electoral democracies now represent 120 of the 192 existing countries and constitute 58.2 per cent of the world's population. At the same time liberal democracies i.e. countries Freedom House regards as free and respectful of basic human rights and the rule of law are 85 in number and represent 38 per cent of the global population.[134] Also in 2007 the United Nations declared 15 September the International Day of Democracy.[135]

Many countries reduced their voting age to 18 years; the major democracies began to do so in the 1970s starting in Western Europe and North America.[136][*failed verification*][137][138] Most electoral democracies continue to exclude those younger than 18 from voting.[139] The voting age has been lowered to 16 for national elections in a number of countries, including Brazil, Austria, Cuba, and Nicaragua. In California, a 2004 proposal to permit a quarter vote at 14 and a half votes at 16 was ultimately defeated. In 2008, the German parliament proposed but shelved a bill that would grant the vote to each citizen at birth, to be used by a parent until the child claims it for themselves. According to Freedom House, starting in 2005, there have been 17 consecutive years in which declines in political rights and civil liberties throughout the world have outnumbered improvements,[140][141] as populist and nationalist political forces have gained ground everywhere from Poland (under the Law and Justice Party) to the Philippines (under Rodrigo Duterte).[140][125] In a Freedom House report released in 2018, Democracy Scores for most countries declined for the 12th consecutive year.[142] *The Christian Science Monitor* reported that nationalist and populist political ideologies were gaining ground, at the expense of rule of law, in countries like Poland, Turkey and Hungary. For example, in Poland, the President appointed 27 new Supreme Court judges over legal objections from the European Commission. In Turkey, thousands of judges were removed from their positions following a failed coup attempt during a government crackdown .[143]

"Democratic backsliding" in the 2010s were attributed to economic inequality and social discontent,[145] personalism,[146] poor management of the COVID-19 pandemic,[147][148] as well as other factors such as government manipulation of civil society, "toxic polarization," foreign disinformation campaigns,[149] racism and nativism, excessive executive power,[150][151][152] and decreased power of the opposition.[153] Within English-speaking Western democracies, "protection-based" attitudes combining cultural conservatism and leftist economic attitudes were the strongest predictor of support for authoritarian modes of governance.[154]

Theory

Early theory

Aristotle contrasted rule by the many (democracy/timocracy), with rule by the few (oligarchy/aristocracy), and with rule by a single person (tyranny or today autocracy/absolute monarchy). He also thought that there was a good and a bad variant of each system (he considered democracy to be the degenerate counterpart to timocracy).[155][156]

A common view among early and renaissance Republican theorists was that democracy could only survive in small political communities.[157] Heeding the lessons of the Roman Republic's shift to monarchism as it grew larger or smaller, these Republican theorists held that the expansion of territory and population inevitably led to tyranny.[157] Democracy was therefore highly fragile and rare historically, as it could only survive in small political units, which due to their size were vulnerable to conquest by larger political units.[157] Montesquieu famously said, "if a republic is small, it is destroyed by an outside force; if it is large, it is destroyed by an internal vice."[157] Rousseau asserted, "It is, therefore the natural property of small states to be governed as a republic, of middling ones to be subject to a monarch, and of large empires to be swayed by a despotic prince."[157]

Contemporary theory

Among modern political theorists, there are three contending conceptions of democracy: *aggregative democracy*, *deliberative democracy*, and *radical democracy*.[158]

Aggregative

The theory of *aggregative democracy* claims that the aim of the democratic processes is to solicit citizens' preferences and aggregate them together to determine what social policies society should adopt. Therefore, proponents of this view hold that democratic participation should primarily focus on voting, where the policy with the most votes get implemented.

Different variants of aggregative democracy exist. Under *minimalism*, democracy is a system of government in which citizens have given teams of political leaders the right to rule in periodic elections. According to this minimalist conception, citizens cannot and should not "rule" because, for example, on most issues, most of the time, they have no clear views or their views are not well-founded. Joseph Schumpeter articulated this view most famously in his book *Capitalism, Socialism, and Democracy*.[159] Contemporary proponents of minimalism include William H. Riker, Adam Przeworski, Richard Posner.

According to the theory of direct democracy, on the other hand, citizens should vote directly, not through their representatives, on legislative proposals. Proponents of direct democracy offer varied reasons to support this view. Political activity can be valuable in itself, it socializes and educates citizens, and popular participation can check powerful elites. Most importantly, citizens do not rule themselves unless they directly decide laws and policies. Governments will tend to produce laws and policies that are close to the views of the median voter—with half to their left and the other half to their right. This is not a desirable outcome as it represents the action of self-interested and somewhat unaccountable political elites competing for votes. Anthony Downs suggests that ideological political parties are necessary to act as a mediating broker between individual and governments. Downs laid out this view in his 1957 book *An Economic Theory of Democracy*.[160]

Robert A. Dahl argues that the fundamental democratic principle is that, when it comes to binding collective decisions, each person in a political community is entitled to have his/her interests be given equal consideration (not necessarily that all people are equally satisfied by the collective decision). He uses the term polyarchy to refer to societies in which there exists a certain set of institutions and procedures which are perceived as leading to such democracy. First and foremost, among these institutions is the regular occurrence of free and open elections which are used to select representatives who then manage all or most of the public policy of the society. However, these polyarchic procedures may not create a full democracy if, for example, poverty prevents political participation.[161] Similarly, Ronald Dworkin argues that "democracy is a substantive, not a merely procedural, ideal."[162]

Deliberative

Deliberative democracy is based on the notion that democracy is government by deliberation. Unlike aggregative democracy, deliberative democracy holds that, for a democratic decision to be legitimate, it must be preceded by authentic deliberation, not merely the aggregation of preferences that occurs in voting. *Authentic deliberation* is deliberation among decision-makers that is free from distortions of unequal political power, such as power a decision-maker obtained through economic wealth or the support of interest groups.[163][164][165] If the decision-makers cannot reach consensus after authentically deliberating on a proposal, then they vote on the proposal using a form of majority rule. Citizens assemblies are considered by many scholars as practical examples of deliberative democracy,[166][167][168] with a recent OECD report identifying citizens assemblies as an increasingly popular mechanism to involve citizens in governmental decision-making.[169]

Radical

Radical democracy is based on the idea that there are hierarchical and oppressive power relations that exist in society. Democracy's role is to make visible and challenge those relations by allowing for difference, dissent and antagonisms in decision-making processes.

Democratic transitions

A democratic transition describes a phase in a countries political system, often created as a result of an incomplete change from an authoritarian regime to a democratic one (or vice versa).[170][171]

Autocratization

Democratic backsliding[a] is a process of regime change towards autocracy that makes the exercise of political power by the public more arbitrary and repressive.[178][179][180] This process typically restricts the space for public contestation and political participation in the process of government selection.[181][182] Democratic decline involves the weakening of democratic institutions, such as the peaceful transition of power or free and fair elections, or the violation of individual rights that underpin democracies, especially freedom of expression.[183][184]

Democratization

Democratization, or democratization, is the democratic transition to a more democratic political regime, including substantive political changes moving in a democratic direction.[185][186]

Democracy indices

Democracy indices are quantitative and comparative assessments of the state of democracy[187] for different countries according to various definitions of democracy.[188]

The democracies indices differ in whether they are categorical, such as classifying countries into democracies, hybrid regimes, and autocracies,[189][190] or continuous values.[191] The qualitative nature of democracy indices enables data analytical approaches for studying causal mechanisms of regime transformation processes.

Democracy indices differ in scope and weighting of different aspects of democracy, including the breadth of core democratic institutions, competitiveness and inclusiveness of polyarchy, freedom of expression, various aspects of governance, democratic norm transgressions, co-option of opposition, electoral system manipulation, electoral fraud, and popular support of anti-democratic alternatives.[192][193][194]

Difficulties in measuring democracy

Because democracy is an overarching concept that includes the functioning of diverse institutions which are not easy to measure, limitations exist in quantifying and econometrically measuring the potential effects of democracy or its relationship with other phenomena—whether inequality, poverty, education etc.[195] Given the constraints in acquiring reliable data with within-country variations on aspects of democracy, academics have largely studied

cross-country variations, yet variations in democratic institutions can be large within countries. Another way of conceiving the difficulties in measuring democracy is through the debate between minimalist versus maximalist definitions of democracy. A minimalist conception of democracy defines democracy by primarily considering the essence of democracy; such as electoral procedures.[196] A maximalist definition of democracy can include outcomes, such as economic or administrative efficiency, into measures of democracy.[197] Some aspects of democracy, such as responsiveness[198] or accountability, are generally not included in democracy indices due to the difficulty measuring these aspects. Other aspects, such as judicial independence or quality of the electoral system, are included in some democracy indices but not in others.

Types of governmental democracies

Democracy has taken a number of forms, both in theory and practice. Some varieties of democracy provide better representation and more freedom for their citizens than others.[199][200] However, if any democracy is not structured to prohibit the government from excluding the people from the legislative process, or any branch of government from altering the separation of powers in its favour, then a branch of the system can accumulate too much power and destroy the democracy.[201][202][203]

Full presidential republics[2]	Semi-presidential republics[2]
Parliamentary republics with an executive president dependent on the legislature	Parliamentary republics[2]
Parliamentary constitutional monarchies	Constitutional monarchies which have a separate head of government but where royalty still hold significant executive and/or legislative power
Absolute monarchies	One-party states
Countries where constitutional provisions for government have been suspended (e.g., military dictatorships)	Countries which do not fit any of the above systems

[1]This map was compiled according to the Wikipedia *list of countries by system of government*. See there for sources. [2]Several states constitutionally deemed to be multiparty republics are broadly described by outsiders as authoritarian states. This map presents only the *de jure* form of government, and not the *de facto* degree of democracy.

The following kinds of democracy are not exclusive of one another: many specify details of aspects that are independent of one another and can co-exist in a single system.

Basic forms

Several variants of democracy exist, but there are two basic forms, both of which concern how the whole body of all eligible citizens executes its will. One form of democracy is direct democracy, in which all eligible citizens have active participation in the political decision making, for example voting on policy initiatives directly.[204] In most modern democracies, the whole body of eligible citizens remain the sovereign power but political power is exercised indirectly through elected representatives; this is called a representative democracy.

Direct

In Switzerland, without needing to register, every citizen receives ballot papers and information brochures for each vote (and can send it back by post). Switzerland has a direct democracy system and votes (and elections) are organised about four times a year; here, to Berne's citizen in November 2008 about 5 national, 2 cantonal, 4 municipal referendums, and 2 elections (government and parliament of the City of Berne) to take care of at the same time.

Direct democracy is a political system where the citizens participate in the decision-making personally, contrary to relying on intermediaries or representatives. A direct democracy gives the voting population the power to:

- Change constitutional laws,
- Put forth initiatives, referendums and suggestions for laws

Within modern-day representative governments, certain electoral tools like referendums, citizens' initiatives and recall elections are referred to as forms of direct democracy.[205] However, some advocates of direct democracy argue for local assemblies of face-to-face discussion. Direct democracy as a government system currently exists in the Swiss cantons of Appenzell Innerrhoden and Glarus,[206] the Rebel Zapatista Autonomous Municipalities,[207] communities affiliated with the CIPO-RFM,[208] the Bolivian city councils of FEJUVE,[209] and Kurdish cantons of Rojava.[210]

The use of a lot system, a characteristic of Athenian democracy, is a feature of some versions of direct democracies. In this system, important governmental and administrative tasks are performed by citizens picked from a lottery.[211]

Representative

Representative democracy involves the election of government officials by the people being represented. If the head of state is also democratically elected then it is called a democratic republic.[212] The most common

mechanisms involve election of the candidate with a majority or a plurality of the votes. Most western countries have representative systems.[206]

Representatives may be elected or become diplomatic representatives by a particular district (or constituency), or represent the entire electorate through proportional systems, with some using a combination of the two. Some representative democracies also incorporate elements of direct democracy, such as referendums.[213] A characteristic of representative democracy is that while the representatives are elected by the people to act in the people's interest, they retain the freedom to exercise their own judgement as how best to do so. Such reasons have driven criticism upon representative democracy,[214][215] pointing out the contradictions of representation mechanisms with democracy[216][217]

Parliamentary

Parliamentary democracy is a representative democracy where government is appointed by or can be dismissed by, representatives as opposed to a "presidential rule" wherein the president is both head of state and the head of government and is elected by the voters. Under a parliamentary democracy, government is exercised by delegation to an executive ministry and subject to ongoing review, checks and balances by the legislative parliament elected by the people.[218][219][220][221]

In a parliamentary system, the Prime Minister may be dismissed by the legislature at any point in time for not meeting the expectations of the legislature. This is done through a Vote of No Confidence where the legislature decides whether or not to remove the Prime Minister from office with majority support for dismissal.[222] In some countries, the Prime Minister can also call an election at any point in time, typically when the Prime Minister believes that they are in good favour with the public as to get re-elected. In other parliamentary democracies, extra elections are virtually never held, a minority government being preferred until the next ordinary elections. An important feature of the parliamentary democracy is the concept of the "loyal opposition". The essence of the concept is that the second largest political party (or opposition) opposes the governing party (or coalition), while still remaining loyal to the state and its democratic principles.

Presidential

Presidential Democracy is a system where the public elects the president through an election. The president serves as both the head of state and head of government controlling most of the executive powers. The president serves for a specific term and cannot exceed that amount of time. The legislature often has limited ability to remove a president from office. Elections typically have a fixed date and aren't easily changed. The president has direct control over the cabinet, specifically appointing the cabinet members.[222]

The executive usually has the responsibility to execute or implement legislation and may have the limited legislative powers, such as a veto. However, a legislative branch passes legislation and budgets. This provides some measure of separation of powers. In consequence, however, the president and the legislature may end up in the control of separate parties, allowing one to block the other and thereby interfere with the orderly operation of the state. This may be the reason why presidential democracy is not very common outside the Americas, Africa, and Central and Southeast Asia.[222]

A semi-presidential system is a system of democracy in which the government includes both a prime minister and a president. The particular powers held by the prime minister and president vary by country.[222]

Hybrid or semi-direct

Some modern democracies that are predominantly representative in nature also heavily rely upon forms of political action that are directly democratic. These democracies, which combine elements of representative democracy and direct democracy, are termed *hybrid democracies*,[223] *semi-direct democracies* or *participatory democracies*. Examples include Switzerland and some U.S. states, where frequent use is made of referendums and initiatives. The Swiss confederation is a semi-direct democracy.[206] At the federal level, citizens can propose changes to the constitution (federal popular initiative) or ask for a referendum to be held on any law voted by the parliament.[206] Between January 1995 and June 2005, Swiss citizens voted 31 times, to answer 103 questions (during the same period, French citizens participated in only two referendums).[206] Although in the past 120 years less than 250 initiatives have been put to referendum.[224]

Examples include the extensive use of referendums in the US state of California, which is a state that has more than 20 million voters.[225]

In New England, town meetings are often used, especially in rural areas, to manage local government. This creates a hybrid form of government, with a local direct democracy and a representative state government. For example, most Vermont towns hold annual town meetings in March in which town officers are elected, budgets for the town and schools are voted on, and citizens have the opportunity to speak and be heard on political matters.[226]

Typology

Constitutional monarchy

Many countries such as the United Kingdom, Spain, the Netherlands, Belgium, Scandinavian countries, Thailand, Japan and Bhutan turned powerful monarchs into constitutional monarchs (often gradually) with limited or symbolic roles. For example, in the predecessor states to the United Kingdom, constitutional monarchy began to emerge and has continued uninterrupted since the Glorious Revolution of 1688 and passage of the Bill of Rights

1689.[26][84] Strongly limited constitutional monarchies, such as the United Kingdom, have been referred to as crowned republics by writers such as H. G. Wells.[227]

In other countries, the monarchy was abolished along with the aristocratic system (as in France, China, Russia, Germany, Austria, Hungary, Italy, Greece and Egypt). An elected person, with or without significant powers, became the head of state in these countries.

Elite upper houses of legislatures, which often had lifetime or hereditary tenure, were common in many states. Over time, these either had their powers limited (as with the British House of Lords) or else became elective and remained powerful (as with the Australian Senate).

Republic

The term *republic* has many different meanings, but today often refers to a representative democracy with an elected head of state, such as a president, serving for a limited term, in contrast to states with a hereditary monarch as a head of state, even if these states also are representative democracies with an elected or appointed head of government such as a prime minister.[228]

The Founding Fathers of the United States often criticised direct democracy, which in their view often came without the protection of a constitution enshrining inalienable rights; James Madison argued, especially in *The Federalist* No. 10, that what distinguished a direct *democracy* from a *republic* was that the former became weaker as it got larger and suffered more violently from the effects of faction, whereas a republic could get stronger as it got larger and combats faction by its very structure.[229]

Professors Richard Ellis of Willamette University and Michael Nelson of Rhodes College argue that much constitutional thought, from Madison to Lincoln and beyond, has focused on "the problem of majority tyranny." They conclude, "The principles of republican government embedded in the Constitution represent an effort by the framers to ensure that the inalienable rights of life, liberty, and the pursuit of happiness would not be trampled by majorities."[230] What was critical to American values, John Adams insisted,[231] was that the government be "bound by fixed laws, which the people have a voice in making, and a right to defend." As Benjamin Franklin was exiting after writing the U.S. constitution, Elizabeth Willing Powel[232] asked him "Well, Doctor, what have we got—a republic or a monarchy?". He replied "A republic—if you can keep it."[233]

Liberal democracy

A liberal democracy is a representative democracy in which the ability of the elected representatives to exercise decision-making power is subject to the rule of law, and moderated by a constitution or laws that emphasise the protection of the rights and freedoms of individuals, and which places constraints on the leaders and on the extent to which the will of the majority can be exercised against the rights of minorities (see civil liberties).

In a liberal democracy, it is possible for some large-scale decisions to emerge from the many individual decisions that citizens are free to make. In other words, citizens can "vote with their feet" or "vote with their dollars", resulting in significant informal government-by-the-masses that exercises many "powers" associated with formal government elsewhere.

Socialist

Socialist thought has several different views on democracy. Social democracy, democratic socialism, and the dictatorship of the proletariat (usually exercised through Soviet democracy) are some examples. Many democratic socialists and social democrats believe in a form of participatory, industrial, economic and/or workplace democracy combined with a representative democracy.

Within Marxist orthodoxy there is a hostility to what is commonly called "liberal democracy", which is referred to as parliamentary democracy because of its centralised nature. Because of orthodox Marxists' desire to eliminate the political elitism they see in capitalism, Marxists, Leninists and Trotskyists believe in direct democracy implemented through a system of communes (which are sometimes called soviets). This system ultimately manifests itself as council democracy and begins with workplace democracy.

Democracy cannot consist solely of elections that are nearly always fictitious and managed by rich landowners and professional politicians.

—*Che Guevara, speech in Uruguay, 1961*[234]

Anarchists are split in this domain, depending on whether they believe that a majority-rule is tyrannic or not. To many anarchists, the only form of democracy considered acceptable is direct democracy. Pierre-Joseph Proudhon argued that the only acceptable form of direct democracy is one in which it is recognised that majority decisions are not binding on the minority, even when unanimous.[235] However, anarcho-communist Murray Bookchin criticised individualist anarchists for opposing democracy,[236] and says "majority rule" is consistent with anarchism.[237]

Some anarcho-communists oppose the majoritarian nature of direct democracy, feeling that it can impede individual liberty and opt-in favour of a non-majoritarian form of consensus democracy, similar to Proudhon's position on direct democracy.[238]

Sortition

Sometimes called "democracy without elections", sortition chooses decision makers via a random process. The intention is that those chosen will be representative of the opinions and interests of the people at large and be fairer

and more impartial than an elected official. The technique was in widespread use in Athenian Democracy and Renaissance Florence[239] and is still used in modern jury selection.

Consociational

Consociational democracy was first conceptualized in the 1960s by Dutch American political scientist Arend Lijphart. Consociational democracy, also called consociationalism, can be defined as a form of democracy based on power-sharing formula between elites representing the social groups in the society. According to the founder of the theory of consociational democracy, Arendt Lijphart, "Consociational democracy means government by elite cartel designed to turn a democracy with a fragmented political culture into a stable democracy".[240]

A consociational democracy allows for simultaneous majority votes in two or more ethno-religious constituencies, and policies are enacted only if they gain majority support from both or all of them.

Consensus democracy

The 2019 Legislative Assembly of the Northwest Territories is an example of consensus government: all MLAs are non-partisan and together elect the Premier and Cabinet.

Consensus democracy, or consensualism, is the application of consensus decision-making to the process of legislation in a democracy. It is characterized by a decision-making structure that involves and takes into account as broad a range of opinions as possible, as opposed to systems where minority opinions can potentially be ignored by vote-winning majorities in majoritarian democracies. Consensus democracy is most closely embodied in certain countries such as Switzerland, Germany, Denmark, Lebanon, Sweden, Iraq, and Belgium, where consensus is an important feature of political culture, particularly with a view to preventing the domination of one linguistic or cultural group in the political process.[241] Consensus democracy is sometimes called concordance system.

A consensus government is one in which the cabinet is appointed by the legislature without reference to political parties. It is generally found as part of a consensus or non-partisan democracy. Consensus government chiefly arises in non-partisan democracies and similar systems in which a majority of politicians are independent. Many former British territories with large indigenous populations use consensus government to fuse traditional tribal leadership with the Westminster system. Consensus government in Canada is used in the Northwest Territories and Nunavut, as well as the autonomous Nunatsiavut region, and similar systems have arisen in the Pacific island nations of Fiji, Tuvalu and Vanuatu, as well as the ancient Tynwald of the Isle of Man.[242]

Supranational

Qualified majority voting is designed by the Treaty of Rome to be the principal method of reaching decisions in the European Council of Ministers. This system allocates votes to member states in part according to their population, but heavily weighted in favour of the smaller states. This might be seen as a form of representative democracy, but representatives to the Council might be appointed rather than directly elected.

Inclusive

Inclusive democracy is a political theory and political project that aims for direct democracy in all fields of social life: political democracy in the form of face-to-face assemblies which are confederated, economic democracy in a stateless, moneyless and marketless economy, democracy in the social realm, i.e. self-management in places of work and education, and ecological democracy which aims to reintegrate society and nature. The theoretical project of inclusive democracy emerged from the work of political philosopher Takis Fotopoulos in "Towards An Inclusive Democracy" and was further developed in the journal *Democracy & Nature* and its successor *The International Journal of Inclusive Democracy*.

The basic unit of decision making in an inclusive democracy is the demotic assembly, i.e., the assembly of demos, the citizen body in a given geographical area which may encompass a town and the surrounding villages, or even neighbourhoods of large cities. An inclusive democracy today can only take the form of a confederal democracy that is based on a network of administrative councils whose members or delegates are elected from popular face-to-face democratic assemblies in the various demoi. Thus, their role is purely administrative and practical, not one of policymaking like that of representatives in representative democracy.

The citizen body is advised by experts, but it is the citizen body which functions as the ultimate decision-taker. Authority can be delegated to a segment of the citizen body to carry out specific duties, for example, to serve as members of popular courts, or of regional and confederal councils. Such delegation is made, in principle, by lot, on a rotation basis, and is always recallable by the citizen body. Delegates to regional and confederal bodies should have specific mandates.

Participatory politics

A Parpolity or Participatory Polity is a theoretical form of democracy that is ruled by a Nested Council structure. The guiding philosophy is that people should have decision-making power in proportion to how much they are affected by the decision. Local councils of 25–50 people are completely autonomous on issues that affect only them, and these councils send delegates to higher level councils who are again autonomous regarding issues that affect only the population affected by that council.

A council court of randomly chosen citizens serves as a check on the tyranny of the majority, and rules on which body gets to vote on which issue. Delegates may vote differently from how their sending council might wish but are mandated to communicate the wishes of their sending council. Delegates are recallable at any time.

Referendums are possible at any time via votes of lower-level councils, however, not everything is a referendum as this is most likely a waste of time. A parpolity is meant to work in tandem with a participatory economy.

Cosmopolitan

Cosmopolitan democracy, also known as *Global democracy* or *World Federalism*, is a political system in which democracy is implemented on a global scale, either directly or through representatives. An important justification for this kind of system is that the decisions made in national or regional democracies often affect people outside the constituency who, by definition, cannot vote. By contrast, in a cosmopolitan democracy, the people who are affected by decisions also have a say in them.[243]

According to its supporters, any attempt to solve global problems is undemocratic without some form of cosmopolitan democracy. The general principle of cosmopolitan democracy is to expand some or all of the values and norms of democracy, including the rule of law; the non-violent resolution of conflicts; and equality among citizens, beyond the limits of the state. To be fully implemented, this would require reforming existing international organisations, e.g., the United Nations, as well as the creation of new institutions such as a World Parliament, which ideally would enhance public control over, and accountability in, international politics.

Cosmopolitan Democracy has been promoted, among others, by physicist Albert Einstein,[244] writer Kurt Vonnegut, columnist George Monbiot, and professors David Held and Daniele Archibugi.[245] The creation of the International Criminal Court in 2003 was seen as a major step forward by many supporters of this type of cosmopolitan democracy.

Creative democracy

Creative Democracy is advocated by American philosopher John Dewey. The main idea about Creative Democracy is that democracy encourages individual capacity building and the interaction among the society. Dewey argues that democracy is a way of life in his work of "Creative Democracy: The Task Before Us"[246] and an experience built on faith in human nature, faith in human beings, and faith in working with others. Democracy, in Dewey's view, is a moral ideal requiring actual effort and work by people; it is not an institutional concept that exists outside of ourselves. "The task of democracy", Dewey concludes, "is forever that of creation of a freer and more humane experience in which all share and to which all contribute".

Guided democracy

Guided democracy is a form of democracy that incorporates regular popular elections, but which often carefully "guides" the choices offered to the electorate in a manner that may reduce the ability of the electorate to truly determine the type of government exercised over them. Such democracies typically have only one central authority which is often not subject to meaningful public review by any other governmental authority. Russian-style democracy has often been referred to as a "Guided democracy."[247] Russian politicians have referred to their government as having only one center of power/ authority, as opposed to most other forms of democracy which usually attempt to incorporate two or more naturally competing sources of authority within the same government.[248]

Non-governmental democracy

Aside from the public sphere, similar democratic principles and mechanisms of voting and representation have been used to govern other kinds of groups. Many non-governmental organisations decide policy and leadership by voting. Most trade unions and cooperatives are governed by democratic elections. Corporations are ultimately governed by their shareholders through shareholder democracy. Corporations may also employ systems such as workplace democracy to handle internal governance. Amitai Etzioni has postulated a system that fuses elements of democracy with sharia law, termed *Islamocracy*.[249] There is also a growing number of Democratic educational institutions such as Sudbury schools that are co-governed by students and staff.

Shareholder democracy

Shareholder democracy is a concept relating to the governance of corporations by their shareholders. In the United States, shareholders are typically granted voting rights according to the one share, one vote principle. Shareholders may vote annually to elect the company's board of directors, who themselves may choose the company's executives. The shareholder democracy framework may be inaccurate for companies which have different classes of stock that further alter the distribution of voting rights.

Justification

Several justifications for democracy have been postulated.

Legitimacy

Social contract theory argues that the legitimacy of government is based on consent of the governed, i.e. an election, and that political decisions must reflect the general will. Some proponents of the theory like Jean-Jacques Rousseau advocate for a direct democracy on this basis.[250]

Better decision-making

Condorcet's jury theorem is logical proof that if each decision-maker has a better than chance probability of making the right decision, then having the largest number of decision-makers, i.e., a democracy, will result in the best decisions. This has also been argued by theories of the wisdom of the crowd.

Economic success

In *Why Nations Fail*, economists Daron Acemoglu and James A. Robinson argue that democracies are more economically successful because undemocratic political systems tend to limit markets and favor monopolies at the expense of the creative destruction which is necessary for sustained economic growth.

A 2019 study by Acemoglu and others estimated that countries switching to democratic from authoritarian rule had on average a 20% higher GDP after 25 years than if they had remained authoritarian. The study examined 122 transitions to democracy and 71 transitions to authoritarian rule, occurring from 1960 to 2010.[251] Acemoglu said this was because democracies tended to invest more in health care and human capital, and reduce special treatment of regime allies.[252]

Criticism

Friedrich Nietzsche

Friedrich Nietzsche conveys a vision of a society where individuality is lost, and conformity prevails. In such a society, anyone who holds different beliefs or desires is considered deviant and is willingly marginalized or isolated: "No shepherd and one herd! Everybody wants the same, everybody is the same: whoever feels different goes voluntarily into a madhouse."[253]

Nietzsche expresses skepticism about the democratization of Europe, viewing it as a breeding ground for mediocrity, raising concerns about the equalizing and leveling tendencies within democratic societies as he writes: "The democratization of Europe is at the same time an involuntary arrangement for the cultivation of mediocrity".[254]

Nietzsche also questions whether democratic systems truly serve the enhancement of power and the flourishing of individuals, challenging the prevailing notions of what is considered good within democratic societies. For Nietzsche, the pursuit of power and self-assertion is fundamental to human nature, and any moral framework that suppresses or denies this natural inclination is seen as detrimental to human flourishing: "What is good?—Whatever augments the feeling of power, the will to power, power itself, in man".[255]

Arrow's theorem

Arrow's impossibility theorem suggests that democracy is logically incoherent. This is based on a certain set of criteria for democratic decision-making being inherently conflicting, i.e., these three "fairness" criteria:

- If every voter prefers alternative X over alternative Y, then the group prefers X over Y.
- If every voter's preference between X and Y remains unchanged, then the group's preference between X and Y will also remain unchanged (even if voters' preferences between other pairs like X and Z, Y and Z, or Z and W change).
- There is no "dictator": no single voter possesses the power to always determine the group's preference.

Kenneth Arrow summarised the implications of the theorem in a non-mathematical form, stating that "no voting method is fair", "every ranked voting method is flawed", and "the only voting method that isn't flawed is a dictatorship".[256]

However, Arrow's formal premises can be considered overly strict, and with their reasonable weakening, the logical incoherence of democracy looks much less critical.[4]

Inefficiencies

Some economists have criticized the efficiency of democracy, citing the premise of the irrational voter, or a voter who makes decisions without all of the facts or necessary information in order to make a truly informed decision. Another argument is that democracy slows down processes because of the amount of input and participation needed in order to go forward with a decision. A common example often quoted to substantiate this point is the high economic development achieved by China (a non-democratic one-party ruling communist state) as compared to India (a democratic multi-party state). According to economists, the lack of democratic participation in countries like China allows for unfettered economic growth.[257]

On the other hand, Socrates believed that democracy without educated masses (educated in the broader sense of being knowledgeable and responsible) would only lead to populism being the criteria to become an elected leader and not competence. This would ultimately lead to a societal demise. This was quoted by Plato in book 10 of The Republic, in Socrates' conversation with Adimantus.[258] Socrates was of the opinion that the right to vote must not be an indiscriminate right (for example by birth or citizenship), but must be given only to people who thought sufficiently of their choice.

Plato's *The Republic* presents a critical view of democracy through the narration of Socrates: "Democracy, which is a charming form of government, full of variety and disorder, and dispensing a sort of equality to equals and unequaled alike."[259] In his work, Plato lists 5 forms of government from best to worst, and lists democracy as the second worst, behind only tyranny, which he implies to be the natural outcome of democracy, arguing that in a democracy everyone puts their own selfish interests ahead of the common good until a tyrant emerges who is strong enough to impose his interest on everyone else. Assuming that *the Republic* was intended to be a serious critique of the political thought in Athens, Plato argues that only Kallipolis, an aristocracy led by the unwilling philosopher-kings (the wisest men), is a just form of government.[260]

Xi Jinping, General Secretary of the Chinese Communist Party, warned Joe Biden, U.S. president, via a phone call that democracy was dying. "Democracies require consensus, and it takes time, and you don't have the time", Xi Jinping added.[261]

The inefficiencies contribute to decreased voter turnout, decreased political efficacy, and political apathy.[262]

Popular rule as a façade

The 20th-century Italian thinkers Vilfredo Pareto and Gaetano Mosca (independently) argued that democracy was illusory, and served only to mask the reality of elite rule. Indeed, they argued that elite oligarchy is the unbendable law of human nature, due largely to the apathy and division of the masses (as opposed to the drive, initiative and unity of the elites), and that democratic institutions would do no more than shift the exercise of power from oppression to manipulation.[263] As Louis Brandeis once professed, "We may have democracy, or we may have wealth concentrated in the hands of a few, but we can't have both."[*clarification needed*] [264] A study led by Princeton professor Martin Gilens of 1,779 U.S. government decisions concluded that "elites and organized groups representing business interests have substantial independent impacts on U.S. government policy, while average citizens and mass-based interest groups have little or no independent influence."[265]

Mob rule, arguing that a republic is a preferable form of government, saying: "... democracies have ever been spectacles of turbulence and contention; have ever been found incompatible with personal security or the rights of property; and have in general been as short in their lives as they have been violent in their deaths." Madison offered that republics were superior to democracies because republics safeguarded against tyranny of the majority, stating in Federalist No. 10: "the same advantage which a republic has over a democracy, in controlling the effects of faction, is enjoyed by a large over a small republic".[229] Thomas Jefferson warned that "an elective despotism is not the government we fought for."[266]

Political instability

More recently, democracy is criticised for not offering enough political stability. As governments are frequently elected on and off there tends to be frequent changes in the policies of democratic countries both domestically and internationally. Even if a political party maintains power, vociferous, headline-grabbing protests and harsh criticism from the popular media are often enough to force sudden, unexpected political change. Frequent policy changes with regard to business and immigration are likely to deter investment and so hinder economic growth. For this reason, many people have put forward the idea that democracy is undesirable for a developing country in which economic growth and the reduction of poverty are top priorities.[267]

This opportunist alliance not only has the handicap of having to cater to too many ideologically opposing factions, but it is usually short-lived since any perceived or actual imbalance in the treatment of coalition partners, or changes to leadership in the coalition partners themselves, can very easily result in the coalition partner withdrawing its support from the government.

Biased media has been accused of causing political instability, resulting in the obstruction of democracy, rather than its promotion.[268]

Opposition

Democracy in modern times has almost always faced opposition from the previously existing government, and many times it has faced opposition from social elites. The implementation of a democratic government within a non-democratic state is typically brought about by democratic revolution.

Democracy promotion

Several philosophers and researchers have outlined historical and social factors seen as supporting the evolution of democracy.

Other commentators have mentioned the influence of economic development.[269] In a related theory, Ronald Inglehart suggests that improved living-standards in modern developed countries can convince people that they can take their basic survival for granted, leading to increased emphasis on self-expression values, which correlates closely with democracy.[270][271]

Douglas M. Gibler and Andrew Owsiak in their study argued about the importance of peace and stable borders for the development of democracy. It has often been assumed that democracy causes peace, but this study shows that, historically, peace has almost always predated the establishment of democracy.[272]

Carroll Quigley concludes that the characteristics of weapons are the main predictor of democracy:[273][274] Democracy—this scenario—tends to emerge only when the best weapons available are easy for individuals to obtain and use.[275] By the 1800s, guns were the best personal weapons available, and in the United States of America (already nominally democratic), almost everyone could afford to buy a gun, and could learn how to use it fairly easily. Governments could not do any better: it became the age of mass armies of citizen soldiers with guns.[275] Similarly, Periclean Greece was an age of the citizen soldier and democracy.[276]

Other theories stressed the relevance of education and of human capital—and within them of cognitive ability to increasing tolerance, rationality, political literacy and participation. Two effects of education and cognitive ability are distinguished:[277][*need quotation to verify*][278][279]

- a cognitive effect (competence to make rational choices, better information-processing)

- an ethical effect (support of democratic values, freedom, human rights etc.), which itself depends on intelligence.

Evidence consistent with conventional theories of why democracy emerges and is sustained has been hard to come by. Statistical analyses have challenged modernisation theory by demonstrating that there is no reliable evidence for the claim that democracy is more likely to emerge when countries become wealthier, more educated, or less unequal.[280] In fact, empirical evidence shows that economic growth and education may not lead to increased demand for democratization as modernization theory suggests: historically, most countries attained high levels of access to primary education well before transitioning to democracy.[281] Rather than acting as a catalyst for democratization, in some situations education provision may instead be used by non-democratic regimes to indoctrinate their subjects and strengthen their power.[281]

The assumed link between education and economic growth is called into question when analyzing empirical evidence. Across different countries, the correlation between education attainment and math test scores is very weak (.07). A similarly weak relationship exists between per-pupil expenditures and math competency (.26). Additionally, historical evidence suggests that average human capital (measured using literacy rates) of the masses does not explain the onset of industrialization in France from 1750 to 1850 despite arguments to the contrary.[282] Together, these findings show that education does not always promote human capital and economic growth as is generally argued to be the case. Instead, the evidence implies that education provision often falls short of its expressed goals, or, alternatively, that political actors use education to promote goals other than economic growth and development.

Some scholars have searched for the "deep" determinants of contemporary political institutions, be they geographical or demographic.[283][284]

An example of this is the disease environment. Places with different mortality rates had different populations and productivity levels around the world. For example, in Africa, the tsetse fly—which afflicts humans and livestock—reduced the ability of Africans to plough the land. This made Africa less settled. As a consequence, political power was less concentrated.[285] This also affected the colonial institutions European countries established in Africa.[286] Whether colonial settlers could live or not in a place made them develop different institutions which led to different economic and social paths. This also affected the distribution of power and the collective actions people could take. As a result, some African countries ended up having democracies and others autocracies.

An example of geographical determinants for democracy is having access to coastal areas and rivers. This natural endowment has a positive relation with economic development thanks to the benefits of trade.[287] Trade brought economic development, which in turn, broadened power. Rulers wanting to increase revenues had to protect property-rights to create incentives for people to invest. As more people had more power, more concessions had to be made by the ruler and in many[quantify] places this process lead to democracy. These determinants defined the structure of the society moving the balance of political power.[288]

Democracy promotion can increase the quality of already existing democracies, reduce political apathy, and the chance of democratic backsliding. Democracy promotion measures include voting advice applications,[289] participatory democracy,[290] increasing youth suffrage, increasing civic education,[291] reducing barriers to entry for new political parties,[292] increasing proportionality[293] and reducing presidentialism.[294]

Robert Michels asserts that although democracy can never be fully realised, democracy may be developed automatically in the act of striving for democracy:

The peasant in the fable, when on his deathbed, tells his sons that a treasure is buried in the field. After the old man's death, the sons dig everywhere in order to discover the treasure. They do not find it. But their indefatigable labor improves the soil and secures for them a comparative well-being. The treasure in the fable may well symbolise democracy.[295]

Disruption

Some democratic governments have experienced sudden state collapse and regime change to an undemocratic form of government. Domestic military coups or rebellions are the most common means by which democratic governments have been overthrown.[296] (See List of coups and coup attempts by country and List of civil wars.) Examples include the Spanish Civil War, the Coup of 18 Brumaire that ended the First French Republic, and the 28 May 1926 coup d'état which ended the First Portuguese Republic. Some military coups are supported by foreign governments, such as the 1954 Guatemalan coup d'état and the 1953 Iranian coup d'état. Other types of a sudden end to democracy include:

- Invasion, for example the German occupation of Czechoslovakia, and the fall of South Vietnam.
- Self-coup, in which the leader of the government extra-legally seizes all power or unlawfully extends the term in office. This can be done through:
  - Suspension of the constitution by decree, such as with the 1992 Peruvian coup d'état
  - An "electoral self-coup" using election fraud to obtain re-election of a previously fairly elected official or political party. For example, in the 1999 Ukrainian presidential election, 2003 Russian legislative election, and 2004 Russian presidential election.[296]

- Royal coup, in which a monarch not normally involved in government seizes all power. For example, the 6 January Dictatorship, begun in 1929 when King Alexander I of Yugoslavia dismissed parliament and started ruling by decree.[297]

Democratic backsliding can end democracy in a gradual manner, by increasing emphasis on national security and eroding free and fair elections, freedom of expression, independence of the judiciary, rule of law. A famous example is the Enabling Act of 1933, which lawfully ended democracy in Weimar Germany and marked the transition to Nazi Germany.[298]

Temporary or long-term political violence and government interference can prevent free and fair elections, which erode the democratic nature of governments. This has happened on a local level even in well-established democracies like the United States; for example, the Wilmington insurrection of 1898 and African-American disfranchisement after the Reconstruction era.

Importance of mass media

The theory of democracy relies on the implicit assumption that voters are well informed about social issues, policies, and candidates so that they can make a truly informed decision. Since the late 20'th century there has been a growing concern that voters may be poorly informed because the news media are focusing more on entertainment and gossip and less on serious journalistic research on political issues.[299][300]

The media professors Michael Gurevitch and Jay Blumler have proposed a number of functions that the mass media are expected to fulfill in a democracy:[301]

- Surveillance of the sociopolitical environment
- Meaningful agenda setting
- Platforms for an intelligible and illuminating advocacy
- Dialogue across a diverse range of views
- Mechanisms for holding officials to account for how they have exercised power
- Incentives for citizens to learn, choose, and become involved
- A principled resistance to the efforts of forces outside the media to subvert their independence, integrity, and ability to serve the audience
- A sense of respect for the audience member, as potentially concerned and able to make sense of his or her political environment

This proposal has inspired a lot of discussions over whether the news media are actually fulfilling the requirements that a well-functioning democracy requires.[302] Commercial mass media are generally not accountable to anybody but their owners, and they have no obligation to serve a democratic function.[302][303] They are controlled mainly by economic market forces. Fierce economic competition may force the mass media to divert themselves from any democratic ideals and focus entirely on how to survive the competition.[304][305]

The tabloidization and popularization of the news media is seen in an increasing focus on human examples rather than statistics and principles. There is more focus on politicians as personalities and less focus on political issues in the popular media. Election campaigns are covered more as horse races and less as debates about ideologies and issues. The dominating media focus on spin, conflict, and competitive strategies has made voters perceive the politicians as egoists rather than idealists. This fosters mistrust and a cynical attitude to politics, less civic engagement, and less interest in voting.[306][307][308] The ability to find effective political solutions to social problems is hampered when problems tend to be blamed on individuals rather than on structural causes.[307] This person-centered focus may have far-reaching consequences not only for domestic problems but also for foreign policy when international conflicts are blamed on foreign heads of state rather than on political and economic structures.[309][310] A strong media focus on fear and terrorism has allowed military logic to penetrate public institutions, leading to increased surveillance and the erosion of civil rights.[311]

The responsiveness[312] and accountability of the democratic system is compromised when lack of access to substantive, diverse, and undistorted information is handicapping the citizens' capability of evaluating the political process.[303][308] The fast pace and trivialization in the competitive news media is dumbing down the political debate. Thorough and balanced investigation of complex political issues does not fit into this format. The political communication is characterized by short time horizons, short slogans, simple explanations, and simple solutions. This is conducive to political populism rather than serious deliberation.[303][311]

Commercial mass media are often differentiated along the political spectrum so that people can hear mainly opinions that they already agree with. Too much controversy and diverse opinions are not always profitable for the commercial news media.[313] Political polarization is emerging when different people read different news and watch different TV channels. This polarization has been worsened by the emergence of the social media that allow people to communicate mainly with groups of like-minded people, the so-called echo chambers.[314] Extreme political polarization may undermine the trust in democratic institutions, leading to erosion of civil rights and free speech and in some cases even reversion to autocracy.[315]

Many media scholars have discussed non-commercial news media with public service obligations as a means to improve the democratic process by providing the kind of political contents that a free market does not provide.[316][317] The World Bank has recommended public service broadcasting in order to strengthen democracy

in developing countries. These broadcasting services should be accountable to an independent regulatory body that is adequately protected from interference from political and economic interests.[318] Public service media have an obligation to provide reliable information to voters. Many countries have publicly funded radio and television stations with public service obligations, especially in Europe and Japan,[319] while such media are weak or non-existent in other countries including the USA.[320] Several studies have shown that the stronger the dominance of commercial broadcast media over public service media, the less the amount of policy-relevant information in the media and the more focus on horse race journalism, personalities, and the pecadillos of politicians. Public service broadcasters are characterized by more policy-relevant information and more respect for journalistic norms and impartiality than the commercial media. However, the trend of deregulation has put the public service model under increased pressure from competition with commercial media.[319][321][322]

The emergence of the internet and the social media has profoundly altered the conditions for political communication. The social media have given ordinary citizens easy access to voice their opinion and share information while bypassing the filters of the large news media. This is often seen as an advantage for democracy.[323] The new possibilities for communication have fundamentally changed the way social movements and protest movements operate and organize. The internet and social media have provided powerful new tools for democracy movements in developing countries and emerging democracies, enabling them to bypass censorship, voice their opinions, and organize protests.[324][325]

A serious problem with the social media is that they have no truth filters. The established news media have to guard their reputation as trustworthy, while ordinary citizens may post unreliable information.[324] In fact, studies show that false stories are going more viral than true stories.[326][327] The proliferation of false stories and conspiracy theories may undermine public trust in the political system and public officials.[327][315]

Reliable information sources are essential for the democratic process. Less democratic governments rely heavily on censorship, propaganda, and misinformation in order to stay in power, while independent sources of information are able to undermine their legitimacy.[328]

Yorum

Öncelikle demokrasi, halkın seçtiğinin iktidarda olması anlamında daraltılmamalıdır. Kanun yapma, yönetim ve yargının üçlü kuvvet ayrılığı yapısının, birey hakkı üzerinde yapılanması öne alınmalıdır. Sıklıkla kültürde, sosyal yapıda, örneğin din olgusunda, yaratan tarafından kural oluşmuş (kanunları yapan), yönetim olarak bu yetkiyi kullananlar var (din adamları, papazlar), bunlar yargılarlar, günah/sevap ile ceza verirler.

Meclislerde dokunulmazlık kavramı, beni seçtiniz, ben dokunulmazlığım var, suçlanmam diyen, bunun serbest kürsüde ifade etmesi içindir, bu hakaret ve aşağılama yapabilmesine olanak sağlamak için olamaz. Bu açıdan demokrasi diyenler, bir sosyal yapının daha hakimiyetini ifade için kullanmaktadırlar. Birey hakkı temeldir.

Birey, enflasyonda ezilmekte, geçinememekte diyenler, Sosyal Yardımlaşma fonu dahil, oyları ile oluşan Devlet Kurumları olduğunu unutmaktadırlar. Hesaplama kanuna göre olmakta, 2500 kalorilik günlük geçim ile bazı eklemelerdir. Yeni yapılan yaklaşım ile artı refah payı oluşturulmuş ve bu nedenle saptanandan daha fazla ödeme, ücret gerçekleştirilmektedir.

Dolayısıyla iktidar olmak değil, oluşum ve sorunlara alternatifler bulmak önemlidir. Özal yüzde bir oy alan bile bir temsilci çıkarsın diyerek, 100 milletvekili daha eklenmişti, Anayasa Mahkemesi sistem bozuluyor, %10 barajı korunmalı diye kaldırmıştı. Baraj temelde radikallerin girmemesi içindir. Oy kişiye atılması, 1960 yıl öncesinde olduğu, kişiye ve farklı partiye atılan oylar ile seçiliyor, sonra 10 gün içinde partisini seçiyordu. Menderes Babam, Baha Akşit gibi hem CHP hem DP listesinden ve ayrıca kendisine atılan oylar ile seçilmiş, kazanmıştır.

Özet: Hiçbir oy, seçim, bireyin rızası ve tercihi önünde değildir, Meclis ve kanunlar bireyin hakkı önünde değildirler.

Atina Demokrasisi, üst sınıfın seçtiği yönetim modelidir:

Demokrasi Antik Yunan/Atina yapısında olduğu belirtilir. Doğrusu burada uygulandığı için adını almasıdır. Senatörler, 50 kişinin seçimi olan bir yapıdır.

Benzer oluşum, Türkler ise TOY denilen yapı ile, her taraf katılır, uzman olanlar, kadı veya diğer dallarında yetişmiş olanlar, olayı, konuyu dinler ve yorum yaparlar. Son toparlama ergen, adölesan çocuklara verilir. Savunma son sözdür ve kesin ispat ve son söz olarak suçlanana verilir. Sonra karar Başkan tarafından açıklanır, itirazlara bakılır, Derhal uygulanır.

Cengiz Kaan, *ben Hanlar Hanı Cengiz kararım bu, şimdi Hanım ne derse onu uygulayın* demiştir. Bu şekilde insan hakları denilen yapı o zamanda gündeme gelmiştir. Ancak suçlu suçun ortadan kaldırılması için engellenmeli, tümden yok edilmektedir. Şüpheliler ayrılmaktadır. O kabile ile evlilik bağı kurulduğu için, Hanım kabilesini savunduğu anlaşılacaktır. 40 bin çocuğu olduğu bu şekilde söylenir.

Demokrasi eski tanımlama ile halkın seçmesi ile yönetimi almak ve kanun yapılması ve hatta yasamaya da etki etmek değil, öncelikle bireyin haklarının Kamu, kurum ve kuruluşlar dahil, korunması, gözetilmesi talep edilmeden verilmesidir. Bağımsızlık muhtaç olanın dışlanması olmamalıdır. Rıza şartı ile sorumluluk verilmeli, ama rıza doğal yaşam için, varlık için gereken, sağlık gibi korularda alınmaz, doğrudan sağlanır.

Doğrudan demokrasi, rıza şartı ile bireye bırakılan olmaktadır. Toplumda ise temsilci seçimi, vekil tayin etme, kısaca kendisi değil, başkasına vekalet vermesidir. Vekalet, evlilik, boşanama ve seçimde, hatta borçlanmada geçerli olmaz. Bu olmaz ise, nasıl vekil etkili olmaktadır? Her bireyin itiraz, sosyal kurumların, derneklerin de birey hakkı gibi görüş bildirme, itiraz hakları vardır. Kulis çalışmaları da bu açıdan gündeme gelmektedir.

Hürriyetler İnsan Hakları ve Anayasa, Kanunlarda açık belirtilmektedir. Bireyin bağımsızlığı ve hakları temeldir ve ayrıca emir ile zorlama ve diğer yaklaşımları yapan suçludur, ceza alır.

Yönetim bürokratların elinde olması ile kurallar çalıştırılır, sorumluluk alınmaz yaklaşımı tümden demokratik boyutu kaldırıcıdır. Nitekim gelişmiş ülkelerde şikâyet edin, denilir ve kabul edilmedi cevabı ile yatıştırılmaya çalışılır. Sayın memur her zaman haklı çıkmalıdır, çünkü kuralları uygulamaktadır

Batı demokrasilerinde bürokrasi hakimdir, bu açıdan seçime katılma oranı düşük, daha ziyade uç kesimlerin oy attığı ve genel seçime katılma oranın %60 oranında kaldığı görülmektedir.

Yönetim hakkı temelde başkasına verildiği sanılsa bile, hak bireyde, kişidedir ve kimseye verilemez. Önce kendisini yönetmeyi öğrenmeli, bilmeli ve yapmalıdır.

Diyelim bir şey alacaksınız. Yakın, uzak, yürüme veya araba ile mi gideyim. Hangisini, ne kadar, kaça alayım? Kalitesi, ekonomik yapısı ve memnuniyet yaratması öne çıkmalıdır. Ama dizim ağrıyor, o zaman evde kal, telefonla idare et veya sonra alırsın geçerlidir. Sağlık her zaman birey hakkında öne alınmalıdır.

Ülkelerin demokratik oldukları yönetim yapısı ötesi, gerçek boyuta da alınmalıdır.

Amerika'da, eğer beyaz/Kafkas ırkı denilen hiçbir polis, zenci/Afrika kökenli kişiyi öldürmekten dolayı suçlu bulunmamıştır. Eli silah olarak kabul edilmektedir. Irk ne demekse: Kafkasya'dan geçen nesil, diğerleri Arabistan'dan sarı ırk, yine Orta Asya'dan Amerika'ya geçen kızıl renkli grup ve birde Anadolu'dan geçen büyük göçlerde grup denilir. İnsanlar genetik olarak kardeş iken, değişim ile oluşan boyut ile ayırmak anlamsız, haksız olmaktadır ve bu nedenle tanım kabul edilmemelidir. Dolayısıyla son Filistin olayında olduğu gibi adaletin eşit olmadığı şeyi kabul etmek, halk oylaması olsa bile demokratik kabul edilmemelidir. İnsanların ayrılması ile demokrasi kavramı yan yana getirilmemelidir.

Burada belirli kesim, ekseriyet bile olsa, kanunlar ile teyit edilse bile, ilkelere uymayan, insan birey hakkını öne almayan kabul edilmemelidir. Tüm maddeler anlamsızlaşmaktadır.

Burada kişilerin bağımsız, hür iradeleri olsa bile, doğrudan değil, kamu vicdanı, ortak akıl denilerek toplumun, jürinin, bilirkişinin görüşüne göre yapılması adaleti sağlamadığı görülmektedir.

Haklar doğrudan açık ve net olmalı, yorum, kıyasa bağlı olmamalıdır. Jüri sistematiğinde, daha önce olan yapının, Arabistan'da, İslam sonrası yüzyıllar sonra oluşan, Museviler ve Katoliklerden alınan yapı, 622 Medine Antlaşması dışındaki hukuksal e yönetsel yapı, Kuranda kelime geçtiği için şeriat diye alınmış ve uygulanması ile ortak akıl kavramı ile sunulmuştur. Buna göre Kuran (diğerlerinde İncil, Tevrat), Resul dedikleri (Elçi olarak havariler ve bazı hikayeler, Kuran bunları dışlayın demektedir), bazı kişilerin yorumları ve görüşleri ile kıyas yapılması ile bunları siz bilemeyeceğiniz için papaz karar vermelidir denilmektedir. Hoca, eğiticidir, kadı hukuk kararı verendir, kanıt ve somut veriye göre vermelidir. İslam'ın dışladığı bir yapı, sanki din diye uygulanmaktadır.

Konu kavram üzerine olduğu için, geçmiş ve ülkelerdeki uygulamalar konusuna değinilmeyecektir.
İsteyen kişiler, makalede okuyabilirler, gerekirse editöre mektup yazabilirler.

Demokrasi vatandaşlık üzere olması değil, tüm bireyleri kapsamalıdır. Hatta geniş anlamda, tüm canlıları, içine katarsak cansızları da kapsar. Kimse gereksiz yere tabak kırmamalıdır. Zarardır, kabul edilemez. Göçmen haklarını dışlayamazsınız.
Ancak kaza ve yanlış ile olursa ve tazmin edilmesi ile özür dilerse kabul görebilir.

Burada demokrasi ölçülmesi değil birey haklarının sağlanma durumuna bakılmalıdır.
Amerika'da polis korkusu var ise, ne kadar demokratiktir sorusu akla gelmektedir.

Demokrasi yönetim şekli ile değil, gerçek ile bakılmalıdır. Ne kadar kişilik hakları sağlanmaktadır, bu önemlidir. Azınlık ve farklı inanışta olanlara halkın yaklaşımı ve mahallenin tutumu nasıldır? Batı Dünyasına iyi olmadığı bilinir ve gözlenir. O halde demokrasi, yazı ve usul olarak vardır denilebilir.
Parlamenter yapı sıklıkla söylenir. Bunun net olarak sağlamadığı Türkiye tecrübesi ile sabittir.

Burada, makalede doğrudan demokrasi ile temsili demokrasi ayırımı yapılmaktadır. Temsil verilen yetkiye kadardır, kişinin bireysel hakkını ortadan kaldırmaz. Mahkemelerde bile hakimler karara katılmıyorlarsa açık ve net gerekçe ve dayanaklarını belirtmelidirler.
Hekimlikte bir olay, hasta varsa, konu, bilim bu veriler, bilimsel kantlar üzerine yorum yapar. Hastalık yaratılışın sonucudur, bırakın cezasını çeksin diyemez, kendi varlığını inkara gider. Anayasa Mahkemesi ile Danıştay/Yargıtay anlaşmazlığında da olaya bakılmalıdır. Bireyin hakkı veya haksızlığı değil, olay boyutu ile sonuca gidilmelidir. Bir kişi hakaret etmiş ise, bu bedel olarak ödenmelidir, hırsızlıktan suçlu bulunan ve mahkum olan kişiye hırsız demek hakaret değil, sıfatıdır.
Kavram olarak birey ele alınıp bilgilendirme ve rızası alınıyor, kişilik hakları kamu, kurum ve kuruluşlardan korunuyor, talep etmeden sağlanıyor ve yapılıyor mu? Temsili de başvuracak ve bekleyecektir. Doğrudan başvursa bile acaba polis ilgilenecek midir?

Burada bu tipler üzerinde durulmayacaktır. Ele alınan kişilik, birey hakkı üzere olmalıdır. Gruplar değil, ki gruplar ayrımcılığı, bireylerin birbiri ile kardeşlik hakları olduğunu dışlamaktadır, aradaki fark budur.

Başkanlık veya Parlamento yapısı ile kişilerin hakkı sağlanıyor mu buna bakılmalıdır. Bizden ve sizden ayırımı yapılıyorsa söz konusu edilemez.

Burada seçim olmadan demokrasi olur mu boyutu akla gelmektedir. Bürokrasi hakimiyetinde seçime katılma oranı %60 oranında ise, bu yapılmaktadır. Kim gelirse gelsin, değişim olmaz algısı vardır.
Ortak akıl, konsensus, antlaşma ve diğer yaklaşımların amacı, bireyin itirazlarının kalkması, onlara bir kaçık bal verilmesidir. Vatandaşlık, milliyet gözetilmesi de adil olmadığı anlamındadır.

Kısmi ve kozmopolitan demokrasi de olmaz. Bir aldatmacadır.

Kim gelirse gelsin, kişi hakkını tanımıyor, talep gelmeden, yapmıyorsa, adı, tanımı ne olursa olsun, kanımızca demokrasiden söz edilemez.

Medya, yayınlar bireyi yanıltmamalıdır. Veri açık, net doğru olmalıdır.

Kamunun bir görevi de bireyin etkilenmesini önlemek, doğru ve gerçeğe ulaşmasını sağlamak olmalıdır. Yanlış, yalan yayın yapanlar cezalanması doğrusal boyuttadır.

Power to the people (slogan), Wikipedia[14]

"**Power to the people**" is a cultural expression and political slogan that has been used in a wide variety of contexts.
Uses
In politics
During the 1960s in the United States, young people began speaking and writing this phrase as a form of rebellion against what they perceived as oppression by the older generation, especially The Establishment. The Black Panthers used the slogan "All Power to the People" to protest the rich, ruling class domination of society.[1] Pro-democracy students used it to protest American involvement in the Vietnam War.[2]
In his 1974 book *Computer Lib*, Ted Nelson connected computer use with political freedom with the rallying cry "Computer power to the people! Down with the cybercrud." In the mid-1980s the People Power movement arose in the Philippines to oust Ferdinand Marcos. In the late 20th century and early 21st century the phrase has been used with regard to energy policy.[3]
The Pakistan People's Party has as its creed, "Islam is our faith; democracy is our politics; socialism is our economy; all power to the people."[4]
During the Anti-Apartheid struggle in South Africa, the terms Amandla and Matla were used frequently during speeches and rallies, this was followed by the crowd responding with Awethu or Kee a Rona. These terms respectively mean "Power" and "To the people". These terms are still frequently used in ANC meetings and conferences as well as among student activist groups such as SASCO and the ANC Youth League.
Margaret Thatcher criticised the use of the slogan by the left in a 1986 speech: "Socialists cry 'Power to the people', and raise the clenched fist as they say it. We all know what they really mean - power over people, power to the State."[5]
It is also the name of the left-wing to far-left Italian coalition Potere al Popolo.
In film
In the 2016 film *Captain Fantastic*, the phrase "Power to the people" (with the response "Stick it to the man!") is used at a pivotal point near the climax of the film.[6]
In television
The 1970s television series *Citizen Smith* had the title character use the slogan in the title sequence.[7]
In music
"Power to the people" is the title of a song by John Lennon and a lyric by James Brown: "Power to the people, people power!". "Power to the people, cause the people want peace" is also chanted on the Public Enemy album *New Whirl Odor*. Rage Against the Machine quoted the slogan in their song "Year of the Boomerang". The Jamaican reggae band Rootz Underground wrote a song entitled "Power to the People" in which they quote this slogan in both English and South African versions.
Saxophonist Joe Henderson released his album Power to the People in 1969.
One of the more politically extreme singer-songwriters is Quino, the lead singer of the reggae band Big Mountain who also wrote a song entitled "Power to the People" and then had a tattoo of "Power to the People" along with the fist placed on his chest.
The glam metal rock band Poison released a single titled Power to the People as a single on May 23, 2000.[8] The song served as the lead single and title track for their fifth studio album Power to the People that was released on June 13, 2000, via the band's independent label, Cyanide Music.[9] It marked the return of the band's original lineup, together for the first time since 1991's *Swallow This Live* with the return of C.C. DeVille who replaced Blues Saraceno.[10]
The electronic house music artist Basement Jaxx released a song titled "Power to the People" on their album *Junto* in 2014.
In 2019 the British rock band Coldplay published the song "Wonder of the World / Power of the People" on their album "Everyday Life".
In advertising
- "Power to the People" was spoken by an actress in a Progressive Auto Insurance advertisement in heavy television rotation during 2009.
- "Power to the People" was used as a theme in advertising by Ever Ready batteries.[11]

- "Power to the People" is used by TecKnow Smart Living Ecosystems (Westport,CT) to promote services allowing users to live "off-grid" and utilize renewable energy from the sun.
- . "Power to the People" is used in a Red Bull commercial featuring parrots that has been circulating 2023

Variations of the slogan

A popular variation of the slogan is "Power to the Poor People!" Amongst others, the South African social movement the [Western Cape Anti-Eviction Campaign](#) uses the slogan to express the need for poor people to control their own movements rather than have wealthy donors or NGOs control or speak for them. The divide between South Africa's independent social movements and many leftist and vanguard organisations in South Africa has become a point of contention.[12][13]

The South African slogan "[Amandla](#) Ngawethu" or "Amandla Awethu" is also a popular variation of the Power to the People. It means "The power is ours" but is used in a similar way as "Power to the People". It is often used in a call and response format, with the speaker shouting "Amandla" and the crowd replying "Awethu".

Another variation of the slogan was "Power to the People at Home," used for advertising purposes by [Village Roadshow's](#) home video division, [Roadshow Entertainment](#) in the mid-1990s.[14]

The slogan of video game retailer [GameStop](#), "Power to the Players", is a variation of the "Power to the People" slogan.

Yorum

Burada halkın gücü değil, zamanımızda birey hakkının gücüne dönüşmüştür. Halk oylama yapsa bile azınlık, oy vermeyenlerin hakkı olmayacak mıdır? Bu sosyalist, kamu hakimiyeti olan Kominizim metodu olmuştur.

İmeceler ise tam bir komünist yöntemdir. Çeşmelerden her birey su alır, para vermez, izin de almaz. Bu bir komünist yöntemdir. Benzer Kibutz, İsrail yapmış ama tam uymadığı söylenir. Örnek Rusya verilse de ürünlerinin %60oranında özel tarlalardan olduğu gerçeği de saklanmaktadır. Kamu verimsiz ve ürün kaybı çoktur.

Sloganı kullananların devrinin geçtiği söylenebilir ama halen kullanılmaktadır.

Değişik türleri de çıkmıştır ama birey hakkı öne çıkınca etkisi eskisi kadar olmamaktadır. Çünkü bir grup destekleme anlamındadır.

Republicanism, Wikipedia[15]

Republicanism is a [political ideology](#) centred on [citizenship](#) in a [state](#) organized as a [republic](#).[1][2][3][4] Historically, it emphasizes the idea of self-rule and ranges from the rule of a representative minority or [oligarchy](#) to [popular sovereignty](#). It has had different definitions and interpretations which vary significantly based on historical context and methodological approach.

Republicanism may also refer to the non-ideological scientific approach to politics and governance. As the republican thinker and second president of the United States [John Adams](#) stated in the introduction to his famous *[A Defense of the Constitutions of Government of the United States of America](#),*[5] the "science of politics is the science of social happiness" and a republic is the form of government arrived at when the science of politics is appropriately applied to the creation of a rationally designed government. Rather than being ideological, this approach focuses on applying a scientific methodology to the problems of governance through the rigorous study and application of past experience and experimentation in governance. This is the approach that may best be described to apply to republican thinkers such as [Niccolò Machiavelli](#) (as evident in his *[Discourses on Livy](#)*), John Adams, and [James Madison](#).

The word "republic" derives from the Latin noun-phrase *[res publica](#)* (public thing), which referred to the system of government that emerged in the 6th century BCE following [the expulsion of the kings from Rome](#) by [Lucius Junius Brutus](#) and [Collatinus](#).[6][7]

This form of government in the [Roman state](#) collapsed in the latter part of the 1st century BCE, giving way to what was a monarchy in form, if not in name. Republics recurred subsequently, with, for example, [Renaissance Florence](#) or [early modern Britain](#). The concept of a republic became a powerful force in Britain's [North American](#) colonies, where it contributed to the [American Revolution](#). In Europe, it gained enormous influence through the [French Revolution](#) and through the [First French Republic](#) of 1792–1804.

Historical development

Classical antecedents

Ancient Greece

In [Ancient Greece](#), several philosophers and historians analysed and described elements we now recognize as [classical republicanism](#). Traditionally, the Greek concept of "[politeia](#)" was rendered into Latin as res publica.

Consequently, political theory until relatively recently often used republic in the general sense of "regime". There is no single written expression or definition from this era that exactly corresponds with a modern understanding of the term "republic" but most of the essential features of the modern definition are present in the works of Plato, Aristotle, and Polybius. These include theories of mixed government and of civic virtue. For example, in *The Republic*, Plato places great emphasis on the importance of civic virtue (aiming for the good) together with personal virtue ('just man') on the part of the ideal rulers. Indeed, in Book V, Plato asserts that until rulers have the nature of philosophers (Socrates) or philosophers become the rulers, there can be no civic peace or happiness.[8]

A number of Ancient Greek city-states such as Athens and Sparta have been classified as "classical republics", because they featured extensive participation by the citizens in legislation and political decision-making. Aristotle considered Carthage to have been a republic as it had a political system similar to that of some of the Greek cities, notably Sparta, but avoided some of the defects that affected them.

Ancient Rome

Both Livy, a Roman historian, and Plutarch, who is noted for his biographies and moral essays, described how Rome had developed its legislation, notably the transition from a *kingdom* to a *republic*, by following the example of the Greeks. Some of this history, composed more than 500 years after the events, with scant written sources to rely on, may be fictitious reconstruction.

The Greek historian Polybius, writing in the mid-2nd century BCE, emphasized (in Book 6) the role played by the Roman Republic as an institutional form in the dramatic rise of Rome's hegemony over the Mediterranean. In his writing on the constitution of the Roman Republic,[9] Polybius described the system as being a "mixed" form of government. Specifically, Polybius described the Roman system as a mixture of monarchy, aristocracy, and democracy with the Roman Republic constituted in such a manner that it applied the strengths of each system to offset the weaknesses of the others. In his view, the mixed system of the Roman Republic provided the Romans with a much greater level of domestic tranquillity than would have been experienced under another form of government. Furthermore, Polybius argued, the comparative level of domestic tranquillity the Romans enjoyed allowed them to conquer the Mediterranean. Polybius exerted a great influence on Cicero as he wrote his politico-philosophical works in the 1st century BCE. In one of these works, *De re publica*, Cicero linked the Roman concept of *res publica* to the Greek *politeia*.

The modern term "republic", despite its derivation, is not synonymous with the Roman *res publica*.[10] Among the several meanings of the term *res publica*, it is most often translated "republic" where the Latin expression refers to the Roman state, and its form of government, between the era of the Kings and the era of the Emperors. This Roman Republic would, by a modern understanding of the word, still be defined as a true republic, even if not coinciding entirely. Thus, Enlightenment philosophers saw the Roman Republic as an ideal system because it included features like a systematic separation of powers.

Romans still called their state "Res Publica" in the era of the early emperors because, on the surface, the organization of the state had been preserved by the first emperors without significant alteration. Several offices from the Republican era, held by individuals, were combined under the control of a single person. These changes became permanent, and gradually conferred sovereignty on the emperor.

Cicero's description of the ideal state, in *De re Publica*, does not equate to a modern-day "republic"; it is more like enlightened absolutism. His philosophical works were influential when Enlightenment philosophers such as Voltaire developed their political concepts.

In its classical meaning, a republic was any stable well-governed political community. Both Plato and Aristotle identified three forms of government: democracy, aristocracy, and monarchy. First Plato and Aristotle, and then Polybius and Cicero, held that the ideal republic is a mixture of these three forms of government. The writers of the Renaissance embraced this notion.

Cicero expressed reservations concerning the republican form of government. While in his *theoretical* works he defended monarchy, or at least a mixed monarchy/oligarchy, in his own political life, he generally opposed men, like Julius Caesar, Mark Antony, and Octavian, who were trying to realised such ideals. Eventually, that opposition led to his death and Cicero can be seen as a victim of his own Republican ideals.

Tacitus, a contemporary of Plutarch, was not concerned with whether a form of government could be analysed as a "republic" or a "monarchy".[11] He analysed how the powers accumulated by the early Julio-Claudian dynasty were all given by a State that was still notionally a republic. Nor was the Roman Republic "forced" to give away these powers: it did so freely and reasonably, certainly in Augustus' case, because of his many services to the state, freeing it from civil wars and disorder.

Tacitus was one of the first to ask whether such powers were given to the head of state because the citizens wanted to give them, or whether they were given for other reasons (for example, because one had a deified ancestor). The latter case led more easily to abuses of power. In Tacitus' opinion, the trend away from a true republic was *irreversible* only when Tiberius established power, shortly after Augustus' death in 14 CE (much later than most historians place the start of the Imperial form of government in Rome). By this time, too many principles defining some powers as "untouchable" had been implemented.[12]

Renaissance republicanism

In Europe, republicanism was revived in the late Middle Ages when a number of states, which arose from medieval communes, embraced a republican system of government.[13] These were generally small but wealthy trading states in which the merchant class had risen to prominence. Haakonssen notes that by the Renaissance, Europe was divided, such that those states controlled by a landed elite were monarchies, and those controlled by a commercial elite were republics. The latter included the Italian city-states of Florence, Genoa, and Venice and members of the Hanseatic League. One notable exception was Dithmarschen, a group of largely autonomous villages, which confederated in a peasants' republic. Building upon concepts of medieval feudalism, Renaissance scholars used the ideas of the ancient world to advance their view of an ideal government. Thus, the republicanism developed during the Renaissance is known as 'classical republicanism' because it relied on classical models. This terminology was developed by Zera Fink in the 1940s,[14] but some modern scholars, such as Brugger, consider it confuses the "classical republic" with the system of government used in the ancient world.[15] 'Early modern republicanism' has been proposed as an alternative term. It is also sometimes called civic humanism. Beyond simply a non-monarchy, early modern thinkers conceived of an *ideal* republic, in which mixed government was an important element, and the notion that virtue and the common good were central to good government. Republicanism also developed its own distinct view of liberty. Renaissance authors who spoke highly of republics were rarely critical of monarchies. While Niccolò Machiavelli's *Discourses on Livy* is the period's key work on republics, he also wrote the treatise *The Prince,* which is better remembered and more widely read, on how best to run a monarchy. The early modern writers did not see the republican model as universally applicable; most thought that it could be successful only in very small and highly urbanized city-states. Jean Bodin in *Six Books of the Commonwealth* (1576) identified monarchy with republic.[16]

Classical writers like Tacitus, and Renaissance writers like Machiavelli tried to avoid an outspoken preference for one government system or another. Enlightenment philosophers, on the other hand, expressed a clear opinion. Thomas More, writing before the Age of Enlightenment, was too outspoken for the reigning king's taste, even though he coded his political preferences in a utopian allegory.

In England a type of republicanism evolved that was not wholly opposed to monarchy; thinkers such as Thomas More and Sir Thomas Smith saw a monarchy, firmly constrained by law, as compatible with republicanism.

Dutch Republic

Anti-monarchism became more strident in the Dutch Republic during and after the Eighty Years' War, which began in 1568. This anti-monarchism was more propaganda than a political philosophy; most of the anti-monarchist works appeared in the form of widely distributed pamphlets. This evolved into a systematic critique of monarchy, written by men such as the brothers Johan and Peter de la Court. They saw all monarchies as illegitimate tyrannies that were inherently corrupt. These authors were more concerned with preventing the position of Stadholder from evolving into a monarchy, than with attacking their former rulers. Dutch republicanism also influenced French Huguenots during the Wars of Religion. In the other states of early modern Europe republicanism was more moderate.[17]

Polish–Lithuanian Commonwealth

In the Polish–Lithuanian Commonwealth, republicanism was the influential ideology. After the establishment of the Commonwealth of Two Nations, republicans supported the status quo, of having a very weak monarch, and opposed those who thought a stronger monarchy was needed. These mostly Polish republicans, such as Łukasz Górnicki, Andrzej Wolan, and Stanisław Konarski, were well read in classical and Renaissance texts and firmly believed that their state was a republic on the Roman model, and started to call their state the Rzeczpospolita. Atypically, Polish–Lithuanian republicanism was not the ideology of the commercial class, but rather of the landed nobility, which would lose power if the monarchy were expanded. This resulted in an oligarchy of the great landed magnates.[18]

Enlightenment republicanism

Caribbean

Victor Hugues, Jean-Baptiste Raymond de Lacrosse and Nicolas Xavier de Ricard were prominent supporters of republicanism for various Caribbean islands. Edwin Sandys, William Sayle and George Tucker all supported the islands becoming republics, particularly Bermuda. Julien Fédon and Joachim Philip led the republican Fédon's rebellion between 2 March 1795 and 19 June 1796, an uprising against British rule in Grenada.

Corsica

The first of the Enlightenment republics established in Europe during the eighteenth century occurred in the small Mediterranean island of Corsica. Although perhaps an unlikely place to act as a laboratory for such political experiments, Corsica combined a number of factors that made it unique: a tradition of village democracy; varied cultural influences from the Italian city-states, Spanish empire and Kingdom of France which left it open to the ideas of the Italian Renaissance, Spanish humanism and French Enlightenment; and a geo-political position between these three competing powers which led to frequent power vacuums in which new regimes could be set up, testing out the fashionable new ideas of the age.

From the 1720s the island had been experiencing a series of short-lived but ongoing rebellions against its current sovereign, the Italian city-state of Genoa. During the initial period (1729–36) these merely sought to restore the

control of the Spanish Empire; when this proved impossible, an independent Kingdom of Corsica (1736–40) was proclaimed, following the Enlightenment ideal of a written constitutional monarchy. But the perception grew that the monarchy had colluded with the invading power, a more radical group of reformers led by the Pasquale Paoli pushed for political overhaul, in the form of a constitutional and parliamentary republic inspired by the popular ideas of the Enlightenment.

Its governing philosophy was both inspired by the prominent thinkers of the day, notably the French philosophers Montesquieu and Voltaire and the Swiss theorist Jean-Jacques Rousseau. Not only did it include a permanent national parliament with fixed-term legislatures and regular elections, but, more radically for the time, it introduced universal male suffrage, and it is thought to be the first constitution in the world to grant women the right to vote female suffrage may also have existed.[19][20] It also extended Enlightened principles to other spheres, including administrative reform, the foundation of a national university at Corte, and the establishment of a popular standing army.

The Corsican Republic lasted for fifteen years, from 1755 to 1769, eventually falling to a combination of Genoese and French forces and was incorporated as a province of the Kingdom of France. But the episode resonated across Europe as an early example of Enlightened constitutional republicanism, with many of the most prominent political commentators of the day recognising it to be an experiment in a new type of popular and democratic government. Its influence was particularly notable among the French Enlightenment philosophers: Rousseau's famous work On the Social Contract (1762: chapter 10, book II) declared, in its discussion on the conditions necessary for a functional popular sovereignty, that "*There is still one European country capable of making its own laws: the island of Corsica. valour and persistency with which that brave people have regained and defended its liberty well deserves that some wise man should teach it how to preserve what it has won. I have a feeling that someday that little island will astonish Europe.*"; indeed Rousseau volunteered to do precisely that, offering a draft constitution for Paoli'se use.[21] Similarly, Voltaire affirmed in his *Précis du siècle de Louis XV* (1769: chapter LX) that "*Bravery may be found in many places, but such bravery only among free peoples*". But the influence of the Corsican Republic as an example of a sovereign people fighting for liberty and enshrining this constitutionally in the form of an Enlightened republic was even greater among the Radicals of Great Britain and North America,[22] where it was popularised via An Account of Corsica, by the Scottish essayist James Boswell. The Corsican Republic went on to influence the American revolutionaries ten years later: the Sons of Liberty, initiators of the American Revolution, would declare Pascal Paoli to be a direct inspiration for their own struggle against the British; the son of Ebenezer Mackintosh was named Pascal Paoli Mackintosh in his honour, and no fewer than five American counties are named Paoli for the same reason.

England

Oliver Cromwell set up a Christian republic called the Commonwealth of England (1649–1660) which he ruled after the overthrow of King Charles I. James Harrington was then a leading philosopher of republicanism. John Milton was another important Republican thinker at this time, expressing his views in political tracts as well as through poetry and prose. In his epic poem *Paradise Lost*, for instance, Milton uses Satan's fall to suggest that unfit monarchs should be brought to justice, and that such issues extend beyond the constraints of one nation.[23] As Christopher N. Warren argues, Milton offers "a language to critique imperialism, to question the legitimacy of dictators, to defend free international discourse, to fight unjust property relations, and to forge new political bonds across national lines."[24] This form of international Miltonic republicanism has been influential on later thinkers including 19th-century radicals Karl Marx and Friedrich Engels, according to Warren and other historians.[25][26]

The collapse of the Commonwealth of England in 1660 and the restoration of the monarchy under Charles II discredited republicanism among England's ruling circles. Nevertheless, they welcomed the liberalism, and emphasis on rights, of John Locke, which played a major role in the Glorious Revolution of 1688. Even so, republicanism flourished in the "country" party of the early 18th century (commonwealthmen), which denounced the corruption of the "court" party, producing a political theory that heavily influenced the American colonists. In general, the English ruling classes of the 18th century vehemently opposed republicanism, typified by the attacks on John Wilkes, and especially on the American Revolution and the French Revolution.[27]

French and Swiss thought

French and Swiss Enlightenment thinkers, such as Voltaire, Baron Charles de Montesquieu and later Jean-Jacques Rousseau, expanded upon and altered the ideas of what an ideal republic should be: some of their new ideas were scarcely traceable to antiquity or the Renaissance thinkers. Concepts they contributed, or heavily elaborated, were social contract, positive law, and mixed government. They also borrowed from, and distinguished republicanism from, the ideas of liberalism that were developing at the same time.

Liberalism and republicanism were frequently conflated during this period, because they both opposed absolute monarchy. Modern scholars see them as two distinct streams that both contributed to the democratic ideals of the modern world. An important distinction is that, while republicanism stressed the importance of civic virtue and the common good, liberalism was based on economics and individualism. It is clearest in the matter of private property, which, according to some, can be maintained only under the protection of established positive law.

Jules Ferry, Prime Minister of France from 1880 to 1885, followed both these schools of thought. He eventually enacted the Ferry Laws, which he intended to overturn the Falloux Laws by embracing the anti-clerical thinking of the *Philosophes*. These laws ended the Catholic Church's involvement in many government institutions in late 19th-century France, including schools.

The Thirteen British Colonies in North America

In recent years a debate has developed over the role of republicanism in the American Revolution and in the British radicalism of the 18th century. For many decades the consensus was that liberalism, especially that of John Locke, was paramount and that republicanism had a distinctly secondary role.[28]

The new interpretations were pioneered by J.G.A. Pocock, who argued in *The Machiavellian Moment* (1975) that, at least in the early 18th century, republican ideas were just as important as liberal ones. Pocock's view is now widely accepted.[29] Bernard Bailyn and Gordon Wood pioneered the argument that the American founding fathers were more influenced by republicanism than they were by liberalism. Cornell University professor Isaac Kramnick, on the other hand, argues that Americans have always been highly individualistic and therefore Lockean.[30] Joyce Appleby has argued similarly for the Lockean influence on America.

In the decades before the American Revolution (1776), the intellectual and political leaders of the colonies studied history intently, looking for models of good government. They especially followed the development of republican ideas in England.[31] Pocock explained the intellectual sources in America:[32]

The Whig canon and the neo-Harringtonians, John Milton, James Harrington and Sidney, Trenchard, Gordon and Bolingbroke, together with the Greek, Roman, and Renaissance masters of the tradition as far as Montesquieu, formed the authoritative literature of this culture; and its values and concepts were those with which we have grown familiar: a civic and patriot ideal in which the personality was founded in property, perfected in citizenship but perpetually threatened by corruption; government figuring paradoxically as the principal source of corruption and operating through such means as patronage, faction, standing armies (opposed to the ideal of the militia), established churches (opposed to the Puritan and deist modes of American religion) and the promotion of a monied interest – though the formulation of this last concept was somewhat hindered by the keen desire for readily available paper credit common in colonies of settlement. A neoclassical politics provided both the ethos of the elites and the rhetoric of the upwardly mobile, and accounts for the singular cultural and intellectual homogeneity of the Founding Fathers and their generation.

The commitment of most Americans to these republican values made the American Revolution inevitable. Britain was increasingly seen as corrupt and hostile to republicanism, and as a threat to the established liberties the Americans enjoyed.[33]

Leopold von Ranke in 1848 claimed that American republicanism played a crucial role in the development of European liberalism:[34]

By abandoning English constitutionalism and creating a new republic based on the rights of the individual, the North Americans introduced a new force in the world. Ideas spread most rapidly when they have found adequate concrete expression. Thus, republicanism entered our Romanic/Germanic world.... Up to this point, the conviction had prevailed in Europe that monarchy best served the interests of the nation. Now the idea spread that the nation should govern itself. But only after a state had actually been formed on the basis of the theory of representation did the full significance of this idea become clear. All later revolutionary movements have this same goal... This was the complete reversal of a principle. Until then, a king who ruled by the grace of God had been the center around which everything turned. Now the idea emerged that power should come from below.... These two principles are like two opposite poles, and it is the conflict between them that determines the course of the modern world. In Europe the conflict between them had not yet taken on concrete form; with the French Revolution it did.

Républicanisme

Republicanism, especially that of Rousseau, played a central role in the French Revolution and foreshadowed modern republicanism. The revolutionaries, after overthrowing the French monarchy in the 1790s, began by setting up a republic; Napoleon converted it into an Empire with a new aristocracy. In the 1830s Belgium adopted some of the innovations of the progressive political philosophers of the Enlightenment.

Républicanisme is a French version of modern republicanism. It is a form of social contract, deduced from Jean-Jacques Rousseau's idea of a general will. Each citizen is engaged in a direct relationship with the state, removing the need for identity politics based on local, religious, or racial identification.

Républicanisme, in theory, makes anti-discrimination laws unnecessary, though some critics may argue that in republics also, colour-blind laws serve to perpetuate discrimination.

Ireland

Inspired by the American and French Revolutions, the Society of United Irishmen was founded in 1791 in Belfast and Dublin. The inaugural meeting of the United Irishmen in Belfast on 18 October 1791 approved a declaration of the society's objectives. It identified the central grievance that Ireland had no national government: "...we are ruled by Englishmen, and the servants of Englishmen, whose object is the interest of another country, whose instrument is corruption, and whose strength is the weakness of Ireland..."[35] They adopted three central positions: (i) to seek out a cordial union among all the people of Ireland, to maintain that balance essential to preserve liberties

and extend commerce; (ii) that the sole constitutional mode by which English influence can be opposed, is by a complete and radical reform of the representation of the people in Parliament; (iii) that no reform is practicable or efficacious, or just which shall not include Irishmen of every religious persuasion. The declaration, then, urged constitutional reform, union among Irish people and the removal of all religious disqualifications.

The movement was influenced, at least in part, by the French Revolution. Public interest, already strongly aroused, was brought to a pitch by the publication in 1790 of Edmund Burke's *Reflections on the Revolution in France*, and Thomas Paine's response, *Rights of Man*, in February 1791.[*citation needed*] Theobald Wolfe Tone wrote later that, "This controversy, and the gigantic event which gave rise to it, changed in an instant the politics of Ireland."[36] Paine himself was aware of this commenting on sales of Part I of *Rights of Man* in November 1791, only eight months after publication of the first edition, he informed a friend that in England "almost sixteen thousand has gone off – and in Ireland above forty thousand".[37] Paine may have been inclined to talk up sales of his works but what is striking in this context is that Paine believed that Irish sales were so far ahead of English ones before Part II had appeared. On 5 June 1792, Thomas Paine, author of the *Rights of Man* was proposed for honorary membership of the Dublin Society of the United Irishmen.[38]

The fall of the Bastille was to be celebrated in Belfast on 14 July 1791 by a volunteer meeting. At the request of Thomas Russell, Tone drafted suitable resolutions for the occasion, including one favouring the inclusion of Catholics in any reforms. In a covering letter to Russell, Tone wrote, "I have not said one word that looks like a wish for separation, though I give it to you and your friends as my most decided opinion that such an event would be a regeneration of their country".[36] By 1795, Tone's republicanism and that of the society had openly crystallized when he tells us: "I remember particularly two days thae we passed on Cave Hill. On the first Russell, Neilson, Simms, McCracken and one or two more of us, on the summit of McArt's fort, took a solemn obligation...never to desist in our efforts until we had subverted the authority of England over our country and asserted her independence."[39]

The culmination was an uprising against British rule in Ireland lasting from May to September 1798 – the Irish Rebellion of 1798 – with military support from revolutionary France in August and again October 1798. After the failure of the rising of 1798 the United Irishman, John Daly Burk, an émigré in the United States in his *The History of the Late War in Ireland* written in 1799, was most emphatic in its identification of the Irish, French and American causes.[40]

Modern republicanism

As a liberal nationalist, Finnish president K. J. Ståhlberg (1865–1952) was a strong supporter of republicanism.[41][42]

During the Enlightenment, anti-monarchism extended beyond the civic humanism of the Renaissance. Classical republicanism, still supported by philosophers such as Rousseau and Montesquieu, was only one of several theories seeking to limit the power of monarchies rather than directly opposing them.

Liberalism and socialism departed from classical republicanism and fueled the development of the more modern republicanism.

Theory

Neo-republicanism

Neorepublicanism is the effort by current scholars to draw on a classical republican tradition in the development of an attractive public philosophy intended for contemporary purposes.[43] Neorepublicanism emerges as an alternative postsocialist critique of market society from the left.[44]

Prominent theorists in this movement are Philip Pettit and Cass Sunstein, who have each written several works defining republicanism and how it differs from liberalism. Michael Sandel, a late convert to republicanism from communitarianism, advocates replacing or supplementing liberalism with republicanism, as outlined in his *Democracy's Discontent: America in Search of a Public Philosophy.*

Contemporary work from a neorepublican include jurist K. Sabeel Rahman's book *Democracy Against Domination*, which seeks to create a neorepublican framework for economic regulation grounded in the thought of Louis Brandeis and John Dewey and popular control, in contrast to both New Deal-style managerialism and neoliberal deregulation.[45][46] Philosopher Elizabeth Anderson's *Private Government* traces the history of republican critiques of private power, arguing that the classical free market policies of the 18th and 19th centuries intended to help workers only lead to their domination by employers.[47][48] In *From Slavery to the Cooperative Commonwealth,* political scientist Alex Gourevitch examines a strain of late 19th century American republicanism known as labour republicanism that was the producerist labour union The Knights of Labor, and how republican concepts were used in service of workers' rights, but also with a strong critique of the role of that union in supporting the Chinese Exclusion Act.[49][50]

Democracy

A revolutionary republican hand-written bill from the Stockholm riots during the Revolutions of 1848, reading: "Dethrone Oscar he is not fit to be a king – rather the Republic! Reform! Down with the Royal house – long live Aftonbladet! Death to the king – Republic! Republic! – the people! Brunkeberg this evening." The writer's identity is unknown.

In the late 18th century, there was convergence of democracy and republicanism. Republicanism is a system that replaces or accompanies inherited rule. There is an emphasis on liberty, and a rejection of corruption.[51] It strongly influenced the American Revolution and the French Revolution in the 1770s and 1790s, respectively.[27] Republicans, in these two examples, tended to reject inherited elites and aristocracies, but left open two questions: whether a republic, to restrain unchecked majority rule, should have an unelected upper chamber—perhaps with members appointed as meritorious experts—and whether it should have a constitutional monarch.[52] Though conceptually separate from democracy, republicanism included the key principles of rule by consent of the governed and sovereignty of the people. In effect, republicanism held that kings and aristocracies were not the real rulers, but rather the whole people were. Exactly *how* the people were to rule was an issue of democracy: republicanism itself did not specify a means.[53] In the United States, the solution was the creation of political parties that reflected the votes of the people and controlled the government (see Republicanism in the United States). In Federalist No. 10, James Madison rejected democracy in favour of republicanism.[54] There were similar debates in many other democratizing nations.[55]

In contemporary usage, the term *democracy* refers to a government chosen by the people, whether it is direct or representative.[56] Today the term *republic* usually refers to representative democracy with an elected head of state, such as a president, who serves for a limited term; in contrast to states with a hereditary monarch as a head of state, even if these states also are representative democracies, with an elected or appointed head of government such as a prime minister.[57]

The Founding Fathers of the United States rarely praised and often criticized democracy, which they equated with mob rule; James Madison argued that what distinguished a *democracy* from a *republic* was that the former became weaker as it got larger and suffered more violently from the effects of faction, whereas a republic could get stronger as it got larger and combatted faction by its very structure.[58] What was critical to American values, John Adams insisted, was that the government should be "bound by fixed laws, which the people have a voice in making, and a right to defend."[59] Thomas Jefferson warned that "an elective despotism is not the government we fought for."[60] Professors Richard Ellis of Willamette University and Michael Nelson of Rhodes College argue that much constitutional thought, from Madison to Lincoln and beyond, has focused on "the problem of majority tyranny." They conclude, "The principles of republican government embedded in the Constitution represent an effort by the framers to ensure that the inalienable rights of life, liberty, and the pursuit of happiness would not be trampled by majorities."[61]

Constitutional monarchs and upper chambers

Some countries (such as the United Kingdom, the Netherlands, Belgium, Luxembourg, the Scandinavian countries, and Japan) turned powerful monarchs into constitutional ones with limited, or eventually merely symbolic, powers. Often the monarchy was abolished along with the aristocratic system, whether or not they were replaced with democratic institutions (such as in France, China, Iran, Russia, Germany, Austria, Hungary, Italy, Greece, Turkey and Egypt). In Australia, New Zealand, Canada, Papua New Guinea, and some other countries the monarch, or its representative, is given supreme executive power, but by convention acts only on the advice of his or her ministers. Many nations had elite upper houses of legislatures, the members of which often had lifetime tenure, but eventually these houses lost much power (as the UK House of Lords), or else became elective and remained powerful.[62][63]

Yorum

Seçim ile yönetici değil, temelde kanun yapıcılık seçilmektedir ki meclislerin temel görevidir. Bu açıdan bazı ülkelerde etkin olan güçler yönetimi vermek istemezler ve bazı doğal açıdan ele alırlar. Kral yapısı ötesinde, üniversite mezunu olması gibi sosyal sıfatlar ile bunlar değişebilmektedir, vurgusu "*bizim onaylamadığımız yönetemez*" sözüdür.

Burada bireyler yönetecekleri seçiyor değil, kendilerine hizmet edecekleri tanımlıyorlar prensibi ile olmalıdır.

Topluma hükmetmek için gelenler, özellikle Parlamento sistemini kullanırlar. Hitler bir örneğidir. Bazı güçlerin etkinliği sağlanmalıdır. Genel politikada, her bir güç %20 denilirse, iktidar %20, iktidar yanlısı %20, muhalefet %20 ve yanlısı %20 olarak %40 eşit iken, kararsızlar boyutu olarak ekseriyet için %20 katkısı gereklidir. Bu nedenle ekseriyet sisteminde seçimde dengeyi kararsızlar sağlar. Katılım %60 civarında ise kararsız değişimin olmayacağına inanmakta, memur yönetimi olacaktır demektedir.

Seçim ancak bireyin yapacağı bir iştir. Doğru ve gerçek verileri vererek, benimseyeceği, kabul edeceği çözümler ile gelmelidir. Umutsuzluk ve memnun olmayacağı şey yapılması görevi saptırmak olmaktadır.

Ekonomi bile, etkin, verimli, bulunabilir, kullanılabilir, olması yanında, kişide kalitesi ve kullanırken memnun olması öne alınmıştır.
Bireyin, doğrudan kendisinin memnuniyet oranı zamanımızda en ileri alınandır.

Cumhuriyet; halk/cumhur iradesi denilse bile, kabul gören birey, kişinin hakkı ve rızasıdır. Kısaca eski tanımlama ile Kul Hakkıdır.

Election, Wikipedia[16]

An **election** is a formal group decision-making process by which a population chooses an individual or multiple individuals to hold public office.
Elections have been the usual mechanism by which modern representative democracy has operated since the 17th century.[1] Elections may fill offices in the legislature, sometimes in the executive and judiciary, and for regional and local government. This process is also used in many other private and business organisations, from clubs to voluntary associations and corporations.
The global use of elections as a tool for selecting representatives in modern representative democracies is in contrast with the practice in the democratic archetype, ancient Athens, where the elections were considered an oligarchic institution and most political offices were filled using sortition, also known as allotment, by which officeholders were chosen by lot.[1]
Electoral reform describes the process of introducing fair electoral systems where they are not in place, or improving the fairness or effectiveness of existing systems. Psephology is the study of results and other statistics relating to elections (especially with a view to predicting future results). Election is the fact of electing, or being elected.
To *elect* means "to select or make a decision", and so sometimes other forms of ballot such as referendums are referred to as elections, especially in the United States.

History
Elections were used as early in history as ancient Greece and ancient Rome, and throughout the Medieval period to select rulers such as the Holy Roman Emperor (see imperial election) and the pope (see papal election).[2]
In the Vedic period[specify] of India, the *raja* (king) of a *gaṇa* (a tribal organization) was elected by the *gaṇa*. The *raja* always belonged to the Kshatriya varna (warrior class), and was typically a son of the previous *raja*. However, the *gaṇa* members had the final say in his elections.[3] Even during the Sangam Period people elected their representatives by casting their votes and the ballot boxes (usually a pot) were tied by rope and sealed. After the election the votes were taken out and counted.[4][better source needed] The Pala King Gopala (ruled c. 750s – 770s CE) in early medieval Bengal was elected by a group of feudal chieftains. Such elections were quite common in contemporary societies of the region.[5][6] In the Chola Empire, around 920 CE, in Uthiramerur (in present-day Tamil Nadu), palm leaves were used for selecting the village committee members. The leaves, with candidate names written on them, were put inside a mud pot. To select the committee members, a young boy was asked to take out as many leaves as the number of positions available. This was known as the *Kudavolai* system.[7][8]
The first recorded popular elections of officials to public office, by majority vote, where all citizens were eligible both to vote and to hold public office, date back to the Ephors of Sparta in 754 BC, under the mixed government of the Spartan Constitution.[9][10] Athenian democratic elections, where all citizens could hold public office, were not introduced for another 247 years, until the reforms of Cleisthenes.[11] Under the earlier Solonian Constitution (c. 574 BC), all Athenian citizens were eligible to vote in the popular assemblies, on matters of law and policy, and as jurors, but only the three highest classes of citizens could vote in elections. Nor were the lowest of the four classes of Athenian citizens (as defined by the extent of their wealth and property, rather than by birth) eligible to hold public office, through the reforms of Solon.[12][13] The Spartan election of the Ephors, therefore, also predates the reforms of Solon in Athens by approximately 180 years.[14]
Questions of suffrage, especially suffrage for minority groups, have dominated the history of elections. Males, the dominant cultural group in North America and Europe, often dominated the electorate and continue to do so in many countries.[2] Early elections in countries such as the United Kingdom and the United States were dominated by landed or ruling class males.[2] However, by 1920 all Western European and North American democracies had universal adult male suffrage (except Switzerland) and many countries began to consider women's suffrage.[2] Despite legally mandated universal suffrage for adult males, political barriers were sometimes erected to prevent fair access to elections (see civil rights movement).[2]

Contexts of elections
Elections are held in a variety of political, organizational, and corporate settings. Many countries hold elections to select people to serve in their governments, but other types of organizations hold elections as well. For example, many corporations hold elections among shareholders to select a board of directors, and these elections may be mandated by corporate law.[15] In many places, an election to the government is usually a competition among

people who have already won a primary election within a political party.[16] Elections within corporations and other organizations often use procedures and rules that are similar to those of governmental elections.[17]

Electorate

Suffrage

The question of who may vote is a central issue in elections. The electorate does not generally include the entire population; for example, many countries prohibit those who are under the age of majority from voting. All jurisdictions require a minimum age for voting.

In Australia, Aboriginal people were not given the right to vote until 1962 (see 1967 referendum entry) and in 2010 the federal government removed the rights of prisoners serving for 3 years or more to vote (a large proportion of which were Aboriginal Australians).

Suffrage is typically only for citizens of the country, though further limits may be imposed.

However, in the European Union, one can vote in municipal elections if one lives in the municipality and is an EU citizen; the nationality of the country of residence is not required.

In some countries, voting is required by law. Eligible voters may be subject to punitive measures such as a fine for not casting a vote. In Western Australia, the penalty for a first-time offender failing to vote is a $20.00 fine, which increases to $50.00 if the offender refused to vote prior.[18]

Voting population

Historically the size of eligible voters, the electorate, was small having the size of groups or communities of privileged men like aristocrats and men of a city (citizens).

With the growth of the number of people with bourgeois citizen rights outside of cities, expanding the term citizen, the electorates grew to numbers beyond the thousands. Elections with an electorate in the hundred thousand appeared in the final decades of the Roman Republic, by extending voting rights to citizens outside of Rome with the Lex Julia of 90 BC, reaching an electorate of 910,000 and estimated voter turnout of maximum 10% in 70 BC,[19] only again comparable in size to the first elections of the United States. At the same time the Kingdom of Great Britain had in 1780 about 214,000 eligible voters, 3% of the whole population.[20]

Candidates

A representative democracy requires a procedure to govern nomination for political office. In many cases, nomination for office is mediated through preselection processes in organized political parties.[21]

Non-partisan systems tend to be different from partisan systems as concerns nominations. In a direct democracy, one type of non-partisan democracy, any eligible person can be nominated. Although elections were used in ancient Athens, in Rome, and in the selection of popes and Holy Roman emperors, the origins of elections in the contemporary world lie in the gradual emergence of representative government in Europe and North America beginning in the 17th century. In some systems no nominations take place at all, with voters free to choose any person at the time of voting—with some possible exceptions such as through a minimum age requirement—in the jurisdiction. In such cases, it is not required (or even possible) that the members of the electorate be familiar with all of the eligible persons, though such systems may involve indirect elections at larger geographic levels to ensure that some first-hand familiarity among potential electees can exist at these levels (i.e., among the elected delegates).

Electoral systems

Electoral systems are the detailed constitutional arrangements and voting systems that convert the vote into a political decision.

The first step is for voters to cast the ballots, which may be simple single-choice ballots, but other types, such as multiple choice or ranked ballots may also be used. Then the votes are tallied, for which various vote counting systems may be used. and the voting system then determines the result on the basis of the tally. Most systems can be categorized as either proportional, majoritarian or mixed. Among the proportional systems, the most commonly used are party-list proportional representation (list PR) systems, among majoritarian are first-past-the-post electoral system (single winner plurality voting) and different methods of majority voting (such as the widely used two-round system). Mixed systems combine elements of both proportional and majoritarian methods, with some typically producing results closer to the former (mixed-member proportional) or the other (e.g. parallel voting).

Many countries have growing electoral reform movements, which advocate systems such as approval voting, single transferable vote, instant runoff voting or a Condorcet method; these methods are also gaining popularity for lesser elections in some countries where more important elections still use more traditional counting methods.

While openness and accountability are usually considered cornerstones of a democratic system, the act of casting a vote and the content of a voter's ballot is usually an important exception. The secret ballot is a relatively modern development, but it is now considered crucial in most free and fair elections, as it limits the effectiveness of intimidation.

Campaigns

When elections are called, politicians and their supporters attempt to influence policy by competing directly for the votes of constituents in what are called campaigns. Supporters for a campaign can be either formally organized or loosely affiliated, and frequently utilize campaign advertising. It is common for political scientists to attempt to predict elections via political forecasting methods.

The most expensive election campaign included US$7 billion spent on the 2012 United States presidential election and is followed by the US$5 billion spent on the 2014 Indian general election.[22]

Election timing

The nature of democracy is that elected officials are accountable to the people, and they must return to the voters at prescribed intervals to seek their mandate to continue in office. For that reason, most democratic constitutions provide that elections are held at fixed regular intervals. In the United States, elections for public offices are typically held between every two and six years in most states and at the federal level, with exceptions for elected judicial positions that may have longer terms of office. There is a variety of schedules, for example, presidents: the President of Ireland is elected every seven years, the President of Russia and the President of Finland every six years, the President of France every five years, President of the United States every four years.

Pre-decided or fixed election dates have the advantage of fairness and predictability. However, they tend to greatly lengthen campaigns, and make dissolving the legislature (parliamentary system) more problematic if the date should happen to fall at a time when dissolution is inconvenient (e.g. when war breaks out). Other states (e.g., the United Kingdom) only set maximum time in office, and the executive decides exactly when within that limit it will actually go to the polls. In practice, this means the government remains in power for close to its full term, and chooses an election date it calculates to be in its best interests (unless something special happens, such as a motion of no-confidence). This calculation depends on a number of variables, such as its performance in opinion polls and the size of its majority.

Rolling elections are elections in which all representatives in a body are elected, but these elections are spread over a period of time rather than all at once. Examples are the presidential primaries in the United States, Elections to the European Parliament (where, due to differing election laws in each member state, elections are held on different days of the same week) and, due to logistics, general elections in Lebanon and India. The voting procedure in the Legislative Assemblies of the Roman Republic are also a classic example.

In rolling elections, voters have information about previous voters' choices. While in the first elections, there may be plenty of hopeful candidates, in the last rounds consensus on one winner is generally achieved. In today's context of rapid communication, candidates can put disproportionate resources into competing strongly in the first few stages, because those stages affect the reaction of latter stages.

Non-democratic elections

Buenos Aires 1892: "The rival voters were kept back by an armed force of police out of sight to others. Only batches of two or three were allowed to enter the polling office at a time. Armed sentries guarded the gates and the doors." Godefroy Durand, *The Graphic*, 21 May 1892.

In many of the countries with weak rule of law, the most common reason why elections do not meet international standards of being "free and fair" is interference from the incumbent government. Dictators may use the powers of the executive (police, martial law, censorship, physical implementation of the election mechanism, etc.) to remain in power despite popular opinion in favour of removal. Members of a particular faction in a legislature may use the power of the majority or supermajority (passing criminal laws, and defining the electoral mechanisms including eligibility and district boundaries) to prevent the balance of power in the body from shifting to a rival faction due to an election.[2]

Non-governmental entities can also interfere with elections, through physical force, verbal intimidation, or fraud, which can result in improper casting or counting of votes. Monitoring for and minimizing electoral fraud is also an ongoing task in countries with strong traditions of free and fair elections. Problems that prevent an election from being "free and fair" take various forms.[23]

Lack of open political debate or an informed electorate

The electorate may be poorly informed about issues or candidates due to lack of freedom of the press, lack of objectivity in the press due to state or corporate control, and/or lack of access to news and political media. Freedom of speech may be curtailed by the state, favouring certain viewpoints or state propaganda.

Unfair rules

Gerrymandering, exclusion of opposition candidates from eligibility for office, needlessly high restrictions on who may be a candidate, like ballot access rules, and manipulating thresholds for electoral success are some of the ways the structure of an election can be changed to favour a specific faction or candidate. Scheduling frequent elections can also lead to voter fatigue.

Interference with campaigns

Those in power may arrest or assassinate candidates, suppress or even criminalize campaigning, close campaign headquarters, harass or beat campaign workers, or intimidate voters with violence. Foreign electoral intervention can also occur, with the United States interfering between 1946 and 2000 in 81 elections

and Russia/USSR in 36.[24] In 2018 the most intense interventions, utilizing false information, were by China in Taiwan and by Russia in Latvia; the next highest levels were in Bahrain, Qatar and Hungary.[25]

Tampering with the election mechanism

This can include falsifying voter instructions,[26] violation of the secret ballot, ballot stuffing, tampering with voting machines,[27] destruction of legitimately cast ballots,[28] voter suppression, voter registration fraud, failure to validate voter residency, fraudulent tabulation of results, and use of physical force or verbal intimation at polling places. Other examples include persuading candidates not to run, such as through blackmailing, bribery, intimidation or physical violence.

Sham election

A **sham election**, or **show election**, is an election that is held purely for show; that is, without any significant political choice or real impact on the results of the election.[29]

Sham elections are a common event in dictatorial regimes that feel the need to feign the appearance of public legitimacy. Published results usually show nearly 100% voter turnout and high support (typically at least 80%, and close to 100% in many cases) for the prescribed candidate(s) or for the referendum choice that favours the political party in power. Dictatorial regimes can also organize sham elections with results simulating those that might be achieved in democratic countries.[30]

Sometimes, only one government-approved candidate is allowed to run in sham elections with no opposition candidates allowed, or opposition candidates are arrested on false charges (or even without any charges) before the election to prevent them from running.[31][32][33]

Ballots may contain only one "yes" option, or in the case of a simple "yes or no" question, security forces often persecute people who pick "no", thus encouraging them to pick the "yes" option. In other cases, those who vote receive stamps in their passport for doing so, while those who did not vote (and thus do not receive stamps) are persecuted as enemies of the people.[34][35]

Sham elections can sometimes backfire against the party in power, especially if the regime believes they are popular enough to win without coercion or fraud. The most famous example of this was the 1990 Myanmar general election, in which the government-sponsored National Unity Party suffered a landslide defeat by the opposition National League for Democracy and consequently, the results were annulled.[36]

In Mexico, all of the presidential elections from 1929 to 1982 are considered to be sham elections, as the Institutional Revolutionary Party (PRI) and its predecessors governed the country in a *de facto* single-party system without serious opposition, and they won all of the presidential elections in that period with more than 70% of the vote. The first seriously competitive presidential election in modern Mexican history was that of 1988, in which for the first time the PRI candidate faced two strong opposition candidates, though it is believed that the government rigged the result. The first fair election was held in 1994, though the opposition did not win until 2000. A predetermined conclusion is permanently established by the regime through suppression of the opposition, coercion of voters, vote rigging, reporting several votes received greater than the number of voters, outright lying, or some combination of these. In an extreme example, Charles D. B. King of Liberia was reported to have won by 234,000 votes in the 1927 general election, a "majority" that was over fifteen times larger than the number of eligible voters.[40]

Elections as aristocratic

Scholars argue that the predominance of elections in modern liberal democracies masks the fact that they are actually aristocratic selection mechanisms[41] that deny each citizen an equal chance of holding public office. Such views were expressed as early as the time of Ancient Greece by Aristotle.[41] According to French political scientist Bernard Manin, the inegalitarian nature of elections stems from four factors: the unequal treatment of candidates by voters, the distinction of candidates required by choice, the cognitive advantage conferred by salience, and the costs of disseminating information.[42] These four factors result in the evaluation of candidates based on voters' partial standards of quality and social saliency (for example, skin color and good looks). This leads to self-selection biases in candidate pools due to unobjective standards of treatment by voters and the costs (barriers to entry) associated with raising one's political profile. Ultimately, the result is the election of candidates who are superior (whether in actuality or as perceived within a cultural context) and *objectively unlike* the voters they are supposed to represent.[42]

Additionally, evidence suggests that the concept of electing representatives was originally conceived to be *different* from democracy.[43] Prior to the 18th century, some societies in Western Europe used sortition as a means to select rulers, a method which allowed regular citizens to exercise power, in keeping with understandings of democracy at the time.[44] However, the idea of what constituted a legitimate government shifted in the 18th century to include consent, especially with the rise of the enlightenment. From this point onwards, sortition fell out of favor as a mechanism for selecting rulers. On the other hand, elections began to be seen as a way for the masses to express popular consent repeatedly, resulting in the triumph of the electoral process until the present day.[45]

This conceptual misunderstanding of elections as open and egalitarian when they are not innately so may thus be a root cause of the problems in contemporary governance.[46] Those in favor of this view argue that the modern

system of elections was never meant to give ordinary citizens the chance to exercise power - merely privileging their right to consent to those who rule.[47] Therefore, the representatives that modern electoral systems select for are too disconnected, unresponsive, and elite-serving.[48][49][50][51] To deal with this issue, various scholars have proposed alternative models of democracy, many of which include a return to sortition-based selection mechanisms. The extent to which sortition should be the dominant mode of selecting rulers[49] or instead be hybridised with electoral representation[52] remains a topic of debate.

Yorum

Bir alıp-verişte seçim, seçilebilecek ürün üzerine somut olmalıdır. Seçilemeyecek şey, bayat, çürümüş olanlar gibi, zararlı ve suç unsuru olanlar ise zaten pazara sunulmamalıdır. Ben portakal satıyorum buyurun değil, tatlı ve sulu diye taktim edilir. Muhalefet genel değil, detay proje olarak sunmalıdır.

Konu seçim metodu içinde irdelenmektedir.
Muhalefet karşı çıkmak değil, alternatif ve sorunların oluşmasını önlem için görüş bildirmektir. Bir örnek olarak: Türkiye şeker kamışı şekerini ithal ediyor ve ithal etmekten dolayı da vergi alıyordu. Şeker pancarı konusu gündeme gelmiş, hiç yetiştirilmemiş ürün, ayrıca özel sulak tarlalara ve traktör gibi aletlere ihtiyaç var, işlenmesi için oluşacak fabrikalar, belirli bir tarla ve üretime dayanmalıdır. Ayrıca fabrika sıcak kaynatmaya dayandığı için 5 yılda bir yenilenmeli, fabrika, fabrika yaratmalıdır. Ayrıca, para, devletten, özel banka kurularak (İş Bankası) ona aktarılmış, onlar kişilere vermiştir. Bankanın sermayesi bile karşılamaya yeterli değildir. Karşı çıkılmış, bunlar söylenmiş, cevap, *ülkenin kalkınmaya ihtiyacı var, bu risk göze alınmaktadır* şeklindedir. Başarılı olmuştur ama muhalefetin işini yaptığı da görülmektedir. Atatürk karma ekonomi yöntemini oluşturmuş, İzmir İktisat Kongresinde Devletin yöntemi olarak açıklamıştır. Bayar 1932-1937 Ekonomi Bakanı, sonra da 1939 yılına kadar Başbakanlık yapmıştır.
Bayar kendi ifadesi ile İnönü ile bir sorunu yoktur, olmamıştır. Ben millet derken, o devlet demekte idi ve haklı idi dediğini kulaklarımla duydum. Bayar İnönü, en yakın arkadaşım demiştir.
Olaylara bu şekilde bakılmalıdır ki bu demokrasi metodudur.

Seçim Metodu

Seçimin kapalı zarf ile ve açık sayılması zamanımızda benimsenmiştir.
Buna karşın, mecliste açık oyla ve isim söylenerek rey bildirilmesi belirgindir. Bu şekilde bireyler ismen sorumluluğu aldıklarını beyan etmektedirler. Eski dönemde, örneğin, Hz. Ömer Kudüs'e gidip, meydana çıkıp, elini sıkanlar biat etti, sıkmayanlar etmedi denilerek, kadın, erkek ayırımı olmadan, ekseriyeti alması bir örnektir.

Belli olmaması için, katılımda ekseriyet açısından da düğmelere basma ile de yapılabilmektedir, bu kapalı ama sonuç bilişimde olan bir neticedir.
Açık oylama ve kapalı sayım, Ülkemizde 1946 yılında yapılmış, katılandan daha fazla oy sayılması olduğu ifade edilmiştir. Oylar yok edilmiş, sadece tutanaklar olmuştur.

Birkaç oy verilen yere sayımda gitmiş, bir partinin oyu çıkarsa iptal edildiği, evet oyunun karşıda çıkması ile sanki mühür ve aksi olan boyut ile ters yazmasına karşın çift oy verildiği belirtilmiş ve iptal edildiği görülmüştür. İtiraz edince, uzakta durun denilmiş, siyasi partiye ihbar için gidilmiş, bunlar oluyor, normal beklenen davranış denilmesi de hayretle karşılanmıştır. Nitekim toptan sayılmalarda farklı sonuç beklenirse, seçim iptali olmuştur. Çünkü ikinci seçimde muhalefet lehine olduğu düşünülür.

Oy Dağılımları

Bir toplumda genel anlamda 5 grupta toplanır. İktidar, iktidar yanlısı, Muhalefet ve muhalefet yanlısı, diğer kesim ortada, olaylara göre karar verecek, kararsız denilen ama kararsız değil, hangi partiye vereceğini tam net tanımlamayan grup vardır.

Ekseriyet seçimlerde bu grup öne çıkar. %20 iktidar, %20 İktidar yanlısı ve %10 diğer kararsızlardan almalıdır. Aşırı uçlar %10 üstü olamayacağı için, eskiden %10 altı oy alanların vekillikleri iptal ediliyordu. Şimdi bu oran %5 civarındadır. Her ülkede bir oran vardır. Bağımsız katılmaları ile onlar kendi aralarında çözüm üretmişlerdir.

Parlamento yapısında ise, kazançlar öne alınır. Eskiden Cumhurbaşkanı TBMM seçiyordu, sorun olmasın diye, askerler, Genel Kurmay Başkanlığı sonucundaki makamları idi. Hitler seçimle değil, parlamento ile başa gelmiştir.

Millet seçilmesi ile değişim yaşandı. Seçimle işe gelen, Anayasanın verdiği geniş yetkiyi de kullanır oldu, yeni yetki de istemedi.

Bundan vaz geçilmesi yetkinin partilere verilmesi, denge hesapları yapılması istenmektedir. Verilen yetkiyi geri almak zor olduğu, demokraside bilinmelidir.

Seçim, muhalefet ve farklı alternatifler varsa söz konusu edilebilir Birisi ve bir grubun aleyhine olan durum için seçim yapılamaz, kabul görmemeli, yasal kabul edilmemelidir.

Tarihte ilk Demokratik Uygulama: Medine Sözleşmesi

Medine Sözleşmesine bakılınca, halka, tüm gruplara eşitlik ve aynı şekilde yaklaşım, yargılama garantisi verilmektedir. Peygamberin bir sorguya çekildiği bilinmektedir.

Medine Sözleşmesi, Selçuk ve Osmanlı tarafından uygulanmış, bu açıdan onlara Kanunilik denişlerdir. Kısaca bireyler mahkeme, hukuk ve meclislerde kanunlarla uygulama yapılmıştır. Uygulamalar yorum değil, somut ispatlı veri olmalıdır, zarar kesin olmalıdır, yoksa ceza verilemez.

Medine Sözleşmesine bakılacaktır.

Constitution of Medina, Wikipedia[17]

The **Constitution of Medina** (المدينة دستور, *Dustūr al-Madīna*), also known as the **Charter of Medina** (Arabic: صحيفة المدينة, *Ṣaḥīfat al-Madīnah*; or: ميثاق المدينة, *Mīthāq al-Madina* "Covenant of Medina"),[1] is the modern name given to a document or documents believed to have formalized the agreement between Muhammad, his followers, and the residents of Medina. Portions of this constitution are corroborated by multiple sound hadith reports. Its validity in its stated single form, however, has been called into question, as there is no single sound chain of authorities (isnad) supporting it.[2][3][4] There are differences of opinion as well as to how many documents the constitution comprises—from one to eight. It is also unclear with which Jews this agreement was made, whether it was only with some of the smaller Jewish social units that had lost their tribal structure and affiliated with the Arabs, with the Judaized Arabs, or also included the three major Jewish clans in the city, namely Banu Qaynuqa, Banu Nadir, and Banu Qurayza.[4]

This constitution gave the Islamic prophet Muhammad, who had just escaped persecution in Mecca, a leading role in the community of Medina. By dating this treaty at the outset of his arrival, it credited Muhammad with honor and power earlier than he would later gain, but more importantly, it gives the justification for Muhammad's subsequent attacks on the Jews as retaliation for their opposition to him.[5] There is a suggestion, however, that if this constitution really existed, it was probably created after the elimination of the three major Jewish clans in Medina by Muhammad and his troops.[6] Others, such as Bernard Lewis, argue that the charter was not a treaty in the modern sense but a unilateral proclamation by Muhammad.[7]

The preamble declares the document to be "a book [*kitab*] of the prophet Muhammad to operate between the believers [*mu'minin*] and Muslims from the Quraysh tribe and from Yathrib and those who may be under them and wage war in their company" declaring them to constitute "one community [*ummah wāḥidah*] separate from all other people". It established the collective responsibility of nine constituent tribes for their members' actions, specifically emphasising blood money and ransom payment. The first constituent group mentioned are the Qurayshi migrants, followed by eight other tribes. Eight Jewish groups are recognized as part of the Yathrib

community, and their religious separation from Muslims is established. The Jewish Banu Shutayba tribe is inserted as one of the Jewish groups, rather than with the nine tribes mentioned earlier in the document. The constitution also established Muhammad as the mediating authority between groups and forbids the waging of war without his authorization.

The constitution formed the basis of a multi-religious Islamic state in Medina.[8][9][10][11][12]

The constitution was created to end the bitter intertribal fighting between the rival clans of Banu Aws and Banu Khazraj in Medina[12] and to maintain peace and co-operation among all Medinan groups. Establishing the role of Muhammad as the mediating authority between the two groups and the others in Medina was central to the ending of Medinan internal violence and was an essential feature of the constitution. The document ensured freedom of religious beliefs and practices for all citizens who "follow the believers". It assured that representative of all parties, Muslim or non-Muslim, should be present when consultation occurs or in cases of negotiation with foreign states. It declared "a woman can only be hosted by a host with the consent of her family" and imposed a tax system for supporting the community in times of conflict. It declared the role of Medina as a *haram* (حرم, "sanctuary"), where no blood of the peoples included in the pact can be spilled.

The division of the constitution into numbered articles would not have been in the original text but was added much later by scholars. Therefore, the numbering of clauses differs across different versions. But there is general agreement on the authenticity of the most widely-read version of the charter, which is found in Ibn Hisham's sira.[13][14]

Background

According to traditional Islamic belief, in Muhammad's last years in Mecca, a delegation from Medina from its twelve important clans invited him as a neutral outsider to serve as the chief arbitrator for the entire community.[15][16] There had been fighting in Medina involving mainly its pagan and Jewish inhabitants for around 100 years before 620. The recurring slaughters and disagreements over the resulting claims, especially after the Battle of Bu'ath in which all the clans had been involved, made it obvious to them that the tribal conceptions of blood feud and an eye for an eye were no longer workable unless there was one man with the authority to adjudicate in disputed cases.[15] The delegation from Medina pledged themselves and their fellow citizens to accept Muhammad into their community and to protect him physically as if he was one of them.[10]

After emigration to Medina, Muhammad drafted the constitution, "establishing a kind of alliance or federation" of the eight Medinan tribes and Muslim emigrants from Mecca and specifying the rights and duties of all citizens and the relationship of the different communities in Medina, including that of the Muslim community to other communities: the Jews and the other "Peoples of the Book".[15] According to chroniclers such as Ibn Sa'd al-Baghdadi, the composition of the population of Medina at that time consisted of two supergroup local Arab tribes, the Aus and the Khazraj, with eight clans and 33 other smaller groups under them.[*citation needed*] Meanwhile, the Jewish tribes at least consisted of around 20 groups, with the most well-known tribes Qaynuqa, Nadhir, and Qurayza among them.[17]

Historical sources

No copy of the Constitution of Medina has ever been found. We only know of its existence from excerpts included in early Muslim sources, the earliest of which is "Al-Sīrah Al-Nabawiyyah" of Ibn Hisham (early 800s CE), which claims to republish material found in the lost "Sīrat Rasūl Allāh" of Ibn Ishaq (mid 700s CE). This report, however, was transmitted without any chain of authority; thus making it does not satisfy the acceptance criteria of hadith scholars.[4] Later Muslim writings, such as those by Sayyid al-Nas and Abu 'Ubayd's *Kitab al-Amwal* also claim to preserve material from the Constitution of Medina. The document's historicity has been questioned, such as by the revisionist scholars,[18] though many Muslim and Western scholars of Islam believe such a document did exist during the time of Muhammad—but that it did not survive and we cannot be certain of its contents.[13][19][20][21]

One 20th-century scholar, Montgomery Watt, suggested that the Constitution of Medina must have been written in the early Medinan period (i.e., in 622 CE or shortly thereafter), because if the document been drafted any later, then it would have both had a positive attitude towards the Quraysh and given Muhammad a prominent place. Others, such as Hubert Grimme, suggested that it must have been drafted after the 624 CE Battle of Badr. Still others, such as Leone Caetani, suggested that the document was written before that battle.[22]

Another mid-20th century scholar, RB Serjeant, proposed that 3:101–104 of the Qur'an may refer to the Constitution of Medina. He hypothesized that the document underwent recension: In its first recension, the text sanctioned the establishment of a confederation; in its second, it admonished the Aws and Khazraj to abide by their treaty; in its third, in conjunction with the proceeding verses, it is an encouragement of Muhammad's adherents to face the Meccan forces they eventually fought at Uhud.[23]

Original text

The following is a translation into English of what was alleged (by Ibn Hisham in the early 800s CE) to have been the text of the Constitution of Medina by Muslim scholar Muhamad Hamidullah based on the following sources: the Seerah of Ibn Hisham[24] which quotes the Seerah of Ibn Ishaq,[25] Abu Ubaid's Kitab-al-Amwal,[26] and Ibn Kathir's *al-Bidayah-wan-Nihaya*.[27] A comparative translation of the two versions by Ibn Ishaq in Ibn Hisham's

recension and Abu Ubaid has been published by Michael Lecker, who highlights the differences between the two texts.[28]

xA Translation of the Constitution of the City-State of Madina in the Time of the Prophet (صلى الله عليه وسلم)

[I have tried to make the translation very clear so as not to require any marginal notes for its understanding. The clauses have been numbered, to facilitate easy reference. Since this numbering has been agreed upon and is the same in Germany, Holland, Italy, and other places, so whenever I have had to differ I have indicated my difference by subdividing the clause into (a), (b), etc., so as not to interfere with the international numbering.][28]

In the name of God, the Beneficent and the Merciful

(1) This is a prescript of Muhammad (صلى الله عليه وسلم), the Prophet and Messenger of God (to operate) between the faithful and the followers of Islam from among the Quraish and the people of Madina and those who may be under them, may join them and take part in wars in their company.

(2) They shall constitute a separate political unit (Ummat) as distinguished from all the people (of the world).

(3) The emigrants from the Quraish shall be (responsible) for own their ward; and shall pay their blood money in mutual collaboration and shall secure the release of their own prisoners by paying their ransom from themselves so that the mutual dealings between the believers be in accordance with the principles of goodness and justice.

(4) And Banu 'Awf shall be responsible for their own ward and shall pay their blood money in mutual collaboration, and every group shall secure the release of its own prisoners by paying their ransom from themselves so that the dealings between the believers be in accordance with the principles of goodness and justice.

(5) And Banu Al-Harith-ibn-Khazraj shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom from themselves, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(6) And Banu Sa'ida shall be responsible for their own ward, and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom from themselves, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(7) And Banu Jusham shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(8) And Banu an-Najjar shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(9) And Banu 'Amr-ibn-'Awf shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(10) And Banu-al-Nabit shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom so that the dealings between the believers be in accordance with the principles of goodness and justice.

(11) And Banu-al-Aws shall be responsible for their own ward and shall pay their blood-money in mutual collaboration and every group shall secure the release of its own prisoners by paying their ransom, so that the dealings between the believers be in accordance with the principles of goodness and justice.

(12) (a) And the believers shall not leave any one, hard-pressed with debts, without affording him some relief, in order that the dealings between the believers be in accordance with the principles of goodness and justice. (b) Also, no believer shall enter into a contract of clientage with one who is already in such a contract with another believer.

(13) And the hands of pious believers shall be raised against every such person as rises in rebellion or attempts to acquire anything by force or is guilty of any sin or excess or attempts to spread mischief among the believers ; their hands shall be raised all together against such a person, even if he be a son to any one of them.

(14) A Believer will not kill a Believer [in retaliation] for a non-Believer and will not aid a non-Believer against a Believer.

(15) The protection (*dhimmah*) of Allah is one, the least of them [i.e., the Believers] is entitled to grant protection (*yujīr*) that is binding for all of them. The Believers are each other's allies (*mawālī*) to the exclusion of other people.

(16) And that those who will obey us among the Jews, will have help and equality. Neither shall they be oppressed nor will any help be given against them.

(17) And the peace of the believers shall be one. If there be any war in the way of God, no believer shall be under any peace (with the enemy) apart from other believers, unless it (this peace) be the same and equally binding on all.

(18) And all those detachments that will fight on our side will be relieved by turns.

(19) And the believers as a body shall take blood vengeance in the way of God.

(20) (a) And undoubtedly pious believers are the best and in the rightest course. (b) And that no associator (non-Muslim subject) shall give any protection to the life and property of a Quraishite, nor shall he come in the way of any believer in this matter.

(21) And if any one intentionally murders a believer, and it is proved, he shall be killed in retaliation, unless the heir of the murdered person be satisfied with blood-money. And all believers shall actually stand for this ordinance and nothing else shall be proper for them to do.

(22) And it shall not be lawful for any one, who has agreed to carry out the provisions laid down in this code and has affixed his faith in God and the Day of Judgment, to give help or protection to any murderer, and if he gives any help or protection to such a person, God"s curse and wrath shall be on him on the Day of Resurrection, and no money or compensation shall be accepted from such a person.

(23) And that whenever you differ about anything, refer it to God and to Muhammad (صلى الله عليه وسلم)

(24) And the Jews shall share with the believers the expenses of war so long as they fight in conjunction,

(25) And the Jews of Banu 'Awf shall be considered as one community (Ummat) along with the believers—for the Jews their religion, and for the Muslims theirs, be one client or patron. But whoever does wrong or commits treachery brings evil only on himself and his household.

(26) And the Jews of Banu-an-Najjar shall have the same rights as the Jews of Banu 'Awf.

(27) And the Jews of Banu-al-Harith shall have the same rights as the Jews of Banu 'Awf.

(28) And the Jews of Banu Sa'ida shall have the same rights as the Jews of Banu 'Awf

(29) And the Jews of Banu Jusham shall have the same rights as the Jews of Banu 'Awf.

(30) And the Jews of Banu al-Aws shall have the same rights as the Jews of Banu 'Awf.

(31) And the Jews of Banu Tha'laba shall have the same rights as the Jews of Banu 'Awf. But whoever does wrong or commits treachery brings evil only on himself and his household.

(32) And Jafna, who are a branch of the Tha'laba tribe, shall have the same rights as the mother tribes.

(33) And Banu-ash-Shutaiba shall have the same rights as the Jews of Banu 'Awf; and they shall be faithful to, and not violators of, treaty.

(34) And the mawlas (clients) of Tha'laba shall have the same rights as those of the original members of it.

(35) And the sub-branches of the Jewish tribes shall have the same rights as the mother tribes.

(36) (a) And that none of them shall go out to fight as a soldier of the Muslim army, without the per-mission of Muhammad (صلى الله عليه وسلم). (b) And no obstruction shall be placed in the way of any one"s retaliation for beating or injuries; and whoever sheds blood brings it upon himself and his household, except he who has been wronged, and Allah demands the most righteous fulfillment of this [treaty].

(37) (a) And the Jews shall bear the burden of their expenses and the Muslims theirs.

(b) And if any one fights against the people of this code, their (i.e., of the Jews and Muslims) mutual help shall come into operation, and there shall be friendly counsel and sincere behaviour between them; and faithfulness and no breach of covenant.

(38) And the Jews shall be bearing their own expenses so long as they shall be fighting in conjunction with the believers.

(39) And the Valley of Yathrib (Madina) shall be a Haram (sacred place) for the people of this code.

(40) The clients (mawla) shall have the same treatment as the original persons (i.e., persons accepting clientage). He shall neither be harmed nor shall he himself break the covenant.

(41) And no refuge shall be given to anyone without the permission of the people of the place (i.e., the refugee shall have no right of giving refuge to others).

(42) And that if any murder or quarrel takes place among the people of this code, from which any trouble may be feared, it shall be referred to God and God"s Messenger, Muhammad (صلى الله عليه وسلم); and God will be with him who will be most particular about what is written in this code and act on it most faithfully.

(43) The Quraish shall be given no protection nor shall they who help them.

(44) And they (i.e., Jews and Muslims) shall have each other's help in the event of any one invading Yathrib.

(45) (a) And if they (i.e., the Jews) are invited to any peace, they also shall offer peace and shall be a party to it; and if they invite the believers to some such affairs, it shall be their (Muslims) duty as well to reciprocate the dealings, excepting that any one makes a religious war. (b) On every group shall rest the responsibility of (repulsing) the enemy from the place which faces its part of the city.

(46) And the Jews of the tribe of al-Aws, clients as well as original members, shall have the same rights as the people of this code: and shall behave sincerely and faithfully towards the latter, not perpetrating any breach of covenant. As one shall sow so shall he reap. And God is with him who will most sincerely and faithfully carry out the provisions of this code.

(47) And this prescript shall not be of any avail to any oppressor or breaker of covenant. And one shall have security whether one goes out to a campaign or remains in Madina, or else it will be an oppression and breach of covenant. And God is the Protector of him who performs the obligations with faithfulness and care, as also His Messenger Muhammad [29].(صلى الله عليه وسلم)

Quraysh

Muhammad's Quraysh (or Quraish) tribe appear in the document as both a principal constituent of the community and the enemy. The Quraysh referred to are sometimes the followers of Muhammad as "migrants" or "believers",

but other times, the word refers to those members of the tribe who expelled Muhammad and his followers from Mecca, the Qurayshi capital.

Analysis

Bernard Lewis, a retired British Intelligence Officer turned academic, claims that the charter was not a treaty in the modern sense but a unilateral proclamation by Muhammad.[7] One of the constitution's more interesting aspects was the inclusion of the Jewish tribes in the ummah because although the Jewish tribes were "one community with the believers", they also "have their religion and the Muslims have theirs".[30]

L. Ali Khan says that it was a social contract derived from a treaty and not from any fictional state of nature or from behind the Rawlsian veil of ignorance. It was built upon the concept of one community of diverse tribes living under the sovereignty of one God.[31]

It also instituted peaceful methods of dispute resolution among diverse groups living as one people but without assimilating into one religion, language or culture.[32] Welch in *Encyclopedia of Islam* states: "The constitution reveals Muhammad's great diplomatic skills, for it allows the ideal that he cherished of an ummah (community) based clearly on a religious outlook to sink temporarily into the background and is shaped essentially by practical considerations."[10]

Tom Holland writes, "The Constitution of Medina is accepted by even the most suspicious of scholars as deriving from the time of Muhammad. Here in these precious documents, it is possible to glimpse the authentic beginnings of a movement that would succeed, in barely two decades, in prostrating both the Roman and the Persian Empires".[33]

Significance of Ummah

Another important feature of the Constitution of Medina is the redefinition of ties between Muslims. It sets faith relationships above blood-ties and emphasizes individual responsibility.[34] Tribal identities are still important to refer to different groups, but the "main binding tie" for the newly created ummah is religion.[35] That contrasts with the norms of pre-Islamic Arabia, which was a thoroughly tribal society, but Serjeant postulates the existence of earlier theocratic communities.[12] According to Denny, "Watt has likened the Ummah as it is described in the document to a tribe, but with the important difference that it was to be based on religion and not on kinship".[35] That is an important event in the development of the small group of Muslims in Medina to the larger Muslim community and empire.[12]

Rights of non-Muslims

The non-Muslims had the following rights on the condition they "follow" the Muslims:[36]

1. The security of God is equal for all groups.[37]
2. Non-Muslim members have the same political and cultural rights as Muslims. They have autonomy and freedom of religion.[38]
3. Non-Muslims take up arms against the enemy of the nation and share the cost of war. There is to be no treachery between the two.[39]
4. Non-Muslims are not obliged to take part in the Muslims' religious wars.[40]

Yorum

Galip gelen, mevcut kendi düzenini korumak için muhalefet edecek olanı tasviye etmek, sürmek ve yok etmek hakkıdır demektedir. Bir darbe başa gelirse, artık hukuk ondan yanadır, istediğini yapar denilmiştir. İkinci Dünya savaşından sonra Hitler ve arkadaşlarını yargılamak için ilkeler oluşturulmuş ve sonra yapılmıştır. Tarihte ilk defa, karşı grupları eşit alan ve bunların haklarını yönetimin insafına değil, yargı ve hak dengelenmesi sağlayan yapıya bırakan bir çeşit Anayasa, 622 tarihli Medine antlaşması olmuştur. Bu şekilde silah atmadan, 9 kat büyümüş, her boyut katılmıştır. Zamanımızda da Suriye'de 60 bin donanımlı bir güç oluşturmuş, Türkiye 3,500 kişi öldürmesi ötesinde hepsi Özgür Suriye Ordusu olarak karşı tarafa geçmiştir

Tarihte o dönemde, halen Filistin'de olduğu gibi, karşıda olan öldürülecek veya sürülecektir. Antlaşma ancak zayıf tarafın işidir, yok olmamak için yapılır, sonra güçlenince intikam alınır. Mekke Fethi için çevreleyince, ateşler yakılmış, Peygamber antlaşma yapacağız diyor. İtiraz ediyorlar, Fetih suresini belirtiyor (*48/1: Şu bir gerçek ki, biz sana apaçık bir fetih nasip ettik*). Mekke'yi almadık, 7-8 kişi karşı çıkabilecekti, onları da kolaylıkla öldürürdük, başarısız dönüyoruz demişler. Medine'de törenle karşılaşınca da biz savaş kazanmadık, fetih nedir anlamadık demişler. 2 yıl içinde 9 kat büyümeleri ve teflerle Mekke'de karşılanmalı ile şimdi kavradık yazılı not olarak bulunmuş, tarihe kayıt düşülmüştür.

Yukarıda belirtilenler, net bu durumu tanımlamamaktadır. Sözleşme niteliğindeki bu yazı, bir Anayasal hukuk yapısındadır ve daha sonra da Osmanlı dahil kullanılmıştır.

Burada Medine Şehrindeki çoklu kişilerin olması değil, Muhammedi çağıran kendileridir. O zaman ki yaklaşımda, kale duvarları yakındaki şehir devleti içindir. Çölde de hazırlanma olanağı vardır, nitekim hendekler kazılmıştır.

Bir ara Peygamber, 14 üst lideri toplamış, onlara dayanacak gücümüz kalmadı, bir bedel ödeyip, onları vaz geçirelim mi demiştir. Özellikle Yahudiler, onların da dayanacak gücü kalmadı, bedel teklifi onları cesaretlendirir ve eğer Kuran hükmü yoksa kabul etmeyeceğiz demişlerdir. Fırtına çıkmış, kuşatanlar dağılmışlardır.

Burada önemli olan tüm her bireyin görüşünün alınması, Peygamber Kuran dışı ise sözünün kabul edilmediğidir.

Ayrıca biat ettiler demek, Peygamberin ortaya çıkıp, kadın ve erkek gelerek elini sıkması, sıkan ile sıkmayanların sayısına göre kabul gördüğü şeklinde bizzat kişilerin açık seçimi ile olmaktadır. Gizli oy değil, açık oy, açık sayımdır.

Mekke ve Medine çatışmasının, 622 yılına göre 100 yıldır olduğu, Yahudiler ile puta tapanlar arasında oluştuğu ifadesi vardır. Hayır, bu bir simgedir.
Mekke'de gelen ayetlerde, Yahudi veya Hristiyan, hatta Müslüman değil, inanan kişilerden söz edilmekte, farklı inanışta olanların bile korku ve endişe duymamaları vurgusu vardır. (*2/62: Şu bir gerçek ki, iman edenlerden, Yahudilerden, Hıristiyanlardan, Sabilerden Allah'a ve âhiret gününe inanıp barışa ve hayra yönelik iş yapanların, Rableri katında kendilerine has ödülleri olacaktır. Korku yoktur onlar için, tasalanmayacaklardır onlar*)

O dönemde yazılı metin yerine sözel ezber geçerli olmuştur.
Kuran her seferinde okunarak, mukabele usulü ile tekrarlanır, farklı olanlar düzeltilir, kalanlar yakılırmış.
Yazılı yazanlar ise özel okuyup, yetişmiş kişiler olmuştur. Matbaa çıkınca hatalı olması ve yazanların gelir kaybetmesi durumu nedeni ile Kuran dışında matbaa kullanılması onay almıştır.

Zamanımızda da mutlaka bilen kişilerden öğrenilmesi gerektiği vurgusu vardır. Bilen okumalı değil, bilen öğretmelidir. Sıklıkla bizim aile kıraat/okuma yöntemi olarak Asım yöntemini kullanmıştır.

Namazda bile eğer hoca yanlış telaffuz ederse, hemen müdahale edip doğrusu söylenir, hoca düzeltmelidir, düzeltemiyorsa başka sureye geçer. Yapmaz ise namaz geçersizdir. Bu sayede aynen kalmıştır.

Burada orijinal metinden tercüme edildiği söylenmektedir. Birçok anlaşmada atıfta bulunulduğu için doğrusu da budur.
Tercüme tam yerine oturmamaktadır, çünkü Arapça 'da farklı anlamlara çekilebilmektedir. Örneğin: (*54/35: Katımızdan bir nimet olarak. Şükredeni işte böyle ödüllendiririz biz*) ifadesinde ödül denilenin Arapça ifadesi cezalandırırız olmaktadır. Ceza, yapılan bir işin karşılığıdır, bazı meallerde (Ahmet Hulusi) *şükredeni işte böyle cezalandırırız* diye geçer. Burada ödül denilmesi anlam hatası olmasın diyedir ve doğrudur.

Sözleşme, temel olarak Anayasal metin yorumlarla sunulacaktır. Kabileler katıldıkça, eklemeler olması da doğaldır.
- Allah'ın adı ile başlamak, bir yemindir, Burada uyulacak garantisi ötesinde, eğer zarar ve zulüm boyutu olursa bu telafi edilecektir, adaletli olunacaktır yaklaşımı da Rahman ve Rahim sıfatı eklenerek yapılmaktadır.
- Burada Peygamber değil, Resul olarak geçmiş olmalıdır, çünkü bir elçi, ileticidir. Bu Resul ile Medine ile Kureyş kabilesi boyutunda olanlar arasında imzalanan bir şirket gibi karşılıklı anlaşma metni olduğu vurgusu vardır. Bunun anlamı, katılımlar kendi rızaları, biat yolu ile olmasıdır. Zorlama yoktur denilmektedir.

- Bu grubun adı "Ümmet" denilmektedir. Bağımsız, bağlantısızdır. Ümmet, yönelinen, kastedilen, öne geçen, kavim, grup, kabile demektir. Adı, genel tanımlamadır, her dinden var olabilir, bu anlaşmaya uyan anlamında olup, bu gruba da özel bir ad konulmamıştır.

- Adalet ve hukuk yaklaşımı ile Kureyş, Mekke'den kaçanların sorumluluğu, göçen kişilerde olup, maliyetleri de bunlar karşılaması, sebep ve sonuç ilişkisidir. Kim etkilenmiş ise sorumlu o tutulmakta, bedeli de onlar ödemektedirler.

- Kabilelerin doğrudan adları yazılarak, onlarda da biat yapılarak, serbest iradesi ile katılmaktadırlar. Zamanımızda da sözleşmelerde, doğrudan kişiler ve grupların adı yazılır. Bu zorlama değil, kendi seçimleri olmaktadır. Her birey kadar, her bireyin bağlı olduğu aile, sosyal demokratik kuruluşlar da bu kapsamda görülebilir.

- Gizli antlaşma olmadan, açık bir şekilde, borçların ödenmesi, belirli sorumlu kişilere yüklenmektedir. Kamu hizmeti olarak ancak mahkemeler/kadı kararları ile yapılması öne sürülmüş, bu da kişilere değil, kral gibi yaparım değil, bir nevi meclis, mahkeme kararına bırakılmaktadır.

- Bu grup, kendi aralarında değil, mahkeme/kadı kararlarına yargılamada itiraz, katkıda bulunacaklar ama karar açıklandıktan sonra kabul diye el kaldıracaklar demektedir. Kısaca mahkemeye kabul, bir intikam boyutunu da kaldırmaktadır. Ölüm durumlarında kan davası açılmayacağı, mahkemelerin sonucu bekleneceği de eklenmektedir. Herhangi bir sorun olursa bu Resul, yöneticiye sunulacak, mahkeme kurulup, davaya bakılacaktır denilmektedir.

- Birlik ve bütünlük esas, ortak düşmana karşı olunacağı vurgulanmaktadır. Ortak düşman yine kendi aralarında bir meclis ile saptanmaktadır.

- Yine kabileler adı söylenerek, buna uyacakları, rıza boyutu ile yazılı not edilmektedir.

- Birbirleri ile hiçbir şekilde savaşmayacağı, sorunların mahkeme ile halledilmesi peşin kabul edilmektedir. Bu hangi inanışta olursa olsun, ayırımcılık değil, adil olunacağı anlaşılmaktadır.

- Göçmenleri gizli değil, kurul kararı ile bakmak yetkisi alınabilir. Harcamalar saptanacak, buna göre davranılacak, harcamadan sorumlu olanlar başlıca ödeyecekler olacaktır.

- Her kabile, her görüş, her insan ortak, aynı olarak grup üyesi olarak görülmektedir. Bu bir vatandaşlık hakkı tanımlamasıdır.

- Kimse bir mücadeleye kendisi değil, grup kararına göre yapılacak ve toptan savunma yapılacaktır. Bozgunculuk yasaklanmaktadır. Konu bir din, bir grup değil, eyleme bağlıdır. Akla *faile değil, fiile kızılır* denilmesidir.

Bu yazıda Kureyş kabilesi sıfatı öne çıkarılmaktadır, ama bize göre hiçbir zaman bir sıfatı öne çıkmamış, ben zadece elçiyim demiş, elçi olarak ilettiklerime uyun demiştir. Herhangi bir ekleme yapmamış, yapana müsaade bile etmemiştir. 4 Halife döneminde de olanlar yakılmıştır. Nüshalar olarak saklanmış, bilenler yazmış, mukabelelerde de teyit edilmiştir. Edilmeyenler de yakılmıştır.

Bir örnek, Birinci Dünya Savaşında 40bin nüsha Kuran değiştirilerek basılmış, karmaşa çıkacakları sanılmıştır. Dağıtılanlar kontrol edilmiş, hepsi orijinale düzeltilerek döndürülmüş. Bu nedenle İngilizler, Kuran yorumu ile, kabile etkinliği arttırılarak, özellikle Vahabilere katkıları bilinmektedir. Bu şekilde ayrımcılık yapılmaya çalışılmıştır.

Bu sözleşmenin tek taraflı olduğu iddiası vardır, peki, o zaman isimlerin konulması, biat/seçim ile kabul edilmesi nasıl izah edilmektedir. Kapalı sandık değil, oy değil, el sıkma şeklinde olması niye kabul görmemektedir?
Sadece Muhammet Resul zamanında değil Osmanlının da uyguladığı yöntem olmuştur.

Ümmet yaklaşımı dini olarak değildir, ama sonra dini anlam taşımıştır.

Ne inanışta, kim olursan ol, vatandaş hakkına sahip olursun demektir. Anlam saptırılmaktadır. Müslümanlar diyarında yabancı ve özellikle Hristiyan ve Yahudilerin rahat yaşadığı bilinmektedir.

Müslüman olan veya olmayan ayırımı değil, hakları yenen, muhtaç olan veya olmayan diye ayırım vardır. Karar eşit şekilde mahkemede/kadı tayin etmektedir.

ÖZET: Bir toplumda yönetim boyutu: a) Kanun çıkarma/Yasama, b) Yönetme, idareyi ele alma, c) Yargı boyutu ile üç farklı işlev bulunmaktadır. Bunların tek merkezde toplanması, bir dikta boyutudur. İslam ilk olarak Kanun Kurana uygun olan, ama toplum ve inanışların desteklediği, birlikte oy kaldırma, katkıda bulunma olanağı olduğu, ayrıca yönetim seçilen, ama tüm insan ve gruplara eşit davranmayı taahhüt etmesi, aynı zamanda yargılamanın da eşit haklarda olması ile oluşturmaktadır. Ayrımcılık boyutu olmamaktadır.

Medine Sözleşmesi nedir, kimler arasında yapılmıştır? Medine Sözleşmesi maddeleri ve sonuçları nelerdir?[18]

https://www.mynet.com/medine-sozlesmesi-nedir-kimler-arasinda-yapilmistir-medine-sozlesmesi-maddeleri-

Hicret sonrasında Hz. Muhammed tarafından 622 yılında düzenlenen Medine Sözleşmesi, İslam dini için oldukça önemlidir. Bu sözleşme; Medine Anayasası, Medine Vesikası ve Medine İmtiyazı gibi isimlerle de bilinir. Yesrib şehrinin önce gelen aşiretleri arasında imzalanan sözleşmede Yahudiler ve Paganlar da bulunur. Sözleşme, Hazrec Kabilesi ve Evs Kabilesi arasındaki çatışmaya son verme amacı da taşır. Peki, Medine Sözleşmesi'nde yer alan maddeler nelerdir?

İslam coğrafyası adına yapılan en önemli sözleşmelerden olan Medine Sözleşmesi, sosyal ve siyasal özellikler barındırır. Bu nedenle toplumsal bir sözleşme niteliği de taşır. Bu sözleşme, toplumların hak ve özgürlüklerine saygılı bir şekilde yaklaşmayı esas alarak aradaki çatışmaları sona erdirmeyi amaçlamıştır. İslam Devleti'nin yaptığı ilk anlaşma ve hazırladığı ilk anayasadır. Bu yüzden önemi oldukça büyüktür. Din araştırmacıları ve Müslümanlar bu sözleşmeyi, içeriğini, kimler arasında yapıldığını merak etmektedir.

Medine Sözleşmesi nedir?
Hz. Muhammed Mekke'den Medine'ye göç ettikten sonra Medine'de yaşayan yerli halk ile Müslümanlar'ın huzurlu ve barış içinde yaşaması için Medine Sözleşmesi'ni hazırlamıştır. Bu sözleşme, 8 ayrı belgenin bir araya gelmesiyle oluşmuştur. Medine Sözleşmesi sayesinde toplum içindeki kavgaların durdurulması, yabancı toplumlarla olan ilişkilerin düzeltilmesi, toplumların haklarına ve özgürlüklerine saygıyla yaklaşılması amaçlanmıştır.

Medine Sözleşmesi kimler arasında yapılmıştır?
Medine Sözleşmesi Medine'de yaşayan Müslümanlar, Yahudiler ve müşrikler arasınlar imzalanmıştır. Evs ve Hazrec Kabileleri arasındaki şiddetli kavgayı sona erdirme amacı taşıdığı için bu kabileler de Medine Sözleşmesi'ni imzalayanlar arasındadır. Hicret olayından sonra Medine'deki Müslüman olmayan yerel Arap halkı ile Müslümanlar ve Yahudiler arasında bu sözleşme sayesinde huzur ve barış sağlanabilmiştir.

Medine Sözleşmesi kaç yılında yapılmıştır?
Medine Sözleşmesi'nin imzalandığı yıl kesin olarak bilinmemektedir. Ancak sözleşmenin hemen Hicret olayından sonra yapıldığı düşünülmektedir. Yani Hz. Muhammed Mekke'den Medine'ye 622-623 yıllarında gittiği için sözleşmenin imzalanma zamanı da o dönemlere denk gelmektedir. Bazı kaynaklarda bu sözleşmenin tarihteki ilk sözleşme niteliği taşıdığı yazmaktadır.

Medine Sözleşmesi maddeleri nelerdir?
Medine Sözleşmesi'nde yer alan maddeler oldukça merak edilmektedir. Bu maddeler aşağıda sıralanmıştır:

- Medine'de yaşayan herkes eşit haklara sahip olacak ve eşit vatandaş olarak görülecek. Hiçbir topluluğun diğerlerine üstünlüğü olmayacak.
- Medine'de yaşayan her topluluk kendi yaşadığı çevreden sorumlu olacak.
- Yahudiler dinlerini serbest ve özgür bir şekilde yaşayacak.
- Medine'deki savaştan sonra herkes kendi giderlerini karşılayacak.
- Medine'deki tüm anlaşmazlıkların çözümü için Hz. Muhammed'e başvurulacak.
- Medine'ye dışarıdan saldırı gelirse, tüm topluluklar birlikte savaşacak ve şehri savunacak.
- Müslümanlar ve Yahudiler barış içinde yaşayacak. Topluluklar birbirlerinin dinine saygı gösterecek.
- Yahudiler ile Müslümanlar arasında herhangi bir anlaşmazlık olursa, hakem olarak Hz. Muhammed seçilecek.

- Hz. Muhammed'den izin almadan Yahudilerden hiç kimse sefere çıkmayacak.
- Medine içinde savaş yasaklanacak.
- Toplum içinde tecavüzcülük ve bozgunculuk yapılmayacaktır. Böyle bir durum yaşanırsa, toplumdaki herkes birlikte cephe alınacak.

Medine Sözleşmesi sonuçları nelerdir?

Dünya tarihinde de önemli bir yere sahip olan Medine Sözleşmesi; dil, din ve ırk eşitliği sağlamıştır. Kabul edilen maddeler sayesinde Medine'de yaşayan herkesin canı, malı ve namusu güvence altına alınmıştır. Medine'de yaşayan toplulukların sorumlulukları da bu sözleşme sayesinde belirlenmiştir. Aynı zamanda toplum içinde birlik, beraberlik ve barışın sağlanması açısından da güçlü bir adım olmuştur. Ancak ilerleyen yıllarda bu anlaşma bozulmuştur. Hicretin 2. yılı olan 624 yılında ilk defa Beni Kaynuka Yahudileri, tek taraflı olarak bu sözleşmeyi bozmuştur.

Medine Sözleşmesi, Hz. Muhammed'in dini liderliğinin yanı sıra siyasi liderliğinin de toplumun her kesimi tarafından kabul edilmesi bakımından öneme sahiptir. Bu sözleşmenin imzalandığı tarihten sonra İslam dini daha rahat bir şekilde yayılma imkânı da bulmuştur.

Medine Sözleşmesi'nin amacı nedir?

Medine Sözleşmesi'nin imzalanmasındaki en önemli amaç, toplum içinde huzuru ve barışı sağlamaktır. Özellikle o dönemde Evs ve Hazrec kabileleri arasında bir savaş sürüyordu. Bu savaşı bitirmek amacıyla da Medine Sözleşmesi yapılmıştır. Aynı zamanda Müslümanlar, Yahudiler ve müşrikler arasında yaşanan anlaşmazlıkları sona erdirmek için de bu sözleşme hazırlanmıştır. Bu sözleşme yapılırken Medine'de yaşayan Müslüman sayısı daha azdı. Bu sözleşme sayesinde herkesin dinini özgür bir şekilde yaşaması sağlanmış oldu.

Medine Sözleşmesi sayesinde Medine şehrinin sınırları belirlenmiş ve Mekke'den Medine'ye göç eden Müslümanların buradaki müşriklerle birlikte huzurlu bir şekilde yaşamaları amaçlanmıştır. Sözleşmenin sağladığı en büyük yararlardan biri ise Medine'deki herkesin eşit olarak kabul edilmesiydi. Anayasa olarak da değerlendirilebilecek bu sözleşme, Medine içinde uyulması gereken kuralların belirlenmesini sağlamıştır.

Yorum

Burada yabancı kaynaklardan alınan yorumlar ekleneceği sanılırken, bunun bir Anayasal zemin olduğunu belirtilmesi özel ve özgün, doğrudur.

Birden fazla olması da kabileler ile ayrı, ayrı ama aynı metinde buluşmasından olduğu söylenebilir.

Maddeleri yukarıda incelenmiştir.

Sözleşme ile dil, din ve ırk eşitliği sağlamış, herkesin canı, malı ve namusu güvence altına alınmıştır

Sözleşmesinin amacı barışı sağlamanın ötesidir. Bu bir İslam felsefesi, Fetih antlaşması metnidir ve Osmanlı bunu uyguladığı ve bu şekilde genişlediği gözlenmektedir.

Laiklik Konusu (Wikipedia)

Etimoloji. Laik kelimesi Yunanca 'Laos' ismi ve 'laikos' sıfatından gelir, Latincesi laicus'tur. Laos; halk, kalabalık, kitle demektir ve zıddı kleros'tur. Laikos ise halktan olan, ruhbandan olmayan veya dinsel olmayan anlamında sıfatlanmış biçimidir. Kısaca halkın dediği, ortak akıl, kamu vicdanı anlamındadır. Din ve devlet işlerinin ayrılması yorumu, toplum, gruba göredir. Burada ben toplum olarak dini yorum yapabilirim demek, yine kültürel anlamda ben üstünüm anlamını taşımaktadır.

Kültürel yapıda, yönetim boyutunda din ve devlet aynı vurguyu yapıyorsa, hırsızlık ikisinde de suç/günah ise birey bazında karışması doğaldır. Osmanlı ve Türkiye Kanunlar ile yönetilir, bu açıdan ceza boyutunda birisine suç denilen diğerinde değildir yoktur. Toplumlar farklı cezaları öngörebilir, kaynağı hiçbir zaman Kuran olmamıştır. 622 Medine sözleşmesi de kararları Mahkemelere, yargılanmaya bıraktığı ve suça göre ceza verildiği, zamanımızda da Diyanet, TBMM ancak görüş verebilir, fetva ancak Mahkemenin/Kadı yetkisindedir, kısaca ayrıcalık olmadığı da görülmektedir. İnsanların Kurana eklemeleri veya diğer bir şekilde yaptıkları olup, Kuran dışıdır.

Kurandan örnek olarak: 1) *2/256 Dinde baskı-zorlama-tiksindirme yoktur. Doğru bilgiye dayalı eriş, bozuk bilgiye dayalı sapıştan açık bir biçimde ayrılmıştır*, 2) *10/99 Eğer Rabbin dileseydi, yeryüzündeki insanların tümü toplu halde mutlaka iman ederlerdi. Hal böyle iken, mümin olmaları için insanları sen mi zorlayacaksın?* 3) *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*, 4) *2/272 Onların iyiyi ve güzeli bulmaları, senin üzerine bir borç değildir. Tam aksine, dilediğini/dileyeni iyiye ve güzele kılavuzlayan Allah'tır.*

O halde laik yapı, kanunilik anlamını taşıyana denilmelidir. Meclisin yaptığı esaslar ile kanun oluşur. Hiçbir kanun Kuran dışlayarak oluşmamıştır, çünkü eskiden Hilafet, şimdi de Diyanet görüş iletmektedir. Son bebek tahliye konusundaki görüş, yasalaşmış ve tüm İslam ülkelerinin de aynı görüşü paylaşması ile olmuştur. Anne ve babanın kararı ile, ekonomik neden gözetilmeden, ilk embriyonik dönem de karar verilebilir, düşük için, uzmanların görüşü temeldir, bu hukuk yapısına katkı sağlayıcı olarak kabul edilir. Papalık görüşü ise kesin yasak kapsamında olup, uygulanmamaktadır. Groningen ise savcı dava açmamalı vurgusu ile, gebeliklerin değil, ayrıca 12 yaşa kadar Tıbbi gerekçe ile termine edilmesini belirtmektedir.

El kaldırma, tokalaşma durumu

Bir konuda kabul edenler deyince el kalkar, kabul etmeyenler deyince de eller diğer taraf kaldırır. Burada ret edenler denilmez. Çünkü ret için öneri olmalı ve bunun da gerekçesi sunulmalıdır. Çekimser olan kabul veya kabul etmeyenlerden çıkar, farklı grup yapar.

Bu uygulamanın yapıldığı tarihsel veri olarak bilinmektedir. Örnek Hz. Ömer Kudüs' gidince, halkı topluyor ve özet Medine Antlaşmasını sunuyor. Kabul edenler gelip meydandaki Hz. Ömer'in elini sıkıyorlar ve toplanıyorlar. Bunlar içinde elbette kadınlar da olmaktadır.
Buna göre Kudüs Hz. Ömer'e biat etti deniliyor, açık, ortada ve gerçekten toplumun olduğu bir seçimdir. Açık oylama ve açık sayım metodudur.

Karşı fikirde olan da çıkmalı, bazı tereddüt ve öneriler getirmelidir. Muhalefetin görevi, karşı olmak değil, öneri getirmektir. Trafik sorunu için, yukarıdan hava yastıklı taşıma boyutu, 10Kmsi, 150 milyon lira, 20 metre mesafeden direkler üstünde, daha ufak ve şoförsüz taşımacılık gibi bir öneri oluşturulmasına muhalefet denilir.
Öneri gelirse, bu öneri de oylamaya tabi tutulabilir. Ayrıca kabul görüyorsa, antlaşmaya da eklenebilir. Meclisin görevi de budur. Muhalefet teklifi getirdi diye ret edilmez, halkın ve imkanları zorladığı için reddedilir. Nitekim Medine Antlaşmasında birçok kabilenin adı sonradan eklenmiştir.
Özet olan ret değil, kabul etmeyenlerdir.

Benzer bir oylama, bir kişi halkın ortasında çıkıp bir kişiye evlenme teklifi yapar. Bu bir düğün ve nikah boyutudur. Burada kadına hitap ederek, açık kendi rızası ile evlenmek istediğini söyler. Toplum itirazları varsa söyler, buna göre durum saptanır. Son olarak kadın çıkar ve erkeğin elini sıkarsa kabul etmiş, nikah kıyılmış olur. Ama geçerli olması için, erkek ve kadın evlilik ile hukuksal haklarını tebliğ etmeleri gerekir, geçim nasıl olacak, miras nasıl paylaşacak konusu sunulmalıdır. Bu genelde nikah öncesi yapılmalıdır, buna mehr denilir. Ama toplum yapılmamışsa, haklar dengelenmemiş ve geçersizdir, iptal olur. Zamanımızda evlilik sözleşmesi denilse de ortada hukuki bağ olunca, miras ve paylaşım zaten Kanun ile belirlenmiştir.

Ülkemizde nikah kıyarken: 1) Sizler kendi rızanız ile başvurdunuz, 2) Bizde hukuki inceleme ile bir engel olmadığını gördük, 3) Şahitler huzurunda kendi isteğiniz ile evlenmek istediğinizi beyan eder misiniz? NOT: Yurt dışında *Yes, I do* demelidir. Bizde de evet geçersiz kabul

edilebilir ama başta söylenen kendi rızanız ile kabul ediyor musunuza cevap evet olduğu için geçerli kabul edilmektedir. 4) Şahitlerin kabul etmesi ve 5) Tümünün imzalamasıdır. Tereddüt, gecikme ve imzalamama iptal demektir. Zorlama yapılmaz, iptal edilir, yeniden evraklar tamamlanmalıdır. Bir durumda kadın erkeğe kızdığı için arkasını dönerek evet demiş, bir süre mübaşirler değerlendirmeler yapmışlar ve kabul etmişlerdir.

Yurtdışında gözlediğimiz tören, bir düğün gibidir, nikah ve resmi sıfat taşımaz. Bu açıdan daha önce kişiler gidip, resmi büroda imzalar, işleri tamamlarlar sonra o tören yapılır. Yapılmış olsa bile sonra evraklar tamamlanmalıdır. Bu nedenle imza olmadığı görülecektir, çünkü daha önce vermişlerdir.

Bazıları zaten dini nikah olup, bizde olduğu gibi geçerli değildir. Kültürel bir toplantı, düğün gibi bir geleneksel yapıdır. Yurtdışında da hukuki temel ile olursa dini nikah denilir.

Zamanımızda bazı kişilerin erkeklerin elini sıkmaması, sanki nikahta evet demesi için algıladıkları için kaçınmaktadırlar. Bu bir toplumda muta veya diğer saatlik ama hukuksuz birliktelik olan ülkelerde kaçınılması doğal karşılanmalıdır. Muta nikahında belirli saat ve günde birlikteliği kabul etmektir ki bu kabul edilemez, eski adetlerin sanki dini ve uygun gibi gösterilmesi, kısaca aldatmacadır.

Kültürel Yapıya göre Bireye Bakış

Sosyal Antropoloji Dersinde, B. Güvenç tarafından verilen ders kapsamında kültürlere bakarsak, aynı zamanda bu yapılarda birey algısı irdelemesi yaparsak, farklı oldukları görülecektir.

Her kültür, kendi yaklaşımının doğru olduğunu ifade eder. Kuran doğrudan kişiye hitap etmesine karşın, Ey Nas, Deki/Kulhu yaklaşımına karşın, bunu resule söylediği şeklinde yine bir farklılık yaratarak mutlaka kültürel denetime tabi tutmak isterler. Senin inancın sana, benim ki de bana yaklaşımında da (109/6) yine farklı söylenmekte, yorumlanmaktadır.

Kişiler belirli kalıp içinden bakarlarsa, gördükleri de o pencerenin müsaadesi kadar olacaktır.

Sosyal Antropolojik olarak Kültürler[2]

Teknolojik, tarihsel yapı olarak tanımlandığı gözlenmektedir. Ancak en ileri toplum denilen yapılarda bile eski parametreler temelinde yeni düzenlemeler gözlenmektedir.

1. **Göçebe Kültürü**: Kararın aile, kabile içinde alınmasıdır. Genel olarak, Suriye ve diğer benzer ülkelerde kabileler toplanarak devleti oluşturmuşlardır. Kararlar TOY denilen meçlilerde alınır. Taraflar dinlenir, uzman görüşü alınır ve karar verilir. Cengiz Han, *ben Hanlar Hanı olarak karar verdim, Hanın ne derse o uygulanacaktır* demiştir. Bu kadınların, insancıl yaklaşım açısından onayı gereklidir olarak yorumlanmalıdır.
   Suriye'de Amerika, 767 kabileyi toplamış, Mısır ve Suudi Arabistan desteği ile oluşan yapıya destek istemişler, burada Türkiye'den kimse olmamasına karşın, Türkiye istiyoruz demişlerdir. Onlara düşmansınız denilince de Osmanlı bizim var olmamızı sağladı, birbirimiz ile savaşmamızı engelledi. Aramızda, Hristiyan, Yahudi ve İslam'ın farklı fraksiyonları var, bizi bırakırsanız kendimizle savaşırız demişlerdir.
2. **Tarım Kültürü**: Ziraatın belirli zamanda belirli işlemlerin yapılması gibi, her bir şehrinde kendisine göre kuralları olmalıdır. Yüksek duvarlar, düşmana karşı yapılmış, en yakın şehir düşman imiş, şehir devletleri oluşturulmuştur. Orta Asya'da şehir devleti kurulma teklifleri olmuş, liderler, Çin büyük güç, bize saldırınca, yok oluruz, bu açıdan kaçıp, dağlarda kabilemizi korumak olanaksız olur ve ayrıca her kabilenin kendine göre adet ve usulleri de korunmuş olur demişlerdir. Nitekim büyük yerleşim yerlerinin yok edilmesinin tarihsel örnekleri vardır. Bu açıdan insanı kalıp içine alan bir yaklaşım ile onu yönlendirme

yapılmaktadır. İnançlarda da her boyut, kendisine göre yorumlar ve onun uygulanmasını ister. Namaz bile bazı detaylarda kendisine uygunu yapılmalıdır. Kalıba uyanlara/Eslemna Kuran inanmış değildir demektedir (49/14)[9-10].

3. **Endüstri Kültürü**: Her fabrikanın bir özelliği vardır, benimsemezsen, yapamazsan ayrılmak zorundasın. O rozeti taşımak zorundasın, rozetin kuralları içinde olmalısın. Bu sana ayrıcalık ve üstünlük verecektir. İşçisin işçi kalmalısın, bunun idrak içinde olmalısın.

4. **Yüksek Teknoloji Kültürü**: Globalleşme boyutu oluşmuştur, genel yapı, ortak akıl ve kamu vicdanı içinde kalınmalıdır. Bazı toplumlar, kendi varlığı için başkasını öldürebilirler. Bu Birleşmiş Milletlerde de genel yapı, bazı üst Devletler tarafından kontrol edilmelidir. Halen 5 ülke etkindir. Filistin davasında olduğu gibi, bu devletler onların ayrılması taraftarındadır.

5. **Birey Hakları Kültürü**: Her birey özel, özgündür. Bu açıdan rızayı ancak kişi verebilir. İkna dahil yasaktır, bilgilendirme, doğru terminoloji ile aydınlatma gerekli ise danışmanlık yapılabilir.

   Evlenme akdi imzalanırken yapılan eylem: a) Sizler daha önce yazılı olarak evlenmek üzere başvurdunuz (bazı ülkelerde yazılı başvurmak, imzalar da olduğu için yeterlidir), b) Yaptığımız inceleme ile bir engel olmadığını saptadık (bu onay anlamını taşımaktadır, resmi işlerde onay olursa, işlem devam eder), c) Şahitler huzurunda (şahitlerin şahitlik sıfatı olmalı, daha önce kontrol edilip, onaylanmış olmalıdır), d) Hiçbir baskı altında kalmadan, kendi rızanız ile, evlenmeyi kabul ediyor musunuz? (Burada, baskı ve etki olmadan, hür irade ile kendi öz kararı olmalıdır, en ufak tereddütte, kişi espri bile yapsa, iptal olur, işlem tekrar başlamalıdır), e) Evet denilse bile, burada kabul ediyor musunuza verilen cevaptır. (İngiliz usullerinde *Yes, I do* demelidir) Türkiye'de evet, neye evet diyor diye hukuk tartışmasında, soru evlenmeyi kabul ediyor musunuz şeklinde değil ise geçersizlik taşır.

6. **Karma Kültürel Yapı**: Zamanımızda farklı kültürler bir arada olduğu için karmaşa yaşanmaktadır. Özellikle birey hakkı konusunda, zarar ve zulüm olmadıkça hoş görü ile karşılanması düşünülmektedir.

Kültürlerde bazı öğeler farklı şekilde algılandığı dikkate alınarak irdelenmesi yerinde olacaktır.

Sosyal Antropolojik olarak Kültürlerdeki başlıca öğeler/parametreler

Burada genel olarak yorumlanacak, ayrıca her kültürde de birey temelinde konu incelenmeye çalışılacaktır.

1. **Toplumda, aile, en ufak birim**: Aile kavramı, genetik olarak bir arada olan kalabalık bir grup iken, sonra anne/baba/çocuk olarak çekirdek denilmiş, şimdi ise tek boyutta, anne veya baba, çocukla veya çocuksuz olarak kabul edilmektedir. Arada evlilik bağı olmadan da birliktelik sanki aile gibi hukuken kabul görmektedir. Tek bakılan iki tarafın rızası ve isteği ile bir arada olmalarıdır. Zorlama suç kapsamındadır.

   Bir başka boyutta, çocukların anne veya babasının başkası olması, hatta bankadan, dönörden alınmasıdır. Gizli denilirken, çocuklar bizin baba ve annemizi bilmemiz hakkımız denilerek, davaları kazanmış ve gerçek ortaya çıkmaktadır. Bu elbet talebe bağlıdır.

2. **Kaynaklar**: Kültürü oluşturan kaynaklar önemlidir. Birçok çalışmacı bu konuya eğilmiştir. Bir dans, müzik, kıyafet, folklar ve yaklaşımlar önemlidir Zeybekte diz kırmak, bir hürmet iken, bunu toplumda yaparsanız, eşiniz yok, dizi kime kırdınız sorgusu olur, toplumdan dışlanabilirsiniz. Bu açıdan her bir hareketin, bir nidanın, folklorda bile bir anlamı vardır.

   Her ülkenin bayrağı bir simge olarak önemlidir. Dedelerimin ifadesi ile: *kanımız, bayrak rendi, kendimiz, eğitilen bir yıldız, ülke ve idealler ile hilal ve bizler bayrağız.*

Bastığımız yer de vatandır. Neresi olursa olsun. Bayrak dalgalanması gibi, ancak iyilik ve güzellikte, bu rüzgarlarda dalgalanır denilmiştir.

Televizyon seyredilmesi bile kaynak olarak farklıdır. Aile seyredecek, meydanda seyredilecek, fabrikada eğitim amaçlı olacak, bazı propaganda için DVD olabilir, toptan seyredilmelidir ki Yüksek Teknoloji uygulanacak veya her kişi farklı kanal seyredebilmesi için evde, yan oda hesabı ile 3-4 program izlenme olanağı yaratılmaktadır.

3. **Çevre**: Bulunulan yer, aile, toplum, iş yeri, turist olmak, tutum ve davranışları değiştirecektir, ancak sevgi ve insanlıkta kalınmalıdır. Hekimler için nerede olura olsun, etik ilkede olmak bir durum olarak deontolojide vurgulanmaktadır.

4. **Eğitim**: Alınan diploma değil, sevgi ve insanlıkta yapılan katkılar ve davranışlardır. Hekim sağlık konusunda ve her bir kişiye insanlık konusunda destek ve yaklaşımda danışman olması beklenir. Eğitimin vurgusu; öğrenimi al, öğrenimi yap, yay anlamındadır. Tek taraflı değil, topluma yayma görevi de vardır. Burada zorlama değil, destek yapılmalıdır. Dayak Cennetten çıkmadır sözü de dayak/dayanak/destek Cennetten çıkmadır, bu saptırılmaktadır.

5. **Yönetim: Din, Devlet ve Yasal yapı**: Yönetimde kuvvetler kültürel bütünleşirler. Bir kural hırsızlık yapmayacaksın, günah/suç/ceza veririm diyorsa, birey tek olduğuna göre farklı değil, aynı eylemi bakış açısı değişik olarak gözleyecektir.

Amerika'da yılda 64 bin kişi doğrudan silahla öldürülmesi, Anayasal silah bulundurma hakkı olduğu yaklaşımı ile kültürel yapı iken, bizde de Karadeniz Bölgesi ve bazı bölgelerde, erkeklerde, çift tabanca taşımalarını bir varlık nedeni olarak görürler. Ama bizim yasalarımız suç olarak kabul eder. Amerika'da jüri vurmak hakkıdır demektedir. Yönetim kişiye, önce kendisine ait olacağı için, kültürel açıdan başkasını değil, kendisine bakmalıdır.

6. **İnsan**: İnsan genetik olarak aynı annenin yumurta antijeni taşır, kısaca kardeştir. Covid bunu ortaya koymuştur, sadece insanları tutmuştur. İnsanları ırklara ayırmak, zenci, sarı ırk ve Kafkas beyaz denilmiş ama bunlar zaman içindeki değişimdir. Eğitimi ötesinde, her birey kendisine göre özel, özgün ve tektir. Başkasına benzeyebilir, bir bağı olabilir ama tek olarak ele alınmalıdır, rızası olmadan da yaklaşım yapılamaz. Sorumluluk onda olmalıdır. Ancak, aklı yeterli olmadığı söz konusu ise, çocuklarda olduğu gibi birisi ona vesayet eder. Rıza bireyseldir, toplum olması kabul göremez, itiraz hakkı, aydınlanma hakkı vardır. Katılmadığı durumda ceza verilenler olabilir, ama ceza görür, olayı yapmayabilir. Zarar oluşması, olasılık durumunda ancak tutuklanma, tedbir alınabilir.

7. **Sağlık**: İnsanın varlığı, sağlıklı olmasına göre olacağına göre, buna göre davranış geliştirmelidir. Covid durumunda olduğu gibi, bulaşma önlenmeli hastalık yayılımı kesilmelidir. Aşı, hastalığın hafif geçmesi ve yayılımın geometrik değil, aritmetik olmasını sağlar. Milyonda 35 görülen sorunları, aşı olan kişi milyonda 3-5 geçirir. Daha dirençlidir, hastalığa yakalanması da daha azdır. Akıl ve sosyal sağlıkta maddi sağlığın ayrılmaz parçasıdır.

8. **Teknoloji**: Genel dıştan bakış ile kültürel yapı yorumu yapılmaktadır. Bu açıdan bireyler farklı kültür denilmesi için, kıyafet ve kullandıklarına farklı yaklaşırlar. Papyon, kravat takmak, lüks araba kullanmak, Mercedes dışı araba almamak bir simge olarak bakılır.

Gerçekte ise gerekçe önemlidir. Doğramacı Hacettepe yapılanması için kredi istemeye gittiğinde altında o zaman için Bel-Air arabası ile gitmiş, arabayı da şoför kullanıyormuş. Yukarıdan bakmışlar, niye bu marka demişler, kazada en güvenli demiş. Hemen krediyi vermişler. Bunu bana Amerikan Sefiri belirtti, bana Vakıf yaklaşımlarımı incelemişler, bir kuruş kendi lehime harcamadığım için, 1 artı 5 milyar

dolar ve sonra 30 milyar ABD Hazinesinden para çıktığını söylediler ama sorunlar oluştu, harcayamadım, yanarım.

Kültürlere göre insan yaklaşımı incelendiğinde yorumlar:

Göçebe Kültürü

Toplumu oluşturan birey olduğundan, kısıtı sayı dikkate alınca da tek kişinin bile kaybı önemli işlev kaybına neden olacaktır. Sadece karşı çıkan, engelleyen, bir bakıma hasım ve düşman olanlar dışlanmalıdır. Bireyi kazanma yaklaşımı yapılmalıdır.

1. **Toplumda, aile, en ufak birim**: Geniş aile yapısı vardır, kendi içinde sorunlar çözülmelidir. Yardım, destek ötesinde, kişiler bilindiği için, baştan gençlikte birbirleri ile eşleştirilmeli, buna göre yetiştirilmelidir. Dışarı sorun çıkmaz, çözülmelidir, *kol kırılır yen içinde* bu vurgudur. Bu açıdan kişileri tatmin etmeyen çözümler olmamalıdır. Bu bir gerçek demokrasi, adalet ve topluma göre yönetimi getirir. Suçlar bile aile içinde kalmalı, orada sıklıkla gizli ceza verilmelidir.
2. **Kaynaklar**: Temel kaynak insandır, bu açıdan her bireye göre bir eğitim ve işlev planlanmalıdır. Zeki olanlar kadar, engelliler ve yaşlılarda kendi içlerinde belirli kişiler özel ayrılarak sorunlar çözülmeye çalışılır. Dışarıdan kaynak olarak sıklıkla bakıcı, eğitici alınır.
3. **Çevre**: Kabileler çevre ile etkilenirler. Eğer çevre kirliliği yaratırlar ise göçmeleri gerekir, bu onların kaybı olacağı için, tüm çözümler çevreye uygun olmalıdır. Düşman olursa, göçebe toplumu hemen, hazırdır ve göçerler, bu yok olmalarını engeller. Şehir ve kale içinde kalan, güce dayanamaz, yıkılabilir ama göçmenler yer değiştirdikleri için yok etmek olanaksız gibidir.
4. **Eğitim**: Eğitim ve beceri bireye bağlı olduğu için, eğiticiler en üst boyutta danışman ve örnek olurlar. Genellikle işlev yapma, beceri üzerine eğitim olmalıdır.
5. **Yönetim: Din, Devlet ve Yasal yapı**: Yönetimde adaletsizlik, hak edişe hakların verilmemesi, kabileyi dağıtacak, bizden ve sizden boyutu ile parçalanacaktır. Bu nedenle TOY denilen boyutta her kişi dinlenir, iddia ve ispat bakılır. Bilen kişilerden, uzmanlardan görüş alınır ve çözüm bireyin kabulü ile, reddetmenin olmamasına bağlıdır. Başlıca üç kuvvet, a) Dini görüş, b) Devlet kuralları, c) Yasal yaklaşım kanunlar uyumlu olmalıdır. Şeriat Türklerde uygulanmamıştır, çünkü yoruma, kıyada bağlıdır. İtirazlar alınır ve ceza hemen uygulanmalıdır.
6. **İnsan**: Birey o kabilede olmaktan dolayı gurur duymalı, canı ve malını feda edebilmelidir. Haksızlık yapılan yerde bunlar oluşmaz. Kaçar, serbest dolaşır, aşık veya deli sıfatı ile toplum tolere etmeye çalışır.
7. **Sağlık**: Var oluş, sağlıklı olmak ile doğrudan alakalı olduğuna göre, her bireyin sağlıklı olması gerekir, izlenir. Bedensel, akıl ve davranışa göre iş verilir, hatta buna göre de lakap verilir. Deli Hasan tabiri deli olması değil, fikirleri aykırı ama dikkatli dinleyin demektir.
8. **Teknoloji**: Uygulamaya, bireyin kapasitesi, işe göre beceriye dayanır. Bu açıdan iş görene göre iş verilir. Her teknolojiyi kabul ederler ama genel sosyolojik yapı bozulmamalıdır. Zamanımızda en ileri teknolojik savaş cihazlarını kullanmaktadırlar.

Birçok toplum, fazla kalabalık olmayınca, sıkıntıda derhal yer değiştirme olanağı ile yok edilemediği için, özellikle sorunlu yerlerde kabile ve göçebe kültürü devam etmektedir.

Tarım Kültürü

Tarımda, kurallar vardır. Belirli zamanda ekilecek, biçilecek, gübre verilecek gibi hususlar önemlidir. Bu açıda toplum da belirli kurallar içinde yapılanmıştır. Demokrasi sözde vardır,

kurallar ile yönetilir. Kuralı yapan veya emri veren kişi lider, kral veya kim derseniz deyin, dikta sahibidir, kuralları uygulayan yönetimdir.

Tarihte ilk defa demokrasi ve cumhuriyet tanımını kullanan Atina'ya bakınca, 50 kişilik Senatörlerin dedikleri yapılmaktadır, halkın bir etkisi yoktur, görüş bile sunamazlar.

Dikta da demokrasi ve cumhuriyet terimlerin kullanır, ***halk için, halka rağmen*** yaklaşım yapacaktır, uymalı, uymayan yok edilmeli, sürülmeli, baskı altında olmalıdır.

Meclis bir uzmanlar yapısında olmalı, danışmanlık vermelidir. Belirli görüşler parlamentoda olmalı, bunlar başkanın reddini bilerek, onu azledeceğini bilerek yaklaşım yapmalıdırlar. Yeniden seçilmeyebilirler. Bu açıdan muhalefet değil, yönetime destek olmalıdırlar.

Bu açıdan meclis yöneticiyi seçmek ister, halkın seçmesi ile çatışmaya girmek riskli olacaktır. Bu nedenle Parlamento lideri seçmelidir. Halk seçerse cumhuriyet olacaktır, bundan kaçınır.

1. **Toplumda, aile, en ufak birim**: Sosyal kalıplar vardır, bu uygulanmalıdır. Bunun dışına çıkan kişinin yanımızda yeri yoktur denilir. Geniş aile kalıbı vardır, bu köy, kasaba veya mahalle kültürü şeklinde özetlenebilir.

2. **Kaynaklar**: Kendi toplumu içinde olan değerler, eserler gurur ile kaynak olur. İnsanların bu kültüre canlarını vermeleri ile de kaynak olacağından ideal insan sıfatı olma yarışları gözlenebilir.

3. **Çevre**: Temel bireyi çevre yönlendirir. Buğday ve ekmek yapan Meksika ile Orta Anadolu kap ve kacak dahil, birçok boyutlarda benzerlik vardır. Karadeniz sahilinde de mısır olduğu için, Orta Amerika yapısını andırmaktadır.

4. **Eğitim**: Mesleğini yapana kişi olmalı, beceri öne çıkar. Toplumda hekim, hâkim gibi kişilerin de olması önemlidir. Ancak tümü kendi toplumuna yararlı olana, onları gözetenler olmalıdırlar. Görevini yapmalı, amirin etkisinde kalmalıdır.

5. **Yönetim: Din, Devlet ve Yasal yapı**: Şeriat, Hristiyan ve diğer dinlerdeki yaklaşımlarda bu temeldedir. Kuralla vardır, bunun yorumunu uzmanlar yapar, toplum içinde olursa jüri denilir. Birey konuyu anlamaz, kavramaz, birde sübjektif olarak bakar, bu açıdan bilene sormalıdır. Papaz, hoca dediği yapılır, sorumlu da onda olur. Ancak suç olunca cezayı görür, başkasından danışmanlık alması, onu kurtarmaz. Kan davası kavramı vardır, yapan ise cani olarak cezalandırılır. Kaçarak asi, serdengeçti veya dağ adamı olursa, yaşamını devam ettirebilir. İtalya kökenli mafya bu yapıdadır.

   Suç unsuru daha geniş ele alınmaktadır, din günah, toplum en azından ayıp ve ceza düzenleme olarak verilir. Suçu yargı uygular. Kanuna dayalı olmalı, toplumunun ceza verdiklerinin çoğuna suç tanımlaması yoktur.

   Tarım kültüründe alt, orta, üst gruplar önemli, ayrıca hoca, kadı gibi kişilerin önemi vardır. Ancak bunlar lidere görüş belirtebilirler.

6. **İnsan**: Tüm köyün giysisi de benzerdir. Her yaşa göre bir yaklaşım, davranış ve giyim tarzı vardır. Modaya uyan pek hoş karşılanmaz.

7. **Sağlık**: İşe göre sağlıklı olmak önemlidir. İleri derecede kabiliyetli olanlar spor için ayrılırlar. Sigara ve alkol ancak belirli yaşta ve belirli usullerde içilen, büyümenin kriteri olan şeylerdir.

8. **Teknoloji**: Ekilen, biçilen bitkiye göre teknoloji yapılanmıştır. Burada en idealini yapan ile, harcı-alem yapanlar ayrılmaktadır. Bilen kişi cihazı kullanmalı, yoka bozar, tamiri de oldukça zordur. Evladiyelik olması beklenir.

Bir ulus, bir toplum, kurallar kesin olmaz isyan, karmaşa çıkar denilir. Gerçekte ise, kurallar birey hakkını zedelemesi ile bu kültürlerde isyanlar gözlenmektedir.

Halkın görüşüne göre olursa, birliktelik ve beraber yaklaşım daha güçlü olacaktır.

Endüstri Kültürü

İş yeri bir bakıma aile yapısında olmaktadır. Bu açıdan kurallar, düzenler olup, kendisinden bile öne alınan bir yapı olmaktadır.

Patron ile ilişkiler kurulabilir, konuşabilir, ancak bu demokratik yönetimlerde olduğu da ortadadır. Olmayanlarda grev ve lokavt gündeme gelmektedir.

Yüksek Teknoloji Kültüründe ise emir en üstten gelmekte, itiraz etmek demek, tasfiye olmaktır.

1. **Toplumda, aile, en ufak birim**: Fabrika iş yeri ailesi olmaktadır. Baba iş veren, anne ise bakan, ona destek olanlardır. Bir ferd olmak için bilinçlenmesi gerekir, bu nedenle bazı kuruluşlar etkin olmaya çalışır. *İşçisin işçi olarak kalmalısın* sloganı sık kullanılır. Ama kişi bunu aşmaya çalışır, başlıca metot, eğitimdir.

2. **Kaynaklar**: Kurslar, alet kullanımı ve hizmet içi eğitim bir kaynaktır. Ne, niçin ve neden yapılmasını öğrenmesi, gurur duyması, fabrikaya sahip olması için bilmeli, hatta gurur duymalıdır.

3. **Çevre**: Fabrika çevresi olmuştur. Ancak sosyal sınıfa göre toplandıkları da bir gerçektir Büyük toplantılarda, patron denilenler konuşma yapar. Gerçek patron daima insanın kendisi olduğu dikkatlerden kaçırılmaya çalışılır.

4. **Eğitim**: İşini bilsin, örensin, kurslar alsın yaklaşım palanıdır. Daha fazlası zararlı olacaktır düşüncesi gözlenir.

5. **Yönetim: Din, Devlet ve Yasal yapı**: Tüm yöneliş, inanış ve tarikatların doğuş kaynağı da bireyleri bir arada tutabilmek için belirli inanış kalıbı Tarım kültüründe varken bu yapıda da politik görüşler öne çıkar.

6. **İnsan**: İnsan faydalı olması için söyleneni yapacak, etkin, verimli ve çalışkan olmalıdır. Büyük ailenin bir ferdidir. *Sen benden sonra yetkilisin, görevin, patronun dediğine uymalısın* olmalı, bir yöntemdir.

7. **Sağlık**: Sağlık çalışabilmesi için önemlidir, her bireyin bir sağlık kartı olur, takip edilir, gerekirse de tedavi edilir. Hasta olan çıkarılmalıdır.

8. **Teknoloji**: Kullanılan ve istenilen yaklaşıma göre teknoloji istenir. Bazı durumlarda, örneğin perde gibi işletmelerde el ile yapılması iyi gelir getiriyorsa, teknik el ile yapılması ama buna göre alet kullanılmasını gerekli kılacaktır. Birçok halı dokuması evlere tezgâh verilerek yaptırılmaktadır.

Fabrika gibi bir yerde, bir işin ucuz yapılmasından önemlisi, kaliteli olmasıdır, bunun için etkin, verimli ve aktif uygulanabilir olmalıdır. Çalışanlar da mutlu ve memnun olmalıdırlar. Ürün kaliteli ve işe yarar olması yanında hizmet üretirken insanlık boyutu olması önemlidir.

Yüksek Teknoloji Kültürü

Yüksek Teknoloji Kültüründe, global ve Dünya kapsamındadır. Her bireyi mutlu etmek olası değildir denilir. Karşı çıkanlar anarşik ortamlar başlarına sarılarak rahat edilmesi kısmen sağlanmaktadır. Global etki, kısaca dikta yapısında olunursa, sözüm geçer denilerek, bir bakıma devletlerin üstünde bir dikta rejim oluşturulmuştur.

McDonald's hamburgeri hakkında aleyhte konuşan, tazminat ve sosyal izolasyona uğrar. Çünkü 300 Kalori ile 2500 kalorilik yiyecekleri vardır. Protein, yapısı ile CHO dengelidir. Genel söylenmesi ancak bizim gibi Ülkelerde adı verilmeden yapılabilmektedir.

1. **Toplumda, aile, en ufak birim**: Globalleşmede, karşı olanlar yok edilmeli, başlarına bela açılmalı, ekonomik zorluğa sokulmalıdır. Bu açıdan, karşı çıkan denilenler, teknik ve gelişimi, yayılmasını sağlayanlar olmalıdır.

2. **Kaynaklar**: Tüm Evren kaynağıdır, kendi istediği olmalıdır. Rusya Kalaşnikof yaparken Dünya sulhu için yapmıştır. Bu şekilde de kaynaklar kendilerine göre yorumlanırlar.

3. **Çevre**: Hedef tüm Dünya olup, ulaşabildikleri kadar ulaşmalıdırlar. Cola şu anda Vietnam köylerinde bile içilmektedir.

4. **Eğitim**: Kendi yararına olacak eğitim gereklidir. Bağımsızlığı onlara bağlanmak, kalkınmayı onlara hizmet olarak algılayanları desteklerler.

5. **Yönetim: Din, Devlet ve Yasal yapı**: Hiç önemli değildir. Eğer karşı çıkan olursa, bu yapıda kendilerine taraf bulur ve o toplumu yok etmek isterler.
6. **İnsan**: Yeniden geniş anlamda köle olmaya dönülmektedir. Bunu kavrayanlar yok edilmelidir. Filistin sorunu kabul edilmez, İsrail buranın hakimi olmalı, halk sürülmelidir kararının özellikle bazı gelişmiş ülkelerce kabul edilmesi buna dayanmaktadır.
7. **Sağlık**: İşimize yarayan yaşasın zihniyeti ile belirli kesime hizmet götürülür, kısaca paralıdır.
8. **Teknoloji**: Teknoloji ile bu hakimiyeti kurdukları için, ileri ve öncü olmak çok önemlidir.

Halen etkin olan güçtür, kültürel yapıdır, Batı Medeniyeti denir ama medeniyet algısı giderek kaybolmaktadır. Doğu Medeniyeti de giderek zorba ve dikta şekline dönerek, benzer yapı oluşturulmaktadır. Birleşmiş Milletler de güçlü tarafında istemese de olmakta, çünkü kararları veto etme yetkileri vardır.
Eski İmparatorluk teknikleri modernize ederek kullanmaktadırlar.

Birey Hakları Kültürü

Kişi istediğini yapabilmesi için, bilgilendirilmesi gereklidir. Bilgi reklam değil, gerçek işlev olmalıdır. Bu açıdan seçim istediği olmalı, beğenmeyince belirli bir süre içinde de geri göndermelidir.

1. **Toplumda, aile, en ufak birim**: Tek insan tek aile olarak ifade edilmektedir. Bir kişi tüm yetkileri toplayabilmektedir. Bu açıdan doğrudan vekalet edebilmektedir. Tek aile, evli olmadan kadın ve çocuk, hatta erkek ve çocuk olabilmektedir. Evlilik şartı olmadan da birliktelikten söz edilmektedir. Tek şart, birbirlerini kabul etmeleridir. Hukuk karşılıklı hakları tanımakta, çocuk olursa da evli gibi karşılıklı hak vermektedir.
2. **Kaynaklar**: Birey kendi rızasını ve sorumluluğunu taşıyacak ise, gerekçe tutularak, kaynakları kendileri bulsun denilmez. Her türlü eğitim, bilgi verilme zorunluluğu vardır, alternatifler sunulmalı, rıza bireye bırakılmalıdır. Kişi zarar ve zulüm olanı tercih ederse geçerli kabul edilemez. Yaklaşımlar uzmanlarca yapılmalıdır. Biliyorum diyen cahil kabul edilir, kişinin zevki ve tercihi farklı olabilir.
3. **Çevre**: Kişi kendi yaşamı açısından mutlu ve huzurlu olacağı yeri, arkadaşları seçmelidir. Bunun için imkanlar sağlanmalıdır. Üt, orta ve alt sosyal yapı değil, en kaliteli ve en yarayışlı olan temelinde yaklaşılır.
4. **Eğitim**: Diplomalar işlevsel ise yarar, bu nedenle en üst profesörlük düzeyi dahil çıkabilme olanağı sağlanmalıdır. Beceri kazanması da mutlaka gereklidir.
5. **Yönetim: Din, Devlet ve Yasal yapı**: Yönetim, rıza ve yaklaşımlar bireye göre, onun istediğine göre olacak denilir ama bunu hazırlayan da kamu kuruluşlarıdır. Haklar talep etmeden verilir, kişi seçme boyutunda olacaktır. Düzenlemeler suç kapsamında olmaz, bu açıdan suç ve zulüm belirgin olduğu için, yargıya düşen konu minimal olacaktır. Sadece kişilerin birbirine olan hakların zedeleyici davranışlar, hakaretler gündeme gelmektedir. Her kesin inanışı kendisine, sizinki size, benimki bana (109/6: Kuran hükmü[9-10]) olmasına karşın karışanlar bu hakları zedelemiş olmaktadırlar.
6. **İnsan**: Seçici insan olduğuna göre, insanın eğitimi, yetiştirilmesi öne çıkmaktadır. Danışmanlık uzmanlardan alınmalıdır, tercihli olmalıdır. Eğer maddi durumu yeterli değilse, devlet bankalar kanalı ile ucuz kredi vermesi de beklenmektedir.
7. **Sağlık**: Sağlıklı olan, etkin, verimli ve varlığına sahip olacağı, bağımsızlığı açık olacağı için, ücretsiz, kontroller de ücretsiz, belirli yaklaşımlar altına yapılmalıdır. Bu yaklaşımlar ile devlet sağlık harcamalarını en düşün düzeyde tutmuş olmaktadır.

8. **Teknoloji**: Bireye hizmet için vardır. İşe yararlı olan malzemeler, maaştan faizsiz ödeme olarak verilmelidir. Ev, araba sağlam, ekonomik ve kullanılabilir olmalıdır.

Birçok kültür, sen talep ettin ve birey hakkı olarak verildi denilir. Gerçek bu değildir. Bilimsel olmayan öneri getirilemez, insanlar üzerine deney yapılamaz, araştırmalar belirli aşamadan sonra gönüllüler üzerine yapılır. Tıpta plasebo konusu abartılır, faydalı gibi yorumlanır. Bir hukuk dururumda da kendisi istedi denilir.

Karma Kültürel Yapı

Batı Kültüründe 2-3 kültürel yapı olur, bizim gibi Ülkelerde ise 5 farklı kültürel yapı vardır. Bu açıdan seçim yaparken, olumlu, olumsuzlar yanında kararsızların eğitilmesi ile ancak %50 elde edilebilir.

Batı yapısında büro, sekreterlik, hizmet sektörü daha etkindir, bu açıdan oy atılma oranı bile %60 oranın altında kalmaktadır. Değişen bir durum olmayacaktır algısı oluşur.

1. **Toplumda, aile, en ufak birim**: Aile namus olarak görülmesi ve farklı yapıdaki aileleri dışlaması ile toplumdan izole olması ile karmaşa yaşamaktadır. LBGT konusunda bu yaşanmaktadır. Temel sevgi ve insanlık boyutu olmalıdır.

2. **Kaynaklar**: Tüm evrensel kaynaklar verilirse, insanın aklı karışır. Filistin davasında olduğu gibi, İsrail İnsanlığa karşı suç işlemekte midir? Zengin ve hâkim kesin hayır demekte, Dünyanın geri kalanı evet demektedir. Buna göre aldığınız kaynaklar sizi yanıltabilir.
   Bu açıdan sevgide ve insanlıkta doğru olan, etik ilkeler içinde olmayı önermekteyiz.

3. **Çevre**: İnsanlar belirli çevrede olunca, o kültürel yapı içinde olacak ve karma kültür içinde bir rahatlama duyacaklardır. Bu nedenle Mahalle Kültürü bu yapılarda öne çıkmaktadır.

4. **Eğitim**: Her türlü eğitim almış olabilir, ancak, aldığı eğitimi belirli kültür içinde mi irdelemektedir, yoksa genel insanlık açısından mı bakmaktadır? TV programlarında profesörlere belirli görüşü, kesin doğru gibi anlatmaktadırlar. Sağlık sektöründe plasebo denilen, etkisi olmayanın bir test, kontrol olarak verilenleri, sanki etkili gibi sunmaları da olayı en azından kavramadıkları söylenebilir. Zararlı oldukları da anlaşılmaktadır. Zakkum kansere iyi gelir denilen durumda, birçok kişi zakkumdan öldüğü sanılmaktadır, ancak kanıtlanamamıştır. Zakkumdan iki ilaç üretilmiş, ama aspirinde söğüt dalından elde edilmiştir, söğüt dalını kaynatıp için denilmemektedir. İçinde birçok zararlı maddeler de girmektedir.

5. **Yönetim: Din, Devlet ve Yasal yapı**: Evrene tek inanış gelmiş, ama insanlar bunları kendilerine göre yoğurmuşlar, bir nevi grup, kabile ve dernek gibi tarikatlar oluşturmuşlardır. Bu bir ayrıcalık sağladığına inanırlar. Karma kültürde her türlü inanış vardır, ancak zarar ve zulüm gözlenmesin denilir. İnsanlar belirli yaklaşımlarla sanki kendilerinde güç varmış gibi halk arasında göç ve itibar kazanmak isterler. Bu kişiler kuran ayetlerinin düştüğü, nesh edildiği iddiasında da bulunabilirler.
   Bazı vurgular yapılırsa[9-10]:
   - İnanarak, güvenerek, barış ve iyiliğe yönelik iş yapanlar emindir. Kuran Hristiyan, Yahudi ve hatta güneşe tapanların bile imanda olabileceğini (*2/62: Şu bir gerçek ki, iman edenlerden, Yahudilerden, Hıristiyanlardan, Sabilerden Allah'a ve âhiret gününe inanıp barışa ve hayra yönelik iş yapanların, Rableri katında kendilerine has ödülleri olacaktır. Korku yoktur onlar için, tasalanmayacaklardır onlar*),
   - Yaklaşımlar kalıp değil, değer üretmek üzere olmalı: Namaz kılanların (*107/4: Vay haline o adet diye namaz kılanlara ki*) ve
   - İman kalplere girip davranışlarla belli olur: ayrıca bazılarının imanlı olmadığı vurgusu vardır (*49/14 Bedeviler: "İman ettik." dediler. De ki: "Siz iman etmediniz. Ancak 'Müslüman' olduk deyin. İman sizin kalplerinize girmemiştir. Eğer Allah'a ve*

*resulüne itaat ederseniz Allah, yapıp ettiklerinizden hiçbir şey eksiltmez. Çünkü Allah **Gafûr**'dur, **Rahîm**'dir).*

- Şefaat sadece Yaratan yapabilir: Bir şeyi yapan, yöneten dışında başkasından menfaat, bağışlanma nasıl beklenebilir. (*39/44: De ki: "Şefaat, tümden ve sadece Allah'ındır. Göklerin ve yerin mülkü/yönetimi O'nundur. Sonunda O'na döndürüleceksiniz*)

Unutulmamalıdır ki, suç işleyen ceza görür, günahta somut kesin, zarar verme ile tanımlanır.

6. **İnsan**: Farklı kültürlerde çok değişik insanlar olacaktır. Bu nedenle toplumda düzen belirli fikir ve görüş ile kurulamaz, sadece ortak yararlanma ile yapılabilir. En üst düzeyde eğitim bir teşvik ötesi, topluma ilerletme boyutu da kazanabilecektir.
7. **Sağlık**: Stres faktörü yüksek olduğu için, sağlık boyutunda sorunlar derindir. Sigara ve alkol sıktır ve bu sosyalleşme olarak görülür.
8. **Teknoloji**: Her türlü teknolojinin bir arada olduğu, genellikle gelişmekte olan ülkelerde gözlenen boyut, karma kültür olmaktadır. Teknolojiyi kullanan, zengin kişinin daha etkin ve verimli olduğu, sevgi ve insanlıkta olduğu söylenemez. Kimde olduğu davranış ile belli olur.

Karma kültürel yapı olması, insanların birbirini suçlama gerekçesi olur. Ahlak duyguları olmadığı söylenir. Ahlak kalıptır, etik ise ilkelerdir, faydaya göre, birey değiştirebilir.

Genel Değerlendirme

Neden varız, ne işle uğraşmamız gerekir diye soruları sorunca, Kuran'da cevabı buluruz.
2/119: Gerçek şu ki: Biz seni müjdelemen ve uyarman için Hak olarak irsal ettik. Cehennem ehli senden sorulmaz.
Unutmamak gerekir ki kalıba, kurala uymak sorun yaratabilir. TCK da düzenlemelere uymamak suç değildir der. Önemli olan akıl ve gönlü/vicdanı bütünleştirip, sevgi ve insanlıkta olmaktır. Zarar ve zulümden kaçmak, kaçınmak bizim konumuz olabilir. (*49/14: Bedeviler: "İman ettik." dediler. De ki: "Siz iman etmediniz. Ancak 'Eslemna/Müslüman' olduk deyin. İman sizin kalplerinize girmemiştir. Eğer Allah'a ve resulüne itaat ederseniz Allah, yapıp ettiklerinizden hiçbir şey eksiltmez. Çünkü Allah **Gafûr**'dur, **Rahîm**'dir*)

Tarikatlar ise kendi kalıbında, hatta kendi kıyafetlerinde olmalılar ki uzaktan tanınmalıdırlar. Bu açıdan çeşitli boyutlar ile bir ayrıcalık ve kendi grubuna bir üstünlük, kazanç sağlanmaktadır. Bir camiye girince, Peygamber/Resul tanınmaz iken, sorulurken, zamanımızda hangi kişinin askerlikteki rütbesi ile tanınması, ona göre yaklaşılması istenmektedir.

Bazı kelimelere bakılınca:
Hak: Hukuka uygunluk, adaletli olmak, bunların getirdiği ile yapılanlar ile kazanım, bir bakıma etik ilkelerde olmak demektir.
İrsal: Yaratmak, oluşturmak, göndermek, yollamak ve gönderilmek anlamındadır.
Bu açıdan bir insanın görevi, gerçekten müjdelemek sonra uyarma olmalıdır.
Hekim olarak bir kanserli hastaya olayı bildirdikten sonra, tedavi boyutu ve ölümü geciktirmeyi bir müjde gibi söz edilmektedir. Bir arkadaşın yayınlara göre 2 ay ömrü kalmıştı, ama tedavi ile 12 aydan fazla yaşadı. Bu sayede aile ile helalleşme olanağı buldu, çünkü sert olduğu için, çocukları babalarını sevmiyorlarmış, severek ayrıldılar.
Zarar ve zulüm sorulmaz, nasıl zarar vereceğinin sorusu da yanıtlanmaz.
Sadece etik; doğru nedir ve ne yapmalıyım konusunda öneriler sunulabilir.

İmparatorluklar örnek alınmaktadır. 622 Medine Sözleşmesi yapısında, Osmanlı yaklaşımında olduğu gibi, fertlere yardım eden ve İkinci Dünya Savaşında sonra oluşan İnan Haklarına uyan bir yaklaşım yapılmadığı görülmektedir.

Sonuç

Kültür boyutu ötesinde kanunlar ile oluşan zamanımızdaki yapı sunulmaktadır.

1) Cumhuriyet Halkın idaresi ise birey değil toplum ele alınmalıdır. Toplumu oluşturanlarda bireydir, kişi tek, özel ve özgün olarak ele almayan felsefe, cumhuriyet kavramında olamaz.
2) Muhalefet olmayan bir sistem cumhuriyet olarak tanımlanamaz. Karşı çıkmak değil, gerekçe ve dayanakların bilimsel, ekonomik olarak alternatifleri ile tenkit etmektir.
3) Yönetim ekseriyet ile oluşmalı, mecliste görüşlere göre olması, azınlık hâkimiyeti ve sorun yaratır. Oy birliği, oy çokluğu, özellikle kararsızların oyunu almak için yapılmaktadır.
4) Demokrasi isteyen istediğini yapması değil, sevgi ve insanlıkta olması, suç işlememesidir. Etik ilkeler ötesinde, suç işleyen, zorbalığın demokrasi ile ilgisi olamaz. Belirli felsefe değil, olayı metot ve proje olarak bakmalıdır.
5) Empati ve hoşgörü demokrasi algısı için önemlidir. Bu ben istediğimi yaparım demek değildir, dinledim ama istediğimi yaptım denilemez. Bireyin hakkı geçerli olmalıdır.
6) Kültürler sosyal yapı, giydiğimiz kıyafet gibidir, bize özellik katmalı, bizden değer almamalıdır.
7) Kurallar kanun değil düzenlemeler ise zarar oluşturmuyorsa uyulmayabilir (TCK).
8) Kurallara insanlar hapis edilemez. Birey kendi hakkına göre yaklaşımda hür ve bağımsızdır.
9) Bireyin rızası için bilgilendirilmesi, aydınlatılmalıdır. Sorumluluk ona ait olmalıdır.
10) Kişi hakkı tüm kamu, kurum gibi kuruluşlardan, resmi sıfat taşıyanlardan korunmalı ve gözetilmelidir (İnsan Hakları Mahkemesi ilk iki ilkesi)

ÖZET

Öncelikle bilinmelidir ki, bilgi verilmesi, bilgilenmek eğitimi sağlamaz, öğrenmeyi sağlar. Bilimsel olmayı temin etmeli, bu şekilde sorunlara yaklaşımın yapılabilmesi ile eğitilmiş birey anlamını taşır. Diploma değil, sevgi temelinde insanlık boyutunda, güzellik, iyilik, değer temelinde eser üretmek, paylaşmak, hakikati tanımlamak, başkasına destek, korumak boyutu ile ileri düzeyde eğitilmiş ancak bu şekilde oluşabilir.

Bilgilendirme insana yapılır, inkâr eden, kapalı olan kişi almaz, ama zorlanamaz, uyarılır, sorumluluk kendisinde olduğu hatırlatılır. Demokrasi sözel değil, bireye yaklaşım, ona verilen haklar ve hakların kullanılması ile alakalıdır.

Başlıca Tarım Kültüründe, Köy etkisi, Endüstri de iş ve mahalle baskısı, Yüksek Teknoloji Kültüründe ise globalleşme ve baskıcı, imparatorluk yaklaşımı varken. Birey Hakkı kültüründe zaten olmaz ise olamaz boyutu, kabile kültüründe de aile reisinin anlayışına göre oluşmaktadır. Bu açıdan *faile değil, fiile bakılmalıdır*.

Cumhuriyet ekseriyet veya azınlığın Parlamenter olarak yönetmesi değil, kim ne olursa olsun, hangi pozisyonda olursa olsun, birey haklarının korunduğu, Kamu, Kurum ve Kuruluşlardan haklarının korunarak, doğal savunulduğu, yerine getirildiği, talep etmeden sağlandığı, verildiği bir yönetim boyutudur.

Hekimlik Bakışı

Cumhuriyet Kavramını son olarak Tıp Bakış açısı ile irdelenmelidir.

Dergi hakimlik üzerine Tıp Dergisi olduğuna göre konu bu bakışa bağlanmalıdır.

Cumhur kalabalık ve halk demektir. Burada ise tek kişi, olgu, hasta demektir. Hastanın temelinde bir yapının oluşturulmasıdır.

Bu kişinin istek ve arzuları değil, Tıp Bilimi kapsamında yaklaşımlar temelinde hastaya uygun, bir bakıma terzilik olmalıdır. Sağlık, kişilik, şahsiyet ve onuru gibi faktörleri de kapsayan bir tümsel yapıdır.

Atatürk İstiklal Savaşı öncesi, 14 Mart Tıp Bayramında hekimler Gazinin önünü keserek, biz tam bağımsızlık dışında kabul etmeyiz, bir irade altında çalışmayız, iter manda, ister birliktelik olsun, karşıyız demişlerdir. Hekimlik mesleği, sadece bilim ve hastaya göre öngörülenleri yapar, emirler ve ayırımcılık nedir bilmez. Sadece semptom ve bulgulara göre yaklaşır.

Etik Bildirge, Tıbbi Deontoloji Nizamnamesi bir hukuki veri olarak tanımlanmıştır. Buna uymak zorundadır, uymayanlar meslekten men cezası ile suçlanırlar.

<u>Bunlardan bazıları</u>: **Tıbbi Deontoloji Nizamnamesi/Tüzüğünde de (1960) belirtilenler.**

Umumi kaide ve esaslar
Hekim: insan sağlığı, hayatı, şahsiyetine ihtimam ve hürmet gösterir: *Madde 2 – Tabip ve diş tabibinin başta gelen vazifesi, insan sağlığına, hayatına ve şahsiyetine ihtimam ve hürmet göstermektir.*
Hiçbir şekilde ayırımcılık olmaz, Tıp Bilimine azami dikkat ve ihtimam gösterir: *Tabip ve diş tabibi; hastanın cinsiyeti, ırkı, milliyeti, dini ve mezhebi, ahlaki düşünceleri, karakter ve şahsiyeti, içtimai seviyesi, mevkii ve siyasi kanaati ne olursa olsun, muayene ve tedavi hususunda azami dikkat ve ihtimamı göstermekle mükelleftir.*
Hekim serbestçe, vicdani ve mesleki bilime göre hareket eder: *Madde 6 – Tabip ve diş tabibi, sanat ve mesleğini icra ederken, hiçbir tesir ve nüfuza kapılmaksızın, vicdani ve mesleki kanaatine göre hareket eder. Tabip ve diş tabibi, tatbik edeceği tedaviyi tayinde serbesttir.*
Hasta hekimini zorunluluk dışında kendi seçer: *Madde 5 – Sağlık müesseselerinde tatbik olunan usul ve kaideler mahfuz olmak üzere, hasta; tabibini ve diş tabibini serbestçe seçer.*

NOT: Hekim için grup veya herhangi bir kültürel veya cins gibi bir parametre önemli değildir. Bu açıdan cumhur demek, birey demek, kişi demektir.

Birey temelinde, hastalıkların önlenmesi için toplumsal önleme (Toplum Hekimliği), aşılama ve aynı zamanda, bireyin sağlıklı olması, hastalanması ve kontroller ile izlem ile yaşamın tüm boyutlarını birey olarak irdelemek, önerilerde bulunmak ve yapmak bir görevdir.

ÖZET: Sağlık üzere olanlar, insan üzerinde olmaları, insanların doğa ile ilintisi belirgin olunca da tüm insanların ilgilendikleri konular, tüm bilim dalları ile iç içe olmalıdırlar. Bu konularında uzman olmaları değil, uzman olanlar ile birliktelik anlamındadır. Onların görüşlerini de etik ilkeler temelinde bilimselliğe göre irdeler, gerekçe ve dayanaklarına bakarlar.

Temel etik ilkeler temelinde ele alındığında da hukuk açısından veri, kanıta dayalı yaklaşım içinde olmaları beklenir. Bir olayda kişi bu sözü söyledi ve onu dövmeye kalktı, engel olmaya çalıştım demelidir. Sözün hakaret olup olmadığını ise hâkim karar vermelidir. Hakaret etti diyemez. Bir kişi beni dövmek için geldi, bakın yukarıda kameralar ver, ben size menenjit olan hastaya, bulaşıcılık olana işlem yapıyorum, dışarı çıkın diyorum. Boğazımı tutuyorsunuz, sıkmayın, dışarı çıkın, sonra bakarım dedim. Çocuğuma mutlaka siz bakacaksınız değil mi dedi. Evet olur dedim ve bıraktı. Bu arada boğazımı sıkarsa iki el ile yukarı hamle yapacak, tekme atmaması içinde ayağımla tedbir almıştım.

Kısaca bilimsel ve etik davranmak hekim için bazı riskleri ele almayı gerekli kılmaktadır, bu açıdan Japon kendini koruma tekniği, dersi almıştım.

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